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573 NANKING ROAD.

20.9.07

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Vol. IV. No. 20

Shebbat 7th 5663
Shanghai 10th Jan. 1908

Israel's Messenger.

Issued on
every
alternate
Friday.

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of the MESSENGER of good tidings, that publisheth
peace, that announceth tidings of happiness, that
publisheth salvation, that saith unto ZION, Thy God
reigneth:—Isaiah 52-7.

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, January, 10th, 1908 - Shebbat 7th, 5668

CALENDAR FOR THE FORTNIGHT.

Friday, Shebbat 14th (January 17th) Sabbath commences (time of lighting) at 1.55 p.m.

Saturday, Shebbat 15th (January 18th) Rosh Hashana La'lanoth (New Year of the trees) portion of the Law, Beshallah, Exodus, chapters 14 to 17 inclusive, Haphtarah, Judges, chapter 5, Prophets, Kings II, chapters 1 to 11 inclusive, and Job, chapters 12 to 19 inclusive. Sabbath terminates at 5.45 p.m.

Friday, Shebbat 21st (January 24th) Sabbath commences (time of lighting) at 5.05 p.m.

Saturday, Shebbat 22nd (January 25th) portion of the Law, Yithow, Exodus, chapters 18, 19 and 20, Haphtarah, Isaiah, chapter 6, Prophets, Kings II, chapters 12 to 17 inclusive, and Job, chapters 20 to 24 inclusive. Sabbath terminates at 5.50 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

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SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.45 a.m., 3.40 p.m. and 5.50 p.m.

Week days at 6.30 a.m. and 5.00 p.m.

1.1-07

12m.

SYNAGOGUE "OHEIL MOISHE"

9 Seward Road.

A.atus, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.50 p.m.

Week days, at 7.00 a.m. and 5.00 p.m.

11-8-07

12m.

BIRTH.

MICHAEL—On Saturday, 29th December, 1907, at No. 121 Suchuen Road, the wife of I. B. Michael, of a son.

TERRITORIALISM.

Sir Matthew Nathan Corroborates the Statement of "The Hongkong Telegraph."

In our issue of the 20th September last, we reproduced a paragraph from our Southern contemporary, *The Hongkong Telegraph* which stated *inter alia* that at the time of the British Government's offer of a territory in East Africa to the Zionists, H. E. Sir MATTHEW NATHAN, would have probably been the first Jewish Governor, if the offer had fructified, for he was quite willing to undertake the duty. Our esteemed Johannesburg contemporary, *The South African Jewish Chronicle*, did not show any disposition to publish the foregoing; and in order to be sure that nothing that was incorrect found its way into its columns, the Editor communicated with the Governor of Natal and received the following reply from his Private Secretary:—

"In reply to your letter of the 18th instant, I am directed by His Excellency Sir Matthew Nathan to inform you that the statement in the cutting from the *Hongkong Telegraph* is correct."

WEDDING IN BOMBAY.

On Sunday, the 8th December last a very pretty wedding was solemnised at the residence of Mr. and Mrs. S. E. Shelton, Warden Road, the contracting parties being Mr. E. B. Raymond, of Hongkong, and Miss Sophy Ezra, daughter of Mr. J. E. Ezra, of Bombay, and niece of Sir Sassoon J. David. The health of the bride and bridegroom was proposed by Mr. S. A. Nathan in a felicitous speech.

Mr. and Mrs. Raymond will return shortly to Hongkong where they intend to make their home. We offer to them our hearty congratulations and best wishes for a long and happy married life.

THE JEWISH NATIONAL FUND.

Amount already acknowledged	\$129.84
A. Zionist	8.00
Box No. 387	2.16
Total	\$139.00

Further contributions will be thankfully received by the Hon. Secretary of the Jewish National Association and duly acknowledged in *Israel's Messenger*.

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Acting Manager.

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Shanghai, 29th June, 1907

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NOTES AND IMPRESSIONS FROM INDIA.

[FROM OUR OWN CORRESPONDENT.]

BOMBAY, DECEMBER, 1907.

This is the week of the Feast of Chanuka—a happy festival, and takes us centuries back, even two centuries before the destruction of the Second Temple by the Romans, when the Hasmoneans or Macabees with a zeal patriotic; and with a fervour religious, gained for Israel liberty of religion. This feast of eight days is commemorative of a record historical which ages cannot sweep away. Whatever treatment this festival has received, and may receive, from ultra-radicalism, added to a seat of honour it occupies in the heart of conservatism, we have the honoured testimony of an English Reform Minister, the venerable Professor Dr. Marks, of London, who has remarked:—

We probably retained the Festivals of Chanuka and Purim because we recognised in these ordinances historical associations, with which Jews of every age should identify themselves.

The recognition of this fact is no less shown in India than in any of the other parts of the world. Chanuka lights shed their lustre wherever the lamp of Judaism burns. External lights may flicker but as long as the inner light keeps burning, human heart must remain continually joyful. This fact is not unconnected with the influence of surrounding Society. Your readers are not unaware, that India is one of the countries, in which one finds so much of the truth of Jewish prophetic sentiments realised, in the words of Micah the Morasthite, "For all people will walk every one in the name of his god, and we will walk in the name of the lord our God for ever and ever." Liberty of conscience, and Freedom of religion have been among other great blessings of this country. Those onslaughts

of anti-Semitism and the revivals of ritual murder, which of late have so disfigured the fame of some countries in Europe, do not contribute an iota towards infusing in the minds of the people, here, even a shadow of the idea entertained by others that "whatsoever grunted in grossness wriggled with meanness was Jew."

Turning our attention to local circumstances we might show how grateful India feels to Professor W. M. Haffkine for his humanitarian efforts so widely known to the world. Bombay welcomes the news announced on Saturday last by the *Times of India* through Reuter that Professor Haffkine is to return to India. The Mulkewal incident seemed to throw a gloom over the labours of this Jewish *Savant* but Providence has decreed it otherwise. The *Lancet* now announces that the India office has written to Professor Haffkine recognising that an important body of *Savants* are favorable to the learned Professor on the question of the Mulkewal disaster. Professor Haffkine has been made an offer of employment on honourable terms. He has replied expressing his gratitude and has accepted the offer. He intends to proceed to India as early as possible. It is needless to reiterate the yeoman services this learned Professor has rendered to his fellow-creatures in India, even at the risk of his life. Some time back the *Jewish Chronicle*, of London, opened its columns for discussing his merits, and the *Local Times of India*, did, in no less a degree, advocate, in his favour, the cause of justice. Professor Haffkine may be regarded as the Twentieth Century type of the Maccabees. We trust the Mac-

cabees of London—an Association of which he is, I believe, a member, will give him now a hearty send-off.

Bombay is not active in bringing forth literary productions, yet it may be recorded that a little before the last *Yamim Norayim* Messrs Y. D. Ashkenazy and Co., Proprietors Lebanon Printing Press, printed and published a nice little brochure containing the order or Supplication and other prayers including the order of confession according to the custom of the Jewish community of Bagdad with an English translation. The translator remains anonymous. However, Mr. Ashkenazy, the only Jewish Printer in Bombay, is to be congratulated on his enterprise.

A TALK TO CHILDREN.

(WRITTEN FOR "ISRAEL'S MESSENGER")

BY N. S. BURSTEIN, (CARDIFF.)

ZIONISM.

MY DEAR YOUNG ISRAELITES,—In my last "Talk" to you I spoke about "The Importance and Preservation of the Teeth." You may say it is rather a strange subject for one to introduce himself with, so I think a little explanation will not be out of place here. First of all the study of the Teeth is within the sphere of my profession and it is but natural for one to begin to speak of something he thinks he knows best. Then health is the very first consideration and the very first thing to be looked after.

You see, my dear little friends, it is from a good soul in a healthy body humanity derives the most benefit from and with us Jews, from time immemorial, the looking after our spiritual as well as our physical welfare always has been and is—law.

Now I will speak to you on the subject I consider I know next best, and which I also consider for you as Jewish children, the most important to ponder over, to study and to work for.

You will no doubt ask what is Zionism and why is it of such great importance to us as Jews? You may also want to know why are there among our own people Anti-Zionists? I will therefore endeavour to explain to you all these questions as short and as precise as it is within my power to do and I have every faith in all of you that you will read it well, learn by it and remember.

Zionism is a word which contains as they say in Latin: "multum in parvo" (much in little). Zionism means first of all the revival of our national feelings, second the awakening of our ancient pride, self-help and self-reliance; third the strengthening of the Jewish bond among our people all over the world; fourth—culture, that is to educate and to elevate the minds of our people in their glorious religion, history, literature and Hebrew language; and fifth to settle our people on a land of our own, a land to which no one denies we have a claim to and that is Palestine. Now when I gave you just an idea as to what Zionism is, you will easily understand the great importance of it for us as Jews. The great promoter and leader of Zionism, that wonderful Dr. Theodor Herzl, of whom you have surely heard saw the importance of it, fought for it, established it and died for it.

Now a word about the Anti-Zionists. It is true we have not, alas, rather too many of them and there are even among Anti-Zionists upright and well-meaning men, but the reason is, they follow too much the dictation of their misguided minds and are trying to ignore the inclination of the heart; in simple words they are afraid to own what they really feel. It is best for them. Just think of it for a moment when I put the question to you: Would you not as English or American boys and girls be more content, more proud and more self-possessed if your persecuted brothers and sisters in faith would have a land of their own, that is the land of our fathers? Of course you would!

Don't you think, my dear little friends, that it is high time the Jewish people should claim their rightful inheritance? But the best way of claiming the Land of Promise, as Dr. Max Norlaud said at the last Zionist Congress, "we must show the world what we want, what we are and what we can do."

I shall talk to you more about Zionism later on. For the present I will ask you to think over the little I talked to you. I myself studied this "Wave of Zionism" for the last eleven years and I may tell you now, that if I succeed in casting this gift of lovely thought—"Zionism"—into your dear young hearts, I will be happy to think that I brought our Goluth a day nearer our Geulah.

BOUQUET FOR "ISRAEL'S MESSENGER"

I am delighted with Israel's Messenger, one of the few outposts of Judaism in the Far East, a light in the desert, burning the oil that led our brave and doughty ancestors, the Maccabees, on victory and immortal glory. My best wishes go out to you there.

M. L. BRESLAR

London.

ISRAEL, A NATION.

By Rabbi E. Moesslehn, Editor, "The Jewish Tribune," Portland, Ore.

Israel is a peculiar people, peculiar in his birth, peculiar in his development, peculiar in his existence, peculiar in his sorrow and peculiar in his joy. The Hebrew words bear a definition akin to the peculiar spirit of Israel. Israel became a nation when he had not even one of the above-mentioned two ownships, viz., land and ruler. The history of Israel's birth and rise into a nation is recorded in the one verse in the Pentateuch: "A Syrian ready to perish was my father (Jacob) and he went down to Egypt and sojourned there with a few, and became there a nation, great, mighty and populous" (Deuteronomy xxxvi:5).

Israel became a nation in a land of his oppressors. This nationality did not depend on land ownership. Even when he was led to the Promised Land, not the land was the condition of his national existence, but "Goi Kodosh," a nation of the holy, of purity and sublime ideals; this was the definition of Israel's nationality, to be the people of God with a mission, to become "Mamlacheth Kohanim," a kingdom of priests, teachers of morality and true religion (Exodus xix:6). Israel developed into a nation whom Isaiah described as "the people . . . shall not be reckoned among the nations" (Numbers xxiii:9) because they could not understand him and could not comprehend his sublime ideals.

Of the first record in the Pentateuch, "In the beginning God created the heavens and the earth" (Gen. i:1). Israel took up "heaven" for the very life of his nationality. The "earth" was a secondary essence for his national provision. Israel is not a sect—a particle cut from another original religious body—Israel is original in himself, the branch to destroy its nationality, Israel will always be a nation.

At the very time of Jerusalem's captivity, the prophet Jeremiah announced in the name of God, "When these ordinances (sun, moon, stars and seas) depart from before me, said the Eternal, the seed of Israel shall cease from being a nation forever" (Jeremiah xxxi:36). The nationality of Israel is not conditioned on possession of our own land, but in the being "a nation before me." With his staff in his hand, his Torah under his arm and his Eternal above and near him, Israel has not yet ceased his national existence. Who supplied our assimulators with the idea that Israel, being chosen "Mamlacheth Kohanim," a kingdom of priests, has to be an everlasting tramp among the unfriendly nations to carry light among them? This idea is as erroneous as it is un-Jewish. "And many people shall go and say, come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his path, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem"

(Isaiah ii:3). This is Israel's appointment, to dwell in Zion and Jerusalem; like other nation—to obtain his own land, the land of his ancestors, the land promised him by the Eternal as an inheritance, and then, and then only his teachings will be accepted by the nations; they will come to him for the moral food. His appointment was not to peddle his sublime godly wares among the nation in their lands, where he has always been an uninvited guest. "The poor man's wisdom is despised and his words are not heard" (Ecclesiastes ix:16), though an old rule, is ever new. Israel's mission to the nations is defined: "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii:4). Could Israel accomplish this duty in lands where he has been a stranger and a sufferer? No. "When we have a country of our own, we can begin to talk brotherhood. It comes too suspiciously from a people without one. It is like a 'snorer' talking socialism, the gospel of plain living and high thinking cannot be effectively proclaimed . . . by tramps cooking their own bladders," is an undeniable truth spoken by Zangwill.

THE SPARK.

A FAIRY TALE.

[Written for "Israel's Messenger"]

BY THE REV. DR. I. M. SALKIND, (CARDIFF)

A child came into the world that was deaf and dumb and blind.

The mother wailed: "Poor little thing, what is to become of that?"

The father cursed: "Couldst thou not stay where thou didst come from?"

And the nurse said with a nurse's compassion: "It were better for thee if thou return back whence thou comest."

The child, however, did not do so, but lived and grew and got strong arms and legs. It was, however, ungainly, awkward and clumsy. Where a nail struck, it trod on it; where there was a wall, it knocked its head against it. And it was so misshapen that it made one shudder to see it.

The boys teased it to death. "Thou blind one, seest thou not that thou art dumb?" cried one and pinched its ear.

"Thou dumb one, hearest thou not that thou art deaf?" called out another and pulled its hair.

The father himself growled, when he saw it. He would fain clutch it by the

cuff of its neck and throttle it, this misshapen monster. What had it to do on this world, if it could neither hear, nor speak nor see?

And the little one itself?

The less it saw of the world, the more it wanted to see. The blue sky and the silver stars, the red roses and the pale lilies, the woods and the fields and the trees, the song of the lark and the chirp of the grass hopper—it wished to see and hear and seize all, all, and nicker its little brains to picture everything to itself. In its little head it foamed and swelled, it struggled for air and light, and life—but the tough was tried. And whenever sweet sounds and bright pictures crept into its dreams, it suddenly work up and the world lay before it dumb and colourless.

One day, however, when the boy stumbled and knocked his head against a stone a spark flashed out, a vivid, glowing zigzag spark. The mother was frightened and ran to the priest. He smiled, "A spark," said he, "you can take a light from it, you can light the stove with it. What cannot you make of a good spark?"

And he sent for the child, knocked its head, and a spark flashed out. The priest lighted his cigar with it.

When the father heard of it, he thought to himself: "That! That is a good business!" And he soon had the little one's head patented. Those who wanted a light paid for it.

It was a splendid business. It paid beautifully. The father got quite a paunch, became good-humoured and no longer beat the little one. He only hammered day out and day in on its little head. It was a fine attraction.

One day, however it happened that no spark would come out.

"Youngster, going to be obstinate, are you?" said the father half in rage.

The boy really was obstinate. He gave out no spark.

The father flew into a passion, fetched the strongest hammer he had got and hit the child hard, the head broke in pieces, and the spark went out for ever.

It was all over with the father's splendid business.

HOW TO ENERGISE JEWISH RELIGIOUS APATHY.

By the Rev. G. J. EMANUEL, B.A. (BIRMINGHAM.)

The passage in Ezekiel relative to the vision of the dry bones has been pressed into the service of preachers, Jewish and non-Jewish, more frequently and to a greater degree than, perhaps, any other in the Books of the Prophets. The vision of the dry bones revived by the spirit has been made to typify innumerable institutions, once full of life and meaning, then become cold and lifeless by age and decay, and subsequently re-suscitated by the infusion of new energy and vigour.

The ceremonies of our religion have become to many of us cold and dead. They no longer arouse enthusiasm in us, nor even satisfy such religious craving as may yet remain with us. What they were for our fathers we can yet see, if we make our way to foreign countries, or if, without so much cost and trouble, we enter those foreign settlements which have established themselves in every city almost of the Kingdom. If we pierce into the Ghetto of the present day and visit the Jewish homes there on Sabbath or the Beth Hamedrash there on any day, morning or night, we shall realise what a large and what a strong influence ceremonials have on the life there. The Sabbath lights, the Sabbath white drapery, the Sabbath Kiddush, the Sabbath family meals, the Haddalah, the Seder on Pesach, the Lulab and Succah on Tabernacles—all these give real lively joy to men, women and children; these satisfy their religious craving; and re-acting these arouse religious feelings and create religious enthusiasm. Or go into their houses of worship they will appear unto you bare and mean, perhaps inartistic and unbecoming. But observe those gathered there, they wrap the Tallis round them with the same gusto and pleasure that they would a fur-lined coat on a cold winter's day. They fit the Tephillin on head and arm with solicitous care. The service is full of interest to them. A Mitsvah, the opening of the Ark, the raising of the Sacred Scroll, its reclothing, the being called to the law—each is an honour and a joy they keenly appreciate. And to be allowed on special occasions to conduct a minor service, reading the Haphtorah or Minchah, or Mashev is a distinction and a delight which lives long in their memory.

Now leave the Ghetto and enter in thought the home of a Jewish merchant, manufacturer, or prosperous tradesman, modern, English if in England, French if in France—if in this home you see the ceremonies that brighten Ghetto homes, I say if you see these ceremonies (and you may now and again how cold they are and lifeless, The head of the family may continue them as a matter of habit, or from a sense of duty; the grown sons and daughters, they are irksome. In the slang phraseology of the day they are a bore and a nuisance. To none do they give joy or satisfaction. In none do they arouse the faintest glow of religious fire.

Or, go to the synagogues, built and supported, but not too frequently visited by these modern Israelites. They may be—most likely will be—large and stately and freely gilded; but watch those seated there, how listless and indifferent they are! What little interest the service has for them! Take take no Mitsvoh; they want none. They put on the Tallis, but with no blessing on their lips or in their heart. They open the prayer-book; it matters little or nothing to them at what page. The ritual gives them no joy; it satisfies no

religious want, if they are sensible of any. It creates not any religious feeling if none already exists.

Jewish ceremonial, domestic and synagogal, is for them powerless, lifeless cold and dead. O for a prophet who will call for the spirit that may re-animate these dead bones.

We may ask: "Can these bones live again?" And we may give Ezekiel's reply: "God alone knows." Yet we may try means of resuscitating them. We must try or we must create others. If nothing be done, our Judaism will be but a name, soon only memory, and we shall sink down among the mass, be submerged among the populations in the midst of which we live. These are not mere words, are alarming truths. It is idle to say: "Our Judaism has lived so long, it must live on for all time." A ship may brave many storms and still be wrecked at last. He is no friend of his people who lulls them into fancied security. Jeremiah denounced those traitor orators who, when the body politic was sick, still cried out "all is well! all is well," when it was not well. Judaism will live, that of course—but our Judaism is in danger. The Jewish millions of Russia, Poland, Roumania and Galicia, they will remain Jews. But we Jews of England and of countries like England—will we remain Jews? The children and grandchildren? That is the question for us a question that admits of one reply only, if nothing be done. The breath of life must enter the dry bones or they will moulder into dust and be lost. Each successive generation is growing less and less Jewish. If nothing be done each generation be far distant which will cease altogether to be Jewish?

Well! What is to be done? If we could infuse into the present generation, into ourselves, into our sons and daughters the spirit of religiousness, a keen consciousness of God's eternal presence, a vivid recognition of God's boundless goodness to us as a people and as individuals, an intense love for God—if we could so influence ourselves and our children, the problem would be solved, danger would be at an end. The dry bones would become again breathing, living, moving, active agents. Service to God would be a craving and a delight. Home ceremonial and synagogal ceremonial would be welcomed as affording means of worship and adoration, and in their turn would increase our desire to worship and adore.

But alas! How difficult, how well-nigh impossible is it, to infuse the spirit of religiousness! Our sages recognised that when they said, "Everything is in God's power, except fear of God. Who can make man or woman, boy or girl, religious?"

And now the difficulty is greater than ever. That subtle influence, which is known as the "Zeitgeist," "the spirit of the age," is a force acting adversely. It tends to weaken, dissipate religiousness wherever it exists.

Again I ask: What is to be done? There are some who boldly demand a

complete change, an entire remodelling—new services, new ceremonies, prayers in the vernacular, a new Judaism in fact, which most of us would have difficulty in recognising as Judaism at all. I will not say that this would be assimilation made easy, apostasy legalised, killing ourselves as Jews in order to live as Jews. I will not say this. I can well believe Judaism is strong enough to survive drastic changes, and to live on in strange forms. But, we at least, you and I, are not prepared for such heroic measures. We are not brave enough, or shall I say we are too prudent, to adopt the "kill or cure treatment." There is a less hazardous and yet a hopeful course and this I venture to recommend and urge. It is to stimulate the study of that language, which is so intimately associated with our people, our literature, our history, and our religious fervour of which we are so painfully conscious, is, I am sure we must all admit, largely owing to the decay amongst us of the knowledge of Hebrew. Hebrew was once the only language studied by Jewish boys and girls, then the first language taught to them; now it is inefficiently imparted to them at odd times, at awkward intervals between studies thought by parents to be more

important; or it is altogether ignored and omitted from their education. This should not be. The Hebrew language is growing in estimation outside our body. Is it to be despised by us? It is studied now by more educated Englishmen than at any previous time. Should we be the people to neglect it? Every parent should feel it a sacred duty to secure for his children the best possible instruction in Hebrew.

And as a community we should recognise this to be our vital concern, the most important and the most promising field for our activity. We find thousands of pounds to feed the hungry, to clothe the naked, to heal the sick—all go d work, necessary; but the work essential to our continued existence as a religious body is the promotion of knowledge of the Hebrew tongue. And for that we must be ready to find tens of thousands.

Manifold sums should be offered for the discovery of improved methods for teaching it. Substantial prizes should be offered for proficiency in it. Scholarships should be founded to encourage promising students to continue to work at it. And the successful teachers of it should find that they need not cross the Atlantic to secure for their labours honourable appreciation and adequate reward.

BIBLICAL TOLERATION.

By the Rev. Dr. MAURICE FLUEGEL, (Baltimore.)

Author of "Spirit of the Biblical Legislation,"
"Israel, the Biblical People," "Philosophy
Qabbala and Vedanta" etc., etc.,

What have we seen concerning the status of the stranger in the biblical and post-biblical writings? The following: The stranger in Judea adopting the universal moral law, though not yet the Mosaic creed, was entitled to all the rights and privileges of the Judean, and was termed a brother. If a fugitive slave, he was to be protected and not to be delivered over to his master. He was allowed to compete, to work and earn wages and thrive. He could acquire lands; nay, he could acquire as servants full-blooded Israelites, for the legal term of six years, or until the Jubilee. Read how justice was stronger than national prejudice (Levit. 25:47): "When the Gentile stranger will thrive, and thy countryman, impoverished, be sold to that stranger domiciled with thee, the sold Hebrew shall have the privilege of redemption by one of his relatives; a fair compensation shall take place according to the years of service until the Jubilee. Should he not be redeemed, then he shall go free on the Jubilee; he and his children." You see, the lawgiver's heart, of

course, yearns at the thought of an indigenous Hebrew sold to a foreign Gentile, thriving where the native impoverishes. Does he cry at over-reaching, usury, blood-sucking? No; right is right, and property is property. He can't go against facts. The native got poor and was sold to the wealthy foreigner, and he must stick to the bargain. The lawgiver calls upon the relatives to come and redeem their kinsman. But if they do not, then the Hebrew bondsman stays. Only at the Jubilee he goes free. "For mine are the children of Israel, my servants they are, redeemed from Egypt." (Levit. 25:55.)

What a noble national pride, tempered by meek submission to the laws of equity and justice towards a Gentile and stranger. Reader, ponder, over that!

The domiciled Gentile immigrant could intermarry when he fully adopted the Mosaic creed and nationality. If he would not, he was not debarred from any civic rights in the State. He was not dragged into the Hebrew Church, nor whipped into the Hebrew marriage,

nor excluded from privileged trades or employments or streets, nor put into a ghetto, nor had he to wear a yellow patch for discrimination. King David was the offspring of a poor Moabite woman. King Solomon wedded an Egyptian princess. Hundreds of thousands of Gentiles lived peaceably among the Jews as fellow-citizens under the Davidians, the Hasmoneans and the Herodians. Thus, three thousand years ago the Bible proclaimed the law of human fellowship. "Love thy stranger." The founders of Christianity, Jews, too, abrogated the race question, and declared all Gentiles embracing Monotheism as children of God participating in divine grace, conform to Bible and Ta mud.

Thus Mosaic law does not simply teach religion in the abstract. No, it is practical and realistic; so that to worship God means justice and love to men indiscriminately. One God means harmonious creation; means good-will and peace to all, one right and one duty for all. Right creed means right deed. Theology is not a dead letter. No, it is a principle of life, permeating, vivifying, quickening body and soul, the individual the family hearth, the relation of classes and of masses, natives and aliens, State and society, all, effacing the word stranger, making all men one family, worshipping one Maker.

As to the later Rabbinical law, though sometimes giving back hard words for bloody blows, though erecting Chinese walls to screen its followers from as irritation, it nevertheless never lost sight of the fact of one right for Jew and Gentile, and never discriminated in matters of fact, in right, benevolence, charity, amenity, and politeness, asking the same respect for the rights and virtues of all. Christians, Parsees or Mohammdans, with whom it came in contact.

'BEHOLD, A SIGN HAS BEEN GIVEN YOU!'

Mr. Schiff views with horror the sacrilegious attempt of Zionism "to force the hand of Providence," and earnestly warns us against "the attempt to accomplish the Divine purpose without the Divine command." Is he waiting for the thunderings and the lightnings, the voice of the trumpet and the mountain smoking? Is Israel's sore need of no significance for him? Is the astonishing growth of Zionism in the face of countless difficulties an evidence of Divine displeasure? Is it not providential that a Herzl should devote his powers to such a movement and succeed with the few years given him in laying its foundations broad and deep? What greater miracle can Mr. Schiff ask for than this influx at each congress of people from the four corners of the earth, this solidarity in the long divided household of Israel? If there ever were Divine warrant for human action, Zionism shines with the stamp of His high approval and gracious benediction. Behold, a sign has been given you, and ye heed it not.—*The Jewish Hope.*

THE CREATION OF MAN.

[Written for "Israel's Messenger."]

By Alfred Sassoon. (Calcutta, India.)

[We have much pleasure in submitting to our readers the subjoined interesting article, by Mr. Alfred Sassoon, who is widely known as one of the most promising of the rising generation of Jews in Calcutta. Judging from the manner in which he uses his facile pen, there would seem we think to be a distinguished literary future before him. He has recently been a frequent contributor to the Jewish Press, and has made certain promising excursions into the realms of poetry, being the author of a pretty little book of verses entitled "Llewellyn, and Other Poems," which was reviewed in Israel's Messenger, of 26th January, 1906. (Volume II. No. 21). The work was favourably received wherever it was known and on the occasion of the visit to India by the Prince and Princess of Wales, two years ago, Mr. Sassoon presented a copy of it to Their Royal Highnesses, who sent a graceful reply in acknowledgment of the gift. Israel's Messenger extends a hearty welcome to Mr. Sassoon on behalf of Shanghai readers and hopes that he may find many occasions in future to contribute articles and poems to its columns.—EDITOR, ISRAEL'S MESSENGER.]

The beginning of Time and yet not the beginning, for Time hath neither beginning nor end and is a thing unsubstantial as the mirage of the desert—withal a Monarch and a Demon. Void magnificent, a Sahara of nothingness, depths unfathomable, heights unattainable, distance immeasurable, possessing neither horizon nor line—withal so REAL. . . . Words meaningless to

human sense and discordant to the ear!

Space and Time bound together with a single fetter. Each but a part of a harmonious whole; over which rule Loneliness, Dread, Darkness. . . . Nay, not solely. For a light breaks out—a ray from Him that is thought, mind, matter. Darkness is scattered away. Dread is converted into awe. Loneliness—'tis only the heart of man that knows her, not the great heart of Nature. Yet, darkness, dread, loneliness never were. . . . for He is, and will be for ever and ever. The eye of man is the abode of darkness; in his heart are the still dungeons of loneliness; and dread sits on his brain.

Our earth was a burning sphere; the universe a chaos of fire. With terrific thunders volcanoes belched forth cataracts of flame. Earthquakes shook the mighty throne and footstool of God. Oceans of molten rock heaved and surged and roared with the fury of a million tempests. On their fearful brows hissed and burned the tears of an unborn world and on their breasts were writ in prophetic characters the sins of a suffering humanity. A myriad myriad suns blazed in the firmament. Was not their light the light from Him? Who can gainsay it? As the breath of the ages passed over the fire-engulfed cosmos, its restlessness gradually subsided. The balm and ether from the lips of the Creator stilled the warring elements—and mind was wedded to matter—wedded in the lowest and most degraded form. . . . Many more million years roll on and at last appears man, proud and god-like, glorying in the discovery of his manhood and building for himself a garden of dreams.

Whether Adam evolved out of protoplasm or ascended upward from the ape or sprung from the lust of the earth—yet God created him. Thus Science itself teaches us. Man with the aid of science has wrought marvellous things, but never

created life. Yet, for the nonce let us not wander deeper into the mazes of speculation; nor lift a little higher the mystic veil of the Unknown. Unsteady are our steps; and our vision feeble and deceptive.

THE VINDICATION OF THE JEW.

The Jew's resistance to the demands of the popular theology must not be mistaken for obstinate stiff-neckedness. The price of his independence is too high that his opposition should be construed as stubbornness and perverseness. Wedded to the highest truth, he could not yield to a modification of it without being a traitor in his own eyes. The world has condemned the Jews, but history has vindicated him.

The Jew struggled against the Egyptian trinity; who stands approved to-day, Isis, Osiris and Horus, of Egypt, or the Deity revealed in the bible? The Jew opposed Bel and the Dragon in Babylon; who stands approved to-day, the heathen Babylonians or Israel? The Jew combated the claims of Baal and Astarte in Syria. Does not the world tacitly acknowledge the rightfulness of the Jew's resistance in that it recognizes Baal and Astarte as idols and worships the Eternal Creator of heaven and earth? In Greece, the Jew denied the divinity of the jovial gods or Olympus. Over against the mountain beautiful, with its joyous gods and goddesses, he set Sinai, whence proceeded the eternal fiat of the everlasting God. Who is accepted to-day, Jupiter Olympus, or the God revealed to Israel? In the process of time, the Jew came in conflict with the gods of the Pantheon in Rome. Which is the object of man's reverence to-day, the Pantheon or the Temple reared on Zion's heights? For many centuries the Jew resisted the claims made by the followers of the gods of the Walhalla. Has not the world, tacitly, at least, proved that the opposition of Israel to the false claims made for the gods who had brains, but could not evolve truth, has, in the main, been heroic and correct?

Has not the world eyes? Is it blind? Can it not see? Does it not understand that by its own refusal to accept the heathen and pagan deities, it applauds Israel's courageous combat against the idols and idolatries of mankind? Indeed, we may conclude that just as Israel's past course stands sanctioned and commended by the world's denial of the idols despised and rejected by Israel, so will the future yet approve the ethical teachings of Israel, accept the one God preached by Israel, and commend Israel for his repudiation of the pagan elements which have been grafted upon the tree of Judaism in the name of the dominant faith. The world may continue to deny the Jew; it must yet accept the truth revealed by him. *Dr. Leonard Levy, Pittsburg.*

SHANGHAI ZIONIST ASSOCIATION.

NOTICE.

A public meeting of our Association will be held on Sunday, the 12th instant, at No. 9, Seward Road, at 8.30 P. M., when a report of the Eighth Zionist Congress by our Delegate, the Rev. Dr. Haham MOSES GASTER will be read and resolutions of confidence in and loyalty to the Movement will be adopted.

Members and friends are cordially invited to attend.

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

Shanghai, 10th January, 1908.

ISRAEL'S MESSENGER

Shanghai: Friday,

10th January, 1908 - 5668.

"THE IBRIAH."

We take the following interesting leaderette from the columns of our esteemed contemporary, THE JEWISH HERALD, of Melbourne, which we are sure our readers will peruse with great interests:—

Of the various side organisations which have sprung from the Zionist movement, one of the most interesting and attractive is the "Ibriah." The society which bears this name has for its object the dissemination throughout Jewry of knowledge of the Hebrew language and literature, as a measure of preparation for the entry upon an independent national existence in the event of the realisation of the political ideals of Zionism. There have been, it is true, from the earliest days of the dispersion continuously to the present time, numerous associations and educational institutions for the maintenance of familiarity with the sacred tongue and writings; but the special feature of the "Ibriah" is that it seeks to promote the cultivation of Hebrew as a living and spoken language to be current in the thoughts and mouths of the Jewish people in the every-day affairs of life.

Hebrew Encyclopedia

in 10 Volumes.



At first sight it might seem a desperate and visionary enterprise to attempt to resuscitate an ancient language, the use of which ceased more than two thousand years ago, and to restore it once more, under immensely changed conditions, to the position of a vernacular idiom. But it must be borne in mind that, correctly speaking, Hebrew is not, and never has been, a dead language—a language only known to antiquaries and other learned specialists. It has always remained an important and prominent factor of our religion, and has been employed, practically without a break from the earliest times, for a great variety of literary purposes. But the most indubitable proof of its vitality is furnished by the unbroken continuity of its growth and development. The Hebrew of the Bible is only a nucleus, around which with the help of the mental and spiritual activity of ages, there has grouped itself a vast store of new material secreted from time to time as new intellectual experiences made the need of new words and expressions felt. Already in the Mishnah and the Talmud a great expansion of the language is visible, and the work of development and enrichment was effectively taken up and carried forward by the Midrashic literature. Subsequently, beginning in the Middle Ages, and stretching far on into modern times, a wealth of contributions to the linguistic treasury was made by the philosophers, cabalists, commentators, homilists, and ecclesiastical codifiers. Finally, important and numerous additions were furnished by the activity of the "maskilim"—the historians, critics, translators, essayists, and journalists of the last hundred years—the total result being that we are now in possession of a

Hebrew language, rich, full, and plastic, capable almost of competing with any modern tongue in the fitting and accurate expression of the innumerable thoughts and shades of thought produced by the diverse and complex conditions of modern life and society. It requires only the perusal of any of the Hebrew daily newspapers now published to admire the facility with which the political, commercial, social, scientific, and general topics of the day are treated, and to be convinced of the living power of the ancient language in this up-to-date generation. We are bound to concede, however, that this vitality is to a great extent kept up by the strenuous artificial effort of a few enthusiasts, and that only a very small percentage of the eleven million Jews in the world have anything like a tolerable acquaintance with the language of their forefathers. The endeavour to remedy this, and to revive and extend the interest of our coreligionists in the ancient and sacred tongue, is one of the most important of the collateral services rendered by the Zionist movement; for there can be no more potent factor in the creation and maintenance of a healthy and ennobling national pride than a due appreciation of such valuable inherited possessions of the race as its language and literature. In addition to the general and indirect effect of the nationalist organisation in giving an impetus to Hebrew studies, an important specific and practical step in that direction was taken by the last Congress, which passed a resolution that the official and authorised language of Zionism should henceforth be Hebrew.

Coming back to our starting point, the "Ibriah," the question naturally presents itself: Is it at all within the bounds of practicability that the Hebrew language should ever again be spoken as a national mother-tongue by any considerable number of our race? Most people, we apprehend, would lean towards a sceptical view of the subject; yet there are facts which go to show that the idea is not altogether so extravagant or impossible a dream as it may appear at first sight. Already in some of the Palestinian settlements Hebrew is commonly used as the vernacular, and although the number of our co-religionists who habitually speak the language is comparatively small, there should be no extraordinary difficulty in fostering and extending the practice, particularly as the "Ibriah" has now decided to fix its headquarters at Jaffa. Even in Europe and America the system of "Ibriah" or the teaching of Hebrew without the help of another language, has during the last few years gained considerable ground and must have done something, and can be made to do more, in spreading a colloquial mastery of the holy tongue. But perhaps the circumstance which most strikingly gives colour to the opinion of those who would answer the question put above in the affirmative is what took place at the conference of the "Ibriah" held at The Hague during the week of the Congress. There were about three hundred persons present, and the pro-

ceedings were exclusively in Hebrew. An elaborate oration by Mr. Isaac Epstein on "The Revival of Hebrew Speech," delivered in that language, with the Sephardic pronunciation, produced a most impressive effect upon the audience, who felt themselves transported, as it were to the days of Isaiah and Jeremiah. Professor Schatz, the director of the "Bezalel," also spoke with great facility and power in the same language, the remarkable thing about that gentleman being that when he went to Palestine two years ago he did not know a word of Hebrew. Other speakers were the poet, C. M. Bulik, the journalists and literateurs, N. Sokoloff and R. Brainin, and the president, Levinsky, who wound up the proceedings with a speech full of that inimitable Hebrew wit and humor with which his writings (under the pseudonym Rabbi Karov) abound. Although the audience consisted of ladies and gentlemen who had come, so to speak, from all the four quarters of the globe, they all perfectly understood the speeches, and whispered their impressions to one another in Hebrew. The writer of the report in "Haklall" says:—"Never before had I been to a meeting in which were assembled Jews from all countries, each of whom comprehended the remarks of his neighbours as well as the speeches from the platform. The Hebrew language performed this wonder. During several hours yesterday we were impressed with the fact that Hebrew is our only true national tongue, the only one that can join and bind us together and make us one people. It only will be our national language in the future in the land of our father."

THE STORY OF THE SASSOONS.

BY ELLIS ELLSEN.

King Edward does not take much stock in blue blood. Nor do titles count for much in his estimation. "They are things that he gives away and they cost him nothing. But he has a great respect for money. All his men friends are wealthy. As prince of Wales he early made friends of the mammon of unrighteousness, and since his accession to the throne his respect for the solid virtues symbolized by the golden calf has undergone no diminution.

All of which is but the prelude to the tale of how the Sassoons came to bask in the sunshine of royal favor. One of them, Arthur Sassoon, has just enjoyed the distinguished honor of entertaining his majesty at Tulchan Lodge in Scotland—and not for the first time, either. There is no more striking example of the power of wealth to carry one to the pinnacle of social eminence than that furnished by the Sassobis. The story of their rise is as romantic as a chapter from the "Arabian Nights."

David Sassoon, the father of Arthur Sassoon, was a Bagdad Jew. In the estimation of the born British aristocrat the social gulf that lies between him and a Bagdad Jew is about as broad and deep as that which separates a scion of the first families of Virginia from a nigger.

This is a mere statement of fact. So far as it is in the power of pedigree to confer distinction the Sassoons could claim to be far superior to the premier peer of England or any other man in the kingdom of Norman blood. For old David Sassoon traced his descent from Shephatiah, the fifth son of David.

For ages the family had been settled at Bagdad. They had the Semitic talent for making money and keeping it, and transmitted the gift to their posterity. As merchants, bankers and financiers they waxed rich, generation after generation.

The size of David pile aroused the envy of his Mohammedan neighbors. They formed a plot to murder him and loot his property. David got wind of it. Hastily gathering together what valuables he could carry he fled with his family to Bombay abandoning perforce much of his possessions.

Bombay or Bagdad—it was all the same to this genius for making money. The Parsees—refugees, too, originally from Mohammedan persecutions in Persia—had, even at that time, cornered most of the lucrative businesses in Bombay. They resented David's intrusion on their pet preserve. They tried to crowd him out. But David proved more than a match for them. He stuck and was soon making money faster than any of them.

But though he had changed his habitat, he still clung obstinately to his patriarchal mode of life and insisted that all the members of his family should retain the distinctive ancient Hebrew costume. Not until the breaking out of the mutiny did he consent to let them wear European clothes, "Let them see what side you are on," he remarked, as he gave them leave to adopt the somber garb of western civilization.

He used to sit on a dais in the spacious hall where his business was transacted. With his flowing beard turban and robes, he was an imposing sight. No one ventured to speak to him unnecessarily. In his own house he exacted all the deference that is usually accorded only to royalty.

At David's house in Bombay, one of Arthur Sassoon's sisters, Aziza Sassoon, was married. Bearing in mind that when one of her nephews was married later on, King Edward, then prince of Wales, attended the wedding, the description, given by an eye witness of Aziza's marriage reception, is worth recalling:

"The girl—she was only 16 years of age—was seated on a kind of throne in the upper end of the room, raised off from the part where we unbelievers were permitted to come in order to view

her. She was shrouded in a veil of white muslin, powdered with gold, and literally loaded with jewels. Long necklaces of pearls, strung and about jewels and gold coins were piled upon her shoulders. Grouped about her were a number of old women, who sprinkled her with rose water and chanted continually in a sort of mournful recitative—presumably blessings and wishes for her further joy. The wedding breakfast was conducted on original lines. "We sat about the room in groups and the servants' came in with dishes of savory meats and sweetmeats. We had no plates, and it was a trifle embarrassing to take a bit of highly spiced chicken off the end of a fork with your fingers and eat it as if it were a wafer of bread and butter at afternoon tea."

The Sassoons didn't count for much in Bombay society, Anglo-Indian social prejudices do not yield so readily to the blandishments of wealth as do the social prejudices of England folk. And old David was a proud man. He had a very high appreciation of his own lineage. He would do nothing to curry favour with the Gentiles. Like a Hebrew patriarch of old, he abided by the ways of his forefathers.

But it was different with his three sons. Abdallah, Reuben and Arthur. They had tasted of the fleshpot of society and yearned after them. So when old David, full of years and honours, was gathered unto his fathers, they took counsel among themselves.

"Lo," said Abdallah, the eldest, "our father hath left exceeding great riches, so that each of us is now a man of wealth and substance. But what profited a man to be rich if he get no joy out of his riches? Here our money avails us little, because we be of an alien race and our faith is despised. But in England these things weigh nought against those who have much money and buy themselves great houses and invited the Gentiles to feast and make merry with them. Let us therefore, my brothers, go to England, and we shall surely get great joy out of our riches."

And Reuben and Arthur said "let's." And to England they went, and it was even as Abdallah had said.

Abdallah got his front name changed to Albert soon after they arrived in England—Abdallah being too suggestively Oriental and bought him an immense house in Queen's Gate immediately overlooking Kensington Gardens. Reuben took a big house in aristocratic Belgrave square. Another took a mansion in Albert Gate.

Society snuffed at them at first, but society could not resist their diners. Society really had no cause to sniff at them at all. From the patriarchal David they had inherited keen intelligence as well as wealth; and so far as gentlemanly behavior went old David had taught them more in that line than most of the scions of the British aristocracy ever learnt. It was because they were Jews and Orientals that society did not at first welcome

them with extreme cordiality.

That did not worry the Sassoons. They simply put their heads together, made their plans and waited. And they hadn't long to wait, either. Just how they managed it nobody knows, but it was not long before the king, the prince of Wales, had taken dinner with each of them in turn. Society gasped, but sniffed no more. The Sassoons had "arrived."

It was Reuben Sassoon to whom the prince was most partial. Reuben used to get up big luncheon parties for him. At these entertainments the talents of one chef in particular were always brought into prominence. He had been imported from India, because he could compound more delicious Indian curries than any other man in the land of their origin. And in those days the prince of Wales was very fond of Indian curries. As time went on Reuben Sassoon became one of the most intimate of his majesty's friends. Indian curries would never have carried him that far. Nor would his share of old Abdallah's pile alone have sufficed. But it is equally true that had he not been a very rich man he would never have had the chance to "make good" with his majesty. He died a year or two ago.

Albert, the eldest brother, and Arthur, the youngest, were only a degree or two less intimate with King Edward while he was still prince of Wales than was Reuben. It was an unprecedented thing for the prince to show such strong partiality for three members of the same family. Albert, the ex-Abdallah, was made a baronet through the influence of the prince. He died in 1896 and his son Edward succeeded to the title and the royal favor.

Sir Edward added considerably to his inheritance by marrying the enormously rich daughter of Baron Gustave de Rothschild. It was a very different sort of wedding from that of his aunt in Bombay, which has been described. It

was distinctly the society event of the season. The king, then still prince of Wales, was present. Nothing showed more strikingly how far the family had advanced since its flight from Bagdad some sixty years earlier.

After his father's death Sir Edward sold the Queen's Gate mansion and bought the showy residence in Park lane—London's "millionaire's row"—which had been built by another highly successful Israelite, Barney Barnato. Barney committed suicide before it was ready for his occupancy. He had mastered the art of making money, but not to getting enjoyment out of it. His Park lane house was a monstrosity of ostentatious bad taste. Sir Edward wrought a great transformation in its interior and made it a fitting place for the entertainment of royalty.

Sir Edward has been a member of Parliament since 1900—a Conservative, of course. He goes in for imperialism and painting as much of the map of the world red as possible. There isn't much of the old Bagdad patriarch about him. If he puts enough money into his party's war chest—say anything from \$200,000 to \$800,000—he will no doubt obtain a peerage some day.

Arthur Sassoon, now Reuben is dead, is the prime favorite of the king among the family. Fashionable London shopkeepers, with an eye to American dollars, are wont to display a sign which reads, "We study to please American customers." And Arthur studies to please the king. It was this which led him some years ago to lease Tulchan Lodge of the dowager countess of Seafield. Tulchan Lodge floods the finest grouse shooting in Scotland. The king can't eat Indian curry like he used to, but he is still very fond of grouse shooting. Every fall he goes to Tulchan Lodge to get the pick of it. Portions of the estate are especially preserved for him. The king's heir, the present prince of Wales, also pays an

annual visit to Tulchan Lodge for the sport he gets there.

It has been a sore point with Arthur Sassoon that he has been unable to induce the dowager countess to sell him the property outright. But she has an aristocratic prejudice against parting with any of her family's ancestral acres. However, the fact that he only leases the property has not prevented him from spending a lot of money in enlarging the house and fixing it up to suit the somewhat exacting taste of the king.

His majesty's rooms at Tulchan Lodge are, so far as privacy is concerned, quite apart from the rest of the house. They constitute a spacious, elaborately equipped flat with a private hall. Over the entrance is the inscription, "King Edward the Seventh." The color scheme of the interior decorations was selected by the king himself at the request of Mrs. Sassoon. Tulchan Lodge is really as much at the disposal of the king as though he owned it, and the arrangement involves the substantial advantage that it costs him nothing. When he goes there, the house party, of course, is of his own choosing and includes his particular friends of both sexes. Among the latter is always found Mrs. George Keppel.

The Sassoons have left Bagdad and Bombay far behind them, but to their credit be it said, they have always stuck to the faith of their ancestors. Even though the king was their guest at the time, his entertainers faithfully observed the Jewish day of Atonement in silence and fasting. And out of respect for their feelings his majesty's gun was silent that day and there was no slaughtering of grouse.

"Seest thou a man diligent in business?" says the Talmud. "he shall stand before kings." To suit these modern days it might be rendered: Seest thou a man diligent in spending money, he shall sit down with kings.—*St. Louis Globe-Democrat*.

THE JEWISH PRESS.

The Modern View (St. Louis) has something to say about the Feast of Lights and remarks that whatever differences there may exist among us regarding dogma and doctrine, the perpetuation of Judaism should be near and dear to our hearts. Will our esteemed contemporary kindly enlighten us how can Judaism be perpetuated if we prefer to allow "differences on dogma and doctrine" to exist? If for instance, the "Sainted" Prof. KAUFMAN KOHLER, the President of the Union College, insists that the Bible is a man-made Book and that it is no longer binding and authoritative (sic) how, pray, can we succeed in "perpetuating" Judaism? For the life and soul of Judaism is the Bible and to destroy the divine origin of the latter is to destroy the foundation of the former. No; Brother "EMES," alias ABE ROSENTHAL, the price is too dear. Judaism is based upon Mosaism, and any deviation from Mosaism does not tend to the "perpetuation" of Judaism, which please note.

The Jewish Tribune (Portland) bewails the heart-rending plight of the Jews in Russia and is surprised that the outrages and savagery of Christian Russia against our brethren does not disturb the Christian civilized and progressive countries. Be not surprised Brother MOSES SOHN. A rabbi (?) a graduate of the Cincinnati College, H. G. ENLOW by name, ascended to heaven and not unlike Rabbi YISHMAEL BEN ELISHA COHEN GADOL (Lehabe-deel! heard from the *Haharey Hapargod* the reason why the "Jews should be the despised and rejected of men." Just listen to his peroration:—

Difficult is our mission, and bound up with endless suffering. Unto suffering, however, is the servant of God called * * * They (the rabbis) have taught us that the aims of the Tora (the same "Tora" which the President of the Cincinnati College asserts is a collection of folklore etc.) cannot be fulfilled save through those that will die for them. We would rather be a people of martyrs, than a people of mollycoddles, sucking,

or eager to suck the milk and honey of Canaan" etc., etc., *ad nauseam*.

Be not surprised Dr. MOSES SOHN; the only difference, is, instead of the professor of new-fangled Judaism preaching and teaching such fine-spun theories in Russia, where death awaits him, he prefers to sing the "Song of Songs" in the land of the free. Who could not help sympathizing with the twice-martyred man who is not only anxious to make such a noble sacrifice, but who is denied the opportunity? How sad to think that he is forced to remain at a distance, while others have the privilege of doing the actual dying!

The Jewish Independent (Cleveland) believes that the world is moving because Rome, the seat of Roman Catholicism, has elected a Jewish Mayor.

The American Hebrew (New York) has installed a column of "Bureau of Information" because it continues to receive inquiries from its readers on various points of Jewish interest.

The Jewish Voice (St. Louis) is downhearted, because contrary to expectations, the ruler of Turkey has expressed himself disposed on certain conditions to make liberal concessions to the Zionists in Palestine. Our contemporary is wondering what those "conditions" are.

The American Israelite (Cincinnati) is waiting for a few weeks to see whether the report that the Sultan of Turkey has agreed to open negotiations with the Zionists with a view to giving them concessions in Palestine is confirmed. If no confirmation be forthcoming our contemporary promises to revive the old story as to the impracticability of the Zionist Ideal, and to say once more to the Zionists to abandon their efforts to establish a Jewish State in Palestine, it being contrary to the declaration of the pious and infallible Rabbis who assembled at Pittsburg twenty-two years ago!

The Jewish Outlook (Detroit) publishes sense and nonsense from the pen of the Rev. MONTAGU N. A. COHEN, who did

not find British Columbia large enough to preach his "broad" Judaism. In America there is no Chief Rabbi to take back his Diploma and he finds himself quite safe and free there to air his sense and nonsensical views.

EDITORIAL NOTES.

The anti-Zionists of the Radical camp are never tired of dinning into our ears that our national aspirations for the re-possession of our Fatherland, which are based upon the teachings of our Holy Scripture, are false and visionary. These poor renegades have evidently usurped the power and mind of the Most High who commissioned the prophet SAMUEL, to declare to the unbelievers, in words which have their own meaning to-day, that "The Strength of Israel will not lie nor repent; for he is not a man, that he should repent."

"Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, thou holy city; for no more shall enter into thee henceforth the uncircumcised and the unclean." What a stern rebuke to the Rabbinical anti-Zionists!

Zionism, the Jewish National Movement, which has given a death-blow to the Assimilationists, is to-day the pride and hope of the Jewish nation throughout the world. It has checked assimilation and awakened strong interest in the solution of the Jewish Question. Zionism is the only effective cure. Let the Jew be infused with Zionism, and the spiritual decay which has now fastened upon him would speedily be dispelled.

What a standing wonder to the world is the Jew! Imagine his fortitude in standing aloof for thousands of years from the idols of the heathen! The Jew may be likened to a lantern in the hands of God containing

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Funds.....14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

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Vol IV. No. 21

Shebbat 21st 5668
Shanghai, 24th Jan. 1908

Israel's Messenger.

Issued on
every
alternate
Friday.

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

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OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, January, 24th, 1908—Shebbat 21st, 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Shebbat 24th (January 21st) Sabbath commences (time of lighting) at 5.10 p.m.
 Saturday, Shebbat 25th (February 1st) Erev Rosh Hodesh (New Moon's eve) portion of the Law, Mishpatim, Exodus, chapters 21 to 24 inclusive, Haphtarab, Samuel I, chapter 6, Prophets, Kings II, chapters 18 to 25 inclusive, and Job, chapters 25, 26 and 27. Sabbath terminates at 5.55 p.m.
 Sunday, Shebbat 26th (February 2nd) Rosh Hodesh
 Monday, Adar I 1st (February 3rd) (First days of the moon)
 Friday, Adar I 5th (February 7th) Sabbath commences (time of lighting) at 5.15 p.m.
 Saturday, Adar I 6th (February 8th) portion of the Law, Terumah, Exodus, chapters 25, 26 and 27, Haphtarab, Kings I, chapter 6, Prophets, Jeremiah, chapters 1 to 7 inclusive, and Job, chapters 28 to 37 inclusive. Sabbath terminates at 6.00 p.m.
 Sunday, Adar I 7th (February 9th) Som Pettriah Moshe Rabbenu, time of breaking fast at 6.05 p.m.

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BOURQUET FOR "ISRAEL'S MESSENGER."

We most heartily welcome our latest exchange, ISRAEL'S MESSENGER, a semi-monthly paper published in Shanghai, China, as the official organ of the Shanghai Zionist Association.

Our society has been receiving this publication for some time, and we have always experienced pleasure in reading it. ISRAEL'S MESSENGER, which is a most ardent advocate of the cause of Zionism, has several months back entered upon the fourth year of its existence. It not only touches upon Zionism in all its phases, but contains very interesting and instructive articles on Judaism, etc. We feel confident this publication has made its influence for good felt not only in the community where it is published but among the fortunate subscribers elsewhere. Certainly its able editor and his associates are to be warmly commended for the great work they are doing in the interests of our race.

May ISRAEL'S MESSENGER long continue to prosper—The Zionist, Official Organ, of The Young Peoples Union of Zion, Washington D. C.

THE JEWISH NATIONAL FUND.

We are informed by Mr. Jacob Jovan, of Calcutta, to whom National Fund Boxes were sent, that a sum of over Rs 10/- was raised and that the amount will be shortly remitted to the local Zionist Association.

We hope that the other Communities who have boxes will kindly send in their collections so that a handsome remittance could be made to Headquarters.

THE JEWISH NATIONAL FUND.

Amount already acknowledged..... \$135.00
 Box No. 375 (Per S. Moses Esq) 2.60

Total, \$137.60

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THE DUTY OF ORTHODOX CONGREGATION.

By Rabbi MELDOLA DE SOLA, (Montreal, Canada)

"And he said unto Moses, There is a noise of war in the camp. But he said, It is not the voice of those who shout for mastery, neither is it the voice of those who cry for being overcome; the sound of (antiphonal) singing do I hear.—EXODUS, XXXII, 17-18.

Turning back thirty-two hundred years, we see encamped at Sinai our ancestors recently emancipated from Egyptian bondage. There had been no ordinary servitude. All that human ingenuity could devise for their extirpation had been resorted to; every plan that fiendish cruelty could suggest for their destruction had been invoked; but He who shapes the destinies had willed their preservation, and by the might of His right hand had they been released. If ever there was a demonstration of the futility of man's attempts to thwart the designs of Providence, it was in the punishment meted out to the tyrant who had refused to release the children of Israel. Unwilling to lose the services of slaves so useful, he had dared in his insolent arrogance to array himself against their Heavenly Protector; but "on eagles' wings" had they been borne "from the iron furnace" of their oppression, even though a sea had to be divided to permit their escape. Nor had the watchfulness of their Divine Guardian ceased with the performance of the wonders that had signalled their emancipation. By the exercise of a power no less marvellous, He had sustained that vast multitude during their subsequent journeyings—in the desert food and drink had been miraculously provided for them, and when assailed by a formidable enemy under conditions which would otherwise have rendered the attack most disastrous victory had been granted to them. That such manifestations of peculiar favor should have a fitting culmination, they had been led to Sinai to receive a crowning proof of God's love—their commission as the priestly custodians of that unequalled code, which, notwithstanding the sneers of criticizing scoffs, remains to-day an imperishable monument to the infinite wisdom of its Heavenly author. Having cheerfully undertaken the obligations which such a commission involved, our ancestors had been made the witnesses of a scene awful in its sublimity, of a spectacle without precedent, without parallel. Descending on fire upon the quaking mount, with terrible thunders, and lightnings, and cornet sounds, as His ushers, the Almighty Sovereign of the universe had proclaimed to them those immortal words which have formed ever since the

basis of all morals and improvement in the civilized world. So awe-inspiring had been the scene, that the terror-stricken people had drawn back from the mountain, imploring Moses, their devoted leader, to intervene, so that they might not again hear the dread voice of the Omnipotent. And when, in compliance with their entreaty, Moses had approached the cloud which signalled the Divine Presence, and had subsequently returned with various laws, which he inscribed in a book and read to them, they had solemnly promised: "All that the Eternal hath spoken we will do, and we will hearken." Not "we will listen, and, if it seem right in our eyes, we will do" (as some of the enlightened liberals of the present age might descend), but having absolute faith in Divine infinite wisdom, we will first yield unquestioning obedience to Thy commands, and then, in a reverential spirit, contemplate their excellence." After the formal ratification of the covenant thus entered into, Moses had been called to the clouded summit of the mount to receive the Decalogue inscribed upon two tablets, and certain other laws, remaining there forty days and forty nights.

It would be a natural inference that the recent occurrence of events so supernatural would have created in the hearts of our ancestors a wholesome dread of the might and majesty of their Deliverer, a sense of profound gratitude for His unflinching protection so marvellously displayed, and a commendable pride in the glorious distinction it had pleased Him to confer upon them. It would be reasonable to suppose that, notwithstanding the absence of Moses for a few short weeks, they would have had sufficient faith in the beneficence of the Being who had already given them so many signal proofs of His love, to have awaited with patience the return of their leader with the tangible evidence of the covenant so recently entered into.

Picture to yourselves, then, the dismay of Moses when he received the Divine intimation—

"Go, get thee down; for thy people, which thou hast brought up out of the land of Egypt, hath corrupted itself. They have turned aside quickly from the way which I have commanded them; they have made unto themselves a molten calf; and they have prostrated themselves to it, and have offered sacrifice unto it, and have said, These are thy gods, O Israel, that have brought thee

up out of the land of Egypt!" Inconceivable as it appears, the people who, less than two months before, had tremblingly witnessed the revelation of the God who declared that He had brought them forth from Egypt, had now deliberately violated their solemn promise to obey His commandments, the very first two of which prohibited the worship of other gods and the making of any graven image. Yes; notwithstanding the extraordinary distinction that had been conferred upon them as God's chosen, they had, in the words of the Psalmist, "exchanged their glory for the similitude of an ox that eateth grass."

Thus it was that when the noise made by the idolatrous revellers reached the ears of Moses, as he approached the people, accompanied by Joshua, he had been enabled to reply to Joshua's exclamation, that there was a noise of war in the camp, by informing him that it was not the voice of those who shouted for mastery, nor the voice of those who cried for being overcome, that reached his ears, but it was the sound of singing, or, more accurately, antiphonal singing, that he heard.

To one who closely observes the course of events abroad and whose settled residence in another land removes him from the sway of local influences and personal interest, there appears a startling parallel between the condition of Israel's camp at Sinai thirty-two centuries ago, and that of Judaism in the United States of America to-day. Recent controversies would certainly seem to justify the exclamation, "There is a noise of war in the camp." On the one hand we have the followers of positive traditional, or orthodox, Judaism, that which teaches the future restoration of Israel's political nationality in Palestine, with all that implies, and which consequently insists upon the perpetuation of those time-honored and hallowed institutions which have been the means of preventing the extinction of their identity during centuries of persecution through which no other nation could have lived. On the other hand we have the followers of what is so sadly misnamed "Reform!" "Judaism"—a system which, under the cloak of liberality, and enlightenment, has abandoned, in an era of material prosperity, that which our fathers preserved with their life's blood; a system which assails not only the fundamental doctrines of Judaism, but the foundations of all religion; a system which permits blasphemous utterances in its pulpits; a system whose chief aim seems to be legislation for the convenience of the irreligious; a system whose sole successes have been to carve the ritual and mutilate the form of worship of our fathers beyond all recognition; to banish devotion from public worship, to destroy the sanctity of the Jewish home, and to scatter infidelity far and wide.

That this is no overdrawn picture may readily be proved. Reform gives us in place of the personal God we adore, a "God Idea." Reform denies supernatural

revelation and the divine origin of the Mosaic law. Reform degrades the Bible to the level of any ordinary uninspired good book. One of its foremost representatives dares to ask if we must yet be cowed down by fear of the thunders of Sinai and has the insolence to put the question whether reformers are not justified in asking for a Bible purified from all its offensive and obnoxious elements. He also alleges that the personal revelations of the Deity recorded in the Bible are mythical. etc etc., ad nauseam.

It is only in accordance with such infidel heresies that reform has assumed the right of rejecting all laws which, in the opinion of its leaders, are not adapted to the views of modern civilization; for, once denying the Divine authority of the Bible, it can quite consistently give full rein to the desires of its followers. Thus, one of its prominent representatives exclaims, "Thanks to reform we are more enlightened—now-a-days. We light and burn, we ride and trade, as much on Saturday as we please. Old-time notions! We have cast them aside and almost forgotten them. As to eating and drinking, I eat and drink what I please. For this I am a reformed Jew."

In short, were I called upon to define this "Reformed" "Judaism" I should sum it up as a system which, in denying the God-given authority of the Bible, has placed itself in a position to justify and legalise the abolition of every restraint which positive revealed religion imposes, and to ponder to the desires of its followers, however monstrous they may be.

But, in all this we see merely an illustration of the words of Kohleleh, "What hath been, is that which will be; and what hath been done, is that which will be done; and there is nothing new under the sun." Two thousand years ago there was a renegade movement by a faction of our people, which, as far as it extended, completely erased all lines of division between Judaism and the dominant creed. Emulating the example of that renegade party, modern reformers are so excessively "liberal," as they term it, that they would practically obliterate all distinction between Judaism and the prevailing religion, and thus they renounce all doctrines, such as those of the Resurrection and the future advent of a personal Messiah, which preserve Jewish distinctiveness. We find among their leaders men who favor intermarriage with non-Jews; we see their places of worship surrendered to non-Jews for non-Jewish service, and their ministers occupying non-Jewish pulpits. Indeed it will hardly be doubted that reform practically means a renunciation of Judaism when one of its prominent exponents tells us that there is no difference between Judaism and Unitarianism!

Two thousand years ago, the renegade party, delighting in the ease and loose morals of Grecian heathenism, gladly hailed the abolition of the restraints imposed by the Mosaic law, and, to quote the language of the chronicle, "made their souls abominable with all manner of uncleanness." To-day, reform, giving full license to the gross appetites of

its followers, assails the Divine authority of the Bible and terms respect for its dietary laws "culinary fanaticism" and rejects those hygienic enactments whose marvellous excellence it has been reserving for non-Jews to discover and laud.

The old-time renegades neglected the rite of the Abrahamic covenant, and strengthened the hands of those who abolished the observance of the Sabbath. Modern reformers evince a similar contempt for the "perpetual covenants" between God and Israel, by denouncing the divinely ordained sign of the covenant made with Abraham as a barbarous practice and "a disgusting relic of barbarism" and by trying to re-litigate the Sabbath out of existence, informing us that it has died of consumption, and that the festivals should more be kept as a memento of Jewish history.

Formerly a renegade high-priest bribed Antiochus Epiphanes for permission to make apostates of his coreligionists. Modern reform ministers wear their followers from Judaism by the less costly method of encouraging their propensity to imitate non-Jews in all things, and by preaching infidelity pure and simple.

Two thousand years ago the renegades evidenced the depth of their degradation by leaguering themselves with those who polluted God's sanctuary. In the present day, the leading reform congregation in New York has shown how low it has fallen, of His unity, by permitting within the building it is presumed to have dedicated to His worship, what is termed an "Easter" service, an institution which emphasizes a denial of His unity! So low can reform stoop!

Formerly the renegade priests, seducing the people from the true worship of the Almighty to the more fashionable Grecian sensualism, neglected the altar and hastened to partake of unlawful allowance. Modern reform ministers prove similarly negligent of God's altar by compromising with irreligion and pandering to it, instead of standing in the breach and denouncing it. And they, too, hesitate not to partake of unlawful allowance.

In the days of the old renegade movement the abominations were commanded, we are told, in order that the people might forget the law and that all the ordinances might be changed. Does not reform to-day accomplish the same end?

In the time of Antiochus Epiphanes the renegade priests preferred heathen favor to the honor of their fathers; and the apostate highpriest, to whom we have already referred, even went so far as to send an offering to pagan deities. To-day we find a parallel in the sacrifice of principle which reform ministers make when they seek to win the favor of the followers of the dominant faith by such ahibition of pseudo-liberality as the employment of non-Jewish choristers and the permitting of non-Jewish services within their places of worship.

Now, the devotees of the pagan deity did not employ the offering of the apostate as he had designed, but applied it to a secular object instead. And to-day we find that non-Jews refuse to

receive with favor reform's sacrifice of principle. Thus a non-Jewish journal declares: "Our sympathies are with those who defend the faith of their fathers. Christianity is so related to Judaism that we have a deep interest in seeing the latter maintained in its purity." The same journal also asserts: "It is immeasurably better for them (the Jews) to be orthodox Jews than 'liberal' infidels'....."

Again, we are informed that some calamity overtook the old-time renegades because of their apostasy, and that those whose customs they followed so earnestly, and whom they desired to be like in all things, became their enemies. Now, is it not notorious that we are people respect their religion to-day they are respected, and that where they do not, strong anti-Jewish feeling exists? Witness the sentiment that prevails at certain American summer resorts!

But let us carry this parallelism a little further. The renegades of two thousand years ago have disappeared, and still Judaism lives. Then as now, those who broke away from the faith of their fathers were of the influential class. And if we go back to a still more remote period, we find that Korah and his rebellious party were "princes of the congregation, called to the assembly, men of renown." Indeed it would seem to be the design of Providence to demonstrate the immortality of Judaism by preserving it notwithstanding the loss who ought to be its brightest ornaments. That history is repeating itself is very evident; for although they may possess much of the influence which wealth confers, it is an incontrovertible fact that the followers of reform are being rapidly placed below the pale of Judaism—even their own champions admit the low state of religion among them. That the future chronicler will have to record of them a fate similar to that of those who were traitors to the cause of Judaism in the days of Antiochus Epiphanes, it requires neither a Moses nor an Isaiah to predict.

[To be Continued.]

GEMS FROM THE TALMUD.

Menial Work

O strip a carcass in the street,
And take your pay for labor sweat,
And say not, "I am Priest or King,
And 'neath my honor's such a thing?"

The Worth of Work

To live by Toil's of greatest worth
Than idle piety on earth.

Dignity of Labor

Esteemed is Labor in mine eyes!
For Work the workman dignifies.

Labor

The right to taste some food then Adam earned,
When first the law of Labor he had learned.

God caused not His presence on Israel to rest,
Till their Labor had shown of their merit
to a God.

NEWS FROM AUSTRALIA

[FROM OUR OWN CORRESPONDENT.]

SYDNEY, DECEMBER 18th, 1907.

The festival of Chanukah seems to be gaining in importance amongst Australian Jewry, if the recent celebration be any criterion.

Last year the Rev. FRANCIS L. COHEN inaugurated at Sydney a special confirmation service for boys and girls whom he had been instructing in the doctrines of Judaism during the previous month. It was so successful that it was renewed again during the recent festival and nine girls and two boys were presented to the congregation on their confirmation. To add to its importance this year, the reverend gentleman (mindful of the great success of the military services he had held for some years past in England) conceived the idea of gathering the Jewish military volunteers and cadets together for the celebration of the anniversary of the exploits of the Maccabees. In this he was supported not only by the Synagogue officials, but the Military authorities assisted by issuing a regimental order for a voluntary church parade at the Great Synagogue for the special Chanukah service. The Jewish Officers numbered only about half a dozen, but about seventy of their non-Jewish comrades including Lieutenant Colonel Irvine of the General Staff attended. The Synagogue was crowded, and a special musical service was rendered, and there is no doubt that a similar parade will again be held next Chanukah. I believe it is the first that has ever been held in an Australian Synagogue.

In the other States the Maccabean festival was also duly observed. In the St. Kilda Melbourne Synagogue the Rev. J. DANGLOW delivered a special address to the children, and the occasion was taken advantage of to distribute prizes amongst the children who had distinguished themselves at the local Hebrew School.

The Melbourne Zionist Societies combined forces to give a concert at which about 400 persons were present, and the Sydney Jewish Literary Society also held a very successful musical evening during the eight days of dedication.

The Juvenile Branch of the Melbourne Ludies Zionist Organisation recently held its first annual meeting. The President (Miss LEVY) in her report stated that there were 182 members and that during the year they had held several evening entertainments and an enjoyable picnic. The bazaar in aid of the distressed Russian Orphans organised by the members had been a great success and the sum of £86; 4; 6, was realised and sent to the Jewish Colonial Trust Ltd. London. The years' accounts showed a credit balance of £5; 9; 4.

The Jews of Australia have always

identified themselves with the public life of their native or adopted country, and in municipal government they have always been well represented. Both Melbourne and Adelaide have had Jewish mayors, in the country towns of all the states there have likewise been many Jews who have occupied the chief magistracy of the place. The latest to obtain this honour at the hands of the ratepayers is Mr. MARK ROSENBERG who has been elected Mayor of the important mining town of Kriegerlooie Western Australia by a substantial majority over the previous occupant of the position.

The system of public education in the various States of the Commonwealth is supposed to be purely secular, and therefore the Ministers of the three Melbourne Jewish Congregations were justified in the protest they recently made against the introduction of Christian hymns and New Testament narratives in the School Paper issued by the Victorian Education Department. Attempts are being constantly made especially in Victoria to give a religious tendency to the State Schools, and a referendum was held some time back to obtain the views of the electors on the subject, but it was unsatisfactory to all parties, and another referendum has been asked for. In N.S. Wales, the State system by which each religious body can send teachers to instruct its own children attending the public schools in the tenets of its religion for a certain specified time each week has worked well. This privilege the Jewish community has not been slow to avail itself of, and the Sydney Education Board has a small staff of teachers who regularly visit the leading public schools of the city and instruct the Jewish youth in the knowledge of the tenets of their religion and the history and language of their people.

A BEDTIME STORY.

Laura settled herself at her mother's knee, and with upturned face waited for her bedtime story.

Mother usually told Laura a story of her own youth, and this evening she began without introduction:

"When I used to be out of temper, or naughty in any way, grandpa would call to me, 'Mary, Mary; take care! There's a morsel in mother's pantry!'

"This, of course, made me stop crying, and after wondering a bit, I would run to the pantry to see whether there was really a morsel in the tray, but never found one. So I asked grandpa once what he meant, 'for,' said I, 'there are no mice in mother's pantry, and I have no pantry.'

"Then grandpa pulled me to his knee and said: 'Your heart, child, is your pantry; the little sins are the mice that get in and nibble away all the good, and that's the reason you are sometimes cross and unwilling to do mother's wishes. If you do not watch these pesky little creatures, they will soon nibble all the good

away. To keep the mice out you must set a trap for them—the trap of watchfulness—and have for bait good resolutions and firmness. When the pantry is free from mice, then begin to store it with good things.'

"I sat silent, for a while, and then I said: 'What kind of good things, grandpa?'

"And he answered: 'High principles, good thoughts and kind feelings.'

Laura was silent, too, for a moment, and then said: 'I'm going to try to remember my great-grandfather's teachings, because I see how much good they have done you. You are the 'bestest' mother any girl ever had. Good-night, mother, darling,' and with a bound she was off to bed.

MR. BERNARD SHAW AND THE JEWS.

Mr. Bernard Shaw writes to the *Jewish World* to defend himself from the charge of anti-Semitism brought against him by Dr. Nordau in a recent letter. In an open letter to Dr. Nordau, Mr. Shaw says: "When in introducing you to my readers, I mentioned that you are a Jew, I had no intention of appealing to anti-Semitic prejudice to discredit you. It never occurred to me that you could be otherwise than proud of being a Jew. In England we have no anti-Semites, we have Zionists instead, and I am a known friend of the Zionists. The way to create interest in a man here is to claim for him that he is a Jew. On every April 19 our Conservatives, our Imperialists, our Court party make a pilgrimage to the statue of the only Prime Minister of England who was a Jew, and heap its pedestal with primroses, his favourite flower. The foremost Peers in the House of Lords marry Jewesses, and are considered fortunate in their choice. My mention of your race can do you no harm in Germany, because everybody knows it. It will do you credit in England, because everybody will at once conclude that you are an able man, a rich man, a cultivated man, and a man of pedigree. The only Jew who is despised in England is the Jew who is ashamed of his race. Such men are universally despised whether they are Jews or Gentiles. Our Jews are indeed rather apt to err in the opposite direction. They boast of their race as I boast of being a fishman! Irving, our famous actor, made the Merchant of Venice a success by boldly making Shylock a sympathetic character in spite of Shakespeare's text. Dickens, who made a Jew the villain of one of his earlier novels, had to make amends by introducing an impossibly amiable Jew in a later work. During the Boer war it was much safer to be a Jew than a typical Englishman. All the typical Englishmen were on the side of the Boers. All the Jews were on the side of the British except the avowedly revolutionary Jews."

The Eighth Zionist Congress.

A Report prepared by the Rev. Dr MOSES GASTER, President of the English Zionist Federation, and read before a meeting of the Shanghai Zionist Association on Sunday, the 12th January, 1908. By Mr. N. E. B. EZRA.

The Eighth Congress of which I am now going to report marks a definite stage in the development of the Zionist Movement. A new chapter has been opened which it behoves us to read carefully, study assiduously and to draw a lesson from it for our future activity. If we do so, the future of our Movement lies before us more securely, for the period of ventures has passed and the chapter of accidents has as I hope now been definitely closed. In order fully to explain the significance of this Congress it is absolutely necessary for us to cast our eyes backwards and remember what has happened during the last four or five years. We must also bear in mind the taunts of those who mockingly ask, what have we done and in how far have we succeeded to carry out the work of which we have spoken to the people. Those very events and those very abuses which have been the cause of our not being able to achieve as much as we could have done if we had received more sympathy and assistance instead of criticism and hostility. Those who have the spokes in our wheels, those who have utilized the means at their disposal to hamper us and to prevent us from doing as much or as little as we could, should certainly be the last persons to ask questions and to criticize. The fault lies at their door. They have tried to weaken our ranks, but they would not have succeeded so much were it not for the unfortunate East African adventure, with those direct consequences. If it has not rent the Movement in twain, at any rate it paralyzed the best efforts in our midst. It has contributed to shift the centre of our aim and activity from the only spot towards which it ought to have been directed, to other spheres outside our immediate object.

The word "Zionism" has been subjected to a new and unbecoming interpretation and identified with almost any undertaking; be it philanthropic, be it colonisation, be it a settlement in any part of the world, it had on the other hand, as every evil happily has one good result, not intended inasmuch as it has contributed to clarify the situation for it. It has forced many a man who nominally belonged to our Movement but whose heart lay elsewhere to face the problem and to take his choice. Some of the spurious elements that have taken shelter and refuge under the covering flag of Zionism sought now shelter elsewhere. They showed that they no longer believed in the success of the Movement. They

took the Movement to have been of a transitory character and they shifted their allegiance to other Leaders and Leaders who imagined that Zionism was now bankrupt, may dead.

These were men of little faith and it was necessary therefore that those of a stronger faith should stand together and qualify the word of Zionism, by calling themselves "Zionist-Zion" similar words being added to the word Zion so as to show their unflinching faith in our Movement; which though momentarily checked was sure to triumph at the last. We are here to-day and we have been at the 8th Congress demonstrating the sturdiness of our Movement; justifying our adherence to the fundamental principles of Zionism.

The others as I understand are seeking still for some territory, such imaginary territory for a possible settlement of Jews and they are now in the unenviable position of having to make a choice between 12 territories offered to them. I am not in a mood of gibes, the situation is of too serious a nature but I cannot help remembering the joke of the man who used to say that when the time for moving, he had to choose between two houses, one which he was not allowed to quit and the other where the landlord would not let him get in. In both cases for financial reasons. I am afraid the landlords of the twelve territories may be discussing between themselves which of the twelve should not allow them in. But perhaps they may succeed and I wish them every success, as I have been wishing for the last four years and I am afraid with the same result, it will remain a pious wish unable to be fulfilled. But let us leave the others to their own happy dilemma, we at any rate have no difficulty as far as choice is concerned, we have made up our minds long ago, and we are not going henceforth to change it. We mean Palestine and we mean to stick to Palestine only.

The first result of this Congress has been to crystallize the thoughts and wishes which are animating now the Zionists and to find the proper way for getting to work in the right direction. The aspects of the Congress was unique, for most of the Delegates who had come there assembled at the first few days quite dazed. They were all suffering from the consequences of demoralisation and disorganisation, following upon the East African and other schemes that followed from it. It has tended to dishearten the Zionists and to stamp their enthusiasm. There

was no definite plan or programme; the personal element seemed to prevail. The only Delegates who came there with a clear cut programme fully conscious of the responsibility and recognising the critical state of Zionism, were the English Delegates. We came there with the mandate of submitting to the Congress the resolution passed unanimously at our Conference. "That immediate practical work be undertaken in Palestine." Slowly we were able to influence the minds of the other Delegates and so to shape the work of Congress that it resulted in the unanimous approval of this resolution. It was a momentous decision fraught with great important consequences and leading to a new departure in our relations with other kindred societies and other Organisations. Practical work! Yes, practical work in the fullest sense of the word. I know people who have tried to twist and turn this resolution; to whittle down its significance and to see in it a departure from the political Zionism which they declare to have been the only aim and object of our never-to-be-forgotten Leader, Dr. Herzl. Careless assertions which have been invented for the purpose either of excusing inactivity or want of sympathy or even open hostility on the one side and on the other in order to claim the sole right to the heritage of the legacy left by Dr. Herzl. Let me remind you that all the ten or eleven years of Zionism, I have never used the word *political* Zionism in any sense of defining the whole of our Zionist activity. To me Zionism is a *National* Movement and no nation is represented only by one phase or one side of its activity. If we translate the word into government it will be easily seen that no government can consist of only one Minister representing one single department. We have a Secretary for State for Foreign Affairs, we have the Home Secretary, the Secretaries for the Board of Trade, we have the Postmaster General, each one representing one branch of the administration in this country, but altogether representing the English Nation, and so can we not say that Zionism is only a Political Movement, to be directed and represented by a Secretary for Foreign Affairs. It was a misnomer from the beginning; invented by our friends the enemy, and picked up afterwards by those who would make us believe that they were our friends but used it in a wrong way and in a wrong spirit. For our opponents it was a catch word, a

peg to hang their opposition on and to declare solemnly that they could not help a Movement which jeopardised their political situations amongst the nations in whose midst they lived, and where they enjoyed the full rights of citizenship.

I am not going to question now that they are enjoying full rights of citizenship, for I am afraid there would be very few countries in the world where such full claim could be fully sustained. Zionism then is just as non-political as it is practical, it is just as much economical as it is educational and in fact it represents every branch and every hope, for it aims at re-establishing a nation upon the national traditional soil. It is not philanthropic, for then it would be paperising, and we repudiate everything that is to make our people paupers, whilst our first and foremost aim is to erect a home for our people through self-help, through our own industry. Through our own work, through our own brains, our hands, our hearts, that we shall solve the Jewish problem and bring about the redemption of our people.

In order to carry this out we must take advantage of every opportunity wherever and whenever it may present itself. If at a time we can obtain the object for which we are striving by political means, then political should be the exclusive of those who are appointed to guide and represent the Movement. If it has been found that political work could not be so successfully undertaken ever since the death of Dr. Herzl, nay, before that catastrophe it was found not to yield so readily to our wishes as it was expected, then it was and is our bounden duty to turn another issue and to utilize all the chances that present themselves to us for realizing our aims and hopes by means of practical work. But no one dreams of excluding definitely one side of our activity to the detriment of the other. Whatever can be done should be done and must be done. What promises an immediate return must be undertaken; we must not cling in obstinate tenacity to one single manner of action. This is the true meaning of the decision unanimously passed at the last Congress and no man has a right to whittle that decision down or to pretend that we are now confined exclusively to some "paltry" colonisation or other so-called practical work. It is neither "paltry" nor are we limited to colonisation: Industries, commercial enterprises, purchases of land, banking facilities, trade, fall within the four corners of practical work. Nor is education to be neglected. Should at any time the chances for political work be greater than for any other aim we must unhesitatingly give it immediate preference to, without neglecting the practical, educational and industrial work.

Here again I must remind you what our friends the opponents or the unbelievers said. Legends have been circulated, stories have been told, fairy tales of the grimmer sort have been invented to discourage and dishearten the enterprise

in the Holy Land. We were told gravely that land could not be bought, that property could not be held, that industries could not flourish, that the colonies were withering, that the people were emigrating; and other such harrowing tales and above all, these people who do not know what is happening in the next street and cannot tell us the fate of the Sunday closing Bill, still hanging in the balance, they claim to be on the most intimate terms with His Majesty the Sultan of Turkey. They know exactly what he intends to do, and what he thinks about Zionism and they speak with confidence, born very likely from this intimacy with the Sultan and the Turkish government, that he would never tolerate a Jewish settlement in the Holy Land. He would never grant concessions, he would never facilitate the industrial development and never grant leases for educational work. I have constantly asked and I ask again whence this information? Where have they got it from? and whether it is not all a careless assumption without the slightest proof? Has not Sir Moses Montefiore, bought land as long as 60 years ago, has anybody ever questioned his title to the land? Have the people not been allowed to build houses on that land, has any difficulty been placed in the way of the Anglo-Palestine Bank purchasing land, or any other people buying and establishing Colonies, purchasing oranges, olive groves, founding factories, building schools, has any one disturbed them? Has the government shown any discrimination in the treatment of the Jews to their detriment? Have they not been the recipients of the sunnier marks of royal favour? But why dilate on the well-known facts, why try to dispose of legends which I hope are now definitely dead and buried? Facts are staring us in the face and we are standing on the eve of a very great and far-reaching change in the attitude of the Sultan and of the Turkish government towards Zionism and the Jews in general. I never claim credit for having done my duty, but I cannot pass over in complete silence the conversations which I have had with the Valis and Turkish Governors in all the towns of Palestine and Syria, whom I have had the honour of visiting during my recent journey. I have made it a point to impress on them the gratitude felt by the Jews for the freedom and tolerance granted by the Sultan the inhabitants of the Turkish Empire, without difference of race and creed and especially for the great kindness shown by the Sultan to the Jews on every occasion. I laid stress on the fact that the difference originally placed in the way of a large influx into Palestine have been removed ever since the Pogroms, thereby giving a lesson of tolerance and humanity to Christian nations of the West. When I reached Constantinople I heard that the reports of the conversations had reached high quarters in Constantinople and had made a favourable impression. I have taken pains to make one point above all perfectly clear that the Jews emigrating to Palestine had no ulterior motive and

antagonistic to the rule of the Sultan or to the Turkish Government; on the contrary I expressed my conviction that they tended to become an element of strength to the government, that they wished to be loyal subjects abiding by the laws and regulations of the Government and if possible a connecting link between the civilisation of the West and the reviving civilisation of the Mohammedan world.

It was necessary, in fact, it was of primary importance to dispel the erroneous impressions, created in high circles and fostered unfortunately by leading men of our race who declare! Zionists were pursuing purely political ends and produced thereby a confusion in the minds of the government and deepened mistrust which so-called National Movement produce in Turkey. It is here the time now to give the lie to those who tell us that "Zionism" and as understood by us is forbidden in Turkey. What is really forbidden is every kind of political association without distinction of race or creed. For political Associations there are, are established with subversive tendencies against the state, aiming at the overthrow of the existing regime, in fact being more or less of an open or disguised revolutionary character. So long as Zionism was described as such a Movement, it was not likely to be tolerated any more than any other political Movement. I did my very best to dispel this baseless suspicion and to re-establish as much as I could the true character of our Movement, as humanitarian, economic, industrial, loyal and beneficial for the developments of the Turkish Empire. I may have somewhat succeeded and now the chance has arisen, of which I hope that those who hold responsible positions in the Jewish to-day will take full advantage. Let them drop their prejudices, repeat the errors of their ways and no longer repeat the great mistake which they have committed, when they poured a stream of gold into the lap of the Russian Tshinovnik and have now the terrible task of seeking territories any where in the moon and the stars for the unfortunate victims of the renewed pogroms. Had they worked with us, they would have directed the stream of emigrants not to the far West over many waters and many lands but would have directed them to the Holy Land, and would have made a better home for their children than they have hitherto succeeded in doing. Therein lies the momentous importance of the decision of Congress, to turn our energies towards practical work in Palestine. Now that the ghost of political Zionism has been cast, the field is left clear for those Societies that have the Jewish Cause at heart and work for the amelioration of their status to join hands and forces with us. For surely they can no longer plead that our programme deters them or frightens them from hearty co-operation with us. I will not believe that there is a single Jew worthy of the name who could with a clear conscience refuse now to work with us and to further the good

work in Palestine. The door is now open, let everyone come in, who has not advocated an anti-Zionist crusade. Let them sink their minor differences and unite on the basis of the unique chances which are now offered to them. We place the whole responsibility of the future upon those men who are rich enough not to neglect the responsibility which offer themselves now for the first time. They asked for concession publicly granted, such can be had now if they are only willing to assist. But let them at the same time listen to the warning that they should not imagine they could frustrate our work by withholding their assistance, now more welcome than before. If they will not join forces and act, we will not take our hands off the plough. We may not be able to achieve much, but we have very confidence that if we Zionists work together we may be able to achieve much more than some of those who stand aside would fain imagine.

One word about the so-called emigration of Jews from Palestine. No doubt some are emigrating but if you take the statistics of the actual population of the country and you ask who are the person who emigrate you will find startling results. The bulk of these emigrants are young men who have been trained specially for export in the school of the "Alliance" and had been educated not for practical work in Palestine but for clerical work, in large business establishments, such as do not exist in Palestine. They must therefore leave the country as soon as they are to earn their bread. A few more are sons of Colonists who have not yet found the proper place for work on the land because the Administration has been too stinting and have not held out hopeful prospects for them on the land. Now let us look to the other side of the picture.

If Palestine is really a land in which people cannot earn their livelihood how does it pass that a famine for houses have arisen in all the towns, be it in Jerusalem, or be it in Safed or be it in Tiberias, Jaffa, or in any town where Jews are residing? Look also to the material position. Has the number of beggars from Palestine increased? The appeals that reach us from Charitable Institutions, are we not flooded in London with similar appeals from innumerable charitable Institutions? The Board of Guardians, the Soup Kitchen, the various Homes, Hospitals, schools, all appeal. The same thing happens in Jerusalem. The amount of Chalukah which reaches the Holy Land has fallen off considerably, in the course of the last few years and the number of those who receive assistance has decreased in proportion. I am aware that young men are now ashamed even when they have the chance to accept Chalukah, and thus we can notice all over Palestine the new spirit of activity and of self-reliance. People turn to trade, industry and work and the amounts which the Anglo-Palestine Bank Company has turned over prove that the situation in the Holy Land is improving from day to day.

Despite the opposition we have done wonders in Palestine. Have we not

infused a new spirit of patriotism for the Holy Land, unknown hitherto in the East, among the growing population? Have we not reawakened the consciousness of the Jews? Have we not strengthened the bond of unity? Have we not broken one after the other the chains of the Ghetto?

A friend in need is a friend indeed and Israel stands in need of many friends just now more than ever. And it is for this purpose that Congress passed a second resolution, also presented in the first instance by the English Delegates, and pressed home with vigour by myself and others. i.e. "To alter the Bank Statutes of the Jewish Colonial Trust," in such a manner as to make it impossible in the future for any one to be able to utilize the money for any work but in Palestine work. We must provide for all eventualities and although I cannot personally believe that whilst the men who are connected with that institution are at their post and do their duty that there could arise such an eventuality as to place our money in danger of being utilized elsewhere, and although I am firmly persuaded that whatever their private views may be, no one now connected with the Jewish Colonial Trust will act otherwise than in strict loyalty and adherence to the resolutions: at Congress, still it is our duty not to rely on the human element but to protect ourselves against even a remote danger. It has therefore been decided that every shareholder in accordance with the resolution of the Judge should be asked to sign his adhesion to the alteration of the Statutes in such a manner that the money should be utilized for Palestine and Palestine only. We must give the fullest publicity to these resolutions of Congress and we must place before every shareholder the responsibility which rests upon him to act in strict obedience to these resolutions and to safeguard the interest of the Jewish Colonial Trust so that it may be a true financial instrument to the Movement. Who knows how quickly we may have to use it for the furtherance of our purpose, and we must have our hands free, and feel ourselves backed by the unanimous voice of those who contributed with a willing heart towards the establishment of that Institution.

I have not yet exhausted all the achievement of Congress. There is besides these resolutions a moral aspect which detaches itself on the deliberations and organisation of this Congress which also marks a definite change. I am not discussing whether it is for the better or for the worse. I am merely stating the impressions which it has made upon me and which explains to some extent, incidents which have given rise to misunderstanding. In former times, Dr. Herzl was the Leader and the Delegates the followers. This time in a truly democratic spirit the Leadership has passed into the hands of the Delegates. It was more a "Convention" of the old style than a Congress, as we had during the Zionist period in Dr. Herzl's life. The people choose the men to whom they have entrusted the guidance and the administrative power

for carrying out these resolutions, in letter and above all in spirit, but they have not fettered them in any way, in their discretion of action, nay, they have shown great confidence in the men they have elected and on that occasion and for that reason some signal acts of sacrifice and self-renunciation on the part of some of the Members of the Movement have enhanced the moral prestige of this Congress.

When Mr. Wolfsohn appeared in London some time ago he held the view that the Central Governing Authorities should contain representatives of all shades of thought amongst the Zionists. He favoured a heterogeneous combination of elements. I urged upon Mr. Wolfsohn, the necessity of establishing an homogeneous government. We cannot for a moment conceive it possible that, say, an English Cabinet should consist one half of Liberal Members and the other of Conservatives. This view has forced itself upon Mr. Wolfsohn and he made it a condition for the acceptance of full responsibility of the task entrusted to him that only those who saw absolutely eye to eye with him in most of the questions should be selected as his coadjutors. In deference to this personal pronounced condition, Mr. Ussiskin and Dr. Tschlenow, although elected by the permanent-ausschuss to form, together with Mr. Wolfsohn, Professor Warburg, and Mr. Kann, the Inner Actions Committee, renounced that honour and stood aside so as to allow those three men absolute freedom of action which carried with it of course the greatest possibility of success or failure. It is our duty to see that the work should be a success and not a failure. If the administrative machinery then is to work successfully it must be oiled. No work can be carried on without expense, and although many have brought greater sacrifices than they are justified; we have no right to allow this state of things to go on much longer. Every one of us must remember that he is responsible to some extent, however minute the fraction for the success or failure of our movement, and he is expected to assist it.

For this reason the "Party-Fund" has been decided upon by Congress so as to place larger funds at the disposal of the Actions Committee, to enable first to carry out the work which lies before them without encroaching upon any other fund in our possession. Every one is expected to contribute the minimum of 4/- towards this special Fund, and I have no doubt that this appeal circulated by us will be responded to with alacrity and zeal.

Thus the last Congress marks for us a new departure from every point of view. We have a definite work lying before us, we have placed our program of practical work clearly before the world. We have invited hearty co-operation from every quarter, we are placing our financial institution on a sound basis and we are giving to every one of us the possibility of furthering the great aim which we have at heart, now with greater prospects of success and realization to obtain for the Jewish people a legally secured publicly recognised Home in Palestine.

Hebrew Encyclopedia

in 10 Volumes.



ISRAEL'S MESSENGER

Shanghai: Friday,
24th January, 1908 - 5668.

AN APOLOGY-AN EXPLANATION.

We have been deeply pained to observe that our old and esteemed contemporary, *The Union* takes exception to an unfortunate article which we reproduced from an American contemporary in our last issue, commenting in part upon the relations which His Most Gracious Majesty King Edward has been pleased to maintain towards the Sassoon family. Our regret also is intensified by the consciousness that *The Union* never makes unjust accusation. It is one of the most carefully conducted of periodicals and when it discovers cause for complaint in anything or anybody that complaint is generally well-grounded.

In the present case, however, we would ask our contemporary to accept an explanation. We confess to carelessness,

culpable carelessness, in having given publicity to the article in question. We recognised at the time it was submitted to our attention that its tone was distinctly offensive, not only to the good King, who we may truly say, has ever been as a shield over Israel but to our steady friends the British people whose subjects (among whom we would remind *The Union* we are proud to be numbered); but also, as it happens, to one of the leading families of our own race, the Sassoons. Our object in publishing the article was to show how outrageously facts of all sorts were misrepresented by that withered branch of Judaism, the "Reform," heterodox Jews of America, and our intention was to preface the article with a short note to that effect, condemning the whole fabrication. The prefatory paragraph was written and sent to the compositor and well, our contemporary knows that accidents sometimes happen in a newspaper office—the type got lost or mislaid or distributed at the last moment and the article appeared without anything to temper its gross falsehood and offensiveness. What can we say? We are sincerely and truly sorry. We would not for the world that such a thing should have happened. The article reflects the sentiments of no one in the slightest degree connected with ISRAEL'S MESSENGER. All the members of our staff; all our kind contributors, all our friends and supporters are peculiarly conscious of the great freedom and all the other blessings which Israel has experienced under British rule especially as directed by the enlightened and illustrious monarch who at present occupies the British Throne, and in devoted loyalty to whom we maintain that British Jews, as we are, are second to none.

We thank our contemporary, *The Union*, for having directed our attention to this most regrettable slip which we now in all penitence and sincerity, hasten to rectify as best we may.

EDITORIAL NOTES.

We clip the following from our esteemed contemporary, *The Jewish Voice*, of St. Louis:—

Is not *Israel's Messenger*, of Shanghai, too anxious to convert Dr. Emanuel Schreiber? It is *very* *Much* Brother

Right you are, Rabbi Spitz! Our Talmudical sages have already told us: *Rishahim aphillul al pithha shel Gehinnam ainam hotzin bitshuba* (Erubin, 19)

That Jewish word "Mikdash-Meat" fittingly applies to our present-day House of Worship. "Enlarge the place of thy tent; exclaims the prophet. The word "enlarge" has a meaning in itself. It signifies extend your boundaries; cease to be narrow in conception and ideal. Broaden your aims. The words reminds us in an unmistakable manner that our attachment to Judaism is not only to be evidenced in the "tent." We should go forth anywhere and everywhere, and manifest our Judaism by the purity, the uprightness, the honesty of our daily lives. This is the pith and essence of Judaism; the rest is commentary.

"Stretch forth the curtains of thy habitations," continues the prophet. Let us not imagine that we have accomplished our duties as Jews and Jewesses if we limit the sphere of our charitable activities to our surroundings only. True, charity begins at home, but let it not stop at home. Go forth stretch the curtains of thy habitations, in search of those who should be knitted to us by the bond of a common race and faith.

The aims and object of Judaism is to seek the salvation of mankind. It excludes neither the pagan nor the atheist. It labours for the coming of the day when men and women shall know no creed except the fatherhood of God and the brotherhood of man; when all men and women shall assemble together and worship together;

when little children, shall gather together, be taught together, be trained together to acknowledge the oneness of God, who is a loving Father to all.

When that day is to be expected is something beyond human wisdom to predict. There is, however, one hope, a hope that is undying and that always cheers us. At present we are all marching by different paths, more or less narrow, but we hope that we are all marching forward, that the paths we tread are converging towards each other, and leading to a common destination. That undying hope becomes a certainty when we remember that our Heavenly Father, who created us all, is guiding the world. That soul-stirring Jewish prayer found in the old Machsor, which the lips of every Jew utter every morning thanking the Creator, "who reneweth in his goodness, EVERY DAY, continually, the work of the creation," is characteristic of our people, who summed up in a few well-meaning phrases the whole philosophy regarding a very beautiful doctrine, a doctrine which is wholly Jewish and which insists, in contradistinction to the theory that the world is primordial.

Of a certainty the paths we tread are approaching each other and will at last converge and form one broad road on which we shall all make our way, respecting each other, loving each other, brothers all, all for all, children of one Heavenly Father. O cause a new light to shine over Zion, and may we all be considered worthy to behold its glow right speedily!

We have to thank the Union of Jewish Literary Societies, London, for sending us a copy of their *Annual*, which is replete with scholarly contributions by eminent co-religionists. The articles are of varied interest to the readers; and we are convinced they will appeal to a large circle of those who will be able to derive from the compass of one

book some startling informations concerning our heroes and martyrs who have left their imprint upon posterity. The *Annual* is dedicated to the memory of the late Rabbi SIMEON SINGER, who was one of the shining stars of the Union of Jewish Literary Societies. The Editors of the

Annual, Messrs NORMAN DE M. BENTWICH and LEON SIMON (both young) are to be highly complimented upon this monumental peace of labour which cannot fail to add lustre to the ever-growing works in the vernacular on Jewish history and literature.



A public meeting of the above-named Association took place on Sunday, the 12th instant, at No. 9, Seward Road, when a Report of the Eighth Zionist Congress held at the Hague, sent by the Rev. Dr. M. GASTER, President of the English Zionist Federation, (who acted together with Mr. PERCY P. BAKER, as delegate to the local Association,) was read. Mr. M. MYER presided and there was a fair attendance.

The CHAIRMAN in opening the proceedings, referred to the significance of the address sent them by Dr. GASTER and felt sure that any suggestion coming from such a source would have their respectful consideration. He would call upon Mr. N. E. B. EZRA to read the report.

Mr. N. E. B. EZRA accordingly did so, the report being listened to with rapt attention by the audience. The full text of same appears elsewhere in this issue.

Having read the report Mr. N. E. B. EZRA said:—

I am sure, we are all delighted with the lucid report sent us by Dr. GASTER on the progress of our Movement. I am also sure, we all feel elated at the thought of having so powerful and impressive a personality as Dr. GASTER, evincing his desire to guide the affairs of our Association; and the views which he has advanced in his address can hardly fail to impress our members. There is much food for reflection in Dr. GASTER's statesmanlike address and it behoves us to study the latest phases of Zionism and to ponder well over the decisions arrived at by the last Congress. The delegates declared unanimously and unequivocally

for practical and political work in Palestine. "As Dr. GASTER rightly says: "A new chapter has been opened." And now it has been shown to the most superficial observer that Zionism is not only becoming a mighty force in Judaism but is destined to overshadow all attempts to solve the Jewish Question. The condition of our race throughout the world, to day, is hardly an enviable one, whether from an economic or religious standpoint; and the Jew stands between two alternatives, either absorption or a return to Nationalism. In working for Zionism we give public testimony to the fact that we desire to emancipate ourselves from the fetters of persecution and to become worthy of leading a free life in the land of our forefathers. As Nationalists we desire a land of our own, just as every other nation has. Our hopes are based upon the aspirations of 2,000 years. Zionism aims further than merely the taking of the Jews out of an area of persecution. It inspires us with aspirations for a national life with all its lofty attendant ideal. The plight of our brethren in benighted lands evokes our sympathy and commiseration, for in their humiliation we feel that the pride and manhood of Judaism are crushed to their depths. Unlike the Assimilationists, who, basking in happiness and the smiles of royalty, have turned their backs upon Judaism and lulled their conscience into the belief that the Fast days of Israel commemorating the saddest and direst chapters in our history are no longer a stern reality, because forsooth, in America, they found their

"Zion," we resent all degrading departures from our immemorial aims knowing as we do, that the burden and sorrows of our nation affect us deeply; and like the Maccabees of old we have set our heart and mind to continue our efforts for our people, country, and independence. The religious aspects of Zionism appeal to us, because we believe that Zionism co-exists with Judaism, and that the one without the other is unthinkable. We thus realise in Zionism the noblest yearning of our national aspirations, while the principle inspires in us, courage and hope, to withstand the alluring temptations of men of our own faith who invite us to abandon our hope in David and the legacy in the son of Jesse. Our meeting to-night, gives us an opportunity to renew our vow and to pledge ourselves to throw in our lot with zeal and fervour, with those modern Maccabees who are giving the best that is in them in order to raise the banner of Israel and plant once more, the flag of Judah on the holy Mount of Zion. And now, the message of good tidings has reached our ears that the Sultan of Turkey has sent for our Wolfsohn, with a view to granting us concessions in Palestine, let us hope in consonance with the spirit of our programme. We are officially informed by the Federation of American Zionists that the Ruler of Palestine is exhibiting more eagerness to take up the Zionist project than he has hitherto been. Negotiations have reached the point in which positive projects are being considered in every definite shape from the point of view of practical politics. Tidings such as these fill our hearts with joy and inspire us with renewed zeal and courage. The mere fact that our leader was summoned by

the Sultan, who, not very long ago, our ignorant calumniators declared to be hostile to our cause, is a great triumph for Zionism. It shows conclusively that we are neither visionaries nor dreamers. Nevertheless, it behoves us not to rest on our laurels but to do all we can to strengthen the hands of our leaders, so that they may be able to carry out a programme of practical work in Palestine that will satisfy every reasonable aspiration. And in thus setting ourselves to work harmoniously and patiently for the elevation of the banner of Israel, let us remember this one great motto and repeat it again and again before our friends and enemies, old and young,

Our cause is right,
Our right is right,
Then play the man
And win the fight.

In conclusion he submitted the following resolutions which were seconded by Mr. I. A. LEVI and carried with acclamation:—

That this meeting of Shanghai Zionists after hearing the excellent Report of the proceedings of the Eighth Zionist Congress sent by the Rev. Dr. M. GASTER, desires to express its unswerving loyalty to the Zionist Movement and confidence in Herr David Wolfsohn, the President; the Small Actions Committee; and expresses its unwavering conviction that only by establishing a legal and permanent home for the Jewish people in Palestine can the Jewish Question be solved.

That this meeting extends its thanks to Dr. GASTER for his admirable Report and expresses its admiration and appreciation for the valuable services he is rendering to Zionism.

That copies of the above resolutions be forwarded to the Actions Committee and the English Zionist Federation.

The CHAIRMAN said that the Report of Dr. GASTER was gratifying in many ways. He was particularly delighted to learn thereof that as a result of their activities in Palestine, the number of

beggars who depended on Chullukah had been considerably diminished. This was a great step towards emancipating their people from pauperism and giving them a chance to earn their livelihood in a becoming manner. Dr. GASTER drew their attention to the fact that the Congress had decided to alter the statutes of the Jewish Colonial Trust by restricting the scheme of colonisation to Palestine and Syria. He felt quite sure that all the local shareholders would abide loyally by the decision and sanction the alteration by filling the form which was now being circulated, and send it to the Hon. Treasurer as soon as possible. In conclusion he desired to propose a vote of thanks to Mr. N. E. B. EZRA for having read the report.

This was seconded by Mr. S. J. SOLOMON and carried unanimously.

Mr. I. A. LEVI after having dwelt upon the necessity to give their immediate attention to effect the alteration of the statutes of the Bank referred to by the CHAIRMAN, moved:

That this meeting after taking into consideration the decision of the Eighth Zionist Congress to proceed with the alterations of the statutes of the Jewish Colonial Trust, resolves that in view of the Shanghai Zionist Association holding 28 shares in the Trust, to send its proxies in favor of same, limiting the power of the Company to promote colonisation schemes in Palestine, Syria, and other parts of Turkey-in-Asia, the Peninsula of Sinai, and Island of Cyprus.

That the Hon. Secretary of the local Zionist Association be requested to fill up and sign the Form giving effect to the above, and forward same to the English Zionist Federation, as early as possible.

The CHAIRMAN seconded the resolution and it was carried *en cor.*

The meeting terminated with a hearty vote of thanks to the Chair, proposed by Mr. M. J. NATHAN, seconded by Mr. B. GAEINER and carried unanimously.

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Zionists Negotiations with the Sultan of Turkey.

Important Announcements.

[Special for "ISRAEL'S MESSENGER"]

The following communication has been issued by the Small Actions Comité of the Zionist Organization:

The Small Actions Comité met in Cologne on Saturday the 24th and on Monday the 26th of November. Dr. A. Hantke and Dr. A. Ruppin were invited to take part in several points of the discussion.

The President of the Actions Comité submitted a detailed report concerning his last visit to Constantinople, where he, together with the President of the Jewish Colonial Trust, Dr. Katzenelson, spent several weeks. His report concerned his negotiations with influential circles and with official personages of Constantinople.

The negotiations are of the utmost importance for the success of our endeavors, as they have brought about a state of affairs essential for the development of our undertakings, namely, direct and active communication with agents of authority. The President undertook the steps in this direction. These steps can be regarded as being beyond all doubt is, that not alone do our former relations continue in their entirety, but also that in higher Turkish circles there is a desire to take up our plans of work much more thoroughly and much more willingly than before. Our connections with authoritative agents are progressing rapidly, and this encourages us to continued labor. Negotiations have reached the point, in which positive projects are being considered in very definite shape from the point of view of practical politics. The President trusts and is of the opinion, that representations which, since his earlier visit to Constantinople in March of this year, have been under constant consideration, will by reason of the attitude favorable to our general principles, furnish the basis for the achievement of desirable results; and he is convinced that negotiations are likely to bring about real results of such a nature, as to enlist the support of the widest circles of our people and of representative Jewish communities. The Small Actions Comité welcomed the endeavors of the President and resolved to continue the work along these lines with all energy.

The Small Actions Comité, furthermore, regarded with gratification the report of the President and of Dr. Katzenelson, concerning their activity in

establishing a branch of the Jewish Colonial Trust in Constantinople. Definite resolutions concerning this matter are to be passed at the next meeting of the Directorate of the Jewish Colonial Trust, which takes place at the end of December. In conformity with a resolution passed at the Congress in The Hague to hold a meeting of the Large Actions Comité in January in Berlin, a meeting of the Large Actions Comité has been called for the 6th of January, 1908, in Berlin. The order of business will be published in the near future. At the same time, meetings of the Small Actions Comité and of the Council of the Jewish Colonial Trust will be held.

After a thorough discussion, the Small Actions Comité came to a decision concerning the money gathered at the time of the pogroms. This money was, in accordance with a decision of the Yearly Conference, to be used for children orphaned by the pogroms. In accordance with this decision, a number of orphans are to be educated for the present in Palestine out of the monies of this fund. The necessary steps have already been taken to this end.

The Small Actions Comité considered also the question of the changing of the statutes of the Jewish Colonial Trust. It was decided to request the three jurists who have been chosen by the Congress to deliver their opinions at the earliest possible date.

Dr. A. Hantke presented a report concerning the establishment and the activity of the newly organized branch of the Zionist Central Bureau in Berlin. It appeared from his report, that the Bureau is now in a position to begin its propaganda on a large scale. The Bureau will soon put itself into communication with the various Federations and endeavor to assist them in developing new means of propaganda and in the furtherance of such institutions as already exist. Palestine propaganda, and informations for the general press are given special attention in this Bureau.

In accordance with the resolution adopted by the Congress, it was decided to direct the Berlin Bureau to work out a new order of business, for the Congress, and to present it to the Actions Comité.

After a detailed discussion, it was decided definitely to establish the Palestine Bureau in Palestine. As the

Director, the Small Actions Comité has engaged Dr. A. Ruppin, and Dr. O. Thon as its assistants.

The Actions Comité decided to send to all Federations and members of the Actions Comité an urgent request to begin immediately and with energy, the collection for the party-tax (Party-Fund), and to remit the proceeds without delay.

Further communications from the Actions Comité inform us that it is not unlikely, that the President of the Actions Comité will be called again to Constantinople in the near future. Steps also being taken to make it possible for the Palestine Landgesellschaft, with offices now in Hamburg, to establish its offices in Palestine. The Berlin Branch of the Central Bureau has also been directed to work out a plan in accordance with which the Juedisches Verlag might be brought to Berlin.

With Zion's Greetings,

J. L. MAGNES, Secretary.

Federation of American Zionists.

New York, Deer 10th, 1907.

THE MACCABEAN SPIRIT.

From "The Zionist," Washington, D. C.

In the masses
Through all classes,
Of our people
Now it passes,
And the time is nigh.
The old spirit
We inherit
How they tremble,
How they fear it—
And it rises high!

II.

How it rises
And surprises
Everybody
Recognizes
Now its power and might.
The old yearning
Is returning,
Patriotic
Fire is burning,
And our cause is right!

III.

Israel's waking,
Yokes are shaking,
Soon his fetters
Will be breaking
Down with slavery!
Liberation
Of our nation
Must be self-emancipation!
Then we're truly free!

—MORRIS FREILICHOF.

VERSES FROM MIDRASH.

"And Jacob sent messengers before him." etc. (Gen. 32: 4).

In connection with this verse Rav Yehuda ben Rav Simon quotes "Like a turbid stream and a corrupt fountain, is a righteous man that giveth way before the wicked." (Prov. 25: 26; and says: Even as it is impossible for a stream to become turbid and a fountain to become corrupted, so it is impossible for the righteous man to give way before the wicked. Yet like unto a turbid stream and a corrupt fountain is the righteous man who throws himself into the way of the wicked. God said to Jacob, Esau was pursuing his own course when thou sendest word to him, and sayest, Thus saith thy servant, Jacob. (In other words Jacob brought his troubles on himself.)

Dav Huna quotes in connection with our text, "As is one that taketh hold of a dog by the ears, so is he that passing by becometh excited about a dispute which concerneth him not." (Prov. 26: 17.) Samuel bar Nahman says: It is as if the chief of a robber band were asleep on the road, and some one passed and awakened him, saying, Arise, for evil lurks here. He arose and began beating him. Then said the man, Thou wicked one, why dost thou beat me? Said the chief: It is thine own fault, for I was asleep, and thou didst awaken me. So God, said to Jacob, Esau was pursuing his own course, but thou sendest word to him and sayest, Thus saith thy servant, Jacob. (Ber. R. 75.)

The moral is: Let a wicked man alone.

PLANS OF THE ITO

To Investigate North Africa.

FROM "THE AMERICAN HEBREW."
LONDON, December 9. At two great meetings of the Jewish Territorial Organization, one held in Manchester and the other in Birmingham Mr. Israel Zangwill made some announcements throwing light on the plans of the movement and promising to affect the future of the movement to a great extent. He stated that, acting on certain secret information, presumably of great political significance, the Geographical Commission of the ITO, before making its report, intends first to make a thorough investigation to a certain section of North Africa as to its suitability for colonization, and it was the opinion of the commission that at least an area of 50,000 square miles ought to be able to be obtained.

In regard to this project of investigation, word was received from Lord Rothschild counseling some slight delay until the unsettled state of the North African province should have subsided and France had succeeded in quieting the country. Your secretary of Commerce and Labor, Oscar S. Straus, also heard from in regard to matter, and he advised that an investigation of the country should be undertaken by a commission consisting of engineering, agricultural and commercial experts.

The action of the ITO has been decided upon. The Geographical Commission will wait until affairs in Morocco grow more quiet and settled, and then a scientific expedition will be sent into the territory, on the lines suggested by Secretary Straus, and a thorough investigation of the possibilities in the soil,

the climate and the position for a colony will be made. If the report is a satisfactory one, diplomatic and financial negotiations will be entered into with a view of acquiring the territory. If the report unsatisfactory, the commission will turn to one of the other territories which have already been investigated.

HONESTY

Under this caption we are expected to say "Honesty is the best policy." This expression is as old as the hills, and if it were not good it would not have obtained so long, for honesty certainly is the best policy.

Many a man in business practices absolute honesty and integrity, because honesty in the simplest and best method he knows for doing business.

No man can succeed permanently who is dishonest in his practices.

The successful business man is the one who practices honesty in all actions and dealings during his business experience.

Honesty begets honesty. The man who is honest in his dealings with his fellowman has a surety which money cannot buy. He gets honest treatment at the hands of others.

The merchant who cuts a bolt of silk in the middle and puts different prices on each piece, may figure he is making money by his action, but retribution is sure to follow.

Honesty is a slow road to wealth, but in accordance with the law of compensation, in proportion as the business is built up on honesty is slow, so in proportion will it last longer.

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Local Bills Discounted.

Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

H. E. R. HUNTER,

12m.
3.5.07.

12th June 1907.

Banks. Chartered Bank of India, Australia and China.

Incorporated by Royal Charter, 1853.

Head Office: London.

Paid-up Capital.....£1,200,000

Reserve liability of
Shareholders } 1,200,000

Reserve Fund.....1,475,000

SHANGHAI BRANCH

INETREST allowed on Current Account at the rate of 2 per cent per annum on daily balances.

On Fixed Deposits for 12 months 5 per cent

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19th April 1907

E. B. SKOTTOWE,
Manager.

DEUTSCH-ASIATISCHE BANK.

SHANGHAI, BERLIN, CAL- CUTTA, HANKOW, HAM- BURG, HONGKONG,

PEKING, TIENTSIN,

TSINTAU, TSINANFU,

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Authorised Capital Sh. Tls.
7,500,000.

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Robert Warschauer & Co.,

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Jacob S. H. Stern, Frankfurt o/M
Norddeutsche Bank in Hamburg,

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UNION OF LONDON & SMITH'S
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DEUTSCHE BANK (BERLIN,) LON-
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DIRECTION DER DISCONTO-
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H. FIGGE,
Manager.

16th May, 1907.

12m.

RUSSO-CHINESE BANK.

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December, 1895.

CAPITAL 15,000,000 Roubles
CAPITAL contributed by
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RESERVE FUND Roubles 9,977,402

Head Office: St. PETERSBURG.

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Kuchgar, Khabarovsk, Khokand, Kiachta,
Kirin, Kobe, Kouldja, Krasnoyarsk,
Kwantchendze, Moscow, Moukden, Na-
gasaki, Newchwang, Nicolajeffsk, Oulja-
satai, Ourga, Paris, Peking, Port Arthur,
Samarcand, Shanghai, Stretensk-Tach-
kent, Tschita, Thougoutchak, Tielin,
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Vorniy, Vladivostok, Yokohama and
Zaiskain-Pristan.

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Pays Bas.
BERLIN—Mendelssohn & Co.
HAMBURG—M. M. Warburg & Co.
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Anstalt fur Handel & Gewerbe.
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Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1907.

12m.

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Head Office: YOKOHAMA, JAPAN

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Special Reserve Fund 2,500,000

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Parr's Bank, Ltd.

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Arthur, Baiting, Liaoyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 5 per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5 „ „

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Japan, Corea, Formosa, and China and
the chief commercial place in Europe,
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of Exchange business transacted.

S. CHOH, Manager.

Shanghai, 29th July 1907.

12m.

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573 NANKING ROAD.

20.9.07

12m.

Vol. IV. No. 22

Adar 5th 5668
Shanghai, 7th Feb. 1908

Israel's Messenger.

Issued on
every
alternate
Friday.

NOW broadcasted upon the mountains the feet
of the MESSENGER of good tidings, that publisheth
peace, that announceth tidings of happiness, that
publisheth salvation, that saith unto ZION, Thy God
reigneth.—Isaiah 52-7.

Official Organ of the Shanghai Zionist Association.
A Fortnightly Journal for the Jewish home.

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First Class	- - - -	" 60
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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, February, 7th, 1908—Adar 5th. 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Adar I 12th (February 14th) Sabbath commences (time of light) at 5.0 p.m.
 Saturday, Adar I 13th (February 15th) portion of the Law, Tetsaweb, Exodus, chapters 18, 29, and part of 30, Haphtarab, Ezekiel, chapter 48, Prophets, Jeremiah chapters 8 to 16 inclusive, and Job, chapters 38 to 42 inclusive. Sabbath terminates at 6.10 p.m.
 Sunday, Adar I 14th (February 16th) Purim Cattan.
 Friday, Adar I 19th (February 21st) Sabbath commences (time of lighting) at 5.30 p.m.
 Saturday, Adar I 20th (February 22nd) portion of the Law, Ki--Tissah, Exodus, part of chapter 30 and chapters 31 to 34 inclusive. Haphtarab, Kings I, chapter 18, Prophets, Jeremiah, chapters 17 to 30 inclusive, and Proverbs, chapters 1 to 5 inclusive, Sabbath terminates at 6.15 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.S. R. Shooker, Hazan.
Saturday mornings at 7.15 O'clock

18-5-07.

12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.S. E. Abraham, Hazan.
Saturdays at 6.45 a.m. 3.30 p.m. @ 6.15 p.m.
Week days at 6.15 a.m. and 5.25 p.m.

1.1-07

12m.

SYNAGOGUE "OHEIL MOISHE"
9 Seward Road.A. Letus, Hazan.
Saturdays, at 8.00 a.m., 3.00 p.m. and 6.15 p.m.
Week days, at 7.00 a.m. and 5.20 p.m.

11-8-07

12m.

BIRTH.

EZRA.—On February 8, 1908, at No. 26 North Soochow Road, the wife of Edward I. Ezra, of a son.

JEWS AND THE VATICAN.

"I may say here," says that most charming of international gossip, the Marquise de Fontenay, "that the objection of the papacy to the election of the Oxford graduate and naturalized Italian citizen, Ernest Nathan, to the office of mayor, is not because he is a professing Jew, but because he has been grand master of the Freemasons of Italy. In Italy, as in France, the craft has devoted more attention to politics than to charity, and has been a revolutionary rather than a benevolent association."

"Moreover, it has taken the lead in the warfare upon the Roman Catholic Church in Italy, as well as in France, is largely responsible for the conflict between church and state in the latter country, and for the abolition of the temporal sovereignty of the papacy in Italy."

FAVORED AT VATICAN.

"Not that Ernest Nathan is an atheist, for, as I have mentioned above, he is a professing Jew. The members of his faith have always been favored at the Vatican. During the reign of Gregory XVI. the Rothschilds were held in the highest honor at the Vatican, their financial advice and assistance proving of the utmost importance to the papacy. The Jew, Samuel Alatri, played an even still more providential role during the reign of Pius IX., who, during a communal election, gave all the weight of his influence in favor of Alatri's candidature on the ground that in spite of his being a Jew he was 'the most Christian of all the candidates.'"

"The present pope's intimate friendship with the deputy, Romanin Jacur, a universally respected Jewish citizen of Venice is well known, while it may be recalled that Leo XIII., in acknowledging the telegraphic message received from the anti-Semitic mayor of Venice, Dr. Lueger, when presiding over a Catholic congress in the Austrian capital, stated that he had received with profound satisfaction the good wishes of the congress and of its president for the re-establishment of the temporal power of the papacy, but that he deplored and strongly disapproved Dr. Lueger's agitation against the Jews, which he regarded as calculated to bring about what he was pleased to describe as a fratricidal war."

When the news of Ernesto Nathan's election as mayor of Rome reached the Pope, Pius X remarked: "If he were not a Freemason, he would be the best man for the office of Mayor of Rome." "But he is a Jew," observed the secretary. Whereupon the Pope retorted: "He is an honorable man!" Pope Pius had known Ernesto Nathan for many years, before he had been elected Pope, and has always held him in the highest esteem. The Personal Rights Association of Great Britain has forwarded a congratulatory resolution to Signor Nathan, at the same time congratulating the Italian nation "on its pursuit of the ideal of equal liberty and equal rights for all its citizens, irrespective of wealth or birth, race or religious belief."

THE KING OF ITALY AND THE JEWS.

The King of Italy has subscribed a sum of 8,000 lire (£120) to the Building Fund of a Jewish elementary school in Rome.

ISRAEL'S MESSENGER.

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Friday, Adar I, 19th (February 21st) Sabbath commences (time of lighting) at 5:30 p.m.

Saturday, Adar I 20th (February 22nd) portion of the Law, Ki--Tissab, Exodus, part of chapter 30 and chapters 31 to 34 inclusive. Haphtarab, Kings I, chapter 18, Prophets, Jeremiah, chapters 17 to 20 inclusive, and Proverbs, chapters 1 to 5 inclusive, Sabbath terminates at 6:15 p.m.

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(NEDERLANDS TRADING SOCIETY)
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The Bank buys, sells and receives for collection
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per annum.
On fixed deposits, according to arrangement.

W. LA GRO.

Acting Manager.

12m Shanghai, 25th August, 1907.

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Marine Risks on every insurable
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WAKEFORD COX

Local Manager,

No. 6, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29.6.07.

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(Published Annually.)

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suburbs, the Directory contains lists of

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with the goods they ship, and the Colonial
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25, Abchurch Lane, London, E. C.

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No. 6 Yuen-Ming-Yuen Road.

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29.6.07.

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Sample Cases from £10 upwards.

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(Established 1810)

25, Abchurch Lane London, E. C.

Cable Address: "ANNDAIRE LONDON."

7.9.07.

12m

THE DUTY OF ORTHODOX CONGREGATIONS.

By Rabbi MELDOLA DE SOLA, (Montreal, Canada)

[Concluded.]

Speaking of the old renegade move-
ment, an eminent contemporary observes:

"It has left in Jewish history no memory
excepting the ignominious contempt
which naturally rests on an undertaking
that commenced with fickleness and ended
in treason to religion and nationality. It
will not the future historian write in
similar terms of that which is so wrong-
ly styled 'Reform'?"

But, "it is not the voice of those who
shout for mastery, nor the voice of
those who cry for being overcome," that
attracts our attention in a survey of
Israel's camp to-day—we detect no shout
of victory by Reform, for its best friends
admit its failure, nor do we perceive a cry
of defeat or weakness from Orthodoxy.
For Judaism has not been preserved
through all the dangers and trials of the
past thirty-two centuries for so ignominious
an end as death at the hands of the
so-called "reformed rabbis" of America.
Providence will never permit them to ac-
complish that in which a Pharaoh, a
Haman, an Antiochus, a Hadrian, a
Torquemada, and other would-be des-
trouers of Israel failed!

What really does concern us in the
condition of American Judaism to-day
is Kol Anuth, literally the sound of
antiphonal singing, but which we may
render, in accordance with the paraphrase
of the Jerusalem Targum, the voice of
those who praise in strange service.

When the Almighty informed Moses
of Israel's sin, He said "thy people hath
corrupted itself." But why "thy people"?
When Moses stood before Pharaoh it was
said for my people. Rashi informs us
that the expression, "thy people," applies
to the, or mixed multitude, who accom-
panied our forefathers from Egypt, and
who were the cause of their corruption.

Now, in support of my con-
tention that there is a startling parallel
between the condition of Israel's camp
at Sinai thirty-two centuries ago and that
of Judaism in the United States of
America to-day, we too, have a "mixed
multitude" who praise "in strange
service"—a third party which has not
sufficient love for the faith of our fathers
to remain orthodox nor sufficient honesty
to style itself "reform," but which seeks
refuge in the conveniently ambiguous
term "conservative," and lends the knee
"in strange service" to the popular idol-
atry. Thus, it is fashionable to in-
troduce an organ and family pews in
places of worship: it is fashionable to
have prayers recited in the vernacular;
it is fashionable to ape un-Jewish cus-

oms; and this fashionableness "conservatism" endorses and encourages.

Until quite lately such bending of the
knee "in strange service" was termed "re-
form;" and a congregation that intro-
duced an organ, or family pews or prayers
in the English or German language as
part of its ritual, was understood to have
deserted orthodoxy and to have become
"reform." But recently the utterances
of the radical section of the reform party
have made the more moderate so ashamed
of the term "reform" that they have
quietly assumed the designation "conser-
vative" not that their attitude towards
orthodoxy has changed in the least; not
that they have receded from the position
which they assumed when, in their superior
enlightenment, they turned their backs upon
orthodoxy; not that they are less "reformed"
now than they were then, BUT THAT THEY
DO NOT LIKE TO BE BRANDED WITH THE
STIGMA WHICH ATTACHES TO THE TERM "RE-
FORM" NOW THAT THE REAL TENDENCY
OF THE MOVEMENT HAS BEEN EXPOSED!

In plain language, then, reformers
have fallen out among themselves; and
as the more moderate among them wish
to be distinguished from the extremists,
they term themselves "conservatives."
But let us not be deceived by such juggling
with words. It is true that moderate
reform is conservative when contrasted
with radicalism; and thus the assump-
tion "conservative" by moderate re-
formers is at once most deceptive and
most dishonest, for it is calculated to
cause many to lose sight of the fact that
while there is an ever widening chasm
between orthodoxy and radicalism, there
is also a gulf between orthodoxy and moder-
ate reform, which nothing short of negation
of principle can bridge over.

AND IT IS IN THIS MODERATE REFORM,
NOW SO OFTEN STYLED "CONSERVATIVE,"
THAT OUR REAL DANGER LIES. Radicalism
goes so far that it destroys itself. But
moderate reform, whose various graded
stages are but so many stepping-stones
from orthodoxy to radicalism, and whose
assimilation of its form of worship with
that of non-Jews evidences that same
slavish imitation of un-Jewish form that
characterizes radicalism, does not shock
us by assailing fundamental doctrines, a
course which would prove fatal to its
success, but makes its changes in an in-
sidious manner, so that the unwary are
gradually led away from the faith of their
fathers.

Now, we have already remarked that
the old renegade movement "commenced
with fickleness and ended in treason to

religion and nationality." As history is
repeating itself, we have in moderate
reform to-day, with its changes made so
often merely for the sake of change, the
fickleness which develops into the treason
of radicalism. We must therefore guard
with the utmost diligence against the first
symptoms of this fickleness, against the first
evidences of a desire for change; for while
THERE NEED BE NO FEAR FOR THE FATE OF
ORTHODOXY AS A SYSTEM, while the providence
that has protected Israel in the past
will never permit a shout of victory by the
traitorous nor a cry of defeat from the
faithful, INDIVIDUALS AND CONGREGATIONS
cannot be too careful lest, by countenancing
that "praising in strange service" which
moderate reformers mask with the term
"conservative," they place themselves under
the operation of that inexorable law which,
while preserving Judaism against all
dangers, has cast from it those whose love of
un-Jewish customs rendered them unworthy
of the honor of being Jews.

There is a dangerous tendency to-day
to belittle the difference between
orthodoxy and moderate reform, and, by
familiarizing the members of one party
with those of the other, to gradually
efface the distinction between them. We
hear a great deal about "brotherly love,"
and "an era of good feeling;" as if con-
cession and peace at any cost were a first
consideration and principle a very
secondary one. The prophet's injunction
against crying "Peace" where "there is
no peace" is thus deliberately ignored.
But, the folly of making the
slightest concession in matters of princi-
ple has been demonstrated by the
extreme to which radicalism has run
only through such concession. Rest
assured, then, that we can do no better
than emulate the example of Moses when
he had to deal with those who "praised
in strange service." Although the
meekest of men, he hesitated not to treat
with the utmost severity those who had
proved disloyal. "Who is on the Lord's
side, let him come to me!" There was no
concession, no compromise of principle
then; there must be no concession, no
compromise of principle now. As
Orthodox Jews, gratefully bowing to the
Almighty's design that we be distinct
from all others in matters of religious
observance—as men and women who
reverently cherish the time-honored
customs that have given effect to that
design, customs that are endeared to us
by the most hallowed associations—it
becomes our sacred duty to protest with all
the energy of which we are capable against
the abolition of any of the old distinctive
institutions, and to emphasize that protest
by drawing a sharp line between
ORTHODOX CONGREGATIONS AND THOSE THAT
HAVE SO DEGENERATED AS TO INTRODUCE IN
THEIR PLACES OF WORSHIP FORMS THAT ARE
ESSENTIALLY CHARACTERISTIC OF NON-JEWISH
SERVICE.

It is not necessary that a congregation
go the whole length of denying supernat-
ural revelation to merit censure. From
the moment that it has introduced what are
known as "MODERATE REFORMS," it has
turned its back upon orthodoxy, and
henceforth ALL ASSOCIATION WITH IT IN

RELIGIOUS MATTERS BECOMES AS DANGEROUS TO ORTHODOX CONGREGATIONS AS CONTACT WITH A MAN SMITTEN WITH A DEADLY CONTAGIOUS DISEASE IS TO ONE IN THE ENJOYMENT OF HEALTH.

I know, that at a time when unprincipled compromise and weak concession are only too common occurrences, those who stand in the breach and manfully uphold the glorious banner of Orthodoxy

Judaism are ridiculed and denounced as bigots and fanatics. But with the proud consciousness that we are doing our duty and following in the footsteps of our sainted predecessors who, if they could return to earth, would range themselves on the same side as that on which we "bigots" and "fanatics" are battling, we need care but very little for the taunts of the unprincipled.

"six days shalt thou work."—The different needs of civilized life require toil. "But the seventh day is a rest of God"—hence total cessation from menial labor and the day to be consecrated to the divine, i.e., to the highest objects of human aspirations, the mental, moral and religious in our nature.—"Thou, thy son and thy daughter," ye all shall rise on it to higher planes of intellectuality, capacity, and goodness. "And thy male and female servants," for their bodily, spiritual and social amelioration, too, for their gradual emancipation.—"And thy beasts of burden"—for their rest, comfort and preservation.—"And the stranger within thy gates," for the subjected races and pariahs in thy reach.—"That thy servant and dependents may rest and recuperate as thyself"—emphasizes the aim of the day.

Observe how the lawgiver is anxious that we should grasp the import of the Sabbath, as the opportunity for the emancipation of the toiling masses. He knew human nature. Lest the upper classes might unwittingly mistake; lest there should remain some doubt concerning the great aim of our weekly institution; lest the employer, the plutocrat and the historical aristocrat, should claim for themselves, and alone, the divine privilege of that day; lest they should pretend that they alone are the children "of the gods," that they and their race sprang from the head of Abraham, whilst the Pariah, the Holot, the peasant, the wage-laborer came from his feet; lest the Baron should exclude the poor son of toil even from the protection of this grandest institution of freedom, the Mosaic lawgiver, as a true son of toil and freedom himself, repeats with so much emphasis, and lays so much stress on the subject by summing up: "That thy man-servant and thy maid-servant may rest as thyself." This is his principal scope, the chief aim of the Sabbath day: the bodily recreation, the spiritual culture, the gradual emancipation of the dependent masses. The powerful ones, the free-born, the rich, can have and do have leisure, ease and liberty enough. But the great laboring class, the ninety-nine out of every one hundred, they need all the solicitude, all the tender cares, all the warm and strong protection of the sympathetic lawgiver. After God, he is their only friend. The rich can have seven free days in the week; the poor shall have one at least. Therefore, for them especially, is intended the Sabbatic institution; they particularly were the object of the Biblical Rest-day.

It would be a very unnatural child that would live in the same house with a kind father for years at a time and never talk with him, never thank him for blessings received, never counsel with him about the daily happenings of life, or ask for help in places of trial; and yet that is what people do who live in this world without praying to God.

Sabbath's Vast Political Influence.

By the Rev. Dr. MAURICE FLUEGEL, (Baltimore.)

Author of "Spirit of the Biblical Legislation,"
"Israel, the Biblical People," "Philosophy,
Qabala and Vedanta" etc., etc.,

The Biblical legislator, in the love and impartiality for all the community, put in his veto against the oppression of all times and of all forms. Full of the divine spirit, he bestowed upon mankind the gift of the Sabbath. "Observe the Rest-day." On that day there shall be no distinction between races, origins and castes; on that day the slave races shall be free; they shall rest bodily and recuperate; they shall cultivate themselves mentally, spiritually and develop their moral instincts; they shall acquire the notions of the noble and the good; of truth, justice, and liberty. Thus acquiring through education power and volition, and wisdom, they will soon find the means for their entire liberation.

The dominant races will gradually reconcile themselves to the idea of equality. They will slowly submit to a new order of things: the abolition of privilege, and there will gradually be established a universal republic of equal, civilized, happy, brother-peoples and sister-countries. Mankind will again be one family of brothers, with one father above, sprung from one parent—couple on earth. Education will make that Shem, Ham and Japheth will be again the equal and blessed children of the one patriarch, Noah, before the Babel's Tower of Egoism had divided them into different castes, races and classes.

Thus our Sabbath is powerfully promoting the great interests of our species in a bodily, intellectual, social and humanitarian point of view. May Institution extend its great boons even to the animal kingdom. For the brute though not endowed with reason, is not without feeling; it is therefore entitled to its comforts. Its existence and well-being are necessary for the civilization of man. Hence the law must protect it. Even in order to insure propagation the law must give it some rest. And this rest is extended to it, too, by the great

lawgiver through the same day.

Thus our institution is the noble benefactor of the dependent, the uneducated, the socially unfree, the conquered races and brute. It extends its benign influence to the utmost boundaries of living creation, in a physical, educational, spiritual, social, humanitarian and universal sense. Now all these ideas are implied in the above-quoted texts. But they are explicitly set forth in the II. Decalogue, in Deuter. 5, 14.

"Observe the Sabbath day to keep it holy, as God has commanded thee. Six days shall thou labor and do all thy work. But the seventh is a rest to the Eternal, thy God. On it thou shalt do no manner of work; thou, nor thy son and thy daughter, nor thy male servant and female servant, nor thy ox or ass, nor any of thy cattle, nor the stranger in thy gates that thy man and maid servants should rest like thyself. For remember that thou wast a slave in Egypt, but God brought thee out from there with a mighty arm, therefore He commanded thee to keep the Sabbath day." Before analyzing these verses, let us glance at our other texts. The first declares (Genesis 11, 1): "God sanctified the seventh day, after the last creation," viz: Adam.—With the advent of civilized man, Adam the Sabbath became necessary. The first Decalogue conveys the same idea. After the declaration of God's existence and spirituality looms up the Sabbath institution (II M. 23, 12) corroborates plainly the sense of the aforementioned Decalogue. It reads "Six days shalt thou work, but the seventh day thou shalt rest, in order that thy ox and thy ass shall rest, and that they shall recreate themselves, thy slave and thy stranger." Let us now analyze Deut. 5, 12: "Observe the Sabbath day to sanctify it." That means, that day is set apart for the higher purposes of humankind. He continues: "During

ISRAEL IS STILL ALIVE.

Address Delivered at Banquet of Talmud Torah

BY JACOBSON SILBERMAN

The Talmud, expounding certain Biblical quotations, concludes, "Israel is compared to the dove." The Midrash defines the distinction of the dove as follows: "All lowly when they tire rest upon a rock or upon a tree; but this dove when it tires, while flying, drops one of its wings and continues flying with the other."

The comparison of Israel with the dove is, indeed, appropriate, for the dove among birds is as peculiar, interesting and as much a wonder as is Israel among the nations. Unlike a great many birds that are not specially attractive, useful or interesting, that are occupied mainly seeking food, and when they tire they descend upon a tree, even though in so doing they are exposed to the danger of being ensnared and destroyed, the dove, the emblem of peace, gentleness and affection, the symbol of holiness, besides being attractive graced with silver-covered wing and pinions shining with flaming gold, is noted as a useful messenger, with which occupation it has been associated from the earliest period in history. It is capable of communicating under all sorts of difficulties, and at almost any distance, where communication otherwise is impossible. But while its usefulness as such messenger is unequalled and makes it interesting and distinguished, its interest and distinction, however, is mainly due to its faithfulness in its mission. As an illustration, carrying a message from a community under siege, distressed and at the point of starvation, to outside forces appealing for relief, crossing the enemy's camp, it attracts the attention of the guards, who at once recognize it as a carrier of a message. Realizing of what importance it may be, preparations are made to intercept it, and as it approaches grains of food are thrown out with the hope of gaining possession of the swift flyer; but the dove, as far back as the days of Noah, on its return from the dangerous journey with the olive leaf in its mouth, intimated that the bitter olive leaf at the hands of God is preferable to the sweetest food at the hands of man. It refuses to be tempted. Repeated efforts are being made, but of no avail. The faithful messenger cannot be induced to accept the hospitality, for fear that it may endanger the safe delivery of the message. After all attempts fail, the disappointment changes into desperation. The signal is given for its destruction, and a cruel hand sends a bullet into the tender body of the innocent bird, guilty, though, of being true to its cause. The perpetrators are gladdened at the sight of their victim rapidly descending, and are preparing to rejoice the great victory, when suddenly, to their amazement, it begins moving upward; it has been injured severely, but not fatally. The entire camp is inflamed, all aiming at the

exhausted messenger struggling in the air between life and death. As if realizing the danger when one of its wings dropped, it gathers all the possible strength in the other, by which it is being carried. It drops and rises again; it descends; it ascends again; it changes positions; it first rests on one wing, then on the other, until it succeeds in rising above the reach of any destructive power, and when it recovers somewhat it looks down defiantly upon the great army arrayed against it. You have injured but not destroyed me; my mission shall continue, the message will be delivered.

Such is Israel's story. Unlike some of the nations, whose aim was nothing more than materialism, their motto being, "And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die." Such nations, when they were tired, when they were attacked by stronger powers, went down to their doom without any resistance, and they were no more. Israel, who was given the Torah at Sinai and endowed with attributes of truth, peace and benevolence, became God's messenger, and as such has equally divided his energies between the material and spiritual life, and on these two wings he has been carried all through the ages. He made his influence felt wherever he happened to be a resident; he is instrumental in the building up of the world, and takes part in any undertaking for the betterment and advancement of civilization, and at the same time remaining loyal to the Torah and a close adherent to its commandments; but fanaticism has always been ambitious of breaking the bounds between Israel and the Torah. It has always endeavored to get Israel into its fold; it has always managed to make him tempting propositions, pointing out all sorts of advantages. In the language of the King of Solon to the patriarch Abraham, it suggested, "Give me the soul and you keep the good"; but Israel refuses to be tempted, and when the demand in its mild form proves ineffective, it is tried again on different lines, Israel is given the choice either to part with the living God and the Torah and live on the fat of the land, or be banished and his wealth confiscated. Such was the cruel edict of the cursed Spain, through which it hoped to gratify its burning desire of having the greatest and most important portion of Israel how to the cross, for who would imagine that a defenseless people would rather sacrifice its high standing and the enormous wealth it then possessed. But Israel, relying upon the Torah as the strongest defense, announced his choice in a Maccabean-like spirit, "Our millions for our defense; not one iota of the Torah for tribute." Incensed at the bitter humiliation and unable to endure the superiority and high character of the people they oppressed as against their own lowliness, the blood-thirsty fanatics go from bad to worse. They become desperate and aim at the very life of the faithful servant of God. The inquisition

is instituted, and under the garb of religion they imprison, torture and burn at the stake innocent souls, guilty though, of being faithful to their God. But observe the scales and note that the lower one goes downward the higher goes upward. The lower these hypocritical murderers stooped in their deeds the higher did Israel rise in spirit. He remained firm in his convictions, and his attachment to the Torah grew to such an extent that he cheerfully gave his life for it. One of the prayers of the Day of Atonement contains the following: "And who is like thy people Israel, a singular nation on earth who are slain for thy law, who stoned for love of thee, who are burnt for thy testimony, who are strangled, slaughtered, drowned and hung up and buried alive for testifying thy holy unity." Indeed, these are not words of mere phantasm; these are facts, written in blood in the world's history, with heaven and earth as witnesses. All through the centuries these were his experience, and many a time it seemed as if Israel's career was at an end; but at the very critical moment he is revived by the words of Isaiah, which are deeply impressed upon his memory, "And now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." Wounded and exhausted, his material wing disabled, robbed of his wealth and comforts, homeless and penniless, he is being carried by the spiritual wing; with a Bible under his arm and staff in hand, he becomes a wanderer of the world, moves from place to place, from country to country, over mountains and valleys, over seas and deserts, with the only wish of reaching a place where he may worship God according to the dictates of his heart. Succeeding in that he soon recovers and continues the life of priesthood by the devotion to the law of God. He is placed above his persecutors, to whom he points, You may injure me, but being with the Torah, you cannot destroy me. For God, Israel and the Torah are one and inseparable.

Such is also our story. Our experience in this generation is the very same. Since the despot of the benighted Russia legalized pillage and murder in his domain, thousand of outraged Jewish families were forced to leave their homes and native land, and in a destitute condition they came to the American shores. They were received by their coreligionists with open arms. They were, however, looked upon as the dry bones in Ezekiel's vision, and the question was quietly asked, "Will these bones live?" But as soon as they inhaled the breath of freedom, as soon as the sole of their foot stepped upon the soil of this God's blessed land, they continued the work of their ancestors, as was the case

in our beloved city. They secured houses of worship before they ever thought of securing homes for their families. They were hardly in a position to maintain themselves when they established the Talmud Torah Society, under whose auspices we are assembled this evening. Dimes and nickels, and in some instances pennies, saved in a tin box nailed on the wall was all they had to depend upon at that time for the support of this institution. But what they lacked materially they more than made up in spirit. They felt that they must have a house of learning in order to instill in the coming generation the principles of the Torah, the fear of God and the love of mankind. They spared no efforts for its accomplishment, and they were rewarded. Its work soon became known in the community, and the good-hearted people who were appealed to came to its support. It is now conducting nine classes, wherein instructions are given in all subjects pertaining to Judaism. Three hundred pupils are daily attendants, and as many more have applied, but on account of limited space and lack of funds they could not be admitted. During the time of its existence many thousands of poor children were brought up in this school as good Jews and good citizens, and are to-day an honor to the community. And as one good deed brings another, the establishment of the Talmud Torah was followed by a home for the aged and feeble, an inn for the wayfarer, an asylum for the fatherless, an immigration society for the protection of the unfortunate who is in danger of deportation and being restored to the lion's den whence he has escaped, a free-loan association for the distressed, a young ladies' benevolent society for the relief of the suffering, and many more such societies, independent of princely gifts by noblehearted individuals who know how to be grateful for God's blessings, which are insatiable by themselves. Indeed we may exclaim, "How good are thy tents, O Jacob." How good are the tents of yore, the synagogues, houses of learning and charitable institutions, as well as the tents and hospitals for the afflicted and helpless of Jacob of to-day. With conditions as they are, need we question Israel's existence? With this sort of activity, need we feel his pulse to ascertain whether he is alive? Let us therefore continue the good work; let us support freely all our institutions; let us give the Talmud Torah the special attention it requires on account of the prevailing sentiment with some of the so-called philosophers that the study and observance of the Torah has no place in America; let us impress upon our children that Americanism is no more excuse for neglecting the Torah than *dementia Americana* for a horrible crime. On the contrary, the only way for us to express our appreciation and thankfulness to the Almighty for the freedom and equal rights we enjoy under the Stars and Stripes is by a close observance of the Torah. Patriotism is a part of Judaism, and in bringing up our children as good

Jews they are sure to be patriotic citizens and confer honor upon us, and thus, instead of the question "Will these bones live?" it will be "universally exclaimed 'Israel is still alive!'"—*The Jewish Comment.*

THE SCIATIC NERVE, OR THE UNFAIR DUEL.

BY THE REV. S. FINE, (NEW YORK.)

Dietary prohibitions is the Jew's mark of distinctiveness, or his specific badge of holiness. Jew and restricted diet have become synonymous in the eyes of the world, not less than in his own, that the one without the other becomes incomplete defective and meaningless; and this, quite independent of all rationalistic explanation on the score of hygiene. For the average Jew—the type of the bulk—for him the mere fact that his Torah had commanded it, is a reason all sufficient in itself, beyond which he does not desire to penetrate. He smiles benignly, of course, when statisticians tell him that the observance of these Dietary Laws had secured for him immunity from many a disease as well as longevity; for to him this information sounds gratuitous, superfluous. For does not his Torah say the same thing—

Kee he hayaikha waiorekh yamaikha, and more than once?

Yet the "Sinew of the Hip," or gluteal-muscle prohibition, stands out of the group of forbidden food as a thing detached from the rest, not to be classed with any of the other articles of diet prescribed in the Pentateuch.

It is (a) unlike "Blood" and "Fat," to which the Bible ascribes the mysterious sacredness belonging to life. "Blood" and "Fat" are the seat of life; and, says the Bible: "Thou shalt not eat the life with the flesh"; but no such claim is made on behalf of the Sinew of the Hip!

VII, 1.) nor is it prohibited on the ground of Holiness or Separateness—no such reason is assigned. Even Rationalism fails to discover any cogent reason on hygienic grounds. It is therefore but idle talk on the part of the writer in the Jewish Encyclopedia (Article, "Dietary Laws") to say, "That this part (the Sciatic nerve), as representing the locomotive and therefore the vital power of the animal, could exactly be regarded as sacred to the Deity; just as the brain and the heart and other vital parts of the animal were avoided by the Greeks." Why the brain and the heart, the very parts with which he would compare the sciatic nerve, are just the parts not prohibited by Mosaic legislation!

(b.) It is not introduced in the Pentateuch in the legal form, as are all the other dietary restrictions. It is not the subject of a commandment; it is but embedded, casually, in the midst of

history as a self-imposed restriction. It is *Jacob* not *Divine authority*, who imposed it in the first place; though, of course, it subsequently received confirmation at Sinai; its reason can not be their reason, nor its object their object. And standing in its own ground, as it were, occupying a position as the peculiar amidst the peculiar, its singularity and isolation invite attention and solicit treatment.

This prohibition, as the off-spring of the incident, recorded in Genesis (xxxii, 24-25), not unnaturally raises the question, What has this prohibition to do with the incident that gave birth to it? That because a man, or an angel, had wrestled with Jacob, and in the course of which he had his hip dislocated, therefore, must his children not eat that sinew! On the face of it, the cause hardly justifies the prohibition; there is no logical connection between the two. And even if there be any, what purpose does it serve? What object has Jacob in asking his children to continually remember this duel, and what do we gain by remembering it?

THE LITERALNESS OF THE INCIDENT.

But just halt! Is the thing worth discussing? Was not the whole thing but a dream? According to the higher critics, Jacob dreamt that a man, or an angel, had wrestled with him, and had dislocated his hip. Pahaw! Childish prattle! For Jacob felt the effect of his encounter for days after! "He was (still) halting upon his thigh after he had passed Peniel" (Ibid. xxx., 13); and a dream could never have produced such an effect! People do not find themselves lame next morning, much less feel the effect of it for some time, because they dreamt during the night that they had dislocated their hip! Again, if this were, indeed, such an extraordinary dream as to have produced that astonishing effect, then this was as great a miracle as the one the rationalistic school would dispose of; and to use the telling Talmudic phrase—

If the one weight be as heavy as the other, why change? Besides, the ridiculous, absurd position to which the whole thing would be thus reduced, namely: That a statute—not a temporary precautionary measure, but a perpetual statute—was based upon a dream! That a whole nation, before the time of Moses, had accepted it; and that Moses, that pre-eminently clear-headed man, not to mention Divine authority—had subsequently sanctioned it! Sanctioned as a statute a practice based upon a dream! For this is exactly what rationalism would have us believe!

It is pitiful, indeed, to see the lengths rationalism would go to; the pitfalls it exposes itself to; the sacrifice of common sense and sound judgment it makes only to reduce the Bible history to something it did not say—to something it would not dream of saying! Rationalism would flee from a Lion—to paraphrase Amos—and encounters a Bear; escapes from the Bear only to be bit by a Serpent. It would escape from one

difficulty and creates two! Why neglect *medendo*! The remedy is worse than the disease—if a disease it be.

But let me just put to our Bible critics one general question, a question that would strike at the root of all their objections. Are they—who would eliminate every vestige of the miraculous element from our (Jews) history—are they not rather beginning at the wrong end? They should begin not in the middle, but at the very commencement, i. e., with the statement (Gen. xviii., 11) "That Sarah gave birth to Isaac—the first-born Jew—after her change of life—after her menarche had completely ceased." Here they should begin. They should try and see whether they could not reduce *this* to a dream; for just here where the real miracle came in! The Jew forced his entry into the world in defiance of all natural law. And if they can not reduce *this* to a dream and I am afraid they will not be able to—for no man was as yet ever born in a dream; and Isaac's birth, at that advanced age of his mother, is a registered fact: if they can not reduce this miraculous birth of the first Jew to a dream, they may as well leave all the rest alone; for all the rest are but the joints that fit into this socket.

The Pentateuch—to return to our subjects here as elsewhere, in recording sacred history, records sober facts, not dreams (except where it distinctly says so), and it means for us either to take it as such or to leave it alone altogether.

THE PROBABLE REASON.

Genesis (xxv., 28) records: That Rebekah during her gravitation received an oracle which said: "That two nations will descend from the twins now in her womb, between whom there will be a continuous and strenuous rivalry for supremacy; but, in the end, the elder will have to serve the younger." Jacob was away from Palestine for twenty years, during which this prediction, though heard from his mother's lips, had probably engrossed but very little of his attention, if he did not forget all about it; since this contest, according to the oracle was to be waged between them as nations, not individuals, and as such it would not begin during his lifetime. Twenty years had passed, and now he is on his way back to Palestine. But no sooner had he crossed the Brook of Jabbok—the extreme eastern border—did he set foot on the land and he is suddenly reminded of this strange prenatal prediction in a manner equally as strange.

Out of the shadows of the night issued a figure, which Jacob took to be that of a man; and, sans ceremony, without as much as challenging him to a duel, began to wrestle with him, Jacob, though taken unawares, was yet not found wanting; he did his best, wrestled heroically, and held more than his own ground. His aggressor, finding that he could not prevail against Jacob in a fair trial of strength, resorted to a mean, cowardly,

contemptible shift—to what the recognized laws of duello, in all ages, would never permit. He, literally, *hit him below the belt*! wrenched the sciatic nerve from its position, and dislocated Jacob's hip—thinking that he would thereby render Jacob *hors de combat*, and so he would claim to have won the contest. Jacob, however, that prodigy of physical strength, who could roll away, unaided, stones that taxed the combined strength of all shepherds of the district of Haran, did not relax his grip upon his combatant, notwithstanding this terrible disadvantage, and wrestled on with unabated vigor till his combatant, at the break of dawn acknowledging his defeat and begged to be let off. Jacob then learnt that his duellist was not a man at all, but a being that assumed human form for the occasion (see also Hos. xii., 6), and that he was none other than (according to tradition) the guardian angel of his brother Esau!

This being disappeared as mysteriously as he appeared; but left Jacob in pain and in serious reflection. In pain—because he was halting on his thigh for days or perhaps weeks after, till he reached Salem, on the other side of the Jordan (see *Rashi. Gen. xxxiii., 18*). And in serious reflection—because Jacob could not help but reward his experience of that memorable night, as a foretaste given him of that which is in store for his posterity; or why should a celestial being have come down on earth to wrestle with him, and, moreover, act in a manner that would have been disdained by any mortal of honor in a similar contest, if it were not to show him objectively what his posterity must expect—what they will have to put up with in the struggle to come.

Jacob reflected on this portentous incident gravely, deeply and seriously; and the more he thought of it, the more he became alarmed. Not that he was afraid that his posterity would not be able to fight and hold their own, but in the light of the experience of his encounter, he realized that the predicted duel to be waged between his children and their opponents will not be fought on fair lines. That his children's opponents with not at all be disposed to carry on this combat in a civilized and honorable manner, with due regard to the strict code of laws regulating all such duels—eschewing all such shifts as justice in every age had branded as cowardly and declared as forbidden, but that they will carry on the contest as *per example* shown by the angel resort to every mean trick, to every cowardly device, to all contemptible shifts that would give them an undue advantage—not hesitating to "hit below the belt," to cripple his children, in the hope that by such means they would win the contest.

Could Jacob but indulge in the hope that this contest, unfair though it would be, would yet, at least, be confined to the two nations only, i. e., to his and Esau's only—one against one—while all the other nations, the rest of the world, would be but neutral spectators, aiding

neither the one nor the other. If Jacob could but expect this he might not have taken the pains he did to commemorate this wrestling; as then he might have hoped that the other nations, as neutral onlookers, would unobtrusively come back in time as umpires, as often is the case with impartial spectators. And, they, as such, would order the tricksters of the field, regard their very shifts as so many admissions of inferiority or defeat, and declare the contest at an end. But his prophetic eye saw, to his sorrow, that such would by no means be the case; that the other nations, far from remaining neutral, would side by Esau, aiding and abetting him—be themselves active participants in the contest, and his posterity will have to wrestle not with one nation only but with so many nations have the whole world in arms arrayed against them, who would, as *per example*, resort to every mean, contemptible expedient; may sanctify all that diabolic ingenuity could suggest, only to cripple his posterity in the fight—and our experience has proved it up to the hilt. Perceiving all this, Jacob felt that the interest of his children and their mission demand the commemoration of this pregnant incident; and this he did. By asking his children to abstain from eating this very sinew, the wrenching of which had nearly crippled him in the struggle and cost him his victory; which should remind them:

(a) That this contest was intended rather for them than for him.

(b) That the contest which this incident had foreshadowed will be fought unfairly; nay, diabolically—their opponents will not hesitate to *hit them below the belt*, as he was hit—ergo, they must be prepared for it.

(c) An exhortation! That, like him, crippled though they may be, they should not surrender; but keep on wrestling till the break of dawn—till a better era of civilization, humanity and morality of truth and godliness will dawn for them, when, as was the case with him, their opponents, too, will yield them the palm and acknowledge them victorious. Say to them, as the prototype of their opponents had said to him:

"Thou hast valiantly fought against gods and against men and has prevailed."
—*The Hebrew Standard.*

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A TALK TO CHILDREN.

[WRITTEN FOR "ISRAEL'S MESSENGER"]

By a Daughter of Israel.

MY DEAR GIRLS AND BOYS:—Different persons have different minds. One man enjoys one song; his friend likes another. It is pleasing for one woman to visit the sick; her companion delights in teaching. A certain book arouses the interest of one boy, while another is the choice of a second. And there are not more beautiful objects in the world than there are girls to each of whom some one thing is a favorite.

So there would be many different answers to my question: What is the most interesting word in the English language? One would think of a very long word, such as *antlatitudinarianism* and say: this word which means opposition to freedom in religious belief is very important, because it is so long. This is the way many people choose their words, the longer they are the better they like them. Another one would select a peculiar word such as *shaw* considering it most interesting because of its spell and pronunciation. If people like certain words for such reasons, let us say, "Oh, shaw! (shaw) there is a better way than that to judge words." To a third the sound of a word would appeal so strongly that the pretty word would be the most interesting; the word that seems to glide and flow from the tongue, making music as it slips through the teeth, such as *meriment*. The more thoughtful would select a word that contained the most suggestion as the most interesting. I think all of you agree with me, that this last method of choosing a word is the best. Let us then consider the word that I believe is the most interesting and important, because of its meaning. Of all the words in the dictionary, to me the word is:

NOW.

This word is a very short word and easily remembered. It is very simple word, being simple to spell. It is not particularly pretty, but it is unusually suggestive, containing many important thoughts.

Instead of "now," many people, especially boys and girls, like to use a phrase, "wait a minute." No doubt you have found by experience that "wait a minute" means a very long time. To some persons, it does not mean anything at all. Sometimes it means two minutes; sometimes, two hours; sometimes two days. Often it means never. How much better it is to say "now, now." If there is an errand to run for mother, father, or dear ones, let us be up about it at once. No time in the world is like the present. If you have a lesson to prepare do not say "When I have time I shall study." Perhaps you may never

again have the chance. Now is the time. Perhaps you have a letter to write which may mean your success, happiness, or health; do not let it wait until to-morrow to be written. To-morrow may be too late. Now is the time. The mood and the cause at this moment may be so harmonious as to produce the result most to be desired. So get about it. Oh! how lazy some people are! They let day follow day without making any decent effort to improve themselves. They shirk their duties even when they are paid to perform their duties. The result is, they do not develop to their fullest power. When the time comes for them to put forth the fruit of their labor, when the opportunity comes to build themselves into greater strength or to be known for something of value, they fail, utterly fail, and soon pass forever out of sight.

"Now, Now, Now!" Imagine that you could write upon your brain. Let your will be the pencil, an indelible pencil, with which to write the word, "Now." Over the door that leads into your home, always think that there are burning three bright letters that spell "Now." And as you enter the home be sure that the duties of the house will be performed, not "in a minute" or "after awhile," but "Now." As you open your eyes in the morning, look up to the ceiling, think of the duties of the day and you will see the walls covered with the words, "Now, Now, Now." As you go upon the street, be on the alert to do the right, think of what we owe one another, honor, respect and justice, then cast your eyes about you and this is what you will see: the street cars, in addition to their regular signs giving direction will have all around the top and on the inside little cards containing the word "Now." In the shop windows, in the stores, on the buildings, in the elevators, will be found "Now, Now, Now." Across the sky anyone who tries, can see written in clearest letters "Now." Listen to the beat of your heart. Don't you hear it beating *Now-Now, Now-Now, Now-Now*?

No doubt some of you are surprised that I should select *Now* as the most important word. How about such words as God, Father, Mother, Sister, Brother, Temple, School and many other important words that stand for good and noble thoughts and things? My reason is this: if we understand thoroughly the meaning of *Now*, then it contains all the other words, just think of it, one little word containing all the words. When we speak of God, we understand that there is a just and wise Ruler of the universe. To that Ruler we must show obedience and reverence. The most important thought about God is our duty to Him, and that it must be performed if we wish to improve ourselves. Therefore you see it must be done *Now, Now, Now*, or it may become too late and we lose all worthiness to be loved by God. This is also true in reference to Father and Mother. We must honor and respect them. When should those virtues be shown? *Now, Now, Now*. While in

the Temple or in the School, we have duties to perform. To show reverence, attention and diligence. If we fail to act with respect and decorum in those places, then they lose their power to charm us. Some people put the blame on everything except the right thing, for they themselves are at fault. So, then be careful the most important word in the English Language, say it to yourself once more. Once again, *Now!*

SPIRIT OF ADVANCEMENT.

"Speak to the children of Israel and let them advance." Exodus xiv. 15.

Rabbi Judah Hanasi, the editor of *The Mishna*, had once permitted a certain thing to be done which theretofore was considered a violation of religion, and his friends and relatives reproached him for it. "Why hast thou permitted," cried they in seeming alarm, "to do what thy forefathers and ancestors had declared forbidden?" And the Nasi explained the matter thus:

"Hezekiah took upon himself to destroy the serpent of copper which Moses had made in the Wilderness, because he saw that Israel began to consider it as an idol—why did he destroy that which our very Moses had made and his ancestors left to us to keep sacred? Asa and Jehoshaphat had previously destroyed all idols, but had not observed that Israel make idols of the serpent; hence, Hezekiah remedied the matter; and so can we at all times do with ancient things and usages. When a ceremony becomes as if it were an idol, though our ancestors hallowed it, we must abolish it. We must have no superstition in our religion."—*Chulin*, 6.

JEWISH SUPERIORITY.

A Writer in the *British Weekly*, a religious paper published in London, writing of "The Secret of Jewish Superiority," says:

"What is the secret of the great superiority of the Jewish children over the Christian children in the same quarters? One answer is that the Jews do not drink. Many of them are practically or altogether total abstainers. Those who are not are strictly measured. Jewish homes are not wrecked by the drink curse of this country. This has a bearing on the alien question. Would it be wise for the good of the nation that these Jews should be kept out? We must consider that they supply an element which, in many ways, powerfully strengthens our country. They grow up clean, temperate, industrious, eager and inventive. So long as drink is allowed to work its evil work, the so-called Christians who would replace them if they were driven out would very largely be in a condition of almost hopeless degradation. I am sure the English people are not fully alive to what is taking place, and that it deeply concerns them to ponder it."

SIR EDWARD SASSOON ON "THE ORIENT."

A large audience, over which the Chief Rabbi, Dr. Adler presided, on Saturday 16, November, when Sir Edward Sassoon, Bart., M.P., delivered a lantern lecture on "The Orient."

Sir EDWARD SASSOON, who was received with cheers, opened his paper with a sketch of Asiatic history, and of the various religious systems prevailing in the Orient. Having shown the relation of these systems to Judaism, he proceeded: The Jews up to relatively recent times were scarcely brought into close touch with the Hindus or the followers of Confucius. I say scarcely advisedly, for, as we all know, there are distinct traces and relics of Jewish communities in China. They were known as the Sons of Moses, but what was the earliest period of their migration to China is buried in the oblivion of immemorial ages; whereas their advent into India as a body appears to date from the time of their expulsion by the fanatic and iniquitous Decree of Torquemada. They migrated to the Portuguese possessions of India, to Goa, and to Cochín; this latter place now belongs to a southern native chief. I know something of them, and a grateful palate has enshrined the recollection in my memory, they being first class cooks and understanding the art of the cuisine to a nicety. There is another class called Beni-Israel. They are not numerous—I should say about 10,000—would cover them all. They dress in the native style, and owing to constant intermarriage are scarcely distinguishable from the purest breed of Indians, and know no tongue save the vernacular. Though they have become perfectly assimilated with the indigenous race, not a few of them are well versed in the tenets and the literature of the Hebrew religion. There are two categories—the ordinary people, who are uncultured and mainly engaged in menial occupations, and the others known as "Meshubrahim," or "Emancipated," who are thus privileged to be called up to the reading of the Law. The other Jews in India are those who only in very recent times settled there, coming from different parts of Europe and Asia—but mostly from Asia Minor. My own grandfather happened to hold the position of State Treasurer at Bagdad. Whether he was a trifle too honest in his dealings with the Pashas or whether he was suspected of amassing wealth, certain it is that the place got too hot for him. It was bruited about that energetic measures were being hatched against him, and I suppose, arguing that discretion was the better part of valour, he left the scene of his activities with his family, and by easy stages—traveling, as you may imagine, 100 years ago was not like travelling in the Pullman car, or in the *Luxitania*—and gradually established himself in Bombay. A good many other Jewish families followed on, and it is this that formed the nucleus of the prosperous communities you see in India.

THE RE-BIRTH OF ASIA.

After a description of the westward and eastward migrations of the Jews, the lecturer touched upon the future of the Orient, which he said was a theme before which even the prophetic daring and ingenuity of Mr. Wells would quail. The Asian Mystery was a mystery still. In spite of the glib talk of the degeneracy of the East, continued Sir Edward Sassoon, one cannot look upon the myriads of Asia even to-day without awe. This colossal volcano of a thousand million souls, with its stores of accumulated wisdom and spiritual force, has in the past determined the main lines of the history of mankind. Its lofty crests have from time to time sent forth flashes of light which have irradiated the surrounding world with the sense of a nobler religion and of a higher and juster polity. Ever and anon its so-called hordes have spread beyond their geographical limits, subjugating, Moscow and planting a stilet on the Pyrenees, and leaving behind them ineffaceable traces of their virile life in the features and the speech of the whole of Europe. The Mongols found his cousin to-day in St. Petersburg, the Arab recognises his kinsman in Madrid and Lisbon, while in Berlin and London we speak a language the roots of which are distinctly traceable to the deserts of the Himalayas. What if this volcano should erupt once more? The idea is no eccentric phantasy. Ask the politicians of Melbourne or of San Francisco what they think of the Yellow Peril. Note, too, how the old maxim *ex Oriente lux* is beginning to reassert itself with our spiritual seekers who baffled by their demoniacal oracles, are once more looking to Asia for new rules of life, new guides to the perplexed, precisely as the Romans did in that epoch of their greatest splendour and luxury when the first Hebrew Christians came westward to satisfy spiritual hunger. However that may be, one thing is certain; the so-called decay of Asia is a phrase, a delusion. The life of nations is a life not compassed by birth and death, but of unending transformations. Already a new spirit has manifested itself in the extreme East, where one of the most ancient of Asiatic peoples has been triumphantly re-born. Is it not possible that this process may repeat itself, and that for a time the old rôle of the East teaching the West may be reversed on a wider scale? Indeed, in Western Asia we already have signs of a movement analogous to that which has made Japan a great Power. There are also the old Oriental life is beginning to adapt itself to European methods, and from the Aegean to the Persian Gulf there is a stirring of dry bones and a clattering of rejuvenated activities. In this work our co-religionists are playing a part of a great and increasing importance. The Europeanised Jews, who for one reason or another are to-day crowding into Asia Minor, are likely to become the missionaries, or perhaps it would be more accurate to say the fermenters, of a new Western Asiatic civilisation. Their

admirable schools, established and managed by the *Alliance Israélite* and the Anglo-Jewish Association, are already recognised as very effective centres of a beneficent Europeanisation. So far the movement is in its infancy—it dates back only some thirty-four years but there can be no question of its tremendous possibilities. The Jew is a living proof of the compatibility of the best elements of Oriental and Occidental life, and for that reason the emigration of Western Jews into Asia, together with the education of the Asiatic Jews on Western lines, is likely to do more for the re-birth of Asia Minor than any other influences now at work. So once more the old prophecy—the noblest of all Jewish ideals—may be realised: "In thy seed shall the nations of the earth be blessed."

AN OLD LEGEND.

There is an old legend of a man who sold his soul to the devil. The conditions were: For a certain number of years this man was to have all his desires gratified, at the expiration of which time his soul was to be forfeited.

When the time agreed upon had expired, this man was unwilling to fulfill his part of the contract, and asked the devil upon what terms he could be released. The reply was:

"If you will curse your God I will release you."

"No," said the man, "I cannot curse the Being whose nature is love. Give me something less fearfully wicked."

"Then kill your father," replied the devil, "and you go free."

"No," answered the man, "that is too horrible to think of, I will not commit so great a crime. Are there no other conditions?"

"One more," replied the devil; "you must get drunk."

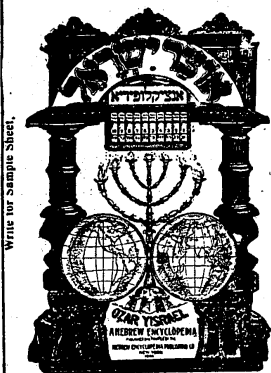
"That is a very easy thing to do," the man answered, "and I accept your proposition. I cannot kill my father, I will not curse my God, but I can get drunk, and when I become sober all will be well."

Accordingly he got drunk, and when in this condition chanced to meet his father, who upbraided him, which so excited the ire of the drunken and half crazed man that he slew his father, cursed God, then fell down dead, and the devil had him without fail.

The tomb of David, King of Israel, is still pointed out to travellers in Palestine, and despite its age is in a remarkably good state of preservation. David died in 1015 B.C., and was buried in the "City of David." His tomb became the sepulchre of several subsequent kings, and one of the sacred places of the kingdom. It stands on Mount Zion, at Jerusalem, just outside of the city wall,

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ISRAEL'S MESSENGER

Shanghai: Friday,
7th February, 1908—5668

THE ASSASSINATION OF THE KING AND CROWN PRINCE OF PORTUGAL.

The whole civilized world was shocked when the sad news was flashed over the cables that the King and Crown Prince of Portugal had been done to death in the streets of their capital. The fiendish cruelty which guided the hands of the assassins is too appalling for words. Never before in the worlds history was such a diabolical plot successfully carried out in broad-day light and with such evil resolution and comparative immunity from punishment. Cruel and heartless as such acts always are, in this case the horror of the deed was intensified by the fact that one of the victims was a young Prince, who was standing on the threshold of a promising life, was looking forward to the happiness which seemed to him assured through the love of his people. It was

sheer lust of blood that inspired the deed and it behoves us to condemn this heinous crime in the strongest possible terms. Nothing could be more dastardly, nothing more cowardly than this assassination of the King and Crown Prince of Portugal. For, after all it shows in an unmistakable manner that the grand ideals, those sublime principles of humanity, declared by Moses, our immortal Law-giver, "Thou shalt not murder," has not yet made much headway when we, in this so-called enlightened age, are face to face with a body of men bent upon overthrowing the very foundations of society, sapping the social fabric and endangering the fruits of human toil and energy. For surely the time is at hand when we should make an attempt to crush these men who hold revolutionary ideas and seek to wreck happy homes and happy hearts. It is not enough now to mourn over the tragedy while it is fresh in our minds. We must use every means to prevent the propagation of the wild doctrines which led to the crime. Education and education alone, can dispel the evil. Let the light shed by our immortal law-giver in the Magna Charta be proclaimed thousands of years ago, penetrate the masses, illumine their lives, teach them to respect human life and the love of truth and humanity. The sorrow, so unexpected and unmerited that has overtaken the kingdom of Portugal, is too heavy and fresh to be disregarded by civilised nations. All people must bow before the august Queen for the presence of mind, fortitude and perseverance she showed in her hour of trial. Her nobility will for ever remain an example to the world. In conclusion, we wish to express to our Portuguese friends who constitute no small or insignificant section of this Community our unfeigned regret at the irreparable loss which they sustained last Sunday, and we earnestly hope that the new King will bring blessings and prosperity to his unhappy dominions in the years to come.

EDITORIAL NOTES.

Our best wishes go to the St. Louis, *Jewish Voice*, on the completion of twenty years of journalism. Our contemporary has always been a valiant champion of the cause of Jews and Judaism besides being always newsy and full of interesting and instructive reading matter. It is, however, a ground for much surprise to observe that its able Editor, Rabbi M. Spitz continues, even in his present advanced age, to incline to the side of those who would destroy Judaism root and branch, blackmail Zionism and speak disparagingly of the adherents of that great cause. We sincerely hope, that our esteemed contemporary, will before very long make *Teshubah*, a sincere repentance for the policy it has been pursuing; but the fact that we deprecate its attitude towards our National Movement would not justify us in withholding our praises and congratulations from our virile and sprightly contemporary. As we hear a voice: "I will not let thee go until thou hast blessed me." We sincerely offer our blessings and best wishes to our esteemed contemporary and hope that it may long continue to live and thrive under its present management.

Advancement, progress improvement should be the burden of our thoughts and prayers. It is our solemn duty to see that the rising generation of Jews are imbued with the spirit of Jewish Nationalism, are taught to become worthy professors of Judaism to whom our posterity may look for spiritual guidance, for religious admonition, moral instruction and intelligent aid in the administration of our schools and charities.

The spirit of the age demands representatives of the *Bene Haezrahim*, the sons of the Prophets of olden time, who by the intensity of their devotion and the power of their religious enthusiasm will kindle a similar sympathy and

fervour in the hearts of their followers; who will cause the Judaism they profess to be understood, loved and prized.

For verily in these days of scepticism, to become a minister of religion it is not sufficient to be a scholar only, no matter how important this may be. The candidate must first and foremost be inspired with a high enthusiasm for his calling, and feel that it is the noblest and best vocation he could embrace. To quote the prophet MALACHI: "For the priest's lips are ever to keep knowledge, and the law are they to seek from his mouth; for he is the messenger of the Lord of hosts." And, indeed what career can be grander or more glorious than to become fellow-workers with God in securing the immortality of Judaism; to spend one's life in training souls for heaven, or in holding out a brother's strong hand to guide and support the frail and erring?

The worst enemies of Judaism are, undoubtedly, bad ministers, such as we have to-day for example in America. Many of these men are graduates of the Cincinnati Union College, an organization of illiterate and lawless men who have no real love for their calling, who enter upon it from low and unworthy motives, for the fat salaries they earn and the living they obtain; who, in the words of the Holy Writ, "Crouch for a piece of silver and a morsel of bread, saying, 'Put me, I pray thee into one of the offices that I may eat a piece of bread.'" Such clerics are the worst enemies of Judaism. They degrade our faith by their mean and debasing methods; and it is high time that men of strong faith, courage and conviction drive them away from our camp, and purify it from loathsome and unwelcome brutes.

One of the chief functions of the modern Rabbi is to teach and preach. For these purposes hearts and brains are essential.

To win souls for God, to reconcile the heart of the father to the heart of his children, to enkindle in the latter a more devoted loyalty to their faith, the sacred fire must burn in the preacher's soul. His heart must be aglow with enthusiasm. In Rabbinic phrase, "he must be as a lion to do the will of his Father in Heaven." It is to the preacher the people must listen, not to his discourses, "For how long shall we preach our discourses to empty benches?", is the cry we always hear from those illiterate graduates who hail from the Cincinnati College (some of them have deserted the pulpit for the stage), forgetting that people study not their sermons but their actions. If, as a writer nicely puts it, you preach cream and live skimmed milk, your ministry will prove a dead failure, is fully applicable to the whimsical and farcical ministers who are indebted for their so-called training to the alleged Hebrew College we have been referring to. Their own actions belie their professions. They are stamped as unworthy to fill the posts assigned to them, and from such men, unworthy clerics who place their selfish interest above their calling, may Heaven save us! Only if the priest be a messenger of the Lord of Hosts will the people seek the Law at his mouth. This warning of the prophet has been our watchword from time immemorial and will continue to guide us, and inspire us for generations to come.

We have received a copy of Rosenstock's Directory of Shanghai, for 1908, which we are pleased to state is quite up-to-date from a typographical point of view. The painstaking manner in which the Publishers gathered the lists of Firms, names of Shanghai residents etc. etc., and arranged them in alphabetical order should render the Directory of inestimable value to the purchaser. A list of Jewish notable Days for the current year, as well as the

names of Jewish local institutions appears in the Directory; and we have no hesitation in commending the publication to our readers. The cost of the book is \$2.00 (as per advertisement elsewhere in this issue) and it can be ordered from any Bookstore in Shanghai.

THE JEWISH PRESS.

The Modern View (St. Louis) is alarmed at the recent wave of anti-Semitic feeling in America. Well, Brother ROSENTHAL, fear not. This is as it should be. Remember, the saying of the old Midrashic sage, of which the pioneers of Reform made so much capital, to wit, "On the day when the Temple was destroyed the Messiah was born." That is, the Jew must continue to be the suffering Messiah until the dawn of Millenium. The Jew in Russia has long been suffering although much against his wish and it is high time the Reform Jews in America should be made to suffer for what they teach and preach. If only the anti-Semite will make a distinction between the orthodox and reform parties! But no; history teaches us otherwise. To the Jew-baiter, the Jew is a Jew, baptism or conversion to the contrary notwithstanding.

The Jewish Criterion (Pittsburg) in a lengthy editorial takes unnecessary pains to disprove the allegations made by a Christian Minister in a paper edited by him that the Jews hate Christians. How appositely our esteemed contemporary sets the case of the Jew when it says:—

"... The Jew is not a hater at all. By some this is regarded as a weakness. Ask the Christian charities of the country if they are aided and remembered by Jews! Ask the Jewish charities of the country if they are aided and remembered by non-Jews! No, it is not Christians whom the Jew hates, but the spurious form of faith professed by those who proclaim a Jewish master as their God, yet who deny him and his brethren by evilly despising the one and refusing to follow the other. 'Lassmuth as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

The Jewish American (Detroit) sees gloom ahead over the situation of the Jews in Russia; and says our only hope lies in arousing public opinion abroad. For the last quarter of a century we have been "arousing public opinion" but alas! the conscience of Christendom has still not been awakened. For the Jew only *One* is left whose help he may expect. *Ezri meim adonai oseh shamayim waaretz*. My help must come from the Lord the maker of heaven and earth.

The Jewish Comment (Baltimore) is agitating on behalf of LEOPOLD HILSNER, the Austrian "Dreyfus" who was illegally and unjustly condemned to undergo imprisonment for life on a baseless charge of ritual murder. Continue the good work, Brother LEWIN!

The Jewish Tribune (Portland) says that EMIL HIRSCH is an atheist. The brother-in-law of Prof. KOHLER an atheist! What about the "lesser lights?"

The Jewish Exponent (Philadelphia) lauds ZANGWILL's work on behalf of his brethren in afflicted lands.

ALDERMAN THOMAS ON ZIONISM.

In our issue of the 1st November last, we published the lecture of Mr. N. S. BURSTEIN, on "Self-Reliance and Zionism" which was read before a meeting of the local Zionist Association. The following letter, couched in most sympathetic terms, was received by Mr. BURSTEIN, from Alderman EDWARD THOMAS, J.P., a well-known journalist, and who, by the way, is one of the most respected citizens of Cardiff and a great friend and admirer of the Jewish race—

3, Windsor Place.

CARDIFF, Dec. 18th, 1907.

DEAR MR. BURSTEIN.—I have read your article on "Self-Reliance and Zionism" with great interest. Being myself a Welsh Nationalist, and being also what most Welshmen are, namely readers of the Old Testament, everything that concerns Zionism has the greatest fascination to us. As I have frequently told

you, every Biblical I know, fully believe that God's chosen people will return to their own land in His own good time.

I strongly hold the opinion that in these days of the revival of interest in Nationalism almost throughout the world the races that have suffered on account of their nationality and their language, should learn the lesson of being entirely free from race hatred, and in its stead, cultivate a spirit of "Help one another."

If this principle is set up to, Hebrew people within our borders would assist Welsh National movements, and Welsh Nationalists would do all in their power to seek redress for justice to the Hebrew people, and help them also in this, the great Zionist movement.

It may not be known to you, that the first literature read in every Welsh home almost, is the Psalms of David, the writings of Isaiah, and the historical books of the Old Testament, and when this is understood by you and your co-religionists, you will readily understand how it is that you find such ready sympathy with your propaganda in our Principality.

Yours faithfully,

Edward Thomas.

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COLDS.

Take care not to take cold. It may be a little troublesome to put on gaiters, overshoes, and all the numerous wraps on going out for a short distance in winter weather, but it is far easier to prevent pneumonia, catarrh, neuralgia, consumption, and the kindred disorders arising from colds, than to cure them. In a slight cold lurk the seeds of numberless fatalities. Avoid taking cold by using a little common sense and the needed precautions against exposure to dampness and change of temperature. Begin at the feet. See that they are properly dressed for the season, and then see that they are kept warm. Make the clothing of the body largely of flannel, wearing it next to the skin. Don't be afraid of the air. Winter is the time for vigorous and abundant exercise.

There are two very simple ways of avoiding colds. One of these is to shut your mouth. The man who comes out of an overheated room, especially late at night, and breathes through his mouth, will either catch a cold or irritate his lungs sufficiently to cause unpleasantness. If he will just keep his mouth shut and breathe through his nose, this difficulty and danger are entirely avoided.

NINE CHILLS OUT OF EVERY TEN are the result of people talking freely while out of doors just after leaving a room full of hot air.

It is just the same with regard to shutting the eyes. Every man who travels a long distance gets dust or something worse in the eye occasionally, and proceeds to take everyone's advice to get it out, sometimes rubbing it and sometimes pulling one lid over the other. When a speck of dust or metal gets into the eye, the best plan is to shut it and keep it shut for over a minute. Nature will then come to the relief, and there will be enough tear-like moisture to get rid of the obstruction, which will be found in one of the corners when the eye is finally opened.

Every doctor has a number of patients who are "easy to take cold." Nervous, anæmic, with capricious digestions, bad livers, and weak kidneys, they keep him busy with various complaints, chiefly derived from taking cold. Their throats are ragged, the tonsils swollen and rotted, from the deteriorating effects of so many congestions; never thoroughly recovered from. The mucous membrane of the nose and eyes is full of granulation tissue, swollen or degenerated lymph follicles.

THE MUCUS LINING OF STOMACH, intestines, liver, and kidneys often sympathise. The lingering products of recurring congestions undergo fermentative and putrefactive changes, poisoning the system by absorption.

We call a person who takes cold easily and fails to make a perfect recovery, catarrhal. He is an invalid—a mass of diseased flesh. He can never be permanently cured until reconstructed and the torch which lit the fire put out for good.

First, the skin must be made alive, vigorous, repellent, filled with warm

arterial blood. Groom it with a flesh brush every morning, and again at night, following with a cool sponge bath in the morning and a warm soap bath at night. Change the underclothing at least every other day.

At first the skin will scarcely tolerate the brush, but go slow and persevere. After a while the toney of the brush will be welcome.

Drink a pint of pure, soft water before breakfast and again at bed-time. Gradually double the amount.

Never eat between meals, nor use rich, indigestible foods. When you have indigestion omit the next meal and drink water instead.

Take a brisk walk every day, rain or shine, inhaling deeply from the time.

Have a regular bed-time, and never go short of sleep.

Never recommend alcoholic drinks to such patients, either to prevent or cure a cold, or as appetisers, or for any other purpose.

THE ROTHSCHILD HOME FOR NERVE SUFFERERS.

Baron Nathaniel von Rothschild, who died on June 18, 1906, left, by his codicil of February 4, 1900, the sum of twenty million kronen for the founding of an institution for neurasthenics. He expressly stipulated, however, that the capital was to remain intact, and only

the interest was to be used for the purposes of the foundation. Hence the Trustees had to wait some time till the interest reached a sum which would make the acquisition of a site practicable. It is their intention to establish a central institution in Vienna, and a branch in neighbouring districts of Vienna. Numerous suggested sites are now being discussed, and plans for the buildings considered, special care being taken to see that the requirements of the codicil are carried out.

THE TALMUD.

By Prof. S. SCHRECHTER

One of the great works which have come down to us from antiquity is the Talmud. Some thirty generations in succession were active at its composition. But the work hardly left the hands of its compiler, when a new generation arose called Elucidators, who applied themselves to the task of its interpretation. These Elucidators were followed by Eminences, and these Eminences by Rabbins, and these Rabbins by Commentators by Glossators and Annotators, and these Glossators and Annotators by Sub-Commentators. All of these various schools, each of them extending over several generations, labored more or less at the exposition of the Talmud. Yet the Talmud has remained a riddle to the great majority of mankind. People either could not or would not understand

it. The ordinary student could not. It is a work full of difficulties and perplexities which none but those able to give a large part of their time and devote to it all their energies, could be expected to overcome. For, apart from the defective state of its compilation and the corruption of its text, difficulties inherent in almost all works that have come down to us from those remote ages, the Talmud is composed in so peculiar a way as to be quite bewildering to the novice. It is one long series of debates, extending over nearly a thousand years, touching upon almost every subject under heaven, secular and sacred, but full of digressions and windings, apropos and excursions, ever changing and leading up into new subjects. The Jews of olden times were wont to speak of the Talmud as "Yam Ha-Talmud," the "Sea" of the Talmud, and the figure has much force. To one who has grasped its meaning and felt its spirit, there is the ocean-like sense of immensity and movement. Its great, broad surface is at times smooth and calm, at other times disturbed by breakers of discussion, stormy with question and answer, assertion and refutation. Its waves of argument as they follow and tumble over one another, all give a constant sense of largeness and of motion. Occasionally some monster of a forgotten heresy or the shapeless relic of some vanished sect emerges from its bottomless depth, to disappear again in the stronger current of less ancient matter.

[To be Continued.]

HOPE BROS & CO., LTD.
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Paid-up Capital£687,500-0-0

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III. Life and Annuity

Funds.....14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

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The Accumulated Funds of the

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FOR

"Rainier" Beer,

"Stenhouse" Liqueur

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Whisky, (Guaranteed

by Government.)

"Filhosde" Jorge

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Wines,

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Sherries.

ALSO FOR

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£ 17,808,538.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £1,875,500-0-0

II.—Fire Funds.....2,958,049-1-11

III. Life and Annuity

Funds.....14,167,989-1-7

£ 17,808,538-6-6

Revenue-Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-4-2

£ 4,001,810-2-0

The Accumulated Funds of the

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Interest at the rate of 3 1/2 per cent, per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays, 10 a.m. to Noon.
Shanghai, 29th July, 1907.

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$10,000,000

Reserve Fund:
Sterling Reserve.....\$10,000,000
Silver Reserve.....11,754,000

Reserve Liability of Proprietors.....\$31,754,000

Head Office: HONGKONG.

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For 12 months, 5 per cent per Annum.

For 6 months, 4 " "

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M. E. R. HUNTER,

Manager,
12m.
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Paid-up Capital.....£1,200,000

Reserve liability of Shareholders } 1200,000

Reserve Fund.....1,475,000

SHANGHAI BRANCH

INETREST allowed

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at the rate of 2 per

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Drafts granted up-

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E. B. SKOTTOWE,
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19th April 1907

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Mendelssohn & Co., Berlin,

M. A. von Rothschild & Söhne.

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Sal. Oppenheim jun. & Co.,

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Local Bills discounted.

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H. FIGGE,

Manager,

16th May, 1907.

12m.

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Organised under Special Decree of 10th
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CAPITAL 15,000,000 Roubles

CAPITAL contributed by

Chinese Govern-

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Head Office: St. PETERSBURG.

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Kachgar, Khabarovsk, Khokand, Kiachta,
Kurin, Kobe, Kouldja, Krasnoarsk,
Kwantchenze, Moscow, Moukden, Na-
gasaki, Newchwang, Nicolaieffsk, Oulias-
sutai, Ourga, Paris, Peking, Port Arthur,
Samarcand, Shanghai, Stretensk-Tach-
kent, Tohita, Thougoutchak, Tielin,
Tientsin, Tsitsikar, Verchneoudinsk,
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Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antunghsien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

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Drafts granted on principal place in
Japan, Corea, Formosa, and China and
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India and America, and every description
of Exchange business transacted.

S. CHOH, Manager.

Shanghai, 29th July 1907.

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Vol. IV. No. 23

Adar 19th 5668
Shanghai, 21st Feb. 1908

Israel's Messenger.

Issued on
every
alternate
Friday.

Official Organ of the Shanghai Zionist Association.
A Fortnightly Journal for the Jewish home.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

De Souza & Co.

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First Class	- - - -	" 60
Second Class	- - - -	" 40

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We can so adjust Glasses to the needs of your condition, you will not only get clearer vision but restful relief for the eyes good sight will be prolonged.



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Best medium for Advertising.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, February, 21st, 1908—Adar 19th. 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Adar I, 26th (February 28th) Sabbath commence (time of lighting) at 5.35 p.m.
 Saturday, Adar I, 27th (February 28th) portion of the Law, Wayakbel, Exodus, chapters 35, 36, 37 and part of 38. Mafor Exodus, chapter 30, Haphtarah, Kines II, chapter 11, Prophets, Jeremiah, chapters 31 to 36 inclusive, and Proverbs, chapters 6 to 9 inclusive, Sabbath terminates at 6.20 p.m.
 Monday, Adar I, 29th (March 2nd) Ereli Rosh Hodesh (New Moon Eve).
 Tuesday, Adar I, 30th (March 3rd) Rosh Hodesh (New Moon)
 Wednesday, Adar II, 1st (March 4th) Sabbath commences (time of lighting) at 5.10 p.m.
 Friday, Adar II, 3rd (March 6th) Sabbath commences (time of lighting) at 5.10 p.m.
 Saturday, Adar II, 4th (March 7th) portion of the Law, Pekuday, Exodus, part of chapter 38 and chapters 39 to 40, Haphtarah, Kines I, chapter 7, Prophets, Jeremiah, chapters 37 to 48 inclusive, and Proverbs, chapters 12 to 16 inclusive, Sabbath terminates at 6.25 p.m.
 Tuesday, Adar II, 7th (March 10th) Sevi Petterath Moshe Rabbenu, time of breaking fast at 6.30 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hazan

Saturday mornings at 7.45 a.m.

18.5.07

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.45 a.m., 3.30 p.m. and 6.25 p.m.

Week days at 6.15 a.m. and 5.10 p.m.

1. 07

12m.

SYNAGOGUE "OHEIL MOISHE"

9 Seward Road.

A. Lewis, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 6.25 p.m.

Week days, at 7.00 a.m. and 5.0 p.m.

11.8.07

12m.

BORN.

ABRAHAM. On Friday, the 21st inst. at No. 184, Choo Road the wife of A. E. Abraham, of a son.

THE PARTY FUND.

Mr. A. S. WINTER, an esteemed member of the local Zionist Association (whom we venture to congratulate upon his recovery from his recent illness) has contributed a sum of £5/- to the above-named Fund, which was acknowledged in a recent number of *Die Welt*, the Zionist organ.

We shall be pleased to receive from the members of the local Zionist Association donations for the above Fund; and any sums sent to us will be thankfully acknowledged in ISRAEL'S MESSENGER.

THE JEWISH NATIONAL FUND.

AMOUNT ALREADY ACKNOWLEDGED.....	\$142.60
J. M.	2.00
Box No. 387.....	1.10
COLLECTION IN A BOX PLACED IN THE SYNAGOGUE	
"MAGHAIS" Dawood Calcutta, Per Sam E.	
ARAKIE Esq. Hon. Secretary	Rs. 38.0-0
COLLECTION IN A BOX PLACED IN THE SYNAGOGUE	
"PETH-EL" Calcutta, Per M. A. Sassoon.	
..... Hon. Secretary	Rs. 4-8-0= 29.30
Total.	\$175.00

Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

ZIONISM.

"The Zionists are confronted with the charge: you are behind the times. This charge shows that those who make it are looking at but one side of the question. Suppose a man consults the calendar and seeing that it is May proceeds to throw open all the doors and windows and removes the heaters. What if spring is late in coming and it is cold? His wife and little ones will be prostrated with sickness; he too will be confined to his bed. Any why? He has followed the calendar instead of his common sense. But is not the plight of the Jews the same? What if this be the twentieth century? We look about us, eagerly seeking enlightenment and progress. But look at Russia! Look at Roumania! Look at the world powers! If we throw aside our every intention to anchorate our lot what awaits us, that it is the twentieth century, if the nations are not yet abreast of the time? No, we cannot be guided by the calendar. We must strive on to better our condition and not cease till we again have as our own the land where the cedar grows, the land where the Jordan flows." - Rabbi H. Modiansky.

PALESTINE

"RUN" ON ZIONIST BANK.

JERUSALEM, December 10. Owing to a misleading report published in a newspaper of this city, the depositors started a "run" on the Anglo-Palestine Company at Jaffa. But the panic subsided when the depositors saw that payments were made promptly.

FAILING SIGHT . . .
COMPELS ATTENTION!

The following have been appointed our agents:—
 CINCINNATI: Messrs Gershowy Bros.
 CARDIFF: N. S. Burstein (Co. Editor).
 SINGAPORE: M. J. Sherida

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and
Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, February, 21st, 1908—Adar 19th, 5668.

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Monday, Adar I, 29th (March 2nd) Erev Rosh Hodesh (New Moon Eve.)
Tuesday, Adar I, 30th (March 3rd) } Rosh Hodesh (New Moon)
Wednesday, Adar II, 1st (March 4th) }
Friday, Adar II, 3rd (March 6th) Sabbath commences (time of lighting) at 5.40 p.m.
Saturday, Adar II, 4th (March 7th) portion of the Law, Pekuday, Exodus, part of chapter 38 and chapters 39 to 40, Haphtarah, Kings I, chapter 7, Prophets, Jeremiah, chapters 37 to 48 inclusive, and Proverbs, chapters 12 to 16 inclusive, Sabbath terminates at 6.25 p.m.
Tuesday, Adar II, 7th (March 10th) Som Petterath Moshe Rabbenu, time of breaking fast at 6.30 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

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S. R. Shooker, Hazan.

Saturday mornings at 7.15 a.m.

18-5-07 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.45 a.m., 8.30 p.m. @ 6.25 p.m.

Week days at 6.15 a.m. and 5.40 p.m.

1. 07 12m.

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ABRAHAM.—On Friday, the 21st instant, at No. 184, Chapoo Road the wife of A. E. Abraham, of a son.

THE PARTY FUND.

Mr. A. S. WINTER, an esteemed member of the local Zionist Association (whom we venture to congratulate upon his recovery from his recent illness) has contributed a sum of £5/- to the above-named Fund, which was acknowledged in a recent number of *Die Welt*, the Zionist organ.

We shall be pleased to receive from the members of the local Zionist Association donations for the above Fund; and any sums sent to us will be thankfully acknowledged in ISRAEL'S MESSENGER.

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Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

ZIONISM.

"The Zionists are confronted with the charge: you are behind the times. This charge shows that those who make it are looking at but one side of the question. Suppose a man consults the calendar and seeing that it is May proceeds to throw open all the doors and windows and removes the heaters. What if spring is late in coming and it is cold? His wife and little ones will be prostrated with sickness; he too will be confined to his bed. Any why? He has followed the calendar instead of his common sense. But is not the plight of the Jews the same? What if this be the twentieth century? We look about us, eagerly seeking enlightenment and progress. But look at Russia! Look at Roumania! Look at the world powers! If we throw aside our every intention to ameliorate our lot, what avails us, that it is the twentieth century, if the nations are not yet abreast of the time? No, we cannot be guided by the calendar. We must strive to better our condition and not cease till we again have as our own the land where the cedar grows, the land where the Jordan flows."—*Rabbi H. Masliansky.*

PALESTINE

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THE TALMUD.

By Prof. S. SCHRECHTER (NEW YORK)

One of the great works which have come down to us from antiquity is the Talmud. Some thirty generations in succession were active at its composition. But the work hardly left the hands of its compiler, when a new generation arose called Elucidators, who applied themselves to the task of its interpretation. These Elucidators were followed by Eminences, and these Eminences by Rabbins, and these Rabbins by Commentators by Glossators and Annotators, and these Glossators and Annotators by Sub-Commentators. All of these various schools, each of them extending over several generations, labored more or less at the exposition of the Talmud. Yet the Talmud has remained a riddle to the great majority of mankind. People either could not or would not understand it. The ordinary student could not. It is a work full of difficulties and perplexities which none but those able to give a large part of their time and devote to it all their energies, could be expected to overcome. For, apart from the defective state of its compilation and the corruption of its text, difficulties inherent in almost all works that have come down to us from those remote ages, the Talmud is composed in so peculiar a way as to be quite bewildering to the novice. It is one long series of debates, extending over nearly a thousand years, touching upon almost every subject under heaven secular and sacred, but full of digressions and windings, apropos and excursions, ever changing and leading up into new subjects. The Jews of olden times were wont to speak of the Talmud as "Yuan Hu-Talmud," the "Sea" of the Talmud, and the figure has much force. To one who has grasped its meaning and felt its spirit, there is the ocean-like sense of immensity and movement. Its great, broad surface is at times smooth and calm, at other times disturbed by breakers of discussion, stormy with question and answer, assertion and refutation. Its waves of argument as they follow and tumble over one another, all give a constant sense of largeness and of motion. Occasionally some monster of a forgotten heresy or the shapeless relic of some vanished sect emerges from its bottomless depth, to disappear again in the stronger current of less ancient matter.

This last circumstance should have proved tempting enough to excite the interest of the schooled theologian and the trained philologist, whom no difficulty, be it ever so hard, has ever deterred from mastering a subject, if only promising in historical results. But with a few honorable exceptions they preferred the role of informer to that of instructor. And thus the Talmud occupies an important place in the Index of forbidden books of the Catholic Church, while Protestant theologians of the stamp of Eisenmenger and his school were not less busy in the work of its suppression. The Talmud became,

to a certain degree, the personification of the Jewish people, and when the rabble murdered Jews of the street, the learned mob of the Faculties amused themselves with torturing "Rabbi Talmud" and sending him to the stake.

Yet there seems to have been always a lingering feeling among theologians that "Rabbi Talmud" has something to say that is worth hearing. To the Jewish student it represented, after the Bible, the most important collection of literature which his nation has produced. He looked to it also for light and guidance in matters of religion, though it must be emphasized that the Talmud (by its very encyclopedic nature and the diversity of opinion prevalent in it) was never considered as a religious code. The work of codification was undertaken by the authorities of later ages, who had to tax all their powers of discretion to discern between the essential and the trivial, the obligatory and the desirable, between the expression of "Catholic Israel" and that of some isolated individual. But considering the fact that the thousand years in the course of which the Talmud arose covered also the period in which the Founder of Christianity and His Apostles lived and taught, and that they spoke the same language as the early Rabbis; that they came into daily contact with them, and occasionally addressed themselves to them; even Christian theologians could not but feel that there may be something in the Rabbinic literature which might prove useful to the Christian student.

Some enthusiasts even thought that the Talmud would prove the best means of convincing the Jews of the soundness of Jesus' claim to the Messiahship, so that it is hard to say why the Rabbis were not long ago canonized in bloc. But the more thoughtful saw that, though the Talmud could never be enlisted as an auxiliary for conversion purposes, it must, as a source contemporary, in part at least, with the Gospel, contain historical and theological matter indispensable for a critical study of the New Testament. And thus we find, especially after the Reformation, a large number of Christian scholars devoting themselves to the study of Rabbinic literature and offering the fruit of their labors to the learned world in the shape of various treatises. To refer here only to English-speaking students, it is enough to mention Selden, the Cambridge Platonist John Smith, Cudworth, and the Elder Lightfoot. The same desire has also given the impulse to a large number of translations of certain portions of the Talmud and other Rabbinic treatises, of which the reader will find a full account in Dr. Erich Bischoff's "Kritische Geschichte der Talmud Uebersetzungen aller Zeiten und Zungen," Frankfurt, a. M., 1899. I do not profess to have read all these dozens of translations enumerated by Dr. Bischoff, but the few I had occasion to consult convinced me that they could not be conscientiously recommended to the student. They are, as a rule, either unintelligible or incorrect, or both, and it is no exaggeration to say that any man who ever undertook to translate the

whole of the Talmud must have been either a fool or a charlatan. The text of the Talmud being unpointed, they very often failed to read it correctly. Its style, again, (as already mentioned), being digressive and rambling, they rarely mastered its syntax, while its strange idioms and metaphors not infrequently remained a secret to them. Thus nothing remains for the student who is really anxious to have some proper knowledge of the Talmud and the cognate Rabbinic literature, but to go back to the original and wade his way through it.

But first was the word, which had to be properly translated, defined, and in many cases also explained by illustrative passages. Even the Jews, who were always more or less familiar with the idiom of the Rabbis, saw this necessity, at a very early period. The first attempt at a Rabbinical dictionary was made by the Eminence Zemah b. Paltoi of Pumbedita of the ninth century. His example was imitated by other famous heads of Rabbinical academies, but especially by Nathan b. Jehiel of Rome of the eleventh century, whose work was considered as a model of a Rabbinic dictionary, and of which the late Dr. Alexander Kohut, Rabbi of the Congregation Ahawath Chesed, and Professor of Talmudic Methodology at the Jewish Theological Seminary of New York, gave us an admirable critical edition in eight quarto volumes. Nathan b. Jehiel was followed by a host of other Jewish lexicographers in various countries and in different periods, among whom Elijah Levita in the sixteenth century, and Rappaport in the nineteenth century, deserve special mention. This last work is more of an encyclopedia than a dictionary, and it never got further than the first letter. However, all these dictionaries were written in Hebrew, one or two also in Arabic, and thus very limited in their use. It was probably this fact that suggested to Johann Buxtorf the necessity of a new Rabbinical dictionary, largely based on Nathan's "Aruk," which he composed in the Latin language and which was completed and published by his son in 1699, under the title of "Lexicon chaldaicum et Rabbinicum." It is not free from errors and mistakes, but it has the merit of system and order, and thus became very useful to Christian Rabbinic scholars. During the last century great progress was made in this branch of Semitic philology, and it brought us, among others, Jacob Levy's "Neuhebraisches und chaldaisches Woerterbuch ueber die Talmudim und Midraschim." Samuel Krauss's "Griechische und Lateinische Lehnwoerter im Talmud, Midrasch und Targum," and W. Bacher's "Die aeltesten Terminologie der juedischen Schriftauslegung." However, thus far nothing had been accomplished in the English language, and the English-speaking student found no access to the Rabbinic literature, except through the medium of the German, a language equally strange to him, for the understanding of which he had probably many a time to use his German-English dic-

tionary. We need hardly say how laborious and unsafe such a process is.

This want, so heavily felt by every Rabbinical student, was at last supplied by the late Dr. Marcus Jastrow's work, "A Dictionary of the Targumim, the Talmud Babil, and Yerushalmi and the Midrashic Literature," which left the press only a few days after the author's death. It is comprised in two stately volumes, extending, as we have seen from the title, over the whole of the Rabbinic literature, covering 1,786 large quarto pages. Dr. Jastrow was well fitted for this work by reason of his gifts and his attainments. He was a Rabbinic scholar of first rank, having come early under the influence of great European Talmudists from whom he imbibed knowledge and method, while his philological and philosophic training was derived from the foremost masters in the Germany of his student days. To appreciate fully the nature of such a work it should be remembered that its lexicography is not confined to a mere knowledge of the Biblical Hebrew. In the Talmud and Rabbinic literature, the New Hebrew is prevalent, which developed new forms and created new words and terms. Moreover, the Rabbinic literature is replete with many foreign words borrowed from the Persians, the Greeks, and the Romans, under whose political dominion Israel came during the growth of the Talmud and its cognate works. They also came in contact, as can be imagined, with the neighboring tribes speaking Arabic and Syriac. Thus the lexicographer, if he should do his work thoroughly, must be master of the classics as well as the chief Semitic languages. Dr. Jastrow, in his etymologies, is rather disinclined to go as far in the derivation of Talmudical words for foreign roots as his fellow lexicographers are wont to do. He goes, sometimes, to the other extreme, but this will not impair, to any considerable extent, the value of his work, since Dr. Jastrow's principle was to explain the Talmud by the Talmud, and in this he has succeeded. Dr. Jastrow has laid under contribution all the works of his predecessors, and in his preface he gracefully acknowledges his indebtedness to Jacob Levy's Dictionary, "which alone," as he expresses it, "could have encouraged and enabled me to undertake a task the more preparation for which may well fill a lifetime." Yet, in some respects, Dr. Jastrow's work may be considered superior to that of his great German predecessor. It is especially its conciseness and clearness of expression which give it such a value. There is nothing diffuse in it. The author has also made good use of Rabinowicz's "Variae Lectiones," which enabled him to examine critically and correct the text of the editions. It is true that Rabinowicz's work cannot any longer be considered as final in this respect, since the last few years have brought to light quite a new class of Rabbinic manuscripts, some of which are provided with vowel-points and even accents, and represent quite a new and more ancient family of

manuscripts than the author of the "Dikduke Sopherim" had at his command, but it will probably take some years before these treasures will be made accessible to students.

THE SABBATH OF COMFORT

The Sabbath day is in general a comfort for working men all large as well as for rich people. To labor six days and rest on the seventh was the wisest law that ever was enacted. And who was the promulgator? Moses! Moses understood the character of human beings, and by that force, he took the world by surprise and his laws have been accepted. Moses was a legislator. He made only the Ten Commandments without amendments. Over 8000 years, they are still in force. Our modern legislators make the commandments, with amendments, and still they are not observed. Why are they not observed? Because they keep on amending them, and the people then lose confidence in their own legislators.

Moses, a single-handed man, wrote ten commandments which have been accepted by every nation and denomination. He was a socialist before Karl Marx was born, without causing riots and strikes. His only purpose was that every one should labor, and have a day's rest. Even the animals. That meant the seventh day.

The real Sabbath, which is celebrated by the Jews, is a real comfort. After a man has been working for six days he comes home, finds his wife, his children; everything is in its place, an atmosphere of peace and rest pervades the dwelling; the Sabbath candles are lit; in comfortable mood he presides over the table. The pleasures that a Jew has: He imagines that two angels are accompanying him, and by this are Menuchah Vesimcha, which means rest and joy. Rest, when he ceases from his labor, and Joy when he is among his family.

I wanted that Sabbath, I wanted to rest and enjoy myself in the circle of my beloved, to feel the comfort and enjoy the purity of home life. What a joy! Rest and happiness!

Every laborer rests, but does not enjoy it; only the few rests and enjoys the comfort rest, which is his Sabbath. Give me back that Sabbath. My whole life is a Sabbath without rest, but without enjoyment. Laziness makes men more as the Talmud says, but labor and rest are the two poles upon which our life is revolving. There the wisdom of Moses is revealed: A Sabbath of comfort!

What Moses did for the individual he prophesied did for the nation at large; but Moses legislated, and his law, was law, and the prophet only promised us, and a promise is good, too. A promise came, became a law, and a law will become a promise.

From my early children I am waiting for that Sabbath day. It will come.

What that prophet has promised, everything came to pass. He promised the fall of Eden, and that came to pass. He promised unto us the restoration of the Sabbath and comfort. Then the Jewish nation, like one family, will enjoy its Sabbath in its own home, even unmolested by Russian mobs and German anti-Semites.

O, let that Sabbath come! O, let us enjoy it! We have labored 2000 years in the Diaspora. We are now entitled to a rest. When we will rest, in our own land, on our own soil, our labor will begin. We will begin to labor in order to prolong the Sabbath of comfort for our children. I wait for that promise, for I am sure that it will come. First comes the promise, then comes the law. That Sabbath of comfort, which my nation will enjoy, I wish to be among them and enjoy it, too. Amen! NARUTAL HERZ IMBER.

A FEATHERED TALE.

A woman once repeated a piece of gossip about a neighbor. It flew from mouth to mouth, and soon all this town knew the story, which caused the person affected a great deal of unhappiness.

One day the woman discovered that the tale she had told was not true, and in the greatest sorrow she went to the rabbi to ask in what way she could make atonement for, and repair, the wrong she had committed.

The rabbi heard what the woman had to say, and he told her to go to the market, have a fowl killed, pluck it out the way home, and drop the feather one by one as she went along.

The woman was surprised at this curious means of atonement, but she did as the rabbi instructed, and on the following day came to him again to report that she had carried out his behest.

"Now," said the rabbi, "go and collect all the feathers and bring them to me."

The woman went along the road she had traveled on the previous day, but she found that the wind had blown the feathers away, and after an all-day's search she was only able to bring back two or three.

"You see," the rabbi said to her gently, "it was easy to drop the feathers, but it is an almost impossible task to bring them back again. So it is with gossip and slander. It is easy to spread false reports about thy neighbor, but it is impossible to make good the wrong thus committed. Go thy ways and avoid gossip."

You see the point, don't you?

While some Christians claim that they have a special mortgage on Heaven, and label every virtue with their own particular designation, the Jews believe that all righteous men, irrespective of creed, have a share in the world to come, and that the pure religious thoughts of others may teach us valuable lessons.

What is Conscience and How Shall we train it?

[Written for "ISRAEL'S MESSENGER"]

By N. S. BURSTEIN, (Cardiff.)

"Deus est qui regit omnia.

(There is a God who rules all things)"

The subject I have taken under my consideration is of an abstract character, something that dwells within us, something that is not palpable and yet it encircles our mind, our thought, our speech and our actions. We often hear people speak about conscience but it is not often we hear them analyze it. We are prone to speak of a conscience being a bad one, but there is not such a thing as a bad conscience. There are various grades of conscience, depending on the nature, environments and surroundings of human life. We have the weak, poorly-fed and badly reared conscience which entirely depends on the person's bringing up in life. The scope or the range of our conscience depends on the quality and strength of material it has been nurtured from.

For many years past it has often come to my mind the question—what is conscience? But I could never obtain a satisfactory solution. Now before I go any further, I think it will not be superfluous to relate a short biographical sketch.

My father was a very pious man, well learned, well read and of a very tolerant and sympathetic disposition. His chief characteristic was, to implant in the minds of his children, love and veneration towards God and honesty to man. He was one of true Captives of hope, he cared as well for the welfare of his children's souls as for their bodily welfare. His motto was: "Trust in God."—My mother was a chaste, good hearted woman, she was a very affectionate wife and a loving mother, she had a clear mind and was always anxious for her children's spiritual as well as their physical welfare. Her motto was: "Heaven helps those who help themselves." When I left my parents' house I was young and inexperienced and though born in a land of bondage, my thoughts never knew any fetters, they feared nothing except their own limitations. I leaped in the sea of life, cast on the waves of time, I strove with might and main to reach a career which might supply me with my most necessary earthly wants. When I was about twenty-five years old I got married. My wife is always to me like a true mariner's compass on a battle-ship. And so years rolled on and those years of my hard

experience I came in contact with a variety of people, with individuals of different thoughts, inclinations, character and different beliefs, some of them made me pleasant surprises, and some unpleasant disappointments and mainly those disappointments I received at the hands of men and their destinies, tortured my mental faculties, robbed me of many a night's rest and brought forth lava from the crater of my spiritual volcano. At times my spirit rebelled against the whole universe and just at that critical epoch of my life conscience came to my rescue.—Emerson says: "A little consideration of what takes place around us every day would show us that a higher law than that of ours will regulate events." Now as it came to my notice what a vast influence conscience can have over us and what care we must give to its development I began earnestly to think—what is conscience and how shall we train it? And the following is my decision in answer to this important question.

Briefly I can say, conscience is an inward feeling, but it is a little more than that, conscience is the pure intellectual atmosphere we inhale from our infancy and as long as this atmosphere is within us we are human. Conscience is the electric motor round which our mind, speech and actions shape. Conscience is the proper scale or balance for right and wrong.—conscience is the moulder of our life and living. The heart is the court of appeal; conscience the judge.

Conscience is sometimes a tormentor, sometimes a calmer and protector but always a faithful guide in the path of our ominous life. Spencer says: "When a people have no touch of conscience, no sense of their evil doings, it is bootless to think to restrain them." I say that there cannot be a person without a conscience, as conscience is the very nature of mankind the essence of thought and the filter of our moral and spiritual faculties; by neglecting only the nature of man, as well as his conscience is corrupted, and by eager attention it will be kept clean and healthful. Conscience is an oracle and inspiration of the soul.

Conscience has been compared to a looking-glass. As in a looking-glass—I have heard them say,—a man views his bodily appearance, imaged without

disguise or flattery, and is thus enabled to attend to whatsoever in his dress or person requires correction; so the soul, consulting the God-given faculty of conscience, beholds, more brightly or more dimly outlined, in its mysterious depths, a faithful copy of its essential self with all its fulness and deformity as boldly depicted as its traits of goodness, truth and beauty.

"Conscience," says a great divine, "has not been wanting to itself in endeavouring to get the clearest information about the will of God."—Again conscience is our guard against many evil fatalities.—There is a sentence in Dryden's translation from Ovid which runs as follows: "No courts created yet, nor cause was heard but all was safe, for conscience was their guard." So far these are my definitions as what conscience is; now let me expound my idea as to how it should be trained.

It is well-known with what effort the gardener plants a young fruit tree, how carefully he sets it, how he waters it, how he props it and how he tries to protect it from storm and severe cold so that it should take good root and bear good fruit. Now when the gardener takes so much care to rear up a simple fruit tree, should there be a limit to our care and watchfulness which we require in helping the development in the hearts of our children that indispensable branch of life called conscience?—No, there should be no limit, as we must always bear in mind that just as the twig is bent the tree is inclined. To rear this branch in the heart of a child there are three different sorts of seeds on which it can only thrive and without which the fruit will always be more or less rotten and the seeds are: Reverence of God, honesty to man and love of justice; and if once this three fold cord is engraved on the pure heart of a child, it will not easily be broken.

It is the mother who forms the bud of conscience; it is the father who helps the development of it; it is both who are responsible for its proper growth. Never it is too soon to look after the unfolding of a child's conscience, because as soon as the child knows the meaning of the words "yes" and "no," its heart is ready for every impression whether good or evil. And what makes more impression on a child than the influence and conduct of father and mother? We must not forget the maxim that example is better than precept.

A child's nature is inquisitive, watchful and ponders over all it has seen and heard. Solomon said, "My son, hear the instruction of thy father and forsake not the law of thy mother."

"Conscience is law. The mother, who rocks the cradle, forms conscience and fashions law. At the time when the French revolution was at its height and human beings waltzed in human blood and non-existence of God was proclaimed in the streets of Paris, a great Frenchman was asked, what is it that can prevent such a calamity, he answered: "Mothers." It is true that women have the power to twist and entwine heavenly

roses in our earthly life, but it is also true that they do not leave the thorns out.

It is a mother who sows in the human breast that hideous monster—prejudice—and prejudice is the bitterest antagonist of our conscience. What a peaceful world we should have if mothers would endeavor to avoid prejudice and teach their children to respect a person's life he leads and that the gates of heaven are open to the righteous of every faith? Narrow-mindedness, hatred, envy and jealousy are all derivations of prejudice and where prejudice takes the lead, conscience falls to the ground. Education begins at the mother's knee and every word spoken within the hearing of little children tends towards the formation of their conscience and character. If you meet a man or woman with a good conscience you might be sure his or her mother cared for it and his or her father instructed or had an influence over it.

Nearly all the great and large-hearted men and women through history have had genuine good mothers.

If a mother once ingrained a good conscience upon a child's heart while it is under her care and then when the child has grown to manhood or womanhood, a natural thirst for righteousness is sure to arise.

Temptations, passions and even circumstances may for a time hallucinate the mother plant—conscience, but it is still there and it is bound to awake sooner or later and take possession of the whole heart. May it only be heard and obeyed! The gardener when he plants the twig his chief care is for the coming tree and the fruit hereafter, so in training a child's conscience, our chief care should be for its future manhood or womanhood and for the father or mother it may once become of it. A child should always be induced to think and to display its intellect. A child should be taught to have a cheerful disposition and always to show a pleasant face, as all this creates a good will and a good will is the essence of a good conscience. Next to parents come playmates, teachers and books, all of which has a great influence over a child's conscience and over its constitution of mind, but parents must make the choice of them all.

If we want to have good and upright men and women amongst us, then of course, we must do our utmost to have good boys and good girls.

Children should be taught to think rightly, to speak gently and to act conscientiously. They should always be induced to study, to learn and to examine for themselves everything before they give their appreciation or their condemnation to anything whether the question is about people or things.

Conscience, the same as the surface of a looking-glass must be kept polished by constant use neither dimmed by the evil damps of moral corruption, the impure aspirations of our baser desires, nor tarnished with the dust of negligence and decay.

In conclusion let me say a word of advice. Let us act and deal more

according to the dictates of our conscience and not trouble our minds so much about what people might say about this thing or the other. Jean Paul said: "I hold the constant regard we pay in all our actions to the judgment of others as poison to our peace, our reason and our virtue." Act conscientiously and whatever be the consequences that may follow, there will be peace of mind and peace with God.

THE ROTHSCHILDS AND THE SASSOONS

One is almost overwhelmed by the mere mention of the wealth which is credited by a writer in the *Grand Magazine* to Jewish financial houses, whose operations have made history. It is said that if the present rate of accumulation is maintained, the historic banking firm in New Court will own, by the middle of the present century, "some two thousand millions sterling, or nearly enough to pay off the national debt three times over." A graceful tribute to the Rothschild family is paid by the writer, who observes:

"There is an old saying that every country has the Jews it deserves to have, and if that is so, then England, France and Austria are entitled to plume themselves on possessing, in the three great branches of the Rothschild clan, the worthiest and most spirited examples of the Jewish race."

The history of old Meyer Rothschild, and the service he rendered to the Landgrave of Hesse by taking charge of his ten millions is well known, as is the fact that the Landgrave, testifying to the Jewish banker's integrity, "did not even take a receipt for it, and when the ravages of the French were over, was so delighted that he not only refused to take interest for the money, but allowed the banker to keep it for twenty years." This was the foundation of the Rothschild millions.

Of Baron Nathan, the son, who settled in England, and who was reputed at the time to have made a snug fortune as the result of obtaining early news of the Battle of Waterloo, a funny story is related concerning the manner in which he paid the Bank of England back "in their own coin." The bank suddenly refused to honor the "paper" of "private individuals," and Baron Nathan, attended by nine clerks, presented himself at the Bank of England. "Each member of the party tendering five-pound notes, demanding, and, of course, receiving, five sovereigns in exchange." This went on all through banking hours. The next day the party repeated this tedious process, and the bank did not capitulate until the Baron unwearyingly informed the directors that he was quite prepared to go on for two months!

It is stated by the writer of the article that Lord Rothschild is reputed to have successfully allayed serious friction between this country and the United States:

"By way of illustration of the enormous power that Lord Rothschild wields,

it may be mentioned that he is believed to have prevented a war between England and America as the result of President Cleveland's fire-eating message about Venezuela. He did this, so it is said, simply by ordering large withdrawals of gold from the United States, and issuing a very plain threat of still larger withdrawals."

The tradition of the Rothschild family to marry in the great majority of cases women of their own blood comes in for mention, as does their strict adherence to the faith in which they were born.

Of the Indian merchant princes, the Sassoons, the information is recorded:

"The great-grandfather of Sir Edward Sassoon was a citizen of Baghdad, where he held the office of State Treasurer and was the head of the Jewish community in Mesopotamia, with the title of Nassi, or Prince of the Captivity. This potentate's son, a wealthy merchant and banker, tired of the squeezings of Oriental despots, transferred himself and his wealth to the protection of the British flag."

He therefore decided to establish himself in the City of Bombay, where, by means of his vast connection with the East, he amassed enormous wealth.

Mr Arthur Sassoon, Sir Edward's uncle, who has had the honor of entertaining the King and the Prince of Wales, has a fine Highland estate at Tulchan, "where the Prince, who certainly ought to know, declares that he never gets better salmon fishing."

Mrs. Arthur Sassoon is described as "the interesting link with the great Rothschild clan," for she is the sister of Mr. Leopold de Rothschild. The two sisters "hold a remarkable position in the great social world on account of their singular charm and quick intelligence."

PUZZLE YOUR FRIENDS.

Place three twos together so as to make 24. Method—22 plus 2 equal 24. Take 1 from 9 and make it 10. Method IX; take away 1 and leave X. Add 1 to 9 and make it 20. Method—IX; cross the 1 and we have XX. Prove that 1 taken from 9 leaves 20. Method—Take the 1 from XIX and we have XX.

TRAIN YOUR EYE.

Train your eye to see angels, and earth will be heaven. —Rev. Dr. Frank Crane, Congregationalist, Worcester, Mass.

THE MORNING PRAYER.

The morning prayer and the upward look are better than a clear sunrise to begin the day. —Rev. W. C. Bitting, Baptist, St. Louis.

DO WE HATE CHRISTIANS?

By Dr. J. Leonard Levy.

In a paper edited by a minister of religion we find the following statement, which we think should not pass without a comment:

The Jew has not changed. The hatred that blinded him to the light of the World has not been cured. He is indeed curiously patient. He will cringe and smile under the lash for years, waiting for the time when he can turn and glut a vengeance that time has made terrible. He hated Christ, he hates Christians. He hates their creed and he loathes their practices. Is it any wonder that he protests against a practice that compels his children to chant the praises of one whom they count their arch-enemy? Is it strange that they refuse to lend their presence to the celebration of an event that range the knell of their nation?

If we draw the attention of our readers to this vile piece of malicious and wicked misrepresentation it is because we feel that we may be able to make them the better understand why we as a rabbi, invariably speak with sympathetic kindness of the founder of the Christian faith. We know of the existence of such bigots as this ungodly "man of Galilee," and we feel that we have drawn the poison from his wound by the attitude we have taken. Our position with regard to the Nazarene is not taken primarily from the standpoint of mere self-defense, but because we can conscientiously approve the life and service of the son of Israel who is so misrepresented by his faithless follower, the writer of the article quoted.

The bitter denunciation of the Jew in which the religious (?) man indulges was called forth by the discussion concerning the Public School question in New York. In this connection he says that the Jew's "position on the songs and ceremonies of Christmas (in the Public Schools) is consistent, logical and lawful." But the rancor, the injustice, the falsehood, and the brutality manifested, rob his sense of approval of any worth. The church of which the Nazarene is attached has often been attacked in this country; some harsh and mean things have been said about it. Millions are opposed to it, and ever and anon public exhibitions are made against it. It is by no means the most popular organization among the churches of the country. It has enemies of its own, and these are not few and weak. Yet this man fears nothing by the experience which should have taught him the virtues of sympathy; not to speak of the fact that, as a teacher of religion he should speak with kindness, and above all things, with truth.

He informs us (1) that the Jew has not changed; (2) that the Jew longs for revenge; (3) that the Jew hated Christ and hates Christians; (4) that the Jew hates Christianity and Christian practices; (5) that the attitude of the Jew toward the Nazarene is one of protest-

when it comes to sing his praises; (6) that the birth of the Nazarene rang the knell of the Jewish nation. To all of these charges we enter a bold denial and stamp them as fabrications of a disordered intellect and as the products of some atrophied organ which occupies the place in which, in normal individuals, one usually finds a brain. We, of course, say to our critic that he knows not what he says, and we, therefore, forgive him; but were all the Christian clergy to speak as he does, the Jew would probably be driven to such a position that he would be compelled to take the attitude toward the Christian clergy which this preacher now says we take toward Christianity.

"The Jew has not changed." Certainly not. Why should he? He has believed from the beginning, that the truth was with him; why should he renounce it? If the Jew changed, the very church to which our critic is attached would lose one of the chief reasons for its existence. The fact that the Jew remains a Jew is taken as one of the evidences of the truth of the Christianity he preaches. If he means that the Jew has not changed in moral quality, in his domestic character, in his sober habits, in his thrift, in his devotion to the God of his fathers, why should he be found wanting? If he means that the Jew has not changed by adopting the manner and morals of Russia, Galicia, Roumania, Spain and other countries which have been his bitter persecutors, is this not to be accounted a righteousness to the Jew rather than an imputation of evil? If he means that he has not changed in his attitude toward the divinity of the Jew of Nazareth, this preacher ought to allow a Jew the right to know something about the divinity of one of the members of his faith; as much, at least, as a converted heathen. It is not usual for a people to deny honor to one of the members of their own faith and country, without good and sufficient reason; and if the Jew has denied divinity of the Nazarene Jew, he finds himself in the company of some of the world's greatest and noblest sons. The Jew ought not to have changed; if change there ought to be, and will be, it is in those who have bitterly opposed the Jew, the preacher's statement to the contrary notwithstanding.

"The Jew longs for revenge." Certainly; but not the revenge of this preacher's type. If the Jew had no more character than he, he would go to the nearest hapstap and accept Christianity. He would then be in a position to wreak the most deadly revenge upon those who have despoiled him for ages, from within their ranks. We are convinced that no more refined revenge could be taken upon the opponents of the Jew than to accept the faith of his haters, and then bring to bear the logic of Israel on the illogical utterances of many of the pupils. What a cleansing away of cobwebs there would be, if, in the churches in which the Jew is so ungenerously attacked, there would enter the influence of monotheistic

Israel? Not many of those who now utter their tirades against Israel would long be able to hold their positions.

The Jew's revenge, however, is of a nobler order. He persists because he wishes to bless those who curse him, by giving them, when they are sufficiently civilized to appreciate it, the highest view of religion. He lives because a Higher Power than our critic has so ordained, so that, in the fullness of time, he may be able to fulfill his duty in bringing to men the knowledge of the One and Only God. His revenge is to fight for truth and right, for what is "consistent, logical and lawful." His revenge is to take sides against all evil and tyranny, and to plead for justice and equity. His revenge is to be on the side of liberalism, pleading for Right and Liberty, rather than rights and liberties. The Jew's revenge is to be a witness of God, whose Will it is that men should worship Him in love and peace, and whose Law it is that mankind shall be united in the bonds of brotherhood. The reason that our critic does not know that this is the only revenge the Jew seeks, is that he does not understand this kind of revenge. We pity and forgive him.

The Jew never did, does not, and never will hate the name or the person of the Nazarene. The Jew simply denies that this Jew was the Jewish Messiah. If so to speak what one believes as the truth is hate, if to be firm in conviction is hate, if to endure the most awful suffering for one's beliefs is hate, if to resist heathenish conceptions of the Deity is hate, then the Jew pleads guilty. But no sane man can so construe the opposition of Israel to what appears radically wrong. Loyalty to truth, no matter how strong and unyielding, can not be taken to mean hatred of anything but wrong and error. This is not a fault, but a virtue.

As to the hatred of Christians, the matter is so absurd as to be dismissed with but a few words. In the first place the Jew sees so few Christians that, when he does see them, he loves them much more than our revered critic is capable of understanding. Given a community of Christians, and an article such as the one we are now commenting on would be an impossibility. The trouble is that there are so few real Christians to be met with. There are plenty of church members, and plenty of people who wear the sign of the cross, and plenty who cry, "Lord! Lord!" But of such we have read that the Jew of Nazareth would be likely to say, "I know you not."

In the second place, the Jew is not a good hater at all. By some this is regarded as a weakness. Ask the Christian charities of the country if they are aided and remembered by Jews! Ask the Jewish charities of the country if they are aided and remembered by non-Jews! No, it is not Christians whom the Jew hates, but the spurious form of faith professed by those who proclaim a Jewish master as their God, yet who deny him and his brethren by evilly despising the one and refusing to follow

the other. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

No one would rejoice more than the Jew if all professing Christians would follow Christian practices. The trouble is that so many say that they are Christians, yet we look in vain for the evidences of the so-called Christian graces. Is not Jewish history a sad commentary on the absence of Christianity from the hearts of so many of the professing followers of the son of the Galilean carpenter? It is not to the Christian practices that the Jew objects, but to the un-Christian acts of so many who call themselves Christians. The reason that we have written so much in reply to our critic is not because he is a Christian, but because he says he is what his words and deed prove he is not. Does this preacher really believe that his Jewish master would approve the wholesale denunciation of his Jewish brethren published by a teacher of Christian love in a Christian religious paper? And is it not clear that every word uttered against Jews, without qualification, must apply to Jesus, and the apostles, as well as to their brethren? How can such men ever hope to gain a hearing among Jews, if they set so low an estimate of Jews? For if, as they say, the Jew has not changed, and all the ugly things this preacher says of the Jews of to-day are the old Jewish characteristics, then, the very men held up by them as the holiest exemplars being Jews, they can not be worthy of our consideration, by the showing of the very man who so bitterly denounces the Jewish traits.

The Jew can sing, and does sing, the praises of all good men. The Jew can sing, and does sing, the praises of God. But he refuses to sing the praises due to God and to God alone, when they are applied to a man, even if that man be a Jew, even if that Jew be a man of the most admirable type. In this free land, where we are at last able to

differentiate between the acts of Jesus and his false followers, we can, since we are not bitterly oppressed, draw the distinction. But the age-long sufferings of Israel have been perpetrated "in his name," and it was not easy for our fathers, it is not easy for our Eastern European brethren, to realize, when they were, or are, passing under the lash that the Jew of Nazareth would have been the last to condone the acts of his false and bigoted followers. There is no question here of hating or loathing creeds practices or persons.

Granting that the Nazarene was all that his faithful followers claim for him as the son of Jewish parents, the Jew would be the last to deny the sweetness of his character, the magnificence of his example, the vigor of his denunciation of wrong, the heroic manner of his martyrdom. The points of difference between Jew and non Jew do not lie in this field of thought. To-day, as ever, the children of Israel protest, not against the Jewish Jesus, but against his deification; not against the son of man who was son of God, for it is fundamental to Judaism that all the sons of men are sons of God, but against the title of "only-begotten" as applied to one son of Israel, although all are taught to address "Our Father who is in heaven." Of course there are many points of difference between Jewish and non-Jewish theology which could be elaborated were it necessary, but we feel that enough has been said to indicate that our protest does not mean hatred or loathing. The Protestant may be loved of Israel; the Catholic may be loved of the Jews; but the truth must be loved still more. The foregoing in reply, as briefly as possible, to 3, 4, and 5 cited above.

The last point quoted is as false as the historical facts quoted is wrong, with the downfall of the Jewish nation. The historian knows that if Jesus was crucified under Pilate, that he died about

the year 30 C.E. He also knows that the downfall of Jerusalem occurred in the year 70, under Titus. There was not the slightest connection between the two events. The Romans of the first century were not Christians and they had no religious (?) grudge to wreak on Israel. Palestine became a Roman province about 100 years before the death of the Nazarene, and Jerusalem was destroyed as an act in the political drama enacted by the Roman government. It is fatuity and worse to associate the Roman conquest of Palestine and the downfall of Jewish nationality with the religion which became established in the Roman empire not earlier than 806 C. E.

We have answered our critic. He owes the Jew, Jesus, and himself an apology. Of course it is probable that it will not be forthcoming. To confess that he has made a mistake would require a courage we scarcely expect in a man capable of so cowardly an act as that of which this preacher has been guilty. We have hidden the denomination to which he belongs, because we do not wish that his fellow-believers should, even in the least, be held responsible for his mistakes and malice. In all we have said we do not impugn the motives of a single good Christian. We wish America and the other lands of Christendom were full of men who were truly and honestly Christian. — *The Jewish Criterion*.

HOME ALTARS OF PRAYER.

In the home there should be more altars of prayer. Many are tumbled down and need repairing. There is a wonderful power attached to the earnest prayer of a parent, and the home that has its altar for family devotion is apt to be a home of happiness for God's blessing will rest upon that home. — *Rev. L. M. Zimmerman, Lutheran, Baltimore*.

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ISRAEL'S MESSENGER

Shanghai, Friday,
21st February, 1908—5668

THE JEW IN CHINA.

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 poor remnant of an ancient Jewish colony near the city of 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 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, where, 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. And, indeed, it may truthfully be said that that very enterprise owes its origin to the great Jewish house of Sassoon, through that firm's operations in opium. 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 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 to 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 Juda-

ism, but that on the contrary, they have generally speaking, entirely separated themselves from their co-religionists; and are so, practically lost to us. Among those who have thus fallen away may be mentioned the great house of REIS, Brothers, of Manchester and China, who are the largest importers of textile fabrics into this country. 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 some 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, which can never now be revealed to the world until some erudite Hebrew Chinese scholar appears upon the scene and engages in the work of searching for and deciphering whatever manuscripts or other records these poor Chinese Jews may still possess relating to themselves.

Political events since the China-Japan War have brought the Chinese Empire 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 about fifty 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 time has now assuredly arrived to consider the advisability of erecting a new house of worship in a suitable and con-

venient centre of the Settlement and to engage the services of a qualified Minister to look after the spiritual needs of the constantly growing Community. It is a matter of genuine surprise to us that besides the burial ground which owes its existence to the munificence of the late Mr. DAVID SASSOON, there is no other monument of Judaism extant in China, although it must be admitted that the Jews of Hongkong possess a well-built Synagogue erected by Mr. JACOB E. SASSOON and his brothers, in memory of their late mother. We earnestly hope that this long-felt want in the local Community will soon engage the attention of our communal leaders who should bestir themselves to find ways and means to erect a new house of worship before very long.

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 half a dozen of them have been Counsellors of the Municipal Council; and the last of them Mr. S. A. HARDON, one of the managers of the local branch of the well-known Firm of Messrs E. D. Sassoon and Co., had the unique distinction of being a member of both the British and French Municipal Council at one and the same time. In this connection it may not be amiss to state the distinguished role played by our eminent co-religionist, Sir MATTHEW NATHAN, K.C.M.C. ex-Governor of Hongkong, who administered for three years the Colony in a manner that won for him golden opinion everywhere.

We believe the Jew has still a more important role to play in the Far East and given a chance to display his talent, free from the canker of anti-Semitism, which disfigure 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.

EDITORIAL NOTES.

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 statute-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 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 as 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 hearty 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.

PRES. ELIOT'S ADDRESS.

Delivered Before Harvard Menorah Society at Cambridge, Mass., December 20, 1907.

The fundamental idea in the foundation of Harvard College was the search for Truth in Freedom, and I take it that it is precisely what this society proposes to do here, and also elsewhere—you mean to search for Truth in Freedom. That is the spirit in which this institution was founded, and the spirit in which it has always lived, and in which it proposes to live. One element of the freedom of this institution is its hospitality to all forms of serious opinion. It is more hospitable now than it was in the beginning; it has been more and more hospitable as time went on during the 275 years of its development, and it exhibits its hospitality to you.

It is a pious history, that of your race. For thousands of years your race remembers three great captivities—the Egyptian, the Assyrian, the Christian. These captivities had intervals—intervals of power and splendor, but not under the Christian captivity, if I may so call it. Your race has suffered nearly 2,000 years under grievous forms of persecution under the almost complete loss of freedom, except the freedom to think and hope. I say, therefore, that in many respects the history of the Hebrew race is full of pathos.

But, at last, in this land, you have found a genuine freedom; and in this University you have found not only a complete physical freedom but also a complete intellectual freedom. I will not confine this statement at all to men of your race and religion. There is no religion in the world which offers solace

to mankind, or which makes men and women juster, kinder and more generous to each other, which would not be welcome here. The hospitality of the University in that respect is absolutely complete, as it should be, of course, in any university, but is not always. The university should be as free to all religions as it should be to all races—that is, from our point of view an essential element in any university; but that, it should be admitted, is not the universal view. There are many universities in the world at which your race would not be welcome; there are some universities in the United States where your race would not be welcome. Let us thank, then, the history of this University, its origin in the Puritan Church, and its development in the Commonwealth of Massachusetts, for the breadth of the conception of freedom which here exists.

Your objects are to promote knowledge of the history of the Jewish people and of its ideals—I suppose, in art, in literature, and in religion. The history of the race is full of sadness, and yet full of great hope, and the ideals of the race have been for thousands of years supreme ideals. Religion is the supreme interest of the human race, and the Jewish religion was for thousands of years the main deposit of the supreme idea in religion, the idea of one God. That idea was transmitted to the Christian religion, but was soon there corrupted. And then the practices of the Jewish religion—not only its ideals but its practices, were in many respects wise, full of what we may now call a modern wisdom, as for instance, in its sanitary and food regulations. I have not infrequently heard Christians talk about their religion, its origin, and sources, who never seemed to recognize at all that the great Christian teacher was a Jew—that is just what he was, a Jew, and a Jew who was saturated with Jewish literature. Think what that means for the transmission and spread of the Jewish ideals!

The resort of Jewish students to this University is comparatively recent. When I was a student here there were no Jewish students in the college; the same was true in the early years of my teaching here. But within about twenty years the resort began and his somewhat increased of recent years, although there are other universities in this country where the resort of Jewish students is very much larger. I suppose this has depended on the comparative smallness of the Jewish community in this vicinity. This, however, should not discourage you in the least. You have a growing number here, and especially as the number growing since the appearance in the United States of a considerable number of Russian Jews.

I hope it will be one of the results of the formation of this society that the young men of Jewish descent coming to the United States from different countries will here make, each other's acquaintance, and the acquaintance of each other's history and the development

of the Jewish race in those countries from which they severally came. Much good may be done by contact between members of different branches of Jewish students here. Harvard University is a very good place in which to plant seeds of toleration and co-operation. And when you go abroad to earn your livings and spread your ideals, remember the nursery where these ideals were nurtured.

And this leads me to one of the most precious things which the Jewish race has preserved through immense difficulties and trials, because of those difficulties, perhaps. I mean the intense family affection. I have had many opportunities to see the strength of family ties of the Jewish race. When a Jewish boy falls sick in college, at once some one visits him. This is far from true of Christian families. The most delightful family interior I ever saw, as a stranger, was the family of a widow lady in Vienna, each of whose children—a son and a daughter—was a professor in some institution in the city. The manners of the children to their mother I never saw surpassed anywhere. It was perfectly homogeneous household, a thing almost never seen in this country, where the homogeneity of the early ties in family life are lost. I am told, however, that it is often seen in Jewish families.

The Jewish race has exhibited for thousands of years another quality, another capacity on which civilization rests—namely, a great capacity for labor, for labor which is not only assiduous but judicious. Combine these two qualities of laboriousness and of pure and devoted family life, and you have the two chief means by which a race can rise and live in an exalted manner. If then you add a religious idea of the highest, you have a combination which has made the Jewish race live through intolerable persecutions, through most serious physical trials and dangers, and which has kept it in the advance of civilization.

One other thought I should like to offer you, namely, that the isolation of the Jew in religious opinion is beginning to fade away, at least to be greatly decreased, in force and significance. The reason is that the corruptions of Christianity are falling away from its essential core, that the numerous effects of paganism on young Christianity are being sloughed off, leaving the true doctrine of the Jewish teacher clear, unembarrassed, gentle, motivated on love. And this change in the doctrines and beliefs of the Christian sects is going to bring Christianity vastly nearer to Judaism. Judaism itself will undergo modifications which will have a similar effect to diminish the isolation of the Jewish race in religious purpose. Already it is hard to see any fundamental distinctions between the beliefs of one branch of the Jewish church and two or three branches of the Christian church.

The fundamental resemblances of men in fundamental attributes tend toward the unification of belief. The stripes between different religions have been the

bitterest in the world, as you know too well. But those strifes are distinctly abated in fierceness, and out of these beneficent change will come a diminution of Jewish isolation.

What a wonderful survival it has been through all these Christian centuries! And, when freedom came, what a sudden blooming up of the race long suppressed. The development of the power of the Jewish race in this country entirely within my remembrance has been most striking. How can it be furthered and promoted? What can you do for the strengthening of your race in this free land? The first object to be pursued is education, the highest possible education for Jewish youth. That is the way, about the only way, in which the assimilation of the different races goes on in our country—a marvelous phenomenon of the last fifty years. It is through education that the race can be lifted under freedom.

One detail of education I want to call to your attention. There is a certain physical decline or reduction in vitality, vigor, and stature, apparent in any large group of Jews, perhaps as a result of long physical hardships to which the race has been exposed. You can take active measures, wherever you live, to redeem the race from that situation by careful attention to the physique of the race; by attention, also, to modes of life which develop the physique, for instance, the out-of-door habit. The race, it seems is not sufficiently attentive to that mode of developing a hardy and vigorous population. Your race is sure to have the means of healthy and comfortable living in this country in the future. You have your chance therefore, to make the great experiment, in the physical development of the Jewish race in the next thirty years.

Another physical matter that I want to call to your attention is the tendency of the race to nervous affections. I have many friends among the physicians and surgeons of the great hospitals in Boston, and they agree that the Jewish people supply to the hospitals more nervous invalids than any other race. That is a natural result of the physical and mental history of the suffering and anxiety of the race. But it is a perfectly curable tendency if the danger be appreciated and guarded against.

I remember that at an address I made at a Jewish club in Boston one night I offered another prescription, namely, that as many as possible of the club should enlist in the militia. The Jewish race has for centuries not been permitted to bear arms, and it has not been a martial race, although thousands of years ago they were an intensely martial race. There is nothing in their mental make-up to prevent them from again becoming a martial race; it is the physical life which has turned them away from a martial life. Let me repeat this piece of advice. Wherever you settle to live you should take an interest in that element of physical force which is essential to the preservation of peace and order in American cities. Take an interest in that remaining element of physical force which is necessary for the control of the insubordinate and lawless

and criminal portion of society. It has become a protective rather than an aggressive force. By so doing you will win the respect of the other races with which you are going to live, and more particularly of the Teutonic and the Celtic races.

I must delay you no longer. It has been a real pleasure to me to have an opportunity of addressing you. There is not one particle of anti-semitic feeling in this university, such as you may find in most of the German universities today. Some of the most distinguished of our staff are Jewish, either by descent or by practice. I value them highly. Some of my best friends are of Jewish descent. I value infinitely the liberality of Harvard University. I pray that it may never be diminished or abated. And I am sure that educated Jewish people can always be depended on to be friends of human freedom.

A CURIOUS WILL

In an English court recently the will of a certain A. J. Kenward, disposing of his property in a curious fashion to the "Zionist Congress," it was declared that its vagueness was fatal to its validity, and that the bequest should revert to the next of kin. The will reads as follows:

"I, Arthur James Kenward, do leave any property belonging to me at death, half to my mother, brothers and sisters equally, and half to the Zion Congress promoting the following for the resettlement of Israelites in Palestine: Land from Zedad North to Kadesh South, east boundary; west boundary, the Mediterranean; lines east and west to those boundaries marking each lot. Each lot about twenty miles from north to south, except the holy portion between Judah and Benjamin, which is about thirty English miles. Twenty miles Dan, Asher, Naphtali, Manasseh Ephraim, Reuben, and Judah. The people to be selected by casting lots. Thirtymiles holy portion—Benjamin, Simeon, Issachar, Zebulon, and Gad.

Mr. Young, K.C., for the Zionist Congress and the Jewish Colonial Trust, submitted that the gift was good. The amount at stake was between £2,000 and £3,000. He urged that the field of operations covered by the Zionist Congress included the tracts of country referred to in the will.

Mr. Justice Joyce said that upon the construction of the words immediately following "Zion Congress" descriptive of the object to which that money was to be applied, and Zionist Congress could not take it for its own benefit. He thought the money was intended to be applied for the resettlement of the Israelites in Palestine in a particular method. Any scheme for that purpose was not charitable, but rather political. That being so, any vagueness as to its meaning was fatal to its validity. The money was given to the Zionist Congress, not for the benefit of any particular persons, but for objects, which were altogether too vague. The gift therefore failed, and the next-of-kin were entitled,

THE TREE'S NEW YEAR.

By Rabbi S. Fyne (New York)

"The tree is like the man," says the old proverb; and the simile is very apt, since both have so much in common, though on the side of the millennium the latter does not quite attain the age of the former. "The tree is like the man," specially can be said of the fruit tree, in as much as like man, the fruit tree needs all the careful tending you can give it, all the experienced rearing and all the judicious nursing before it can be brought to a perfect state of fruition. Like the man, again, it must have all the necessary conditions favorable to growth and maturity, the congenial climate and the suitable soil; and the resemblance does not end here yet; it may be multiplied ad infinitum. Little wonder then that trees, like man, should also have a New Year of their own, which, according to the Mishnah (Rosh Hashanah i, 1) they have on the 15th of Shebat.

With them, however, New Year's Day is not exactly a season of rejoicing and festivity. They do not exchange any New Year's gifts or greeting cards, nor do they even reciprocate the compliments of the season—unless the latter is done through the agency of the wind. With them, much more so than with ourselves, New Year's is a real starting point of time, a re-beginning of all their various phases, through which they pass during a single solar cycle—the force-gathering, budding, blossoming, the blooming, the production of fruit, the changing of the color of the leaves, the decline and the fall. Like the man, the trees also require a period of rest; but as a weekly Sabbath with them is out of the question, as they cannot stop growing in the middle to take a rest, they have to take their rest, their Sabbath, at the end of the season. After the trees have spent all the accumulated force, all the stored-up vitality in the growing and ripening of last year's crop, they shake off their leaves, take off their clothes, as it were, and retire to rest—take a long spell of well-earned repose for about one-third of the year.

New Year's Day with the trees is not a holiday, but just the very opposite—a working day, a day on which they begin to start work afresh. The fifteenth of Shebat is the first day of their renewed activity. With this day, the long rest comes to an end and they begin to make the necessary preparation for the work to be accomplished by them, for the fruit to be produced by them during the coming summer. From that day a general awakening sets in in the trees of the Jews old home, Palestine; the sap begins to rise gradually, spreading to and circulating in every branch and twig, which vital force accumulating during the next three months shows itself subsequently in the flower and fruit of the coming summer.

As the trees can not celebrate their New Year's Day by any festivity themselves, we do it for them! We eat and enjoy their fruit on this day, and with them a prosperous New Year.

PROFESSOR VAMBERY, AN INTIMATE EXPRESSION OF HIS VIEW.

A very interesting discussion with Professor Vambery, the noted traveler and publicist, appeared in a recent number of the *Jewish Chronicle*. The following contains the paragraphs of interest to Zionists, who may want to know more of the man who aided Herzl in his negotiations with the Sultan:

"It was many years since we had met, and at first the Professor did not seem to remember me, giving his advanced age as the reason; but directly he heard my voice he exclaimed, 'Now I remember perfectly. Pray sit down. I am so pleased to see you. It is one of my great pleasures that no one who is worth seeing comes to Budapest without calling on me. Only last week sitting at this very table were—' but perhaps it would be an indiscretion to reveal the exalted names which the Professor so gently mentioned. At the table had also sat Max Nordau, my favorite pupil, of whom I am very proud.' Frau Vambery, with whom the Professor leads a *darby* and Joan existence, is a niece of the great Joachim, and shares her husband's interest in everything—especially in things English and Jewish. Indeed, Professor Vambery gave as one of the reasons for his pleasure at my visit the fact that I combined in my person, as he puts it, 'the Englishman and the Jew.'

"I am not a conforming Jew," he said. 'Indeed, some people call me a Christian. But I am not and never have been. I was born a Jew and will remain one. Whenever I have been asked I have always said with pride that I am a Jew, although I do not claim to be such in any religious sense. My father, grandfather and great-grandfather were all rabbis, but my early experiences, while not binding me to the religion, have made me devoted to my people.'

"The first determining point in my life," he replied, 'was the Hungarian revolution, when armed troops poured into the country from Russia to help suppress the outbreak. This made me a life-long enemy of Russia, and it also led to my leaving my native land. I then went to Constantinople, where I considerably astonished the natives by my perfect knowledge of Turkish. This was the means of my getting employment with some of the Turkish officials and of my afterwards becoming a personal friend of the Sultan. It was extremely rare for a European to speak Turkish and I was almost as good a Turk as the best of them. My sympathies were largely with the Turks, and I have always remained the friend of the Sultan. I never concealed my Jewish origin, and I attribute much of the favour which was shown me in the East to

this fact. After spending some years at Constantinople I went into the interior of Asia to try to discover the origins of the Hungarian language. On my return to Budapest, the Hungarians were quite unable to understand any one undergoing perils and spending the good part of a lifetime for such an object, and I was met with cries of 'Liar and 'irrggart.'

This disgusted me with the Hungarians, and since then I have discovered no reason to alter my opinion of them. Only in recent days, while the Boer war was on, I dared to speak on behalf of England, and the windows of my house were smashed. On another occasion during the war, when my wife and I were at a watering-place, on entering the room at table d'hôte, all the guests ostentatiously rose and left the room."

"There are people," he said "who call us Jews materialists, and who say that we are not to be trusted. I lay no claim to be more honorable than any other man, but I think I can fairly say that if I were to breathe some of the things which have been entrusted to me I might have as many thousands of pounds as I have pence, but then that would not record with my ideas of honor, and there are many Jews whose life gave the lie to the charge that we are materialists: one and not the least of them was that good fellow, Herzl, who sacrificed all that he had in the world in an almost reckless manner—was he a materialist? The pride of my life has been that I have been recipient of the esteem of those who have asked for my advice and who have consulted me."

Professor Vambery's recollections of Disraeli are particularly keen, as Lord Beaconsfield was one of his great personal friends.

"Some twenty years ago," said the Professor, "I was dining with Disraeli and his wife alone, and after dinner I was seated in an armchair and Disraeli was walking up and down the room. Suddenly he stopped and said to me, 'Vambery, where were you born?' I said, 'Budapest.' 'But you are not a Hungarian?' he said. 'No,' I replied, 'I am a Jew.' Disraeli excitedly banged his fist on the table and said, 'I knew it! No one but a Jew could have the persistence in forcing his views over and over again upon this country till he had compelled us to follow them.' Those whose memories go back to 1885 will remember the campaign which I undertook from Aberdeen to Brighton, telling Englishmen what their duty was. This was not always a pleasant thing to do, as foreigner and Englishmen do not like their course of action to be dictated by a foreigner. But India and Egypt were in danger at that time, and Gordon's life was at stake. I know that if England lost control over these countries and other powers that have not the understanding for dealing with Eastern peoples—that England has were to take her place, the whole peace of the world might have been shattered."

I asked the Professor what he thought of the Sultan.

"He is an extremely clever man,

although a little narrow-minded on some things. He has, for instance, never sat to be photographed in his life."

I asked the Professor for his views on the Jewish question.

"I repeat to you," he replied, "that I am not a Jew in religion, but I am a national Jew, and I have no feeling of despair whatever for my race. Their treatment in many countries is deplorable. Here in Hungary we suffer from anti-Semitism, Budapest is even more anti-Semitic than Vienna. That is, perhaps, to be explained by the fact that so many Jews have shown no proper pride in themselves. For the sake of filling official posts, they have become baptized, or they conceal their origin; and you can take it from me that two-thirds of everything here in art, science, industry, and official places is in Jewish hands. And I see in your Aliens Act a sign of the same thing. It is unnecessary to speak of most of the other countries of Europe. But there is no fear of anything serious happening to Jewry. I think religion will die out of the world, and as religion dies out so will the tendency to persecute the Jew die out. There are great developments towards Socialism in many countries. Socialists are not anti-Semites. They have no feeling one way or the other on the subject."

But, I interposed, if religion died out would not Judaism also die out?

"No, never; because there is such a thing as pride of race—pride in the great men of the past. That is the kind of feeling that I have about Jewish things, and that will never die out. Those of us who have this pride of race—and there will be more of us in the future than there are to-day, because I notice a great renaissance of Jewish feeling which is not always to be connected with Jewish religious feeling—those of us I say, who have this pride will always continue to be glad to call ourselves Jews, and therefore those things for which Jews stand—the simple life, high thinking and fine ethics—will be more dominant than they are to-day. It is true we are to-day in face of great difficulties, and I have always been ready to help my race to the best of my ability. Herzl asked me to help him with the Sultan, and I did what I could. Wolffsohn asked, and I am helping him as much as I can. Zangwill has also asked me, and I shall do what I can for him, too. I am neither Zionist nor Itoist, but whatever I can do to help my brethren that I shall do."

DEPENDENCY.

Human life is so wedged and knitted together that man is dependent on his fellow creatures to assist him in this life. This is to be found exemplified in the business, political and social world.—*Rer. D. Sessums, Episcopalian, New Orleans.*

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 Do I revere,
 Old England is of all the earth,
 To most dear.
 And to thee, country of my youth,
 Give honor due;
 America, on love and truth,
 Reared up are you,
 Though great and noble both you are,
 I can not stay;
 A sweet voice calls me from afar,
 From rising day.
 From there, where many years gone by
 Ruled Israel's Kings,
 The voice as aided from on high,
 Let clearer rings.
 'Tis Zion calling to return,
 Each exiled child,
 For she whom conquerors did spurn,
 Is undefiled.
 Her children answer to the cry.
 Where'er they are;
 They come, with faith in God on high
 Their guiding star.
 And now at last they cease to roam
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ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, March, 6th, 1908 - Adar II 3rd. 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Adar II 10th (March 13th) Sabbath commences (time of lighting) at 5.15 p.m.

Saturday, Adar II 11th (March 14th) portion of the Law, Waykha, Leviticus, chapters 1 to 5 inclusive; Maftir Zakhor, Deuteronomy, chapter 24; Haphtara Samuel I, chapter 10; Prophets, Jeremiah, chapters 49 to 52 inclusive; Proverbs, chapters 17 to 21 inclusive. Sabbath terminates at 6.30 p.m.

Sunday, Adar II 12th (March 15th) Fast of Esther (time of breaking fast at 6.30 p.m.)

Tuesday, Adar II 14th (March 17th) Purim.

Wednesday, Adar II 15th (March 18th) Purim Shushan.

Friday, Adar II 17th (March 20th) Sabbath commences (time of lighting) at 5.50 p.m.

Saturday, Adar II 18th (March 21st) portion of the Law, Tsao, Leviticus, chapters 6, 7 and 8; Maftir, Parah, Numbers, chapter 19; Haphtara, Ezekiel, chapter 30; Prophets, Ezekiel, chapters 1 to 8 inclusive; Esther all. Sabbath terminates at 6.35 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hagan.

Sunday morning at 7.15 a.m.

Purim at 5.15 p.m. and 7.15 p.m.

18.5.07

12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hagan.

Saturday, at 6.30 a.m., 3.30 p.m. and 6.35 p.m.

Week days at 6.15 a.m. and 5.15 p.m.

1. 4.07

12m.

SYNAGOGUE "OHEIL MOISHE" 9 Seward Road.

A. Lerner, Hagan.

Saturday, at 8.00 a.m., 3.00 p.m. and 6.35 p.m.

Week days, at 7.00 a.m. and 5.30 p.m.

11.8.07

12m.

BIRTH.

On Monday, the 24th February, at No. 29 B. Road, the wife of M. Goldmann of a son.

FAMINE IN PALESTINE.

The following circular has been issued by Mr. S. J. SOLOMON, which speaks for itself:—

Attached are letters, one addressed to the Jewish Community of Shanghai and others to some of the leading firms and private individuals here, lately received in Shanghai from the heads of the Community of Hebron, Palestine, in which they state that a very large number of the inhabitants of that Holy City is greatly suffering from famine and consequent disease and mortality. The accounts given in these letters are heart-rending and no Jew with any feeling towards his suffering co-religionists should make any delay in contributing his mite towards alleviating the great misery and privation from which those living in our Fatherland are suffering.

It is to be hoped that this appeal to such a deserving cause will be responded to liberally by every member of our community.

Mr. Solomon requests us to acknowledge the following donations received by him:—

S. J. SOLOMON, Esq.	\$3.00
S. E. B. EZRA, Esq.	2.00
S. S. GATON, Esq.	2.00
A. BENJAMIN, Esq.	2.00
J. AVROS, Esq.	2.00
Charity	1.00

Total. \$12.00

Further contributions will be thankfully received by Mr. S. J. SOLOMON and duly acknowledged in Israel's Messenger.

THE JEWISH NATIONAL FUND.

Amount already acknowledged	\$175.00
Box No. 387	1.30

Total \$176.30

Further contributions will be thankfully received by the Hon. Secretary of the Local Zionist Association and duly acknowledged in Israel's Messenger.

AN ALL ROUND CURSE.

It is wrong for a teacher to whip—first, because it cannot be done without developing anger both in the teacher and the pupil, and anger is a curse physically, mentally and spiritually.—Rev. G. F. Hall, Independent, Chicago.

The following have been appointed our agents:

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N. S. Burslem (Co. Editor)
BROOKMAN
M. J. Shoride

A TALK TO CHILDREN.

[WRITTEN FOR "ISRAEL'S MESSENGER"]

By A Daughter of Israel.

MY DEAR GIRLS AND BOYS:—It is quite likely that Haman started upon his career with good principles. He must have shown great ability in affairs of state to have risen to so high a position as adviser to the king. The Medo-Persian empire was one of the most important and powerful kingdoms of ancient times, and its ruler was counted among the greatest of men. To have won the confidence and esteem of Xerxes the king, so as to become second in control of a vast empire, meant nothing short of a keen knowledge of men and familiarity with details of government. Perhaps some brave deed in the field of battle, a crushing blow struck in behalf of home and country earned for Haman his high rank. In time of dire distress of disaster, his might have been the first hand to offer relief to the people either through money or service. For such an act, the king could well count him worthy of the highest trust he had to bestow. Or when the gates of war were closed and peace tripped joyously through the land his voice might have been raised to stir the multitude with deeper love for the fatherland; in council chamber his timely word might have saved the kingdom from ruin and conflict; his reforms might have enlarged and strengthened the nation in all its interests and activities. For these services, recognized by king and people as helpful to the state, Haman was exalted to an office second to the king.

And then he lost his head. Haman may have started out with high principles, but he did not maintain his standard. Honored by the king, respected by the people, he became proud. Pride made him ignore the cause of the respect and the honor; not himself, but his work. So the prince was blinded. Blindness made him careless of his conduct. In the haughtiness of his heart, he disregarded the little acts by which a man is judged. No one would dare question Haman, the favorite of the king. If he chose to greet a friend, the friend should feel thankful. If he wounded another's feelings, the injured one dare not complain, for Haman was mighty in the land.

Imagine therefore, how the proud prince felt outraged when Mordecai the Jew refused to humble himself before him. Then and there he determined to prove his power. Not Mordecai alone, but all his people would pay the penalty for so great a misdemeanor.

It was decreed through the influence of Haman that the Jews throughout the Medo-Persian Empire were to be exterminated. The day was set, the 14th of Adar, Mordecai was singled out for

special torture. A gallows fifty cubits high Haman caused to be built for the purpose of hanging the Jew.

But the gallows he meant for Mordecai, Haman built for himself. One event followed another in quick succession until Haman had actually imprisoned himself in his wicked deeds. God did not punish Haman; for Haman actually brought it upon himself. By his thoughtless acts, he gradually enclosed himself within high walls of just punishment and he could not escape. God has created the world according to perfect laws of justice and righteousness. If one lives according to these laws, he cannot help but be exalted and made happy. But if one plunges into the dark without the light of truth to guide him, he is sure to stumble. The punishment will flow upon us along the course of our misdeeds. Haman little thought that the humble Mordecai would be the cause of his disgrace and overthrow. Nor did Mordecai plan it in any way. Haman in his pride of heart went one step too far; he killed the fagots that he had been accumulating, he struck one blow too much, so that one act was sufficient to become the point of departure for his punishment. The honor which the king bestowed upon Mordecai, Esther's bravery and self sacrifice which prompted her to appear before the king, and permission to protect themselves which was given to the Jews, were merely incidents which arose by a law of God to offset the evil plans of Haman. His whole career is evidence of how the proud are relaxed and the haughty brought low.

It is no less true that the humble are exalted, the meek are set among princes. Think of the career of Mordecai. Just as Haman's evil deeds bring punishment upon him, Mordecai's good deeds bring him blessings. Just as it had become difficult for Haman to be true and humble, it had become impossible for Mordecai to be false and proud. According to our conduct we make it simple or hard for us to be good.

We first read of Mordecai as the guardian of his cousin Esther. It is said that he acted as her father, so that the beautiful Esther did not greatly lack the love and counsel of her own father who was dead. The noble Mordecai arranged his whole life in order to bring comfort and give help to Esther. His unselfish spirit, however, makes it easy for him to do what he felt to be duty.

As soon as he hears of the conspiracy to kill the king, he reports the matter to Esther who tells it to the king. Thus the king's life is saved. And though it was customary for the king to bestow a great reward for such a service, Mordecai does not even hint at his failure to receive it.

Then his advice to Esther to risk everything to go in the presence of the king to urge him to spare the people who had been condemned to death by Haman, shows his trust in God. Mordecai understood that God has a way of bringing truth to light, of making justice overcome all obstacles, although it may

seem very difficult. Perhaps he realized that Esther's beauty would be irresistible to the king, her voice most bewitching, her grace like magic to win him, if she were moved with high thought and noble impulses for her people. We know that Mordecai was right, for Esther charmed the king to arrange to save the Jews.

In spite of all the honors which were later showered upon him by the king and the people, Mordecai remained ever meek and humble, "seeking the good of his people, and speaking peace to all his seed." Xerxes raised him to a higher position in the kingdom, yet Mordecai never forgot his duties as a Jew. It was said of him, "Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren." So was the humble man exalted, the meek raised among princes.

It must, then, be clear to you, Girls and Boys, from the lives of Haman and Mordecai, how bad deeds bring sure punishment. It may be somewhat delayed but it is certain to come. It may be so much the worse, too, for coming later. We cannot escape from the effects of our sins. Even now if you do a wrong, as boys and girls, some day you will feel the effect of it in some way.

But it is also to be remembered that all our good deeds, our noble thoughts, our kind words, some day bring us great blessings. All we should do is to be patient, brave, and true, and, like Mordecai, we shall receive the favor of God and man. Let this be our thought for Parim.

PUZZLE YOUR FRIENDS.

There was a she-mule in my house: I opened the door (Daleth) and she became a heifer:—(Par D) ah Parah.
Take thirty from thirty and the remainder is sixty:—[Remove the Lamad from Shaloshim.]

Four kings there are, fifty-two their host; he who pursues them will never have rest:—[A Pack of Cards.]
I saw five men, riding on horses; one fell off and all became women:—[Remove aleph from anashim.]

Before a white field I sit, and sow black seed therein; five work at it, and two look through the wall:—[A Sheet of Paper, Ink, the Fingers, the Eyes.]

What is better seen from afar than near?—Smoke.

It is yours, but I use it more than you:—Your Name.

Two doors and a stick between them make my name:—Ans. Dawed.

Take 8 from 5, and it leaves my name:—Take Heth from Hamisha.

OUR DESIRES.

Our desires are the roots of our personality. As they are, so are we. They are that which is innermost in man.—Rev. David Gregg, Presbyterian, Allegheny, Pa.

BURNING COALS AND GLITTERING GOLD.

THE MIDRASH TELLS HOW MOSES BURNED HIS TONGUE WHEN A CHILD.

"Hail to the Prince! All hail!"

The attendants parted to the right hand to the left, and along the brilliant banquet hall came an Egyptian nurse bearing a little babe. It was the infant Moses, whom Bathia, the Princess had saved from the waters of the Nile. Her heart had been touched by the cry of the child, concealed in the bulrushes, and when her maidens had brought him to her she opened her heart as well as her arms to the helpless little outcast. In that moment she resolved that she would make him her own little charge. She putted his cheek, fondled and kissed him, and called him her "Moses"—"from the Waters." A Princess can do almost anything she wishes. But let us not fancy that it was so easy for Bathia, the daughter of Pharaoh, to have a wish so readily fulfilled when that wish was in conflict with the law which had been made by the King and his wise counselors. This Bathia knew well, and a trouble look came into her eyes as she held this smiling baby in her arms and made up her mind to save him alive and keep him as her own pretty pet. It would take some time to convince her father. While she stood thus in the midst of her wondering misgivings, Miriam came running from a far off place, her heart full of hope. You know what her mission was, and how readily she succeeded. With many words of warning and the promise that no more Hebrew boys should be cast into the waters, the Princess handed over the child into Miriam's care. Then the latter carried her little brother off in triumph.

Two years had passed away. The time had come when the child no longer needed the nursing of his own mother. It was a hard struggle for her to give him up. But the grief was not as great as was that of many mothers around her, whose little ones had perished in the cruel waters of the Nile. She tried to be comforted. Besides, the lovely Princess had been like a fairy godmother to her boy. She had watched his growth and showered her favors upon him, and best of all, he had indeed won over the proud Pharaoh until he had consented to have the cruel law set aside so that she might make the little Hebrew lad her own. Bathia was fair to look upon, and the great King loved her so that he could not deny her wish, and when the maidens of the Princess came to claim the child, his mother, with mingled tears and smiles, gave him up, saying only "Yekuthiel," "I have hoped in God."

With that word of faith she strengthened her soul and comforted her husband and dear ones.

Moses was a dusty little fellow. His cheery smile was like sunshine in the dull gray halls of the palace. Every one shared the fondness of Bathia for her pet. When he was brought out into the gar-

den of the palace the gay courtiers and ladies were wont to gather around and admire his beauty and rave over the simplest words he learned to lip. Thus it came about that one day when Moses was three years old a great festival was held in the palace. While all were seated at the banquet Pharaoh called for the little Prince, thus to give a new pleasure to the fest. Then it was that the wall resounded with the cry:

"Hail to the Prince! All hail!"

Bathia received him into her fond arms and showed off his pretty pranks to those about.

Hold up the lad! Let us see him!" came from many voices.

Taan Pharaoh, taking the child in his arms, held him erect upon his knees. To the wonder and amazement of the guests the little fellow, instead of turning to be gazed at, sat his face toward the King. His eyes were drawn to the crown glittering with many gems. Shouts of laughter arose as the little one stretched out his eager hands and, seizing the crown, drew it from the head of Pharaoh and set it upon his own brow.

"Hail! Hail!" cried an old magician named Bilam, who sat far down the table. "This is a big omelette for the King."

Pharaoh was startled at these words. "What meanest thou?" he cried in vexation.

"Remember thy dream, O King! the dream of the balances. Thou and all thy princes and officers were set in the one scale, and in the other a little lamb, which outweighed them all."

A murmur of dissent ran through the hall, mingled with the words. "This is but a child. There is nothing in his act."

But Bilam would not be silenced, and he said:

"Remember well, O King, what blood flows in the veins of this child. He is descended from the Hebrews. Abraham, his ancestor, a powerful one mighty Pharaoh, saying of Sarah, his wife, 'She is my sister.' Isaac, his son, did the same. Jacob was also a deceiver and rebel. Even of his birthright, Jacob, too, deceived his kinsman, Laban, and carried off the daughters, the little ones and the flocks by night. The sons of this Jacob sold their brother Joseph hither into Egypt, and Joseph himself brought his father and brother to feel on the fat of our land while our people sold themselves for food. Now this Moses already shows his cunning and imitates their deeds. He mocks thee, O King, thee and all thy princes. Let him be slain, else some day he may in truth set thy crown upon his own head."

"Let our judges be called," answered the King. "As they decide, so shall it be done with the lad."

Soon the judges were summoned into the hall. And Jethro said:

"Take two plates that are here upon this banquet board. On once let the Queen place all her jewels, necklace, bracelets, earrings and finger rings until they are heaped high. On this other plate beside it let the King pour out some

wine and light it with a taper so that the flames leap forth. If the child stretches forth his hand to seize the gold, we will know that he has understood and wittingly grasps the crown. Then shall he be put to death. But if he seeks to grasp the fire, let his life be spared."

This advice found favor in the eyes of the King. Quickly the two plates were made ready, one heaped up with the gold ornaments of the Queen, and the other brilliant with the burning spirit. Then, suddenly and unawares, little Moses, who had been carried off by his nurse, was brought back and the plates were set before him. At once the bright light caught his eye, and, childlike, he stretched forth his hands and tried to grasp the flames. With a bitter cry of pain he quickly drew it back and with the natural impulse of childhood put his finger into his mouth, carrying some of the burning liquid thither and scalding his tongue.

"The child is saved! The child is saved!" cried Bathia in joy, while tears streamed down her cheeks, and she seized her little darling and hastened to soothe his pain and find healing for his wound.

But the wound left its scar, and ever thereafter "Moses was heavy of mouth and heavy of tongue."

The lad was spared, but none the less the token of his childhood was fulfilled. In the flames he saw the light of truth whose glow and warmth he ever sought to grasp. In later years, in the wilderness of Midian, he saw the bush and turned aside to grasp the meaning of the wonderful token. Its fire set his heart aglow with a great hope. He turned back to Egypt and, led by the light of God, brought his brethren forth from the darkness of bondage and made them free. The crown of Pharaoh was indeed wrested from his brow. Yet Moses would not wear it. He sought not gold, but fire. When, on the summit of Sinai, the flames leaped on high, again he saw the truth flash forth, and it kindled in his soul a deathless fire. Then it was he gave to the children of Israel, and through them to all the world, those great lessons of life which even in babyhood had set the flames of fire above the gleaming gold.

A vicar not far off lost about the best man who ever worshipped in his church, whose many good works were then found to include an annual gift of £100 towards securing a curate's help—for there were two churches to work. As soon as Mr. Le-pold de Rothschild learned this his sympathy was roused for the minister who had sustained a double loss like that. While out riding he met the vicar, turned his horse's head, and said: "Vicar, I fear poor Charlie used to give you a hundred a year to help to maintain your church services. I should be sorry to see them suffer through his death, he pleased to accept the same from me. Which was very nobly done in a man of another faith."

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THE ELLIS KADOORIE SCHOOLS.

[FROM "THE SHANGHAI TIMES."]

It will be remembered that a short time ago a proposal from Mr. Ellis Kadoorie was placed before the Municipal Council that the Council should take over the excellent school which has been conducted under his auspices, and make of it a Municipal Council school. The matter was favourably received by the Council, but the undertaking was at the moment inopportune and it was decided to let the matter rest until the advent of the Chinese New Year, and the reopening of the Council's present school had indicated how far the new development was called for. In view of the probable immediate interest of the matter the following particulars of the work of Ellis Kadoorie Schools in Hongkong and Canton will be useful as indicating the scope and character of the work in these schools.

The Ellis Kadoorie Chinese Schools Society was organised in 1901 to establish schools in Hongkong and China, the object of the schools being to give a thorough education in the English and Chinese languages, and in the usual subjects of the curriculum of a modern public school. Within three years of the founding of the Society voluntary subscriptions to the amount of \$180,000 were collected, of which amount Mr. Ellis Kadoorie himself furnished about one half. Six schools were originally founded but for purposes of efficiency and strength it was found advisable to amalgamate some of these institutions, and there are now three main schools, one in Hongkong, one in Canton, and one in Shanghai. Each of these schools has branch schools, under the supervision of the head-masters of the parent schools, which serve as feeders of the larger institutions. The appreciation by the Chinese of the work done in these schools has been most marked, no less than 300 Chinese gentlemen having given subscriptions of \$100 each towards the work of the schools. The late Viceroy of the Two Kwangs, H. E. Tao Ma, was interested in the plans of the Society and up to the time of his death showed himself a warm sympathiser and a helpful friend of the enterprise. A uniform curriculum has been adopted for all the schools of the Society, each of which has an elementary department and a higher school, the first of which is divided into five classes, and the other into four. A special certificate of attainment is given to each student who passes the annual examination of the higher department, and a very cursory inspection of the curriculum shows that those who obtain this certificate are qualified either for official appointment or a commercial career.

From recent Hongkong papers we are able to gather a number of particulars with reference to the progress of the schools in the Crown Colony and in Hongkong. The Hongkong College, which was only established seven years

ago, had in 1908 an average attendance of 186 students which had been increased last year to 892, that is, it had more than doubled; whilst in the six months immediately preceding the Chinese New Year the average had risen to 467. This alone is excellent testimony to the work done by the institution, which is second only to the old-established Queen's College amongst the educational institutions of the Crown Colony. During last year large new buildings were erected, and the staff largely increased. At the recent Prize Distribution His Excellency the Governor of Hongkong spoke in the highest terms of the work done by the school, and of its successes on the sports field. There is in connection with the school a valuable school library, which is extensively used by the students.

From the senior Hongkong institution we may turn to the Honan College at Canton, under the same auspices, with an average attendance of over four hundred students. Here also the work is so highly appreciated that new wings are being built to accommodate the increased number of pupils. Mr. R. W. Mansfield, C. M. G., H.B.M.'s Consul-General at Canton, speaking at the recent prize distribution, referred to the excellent work of the school, and to the enthusiastic way in which it was supported by all those Chinese who had any knowledge of the work it was doing. The great success of the work is as remarkable in Canton as in Hongkong, and Mr. Ellis Kadoorie should be proud of the success which had attended his truly philanthropic efforts.

The Shanghai school has been at work under discouraging conditions, for some five years, during nearly the whole of which time the school, in its cramped and unsuitable buildings, has had more applicants for entry than it could admit. The work done is of a high order especially in English, and the general testimony of the principals of institutions of higher learning is that Ellis Kadoorie students who come to them rank easily ahead of students from other schools. The work has been carried on modestly and without any self-advertising function or theatrical parades, but it has been thorough and effective, nevertheless. There is little doubt, in the minds of those able to judge, that the school here is as deserving of high praise as its sister schools in the South, and that in undertaking the school the Municipal Council would have two nucleus of a flourishing institution, admirably fitted to serve the Chinese community.

HONGKONG

Mr. C. S. GUBBAY, of Messrs E. D. SASSOON & Co., has become a director of the Hongkong and Shanghai Banking Corporation in the place of Mr. A. J. RAYMOND who has resigned owing to his impending departure to Bombay.

PURIM CELEBRATION IN PAST CENTURIES

By REV. DR. J. CROTZER.

Since the days of Mordecai and Esther the Festival of Purim has always been celebrated year after year by the Jews generally all the world over. The book of Esther is naturally the first and foremost historical record, which deals with the genesis of the festival, in question, and which also contains the injunction, "that the Jews should ever keep the fourteenth and fifteenth days of feasting, and joy, and of sending portions one to another, and gifts to the poor." (Esther ix. 21, 22.) Mention is also made of the celebration of the same festival in 2 Macc. xv. 36, where it is designated by the name of "Mordecai's day," called in the original Greek *Mardochaike hemera*.

Josephus, too, devotes a whole chapter, in his "Jewish Antiquities," to the subject under notice (Cp. Antiq. xi., 6, 13), in which he repeats, with some variations and additions, the entire history of Purim as related in the book of Esther. But for more numerous and more circumstantial are the references made to Purim by some of the Rabbis of old, which one comes across here and there in the pages of the Talmud and the Midrash. Some of these references are embellished with fanciful tales and legends, having for their subject some of the principal dramatic personae that appear as actors in the aforementioned volume.

The following little tale will serve as a specimen of all the rest, and will show at the same time some of the sources from which certain Jewish authors have taken the materials for writing their so-called Purim-plays, which will be briefly referred to later on. There we are told that, when Haman, the proud Grand Vizier of King Ahasuerus, was suddenly commanded by the latter to clothe Mordecai with the imperial purple, and to bring him on horseback through the streets of the city, he quickly left the place in order to carry out at once the royal mission entrusted to him. He soon found Mordecai sitting at the King's gate, but by no means prepared nor fit to appear as the principal personage in a state procession. For he was still clad in sackcloth bewailing all the time the issue of the fatal decree, by which he and his people were doomed to death and extermination. Haman was quite perplexed for a moment, not knowing how to carry out the King's urgent command without much delay. But he soon found the way to get out of the difficulty. Taking Mordecai by the hand, he quickly made a bath for him, and having also dressed his hair in seemly fashion, he clad him in costly garments and helped him to mount the royal steed with ease and in comfort. Thus he conducted his hated rival through the streets in public procession, proclaiming before him: "Thus shall it be done unto the man whom the King delighteth to honour" (Esther vii., 11). Here was, indeed, irony of fate with a vengeance, considering that Haman had just made

a gallows of fifty cubits high, in order that Mordecai might be hanged thereon.

As regards King Ahasuerus, who is now generally supposed to be identical with Xerxes, it is interesting to note that most of the characteristics attributed to him by some of the Rabbis of old, are likewise ascribed to Xerxes by certain Greek and Roman historians, such, for instance, as Herodotus and Seneca. The Persian King in question was, by general consent, a silly whimsical and voluptuous man, and at the same time an extremely cruel tyrant. Thus it may be rightly assumed that the account given in the Book of Esther of King Ahasuerus' many paradoxical deeds and actions is founded on historical facts.

In addition to the above-mentioned ancient records referring to Purim, there are also several others extant belonging to a much later date, from which we learn that the same festival has been equally popular among the Jews in almost every country in which they happened to live. This was especially the case during those centuries when the Jews were still obliged to reside within the walls of dismal and cheerless Ghettos. They then always looked forward with genuine delight to the annually recurring Festival of Purim, which, in the midst of general oppression and persecution, never failed to bring a gleam of light and hope into their joyless homes. For as often as our forefathers read on the eve of Purim the Book of Esther, Ahasuerus and Haman appeared to them as the prototypes of their own capricious and passionate rulers, who, often for the slightest reason imaginable, threatened them with expulsion or extermination. But they also learnt from the same Book how the God of Israel had delivered their ancestors in Persia from a most critical position, and their hearts were filled with new hope that a brighter future would dawn for them also. And, animated by such similar cheerful reflections, they devoted the Festival of Purim entirely to merry-making of every description such as singing, dancing, and playing of musical instruments. In fact, in several countries, and more especially in Italy, France, and Germany, the festival in question was then somewhat like a Jewish Carnival, inasmuch as groups of Jewish men and women, clad in fanciful dresses and wearing grotesque masks, traversed the streets of the Ghettos, and thus created fun, laughter and merriment. In most Jewish houses the table was full of every kind of most tempting eatables and drinkables, and friends or casual guests were quite welcome to partake of good things spread out before them. Nor were the Jewish poor forgotten or neglected on Purim by their wealthy brethren in faith, for they, as well as the Christian servants, received presents, consisting of food and money, given to them plentifully with good grace.

Some brief descriptions of the celebration of Purim by the Jews during the Middle Ages are given by Immanuel of Rome (Divan v. and xxv.), and likewise

by Kalonymos in his book "Eben Bochan" and in his "Seder Tractate," both authors living in the fourteenth century. Kalonymos tells us that weeks before Purim, Jewish ladies belonging to the elite of the community were in the habit of purchasing all kinds of dainty food to be partly consumed on that festival in their own houses, and to be partly distributed among the local Jewish poor. The same author has even preserved for us a bill of fare that was in vogue on that anniversary in many Jewish households. It was extremely *recherché*, and contained among other foods: pheasants, stuffed pigeons, venison, pastries, pancakes, macaroons, and several other dainties of the season.

Another entertainment may in conclusion be mentioned here that was largely indulged in on Purim by the more educated classes in various Jewish communities. It consisted in private theatricals performed exclusively by men, some of whom, being dressed up as women, acted the parts belonging to the fair sex. The pieces played by these amateur actors were called Purim-plays, for the simple reason that they had invariably the story of Ahasuerus and Haman, or that of Esther and Mordecai for their subject. These plays were almost exclusively written in the vernacular jargon, which was then better understood by the Jews generally than the language of the Bible. But there are also several plays of the same genre in existence, which were composed in classical Hebrew. It is, however, doubtful whether they have ever been performed on the anniversary in question, or at any other suitable time in the year.

People have often wondered how it came to pass that the Jews have survived to the present day, in spite of the many miseries and persecutions which they have suffered for nearly two thousand years at the hands of Heathens, Persians, Mohammedans and Christians. Well, some explanation of the secret of this marvelous preservation of theirs may perhaps be found in the circumstance that their ancient religion has provided them with a talisman of wonderful power that kept them always alive. It instituted for them certain festivals, like the merry anniversary of Purim, which made them forget of awhile their sufferings and troubles, and also strengthened their hope for a better future. What wonder then that the reading on Purim of the cheering contents of the Book of Esther continues to exercise its beneficial influence even now upon millions of our brethren in faith, who are still subject to ill-treatment and persecution in various parts of the world.

HOLY BOLDNESS.

Prize your wealth, prize your intellect, prize the approval of mankind; but these are dross, these are chaff. Your holy boldness is your treasure. See to it that it is used aright. Rev. Dr. S. Edwards Young, Presbyterian, Pittsburg.

THE ZIONIST MOVEMENT

MEETING OF GREATER
ACTIONS COMMITTEE
Palestine Land Development Company
Organized

The Greater Actions Committee of the Zionist movement held its first meeting since the last Congress in Berlin on January 6 and 7.

The president opened the meeting with a report about the recent activities in Constantinople. This report was not made public.

N. Sokołow then read the report of the Smaller Actions Committee, in which the work of the movement was outlined. It is urged that the Zionists should have a permanent representative in Constantinople, which might act in conjunction with the branch of the bank to be established there shortly. The Palestine Bureau has been established and Drs. Rupp and Thon were appointed to take charge of it. This bureau will supervise all Zionist activities in Palestine, with the exception of the bank. The subvention hitherto given to the Jaffa bureau will henceforth be withdrawn. Headquarters for the National Fund have been established in every important Jewish centre, and appeals were sent out not to send National Fund moneys to the Central Bureau or to the bank but to the headquarters in each land. It is hoped that thereby the collection and administration of the fund will be much facilitated. A Zionist Bureau was established in Berlin and 8000 marks was set aside for the maintenance of that bureau for one year.

The discussion on the report confined itself mainly to the new institution of the Palestine Bureau. Professor Warburg outlined the necessity and importance of such an institution and Dr. Rupp, the newly-appointed manager of the bureau, expressed his thanks for the confidence placed in him.

At the afternoon session the question of creating new federations was discussed, after which Dr. Bodenheimer read his report of the National Fund. This report elicited a lively discussion, the opposition being to the action of the committee in appropriating funds for the purpose of assisting in the building of houses in various cities of Palestine. This opposition was first made by the Poale Zion Congregation and was warmly supported by Herr Boehm. The discussion on that point was continued the next day.

The most important report was that presented by Professor Warburg regarding the activities of the Palestine Commission. The work of this commission divides itself into two parts, the spread of knowledge about Palestine and work of organization. With regard to the former, the commission published Trietsch's Palestine-Handbuch, which is having a very good sale, and a number of pamphlets. A Hebrew map of Palestine is in process of preparation. The fourth volume of the periodical "Palestine" is

completed and contains valuable information and is frequently quoted in consular reports. Regarding the latter activity, Professor Warburg related that the Bezalel school is making most satisfactory progress and gaining for itself many friends. The Palestine "Pflanzungsverein" began its activity with the purchase of land and planting of almond trees, olive trees and raisin trees near the colony Rehoboth. The Palestine Industrial Syndicate, which was only recently organized, has not yet accomplished very much, although it has already more than 100 members.

The new undertakings of the commission include the Olive Trees Society, the Palestine Land Development Company and the Palestine Bureau. The first has met with a great deal of encouragement, not only from Zionists, but from many not identified with the movement. The establishment of the Palestine Land Development Company has been ratified by the National Fund Committee. The object of this company will be to purchase land in Palestine, divide it into parcels, rent it out and sell it when improved. Of course, Jewish workmen and Jewish tenants will be preferred. The land should be rented for a long time, and should remain the property of the National Fund. The company will be chartered as an English corporation, with shares of £1 each, and with a capital of £50,000. Work might be started when there is money enough to purchase a large tract of land. The land itself shall be the property of the National Fund, and the shareholders shall have the advantage of it for ninety-nine years. Shares for the sum of £1000 have already been subscribed for, and it is expected that the subscription will reach £3000 at the end of March. The National Fund will have 80 of the 200 founders' shares, so that it should have control of the work. Provision will also be made for smaller contributions than £1, which will go to the Agrarian Fund. With the establishment of the Palestine Bureau, these projects will assume a more tangible form, since there will be on the spot a supervising agency that will see to it that no mistake is made in the purchase and allotment of the land.

After a discussion on this report, the Greater Actions Committee voted its confirmation of all that has been done by the commission and the National Fund Committee.

The address of the Palestine Land Development Company is at present at Berlin, W. 15 Uplandstr 176. Many subscriptions for shares reached the company from distant lands by telegraph.

Husband—"There's an article on feminine extravagance. I want my wife to be sure and read. How will I manage it?"

Friend—"Cut it out of the paper and tear it up. She'll never rest until she gets another paper to see what you cut out."

WHEN TO LAUGH.

There is nothing so conducive to good digestion as cheerfulness. Let the children's hearty laugh bubble forth at the table, and join in it yourself whenever it is possible. Laughter will almost digest a poorly cooked meal. A person once said that he would rather dine on plain bread and butter in cheerful company, than on more elaborate viands where grim faces and fretful outbursts made the atmosphere one of gloom and depression. If your boy has had a laughable experience at school encourage him to narrate it at the table that others may be infected by his merriment. No matter if the dinner hour is dragged out a little in consequence. The good, hearty laugh which follows a well-told, amusing story is of far more value to the housewife and all concerned than a kitchen tidied at the usual time at the expense of anxious, hurried faces and quickly bolted food.

THERE IS ONE MOTHER

Who, as soon as her little brood are comfortably seated at the table, is in the habit of asking: "Well, children, has anything funny happened at school to-day?" And during the laughter and the talk which some amusing happening elicits Robby forgets to look at Teddy's plate to see if, possibly, he may have had a little better serving; and Kitty forgets to complain that she just "hates" potato, but dutifully eats the portion allotted to her while she listens to Marjory's laughable description of the chagrin of Johnny Whiting, who walked into school with his hat on, and never knew it until his teacher reminded him of it. There is no stomach tonic like a group of happy faces around the table. One moody person can cast a spirit of gloom over the meal just as readily as one happy face can change the atmosphere to one of glad content. Just as one hungry person sharpens the lagging appetite of others, so one genial, happy-hearted person will radiate sun-shine where otherwise there would be gloom. The writer continues:

I was once the guest at a home where the grandmother was a sufferer from chronic rheumatism; and I well remember the effect produced upon me the first time I sat at the table with her. Her seat was directly opposite mine; and I could instinctively feel the lines of my own face elongating to match the lugubrious visage upon which my eyes were forced to rest during the meal. And as I glanced around the table while the courses were being served, I could see how many companionship with this woe-begone visage had left its impress upon the faces of those around her. There was an atmosphere of depression at the table that made me glad when the meal was ended. One hearty laugh would have broken the spell, but no one seems equal to the emergency; even the children ate their food in hushed silence, and quickly withdrew from the table to a place where the grandmother would not be annoyed by their unseemly mirth.

OLD JUSTICE AND NEW JUSTICE.

By Rabbi N. Mosesohn, Editor "The Jewish Tribune," Portland, Ore.

"And an alien shall thou not oppress; for ye know the spirit of the alien seeing you yourselves were aliens in the land of Egypt," is what we read in this week's Pentateuchal portion (Ex. xxiii: 9). The justice of this law is unquestionable. An individual, however learned he be, when coming to a strange land feels himself lost. He neither possesses the language of the new country, and is unable to convey his thoughts to humanity, nor is he able to understand what is spoken to him. The customs of his new home are not known to him, the surroundings are strange and the environments foreign. On every step he feels his helplessness. Even before he emigrates to a new country he knows the shortcomings which he will experience, and his emigration is only a matter of great necessity. When he arrives in such a country it is no more than right that he be not oppressed by the people. This law is sublime. It does not require from the natives any exertion of their kindness, nor does it impose any hardship upon their good-will. It does not play upon human benevolence; what it demands is that one be not brutal to the alien. Especially those who themselves or their parents have experienced the same hardships should not be inhuman to these sufferers.

Surely, it is a just law and should be followed by all civilized humanity. This is the Mosaic law, based upon justice and righteousness. It is a very old law, yet its duty upon humanity ever remains. It is an old law yet an ever-lasting one.

"America for the Americans" is the war cry of many a representative of our country in our law-giving places. "No stranger allowed into our country" is the device of some of our law-makers. However, for the harmonizing of "Free America, the Saviour of the oppressed and downtrodden," with the above mentioned policy they conceived a new idea, and that is to shut the portals of our country before the strangers, and surely "Free America" will have no alien problem. The ingenuity of this plan is great, and new laws are manufactured for the purpose of keeping the immigrants away from our country. Such ingenious bills have been presented to the Senate by Mr. Lattimer and to the House of Representatives by Mr. Burnett, on December 12 and 16, 1907.

Mr. Lattimer conceived a new idea—he does not treat about the permission of aliens to the citizenship of our country; he goes a step farther. He would not allow even the landing of any alien without holding a certificate of his good character from an officer of the country whose oppression he is escaping. Such a law is unjust, inhuman and a full-fledged wrong. Does it not mean to exclude any and every one from our country?

How can any man who runs from a country's oppression, who is considered by that country a criminal, because he openly wails the government's wrongs put upon him; how can he, say we, obtain a certificate of good character from such a government?

If, on the other hand, the corruption of the officers in that country be so great that such certificates may be obtained with bribery, then we question of what value are such certificates? Will not the vilest persons be recommended as the possessors of good character, and will we not replenish our country with real criminals? Suppose any member of the Russian Black Hundreds, the Union of the Russians, whose hands are besmirched with the life blood of innocent human beings and whose thieving and murderous activities are considered by the Russian government as virtuous—suppose members of these brother hoods will come into our country, will they not be armed with certificates of splendid character and true patriotism? And yet in the eyes of our people and of humanity at large they are murderers and thieves. This certificate measure is a loophole for the really unworthy to be allowed into our country and a hardship upon honest men to be kept away from our country, to which they run as to the haven of safety from the barbarous persecution they suffer from savage Russia.

A further law for the above-mentioned purpose is that any individual except a wife or a minor child of any individual should be barred from this country if his or her passage is not paid by his or her own means. The injustice of this measure is obvious. Why should not a son or a daughter be entitled to bring their parents? Is it not their duty to help their indigent parents? Another instance: A refugee from Russia who has become a citizen of our country wishes to import his suffering relatives from that accursed country, but those relatives of his have lost everything of their possessions by the activity of Russia's official murderers and thieves—should he not be allowed to furnish them with passage? Is not the purpose of such a prohibition to shut our ports before suffering humanity? The indigence of the Jews in Russia is not because they are paupers, but because they are robbed of all they possess or earn by the corrupt government and its agents. To deprive one of saving his unfortunate relatives whom starvation, oppression and even death threatens is inhuman. Such a law might have been suitable for the Biblical Sodom and Gomorrah, but not our freedom loving country.

No better is the law by which the number of immigrants from any country should be limited to fifty thousand. In the name of justice we question, why should we deny shelter to those who run to our country for their lives, when we have room for millions of people? The injustice of this law is too obvious to require further argument.

Mr. Burnett demands of every immigrant over seventeen years of age to be able to read English or "the language

of some other country." The folly of a law of this nature is too conspicuous to demand many arguments against it. If the aim of this law is to keep out the illiterate, then why should one's literacy be limited to the language of his country and not of his nationality? Suppose a Russian Jew, who is known as industrious and desirable as a citizen, who, we know, is barred from the schools of his country and has no opportunity to learn his country's language, but knows how to read and write his own language, desires to come to our shores—should he be considered illiterate? Certainly not. Then why is special stress laid upon the knowledge of the—in this case—Russian language? Does it not mean an unwarranted hardship upon those unfortunate people?

But this unjust oppression of the stranger is increased by the measure of his examination. It reads: "The inspector's office shall be furnished with copies of the Constitution printed on uniform slips, each containing not less than thirty words of said Constitution in the various languages of immigrants. . . . Each immigrant . . . shall be required to read the words printed on the slip . . ." (The italics are ours.) The wisdom of this measure is beyond our comprehension. What is meant by the expression "words of the Constitution in the various languages"? Does it mean that the English words of the Constitution will be printed in various languages? If so, no immigrant will be recognized literate as it is impossible to spell English words or pronounce them correctly in any but in the English language. If, on the other hand, it means that the "words" will be translated into the other languages, then why the selection of the Constitution; will not any book in that language answer the purpose? Is not the obscurity of this expression another means to bar the sufferers from our country? Besides, what has literacy to do with admission to enter the United States? Should a man be denied the privilege of shelter in time of great need because he is illiterate?

Is this the spirit of true Americanism? This law is, in our opinion, to say the least, an unwarranted hardship upon suffering humanity. No better is the law which demands the exclusion of "all aliens of poor physique." People kept in starvation in the countries from whose persecution they run, people whose life-task in their countries is to escape death from the hands of their government's special murderers, cannot be expected to be robust and strong. Many a Russian refugee on arriving to this country showed "poor physique," yet it did not take long for them to gain their usual health and become strong, and what more is necessary, to be industrious laborers in this country. Is not this measure aimed especially against the Russian refugees?

These bills are unjust, they cannot meet the spirit of true Americanism and let us hope that they will not be passed.

into law. It is the duty of our American People, Jew and Gentile alike, to do all in their power to frustrate the acceptance of these un-American, impractical and unjust laws. Instead, we should be guided with the Mosaic law "And an alien thou shalt not oppress." Each voter should impress his representative with—"for ye know the spirit of the alien, seeing you yourselves were aliens."

THE IMPORTANCE OF JEWISH SYMBOLS AND CEREMONIES.

By H. S. STOLLNITZ.

Our interest is centered in Jewish ceremonies and symbols, or emblems, and it will not be amiss to here mention some of those of the Jewish religion which are still in vogue: the shewbread, the twelve loaves representing the twelve tribes of Israel; the Holy of Holies, representing the nation of the Jews as God's peculiar people; the festival wreath, used during the "Succos;" Tabernacle feast consisting of the "Lulab;" palm, symbolizing gratitude; the "Esrog," pome citron, the benevolence; the "Hadas, myrtle, unity; and the "Haravah," willow of the brook, humility. Maimonides considered that these branches were intended for a sign of joy over the deliverance of the Israelites from the desert, a place destitute of fruit and seed. According to Midrash they bear still another meaning. The Esrog, fragrant and delightful to the eye, symbolize those people who are ornamented with knowledge and learning and are benevolent as well; the Lulab, pleasing to the eye, but without fragrance, is like people who are possessed of wisdom, but are without charitable inclination; the Hadas, fragrant, but unattractive in appearance, represents those who are benevolent, but lack learning; the Haravah, having neither heavy nor fragrance, is likened to those who lack wisdom as well as benevolence.

Religious symbols and ceremonies carry us back to the scenes of our childhood, to the parental hearth, to the school, the comrades among whom we were so happy. For this reason the Jewish heart expands when he hears the "Kiddush," reminding him of the unsurpassable, glorious Friday night; when he hears the blast of the "shofar" on New Year, bringing before his vision pictures of family reunion where naught but love, affection and heartfelt embraces and good wishes are exchanged; when he sees a "Succab," though constructed of the roughest boards, carrying him back to the time when he went with his father to gather the "S'chach" and other adornments for the booth; when he beholds the Matzos, transferring him to the "Seder," where at the banquet table he not only relished the special dishes, but also with zest listened to the history of the ancestral Egyptian bondage and the triumphant deliverance therefore. And what the ancient melodies? It is instinct with the Jew, no matter where his cradle stood, to listen with utmost delight to the ancient liturgical melodies. I know men who, ever since their arrival as boys in this country, live in a progres-

sive atmosphere, enjoy an abundance of earthly possessions and are members of ultra reform congregations, yet despite all this they not only gladly embrace, but seek an occasional opportunity to listen to the tune of a good "Chazan;" to indulge in the "Matzoklese" in a kosher restaurant; to steal away and go incognito to the ghetto and visit "Succab." They find delight generally in the doings and exercises of the things they had seen in early boyhood.

What is it that lends to Catholicism such power and sway over her adherents? It is the ceremonies and symbols which produce mysticism, and the splendor, pomp and beauty of the church and of the accessories which play on the phantasy and fascinate the soul by awakened illusions. What is it that holds such sway over the opium fiend? Surely it is not the smell, neither is it the taste of the opium. It is the illusions which the indulgence in this drug produces that have such an unspeakable power over him. It is for this reason solely that it is nigh impossible to ever break an opium smoker or eater of the terrible habit.

ALL'S WELL THAT ENDS WELL.

There lived a man once wealthy and prominent, who had a daughter exceedingly beautiful and virtuous. She had been wedded three times to three different men, all who died on the night of their wedding; each was found the morning following their wedding dead. The poor widow, who yet never was a wife, determined that no man should die any more as her husband, and would remain a widow all the days of her life, and thus she lived for many years.

This wealthy man had in another country somewhere a poor brother, who was the father of ten sons, the oldest of whom went out daily with the father into the woods and brought into the city wood to sell for their support; scanty as it was it had to suffice. One day they could not sell the wood and they had no money to buy bread, thus they had to hunger that day. The following morning, as the son went out into the woods as usual, the father was sad and despondent and the son's eyes were suffused with tears lifting them heavenward in supplication. Contemplating the sad situation of the family, he decided to leave home, and go to the land where his uncle lived, and he bade farewell to his father and mother and departed.

He reached that land and found his uncle, who received him very cordially; so were his wife and daughter very glad to see him. They asked of his father and mother, to whom they had sent ample help, but him they kept as one of the family. He tarried there for a while and he conceived a great love for the daughter of his rich uncle; so, one day, he came into his presence and flatteringly said that he had a great request to ask and begged that his request be not refused.

"State thy request, beloved son," said the uncle lovingly, "and whatsoever thy desire is, shall be granted thee."

"I pray thee to swear that thou wilt do so," and the uncle swore.

"This is the favor I have to ask of thee," said the youth, "that thou give me thy daughter for a wife." The uncle shrank back, his eyes filling with tears, begging the young man to desist from that request, reminding him of the former died on their wedding nights who wedded his daughter; but the young man would not desist.

"If thou desirest for the money that would come to her by marrying her, I continue the uncle, 'I will give thee as much as thou would choose to ask for. But I pray thee to take my advice and insist not thy demand for my daughter.'"

"For that reason I have asked thee to swear, and thou hast sworn to grant my request." When the uncle saw his remonstrance was without avail, he apprised his daughter of the situation, who as she heard it, began to weep and lament in the bitterness of her heart, and lifted her eyes to heaven and prayed, ah, so devoutly, that the heaven may grant, since the matter was irrevocable, that he should not die on her account, as she felt that the sin lay in her, though she was as pure as an angel.

The time had arrived that the wedding was to be consummated, and a great feast was prepared to which the most prominent people of the city were invited, and as the groom was mingling among them an old man approached him. It was Elijah the prophet, though he knew it not and called him aside, telling him: "Now, my son, hearken to what I am to counsel thee. There will come to the feast a poor man in such dirty and ragged cloths, that his like you might not have seen in the whole world, but the moment you lay eyes on him, rise from thy seat and seat him at thy side, hand him the eatables and drinkables, wait on him and give him all the honor that lies in thy power; fail not to do what I tell thee, and there shall be peace—and now I go my way."

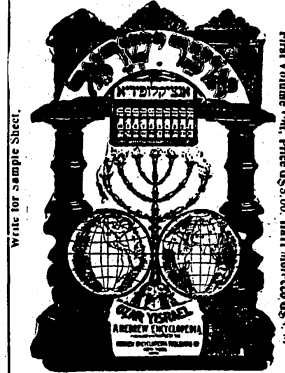
"Oh, no!" cried the bride, "thou shalt not go! Thou remain here, and let me go to meet that angel! Let me speak to him!" And she hastened to find that grim angel. As she beheld him she cried bitterly: "Art thou the angel who came to take the soul of my husband?"

"Yes," was the reply. "Thou shalt not die!" cried she. "The Scriptures tell us: 'If a man hath to war, neither shall there be supposed taking a new wife; he shall not go out on any task; free shall he be at home for one year, and his children his wife, that he had taken,' and God is truth and his law is true. But if thou takest the life of my husband, thou impeachest the truth of God's law. If then, thou takest my words into consideration, good and well, if not, come with me to the great judgment seat above where I will press my claim."

The Lord recalled the angel and he departed. She returned to her husband, and they were happy to enjoy their wedded life.

Hebrew Encyclopedia

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ISRAEL'S MESSENGER

Shanghai: Friday,
6th March, 1908—5668

PURIM.

On Tuesday, the 17th instant, Jews throughout the world will celebrate the Feast of Purim, in commemoration of the discomfiture of the arch enemy of the Jews who dwelt in the land of King Ahasuerus. Of all our enemies none exercises so weird a fascination on our mind as HAMAN. It is the fascination, indeed, of the serpent, which compels the attention and at the same time stirs the emotions of fear and hate. HAMAN inspires this feeling, because he is recognised as the prototype of the Anti-Semite. His famous summing up of the case against the Jews remains to this day the chief stock-in-trade of anti-Semitism. "There is a certain people scattered and dispersed among the people; and their laws are diverse from those of all people; neither keep they

MATZOS

For Passover imported from America can be had at 40 cents (Mexican) per 1 lb. Please send your orders at once to.

F. WHYTOB,

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the king's laws." The force of this indictment lies in its perverse mixture of truth and falsehood. As TENNYSON appositely says:

A lie which is all a lie may be met
and fought with outright
But a lie which is part a truth is a
harder matter to fight.

Because the first clause in the indictment—that Jews are scattered among the nations—is true, it is therefore assumed that that last clause—that they keep not the King's laws, that is, they have no sympathy with the national aspirations of the people among whom they dwell—is also true. Nothing could be further from truth. To accuse the Jews of disloyalty and treason—as is still the custom of the anti-Semites—is the height of folly and stupidity and carries with it its own refutation. The Jew has always proved himself even under the most adverse circumstances, a loyal and devoted son to the land of his adoption; and this notwithstanding the fact that "his laws are different from those of all the people." The miraculous manner in which Israel has escaped the doom devised by HAMAN is enough to convince the most rabid anti-Semites of the futility of the unfair duel which they continue to wage against the remnant of Israel. Despite the many HAMANS, that remnant has not faded, nor will it ever fade; for Israel shall forever walk in the light of God's glory. If that light could have been extinguished by the evil machinations of HAMAN either ancient or modern, then surely the ages of Israel's martyrdom would have no end. Even the most indifferent and disloyal son of Israel realizes the fact that he belongs to a race altogether separated by some

hidden force of unconquerable power from all the other races and tribes of humanity. It is of the most profoundly solemn interest to the whole world that Israel should remain in the grandeur of her regal isolation. If Israel fades away, the hope of the world is gone. If Israel perseveres, the hope of the world will burn with undiminished light and coruscate with brilliant illumination in the eyes of all the nations of the world.

NEW BOOK.

ISSUED BY THE JEWISH PUBLICATION SOCIETY OF AMERICA.

In his book, "Stories of Jewish Home Life," Mr. S. H. MOSENTHAL gives his readers a very fair idea of the sort of life the lower and middle classes of Jews live in Germany. The simplicity and ease of manner with which the author depicts his characters are very attractive and well deserve praise. He does not attempt to paint the leading characters fabulously beautiful or clever—as is wont in fiction—but simply shows what pure and unselfish natures can do for their people and their religion.

The book contains five interesting stories the leading figures of which are shown in the self-sacrificing "Rav's Mine," the ungainly "Schlemihlchen," the silent and uncomplaining "Aunt Guttrand," the unfortunate "Rachelchen" and the simple bright-eyed little "Taubchen." At the end of the book there is a comprehensive glossary in which are explained the Hebrew-German words contained in the volume.

We are indebted for the above copy of the work to the Jewish Publication Society of America whose headquarters are in Philadelphia. The Society has a membership of nearly six thousand, numbering among its directors and constituents such men as Jacob H. Schiff, Hon. Oscar S. Straus, Prof. Kaufman Kohler, Cyrus L. Sulzberger, Daniel Guggenheim, Judge Julian W.

Mack, Prof. Solomon Schechter, Judge Mayer Sulzberger, Hon. Simon Wolf, Harris Weinstock, and many others of equal prominence.

Membership in the Society costs \$3.00 (Gold) a year. In return members are entitled to all the books published. This year's publications will appeal to all both for their literary merit and mechanical attractiveness. Among the books to be published this year, will be a scholarly and absorbing collection of studies and essays by Prof. SCHECHTER, and a learned and popular commentary on one of the books of the Bible, by Prof. MARGOLIES. Thus, for the small sum of \$3.00, readers will receive books having a market value exceeding the annual dues.

Every Jew should become a member of the Publication Society which is practically the only educational medium for supplying the best Jewish literature. The year commences May 1, and ends May 1, so that no matter in what month one may join the Society, he gets all the publications for that year inasmuch as publications of that character do not become antiquated several months after publication. "Of all the privileges we enjoy, in this nineteenth century there is none, perhaps," says Sir JOHN LUBBOCK, in his *The Pleasures of Life*, "for which we ought to be more thankful than for the easier access to books."

O for a book and a shady nook,
Either in door or out;
With the green leaves whispering overhead
Or the street cries all about,
Where I may read all at my ease,
Both of the new and old;
For a jolly good book whereon to look,
Is better to me than gold.

A very thin man, having seen an advertisement in a newspaper headed "How to get fat," sent the required fee, and after waiting several days for a reply from the advertiser, received this simple information: "Buy it at the butcher's."

THE JEWISH PRESS.

The Modern View (St. Louis) blames the Jews for paying more attention to the great men of their race after death, while in their lifetime they allow them to starve and waste away in a tenement house. This indictment is unfortunately true. It is high time we Jews should awake to the realisation of our duties towards the gifted men of our race by giving them our supports in all their walks of life.

The Jewish Outlook (Denver) joins in the crusade against "Yellow journalism" and says that it undermines not only the moral health of the community and vitiates it, but creates an environment from which the majority are unable to release themselves.

The Jewish Voice (St. Louis) threatens to take legal proceedings against a new journal published in Harford for adopting the high-sounding title of its paper.

The Scribe (Minneapolis) bewails over the enormous expenditure made by the Missionaries for converting bad Jews into Christianity while there are thousands of women wearing their lives away in shops and factories; thousands of workmen are out of employment; thousands of sick, crippled, maimed and diseased are suffering distress.

The American Israelite (Cincinnati) has lately been somewhat silent about Zionism. The snub it has received not very long ago, from a certain unexpected quarter, may account for the lack of enthusiasm shown by our contemporary in continuing its hostile attitude towards the National Movement. We have already made this prognostication in our issue of the 15th November last; and the recent change of policy of the *American Israelite* is an indication that we have not prognosticated wrongly the future policy of our contemporary.

EDITORIAL NOTES.

The Calcutta Jewish fortnightly, *The Hebrew*, has not been reaching our office for some months past. The reason for its apparent collapse may be the small support extended to it by the Jewish public, and if so, the fact is to be deplored deeply. India has a large number of Jewish citizens and we believe there is room for a Jewish journal in its midst to voice the Jewish need. It is to be hoped that an effort would be made to re-suscitate the organ, or establish an entirely new one under more efficient management and under the supervision of an erudite Jewish scholar.

The most notable figure in American Reform Jewry is undoubtedly, Dayan GOTTHARD DEUTSCH, who occupies the seat of Professor of Jewish History, in Cincinnati Union College. By the bulk of reformed Jews he is looked upon as the best Jewish scholar—Prof. KOHLER's literary abilities notwithstanding. When the late Dr. MIELZNER the Principal of the College died some six years ago, Prof. DEUTSCH was called upon to fill the gap, which he did for a short time only, although it was assumed that he was a fit and logical permanent successor to the post. It is no exaggeration to state that Prof. DEUTSCH is *persona grata* with his flock who venerate him probably more than the present incumbent of the Chair in question. He is a kind of Jewish Pope in the land of the Free, in whom the right is vested to decide which laws are binding upon Israel and which are not. Once he was asked whether the law relating to the redemption of the first-born son was still binding, to which he had the courage to reply in the negative. Prof. DEUTSCH possesses an encyclopedic knowledge of Jewish laws; his word is law among the Reform Rabbis who never fail to refer to him for adjustment all the technical problems of Jewish laws, in which the graduates of the College, we

have been referring to, are hopelessly deficient and have never been taught. Prof. DEUTSCH is a unique figure in American Jewry, possesses a magnetic personality, wears a patriarchal beard and is always in demand by literary Societies. He has recently been lecturing on the Jews of the Orient and has drawn crowded houses wherever he happened to pitch his tent. We shall not be surprised if in the near future, Dayan DEUTSCH should publish a modern Schulhan Arukh for the convenience of Reform Jews of America. Although he is less aggressive and radical in his views on Judaism than Dr. KOHLER, still, he wields a strong and flexible pen for the cause, and has contributed several notable articles in Jewish periodicals etc., of world-wide interest. True to his Reform leanings, he is an anti-Zionist; his comments on Zionist happenings are always coloured and tinged with bias, which is really excusable in one who has seen the declaration of the Pittsburgh Conference of Rabbis with regard to the non-restoration of the Jews to Palestine, shattered to pieces by the activities of the Zionist Movement. Dayan DEUTSCH is an ardent advocate of the rights of Jews in persecuted lands; and despite his advanced age he continues to wield his strong pen, which is stronger than a sword, in their behalf. ISRAEL'S MESSENGER extends to him its cordial greetings, from a far-off land and hopes that he may live for many more years to come.—Ad meah shana.

Purim is near at hand. *Shelah-manath* to the poor is characteristic of the season and no Jew who has anything to spare should forget the Jewish National Fund and the famine prevailing in the Holy Land for which an urgent appeal is made elsewhere by Mr. S.J. SOLOMON. Jews in every part of the world have been appealed to for aid; let us hope that Shanghai will respond with its usual generosity and pay, pay, pay!

We regret to have to chronicle to death of Dr. BERNARD FELSANTHAL, of Chicago, which took place last month at the age of 86. The deceased was a valiant champion of Zionism and took a prominent part in combating the mission theory of Reform Judaism. In our issue of the 4th March, of last year, there appeared an article from his pen on "The Mission of Israel". The deceased was Honorary Vice-President of the Federation of American Zionists in whose welfare he took a lively interest. Zionists in all parts of the world will ever keep in grateful recollection the memory of one whose death has robbed our cause of a prominent and helpful figure. A garland to his memory!

THE JEW IN CHINA.

MR. SHELLIM AND HONGKONG CHAMBER OF COMMERCE.

"The Hongkong Telegraph's" Tribute.

In connection with the leading article on "The Jew in China" in the last issue of ISRAEL'S MESSENGER, the following article from *The Hongkong Telegraph* of the 26th ultimo regarding Mr. SHELLIM's appointment on the Committee of the Chamber of Commerce should be read with great interest by our readers:—

We learn on reliable authority to-day that as the result of the confidence reposed in the Committee to respect the wishes of the commercial community most concerned, Mr. Edward Shellim, managing partner of the firm of Messrs. D. Sassoon & Co., Ltd., has been appointed a member of the general Committee of the Chamber of Commerce. That this election will be acclaimed with every mark of popular approval there cannot be the slightest question, from the expressions of opinion which have reached us both from mercantile and shipping circles when the announcement was made that Mr. Shellim had received the letter of invitation to join the Committee of the Chamber. Mr. Shellim is no newcomer of Hongkong or the Far East for that matter. For some time in the nineties he was associated with the trade of China and India as members of the firm of David Sassoon and Co. in Shanghai, and in 1898 he was elected a

member of the Municipal Council in the Northern Settlement. It is a coincidence, and one which should tend to promote the interests of the Chamber, and conduce to the harmony which has marked the counsels of the Committee, that its Chairman, the Hon. Mr. E. A. Hewitt, was a colleague of Mr. Shellim in the Shanghai Council; and now he has had the privilege of inviting his former collaborator to join the body over which he presides with so much distinction and ability. Mr. Shellim was also a member of the Shanghai Chamber of Commerce, so that besides bringing his personal influence to bear in the direction of affairs in the local Chamber he possesses the experience of the working of a similar organisation in the important port on the Yangtze. Mr. Shellim was first known in Hongkong in 1899. He assumed the management of the firm with which he is connected in 1902. This old-established firm—perhaps the very oldest surviving firm connected with the Indo-Chinese trade—is so well known that it is unnecessary to expatiate upon the extensive ramifications of its business, beyond stating them in general terms. The firm is known in connection with its opium and yarn trade and as owners of considerable property in Hongkong. Messrs. D. Sassoon and Co. are agents for the Apear Line of steamers, conducting the emigration, freight and opium trade between Calcutta and Hongkong, and latterly with Shanghai and Japan. Besides being large importers of yarn and opium, the firm deals in general merchandises, such as piece goods from Manchester, metals, and it also receives consignments of Indian wheat for China. With regard to Mr. Shellim's personal qualifications for the position to which he has been appointed we have said enough to support the statement that his election man— a genuine acquisition to the counsels of the Chamber of Commerce. He is a director of the Hongkong and Shanghai Bank, and is on the directorate of several of the leading public companies in Hongkong. He carries a level head and is possessed of great business capacity; moreover, he has the friendship and esteem of the British and Chinese communities and of his own in particular. The difficulties of the yarn trade and the opium question, the latter of which brought about the abortive attempt to inaugurate the Nanking opium monopoly, saw Mr. Shellim as one of the chief advisers of those whose interests were affected, and which were at one time threatened by the troubles which beset to see two branches of trade during the past eighteen months. Under all circumstances the firm of David Sassoon and Co. has been regarded as the originators of movements for reform and actions for redress, when the special branches of Indian trade were menaced either by attempted extinction or by the action of combined corporations or that of the provincial governments of China as exemplified in the case of the Nanking monopoly. The weight which the firm has under its control both in

India and London by virtue of its connections, and the strength of the financial backing which it can command, undoubtedly invest Mr. Shellin at once with an authority and a power which must certainly have influence in the deliberations of a body whose main object is the promotion and fostering of the trade upon which this Colony's prosperity depend. While congratulating Mr. Shellin upon the honour of the appointment, we desire to record our appreciation as voicing a very large section, and that by no means the least important, namely the Chinese section of the mercantile community of the Colony upon the nomination by the Chamber of Commerce of the gentleman who would have been the very one elected had the Committee thought fit to consult the general body of the members of the Chamber.

FLATULENCE OR WIND.

Flatulence, wind, spasms, or belching—for this affection is known by all these names—is one of the commonest symptoms of dyspepsia, and is often the one of which the sufferer is most anxious to be cured. Dyspeptics nearly always complain loudly of the "wind in their stomach," and frequently enough regard it as being at once the essence and cause of all their discomforts. The gas that produces all this trouble is usually derived from undigested food, detained in the stomach and undergoing a process of fermentation, or of simple putrefactive change. It is thought that sometimes it is formed by that stomach itself, for the flatulency may come on when that organ is quite empty.

MANY PEOPLE ALWAYS SUFFER

from this disorder if a meal happens to be delayed beyond the accustomed hour. Sometimes the flatus is quite tasteless, while at others it is attended with both the flavour and odour of rotten eggs. Flatulent dyspepsia occurs far more frequently in women than in men. Nervous and hypochondriacal women who partake of tea are very liable to suffer from it, especially when there is a general relaxed condition and want of tone and system. Frequently the gas accumulates so quickly in the stomach and intestines, and leads to such an amount of distension of the abdomen, that patients have to loosen that clothes from inability to bear their tightness. In many people flatulence is always produced by the use of any food which is liable to undergo rapid fermentation.

A VERY COMMON REMEDY

for flatulence is a dose of sal-vola-tile, from thirty to forty drops in a little water. It seldom effects a cure, and at the best can be regarded only as a palliative. One of the best remedies with which we are acquainted is oil of cajuput, three drops occasionally on a piece of sugar. It does not prevent the formation of wind, but it brings it off the stomach and eases the chest. Sometimes oil of cloves or oil of caraway proves very useful—from

half a teaspoonful to a teaspoonful of the compound spirits of horseradish being taken three times a day in a little water. Drop doses of pure chloroform taken in a little water often succeed in dispelling the wind. Oxley's essence of ginger, an old-fashioned remedy, often does good in flatulence. Charcoal is great value in many cases. Sometimes the wind is produced in enormous quantities and with great rapidity, giving rise to distention, eructation, and mental depression, the sufferer complaining only of these symptoms and not of pain or acidity. This condition is usually met by the administration of wood charcoal in from five to ten grain doses. When, after a few mouthfuls of food, the wind is formed in a quantity so large that the sufferer is constrained to cease eating, the charcoal should be taken immediately before each meal. When, on the other hand, the patient is not troubled with the wind until half an hour or so after food, the charcoal should be taken soon after the meal.

CHARCOAL IS BEST TAKEN

in the form of a powder, but may be obtained made into biscuits, which often succeeds well enough.

The Scotch custom of eating a crust of bread brown is not a bad one. Sometimes the efficacy of the charcoal is enhanced by mixing with it an equal quantity of carbamate of bismuth. Sulpho-carbo-late of soda should be tried; it dissolves readily in water, and may be given in doses of fifteen or twenty grains three times a day. Sulphurous acid taken in water, in from five to ten drop doses, often prevents flatulence produced by fermentation, and is especially useful when the gas is abundant.

PERFECT.

He who loves as God loves is perfect, and there is no other goal of life. God is love, and the life of perfect love is Godlike.—Rev. Dr. C. D. Case, Baptist, Brooklyn.

INDEX OF CHARACTER.

A man's tastes better than his words are an index to his character. These show whether a man is a friend of God or a friend of the world.—Rev. Dr. S. H. Wainwright, Methodist, St. Louis.

LIFE A STEWARDSHIP.

The main thing is to consider life a stewardship and not an ownership. Man owns nothing outright, and he should use his wealth as a trust for the good of mankind.—Rev. E. F. Wiest, Reformed, Philadelphia.

LAME AND LAZY

A Fable

Two leggers, Lame and Lazy, were in want of bread. One leaned on his crutch, the other reclined on his couch. Lame called on Charity, and humbly asked for a cracker. Instead of a cracker, he received a loaf.

Lazy, seeing the gift of Charity, exclaimed: "What! Ask a cracker and receive a loaf? Well, I will ask a loaf." Lazy now applied to Charity, and called for a loaf of bread. "Four demanding a loaf," said Charity, "proves you a loafer. You are of that class and character who ask and receive not; because you ask amiss."

Lazy, who always found fault, and had rather whine than work, complained of ill-treatment, and even accused Charity of an exceeding great and precious promise: "Ask, and ye shall receive."

Charity pointed him to a painting in her room, which presented to his vision three personages, Faith, Hope and Charity. Charity appeared large and fairer than her sisters. He noticed that her right hand held a pot of honey, which fed a bee disabled, having lost its wings. Her left hand was armed with a ship to keep off the drones.

"I do not understand it," said Lazy. Charity replied: "It means that Charity, feeds the lame, and flogs the lazy." Lazy turned to go. "Stop," said Charity, "instead of coin, I will give you counsel. Do not go and live on your poor mother; I will send you to a rich aunt."

"Rich aunt?" echoed Lazy. "Where shall I find her?" "You will find a description of her," replied Charity, "in Proverbs, sixth chapter, sixth, seventh and eighth verses, which read as follows: 'Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in the harvest.'"

GEMS FROM THE TALMUD.

To the world of future bliss,
Like a vestibule is this;
In the vestibule prepare,
Enter then the Palace fair!

If on Friday man doth not prepare,
What shall serve him for his Sabbath there?

There's better man had had no birth,
And ne'er had come to live on earth;
But since he lives let him be wise,
And all his actions scrutinize.

'Tis not to all the privilege is given
To have one banquet here and one in heaven.

Life's earthly pleasure who pursues,
The joys of heaven he shall lose;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.

HOPE PROS & CO., LTD.



48. Nanking Road

Shanghai's Leading
Jewellers.

Jewellery, Diamonds

Jade & Pearls

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E. P. Silver Ware

Sterling Silver Goods

The Largest Assortment in

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Our Motto!

"Quick Sale.—Small

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by Government.)

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Wines,

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ALSO FOR

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FOR VLADIVOSTOCK and HARBIN.

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Total Fund at 31st December 1906.

£ 17,808,538.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,760,000

Paid-up Capital£887,600-0-0

II.—Fire Funds..... 2,958,049-4-11

III.—Life and Annuity

Funds..... 14,167,989-1-7

£ 17,808,588-6-6

Revenue Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-4-2

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Fire and Life Departments are free

from liability in respect of each

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Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION

FOR VLADIVOSTOK and HARBIN.

12m.

18-7-07

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1906.

£ 17,808,538.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds.....2,958,049-1-11

III.—Life and Annuity

Funds.....14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-1-2

£ 4,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

12m.

10-8-07

HONGKONG & SHANGHAI Banking Corporation.

INCORPORATED IN HONGKONG.
Capital £10,000,000.
Reserve Funds £1,000,000.
Total Funds £11,000,000.
The Bank is authorized to receive deposits of all currencies and to issue promissory notes in any currency.
The Bank is also authorized to accept bills of exchange and to discount promissory notes.
The Bank is further authorized to act as agents for the collection of interest and dividends on all securities.
The Bank is also authorized to act as agents for the purchase and sale of all currencies.
The Bank is further authorized to act as agents for the purchase and sale of all commodities.
The Bank is also authorized to act as agents for the purchase and sale of all real estate.
The Bank is further authorized to act as agents for the purchase and sale of all personal property.
The Bank is also authorized to act as agents for the purchase and sale of all intellectual property.
The Bank is further authorized to act as agents for the purchase and sale of all other property.

HONGKONG & SHANGHAI Banking Corporation.

PAID-UP CAPITAL £1,200,000
RESERVE FUNDS £1,200,000
TOTAL FUNDS £2,400,000

Head Office: HONGKONG.
Branches: Shanghai, Canton, Hankow, Peking, Tientsin, Harbin, Vladivostok, Yokohama, Kobe, Osaka, Manila, Cebu, Singapore, Hongkong, London, New York, San Francisco, San Pedro de Macoris, Santiago de los Caballeros, Havana, Mexico City, Vera Cruz, Tampico, Leon, Guadalajara, Mexico, El Paso, Texas, United States of America.

London and Foreign Banking Company Limited.
Incorporated in England.
Capital £1,000,000.
Reserve Funds £1,000,000.
Total Funds £2,000,000.

Branches: London, Hongkong, Shanghai, Canton, Hankow, Peking, Tientsin, Harbin, Vladivostok, Yokohama, Kobe, Osaka, Manila, Cebu, Singapore, Hongkong, London, New York, San Francisco, San Pedro de Macoris, Santiago de los Caballeros, Havana, Mexico City, Vera Cruz, Tampico, Leon, Guadalajara, Mexico, El Paso, Texas, United States of America.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.
On Fixed Deposits for 12 months 5 per cent.
For 18 months 6 per cent per annum.
For 24 months 7 per cent per annum.
For 36 months 8 per cent per annum.
For 48 months 9 per cent per annum.
For 60 months 10 per cent per annum.
Local Bills Discounted.
Credits transferred to approved Societies and every description of Banking and Exchange business transacted.
Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

12m. 8-6-07
10th April 1907

Bank Chartered Bank of India, Australia and China.

Incorporated by Royal
Charter, 1853.

Head Office: London.

Paid-up Capital £1,200,000

Reserve liability of

Shareholders £1,200,000

Reserve Fund £1,475,000

SHANGHAI BRANCH

INTEREST allowed
on Current Account
at the rate of 2 per
cent per annum on
daily balances.

On Fixed Deposits for 12 months 5 per cent

For 18 months 6 per cent per annum

For 24 months 7 per cent per annum

For 36 months 8 per cent per annum

For 48 months 9 per cent per annum

For 60 months 10 per cent per annum

Local Bills Discounted

Credits transferred to approved Societies

and every description of Banking and

Exchange business transacted

Drafts granted on London and the chief

Commercial places in Europe, India, Aus-

tralia, America, Africa, China and Japan.

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Special change of programme every other day.

Two performances every evening—from 7.30 to 9.15

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Reserved Seats	\$ 1.00
First Class	" 60
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12m.

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Drift so Far? . . .

The longer you stave off wearing Glasses, the longer you will have to bear the discomforts of Defective Vision, and the more difficult will the burden become.

We can so adjust Glasses to the needs of your condition, that you will not only get clearer vision but restful relief for the eyes and good sight will be prolonged.



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COMPELS ATTENTION!**

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and
Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, March, 20th, 1908 - Adar II 17th, 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Adar II 24th (March 27th) Sabbath commences (time of lighting) at 5.55 p.m.
Saturday, Adar II 25th (March 28th) Portion of the Law, Shemini, Leviticus, chapters 9, 10 and 11; Mafir, Exodus, chapter 12; Haphtara, Ezekiel, chapter 45; Prophets, Ezekiel, chapters 9 to 15 inclusive; and Proverbs 22 to 26 inclusive. Sabbath terminates at 6.40 p.m.
Wednesday, Adar II 29th (April 1st) Erev Rosh Hodesh (New Moon's eve).
Thursday, Nissan 1st (April 2nd) Rosh Hodesh (New Moon).
Friday, Nissan 2nd (April 3rd) Sabbath commences (time of lighting) at 6.00 p.m.
Saturday, Nissan 3rd (April 4th) portion of the Law, Tazriah, Leviticus, chapters 12 and 13; Haphtarah, Kings II, chapter 4; Prophets, Ezekiel, chapters 16 to 21 inclusive; and Proverbs, chapters 27, 28 and 29. Sabbath terminates at 6.45 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Sabbath mornings at 7.15 o'clock

18.5.07

12m.

SYNAGOGUE "SHEARITH ISRAEL,"
9, Seward Road.

S. E. Abraham, Hazan.

Sabbath days at 6.30 a.m., 4.00 p.m. & 6.45 p.m.

1.5.07

12m.

SYNAGOGUE "OHEIL MOISHE,"
9 Seward Road.

M. Katz, Hazan.

Sabbath days at 8.00 a.m., 4.00 p.m. and 6.45 p.m.

11.8.07

12m.

BIRTH.

ABRAHAM. On Wednesday, the 11th instant, at No. 12 Boone Row, the wife of S. E. Abraham, of a son.

The article headed "Present Phases of Jewish Faith" published elsewhere in this issue, has been taken from the columns of *The Jewish Outlook*, Denver, U. S. A.

"THE NOBLE THIRTEEN."

[Written for "Israel's Messenger"]

BY M. L. R. BRESLAR, (London)

1.
From North to South, from West to East,
Thirteen at table no' are happy;
Like a skel-ton at an ancient feast,
They get quite nervous of the "chappie";
Yet Jews love "curri-s" nothing even—
A trade in which they take the lead;
And "thirteen" are but six and seven—
The grandest number in our creed.

2.
Indeed, we're proud of all our numbers,
On which our Happiness we take;
Four "Angels" guard us in our slumbers,
And "thirteen" guard us when we wake;
Our "luck's" bound up with number "seven,"
Our Happiness with number "nine"
On thirteen we may fly to Heaven,
And three of us on "Grace" may dine.

3.
And number "ten" commands attention,
Without them none of us could live;
From them the "thirteen" draws their pension;
So for them all, a cheer please give,
And give a health to thirteen years—
The darling of our hearts to-night;
A mother's love; a mother's tears;
A father's pride, and chief delight.

PALESTINE FAMINE FUND.

Amount already acknowledged	\$12.00
M. P.	10.00
Messrs. J. R. and R. H. ELIAS	5.00
S. M.	3.00
Total	\$30.00

THE JEWISH NATIONAL FUND.

Amount already acknowledged	\$176.30
S. A. HARRIS, Esq.	10.00
D. M. NISSE, Esq.	5.00
M. MYER, Esq.	5.00
Box No. 352 (Per D. H. BENJAMIN Esq.)	4.00
D. E. J. ABRAHAM, Esq.	3.00
Box No. 357	1.00
Total	\$204.45

NOTES AND IMPRESSIONS FROM INDIA.

[FROM OUR OWN CORRESPONDENT.]

BOMBAY, FEBRUARY 1908.

The Feast of Chanukah was brought to a close with a celebration as entertaining as the one the social New Year (January) ushered in with. In fact with just a month's interval between, two pretty weddings have been solemnised. One between Mr. E. B. RAYMOND of Hongkong, and Miss SOPHY J. E. EZRA, the niece of Sir SASSOON J. DAVID; and the other between Mr. EZEKIEL S. MEYERS and Miss DIANA S. ABRAHAM. The happy ceremonies were graced among others by the honoured presence of Mrs. FLORAH SASSOON, Hon. S.M. MOSES, and Mr. EDWARD SASSOON accompanied by his brother Mr. DAVID SASSOON and by his son Mr. VICTOR ELLIS SASSOON B. A. Mrs. FLORAH SASSOON and Hon. Mr. MOSES we of course claim as our fellow-citizens but the presence, in our midst of the other three distinguished guests cannot but impart zest to enlivening the tone of Jewish elite of Bombay. It is only very desirable that our coreligionists, who after retiring from India have made and do make *Albion* the land of their adoption, do often visit India at least on commercial pilgrimage and thus help maintain intact their old link.

A word of grief cannot but be pronounced on the severe loss the Jewish community of Bombay has suffered by the demise of Mr. S. ABRAHAM one of the Managers, of the local firm of Messrs E.D. SASSOON and Co. Unassuming in his habits, he commanded general respect. All his works were executed with characteristic zeal and patience, and his experience of worldly life coupled with his ready wit and foresight, was of immense

benefit to those who, coming into contact with him, wished to avail of it. He was ill only for a short time and on the 19 January, 1908 was, to quote the scriptural phrase, gathered to his fathers. His funeral was largely attended and the Jewish offices and school were closed out of respect to his memory.

A somewhat interesting news the Weekly Edition of the *Times* of India of 29 January, conveys. A correspondent, signing H.B. in one of his Letters from Malabar, compliments the Indian Brahmo Samaj movement. The occasion for the remark is the appointment of the Brahmo Mr. A. R. BANERJI I.C.S. as Diwan to the Raja of Cochin. H. B. remarks: "With so much that is discouraging in modern India, Brahmo families are surely the salt of the earth." He adds, "Mrs. NOLIN BANERJI (the wife of the Diwan) is a lady of social charm and of literary aptitudes. She is a member of the Royal Asiatic Society. At present she is engaged in writing a "History of the Jews in India." We trust fresh light will be thrown on the subject. At any rate, an addition to the already existing literature on the history of the early Jewish Settlements in India may be welcome.

PEACE AND JUSTICE.

There can be no true peace without justice, and bravery, truth and readiness to do and to endure are indispensable to the maintenance of justice among men.—Rev. J. C. Lee, Episcopalian, Philadelphia.

THE ROYAL PURPLE OF GOD'S LAW.

A GOOD MORAL FOR MONTAGUE N.A. COHEN LATE OF SACRAMENTO TO DIGEST.

A certain king once seen a weaver, and said to him, "Make me a curtain for my palace, and let it be according to this design that I send," and makes in the following words, a beautiful plea for the seventh day Sabbath.

The weaver was happy in receiving such commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said "is to use red for groundwork, but this calls for purple. Now, of a truth, I don't think the king will ever notice the difference at all, and if he does, will acknowledge the red looks just as well; besides it's cheaper and more convenient for me. So that red goes in for groundwork; the rest will all go in just as the pattern indicates."

Imagine the poor fellow's consternation when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it; your red doesn't mean anything, except, perhaps, that you have obeyed your own convenience instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute Sabbath into the great law of God, saying, it looks as well as the one He ordered, and is according to the custom. The two cases are parallel. The Sabbath commandment is the seal of God's law. It marks him as Creator, and consequently King of all created things. It is the royal color He has chosen, and given as a sign between Him and His own. The king who ordered the purple in the curtain had reasons for so doing. The King who ordered the Sabbath in His law also had reasons for His order, and its change will be like changing the purple of the curtain. The stamp of royalty again is lacking, and disobedience is conspicuous.

MAYOR OF ROME ON JUDAISM

Josef Engel de Jonsi, chief rabbi of Fienfkirchen, received a letter from Ernesto Nathan, the recently elected mayor of Rome, in which the latter's views on Judaism are expressed. Among other things he writes: "I was born a Jew have always been proud of the fact that I belong to the Jewish race. It would be most desirable—and perhaps my election is a prelude to it—that the time should come when mankind will be united by the ties of progress, when religious differences will no longer be considered as signs of superiority or inferiority; and when all people will be equal and free, united by the idea of refining and ennobling the human soul."

ARABIAN CUSTOMS IN PALESTINE

By MOSES LEVENE

On landing for the first time at Jaffa, and whilst the tourist is wending his way through the narrow lanes of the Custom-house into the Bazaar, many queer objects will have passed his view. But the first impression will reverse the peculiarity into a sort of admiration for everything Oriental and ancient.

The Muslims pray five times daily, at dawn, mid-day, afternoon, at the setting of the sun, and two hours in advance of night, corresponding to about 8 p. m., European time. On the approach of prayer time, the Emin, or Oberzan, ascends to the highest steeple of the mosque, and, turning to the four quarters of the globe, proclaims to the faithful, the Islamic formula: "Bismillah, Muhammad Reehel Allah"—"God is the only One, and Mohammed is His Apostle," and some other chosen verses of the Koran. The devout Muslim may be engaged with customers, but on hearing the call for prayers, he will politely request them to wait until he has gone through the prescribed prostrations.

I have often gazed in wonder and admiration at the Arab, who, when the time of worship has arrived, would spread his garment on the sand, and with an air of solemnity, offer up praises to Allah. All Muslims prostrate themselves towards Mecca, and are heedful to wash their hands and feet before doing so.

The sixth day, Friday, is the Lord's Day, on which the mosques are frequented, but businesses are open and labor continues unceasingly.

The month of Ramadhan has been appointed as the time for self-denial and fasting. From dawn to sunset, the Muslims will fast, the more pious not even indulging in smoking. All coffee houses are closed.

The day is generally spent by some in preparing various salads (of which all Arabs are exceedingly fond), and by others in meditations. At sunset a cannon is fired, which announces the break of the fast. Immediately there is hurry and the bustle, the cafes are opened, and the main streets are lighted by lanterns. Thousands collect in the coffee houses, where they sit on small footstools, drinking black unsweetened coffee, playing Turkish draughts, or listening to the stories of the Koran or the allegories of the poets, which the story teller narrates with an earnest and despondent air.

Two hours are daybreak the faithful are aroused by the crier to partake of food, before entering the course of the next fasting day.

For thirty days this strange ceremony is gone through, at the conclusion of which follow three days of feasting, designated "The Feast of Ramadhan." Then the towns present a lively appearance. The streets are decorated with bunting and the crescent, and the consulates fly the flags of their respective coun-

tries. The military and civil officials are robed in their best uniforms, and each one does homage to his superior by reverently saluting thrice, and by kissing the hand.

After seventy days follow the "Feast of Sacrifices," or "Eid El-Kurban." On this festival it is counted a meritorious deed to slaughter sheep, it being the day when the pilgrims at Mecca offer up their sacrifices in honor of Mohammed. Excepting these two festivals (which are not obligatory) the Muslim is exempt from religious burdens.

One thing is remarkable and worthy of notice, namely, to manner in which their holidays are spent. Liquor being forbidden, there seldom happens any disorders and more so, as far as the domestic circle is concerned. To call a Muslim "Sakran" (Drunkard), is an unpardonable insult. This wise prohibition of Mohammed had done much to soothe the hearts of the excited Arabs, and if it be continued in future will be more beneficial to order in Palestine, more than if it were in charge of hosts of policemen.

Muslims start their calendar from 622 of the Christian era, which is called the year of "Hegira," or Flight of Mohammed from Mecca to Medina.

The Moslem, as the Jewish year, is reckoned by lunar movements, but they have no fixedness to their months, so that in the course of time, a Moslem festival that is generally celebrated in winter, may fall due in summer. The month of *Mucharam* (March) is their New Year. In this month all agreements must be renewed, houses re-rented and removal take place. However, the official New Year for state transactions and for the collection of taxes and tithes begins in March, according to the Greek calendar. The hours of the day are reckoned from sunset. An Arabian day is from one sunset to the next. Noon is unequal at the different seasons of the year. In the middle of summer, noon is in the fifth hour, or 11 a. m., whilst in mid-winter, noon is in the seventh hour, corresponding to 1 p. m. In order to keep Arabian time, one must regulate his watch every few days with the setting of the sun.

Sons are generally circumcized when seven or eight years old, the celebration of which forms one of their greatest rejoicings. Many of the poorer classes unite to circumcize their children on a fixed day, whereby expenses are much reduced. The ceremony is gone through in the following manner: The candidates are robed in garments richly embroidered with gold, and are mounted on a horse or camel. Before them go the harpers and drummers who beat away in the most discordant manner. Then follow the singers, who chant popular verses from the Koran, then the Mobel and the male relatives of candidates, and, lastly, the women, who scream and shout with a peculiar high-keyed scream. The procession makes a circuit of the town, halting every now and then, to allow the

mock duellists time to display their skill in sword fencing.

Mohammedan marriage laws are very weak. A Muslim is allowed to marry four wives, and to divorce them on the least pretext or suspicion. Though the wealthier class still practices polygamy, yet this custom is falling into disrepute and Western marriage laws are taking firm root among the major part of the inhabitants of this country. Arabian marriages are still arranged by the matchmaker, and if the bridegroom be of a noble family, he will not see his bride until the day of his wedding. The Arab generally buys his wife with a dowry and gifts to her parents, according to the arrangements agreed upon beforehand. Arabian and Turkish women are prohibited from seeing and being seen by men.

One wishing to enter a Mohammedan house must first give due notice of his intention so as to allow the women enough time to escape to their harem.

I once entered the house of the ex-British Consul in Jaffa, who had an Arabian maid servant. My entering was so sudden that when the poor girl saw me, she hastily crawled under the table and almost huddled herself into a ball. By nature, the Arab is of a jealous disposition and is very suspicious of his wife's movements.

In the street Muslim women go covered with a white or black sheet, and their faces are veiled with a thin muslim network. The Fellahin, or peasant women, alone go unveiled, but the nose-rings and ornaments still adorn their chins as in the days of yore.

Arabian women are particularly fond of powdering their faces and perfuming their bodies. Isaiah's description of the vanity of the daughters of Zion in his third chapter, may still be witnessed among the Arabian women in every-day life. They powder their eyelids and color their nails with a kind of orange color. The rich adorn their heads with golden bands, and the poor with strings of copper coins. Although Arabs have many vices and are fond of rapine, theft, falsehood and sexual pleasures, yet they possess many virtues and good traits. The Arabs have always been famed for their hospitality, a virtue that is still retained by them.

Every village has its own shelter house for *Girangers*, and on the arrival of a visitor the Sheikh of the village assembles the elders to participate in honoring the guest. A mat or carpet is spread on the ground, whereupon they all sit down barefooted (as a matter of courtesy the visitor follows their example). To the Jew they will spread everything permissible for his food, and for non-Jews they will slaughter a lamb or goat, and whilst he is feasting, the villagers will come to welcome his arrival. Having partaken of bread and salt in the house of an Arab, one is certain never to be harmed by him. I think that this is the best explanation of God's covenant with Israel, when he said: "I have made with thee a covenant of salt." This

custom of hospitality is as old as the history of Abraham, and as a further illustration of this virtue, may be assumed the story of Lot, who would rather have sacrificed the honor of his daughters to the men of Sodom rather than have him tell the visitors who had taken shelter under his roof.

All viands must be slaughtered by a direct descendant of Abraham, and, of course, the Jewish Shochet is looked upon as a lawful slaughterer. However, before killing, he is obliged to utter the following words: "*Beshim Allah Akhbar*," "In the name of the Almighty God." The majority of slaughterers are Jews, the "kosher" animals are retained by the latter, and the "tereifah" delivered to the Arabs.

The swine is the most abhorred of all beasts, and an Arab seldom sees one. The camel is the most venerated and is used for food. All intoxicating liquors are forbidden. No one understood the Arabic character better than Mohammed himself, and none knew their virtues and vices better than he. The Arabs by nature are passionate, and had they been allowed the use of strong drink, they would have been uncontrollable. Coffee alone revives their imagination, and in this they indulge whenever they can. Tobacco is the coffee's hand-maiden, and what is termed "Tombac," or Persian tobacco, is their greatest favorite, and is smoked through long tubes called "Nargella." This nargella is unrestricted, men, women, and children indulging in its use. Who can describe the Arab's pleasure at the setting of the sun, when, sitting in a reclining position on a small footstool with a shell of back coffee in the one and a nargella in the other hand, he quietly meditates and gradually excites his imagination. And as the lost rays of the setting sun fall over the Western horizon, he begins his mournful "*Yaldah*," "O Night!" repeating this word perhaps for a quarter of an hour.

Another of the Arab's vices is his smooth tongue. He will speak to one in the most cordial terms, and at the same time take advantage of him. He is backstabbing, and, in a sense, a moral coward. However, no other people are so rich in politeness and cordiality as the Arabs. Volumes upon volumes could be compiled containing their morals, phrases, proverbs and expressions of welcome.

The first and formal greeting is the "*Schalam Aleikum*." This greeting is gone through in the following manner: The right hand is placed on the breast and brow; a slight bow is performed, both on entering and departing. The inferior always kisses the hand of the superior, and the handshake is sudden and sounding. One must be careful, especially if he be a European, never to ask about the health of the Arab's wife as this might lead to jealousy.

The Arab possesses the art of elocution without any teaching. Nature has taught him, and he declaims in a way superior to any teaching. His gestures are striking, and often in excitement his motions can keep one spellbound for hours at a time. The wave of his hand,

the stamp of his foot, the bend of his body, the lance of his eye, the frown of his brow, the grind of his teeth, all speak to one without words.

The Arab loves fancy, and consequently believes in superstition. Above all does he dread the evil eye, endeavors to evade its evil influences by means of charms and amulets. Houses and cradles are marked with a human hand. Horses and other domestic animals are adorned with blue pearls as a prevention against the influence of the evil eye.

Most Arabian festivals are spent in their cemeteries, where they hold communion with the dead. Among them there are many magicians, wizards and witches who to some extent possess the art of the black magic. The Arab is, therefore, always grave and sad. Knowing that everything comes from God, he is contented with enough to keep body and soul together.—*The Macabean.*

ZANGWILL'S SCINTILLATIONS.

"The Jewish problem is peculiar in its beginning, peculiar in its middle, peculiar in its end." "He must choose between keeping the Sabbath and keeping his family. He can not keep both." "We exist to get a land, not to promote an 'ism'." "Where there is no vision, the people perish." "But a territory without drawbacks there never was since Adam was expelled from Eden and the expulsion emigration began." "But our people are such unbelieving Jews that they require even diplomacy to be carried on in public." "But they must not redeem and regenerate North Africa and leave themselves unregenerated and unredeemed." "House-hunting is not house-taking, though it is far more tiresome." "It may take nine tailors to make one man, but surely not to make one man's clothes." "Did I not say that though we look after our poor we fail to look after our rich." "This Jewish power is a mockery to us: we enjoy only the envy it arouses, not the salvation it might afford." "The Russian or Roumanian Jew, when he shakes off the blood-stained dust of his native land, has shaken off his Russian or Roumanian nationality. Unless he is criminal or unhealthy he can become a Briton or a Dutchman, a Canadian or a Mexican, whatever he pleases. He is like a child buying a 'Prism' mask. He can have any mask he likes, French or German, Persian or Turkish. But suppose the emigrant says, No, I will have nothing to do with masks. I will wear my own face the Jewish face. I will go out and build up a nationality of my own. How dare you give him anything but sympathy? If I may parody the Gilbertian song:

He may have been a Russian,
A Frenchman or a Proisian,
Or an Italian.
But in spite of all temptations
To belong to other nations,
He remains a Jewish man."

PRESENT PHASES OF JEWISH FAITH

By Rabbi L. Weiss

If the question would be asked what the Jewish faith is at present, it could be readily answered, that it is the same as it was when Abraham considered idolatry frivolous and believed in the Lord, which was counted to him righteousness; the same as it was when God blessed Jacob and called him Israel. It is the same as when Israel stood before Sinai; the same as the prophets and the scribes of the Bible had; the same as when the last smoldering embers died away, and the last smoke from the ruins of Israel's sanctuary on Zion disappeared in the vacuum above.

But contemplating the present phases of Jewish faith, we cannot be unmindful of the fact that the system of our religious pursuit had undergone considerable change, not so much by choice as by force of circumstances, and reading the descriptive accounts given by authenticated authors of Israel's religion and the practices of old, then see them as they are in vogue today, it would appear as if there was a vast difference between then and now; and there is, in the system, but not in the faith. Appearances often deceive. One may appear the very incarnation of faith, when inwardly he may be all indifference, or even skeptical or agnostic, and vice versa.

The Hebrew started out with faith, transferring Israel competent to become the recipient of the decalogue given on Sinai, followed by subsequent ordinances, ethical, moral and ceremonial; when then we see God's Sabbath, one of the very precepts contained in the decalogue, the question naturally arises: What are the present phases of Jewish faith? Have not the Jews departed from their ancestral faith? All other laws, ethical, moral and humane, the Jews uphold as faithfully as any people of any religion. But their Sabbath unfortunately falls on a day when in this age of a busy, busy world they claim they cannot conveniently observe as commanded, the violation thereof does therefore not indicate an abatement in their faith; but rather, if it must be said, a competitive spirit innate in almost every human breast. The merchant, the farmer, the doctor, the lawyer, the mechanic—in fact, everybody, the preacher not excepted, is eager to do as well, if not better, than his fellowman of some or other vocation is doing.

This is substantiated by the fact that in large cities Jews do observe their Sabbath more numerously and generally so where it is possible. In the synagogues divine services are held all over the world.

A brief digression will not be unpardonable to draw a comparison between other denominations whose Sabbath is the universal Sunday. Ironclad laws are necessary and officers to enforce observance.

In Germany and Austria stores have opened half-doors on Sunday, till the church bells chime their inviting calls to the services of God (1 o'clock), when all the doors must be closed and remain closed till the last doorway has been attained in the churches, when the bells peel forth the announcement of the dismissal of the worshippers, and the half-doors fling open again for a real Sunday business.

In Catholic France and Austria, Paris and Vienna, and other large cities, are the busiest and jolliest on Sundays; and in our country I state from personal knowledge—till but a short few years ago, it was not much better in Chicago, in New Orleans, in Kansas City, in San Francisco and many other cities; and had we no restrictious laws enacted in our legislative halls and enforced by as they are termed, would violate their Sabbath as flagrantly as Jews violate theirs. The churches and clergymen could not hold them in more bonds than the synagogues and rabbis can hold Jews.

Defer very aptly says: "Whenever God erects a house of prayer,

The devil always builds a chapel there; And 'twill be found upon examination, The latter has the largest congregation."

That is the weak spot in every human craving, simply called greed and avarice. Those not objecting to such *modus vivendi* call that ambition. In every other respect the Jew is as consistent in his faith as the Christian is in his.

The Jewish faith, I reiterate, is the same as it was primitively; only that we are four thousand years further advanced and understand today better the will of God and the theory of one God and one humanity than did our forefathers long ago.

We perceive that ceremonies, sacrificial and others were formulated to suit the drift of customs of the ages, hence subject to occasional modifications and changes, agreeable to times, climes and places, and according to the ways priests and functionaries had expounded them.

Malachi, the last of the Hebrew prophets, in his last injunction, makes it incumbent upon Israel to "remember the law of Moses," and this was never repealed or abrogated, as far as we know of, for there was no writer of scriptures thereafter.

The cause that brought about the greatest difference in the Jewish cult were the severe edicts of tyrants who forbid Jews to read their Torah under penalty of torture and death, in consequence of which they had to depend upon their rabbis and sages who supposedly knew all by heart. They then formulated precept after precept, which was accepted by credulous people with unbounded confidence, forming the sweetest traditions in Israel's life, which eventually so imbued the Jews with a rabbinical Judaism that when the scriptures were once more freely spread among its constituents the rabbinical commentaries lay side by side with the original word of God, venerated and revered both alike.

When Mendelssohn began to uncloud the horizon of Judaism by translating

the Bible into good German, a work that others before him drudged to do, the scriptures once more coming within reach of the knowledge of all who were not fully conversant with the Hebrew language, with Zundel, Gaiger, Joel and others to facilitate the movement, then the onward march began with fervent zeal and forceful energy; rabbinism began to waver and grow fainter; Messianism growing strong and stronger, and to-day we have the Jewish faith reformed into its pristine pureness. But customs priced for ages and centuries cannot be so easily eradicated, hence all Jews have not fallen in line of the reform movement. Some still cling tenaciously to the rabbinic Judaism, unwilling to make a decided step forward; these are called orthodox and consist generally, with some exceptions, of the less educated Jews. Others not willing to stand still altogether, yet unwilling to make a radical change, adopt a middle way, choosing from both; they are called conservatives. The most enlightened have altogether chosen the Bible ordinances for the foundation of their faith, and they are called reformers. There are some, of course, who wish to out Caesar Caesar, who are dissatisfied with the authority of Moses and the rabbis, altogether, and adopt as much of them as suits their ideas; these are called the radicals. Still the difference lies only in ceremonialism and ritual, the phases of faith are still the same for one and all, resting on the belief in one God.

There is no schism in Jewish ranks. We inter-marry, we perform funeral services among each other, we exchange pulpits. Our institutions, educational and benevolent, are supported by the combined classes and our disagreements are too trivial to cause friction. We all agree, in which Christians too believe, that we are the seed of Abraham, Isaac and Jacob, whom God intended to be the means of blessing to all the families of the earth, which implies that God loves all mankind and wants them all to be blessed, and that the Jews did afford them blessing cannot be denied. How did they bless mankind?

By the moral virtues they had practiced, by the purer lives they had lived, guided by God's law, which so appealed to the better senses of the people that they adopted Israel's God, embodied in their lives Israel's virtues, which afforded them blessing; besides they had helped Israel, and help still to propagate God's will, until ultimately the earth will be filled with the knowledge of the Lord as waters cover the seas. Idolatry in every shape will eventually cease as Judaism and Christianity become more and more ascendant.

It is meet to remark that, as the blessed and the blessed should reasonably abide together in most amicable friendship, so was it most assuredly intended by God, that the families of the earth should dwell together in pleasant relation. The blessing to be the link that binds them together and hold them united.

One thing must be recognized by all fair-minded people—that the Jews were ever constant in their faith. They were not spasmodic as Sir John Sackling iron-

ically remarks on consistency: "Out upon it! I have loved Three whole days together;

And am like to love three more, If it prove fair weather." The Jews loved their faith in fair weather and foul. They lived for it, and died for it, rather than part with it.

We have proof of this in our days. Over five million Jews in Russia would have to submit to baptism into the Greek Catholic faith and live in peace and security, but they rather endure the most savage persecution and tyranny, as all Jews had done in the past ages and centuries than to give up their dear faith.

This is the strongest proof against all arguments that they feel cognizant that their faith is right for surely they would not give comfort, peace, their very life, for what they knew was falsehood. No honest man would live intentionally for a lie.

This all brings us back to the present phases of Jewish faith. Whatever system that governs our religious affairs may appear so different from this system of the past, the system underlying this system and religious pursuit is still the same as that of Abraham, as that of the prophets of yore, the same as our ancestors and forebears had it and that faith will remain with us until that glorious day will dawn, when:

"They shall teach no more, every man his neighbor, and every man his brother, saying:

"Know the Lord, for they shall all know me, saith Lord."

This forms the phases of Jewish faith of Jews of whatever shade. This was the sentiment of rabbis and Jewish sages at all times, conveyed to us in the truest sense of divine law, which we keep proclaiming with perfect trust in that great God who was, who is and who will eternally be the same.

The present phases of Jewish faith are the purest altruism; believing that God is the foundation of our faith, but so has He blessed other faiths that are believed sincerely, that are conducive to the well being and happiness of mankind and the promotion of virtue, morality and humanity.

The faith of others is as true to them as our faith is to us. Praised voices this sentiment truly, when he says:

"I think while zealots fast and frown, And fight for two or seven; That there are fifty roads to town, And rather more to heaven."

MATHEMATICAL.

Jaakey (aged eight).—When I was two years old and my big brother was six, was he three times as old as I?

Teacher. Yes. Jaakey.—And when I was four and he was eight, was he twice as old as I?

Teacher.—Certainly. Jaakey.—And now I'm eight and he's twelve, is he only once and half as old as I am?

Teacher.—Yes. Why? Jaakey.—Well, how long will it take me to catch up to him?

"LOGIC TAUGHT BY LOVE."

By Dr. J. Leonard Levy,
(Pittsburg.)

Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul and with all thy might. (Deut. vi. 5.)
Thou shalt love thy neighbor as thyself. (Levit. xix. 18.)

A religion, in order to live, must comply with the rules of logic. Logic is the divine element in man. The Alexandrian philosophers, in endeavoring to explain how a spiritual God could create a material universe, taught that God made all things by the power of the Logos, the divine Word. It is from this term Logos that the word "Logic" is derived and to this derivation is due the teaching that Logic is the divine power operating in the mind of man. Not alone to logic, must a religion that hopes to endure, appeal. It must respond to the demands of the heart as well as the commands of the mind; in a word, a religion to endure, must be a system of "logic taught by love." Such a system is Judaism, our faith.

It is profoundly to be regretted, but it is equally true that, never before, was Judaism called upon to pass through a critical period so peculiar in its character. It is a period marked by defection, disaffection and discontent where we ought least expect it. If it be true that one swallow does not make summer, then it is equally true that one or two successful Sunday services do not constitute the success of the Sunday movement, neither do a few well-attended services on the historic Sabbath-day mean that "the seventh-day-Sabbath" is observed and respected. We hear of a Rabbi leaving his Jewish pulpit and joining the ranks of the Christian Scientists; while we hear of young Rabbis realizing that the pulpit means but little progress in life, leave the profession to take up some more lucrative calling. Go where you will in cities, large or small and you hear the same cry, "Judaism is spiritually dead."

I am not willing to admit the truth of this assertion. I am not yet ready to order the shrouds and coffin for Judaism, nor am I willing to conduct its funeral service. There have always been "7,000 in Israel who have not bowed the knee to Baal and whose mouths have not kissed him." Judaism has passed through crises before and will pass through the present one, too, if not by the help of the Jew, then in spite of him. It is easy to understand the present disaffection. We are living in an age of progress and materialism. Man feels his own strength sufficient to his needs. Never before, in the history of the human family, were so many evidences of material progress visible; never before was so much material good placed at the disposal of man. We are living in days marked by progressive scientific thought. Man boastfully says, "Here's law! Where's God?"

Geology has delivered us many sermons in stones. Chemistry has manifested to us the law of affinities, of proportionate attraction. Astronomy has disclosed to us a Universe ruled by law, whilst Physics has made clear to us the principles by which matter is affected. The creation and the creature are recognized; but the Creator? Men &c matter, matter, everywhere, but spirit, nowhere. Spirituality is, unquestionably at a low ebb.

There are many who tell the Rabbi that he has no right to speak on abstract questions, that metaphysical problems and philosophical subjects are fit only for the universities, and that they have no significance to the people, who want "practical" things. We may regard this opinion as we will, to me, it is an indication of the gross materialism of the age, of the trend away from spirituality. There are Jews who, a generation ago, would never have been able to soothe their conscience if they broke a law in Israel, yet do so to-day with compunction. Economic conditions enable us to put the same of necessity over the sore caused by the non-observance of religious duties. We say: "We are living in the nineteenth century. We are on the very threshold of the twentieth 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 theme I have tried to express in a little poem called, "What is Real?" and which runs as follows:

What is real? Is it glistening gold,
As pitiless as it is cold?
Rolling away? Can this be real?
Wealth of love, coined in patience' mint,
Aglow with hope's bright rainbow tint,
This is real. It is ideal.
What is real? Is it fame's report
As treacherous 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?
Evanescence? Can this be real?
Life, devout, holy, true and pure,
That mist of sin do we're obscure
This is real. It is ideal.
Truth is real. It for ever abides
Unseen. Yet o'er the world it rides
Immutable, like God. 'Tis real.
Justice, too, like the perfect Lord.
Eternal; e'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 the ideal, for it is real.
Years may pass - ages onward go,
The truly real no change will know,
The ideal alone is real.

How many are willing to accept any such conception of the Real? Yet it is my conviction that the unseen, the invisible, the impalpable, the ideal, in a word, the Infinite and Eternal God, has been the burden of Israel's message, through all the ages of his existence. In

rejecting the spiritual, in scorning the ideal, we do ourselves great harm. Any age, in which men say, "We acknowledge no God," must degenerate into an age of godlessness. The moth of purity will be attracted by the flame of lust and, with no God to save it, it will soon have its wings scorched and life imperilled. Times in which God is denied, ages marked by the rejection of the ideal, have always been periods full of social upheavals and productive of serious danger to the state and family. In such times none suffer more than the Jew.

The Jew has two enemies. He has the enemy outside, and the enemy within, the camp. The arguments of the external enemy, the anti-Semite, can be easily rebutted. His charges can be readily disposed of. If the anti-Semite says, as he frequently does, that the Jew is a criminal, then we simply refer the world to works on criminology that show the Jews to be singularly free, as a people, from deeds of violence and crime. If he says that the Jews have done nothing, then we have to ask in reply, Is it nothing to have given God to civilization? Is it nothing to have lived and suffered as a martyr-people, simply for an ideal? Is it nothing to have been the Protestants of the world for four thousand years? Is it nothing to have said, "Have we not all one Father; hath not one God created all of us?" Is it nothing to have gone out with the theme of truth and justice, righteousness and love and said to lands remote in the sable drapery of superstition, "Let there be light?" Is it nothing to have given the Bible to humanity? Is it nothing to have given the two tablets of stone to form the keystone of civilization's arch? Is it nothing to have been "a witness to God," in spite of hatred, abuse and persecution?

And if the anti-Semite brings his "economic" charges, we may reply by saying that they have no basis in fact; whilst if he brings his "religious" charges and calls us "godkillers," we answer by saying: that the time will come when men will recognize that the Jew is not to be held responsible for the crucifixion of his brother of Nazareth. We have lived to see men like Cheyne of Oxford, Cornill of Koenigsberg and Moulton of Chicago, take the Jew's position on such important matters as the interpretation of the Old Testament prophecies; and we shall yet see the world accept our position with regard to that spiritual example afforded by the young Jew the founder of Christianity. Then, too, we might answer the anti-Semite by saying with Edmund Burke, "You cannot indict a whole people." And even if it were possible, it is in poor taste and very ungenerous of any people to object to Semitic influences and Semitic tendencies when the basis of its civilization is to be found in the Mosaic Ten Commandments.

But the second enemy of Israel, is by far the more powerful, more virulent, more aggressive, more deadly. The Jew's greatest enemy is the Jew himself. "They that trouble thee and they that destroy thee have gone out of thine own

midst," is literally true of certain Jews. The worst enemy we have even encountered is the Jew who realizes that he has a truly spiritual faith, a system of logic taught by love, who recognizes that no grander or greater system of religion was ever vouchsafed to any, nevertheless, deliberately turns his back on that religion. The Jew who does not live the Jewish life, the Jew who rejects Judaism, not because he is convinced of its inaccuracy or inefficiency, but simply because he finds it inconvenient to fulfill what is his duty, that Jew is a dangerous individual. He parades the world with a two edged sword in his hand. With one edge he strikes at his own people and faith and with the other he attacks Christianity. For it is inconceivable that the Jew who will not be a Jew can ever be a Christian, and not only does he harm Judaism by his negative life, he also harms Christianity by his mental attitude. This man is a menace to the Jew and is a more fruitful cause of anti-Semitism than all else. You surely know the character of which I here speak! He is the man who places his hand on his pocketbook and says, "God? Why do I need a God? Have I not gold? That is better than God. Sabbath? I need no Sabbath. I can't keep the Saturday Sabbath and Sunday I won't keep as Sabbath, I need that day for my animal pleasures. Religion? Why, that is all fables. Talk sense to me! Talk business and I understand what you mean. But religion? This is the eve of the twentieth century. It is an age of progress. We don't need such things. Worship? Why, that is nothing at all. I bend my head and knee to nothing but society and financial position and my own pleasures." You know this class of people as well as I, and wherever they are found, they are the deadliest enemies of Israel.

(To be Continued.)

HOW TO KEEP FIT

SOME SIMPLE RULES OF HEALTH
WHICH EVERYONE CAN FOLLOW.

Retire early and rise early.

Adopt some system of light exercise and practise it regularly every day.

Get plenty of walking or exercise in the open air.

Have the windows of your sleeping apartments open, night and day.

Eat plain, wholesome food, and take only two meals a day.

Masticate your food to a liquid before swallowing.

Avoid alcohol.

Tobacco must be used only in extreme moderation.

Take a hot-bath, with plenty of soap once a week; and last but not least,

Don't worry.

THE ZIONIST MOVEMENT.

(OFFICIAL.)

At the annual Conference of the English Zionist Federation held in Manchester last month, the following messages were read from the Zionist leaders:—

DEAR BRETHREN.—Conforming your favour of 10th. I am sorry to inform you, that it is impossible for me, for want of time, to go to England for taking part at the Meeting of the Federation. I hope our friends there being perfectly on fait about Zionist matters and having all the material necessary at their disposal will be able to inform the Meeting about the state of things and the necessity of energetic and zealous work and to stimulate the endeavours for our holy cause.

In spite of all difficulties, England the native soil of Freedom and Jewish rights, is so closely identified with the history and the essence of Zionism, that to my mind, the time is not far distant, when Zionism will unite his friends and convert the opponents into friends.

Is not England the land, where we have founded our first and principal institutions? Is not the land, where Zionism was firstly accepted and re-echoed in the highest quarters with so much sympathy? These precious memories do not lessen in value as time rolls on. England is also the land where great mass es of Russian Jews who combine the virtues of the Ghetto with the Western love for liberty. This concentration of spiritual force guarantees the future of Zionism. You will gather the talents and the moral capacities adequate for this purpose.

Hoping that you will find the ways and the methods for fruitful work I send you many Zion's greetings and wishes for the success of your Meeting.

Yours most truly,
DAVID WOLFSOHN.

DEAR BRETHREN.—You honoured me very much, expressing the desire that I should address a few words to the Meeting of your Federation. To address Zionists about Zionism? A subject so exhausted should be utterly incapable of novelty illustrating and enforcing a particular idea are capable of infinite variety. Therefore, allow me, dear Brethren, to remind you that one of the inflexible rules prescribed by the Bible programme, in those bold truths, uttered in words as few as forcible, is the unity of the Jewish people, trying to solve the woeful Jewish question. We did not repeat the eternal parrot cry—laisses-fair—(Shew weil tasse) but we affected powerfully the fresh feeling of the Jewish heart with vehement sincerity and bold complicity calling for "Achduss." Assimilation has broken the great tie, which combines Jews together and renders them a "Goi akhoh beoratz" making free men of slaves. This tie we endeavoured to reconstruct.

This is the very corner stone on which the success of Zionism depends. The great Herald of our resurrection, Herzl,

has not created Zionism, with several Landsmannschaften and Fraktionen, but one Zionism.

The re-conquest of our historical and national soil is possible only by the force of conviction, enthusiasm, devotion and self-sacrifice of the whole people. Return to this great ideal! Hard is the task; but this is the condition sine qua non of Zionism.

I beg you to convey my cordial greeting to the Meeting and I call up a deep "Hedad" from my heart.

Yours most truly

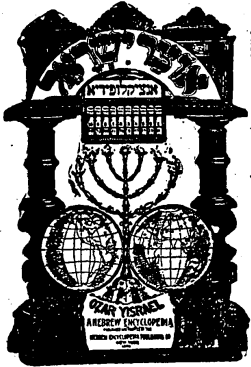
N. SOKOLOV.

SEPULCHRE OF THE PATRIARCHS

To the cultivated mind the city of Hebron must ever remain one of the most interesting localities on earth. It was the home and burying place of the Patriarchs, Abraham, Isaac and Jacob, and their families, and after a lapse of thousands of years is still looked upon with equal veneration by Moslem, Jew and Gentile. Here it was that Abraham fed his flocks, and after his return from Egypt discoursed with his friends and neighbors of the wonderful things he had there seen. Here David was crowned, and here he fixed his residence for more than seven years, until Jerusalem was captured from the Jebusites. Here Absalom declared his rebellion and Adonijah assumed the reins of the government, while his father, David, lay dying, in order to exclude Solomon, the favored son of Bathsheba. In this immediate vicinity was enacted the whole bloody drama of the wars in the times of the Judges. Here finally, long before the age of the Prophets, the sun worshippers had performed their rites, and here, at last, they found among the tenets of a mighty prince (Gen. xxiii. 6), who did not worship sun or star. The population of modern Hebron is variously stated at from 1000 to 7000, but the former estimate probably comes nearer the truth. It is composed of about 1500 Mohammedans, who pay taxes; 200, who do not, and about 700 Jews. There is not a single Gentile, it is asserted, in the place. In 1815, an English traveler who visited those localities early in the seventeenth century, describes the Valley of Hebron as the most pregnant and pleasant valley that the eye ever beheld. Nature has certainly lavished its bounties upon it, with no sparing hand, and it would seem that, in spite of man, that all the harm his petty-malices can wreak upon her, she takes a serene and disdainful pride in rendering it a paradise for habitation. The winter pasture ground of Abraham is still alive with flocks, as when the patriarch watered his own at the wells of Beresheba. The birds still sing as sweetly, the white briar rose still dances as gracefully on the spray, the cyclamen still peeps out as coyly from under the gnarled trees, and the sun still floods the landscape with as mild a light as when he first rose this enchanting scene from behind the mountains of Moab.

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Shanghai: Friday,

20th March, 1908 5668

JEWS OF BOMBAY.

[CONTRIBUTED.]

How enigmatic a problem is presented to us by the fact that among all the races of the world, the Jewish nation should wear a distinctive character of being ubiquitous. Since time immemorial they figure in history. Though confined centuries back, in the early part of their national career, to an obscure corner of the East, they miraculously disperse and collide with almost every nation that takes its turn and plays its part on the world's stage. In fact, if one requires proof of the ubiquity of this race, let him seek the solution of the question "Where the Jews are not?"

Almost every portion of the civilised world testifies, to this day, to the existence of this ancient people *tête à tête* with the representatives of both

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ancient and modern religions. In no wise does it affect them whether one of them is termed a "Jew" or a "Hebrew" or an "Abrahamite" or an "Israelite." There rings the glory of the past in his ears. His keen eye has observed the rise and decline of the Roman Empire; the power and ascendancy of Macedonia, and the sympathy and fellow feeling flowing from the penetrating mind of the Persians. But during all these stages, times and circumstances wrought their influence, and the Jew met with treatment morally unjustified its ends and unparalleled in history.

One of their own emotional poets—JUDAH HALEVI, who flourished in Castile at the end of the 11th century whilst ALFOLSO VI ruled, pleads in a pathetic poem for the restoration of Divine love towards the chosen people, and depicts the state of the Jew in the past as

Thrust upon Seir (Assau)
Repelled by Kedar (Arabia)
Tried in the furnace of Yawan (Greece)
And afflicted under the yoke of Media (Persia).

These miseries are not confined to the history of a century or two, but cover up the accumulation of ages. A great marvel it is that the Jewish nation should be preserved during so many millenia despite all possible vicissitudes. That wherever situated, they have attained the highest watermark of intellectual verity.

The Jews in Bombay, India, emigrating from East-Asia represent settlement within the short cycle of a half a century. Compared with others in number and of progress they are phenomenal. Among the civilians who raised the tone of the

administration of the Bombay Presidency the name of Sir BARROW H. ELLIS cannot but be prominent. Who can deny the foremost rank to the Sassoons among the merchant princess of Bombay? Only within much less than a decade, the young men of this Community directed their attention to the sphere of the *muses* and the natural intellects, developed for commerce, when transferred to the acquirement of higher education. produced a Nissim who now a full-fledged I.C.S. beat, at the Universities of Bombay and Cambridge, an unprecedented record in carrying off prizes.

Reasons for all such successes are not far to seek. From an anthropological point of view, circumstances, historical influences, compelled them even by nature to become so adaptive as to effect an intimacy with their fellow-creatures without regard to caste, creed or colour; and *en rapport* with all their surroundings, and therefore they stand unique in the mental faculties that enables men to associate on the best of possible terms with their fellow-creatures.

It is to be hoped that when the struggle for their being established as a full blown, affluent and numerically strong community, is engendered through confidence in the future, greater attention will be paid to the future welfare of the country with a view to higher aspirations being considered, when educational, communal organisations, and educational facilities better than those existing now, will be taken in hand.

Comparative statistics have shown a small mortality among the Jews of Bombay. Their rigid observance of Hygienic principles and Dietary laws, as prescribed by the Pentateuch and dialectically expounded by the Talmud, and their adherence to the Rabbinical restrictions as to conjugal intercourse not only raised them to higher spiritual level but contribute mainly to the longevity of their race.

One Institution alone in our

EDITORIAL NOTES.

modern days, commands its influence on the Jewish nation and with unremitting toil, teaches them the tenets of morality and holds them together in a bond of union. It is the Synagogue. It connects the present with the past.

With the world as the stage—the drama of Israel has been played by Patriarchs, and PROPHETS, Kings, PSALMISTS and Scribes; Teachers, Historians and Commentators: Wise men, Thinkers, and persons God-drunken. Even in all this galaxy of lights, we should not exclude those whose minds threw around flashes of wit and humour. In fact there are traces of that genuinely imperial character that makes the Jew wherever he is. It is said, a ROTHSCHILD once took to theatre a respectable lady whom he had previously met in President's Whitehouse during his tour in the United States. During the performance ROTHSCHILD happened to yawn, when the lady remarked "I hope you are not going to eat me up." Immediately retorted the philanthropist, "Jews never eat pork."

The Jewish race that can be so divinely imperial as to reckon themselves as the aristocracy of God's own hierarchy and maintain their pride in the face of untold persecutions against the snobbishness and worldliness of temperal power—the race whose leader was first to evolve the conception of an unknown Omnipotent God—of such a race, one needs not wonder that they can, in art, finance, commerce, literature, and even in the humbler paths of life, outshine the intellectual attainments of races (in every climate and sphere) since the inspiration that is the motive force of all the actions is based upon history dating from an aristocracy as divine, and glorious in its traditions as any that the world has ever seen.

After reading the interesting interview which the London, *Jewish Chronicle* has had with Father IGNATIUS, the true friend of Israel, we could not help remarking how appositely he merits the dictum of our Talmudical Sages who rightly held that: *Hascidei oomoth hoalam yesh lahem helekh laiolam habba*, the righteous men of all creeds have a share in the world to come.

The Jews have always contended that the thoughts and ideas of men outside their faith should not be despised but, on the contrary, they may teach us some valuable lessons. Our ancestors were like bees, which, fluttering from flower to flower, gathered the sweet sap from each in order to convert it into honey. We, of this age, have all the more reason to be proud of their industry inasmuch as it proves in a most convincing manner the spirit of true toleration which guided our people from time immemorial. With characteristic zeal our Talmudical Sages taught us that, "He who sees a wise man of the heathens should pronounce the blessing, "Praised be He who hath given of His knowledge to all mankind." And who of us is not familiar with the well-known Rabbinic adage, "Who is wise? He who learns from *all* men", without reference to class, creed or colour.

We, who know, the spirit of Judaism as reflected in our sublime literature, are not a bit surprised at this fact. According to the teachings of our Holy Scripture every man is a descendant of Adam and created in the image of God. BALAAM is supposed to have been the greatest of prophets among the heathens, like the immortal Moses among his brethren, and JOB one of the most righteous men, of whose piety and constancy God is said to have informed Satan, JOB was a Pagan. He who reads and scans the glorious pages of our history will observe that the

noble example set by MOSES was followed throughout the ages, especially that our people were never prejudiced against the positive knowledge of their neighbours; that they never despised any source from which they could gather the truth. The Talmudical precept, "Accept the truth from wherever it comes," is the guiding spirit of men of our race and faith.

There is no need to multiply these instances. But in our attempt to learn the pure religious ideas of those standing outside our faith, let us not ignore the most precious and sublime literature bequeathed to us by our ancestors. It is surely obvious to the most callous observer that the decay of the true Jewish ideals among our brethren is mainly due to the training of our children by non-Jewish teachers in a non-Jewish spirit. While our children learn to respect the learning and wise sayings of the Gentiles, they pay little or no attention to their ancient literature which is a tree of knowledge to all those who lay their hands upon it. Of what does their knowledge of Judaism consist? Of a few prayers which they do not properly understand, of a few Bible verses, and of a few tales of the Talmud which they do not thoroughly appreciate. Thus the foundations of Judaism are seriously undermined. It is about time that we should bestir ourselves and unite for the great task of strengthening our awakened position, of winning back to our deserted ranks all the precious lives of our young men. The common ground on which we could all meet, would be the Jewish school guided by Jewish teachers, inspired by a true spirit of Judaism, to whom our past is not yet dead and the future not hopeless, who themselves, imbued with our ancient ideals, will understand how to impress them upon the pupils entrusted to their care. Teacher and teaching were always the watchwords of Judaism, and in this lies the remedy of the decay

of Jewish learning. Teacher and teaching always gave our people the strength to endure oppression and persecution, and they will assuredly give us the strength to await the termination of our sufferings and the realisation of our fondest hopes.

We have received a copy of Rosenstock's Hongkong, Shanghai and Manila Directory, which is very welcome to our office, where the elaborate care with which it has been compiled, and the general accuracy which is its chief characteristic are thoroughly appreciated. The cost of the book is \$12.00 and it can be obtained from any Bookstores in Shanghai.

"THE PERILS OF THE ORTHODOX"!!

A SLANDERER SILENCED.

It is always those who are wrong and who fear the ground giving way beneath them who shout the most. (1) The orthodox are forever in arms against Reformers and their opinions, will bash their heresies over and over, will attempt to excommunicate them from pulpit and platform, will forbid their being called Jews, because they are not in full agreement with them. (2) One of the most uncompromising individuals of this school is Rev. Meldola de Sola of Montreal, who can speak of nothing else but the sinful ways of Reformers and Reform. On each and every occasion he inveighs against the leaders of American-Jewish Reform as if he were the Apostle of Orthodoxy, divinely appointed, to curse those who dissent from him in opinions. (3) It proves the weakness of Orthodoxy and the fear of the Orthodox. His conduct is ungentlemanly and un-Jewish. (4) Many ways lead to the eternal truth, to righteousness and to good. (5) It was not given to Orthodoxy alone, which possesses no finality. Nor do Reformers claim any finality of Reform. The attitude of this species of Orthodox harms Orthodoxy and helps to break the solidarity of the Jews and to create two distinct religions, to create and preserve enmities, to turn parent against child and child against parent. (6) There is room within Judaism for innumerable and diverse opinions, and those opinions must be mutually respected. (7) Our friends of this type would do well to learn this lesson of Judaism. (8).—MONTAGUE N. A. COHEN, in *The Jewish Outlook*, Denver.

(1) It is the duty of every Rabbi who is loyal to the Torah

to warn his flock from falling prey to the pernicious doctrines preached by those so-called Rabbis who endeavour to inveigle some of the half-hearted and weak-minded sons of Israel from their ancestral faith. This was the lifelong task of almost all the prophets; and he who reads, even at random, the Holy Scripture will seldom fail to see the latter "shouting the most." "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," is what ISAIAH said; and this is just exactly what the modern Rabbi must do.

(2) The orthodox will always oppose the insidious plots that are laid by those specious Reformers who are bent upon discrediting the authority of the Torah and forming a new-fangled Judaism which is diametrically opposed to the teachings of our immortal Lawgiver. Mr. COHEN is evidently labouring under a serious and gross misapprehension when he says that the orthodox Jews refuse to look upon the Reformers as Jews because "the latter are not in full agreement with them." We should like to point out that, the orthodox Jews hold no views of their own; they do not observe this and that law because they are of their own make, but solely because the Torah commands an observance of them; and any Jew who agrees to disagree with the ways and doings of the orthodox Jews shows that he no longer yields allegiance to the Torah and as such he places himself outside the pale of Judaism.

(3) It does not require in these days anyone to be divinely-appointed in order to checkmate the heresies of the liberal infidels; in fact, anyone who is imbued with the love and zeal of his religion is in duty bound to raise his voice trumpet-like and to point out to "the house of Jacob their sins." Only those who have bent their knees to Baal, dare find fault with the loyal and faithful minister of God, as Mr. COHEN certainly

seems to do. However, the warning of the ancient prophet is worth repeating once more: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

(4) We do not wish to indulge in personalities. We are sufficiently acquainted with the rise and growth of the "eighteen months minister of Victoria, British Columbia," who found the place too hot for him to remain in until he fled to the land of the free. Rabbi DE SOLA's conduct in conducting a crusade against the modern JEROBOAMS is thoroughly Jewish and gentlemanly; and we wish we had more courageous and fearless teachers of his calibre in our camp.

(5) Certainly "many ways lead to the eternal truth, to righteousness and to good"; but we are not dealing with non-Jews, who, have no obligation imposed upon them to carry out the ordinances, statutes and judgments of Judaism. Those who call themselves Jews should certainly walk in the footsteps of their ancestors. Prof. FELIX ALLER was certainly more manly, more courageous when he seceded from our camp and founded a new religion. We have nothing to do with him any more; and therefore feel less inclined to worry ourselves about him. Prof. ADLER no longer sails under false colours; but "Reform" Judaism? Just listen to what Mr. EZRA BRUDNO has to say in his article on "The Reform Judaism of to-day," in *Leppincott's* :—

Reform Judaism to-day consists of a belief in God plus a negation; that is, it is neither Christianity nor any other of the accepted creeds. It is really no more than the code of Ethical Culture, but in order to give this creed a Jewish flavor the rabbis, for obvious reasons, have retained New Year's Day and the Day of Atonement, and these, too, only nominally. This is the creed which Dr. Felix Adler, with more boldness and with clearer logic, has promulgated. The leaders of Reform Judaism would perhaps have followed in the footsteps of this eminent scholar and moralist, but the fear of exterminating the Jew—the Jew, not Judaism—checks them.

(6) Mr. COHEN wilfully seeks to becloud the issue. It is Reform Judaism which endeavours to "turn parent against child and child against parent." When the President of the Cincinnati Union College, a training school supposed to be for Jewish Rabbis, dares to ask if "we must yet be cowed by fear of the thunders of Sinai; when the exponents of Reform Judaism do everything in their power to destroy faith in the divine authority of the Torah by telling their people that modern research has shown the Bible to be unreliable and has disproved the authenticity of the Mosaic books", we certainly need many more courageous Rabbis of the DE SOLA stamp to denounce these vagaries and expose the anti-Jewishness of the so-called Reformed Judaism. If any blame is to be laid for creating disunion and strife in Israel, it should be laid at the doors of Reform Rabbis, Mr. COHEN not excepted.

(7) We should like to know what is the kind of "opinions" referred to. The two schools of thought that existed between HILLEL and SHAMMAI never differed about the fundamental truths of Judaism; all the differences were centred around the ritual laws of Judaism and for these there is sufficient room for every one of us. But as regards the heresies of the leaders of American "Reform" Judaism there are CERTAINLY NONE. Its name is a sham, for it stands for treacherous disloyalty to the revealed will of God.

(8) It is for Mr. COHEN to learn something more about Judaism and to cease flaunting his anti-Jewish views which he seems to have imbibed more strongly during his sojourn in the land of the Free. It is a pity that a graduate of the London Jews' College should so behave himself as to forget the obligation he owes to his revered and venerable teacher Dr. MICHAEL FRIEDLANDER who certainly never instilled into the mind of his student such wanton disrespect and disregard for Traditional Judaism, for which the College stands sponsor.

Diamond Wedding in Hongkong.

LIFE AND CAREER OF MR. AND MRS. ISAAC E. ELLIS.

By ONE WHO KNOWS THEM.

Just forty-one years ago, in the early part of the year 1867 when the then practically lifeless colony of Hongkong boasted of but a mere handful of Europeans, there arrived here the gentleman who is the subject of this article. He left the shores of Bombay for this Port early in July of the above mentioned year, where he was engaged to serve with the firm of Messrs E. D. SASSOON and Co. In those days, it took upwards of

ent could be safely cited as a dead "Shah-rab" just opening into the jaws of the great human world. The streets that proved as guards between the few rows of low ugly houses then, may now be regarded as shady lanes capable of accommodating perhaps about two couples at the very most. Such was the condition of affairs when this gentleman journeyed some six thousand miles across the Indian Ocean, over land and rough sea.



Mr. and Mrs. ISAAC E. ELLIS, who celebrated their Diamond Wedding on Sunday, the 15th instant.

seventy days and nights to journey from that land to Hongkong, and people had to be content to travel in wretched old tramp steamers and break their journey now and again, resuming it by different boats to which they had to journey, in small sampans, manned occasionally by grisly looking old natives who were just beginning to be admitted into the insight of civilisation. To the casual eye, the colony then was only a mere speck compared to the great and flourishing city with its latest and up to date blocks of buildings we find before us to-day, and the rough aspect then appar-

to come to this distant land in China to make it his home.

The opening chapters and career of the life of this remarkable man, who has now attained the very ripe age of seventy-eight, and is about to celebrate his Diamond Wedding, is undoubtedly a very interesting one. Mr ISAAC ELLIS, was born in Bagdad on the 31st of March in the year 1831. Very little provision was made in that country in those days for the education of the rising generation, but in spite of this lamentable neglect, he put his shoulder firmly to the wheel and learnt whatever the country could

afford to teach him. In the year 1848, when he reached the age of eighteen, he married HERR, the eldest daughter of Mr. Isaac LEVY, which gentleman was then conducting a small business in Bagdad, and after remaining in the land of his birth for some ten years longer, the desire to travel presented itself before him, and he decided to make a trip to Bombay. This step was well thought of one, for, when he arrived at his destination in March, 1858, he was offered a post in the late firm of Messrs M. Mosses and Co. and during the next eighteen months was held in very high esteem by his employer. In August of 1858, following the great increase of the Opium trade between the Indian Ports and China, Mr. ELLIS was transferred to the Shanghai Branch of the Firm, and the next 5 years found him still in their employ. The trying climate of the China Port was then telling on his health and in December of 1864, he was granted leave to go to Bombay, where he served for a further term of three and a half years. During his stay in Bombay, additional inducement to embark for China again, was placed before him, and in July of 1867 he left the shores of Bombay once more destined for Hongkong, where he joined the Firm of Messrs E.D. Sassoon and Co. Since that date Mr. ELLIS has occupied a foremost position in his department in the firm, and has watched keenly the position of the business strengthening it gradually to what it is to-day, one of the leading and most respected business houses in the Colony.

To go back to the character of this distinguished man we find before us a genius of the first order. We are very often taught to remember that after a certain age in mankind, when the character is properly formed, there are only two things that can greatly affect it, and that is sorrow coupled with responsibility; but Mr. ELLIS has eclipsed both these qualities. To begin at the commencement, the foremost elements in his character are simplicity and directness, and even at this ripe age he still shows ample signs of his great frankness. He is prompt, energetic, and concise, always doing at once what he has to do. He has never been known to cavil about trifles. There is no shuffling about him, and to use the old familiar term—no humbug. He never did anything by halves, but went into it body and soul, and always spoke out straight to the point. It has often been said as examples that the most successful is not merely the man who is most fertile in commercial combinations, but the man who acts entirely upon his sole and proud judgement, with the greatest promptitude and care; and in this respect Mr. ELLIS has seldom been known to make a mistake in judgement. Sometimes a tender look would come into his eyes in moments of feeling, which showed how sensitive his heart is. His mouth, enveloped by a bushy white beard measured across his face, is firm and powerful, and the form of his head with its abundant white hair is refined, though at the same time indicating much strength of will. His whole aspect is expressive of the frankness and strength of his character, and it is impossible for one to be in his company without feeling the sense of being in the presence of a really remarkable

uses that strength bravely and wisely. He is daring, even in his old age, yet very prudent; his manner cheerful and frank, yet often very impressive. He exhibits great self control, not only over his habits, but over his feelings. Ever since his arrival in this Colony, it has proved a great source of happiness to him, whenever he had an opportunity of doing any act of charity; and the good he had done to many of the more unfortunate people of his race, will no doubt remain long in their memories. On the subject of all matters in religion, Mr. ELLIS has been known throughout his career to take a leading part, and has exhibited ample signs of his honourable faith in his Maker. He is a Jew, open and avowed, not merely an orthodox Jew in the religious or exclusive sense, but profoundly Jewish, and proudly Jewish in the clear sense of all consciousness; and to place the whole facts in a nutshell, he can be safely put down as a thorough gentleman and a true and loyal friend.

About Mrs ELLIS there is very little need to write, as the refinement and modesty of her character is the counterpart of her husband's fine qualities. In all matters of charity, she was and still is the leading spirit. She was the sole companion of her husband during his travels, comforting and cheering him along. By their marriage the happy couple, who now have the very rare distinction which is enjoyed by a very few only, for celebrating in a few days, their Diamond Wedding the culmination of sixty years of a happy married life, have three surviving daughters and three sons, with 28 grand children and 10 great grandchildren.

THE JEWISH PRESS.

The Modern View (St. Louis) denies the report that it has been converted into Zionism although our contemporary, is prepared to give it a fair and honest hearing. What a lesson in toleration for the anti-Zionist weekly published in Cincinnati!

The Scribe (Minneapolis) gives a cogent reply to a Christian Missionary who intends to justify the abortive attempt on the part of the Missionary Association to convert the Jews into Christianity. Dr. S. N. DEINARD, the Editor, is undoubtedly a valuable acquisition to Jewish Journalism.

The Jewish Voice (St. Louis) takes unjustly, to task Ezra BRUNO for having dared to tell the truth about the trend of American Reform Judaism in Leppincott's; and urges upon the Central Conference of American Reform Rabbis to reply to his "abominable screed." We think it would be a most difficult task for anyone to

TIENTSIN ADVERTISE- MENT.

Messrs D. Adler & Co.,

General
Merchants,
House
Furnishers,
Auctioneers
and
Commission
Agents.
Import
and
Export.

Telegraphic address
"ADLER."
Tientsin.

6.3.08. 12. m.
adduced irrefragable proof to substantiate his charges; and we therefore fail to understand why Rabbi SPIRZ should be, so unnecessarily indignant about them. However, truth is often a bitter pill, and generally difficult

HOPE PROS & CO., LTD.



48: Nanking Road

Shanghai's Leading
Jewellers.

Jewellery, Diamonds
Jade & Pearls
Watches.

E. P. Silver Ware
Sterling Silver Goods

The Largest Assortment in
Shanghai, offered at prices
heretofore unheard of.

Our Motto!

"Quick Sale.—Small
Profit."

10.9.07

L. Moore
& Co.

(Established 1874)

Auctioneers of
Piece Goods;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE

AUCTIONS

A SPECIALTY.

13m.

12m.

10-4.07

12m.

10-8-07

THE CHINA FIRE

INSURANCE CO. LTD.,

BUTLER.

The Undersigned,
Agents for the above
Company are prepared

ed to grant Policies

on Foreign and China

ese Risks at current

rates.

GIBB LIVINGSTON

& Co.

E.D. SASSOON & Co.

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SIBERIAN BUTTER.

We have just received a fresh consignment of this excellent butter, which may be obtained now at 65 cts, per lb; the minimum quantity sold being 5 lbs. To be had at all first class store-keepers.

S. ZIMMERMANN & Co.,

34-35 Nanking Road.

23-2-08

12m.

Registered Telegraphic Address:
"BALLAD," SHANGHAI.
Telephone No. 588.

DALLAS & Co.,

General Merchants
and Agents,

51a, Kiangse Road, Shanghai.

Sole Agents in China
and Siberia

FOR
"Rainier" Beer,
"Stenhouse" Liqueur
Whisky,

"Wiser's" Canada
Whisky, (Guaranteed
by Government.)

"Filhosde" Jorge
Rodriguez" Port
Wines,

"Altaras Cy"

Sherries.

ALSO FOR

French Brandies,

American Rum s,

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION

FOR VLADIVOSTOCK and HARBIN.

12m.

18-7-07

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1905

£ 17,808,538.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £887,500-0-0

II.—Fire Funds.....2,958,049-4-11

III.—Life and Annuity

Funds.....14,167,989-1-7

£ 17,808,538-8-6

Revenue Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-4-2
£ 4,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m.

10-8-07.

SHANGHAI
BRANCH
INTEREST allowed
on Current Accounts
at the rate of 2 per
cent per annum on
daily balances.

Drafts granted up-
on all the principal
places in the World
and every description
of Exchange and
Banking business
transacted.

GEORGE MILLER
Manager

10th April 1907

INTEREST allowed on Cur-
rent Accounts at 2 per cent
per annum on the daily balance.
Current Accounts kept in Tael
and Dollars.
Interest allowed on Fixed De-
posits according to arrangement.
Local Bills discounted.
Every description of Banking
and Exchange business transac-
ted.

H. FICKE

12m.

10th March 1908

SIBERIAN BUTTER.

We have just received a fresh consignment of this excellent butter, which may be obtained now at 65 cts, per lb; the minimum quantity sold being 5 lbs. To be had at all first class store-keepers.

S. ZIMMERMAN & Co.,

34-35 Nanking Road,

23-2-08

12m.

Registered Telegraphic Address:
"SALLAD," SHANGHAI.
Telephone No. 586.

DALLAS & Co.,

General Merchants
and Agents,

51a, Kiangse Road, Shanghai.

Sole Agents in China
and Siberia

FOR

"Rainier" Beer,

"Stenhouse" Liqueur
Whisky,

"Wiser's" Canada

Whisky, (Guaranteed
by Government.)

"Filhosde" Jorge
Rodriguez" Port

Wines,

"Altaras Cy"

Sherries.

ALSO FOR

French Brandies,

American Rum &c

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION
FOR VLADIVOSTOK and JARJIN.

12m.

18-7-07

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Total Fund at 31st December 1906

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£ 17,808,538-6-6

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.. Life and Annuity 1,826,082-4-2

£ 4,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m.

10-8-07.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.
DEPOSITS of not less than \$1.00, or over \$100 will be received at one time.

Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balances shall not at any time exceed the sum of \$5,000.

Interest at the rate of 3 1/2 per cent, per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1907.

Hongkong and Shanghai
Banking Corporation.

Paid-up Capital.....\$10,000,000

Reserve Fund:—

Sterling Reserve

\$1,000,000-0-0 2/- ..\$10,000,000

Silver Reserve...11,754,000

Reserve Liability of Proprietors...\$21,754,000

Head Office: HONGKONG.

Court of Directors.

G. H. MEDHURST, Esq.—Chairman

Mr. HENRY KESWICK.—Deputy Chairman.

A. FUCHS, Esq.

E. GOETZ, Esq.

A. HAUPT, Esq.

C. R. LENZMANN, Esq.

A. J. RAYMOND, Esq.

E. SHELLEN, Esq.

R. SHERRIN, Esq.

H. A. W. SLADE, Esq.

H. E. TOMKINS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and Country Banking Company

Limited.

Branches and Agencies

London.

Amoy.

Bangkok.

Batavia.

Bombay.

Calcutta.

Colombo.

Foochow.

Hankow.

Hongkong.

Iloilo.

Kobe.

Lyons.

Manila.

Nagasaki.

New York.

Peking.

Penang.

Rangoon.

Saigon.

San Francisco.

Shanghai.

Singapore.

Sourabaya.

Tientsin.

Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Ac-

counts, at the rate of 2 per cent per

annum on the daily balance.

On Fixed Deposits:—

For 12 months, 5 per cent per annum.

For 6 months, 4 " " "

For 3 months, 3 " " "

Local Bills Discounted.

Credits granted on approved Securities,

and every description of Banking and

Exchange business transacted.

Drafts granted on London and the chief

Commercial places in Europe, India, Aus-

tralia, America, Africa, China and Japan.

M. E. R. HUNTER,

Manager.

12m.

3-5-07.

12th June 1907

Bank Chartered Bank of India, Australia and China.

Incorporated by Roy-
al Charter, 1853.

Head Office: London.

Paid-up Capital.....£1,200,000

Reserve liability of

Shareholders } 1200,000

Reserve Fund.....1,475,000

SHANGHAI BRANCH

INETREST allowed
on Current Account
at the rate of 2 per
cent per annum on
daily balances.

On Fixed Deposits for 12 months 5 per cent

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DEUTSCH-ASIATISCHE BANK.

SHANGHAI, BERLIN, CAL-
CUTTA, HANKOW, HAM-

BURG, HONGKONG,

PEKING, TIENSIN,

TSINTAU, TSINANFU,

KOBE, SINGAPORE

YOKOHAMA.

Authorised Capital Sh. Tls.
7,500,000.

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and Bankers:

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ussische Staats bank)

Direction der Disconto-Gesel-
schaft,

Deutsche Bank, S. Bleichröder,
Berliner Handels-Gesellschaft,

Bank für Handel & Industrie,
Robert Warschauer & Co.,

Mendelssohn & Co., Berlin,
M. A. von Roth Child & Söhne.

Jacob S. H. Stern, Frankfurt o/M
Norddeutsche Bank in Hamburg,

Sal. Oppenheim jun & Co.,
Cologne

Bayerische Hypotheken & Wes-
cheel Bank Munich.

London Bankers.

Messrs. N. M. ROTHSCHILD &
SON.

UNION OF LONDON & SMITH'S
BANK, LD.

DEUTSCHE BANK (BERLIN,) LON-
DON AGENCY

DIRECTION DER DISCONTO-
GESELLSCHAFT.

INTEREST allowed on Cur-
rent Accounts at 2 per cent

per annum on the daily balance.

Current Accounts kept in Taels
and Dollars.

Interest allowed on Fixed De-
posits according to arrangement.

Local Bills discounted.

Every description of Banking
and Exchange business transac-

ted.

H. FIGGE.

Manager.

16th May, 1907.

12m.

19th April 1907

12m

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT :
Kuping Teals 5,000,000.

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, The Arcade, St. E. C.

Branches and Agencies.

Ashtabad	Marguelan
Barnaul	Moscow
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Blagowestebensk	Newchwang
Bombay	New York
Boukhara	Nicolaevsk
Bukh	Novo-Nicolaevsk
Calcutta	Oulianutai
Chefoo	Ourga
Colombo	Paris
Hailur	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kalgan	Strelnik
Kashgar	Tashkent
Khabarovsk	Tchita
Kholand	Tchongoutchak
Kischi	Tientsin
Kirin	Tsitsikar
Kouldja	Verchneoudinsk
Krasnoarsk	Verny
Kuanichendze	Vladivostok
London	Yokohama

Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA K. K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
senthal & Co.

Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

W. DRÖSEMEIER.

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1907.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund " 14,550,000

Special Reserve Fund... " 2,500,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liao-yang,
Mukden, Tieling,
Antunghsien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels,

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

" 6 " 4½ " "

" 12 " 5½ " "

Drafts granted on principal place in
Japan, Corea Formosa, and China and
the chief commercial place in Europe,
India and America, and every description
of Exchange business transacted.

S. CHOH, Manager.

Shanghai, 29th July 1907,

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

573 NANKING ROAD.

20.9.07

12m.

Dr. S. J. & Co.

ESTIMATES GIVEN ON APPLICATION

High Class Workmanship at Moderate Prices

CODE PRINTING A SPECIALTY

ESTIMATES GIVEN ON APPLICATION

573 NANKING ROAD.

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12m.

THE COLON CINEMATOGRAF

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats \$ 1.00
First Class " .60
Second Class " .40
Children Half Price.

Come one! Come all!!

Why Let the Matter

Drift so Far?

The longer you stave off wearing Glasses, the longer you will have to bear the discomforts of Defective Vision, and the more difficult will the burden become.

We can so adjust Glasses to the needs of your condition, that you will not only get clearer vision but restful relief for the eyes and good sight will be prolonged.

N. LAZARUS.

586 NANKING ROAD

(BETWEEN NANKING AND ROMAN ROADS)

15.6.37

FAILING SIGHT
COMPELS ATTENTION!

The following have been
appointed our agents:

Conservators:

Messrs. Gurnsey & Bros.

Chancery

N. S. Dapstein (Co-Editor)

Subscribe for "Israel's Messenger."

Get your Friends to Subscribe also.

The only Jewish paper Published in the Far East.

Best medium for Advertising.

Vol. IV, No. 26

Telegraphic Address "Messenger."

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, April, 3rd, 1908 -Nissian 2nd. 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Nissan 9th (April 10th) Sabbath commences (time of lighting) at 6.00 p.m.
Saturday, Nissan 10th (April 11th) portion of the Law, Messorah, Leviticus chapter 14 and 15; Hophara, Malachi, chapter 3; Prophets, Ezekiel, chapters 22 to 26 inclusive; and Proverbs, chapters 30 and 31. Sabbath terminates at 6.45 p.m.
Wednesday, Nissan 11th (April 15th) time of destroying the leavened bread at 4.40 a.m. Holiday commences at 6.05 p.m.
Thursday, Nissan 15th (April 16th) first day of Pessah (Passover holiday)
Friday, Nissan 16th (April 17th) Second day of Pessah (Passover holiday) Sabbath commences (time of lighting) at 6.05 p.m.
Saturday, Nissan 17th (April 18th) Sabbath terminates at 6.50 p.m.
Sunday, Nissan 18th (April 19th)
Monday, Nissan 19th (April 20th) Hol Hamoed.
Tuesday, Nissan 20th (April 21st)
Holiday commences on Tuesday at 6.10 p.m.
Wednesday, Nissan 21st (April 22nd) Shobyt Shel Pessah.
Thursday, Nissan 22nd (April 23rd) Shmitta Shel Pessah.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hazan.

Saturday and Holiday mornings at 7.15 o'clock
18.5-07 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.00 p.m. or 6.50 p.m.
Holidays at 6.30 a.m., 6.00 p.m. and 6.50 p.m.
Week days at 6.00 a.m. and 6.00 p.m.
1.1-07 12m.

SYNAGOGUE "OHEIL MOISHE"

9 Seward Road.

M. Levy, Hazan.

Saturdays at 6.00 a.m., 4.00 p.m. and 6.50 p.m.
Holidays at 6.00 a.m. and 6.00 p.m.
Week days at 7.00 a.m. and 6.00 p.m.
11.8-07 12m.

ISRAEL'S GREAT HOPE.

[Written for "Israel's Messenger"]

BY M. L. R. BRESLAR, (London)
Awake my Soul, and spurn thy dreams,
And slough the sloth, the wine cup brings
For Judah's tears, and sufferings,
Are mingled with thy crimson streams.

And lakes of Fire thy fury seems
Thine eyes are pools of scalding tears,
And thy breast heaves with hopes and fears,
As shadows darken o'er their gleams.

Thy slumbers crawl on windless wings:
But Courage with the Dawn appears,
And poureth sweetly in thine ears
A Balm, that cures alladder-stings.

THE JEWISH NATIONAL FUND.

Amount already acknowledged.....\$204.45
Box No. 397 2.00
Box No. 812 2.00

Total \$208.45

Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

PALESTINE FAMINE FUND.

Amount already acknowledged.....\$30.00
Messrs. David Sassoon and Co., Ltd 20.00
Messrs. E. D. Sassoon and Co 20.00
Charity 1.00

Total \$71.00

Further contributions will be thankfully received by Mr. S. J. Solomon and duly acknowledged in ISRAEL'S MESSENGER.

BIRTH.

Levy. On Thursday, 2nd April, 1908, at Fritton Villa, Nos. 16 Route des Soeurs, to Mr. and Mrs. Simon A. Levy, a daughter.

A TALK TO CHILDREN.

(WRITTEN FOR "ISRAEL'S MESSENGER")

By N. S. BURSTEIN (Cardiff)

ZIONISM.

MY DEAR YOUNG ISRAELITES. — I promise you in my "Talk" of January 10th that I will consume my chat with you about Zionism. So gather round me please and I will tell you first of all a little story I heard the other day. I like to think of myself as I think there is some good moral in it though not in direct touch with Zionism.

Just listen: A zealous Sunday-school teacher who had endeavored to teach her class of boys lessons of temperance in every way showing them the folly and danger of using intoxicating liquors, was very much surprised one Sunday by one of her boys exclaiming: "I have been reading a book lately, teacher and it says that every boy ought to drink, he and steel?" Of course the teacher was shocked that any book should give such bad advice, and inquired more particularly into the matter telling the boy that such a book was not fit for him to read. Looking up at her with an amused smile, he replied: "Oh I did not tell you all. It says that every boy ought to drink nothing but cold water, lie on a good bed and steal away from bad company. I think so, too, don't you?"

But I am not going now to give you any lessons of temperance. With us Jews, our religion, our customs, a our homely life teaches us constantly temperance and self-control in everything. It is our temperance and self-control that has mainly kept our people pure and unpolluted for thousands of years.

Now, my dear little friends, let us come to our subject and let me tell you that the object of Zionism is to remind us what we have been, what we are and what we really ought to be. I need not dwell much on telling you as to what we have been. Most of you or no doubt all of you know a little about our past history.

suffice it to say, while at a time when other nations have been almost half savages, we were already in possession of such moral and spiritual laws and customs from which the present civilized world, with all its boasted culture and scientific researches has got yet much to learn from. In short, we have been a free and a powerful nation with a glorious history. A nation whose ancient institutions and laws have remained an indestructible and an uncorroborable model to the whole world. The more one studies the high moral and spiritual and intellectual treasures of our ancient Nation, the more one sees how sublime they are in their sublimity and how pure they are in their purity. — But what are

we now? — A scattered nation! Scattered to all the four corners of the earth with an overwhelming majority of our people downtrodden and persecuted. For centuries the butt of envy, jealousy and hatred. Always and everywhere made a scape-goat and the services and sacrifices of our people to the lands of their adoption never fully recognised.

All these and a lot more has set us thinking what we really ought to be; and we came to the firm conclusion that there is only one way to settle once for all "Die jüdische Frage" (the Jewish Question) and that is to get a legally secured home for the Jewish people in Palestine. In other words to establish our Nation once more in the land of our fathers so that: "Out of Zion shall come more go forth the Law and the word of the Lord from Jerusalem."

"LOGIC TAUGHT BY LOVE."

By Dr. J. Leonard Levy, (Pittsburg.)

(Concluded)

If they took such a position because after much deliberation and consideration, I would be the last in the world to question their right. If they arrived at their conclusions as the result of much anxious thought and earnest reflection it would be different. But they act as they do from motives of indifference, because they are unwilling to pay a just debt of obligation to their God, because a love of pleasure interferes with the performance of what should be their duty. They speak thus because they think they know a little, and such is their conceit that though "God knows everything, they know everything better." It may be urged that the same class of individual is to be found among other creeds. That is so; but my duty is "to the Jew first," and whilst I have a deep interest in all creeds, my first concern is the success of the Jewish cause.

If men were opposed to Judaism because it was an illogical, irrational faith, their unbelief would not be a matter of surprise. But is not Judaism a system of logic taught by love? Is there one principle enunciated by our faith that is contrary to the rules of logic? Is there one law that is not inspired by the highest interpretation of love? Is not this the first law of Judaism? "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." And this is the second of its great commandments, "Thou shalt love thy neighbor as thyself." Indeed Judaism is a logical system of religion, for it teaches as the basis of all religion, these three things, God, Duty and Hope. Man will never be able to do without them. You take away God from society and I would not vouch for the virtue and purity, for the honesty and uprightness of society, for a single week. You take

God away from a people, and I assure you their moral condition will become as chaotic as was this earth before God bade light appear. This is not the opinion of some fanatic. It is the experience of humanity. Many of you saw Sir Henry Irving in his performance of Rhesus Pierre. You saw a realistic representation of the contempt into which God had fallen in the days when a goddess of Reason could receive public adoration and caught a glimpse of what the horrors of the Reign of Terror meant. Well, if you take away God from a nation; you take the first step toward introducing a reign of terror. Take away Duty and men would become mere animals! Take away, ignore the "categorical imperative," drown the voice that says, "I can, therefore I ought," repel the advance made by the spiritual sense that urges, "Thou oughtest, thou shouldst, thou shalt, thou must," and you will have barbarism in very short order! You may say that this is an exaggeration; but I tell you "Look at Athens! Look at Rome! They fell into their decadence period because their men and women lacked a respect and were found wanting in their sense of duty. Culture they had; learning they had; etiquette they had; wealth they had; but duty they knew not and morally, they were as filthy as a sty. Take away Hope from the people and you act as cruelly as if you threw away the crutches of a cripple. Hope is the sublimated essence of divine consolation for man. It holds to thrilling lips the blessed cup of the water of life, and to the hungry soul it brings the bread of satisfaction. It fills the hollows of the cheek with tears of joy, and decks the head with grief with the roses of happiness. Hope whispers amid the storm the sweet promise of peace and promises that the conditions of to-day will be improved, that economic wrongs and social evils and religious errors will all be removed and man shall love his fellow-man as God, the Father Universal, loves all His children. So, too, hope takes the stricken and breathes into his ear the message from other spheres, so that bending amid tears to bid his darling, "good-bye," he says, "Farewell, till we meet again."

These are the principles of Judaism the indispensable principles of all society, God, Duty, Hope. This is the Judaism that some affect to despise and scorn; but their attitude only results in bringing them into contempt. Judaism makes no appeal to fear, only to love; it makes no attempt to support itself by credulity, only by logic. Our fathers were able to withstand every attack because of their fidelity to principle. They loved God, they did their duty, they cherished unflinching hopes. Dangers and death, fire and sword, tyranny and tears they suffered. But his logic sustained the Jew and his love was stronger than death. His persecutors were often representatives of the younger faith that considers its system the incarnation of the words "A new law I give unto you. Love ye one another." But only too often

this religious love (?) subjected the Jew to the burning fire of suffering and made him pass through the floods of bitter hatred. Yet the Jew refused to yield. In every age a hidden Providence seemed to protect him and seemed to speak to his enemies as spake Isaac elien to the enemy of his little girl favorite:

"Mark where she stands: around her form I draw
The awful circle of our solemn church!
Set but a foot within that holy ground,
And on thy head,—yes, though it wore a crown—
I launch the curse of Rome."

Every people that opposed Israel unjustly has suffered in return. Every nation that sought to destroy Israel has suffered destruction, or will yet suffer retributive fate, while Israel will yet live. The gnawing tooth of time has left him untouched and the "slings and arrows of outrageous fortune" have not harmed him. He is invincible because he, when true to himself, is the messenger of God, expounding religion to be a system of logic taught by love. The Jew has been a David and with the peoples of truth in his scrip, he has met the Goliath of the world and overcome it. The Jew has been a Lacerator, writhing in the grasp of the slimy serpents of hate and prejudice and misconception, but nevertheless enduring and finally conquering. The Jew has been the gladiator in the moral arena; armed with the sword of logic and protected by the shield of love, he has been prepared to meet all comers. The Jew has been a Sampson. The world has tried all manner of means to bind him and break him, but crying, "the Philistines are upon thee," he arose and burst his bonds. It was only when the Jew lost his spiritual faith, symbolized by the shaving of the hair, (for the hair frequently serves as a religious symbol), that the enemy prevailed, put out his eyes and jeered and mocked him. Then during ages of persecution, the hair, the religious spirit, grew strong again; and, in the days when the enemy brought the Jew out to make sport of him, he then, realized his strength, and, laying hold of the columns of the Temple of Religion said to those who would spoil him, "If I fall, you fall too."

The motive for the Jew to remain loyal is, therefore, very powerful. It is not only a question of fidelity to principle, of loyalty to ancestry, but also a question of personal and general good. Our fathers remained true to the teaching of God, Duty, Hope, believing that some day the world might accept their views. May we not cherish their faith? There is much in this world that transcends our logical sense, yet we must accept it; but whatever is contrary to logic, we need not accept, nor does Judaism demand it. When the founder of Christianity was asked (Mark xii) what were the fundamental commands of religion, he answered in the words cited from the Old Testament at the beginning of this address. He recognized the law of love that Judaism enforced and he added to it nothing that was contrary to logic. It was long after his day that Greek and

Roman thought was added to the Judaism of the founders of Christianity. It was long after the earliest Christians had died that the characteristic doctrines of Christianity were introduced and made the strong line of demarcation between the Jew and others. Yet has the true Jew never faltered in his attitude toward religion, never retracted his statement that religion should be a system of logic taught by love. The temptations to leave it have been tremendous. Position, fame, power, all that men generally value, have been offered the Jew if he would suffer a few drops of holy water to be placed on his head. He has rejected every tempting offer knowing that his faith was logical and its inspiration was love.

Has not Judaism, as such, proven itself worthy of our devotion? Is it not fittest to survive? Answer Moses! Answer Isaiah! Answer ye martyrs and saints of the house of Israel! Answer Rome! Answer Prag and Frankfort, Paris, London and York! In times of sore trial Israel was loyal. Shall we reject God, Duty, Hope, in days of peace in days of opportunity, in times of promise? Israel remain firm and true and so shall God be with you, help you to your duty, inspiring you with great hope! The logic of your position is undeniable, for it breathes not alone cold truth but also living love! We have yet a mission to fulfill and we may perform it in two ways. We may go out into the world and aggressively fight for the faith we cherish, or, we may do that which the poet said, "They also, serve, who only stand and wait." Whether we be of the aggressive type or of the more peaceful ones, let us live up to Israel's ideal of loving God by loving our fellowmen, by doing what is just, and loving what is merciful, and by walking humbly before God; by pleading the cause of the widow and orphan; by being merciful to the poor; by uplifting the falling and supporting the failing and releasing the bound; by helping to make "justice flow like a river and righteousness descend as a cataract,"—thus shall we show our faith to be an appeal to the logic of humanity and our hope to be based on the universal law of love. — *The Jewish Criterion*.

A kindergarten teacher asked a class of boys:

"Have you a warm coat?"

"Yes," was the reply.

"Can you take off your warm coat?"

"Yes."

"Has a bear a warm coat?"

"Yes."

"Can a bear take off his warm coat?"

"No."

"Why cannot the bear take off his warm coat?"

Cause God alone knows where the buttons are."

NEWS FROM AUSTRALIA

(FROM OUR OWN CORRESPONDENT.)

SYDNEY, 24th FEBRUARY, 1908.

The annual meeting of the Sir Moses Montefiore Jewish Home, the leading Jewish charity in Sydney was held recently. The annual report, which is of satisfactory character, it appears that there were eight inmates in the Home on the 1st January, temporary shelter during the year had been granted to 39 deserving persons, the average rate of maintenance was at about 1-1/2 per inmate a day. The balance sheet shows \$495 received from subscriptions and donations and \$274 from the proceeds of the annual bazaar. The total income including refunds of relief granted and interest on legacies which have been funded, was \$950 and the expenditure \$894. The maintenance of the Home costing \$477 and the other expenses amounting to \$7 in addition to \$278 granted in relief to 181 persons. The balance sheet shows that there is over \$2000 deposited in the Savings Bank which the Management wisely wish to keep as a reserve fund until only the interest. With slight alterations the old committee were elected, Mr. Samuel Cohen again being put in the Presidential chair, Messrs Neville D. Cohen and B. D. Rothbury being re-elected respectively Hon Treasurer and Hon Secretary.

The interest in Zionism in Sydney has for some time past been at a low ebb and the former body having ceased to exist, a few persons interested in the movement called a meeting for the 17th instant with a view to forming a new Society. There was a fair attendance including several Christians who took an active interest in the proceedings. A short address was delivered by Mr. P. J. Marks on Zionism and it was decided to form a Society affiliated to the Central Bureau. A provisional Committee was elected and it was decided to call another meeting later on for the passing of the rules and election of officers.

A movement was started recently for endowing two or more beds at the Sydney Hospital for the use of Jewish patients and to provide for their religious requirements, the authorities having agreed to give the necessary facilities. A fair sum has been collected by Mr. Coleman P. Hyman the prime mover in the matter, and to raise the remainder of the money required it is intended to hold a bazaar. A meeting to enlist the interest of the ladies with this object in view is to be held shortly. Objection is taken by many of the community to the movement as they think it injudicious to favour one hospital only, and they fear that the contemplated step may be detrimental to Jewish patients who

desire to avail themselves of the accommodation provided by the other citizens. The intention originally was to found a Jewish hospital but this although in many respects desirable has been found to be impracticable and too expensive for the community to maintain.

The Sydney Jewish Sabbath School recently held its annual meeting. Classes are held regularly every Saturday at the conclusion of the morning service, but the number of children in attendance is, as the Rev. Francis L. Cohen pointed out in his Presidential address, not at all proportionate to the size of the community. Messrs N. M. Rothschild and Sons annually donate prizes to the senior boy and girl and this year Eric Blaschi and Myra Freedman won these much appreciated honours. Another pupil Florence Ellis was successful in winning the first prize presented by the Maccabean society London for the best essay on "The historical Books of the Apocrypha."

The Rev. Jonas V. Myers of Brisbane recently celebrated his eightieth birthday. The community took the opportunity of presenting him with an address and purse of sovereigns. Mr. Myers services to Judaism in Queensland were well worth this recognition for he has been in many ways the mainstay of the synagogue for nearly forty years. Although originally trained for mercantile pursuits, he like many Jews of the old school has had a thorough Hebrew training, and thus has been able to act as Minister to the community for various periods during the last forty years. On the occasion of the presentation, complimentary speeches were made in praise of his great services and congratulations were received from all parts of Australia.

INTERMARRIAGE.

A pang of deep regret has been experienced by Jews in England at the announcement that Mrs. Goldsmid, widow of that beloved personality, the late Colonel Goldsmid, has been remarried—to a Christian. It will be remembered that Colonel Goldsmid had, through no fault of his own, become separated from the Jewish community, but that he returned to the faith and lived to the end the life of an obedient Jew. As an ardent Zionist, too, he will be specially remembered.

His wife had, like himself, been estranged from her people and had then consequently come as a great surprise to the Anglo-Jewish community. Her second husband was of aristocratic birth. His name is C. W. de Vere Beauchamp, and he is the eldest son of the late Capt. Lord Amelia Beauchamp, who was himself a son of the eighth Duke of St. Albans, and therefore great-uncle of the present Duke. One of Colonel Goldsmid's daughters, Miss Carmel Goldsmid, is prominently identified with the ITO movement.

Judaism and Zionism.

INTERESTING CORRESPONDENCE.

The following correspondence which took place between Dr. J. DULBERG, M.D., of Manchester and Mr. N. S. BURSTEIN of Cardiff, has been courteously forwarded to us for publication. The subject is of so world-wide interest that we are sure our readers will read it with interest:—

MANCHESTER, JANUARY 12th, 1908.

DEAR MR. BURSTEIN. The reason why I am writing this letter to you is because I regard you more broad-minded than most Zionists with whom I am acquainted and I feel sure you will answer my question directly and with out any reservation.

The point is of considerable importance, in fact of such importance that I may consider it advisable at some future time to publish our correspondence.

The other day I was stopped in the street by a friend of mine, a Christian and an educated man, who asked me whether it is still the practice of Jews to offer sacrifices. I was taken so much aback by the question but I answered that as far as I know the only remnant of sacrifice still practised by orthodox Jews was, or rather is, that known as "Kaporus"—a sort of vicarious atonement for the sins committed in the past year. I was then asked the further question whether in the event of the Jews regaining possession of Palestine they would re-introduce sacrifices. All I could answer was that in my opinion this would most certainly not be the case.

But somehow or other this question has puzzled me ever since and I talked over the matter the other day with our mutual friend, Mr. L. Kletz, and he informed me that I was wrong in my answer and that religiously speaking the re-introduction of sacrifices would be an absolute necessity in Palestine, but in Palestine only, and nowhere else.

If this is so, and I attach weight to Mr. Kletz's opinions on such matters, it seems to me that Zionists are making a great mistake in leaving this point and others like it to be decided in the remote future when we shall have regained possession of Palestine. If that is to be the case, the first thing which will confront the newly-formed Jewish State in Palestine will be an internecine strife between the religious and national elements—which must necessarily end in disaster. For I cannot conceive that

Zionists of the modern-Jew type will acquiesce in a hierarchical form of government which is in duty bound to re-introduce sacrifices and similar religious observances which are now obsolete and not in consonance with modern culture and civilisation. Nor, on the other hand, do I see how it can possibly be expected that the bulk of the Jewish people will without a struggle consent to a form of government which takes no cognisance of the Bible's religious tenets.

I confess that I have not hitherto given much thought to this aspect of Zionism and that I have been led into a passive sympathy with the movement by the unfortunate state of our brethren in Russia, the main and other countries. But if the danger which I have tried to point out to you in the above lines is a real one, it appears to me that it is a crime against our people to allow a movement to progress, the first fruit of which will be a disastrous civil and religious war!

I shall therefore be glad to have your views on this subject feeling sure that in your answer you will be actuated not by a partisan spirit of militant Zionism but by a sincere desire to throw light on a subject of vast importance to our people.

Yours very sincerely,

J. DULBERG.

CARDIFF, JANUARY 16th, 1908.

MY DEAR DR. DULBERG.—It seems that life is quite of surprises. Your most interesting letter of the 12th inst. fairly startled me. Surely you do know me to be a simple mortal and of no known authority on Jewish Law and custom, then why do you put to me such perplexing questions? You say that I am a broad-minded Zionist. Here you have touched the right spot. I am proud to hear you say so!

Zionism can only exist on broad principles and Zionism will never come to its goal unless it is worked on broad lines.

Now when you have put so much confidence in me and you think me capable of answering your so important questions, I feel quite self-reliant and will attempt to tread where other men of my poor calibre might perhaps be afraid to do so.

First of all let me tell you, my friend, that I am fully convinced that there will be no modern Jew who would not concur with all the ancient Jewish Laws

and customs provided he would try to understand the high moral ideas and objects in them. The danger lies only in the ignorance of their real meaning.

"Kaporus" is not a sacrifice at all; it is simply a "Minhag," a custom, a ceremony; more thought of by the masses, than by the learned classes. But even this custom carries a high moral object with it. It says distinctly in the prayer-book I have before me:—*Minhagih lidus Hakaparus binominum vnaism loanyim* (It is the custom to give equivalent value in money of the kaporah-fowl to the poor).

The aim and object of the sacrifices of old were introduced to divert our people from going after "Ba'al Peor" and "Moloch." It served as a "Korban Chosot" (offering for sin) and "Korban 'binch" (thanksgiving offering). The way it was performed was not repulsive to the finest human feelings.

The Mosaic Law aimed chiefly at securing, among other objects, according to Spinoza (1) "To recognise all things as trace-d from their highest ultimate cause. (2) To control the passions or make virtuous the habits of one's life."

So far my opinion of the practices of the sacrifices in the past.

Our present sacrifices as my beloved father who was a great Talmudical scholar and extremely pious Jew, told me in my youth are our prayers, our good deeds and our submission to suffering and pain.

As to the future, when the Zionists will reach their goal and the Jewish people will be peacefully settled in the Land of Promise, to the test of my knowing, there is nothing definite that tells us, that sacrifices as practised in the olden times, will be an absolute necessity in Palestine.—Even our prophets do not lay much stress on sacrifices.

MICAH says distinctly:

"Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgression the fruit of my body for the sin of my soul? He has shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Clericalism never governed a Jewish state. King and Priest have always been separated in the past, so there is no fear for a hierarchical form of government to be established in the future.

In the meantime while other nations find themselves cherished in the strife of ferocious religious parties, we Jews must keep guard on our Holy Torah with our very lives. In spite of despotism of public opinion, our Holy Law served us, for nearly 2000 years, as an anchor in Gohus (Diaspora). "Do not tamper with the Anchor (Holy Law)!" was commanded to us, until we shall be an established Nation among Nations in our Holy Land. Then only then will be permitted to us to lift the Anchor of Truth and Holiness and it will be fitted to our people's ideas and spirit of the age.

This is a simple opinion from a simple man and if you find my argument feasible, the road for the Zionists will be, I hope, once more quite clear as far as sacrifices are concerned.

Faithfully yours,
N. S. BURSTEIN.

Dr. J. DULBERG
260, Oxford Road,
Manchester.

MANCHESTER, JAN. 20, 1908.

MY DEAR MR. BURSTEIN.—I am afraid your most interesting letter has not brought me the definite reply I expected, though I notice that on one or two points you are of an opinion contrary to that of Mr. Kletz. You say that as far as you know there is nothing in the Bible which would make the re-introduction of sacrifices in Palestine an absolute necessity. Mr. Kletz says there is. I am too poor a Jewish scholar to venture giving an opinion of my own and must therefore leave the matter where it is.

I may, however refer you to a passage in Josephus' Antiquities xi. 41. "..... that they might offer the appointed sacrifices anon it to God according to the laws of Moses."

As to your contention that the ancient Jewish laws and customs are not in conflict with modern thought I must remind you as an example of the institution of polygamy which was not only permitted but in some instances dictated—as in the case of a brother's widow.

The severity of the Jewish criminal laws is proverbial and would not be tolerated by a modern community.

Even if you are right in saying that no hierarchical form of government would arise in a regenerated Jewish Palestine. I don't see how it will be possible to carry out the Jewish laws without ecclesiastical authorities with full powers of life and death.

Sacrificial offerings may not be repugnant to the finest feeling—but they are hardly in keeping with our notions of religion, and could not be regarded as a mark of civilisation.

It is all very well to say that all these customs have a higher and ideal meaning, but the government of a state has to deal with matter-of-fact human nature and the realities of life.

No, my friend, I respect your orthodoxy but I do not share it. You say: "let us not tamper with the Torah!" but it is here precisely where I see danger. Will Zionists like Dr. NORDAU and Dr. WEITZMANN be satisfied to see a new Palestine governed in accordance with the Torah? It is to this question I want an answer other than: "Let us wait till we get there, the rest will find itself."

I remain, with kind regards,
Yours very sincerely,
J. DULBERG.

CARDIFF, JANUARY 22nd, 1908.

MY DEAR DR. DULBERG.—To answer your letter of 20th instant I have only

been waiting for an opportune leisure hour to be able to collect my thoughts; to upheave my little store of knowledge; I was fortunate enough to gather in my youth and to call to my mind such Judaic matters on which I was nurtured by my dear never-to-be-forgotten parents. —I am sorry my letter has "not brought you the definite reply you expected. Don't you think a definite answer on such questions is rather too much to expect from me? However, I will try once more and if you will find my answer this time feasible and some way convincing, I shall be quite satisfied.

Now, as to "sacrifices" I have nothing more to add to what I stated in my previous letter.

"Josephus" was a warrior and a great historian, but by no means an authority on Jewish Law. We must follow the thoughts of men like Rabbi AKIBA, of the first century, who could explain every stroke and point to be found in the Holy Writ and who had an exalted idea of the mission of God's word. And Maimonides of the twelfth century (known as the greatest theologian and philosopher the Jews ever produced and one of the greatest the world has seen to this day), who said in his famous "Moreh-Nebuchim"—"Guide of the Perplexed":—"The general subject of our Law is two fold: The well-being of the soul and the well-being of the body. The well-being of the soul is promoted by correct opinion...and comes undoubtedly first in rank but the other, the well-being of the body the government of the State, the establishment of the best possible relations among men, is anterior in nature and time."

In short, when Rabbi AKIBA and Maimonides held that the aim and object of the Jewish Law (Torah), was the perfection of the intelligent soul of Man, and the perfect knowledge of God, but that a necessary means to this end was perfect health of the human body and of the body politic. Surely, Doctor, you will not call those men "orthodox" that is really to say that they possess more faith than knowledge and that "sacrifices" in the future, if at all, have any weighty consideration with them. As to the frightful word "polygamy,"—when modern thought will take into consideration the climate, the stranger constitutions of the people and the easier struggle they had for their daily existence, where and when polygamy was in vogue, it would find no repugnancy in it. We must not forget that it was at a time when polygamy was permitted when the best conception of morality was conceived and the centre of interest was then, after all, more in the soul than in the body, than what it is now.

When Rabbi GIKSON, "Das Licht der Diaspora," as he was rightly called, has found all conditions mentioned before, changed, he put a "Cherem" on polygamy. As to the case you refer of a "brother's widow," when polygamy was permitted it was an act of humanity to

make it obligatory for a brother to take his deceased brother's childless wife under his care and the greatest safety that could be found for her was, he should marry her. But when polygamy was prohibited, the ceremony of "chaliza" was instituted.

It strikes me most wonderfully when you say that "severity of Jewish criminal laws is proverbial." No, my friend, law and limb were never lightly dealt with by the Jewish law. No one had to be condemned on circumstantial evidence. A tooth for a tooth, an eye for an eye and so on, simply means the equivalent compensation (in money or such) for same (see Rashi). When an Alien was sentenced to prison without the option of a fine, he was not sent across the frontier after the punishment was meted out to him, as it is practiced now in dear old England of modern thought. No Jew in the world have a greater tendency for mercy and to protect morality and justice as the old Jewish law and I am fully convinced from my life-long liberal (not orthodox) pursuit of Jewish Laws and Customs, that no Government of a state in the wide-world will deal "with matters-of-fact, human nature and the realities of life," more straight, more morally pure and more faithful than a Jewish government will do. Of course, ecclesiastical authorities (under which is naturally meant religion) will have a great influence on how the laws will be executed. So it is in every civilized state.—But there will be no hierarchical government; that is a certainty.—The cardinal laws, such as like the ten commandments, "Love thy neighbour as thyself" and so on, will never be changed or altered but the auxiliary laws and customs will not be made better but fitter for us according to the character and condition of the people and as I said before, according to the spirit of the age.

People and property first, establishment and alteration of laws and customs after. That is the natural course of events.

If you will give a little more consideration to the inner meanings of the ancient Jewish laws and try to fathom the sublimity and pureness and high moral practicability of our Torah and Judaism in its wisest scope, you will surely not say that there is danger in my saying: "Let us not tamper with the Torah."

You ask me: "Will Zionists like Dr. Nordau be satisfied to see a new Palestine governed in accordance with the Torah?" I say emphatically and without hesitation—Yes. Has not the Torah been the fountain, the head and the chief of every religious and ruling system which has dominated the world? Alas for the abysmal ignorance that prevails among our modern cultured Jewry concerning Jewish matters! Had it not been for that, the Jewish people would have escaped many foul aspersions from the gentile world and they might perhaps

have had long ago a bit of land which they could call their own.

"The fault Brutus, is not in our stars, but in ourselves that we are underlings."

Pardon my frank utterances. I ventured it because I know you also to be a seeker after truth and I am sure that nothing but good can accrue from a straightforward talk between two men who are eager to learn while they attempt to teach.

Your sincere friend,

N. S. BURSTEIN.

Dr. J. BULBERG

260, Oxford Road
Manchester.

MANCHESTER, JAN. 27th, 1908.

MY DEAR MR. BURSTEIN, I have read and re-read your second letter with great satisfaction for I notice that, after all, there is not a vast gulf between your "conservatism" and my "modernism," but a fair-sized river over which it seems quite possible to throw a bridge. Now this is what I like and the correspondence between us has turned out more interesting than I expected. If I could take it for granted that your views represent those of orthodox Jewry my scruples would be at an end and I should not entertain the fears I expressed in my first letter.

Shorn of its learning, upon which I congratulate you, your letter brings me the satisfactory information that you see no objection in the adaptation of our ancient laws and customs to new and strange conditions. You think it quite feasible for the law of sacrifices to be disregarded in a regenerated Palestine. You even hint that polygamy would again be placed in "Chorem" in which case Chalitzah would have to disappear as a matter of course. You seem to think that it would be an easy matter to interpret the criminal laws in such a manner as to rob them of the severity which they exhibit if taken literally. This sounds different from your statement: "I am fully convinced that there will be no modern Jew who would not concur with all the ancient Jewish laws and customs." Where we differ now is that you prefer a policy of "laissez faire," "first get Palestine and alter the laws afterwards." I am more inclined to agree with the quotation from Maimonides which you give: "The establishment of the best possible relations among men is anterior in nature and time." I should like this point to be settled (not in detail, of course but in a general way), as part and parcel of the Zionist programme or at least as an expression of opinion on the part of the Zionist leaders. Otherwise, I see danger. You see, my friend, I was right when I wrote to you as a broad-minded Zionist. If not quite what I should have liked I have got an admission from you which you were bound to make. I am very much afraid that not all orthodox Jews, not even the majority would make the same admission,

Can you enlighten me in this respect, too?

Yours Very sincerely,

J. BULBERG.

CARDIFF, JANUARY 30th 1908.

MY DEAR DR. BULBERG.—I am delighted with the contents of your letter of 21st instant. It seems you follow me right now. Your appreciation of my poor efforts and the thought of "something done" is a perfect source of satisfaction to me.—Now let us come and try to settle the last point on which you think we differ.

You say I prefer the policy of "laissez faire" to which you do not agree. As regards our "Torah," how can I do otherwise? The promise our forefathers have given at the Mount Sinai: "We shall do and harken," must be faithfully kept, by us until we shall be transferred from "darkness to light" and from "slavery to freedom," besides, to tamper with our laws to suit a Jewish state which is not even yet in embryo, would, of course, be a waste of energy.

You say, Doctor, you are more inclined to agree with the quotation I gave from MAIMONIDES: "...the establishment of the best possible relations among men is anterior in nature and time." Quite right, it is nothing but natural with you to be so inclined, as we Jews have been preaching with our very lives blood, this doctrine for the last 2000 years. We Jews still carry triumphantly forward our Flag of True Torah, until the best possible relations among men will be fully recognised to be anterior in nature and time. That is the Zionists' aim and object. But to come to that peaceful time, we must first of all strengthen our voice in the world and to gain that we must be an established Nation in the Land to which we have a claim to.

I will just repeat to you what I said sometime ago in a letter of mine, (August 2nd, 1907) in the *Jewish Chronicle* on: "Zionism and Colonisation in Macdonalds." "There is a depth in our faith, in our hope and our conscience as Jews, which ought to constrain us to ascribe more reality to them, than to all other experiences. Nothing great was ever achieved without enthusiasm, without faith and even without, when necessary, facing danger."

Lastly, I think, I can safely say, that all our most-learned orthodox Jews will agree with the answers I gave you. But I shall be very pleased if you will kindly do as suggested in your first letter and have our correspondence published in the *Jewish Press* to bear opinion, comments and criticism from more able men than myself.

I sincerely hope that my argument have brought you nearer Zionism and I shall be happy and proud to greet you as a full-fledged Zionist. The Zionist Movement is sadly in need of

men with ability, grit, earnestness and uprightness, like you.

Faithfully yours,

N. S. BURSTEIN.

Dr. J. BULBERG

260, Oxford Road
Manchester

MANCHESTER, FEB. 1, 1908.

MY DEAR MR. BURSTEIN. Whilst admitting that you have somewhat appraised my scruples on the question whether it is not the duty of thinking Jews to demand from the Zionist leaders a declaration of policy on the religious aspect of the movement, I am far from being satisfied that there is really no danger to fear, such as I have pointed out in my first letter, and it would certainly interest me very much to know the opinions of both orthodox and non-orthodox Zionists on the subject.

I do not think however that the present is an opportune time to raise the question publicly in the press. English Zionism—and perhaps the whole movement—is just now in a critical condition—vide the letters in yesterday's *Jewish Chronicle* from Mr. MOSSA and Mr. GREENBERG—and my interference might be interpreted as a proof of "Schadenfreude," which I am far from entertaining.

We had better postpone publishing our correspondence until a more propitious occasion, though I have no objection to your submitting it privately to anyone you like.

Meanwhile I can only repeat that the correspondence has been to me of considerable interest and benefit, and there is no telling but what the time may come when we shall find ourselves together on a Zionist platform.

With kind regards,

I remain,

Yours Very sincerely,

J. BULBERG.

February, 3rd, 1908.

MY DEAR DR. BULBERG.—I thank you heartily for your favour of 1st inst, just to hand. I think when our correspondence will be brought before the public it will no doubt, bring forth some opinion which will dispel all your forebodings of danger and so on.

I cannot see that the publication of our correspondence would be considered in any way or by anybody as "interference" or "Schadenfreude" on your part. The dispute between Mr. MOSSA and Mr. GREENBERG is only a financial affair. But knowing as I do the real state of the Zionist Movement here in England at present, I think if anything, our correspondence will give great satisfaction to many a true Zionist who will see the earnest interest you take in the ultimate aim of Zionism.

The most opportune time for showing interest, my friend, is the present. Once you made a move march forward with your ideas, do not stop, and consider the outside hindrances as non-existent.

Now let me assure you that our

correspondence was also of great interest and benefit to me and the very thought that you gave me cause to cherish the hope for a time to come when we shall find ourselves together on a Zionist platform, gives me the greatest possible pleasure and I only hope that that time will soon come.

With my very best regards,

N. S. BURSTEIN.

Dr. J. BULBERG

268, Oxford Road
Manchester.

SACRIFICES.

BY ISAAC LEESER.

The reasonableness of the sacrifices, is not deducible from human wisdom, but simply by divine decrees. To connect it with paganism does not seem consonant with the wisdom of God. The sacrifices became incorporated in the Mosaic legislation as a duty appertaining to the temple-service on every day in the year and no reason was assigned other than they should be, as the Bible terms it, "an agreeable savour", which, so to say, the Lord of all would smell as their smoke ascended, and receive it as a token of obedience of his servants, for which He would accept them in favour. As a means of further effecting this end, were the sacrifices instituted, which a man when acknowledging his sin was ordered to bring to the altar of God, at the place chosen from all the tribes of Israel for the residence of His name. It was, however, not the victim itself which made the atonement, but the feeling of obedience which prompted the sinner to seek the sacred courts with his sacrifice. All the minute directions which we find recorded in the Bible though seemingly unimportant to human reason, had to be strictly followed out, before he could look for pardon and atonement. The contrite heart, the shame for having offended the Benefactor of the world, entered the precincts of the temple; and He the Father of man, would not then hide his face; but He graciously was there also, and accepted the atonement of the sinner. Sacrifices, according to this view, were not themselves by which the believer might publicly demonstrate his sorrow for his transgressions; since the very presence of the offerer, at the temple coupled with the nature of the sacrifice demonstrated that, having offended, he hesitated not to avow publicly having trespassed against God, and that he was anxious to deserve the divine favour which he had of right forfeited, through a change of his conduct; nor is it to be doubted that the solemnities consequent upon such an occasion, the splendour of the temple, the chorus of the Levites, the simple magnificence of the priestly orders, all were strongly calculated to make a lasting impression upon the mind of the believer, and leave their traces ineffaceable through all his after life.

WEDDING BELLS

One of the prettiest wedding seen in Shanghai was solemnized on Sunday the 22nd March, the contracting parties being Miss Katie Moosa, second daughter of Mr. Joseph Moosa, sharebroker of Shanghai and Mr. J. S. Abraham, a son of the late Sheeker Abraham, Manager of Messrs E. D. Sassoon and Co, Bombay. The civil ceremony took place on the Friday previous at the British Consulate-General before H. B. M's Consul-General, Sir Pelham-Warren K. C. M. G. The religious ceremony was made the occasion of much rejoicing and it was the most successful event imaginable. The residence of the bride's father where the ceremony took place was taxed to its utmost capacity to provide accommodation for the friends of both parties who gathered to wish the young couple happiness.

Mr. S. S. Somekh an intimate friend of both parties performed the ceremony. The canopy under which the bridal party stood was upheld by Messrs Nooriel Moosa, brother of the bride, J. Ellis, M. Shabbeth and J. A. B. Ezra. At the close of the ceremony Mr. N. Moosa played Mendelssohn's Wedding March. This young gentleman is a talented musician and his rendering on the piano was brilliant one indeed. Mr. J. Moosa gave his daughter away. Mr. Maurice David acted as best man. Miss Moosa was maid of honour, Misses Miriam and Gertrude acted as bridesmaids and Miss Cissy Moosa flower girl. They are all sisters of the bride. Messrs M. Myer and J. Blumenfeld were appointed grooms and they left nothing to be desired in the discharge of their duties.

The bride, who looked extremely pretty and a more modest and blushing bride we have seldom seen, was attired in a magnificent costume of hand-

made Renaissance laces, in beautiful designs, laid over lace white taffeta, with an under-robe of chiffon, the blouse being of the same lace with a chiffon yoke trimmed with chiffon ruchings and satin, and the sprays of orange-blossom on the bosom were kept in place by a diamond crescent and diamond studded watch.

The bride's mother wore a beautiful dress of pastel blue voile, richly embroidered, the blouse being trimmed with velvet of the same colour and gold braid with yoke and sleeves of pastel blue chiffon.

The maid of honour was attired in a dainty creation of embroidered silk voile. The skirt was trimmed with a fine shade of light blue velvet and the blouse was one with a very pretty design of embroidered flowers, the sleeves of which had three bands of edged blue velvet and running over the shoulder strap with a fringed guipure lace collar. She wore a fan shaped gold watch, richly enamelled and jewelled, the present of the bridegroom.

The bridesmaids' dresses were of dainty white silk over pale pink silk trimmed with lace and insertions with sashes of the same colour. They wore handsome pearl brooches the gifts of the bridegroom.

The happy couple were the recipients of many handsome and costly presents, but what was still better they had the sincere good wishes of all. The following is a list of the presents so far received, not to mention the numerous bouquets and flower baskets of the best and choicest flowers which were sent in by some of their numerous friends.

BOMBAY.
Mr and Mrs S. Abraham, Cheque and Silver ware;
Mr and Mrs A. S. Abraham, Cheque;
Mr and Mrs R. J. Mathalone, Silver Cake Dish;
Mr and Mrs E. Meyers, silver Sweet Dish;
Mr and Mrs J. Benjamin, silver Vegetable Dish;
Miss Abraham, Gold Brooch;
Mrs Flora Sassoon, Cheque;
HONGKONG.
Mr and Mrs E. Samuel, (Akyab) Gold Brooch;
Mr and Mrs A. J. Raymond, Jade Bracelet;

Mr and Mrs E. S. Kadoorie, Gold Bracelet;
Mr and Mrs I. S. Levy, Silver Spoons;
Mr and Mrs A. Raymond, Silver Spoons;
Mr E. J. Moses, Gold Bracelet;
Mr M. S. Sassoon, Silver Powder Pot;
Mr I. S. Perry, Silver Card tray and Silver Buckle.
Messrs D. Haskell, E. J. (Silver Cruet and Haskell & J. E. Joseph) (Silver Spoons;
Mr and Mrs R. S. Judah, Silver Calendar;
Mr Ellis Kadoorie, Cheque;

Mr M. S. Joseph (Kobe) Silver Brush Com band book;
Mr and Mrs M. J. Moses (Kobe) Porcelain tea set;
Mr M. A. Raeburn (Kobe) Silk Embroidered Blouse;
Mr S. Yabia, Cheque.

SHANGHAI.

Mr R. E. Kadoorie, Cheque;
Mr M. J. Nathan, E. P. Pickle Stand;
Mr B. A. Somekh, Silver Tray;
The Misses Maetavish, Silver Tray;
Mr and Mrs J. J. Judah, Silver Cruet;
Mrs F. M. God-ill, Silver Jam Pot;
Mr and Mrs M. Myer, Silver Belt;
Mr and Mrs J. A. David, Silver salt Cellars;
Mr M. David, Silver Flower stand;
Miss F. Ezra, Silver Photo Frame;
Mr S. E. Toeg, Silver Spoon;
Mr J. A. B. Ezra, Silver Cruet;
Mr and Mrs N. A. Cohen, Gold Watch Chain;
Mr and Mrs R. E. Toeg, Silver Ink Stand;
Mr and Mrs Ed. I. Ezra, Silver Photo Frame;
Mr and Mrs M. A. Sopher, Gold Bracelet;
Mr and Mrs S. Shabbeth and family, Gold Bracelet;
Mr O. L. Stratton, Bronze Ornament;
Mr J. Aaron, Gold Charm;
Mr and Mrs H. Fooks, Silver Butter Dish;
Mr J. Ellis, Silver Bowl;
Mr and Mrs A. Leon, Silver Photo Stand;
Mr and Mrs P. H. Schroeder, Silver Tray;
Mr and Mrs M. Nissim, Gold locket and Chain;

Mr and Mrs D. M. David, Cheque;
Mr and Mrs J. Delbourgo, Silver Photo Frames;
Mr and Mrs E. Jonah, Electro plated Spoons and Forks;
Mr R. D. Neish, Silver Spoons;
Mr and Mrs D. M. Nissim, Silver Photo Frame;
Mr and Mrs A. E. Moses, Silver Card Case;
Mr S. S. Gattson, Pearl Brooch;
Mr and Mrs S. M. Boyes, Embroidered Screen;

Mrs N. Isaac, Silver Toast Rack;
Mr and Mrs S. J. Solomon, Gold Chain;
Mr I. Joseph, Fruit Knives and forks;
The Misses Ezra, Silver Jam Dish;
Mr and Mrs D. E. J. Abraham, Cut Glass Salad Bowl;
Mr and Mrs A. E. Abraham, Silver Belt;
Mr and Mrs R. H. Heard, Silver Napkin Rings;
Mr and Mrs E. M. Ezra, Silver Cruet;
Mr and Mrs A. Saphire, Silver Flower Stand;
Mr and Mrs S. Moosa, Gold Bracelet;
Mr and Mrs H. Spathé, Flower Bowl;
Mr and Mrs N. S. Levy, Silver Card Case;

Mrs F. Richards, Drawn work tea Cloth;
Mr and Mrs Francis Ellis, Silver Ornaments;
Mr Ward, Silver Powder Pot;
Mr J. A. Harvie, a pair of Silver Cruet Stands;

Mr and Mrs L. Goldman, Silver Tong;
Mr and Mrs D. Goldman, Silver Spoons;
Mr and Mrs A. Serebrenik, Silver Photo Frame;
Mr and Mrs S. B. Minny, Silver Fruit Spoon;

Mr J. E. Salomon, Silver Buckle;
Mr and Mrs S. S. Somekh, Silver Trays;
Mr S. Isaac Gold Brooch;
Messrs R. and J. Spunt, knife and Fork;
Mr and Mrs K. Campbell, Silver Glove Stretcher;

Mr and Mrs R. H. Elias, Silver Bowl;
Mr J. R. Elias, Silver Umbrella Handle;
Mr and Mrs H. G. Gnsburger, Silver Bowl;
Mr J. Haimovitch, Silver Fruit Spoon;
Mr and Mrs J. M. Rosenfeld, Butter Knife and Sugar Tong;

Mr and Mrs J. M. Darrah, Biscuit Box;
Mr and Mrs R. S. Kermani, Silver Butter Dish;
Mr and Mrs D. Haimovitch, Silver Tray;

Mr and Mrs A. Goldman, Silver Bowl;
Mr and Mrs J. O'Shea, Silver Spoons;
Mr Long Shon Kiang, Silver Bowl;
Messrs Wong Li Fong and Wong Yet Fai, Silver Fruit Spoons;
Miss G. Chun, Silver Buckle;
Messrs Wong Hu Ping and Wong Kwai Chek, Gold Brooch and Silk Handkerchiefs;

Mr Wong Long, 1 Roll Silk;
Mr Hai Pian, Silver Buckle;
Mr D. S. Somekh, Silver Card Case;
Mr and Mrs I. R. Michael, Silver Sugar Pot;
Mr and Mrs E. S. Solomon (Singapore) Gold Necklace.

SWEET CHARITY.

A poor, homeless boy sought relief from a rich prelate, and received a piece of stale, mouldy bread. While eating it, the boy was questioned by his Reverence concerning his spiritual welfare.

"Can you say the Creed?" said he.

"No."

"Can you repeat the Lord's Prayer?"

"No."

"Well, then, that at least, I will teach you. Say after me, 'Our Father—'"

"What! Our Father?"

"Yes."

"Yours, as well as mine?"

"Yes, certainly."

"Then we are brothers?"

"Yes."

"Why, then, did you give me this dry, mouldy, crust of bread?"

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ISRAEL'S MESSENGER

Shanghai: Friday,

3rd April, 1908 5568

BY THE WAY NOTES.

[We have the pleasure of announcing that Mr. N. S. BURSTEIN, of Cardiff, has accepted the position of Associate-Honorary Editor of ISRAEL'S MESSENGER, and we trust that our readers will appreciate the endeavour which the appointment denotes on the part of the management to make the paper more interesting and to keep it abreast of the times.]

The proposition by Mr. ISRAEL ABRAHAM'S M.A., to establish a great Jewish University in Jerusalem is really a great idea, worthy of every encouragement and support not only by every true Zionist but by every true Jew. Just think of it, a Jewish University, or better to call it a Jewish Temple, in a real Jewish atmosphere, where one

MARRIAGE.

ABRAHAM-MOOSA—On Friday, 20th March, at H.B.M.'s Consulate-General, before Sir Pelham L. Warren, K. C. M. G., Consul-General, and on Sunday, 22nd March, at the residence of the bride's father, No. 32, Kiangse Road, Mr. S.S. Somekh officiating, JULIAN son of the late S. ABRAHAM of Bombay, to KATIE, daughter of JOSEPH MOOSA of Shanghai

MATZOS

For Passover imported from America can be had at 40 cents (Mexican) per lb. Please send your orders at once to.

F. WHYTGOR,

392, Chapoo Road.

agowedly, non-Zionist as Mr. ISRAEL ABRAHAM'S must be regarded really as a sign of the time. *Nolens volens*, Mr. ABRAHAM'S has proclaimed himself a full-fledged Zionist. We would like to know why did Dr. GASTER, when his opinion was sought for, refused to make any remarks on such a proposal. All new-comers into the Zionists' camp, by direct or indirect route, must always be heartily welcomed and culture, as it is well-known, is part and parcel of the Zionist programme. A Jewish University in Jerusalem, in the broadest sense of the term would mean a luminary in time of peace and a searchlight in time of trouble. Like a two-armed lever, it would help to lift the dignity of Jewry among themselves and their moral, spiritual and political status in the eyes of the world.

would be permitted to study, to learn and to raise his voice; where the heart could be free and the Jewish intellect true to what it knows! Is not that in itself a great idea? Let us look at the incalculable good a Supreme House of Learning, in our ancient Home would bring to Judaism and we will hail the very thought of it with delight.

Still there are many among our intellectual and highly cultured men who oppose Mr. ABRAHAM'S proposal. They say the idea is good but not practical; the country is poverty-stricken and there is not the right sort of population and so forth and so on. Such flimsy arguments hold nothing. An idea of that sort, if properly and unhesitatingly taken in hand, will get a world-wide support. The poverty and the population of the country can be benefitted to any great extent only by the establishment of a Jewish University in Jerusalem.

An earnest plea for such a cause as a University in Jerusalem from a hitherto

Propaganda work is sadly overlooked by the most Zionists' bodies. Propaganda means — get the people. And power, influence and property will follow as a natural course. ISRAEL'S MESSENGER is an excellent agent for the carrying on of any specific propaganda. The aim and object of ISRAEL'S MESSENGER is, above all, to infuse the hearts and minds of the Jewish people with enthusiasm for National aspirations. Zionism is the central flame of ISRAEL'S MESSENGER, and the promotion of culture and the fostering of our psychological tenets are its auxiliary forces. Grand principles to work for and to which we can boldly invite the co-operation of all our subscribers. There are various ways and means by which one can help on a propaganda but that which is within the reach of all is to try to spread the circulation of ISRAEL'S MESSENGER as far and as wide as possible among our people.

N. S. BURSTEIN.

PRESENTATION TO MR. A. J. RAYMOND BY THE HONGKONG JEWISH COMMUNITY.

The *esprit du corps* animating the select community of seventy odd Jews in Hongkong, says *The Hongkong Telegraph*, was manifested in a laudable manner at a gathering within the precincts of the pretty little Club-house on Robinson Road on Saturday the 14th instant. The approaching departure of Mr. A. J. Raymond, until recently the managing representative in Hongkong of the firm of Messrs. E. D. Sassoon and Co., on promotion to Bombay, was made the occasion of a demonstration which does honour to that section of our esteemed fellow-citizens. Mr. A. J. Raymond leaves for Bombay shortly to take over the management of the firm at its head office after having piloted his barque on the China Sea through extremely perilous times especially during the last couple years when storms beset Mr. Raymond's charge in tempestuous seas like those witnessed during the critical period of the yarn crisis and the difficulties which for some time have been surrounding the all important opium trade. That the firm should have emerged from these and is capable of holding its own after a period of such exceptional difficulties is the best testimony to Mr. Raymond's business faculty and conspicuous ability. It is little wonder, therefore, that in recognition of his success the firm should have elected to bestow upon their China manager the honour of appointment to the helm in Bombay. During the twenty-seven years of his residence in Hongkong Mr. Raymond has been surrounded by a host of friends. They were not confined to the community to which he belongs. He can count them among the British and foreign and Chinese communities. Nor were they among those who moved with him in social circles. For in the larger sphere of his business activities in Hongkong, the subject of our notice is held in equally high esteem whether they be bankers, merchants, traders or brokers. His extreme modesty enhanced the appreciation by which he was held universally popular. It was left, however, to most intimate friends to show in a tangible manner the high esteem in which he is held. The occasion was one which in every respect justified the feelings of mutual gratification upon the brilliant and successful demonstration. No more fitting place could have been chosen than the pretty hall—made even prettier by the exquisite floral decorations—of the Jewish Recreation Club. To Mr. Raymond do his community primarily owe the founding of this, the youngest social institution in Hongkong.

The invitations for Saturday evening's farewell gathering in honour of Mr. and Mrs. A. J. Raymond were issued by Mr. R. A. Gubbay and Mr. S. H. Michael. Mr. Gubbay is, by the way, president of the Jewish Club. The invitations were, appropriately enough, confined to members of that community. This limitation,

while harmonising with the exclusive character of the Club, was held in view of special regard for Mr. Raymond's rare quality of self-effacement.

The beauty of the hall was enhanced by the scheme of effective decorations. For the artistic effect of the floral embellishments carried out for this special occasion, credit is due to the excellence of taste and originality of idea of which Mr. R. A. Gubbay has shown himself to be possessed. Over the main entrance the Union Jack with the Stars and Stripes hung in graceful folds beneath the greeting: "Welcome Raymonds!" picked out in large red letters on a blue ground. Right opposite this the guests were faced with the parting legend: "Au Revoir! not Good-bye."

The guests, who thoroughly, represented the *élite* of the Jewish community, began to arrive shortly after nine o'clock, and when all had assembled Mr. R. A. Gubbay begged leave of the gathering to do honour to the guests of the evening, Mr. and Mrs. A. J. Raymond.

THE ADDRESS.

Mr. Gubbay made a few brief valedictory remarks and then proceeded to read the address in the following terms:—

Hongkong, 14th March, 1908.

TO ABRAHAM JACOB RAYMOND, ESQUIRE, Hongkong.

After twenty-seven years of a distinguished commercial career, during which you have been associated with, and latterly intimately interested in, the trade of the prosperous Colony of Hongkong, you are about to lay down the reins of management of one of the most important, and influential firms in the Colony, and as reward of duty well performed, you have been elevated to the responsible position of manager at the head office of the firm you represented here.

Before you take your departure from among us, your friends and co-religionists—who have been in daily commercial and social intercourse with you—beg to take this opportunity of testifying to an appreciation of the honour and distinction which your achievements have conferred upon the community to which we belong.

We wish to emphasize the fact that, ever since your arrival in Hongkong, you have uniformly evinced much practical interest in our community.

Prompted by that true spirit of charity which is recognised as your distinctive characteristic, you have done much good unostentatiously with no hope of reward or with a view of self-aggrandisement.

Animated by the desire to conserve to members of your community their religious tenets and principles, you were instrumental in the erection of the Synagogue, which, in point of its architectural embellishments and its pretty environment, is in keeping with the best tradition of our religious persuasion.

To the moral influence which you exercised is owing the existence to-day of the Obel Leab Synagogue built upon solid material foundation and, we will

trust, serving as a beacon to that haven which shall be our ultimate goal.

Appropriately was the corner-stone of that sacred edifice laid by yourself, and we take pride in the fact that your name will be handed down to posterity as one of its Trustees.

In social as in congregational matters you have always been to the forefront when the well-being of the community could be promoted. To your exertion and to the material encouragement which you have given is due the formation of the Jewish Recreation Club. The enthusiasm which you have shown as one of the active members of the Club, in spite of the exigencies of business, will be greatly missed by its numerous frequenters.

The respect and esteem in which you have been held by our community in Hongkong are equalled by the extreme popularity you enjoy among the British, Foreign and Chinese communities. As evidence of that popularity we will instance your appointments to the Diamond Jubilee committee, Indian Famine Fund, Russo-Japanese War Fund, Coronation Committee, Kwangsi Famine Fund, and the Duke and Duchess of Connaught and Princess Patricia's reception in Hongkong.

For your services on the Typhoon Relief Committee in 1906 you have received the thanks of our late Governor, Sir Matthew Nathan, K.C.M.G., and of His Majesty's Secretary of State for the Colonies. As testimony of the soundness of your counsel and the practical acquaintance with the commercial needs of this Colony, your appointment to the recent Commission to inquire into the complex problem of the Subsidiary Coinage is the best evidence of our Governor, Sir Frederick Lugard's appreciation of your standard of ability and business acumen.

Finally, your seat on the Directorate of the leading bank in the Far East and nearly all the Companies in this Colony at once elevates you to a position of honour and distinction which shed lustre on the community who claim you with pride as one of their own.

In taking leave from you upon your departure from these shores we respectfully beg your acceptance, as Souvenirs, of a set of Silver Bowls which we trust may serve as a reminder in the quiet hours of your home life in India to bridge the geographical gap that separates you from those who have the honour of subscribing themselves to be.

Very Respectfully Yours.

[Here follow Signatures.]

Mr. Raymond returned thanks in suitable terms.

The address was illuminated on silk and enclosed within blackwood covers of original design. The front panel was richly engraved, cherry blossoms and chrysanthemums being carved out in relief. A centre silver shield bore the following inscription:—

Address.
Presented to
Mr. and Mrs. A. J. Raymond

On their departure from Hongkong by their friends.
Hongkong, 14th March, 1908.

The corners were finished off silver. The back panel showing four mythical Chinese dragons with a scroll in the centre. The two panels were held together by silver clasps.

The souvenirs were most beautiful specimens of Chinese silversmiths' art. They comprised one large centre flower-bowl and four corner bowls to match. Cherry-blossoms and chrysanthemums were the principal features of the design, the metal being finished after the "frosted" style. All the bowls were mounted on blackwood pedestals. The inscription on the larger one read:—

Souvenir to Mr. and Mrs. A. J. Raymond. From their Friends and Well-wishers in Hongkong, 14th March, 1908.

The rest of the evening was spent in dancing which was kept up to the small hours of Sunday morning.

THE JEW AS A CITIZEN.

EPIGRAMS AND APHORISMS COLLECTED FROM THE ADDRESS OF JUDGE WAUHOPE LYNN

The Jew is not a man of war; his instincts are of peace.

The Jew has given us the best gems of intellectual genius in all the arts and sciences.

The future of the Jewish citizen is not in great cities, but in the open land of our country.

The word "citizen," in its narrowest sense, means the responsibility and care of government.

The Jew is the pivot around which centres all that is worthy and notable in ancient and modern history.

Wherever commerce spreads its sails, the Jew has always been among the first to carry the banner of civilization.

The trades and expert engineering are pursuits well-fitted to the Jew, as his mind is constructive and analytical.

The children of Israel still live, while the Pharaohs of Egypt, in their long-forgotten past, are covered with the sands of the desert.

Ancient citizenship gave freely of its wealth to help the State, and men of your race were celebrated for their many sacrifices to defend your nation.

The race of which I am a humble part has borne arms in every age. We fight from natural instinct, while the Jew is blessed with a temperament of carefulness and reason.

The blood of the Maccabees, which defended the walls of Jerusalem, is still on the ramparts of Zion, while the legions of the Emperors of Rome are of the earth no more.

Your Baron Hirsch has tried to lead his people away from the congestion of the cities, and while no great results have been achieved, yet a beginning has been made.

From the City of Rome came the orders of the Emperor to attack the city of Jerusalem and lay waste its people; to-day the citizens of Rome have elected as their mayor one of your race.

The greatest citizen of the Christian world was a Jew, who from the law and the prophets of his own race gave to a pagan world standards of morality which control the most of civilization of to-day.

The best examples of citizenship come to us from the country, and your race, like others, must fasten themselves to the soil, for in the land lies the best wealth of power, manhood, morality and patriotism.

The Jew has always been an optimist, and his wonderful piercing eye has penetrated the densest darkness of every passing cloud in his national life, until his soul has been gladdened by the brilliance of its silver lining.

Citizenship in the modern sense to the Jew is a new thing. The Christian nations have been slow to allow him to rank with them in this civic right; and this might be traced to religious conditions, for the Jews in early times were careful in preserving the rule of their own tribes against all invasions of other races.

Citizenship has received a rude shock during the past few years, and many idols of the people have been shattered. Witness the breach of trust, the betrayal of confidence surrounding us, and not a Jew among the many who betrayed the public confidence.

The Jew who believes that he can best ingratiate himself into the favor of his Christian fellow-citizen by abandoning the religion of his ancestors is woefully mistaken. As a general rule, the greater the fidelity he displays to the time-honored traditions of his race, the more he is respected by others.

In this country it is not necessary for the Jew to bow to the storm or bend his knee like a bulrush to every passing breeze. He can best demonstrate his true American spirit by battling for his right as an American citizen. There is nothing so much admired and appreciated in this country as true manhood.

The Jew in politics should have the best standards, race has suffered more than his from the abuse of government. Be not blind in your support of Jewish candidates, for great discredit will come upon your people in any racial preference given to men who trade upon the name of Jew, and who oftentimes are but the off-scourings of the race.

Men of your race came into the world at the dawn of history, and while your children are scattered to the four winds of heaven, it may be your lot to give the world another Mount Sinai, where the broken tablets may be re-assembled, and a new leader greater than Moses, who will restore the tabernacle and place the ark of the covenant where all the nations of the earth will assemble.

Men of Israel, you have played a great part in the past—you have suffered much, but your future will be bright if your work is for the up-building of the human race; and whether a new Messiah will come to you or not, your lives should be lived in the land of freedom that the generations hereafter shall rise and call you blessed.

The best answer the Jew can make to his persecutors and detractors—particularly those who for ages have mercilessly harassed him under the garb of religion

PREMIUM BONDS.

(Continental)

GOVERNMENT STATE AND MUNICIPAL

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BANK REFERENCES.

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12m.

3-4-08

—is to cite to them the cruelties and wrongs inflicted upon him, and his consequent trust in the protecting hand of the God of his ancestors.

From prehistoric times the Jew has been a home-builder. His hearthstone has always been surrounded by wife and children, and no race maintains this love of home stronger than the Jew. I speak of homes in the true sense, not as we see them in this great city.

The Jew, to be a good citizen, must be true to his race; he must honor his father and mother; he must live up to the law and the prophets; he must, in his sorrow, clothe himself in sackcloth and ashes, and in the day of plenty he must give praise to the Lord of Hosts. Without these he is an outcast, and will make a bad citizen wherever he lives.

Follow pursuits that have the least uncertainty, for worry brings more discomfort to the human race than any other ailment. Be toilers in the arts and sciences; be builders of something. Add to the world's wealth by the creation of some product, and your wealth will be a blessing, and your health a joy and comfort to yourself and family.

The Jew has always sought the shelter of large cities. This was because he received better protection from his persecutors. This instinct of preservation is no longer needed, and he is now as free to enjoy the open lands of the country as others. I warn you against continuing in large cities, as you will become enervated, weakened in manhood and morality, and, in the end, become degenerate.

The world is getting smaller each year, and when the pending inventions are completed we will circle the earth in less time than it took the ancient Jew to walk from Dan to Beersheba. Space is being annihilated, and the families of the earth must live in close touch with one another, speak of far countries or distant people, for I can sail to Joppe in less time than the making of one full moon.

Much remains to be done by your race in the great struggle of life. Some of your sons have reached the highest points of fame, and no art or science is complete without the long list of Jews who have adorned every page of history; but while you have won fame and riches, glory and renown in all the gentle walks of life, there remains one great task yet to perform, and that is to win the respect and confidence of the masses who are still steeped in ignorance of your race, and who cling to the prejudices of the past.—*The Hebrew Standard.*

DECORATED

Mr. I. R. MICHAEL, has been decorated by the Emperor of Japan with the 5th Class of the Sacred Treasures for eminent service rendered during the recent war.

TOLSTOY'S ADVICE TO THE CZAR.

COUNT TOLSTOY, who has received a letter from the Czar inviting him to become reconciled to that greatest of all religious abominations, the Russian Greek church, replied in a manner which brings out the character of this grand old prophet of our time in bold relief. "A few more days," he writes, "weeks or years, and I am gone. Some days or decades and Your Majesty will follow my example. That is the eternal law of nature. But before that occurs I desire to direct these lines to you as the ruler of the Russian people."—One of his characteristic sentences to the Autocrat is a noble maxim: "To rule a people or an empire does not mean to govern them by force and violence, but to serve them with wisdom and love, and execute the highest ideals for the benefit of the ruled."—He asks the Czar to build his empire upon the love of peace, liberty and brotherhood, upon the religion of humanity "and," says he, "there will be not necessary either prisons or enormous military expenses" Tolstoy suggests to his Sovereign the following:

1. Become a servant of the nation.
2. Abolish the army of violence and establish an army of peace and love.
3. Give the largest freedom to all the individuals of our country to act as they think right and proper.
4. Renounce all the wealth and luxury, abolish all titles and particular privileges, and proclaim the religion of humanity as the fundamental constitution of our empire.

"Having done this," he concludes "you will become one of the greatest rulers of the present time and your name will be blessed and worshipped by millions."

Very respectfully submitted,

LEO TOLSTOY.

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General

Merchants,

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Furnishers,

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HOPE BROS & CO., LTD.



48. Nanking Road

Shanghai's Leading Jewellers.

Jewellery, Diamonds
Jade & Pearls
Watches.

E. P. Silver Ware
Sterling Silver Goods

The Largest Assortment in
Shanghai, offered at prices
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"Quick Sale.—Small
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Agents for the above
Company are prepared to grant Policies
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BUTTER.

We have just received a fresh consignment of this excellent butter, which may be obtained now at 65 cts, per lb; the minimum quantity sold being 5-lbs. To be had at all first class store-keepers.

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MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1906.

£ 17,808,538.

I.—Authorized Capital £8,000,000

Subscribed Capital £8,750,000

Paid-up Capital £8,750,000-0-0

II.—Fire Funds £2,958,049-4-11

III. Life and Annuity

Funds £14,167,989-1-7

£ 17,808,538-8-6

Revenue Fire Branch £...2,175,727-17-10

" Life and Annuity 1,826,082-1-2

£ 4,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

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Insurance against Fire effected

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10-8-07.

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Organized under Imperial Decree of 10th December, 1905.

Capital 5,000,000
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 CAPITAL CONTRIBUTED BY THE
 RUSSIAN GOVERNMENT
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Hankow	Singapore
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Manila	
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San Francisco	
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London: Messrs. Glyn, Mills, Currie & Co.
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Bombay: Messrs. Hindustani & Co.
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Interest Allowed:
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 the daily balance.

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 Manager for China & Japan.

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Shanghai 19th April, 1907.

12th

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(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up: Yen 10,000,000

Reserve Fund: Yen 1,500,000

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SHANGHAI BRANCH.

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For 3 months, 3 1/2 per cent per annum.

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S. CHOH, Manager.

Shanghai, 29th July 1907.

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THE ISRAEL'S MESSENGER 1908-09

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15 April 1908 - 3 April 1909
14 Nissan 5668 - 11 Nissan 5669

ISRAEL'S MESSENGER.



AND if
just once he
saw us that day
that the great
clouds must be there... and the people
shall prepare themselves before the Lord on that day
they shall be
redeemed.
Isaiah 63-64

Issued on
every
alternate
Friday.

HOW beautiful are
upon the mountains the
feet of the MESSENGER
good tidings, that announce
peace, that announce tidings
of happiness, that announce
salvation, that shall make
ZION, Thy God
redeem thee.
Isaiah 62-7



**Official Organ
of the
Shanghai Zionist
Association
A Fortnightly
Journal for the
Jewish home.**

PRINCIPAL CONTENTS.

Fifth Annual Report of the
Shanghai Zionist Association.
Pesach, Vata, Umaror
By the Rev. Dr. I. M. Salkind (London)
Editorials.
Jewish Colonisation in Palestine
Pan-nover, By Alfred Nassoon (Calcutta)

IN FREE

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Directory of China and Manila, July issue 1908, is now being
made,All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.Address all communications to
ROSENSTOCK'S DIRECTORY
c/o The Oriental Press
French Concession

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and
Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE: 16 PEKING ROAD, SHANGHAI.

Shanghai, Wednesday, April, 15th, 1908—Nissan 14th. 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Nissan 23rd (April 24th) Isru Hag, Sabbath
commences (time of lighting) at 6.10 p.m.
Saturday, Nissan 24th (April 25th) portion of the Law,
Aharay Moth, Leviticus, chapters 10, 17 and 18;
Haphtarah, Ezekiel, chapter 22; Prophets, Ezekiel,
chapters 27, 28 and 29; and Song of Songs, all.
Sabbath terminates at 6.55 p.m.
Thursday, Nissan 25th (April 26th) Erub Rosh Hodesh
(New Moon's eve.)
Friday, Nissan 26th (May 1st) Rosh Hodesh Avar (First
day of New Moon Avar) Sabbath commences (time
of lighting) at 6.15 p.m.
Saturday, Avar 1st (May 2nd) Rosh Hodesh Avar
(Second day of New Moon Avar) portion of the Law,
Kedoshim, Leviticus, chapters 19 and 20; Muttin,
Pinchas, Numbers, chapter 25; Haphtarah, Isaiah
chapter 66; Prophets, Ezekiel, chapters 33 to 37
inclusive; and Daniel, chapters 1 and 2. Sabbath
terminates at 7.00 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.S. R. Shooker, Hazan.
Saturday mornings at 7.15 o'clock

18.5-07 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.S. E. Abraham, Hazan.
Saturdays at 7.30 a.m., 4.00 p.m. and 7.00 p.m.
Week days at 6.00 a.m. and 6. 5 p.m.

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SYNAGOGUE "OHEIL MOISHE"
9 Seward Road.M. Katz, Hazan.
Saturdays, at 8.00 a.m., 5.00 p.m. and 7.00 p.m.
Week days, at 7.00 a.m. and 6.15 p.m.

11-8-07 12m.

PASSOVER.

[Written for "Israel's Messenger"]

BY ALFRED SASSOON, (Calcutta)

The Festival of the Unleaven'd Bread,
Of bitter Herbs and yet more bitter tears,
Duth e-nsecrete the living and the dead,
Bound in the leaven chain of doleful years.

Time's care-less footsteps flung the desert sands
But vainly o'er the memories of pain,
Russia, alas! with imitative hands
Hath traced hell's characters with deeper stain.

Egypt to Russia—graping years between—
Through continents we roam'd—Still frowns Thy light!
Upon the Red Sea's marge we seem'd to glean
Fair promises of dawn—Still it is night!

What matters whence the raging tempest blows?
What matters if the myriad seeds of death
The hot simoon so treacherously sows
Or sharp Siberian winds do freeze the breath?

And what avails the sceptre Egypt bore
Has pass'd for ever from her godless race?
Ah what avails that Pharaoh rules no more
When his proud spirit rogneth in his place?

For bricks they gave us yellow straw and acre,
For mortar—bled our sick hearts in full measure,
And bade us palaces of gold appear
For allness and warm voluptuous pleasure!

Am on that wondrous day when at their cry
The Red Sea cleft and to Thy children gave
Between soft liquid walls a passage dry,
Then on the Egyptian hosts closed like the grave—

So will a day arise—if God's in Heaven!
When a vast sea of surging blood, foam-bazon,
That rain'd from bleeding hearts, torn, trampled, riven,
Will whelm the tyrant—who this phantom rais'd!

O speed the season, Lord of Love,
Of which 'tis writ in holy lore,
The snake will no more wound the dove,
And hare and hound will war no more,
And human bands will make a fence
A brother's failing heart around,
On such a day—though ages hence
Might see this vision throned and crown'd—
On such a day upon the earth
Will dawn a great Passover time
And at Thy feast of solemn mirth
Will gather sons of every clime
To take of Reason never lease,
Drink wisdom's rare, ambrosial wine,
And eat the hallow'd bread of peace,
Sweet-leaven'd with a love divine.

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And on that wondrous day when at their cry
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 Between soft, liquid walls a passage dry,
 Then on the Egyptian hosts closed like the grave—

So will a day arise—if God's in Heaven!—
 When a vast sea of surging blood, foam-hazen,
 That rain'd from bleeding hearts, torn, trampled, riven,
 Will whelm the tyrant—who this phantom rais'd!

O speed the season, Lord of Love,

Of which 'tis writ in holy lore,

The snake will no more wound the dove,

And hare and hound will war no more,

And human hands will make a fence—

A brother's failing heart around,

On such a day—though ages hence

Night see this vision throned and crown'd—

On such a day upon the earth

Will dawn a great Passover time

And at Thy feast of solemn mirth

Will gather sons of every clime

To take of Reason newer lease,

Drink wisdom's rare, ambrosial wine,

And eat the hallow'd bread of peace.

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Acting Manager.

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Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 " " " 80 pints.

Itis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.
\$ 9.00 " " " 72 pints.

Allowance for empty
bottles returned Pints or
Quarts—2 ½ cts per bottle.

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STENTS promptly executed at lowest prices for all kinds of British and Continental goods including:—
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Provisions and Oilmen's Stores.

etc., etc.

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GRAMOPHONE DISC RECORDS
Wonderful as Wireless
New Material,
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Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

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International Banking Corporation

Incorporated under United States
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Head Office—New York.

Capital paid in—

Gold \$3,947,200 £811,000

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Gold \$3,947,200 £811,000

Total Gold \$7,894,400 = abt £1,622,000

Capital and Surplus authorised,
Gold \$10,000,000 = abt £2,055,000

London Bankers;
The National Provincial Bank of England
Limited.
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Manager.

21A, Szechuen Road, 12m.
21st Oct 1907.

BOUQUET FOR "ISRAEL'S MESSENGER."

ISRAEL'S MESSENGER a journal published in Shanghai and one of the leading Jewish publications of the Far East, comments in a recent issue in a laudatory manner concerning the S.A. Jewish Chronicle.

This is praise, indeed, coming from a publication of the importance and experience of our Shanghai contemporary, more particularly since its own columns are as a model of what Jewish journals should strive to make themselves. Only those who know the limitations of editing a Colonial journal can appreciate the difficulties which a paper like ISRAEL'S MESSENGER similarly to ourselves, would have to encounter, and it is no slight tribute to the energy and industry of its

TIENTSIN ADVERTISE- MENT.

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12. m.

editor that it should have sufficiently surmounted them as to produce, fortnight after fortnight, a publication which is now nearing the end of its fourth volume.—South African Jewish Chronicle, Johannesburg.

PESSAH, MATZA UMARROR.

[Written for "Israel's Messenger"]

By the Rev. Dr J. M. SALKIND, (London).

It is four months since she received a letter from him.

Four long months—and neither letter nor money!

After Easter it will be three years since he went away to America.

They were wretchedly poor when they married. He was a shoemaker, and she was a cook in the service of a rich merchant. She had saved out of her wages, and invested with her master nearly one hundred roubles, by way of a dowry, for herself, but when she was about to leave her situation, shortly before her marriage, her master became bankrupt and was either unable, or unwilling, to repay the amount which she had saved by many years of hard toil.

She did not worry very much about the loss of the money, the whole of her savings, all her "fortune," but she feared it might cause Hyam to break off the engagement. She would not think it very wrong of him if he did so. Why should a nice young fellow like him marry a penniless girl? Why should he be worse off than his comrades, all of whom have married girls with more or less money? But she felt at the same time that it would break her heart, did he act in this manner...

Her apprehensions, however, proved to be groundless.

It is true, Hyam was very vexed concerning the loss, but he did not break his pledge to her, and their marriage took place on the appointed day, "according to the law of Moses and Israel," just as though nothing had happened.

Their home was not very grand; a small scantily-furnished room in a basement; but the young couple made it a very nest of happiness which they would not have exchanged even for the palace of the General Governor...

All day long Hyam worked as foreman for Moishe Yossel Shuster, the most "fashionable" bootmaker of the town, singing at the same time with his sweet melodious voice all the new "nigunim" of the current year which were composed for every festival by the local Chazan, who was famed as a musical celebrity throughout the province. After the evening Service he used to hurry home, where he found Hannah impatiently waiting for

him, and having no cares, and being as gay as lark, he made their home as the very "seventh heaven" to her. Every Friday afternoon he handed over to Hannah his scanty wages, which she managed so tactfully that they not only lived comfortably, but had a little to spare at the end of the week. On Sabbaths and Festivals they were specially happy. On these days Hyam belonged to her only. And even when they were compelled to be separated during the Services and the sermon which the local Marzid used to preach before Minchah, her enraptured eyes used to be fixed on him so intently that the old women were wont to shake their heads disapprovingly. They thought, it was "a little too much" for a God-fearing Jewish daughter.

When one day she became the mother of a beautiful bouncing boy, to whom she gave the name of Moishe-le, after the deceased father Reb Moishe Melamed, her happiness reached its fullest extent. Hyam went quite out of his senses with joy over the event. He used to sit for hours by the cradle of his little one whom he overwhelmed with kisses, and with whom he played and babbled in childish fashion, while the young mother was looking on, gazing alternately from father to son in the dumb but eloquent language of Jewish love, and her lips murmuring softly the blessing of the priests: "Yebarekhekha!"

In this way five years passed away like a long sweet dream, five years of sublime happiness, during which she gave to her husband two other children.

One evening, on Hol-hamood Pessah, they received the visit of a friend who had not long before returned from America. He wore two heavy gold chains attached to his vest and several massive rings on his fingers, and was able to relate such beautiful and interesting stories about that country that they listened to him with rapt attention, and fancied they were hearing stories of fairyland.

From that time Hyam became sad and gloomy, and his usually joyful mood seemed to vanish like magic. He ceased to sing and to play with the children. In the evening he often did not return home until very late, and when he came home, he used to pace the room for hours, dejected and melancholy.

Hannah guessed that something dreadful was impending, but she did not venture to disturb him, by asking questions.

In this painful suspense she lived fourteen anxious days and nights, during which neither she nor Hyam closed their eyes in sleep and during which each of them believed the other to be blind to his troubles.

One Sabbath evening, after the Hal-dallah, Hyam confessed to his wife that he had determined to go to America. Hannah became as pale as death and fainted away. Upon recovering herself, she tried every possible endeavour to dissuade him from carrying out this terrible intention. She reminded him of the sea voyage and the disadvantages of life in a strange land. She represented to him also the loneliness which would attend her life here and the sorrowful longing which he would experience there to see his children. But it was all to no effect; his mind was already made up and nothing could alter it. He only wished to go there for two or three years and earn a couple of thousand dollars, which would then enable him to return home and enjoy a more prosperous life, and give his children a good education like the "goyim" Reb Chatskel and Reb Shmerel.

The poor woman could only yield and resign herself to her fate. A series of hard days were now to begin again for the journey, the negotiations with the "Agent", and the selling and pawning of several articles before in order to make up the amount necessary for the "ship's card" lasted about another fortnight.

During this period Hyam was very seldom at home, and Hannah was left alone with her overwhelming sorrow, and bitter tears flowed from her eyes incessantly, as if from a spring, falling upon every article as she packed her husband's box.

At last the hour of departure arrived. She accompanied him to the provincial town in which the railway station was situated, and when, after a short interval, the train steamed away, only leaving a small cloud in its wake, which likewise quickly disappeared, she sank down on a bench, and there remained unconscious for some hours. Then followed those long nights, in which the young spring was fighting its final battle with old obstinate winter, and the wind thought it its business to draw everybody's attention to the contest by beating at the window-shutters with a furious roar as if the end of the world had come.

Clasping her little one to her breast the pictured to herself the vessel which was bearing away her Hyam to America battling furiously with the mountain-high waves of the enraged ocean, which ever and again threatened to engulf it, and her lips moved in anxious prayer for his salvation.

She only grew calmer when she received the first letter from New York.

A fortnight later she also received five dollars. A frequent interchange of letters began. She purchased a small supply of paper and envelopes, and wrote to Hyam every week with considerable detail concerning her ardent love and her unquenchable longing for his return, and about the dear children's increasing beauty and cleverness, and, in fact, she related to him every trivial incident of their little town, while he in turn told her everything about his new life, and doings, and his associates, and all the occurrences of the great city of New York, which is only "the first America." From time to time Hyam's letters enclosed a note for five or ten dollars, for which she received in the provincial bank of the neighbouring town ten or twenty roubles. Later on he wrote to say that he now possessed a good number of those notes, which are kept for him in the bank.

One day she also received his photograph. He was dressed in "German" attire, and his beard was clipped so closely that Hannah was almost ashamed to show the photograph in the town. As Hyam had requested her to send him her own portrait in return, she went with the children for that purpose to the provincial residence and had it taken, and sent to him; and at the same time she reproached him for having changed himself in such a fashion. He replied to this letter and enclosed another ten dollars, easing her mind at the same time by assuring her that it was necessary for him to dress in that manner for the sake of business. She became relieved, and thenceforward grew quite happy in the thought that in a year or two more, Hyam would come back, when they live together like nobles. "Women are stupid geese," she said to herself, as she looked back upon the days before and after Hyam's departure when she, used to be sad and miserable.

Thus passed a whole year. The next year the letters suddenly became to be rarer and rare. They only arrived twice a month, sometimes even only once. Nor were they so detailed as before, and instead of beginning with "my sweet Hannele" as usually, they now simply commenced "dear wife", sometimes even without that appellation.

At first Hannah paid no attention to the sudden scarcity of the letters and continued the dispatch of her weekly correspondence consisting as a rule of three thickly covered double sheets and containing a detailed account of all the personal and local news. When the postman noticed it and remarked about his now rare visits in "gospodina Hannah's" house, she smilingly replied: "Well, Pan Jan, we are no more youngsters; it is a pretty long time since our honeymoon. And when the five dollar notes almost ceased to accompany the short and cold epistles, she was overhappily: "That is right! Money must be saved; it is much better he should keep it there in the bank than that he should send here to be spent."

One thing however she could not quite understand: "Why does he so seldom inquire, how the children fare? He used to love them so much!" But even for this neglect she easily found an excuse: "He seems 'nebach' to work very hard; may 'Hashebn yissborach' watch over his dear health!"

She took notice even when strange rumours spread in the town about her Hyam and people began to pity her. She only felt indignant and had she sufficient money she would immediately leave her native town and settle until Hyam's return in the governments town where people minded their own business and cared little about their neighbour's doings... She knew the source of all the scandalous rumours. It was Brina, the notorious "evil tongue" of the town, whose husband also lived in America and who seemed not to go very well there. Evidently she was jealous. But let her wait; revenge when Hyam returns...

The third year of Hyam's absence changed the situation so far that the letters began to be freezing cold and rarer than before and without any enclosures. "Why should he send money," she thought, "if he is returning home soon." Impatiently she waited for Pessah when her Hyam will be again with her, a rich man and respected by everybody, living in love and happiness. In her imagination she saw her Moishele accompanying his father to Shool and asking him for the first time "Manishtaneh", and tears of happiness sealed the picture of her future.....

The time rolled on in its usual course, seeming however to be short to one, long to the other. For five months Hannah had no letter from "her" Hyam; no letter and no money. The rumours have done their part which was a very harmful one. The credit which she had with the shopkeepers was stopped. They simply laughed at her when she assured them that she will pay them when her Hyam returns. Had not her cousin Abraham the baker out of pity formed an exception she would have to go begging for a piece of bread. Her faith in her Hyam was as strong as ever, she was however unable to stand it any longer. The month of Nissan came, the "month of spring", and in every Jewish house the preparations for Passover were in full swing. Rich and poor were alike busy. The poor had no difficulties: the congregation was providing everything. The only household where nothing was as yet prepared was Hannah's. She felt very hurt when her cousin the baker advised her to apply to the congregation. "How could she, the future 'gvirate' of the place, humble herself in such a manner? Never mind, when Hyam returns there will still be sufficient time for the necessary preparations. Her only anxiety were the strong spring winds. "Hyam must be travelling now; God knows what happened. Every day she waited for hours for the postman, but every day like the angel of death he passed over her house

as if her Hyam were not in America at all...

Pessah arrived. Hannah who passed a sleepless night could not wait any longer. The postman used to pass as a rule only at ten o'clock. She could not wait till then, and decided to go herself to the post office: perhaps he would give her the letter immediately. She went there with her Moishele. This time indeed her expectations were not in vain. The postman who knew of her troubles delivered her as soon as he saw her a registered letter. Hastily she opened it and a ten dollar note fell out of it. The letter was short and dry as a wire. He told her that he does not love her any more and that he is going to marry an American lady. He is enclosing now ten dollars, and if she would be willing to accept "yet", he would send her three hundred roubles and ten roubles monthly for the children.

Hannah remained thunder-struck for a moment, then she broke out in tears.

The child remarked the anxiety of the mother and asked:

"Mama, Papa is not coming, shall we have no Pessah?"

"Yes, my child," she answered mastering herself, "we will have Pessah, Matzah UMARROR".....

PALESTINE FAMINE FUND.

Amount already acknowledged...	\$71.00
Messrs S. J. David and Co.	10.00
D. E. J. ABRAHAM Esq.	7.00
N.	1.00

Total \$ 89.00

The equivalent of the above amount, say, £8.50 was remitted to Rabbi S. M. Mank of Hebron, this week.

THE JEWISH NATIONAL FUND.

Amount already acknowledged...	\$208.45
Box No. 880 (Per A.S. WINTER Esq.)	5.00

Total \$213.45

Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

If the sick-room is hot, the temperature can be lowered several degrees by hanging up sheets which have been wrung out in cold water.

The mouth and teeth should be washed two or three times daily with salt and water when there is fever, and the lips anointed with vaseline to prevent cracking.

Shanghai Zionist Association.

FIFTH ANNUAL REPORT.

The Committee have much pleasure in presenting their report and the Hon. Treasurer's account which show excellent results and good work done during the past year. The interest taken by the members in the welfare of our Association has been well-maintained as will be shown later; and this certainly augurs well for the future. Although the increase in the number of our members which was anticipated has not come up to our expectation, still, this unwillingness cannot be attributed to want of sympathy, but to the depression of trade and other pressing calls upon their purse from the existing local Jewish Institutions. It is to be hoped that the forthcoming year will witness a good many recruits joining our ranks which is eminently desirable in a movement like ours which strives to consolidate and unify the Jewish people into one common cause for the regeneration of our nation on our ancient soil.

The year under review will ever remain a memorable one inasmuch as it was a year of Congress which was convened at the Hague, at which our Association was represented by Mr. PERCY P. BAKER. The Congress unanimously decided for practical and political work in Palestine, and steps have already been taken in this direction; and it is hoped that every Society will rally round the cause and do its duty nobly well.

OUR LITERARY CIRCLE.

The Branch of our literary activities has, happily, maintained its previous reputation by disseminating historical truths of the development of Zionism. During the year under review excellent papers were presented at our literary meetings, all of which were published in *extenso* in ISRAEL'S MESSENGER, the official organ of our Association, and the local daily papers in part. A very gratifying incident during the past year was the interest manifested by our Christian fellow-residents in Zionism; and in December last, the Hon. Secretary of our Association was invited by the Shanghai Missionary Association to deliver a lecture on the subject, which request was complied to. The lecture was favourably received by the large audience present and was published by request in the *Shanghai Mercury*. The following papers were read during the past year:—

"Organisation and Discipline and their application to Zionism" By PERCY P. BAKER (London).
 "In memory of Theodor Herzl" By N. E. D. EZRA.
 "Self-Reliance and Zionism." By N. S. BURSTEIN (Cardiff).

The Committee are pleased to record the interest manifested by those living outside the sphere of their activities. To Messrs BAKER and BURSTEIN thanks are due for sending papers for the purpose of being read at our literary meetings which, needless to say, has tended to stimulate further interest and give food for thought on the problem affecting our race. Mention should also be made of the friendly relations existing between us and the Federation of American Zionists, New York, whose revered and indefatigable President, Dr. HARRY FRIEDENWALD, has kindly forwarded to our Association last year a large number of an interesting and well-written pamphlet entitled "Zionism: A Jewish Statement to the Christian World," which were widely distributed among our members and sympathisers, as well as among the local daily Press who were kind enough to give the subject their editorial notice. It is to be hoped that the success achieved in propaganda work in the past will be maintained uninterruptedly in the future.

SHEKELS.

As usual we have contributed for 200 Shekels by virtue of which we were entitled to a delegate to the Congress, which was held in August last. At our last annual Convention, Dr. M. GASTER was unanimously chosen as our delegate but owing to his delegation as President of the English Zionist Federation was prevented from accepting our nomination; and at last a substitute was found in the person of Mr. PERCY P. BAKER, who very kindly volunteered to fill the post which was previously assigned to Dr. GASTER. Owing to unforeseen circumstances, Mr. BAKER was unable to send us his report of the Congress, but this was ably furnished us recently by the Rev. Dr. M. GASTER, which was submitted at a public meeting of our Association held on the 12th January last, the proceedings of which were as usual, made public in our official organ.

AFFILIATION.

We are still affiliated with the English Zionist Federation. The Committee regret, in spite of the promise given last year, to observe that the spirit of indifference and inattention are still prevalent in the management of the Federation. The treatment meted out to us is far from being satisfactory; and it is a curious commentary that the Federation of American Zionists seem to be more alive and take more interest in the welfare of our Association than the body with which we are affiliated. This fact is to be greatly deplored as it tends to weaken our progress and check

enthusiasm; and it is to be earnestly hoped that this spirit of apathy will no longer characterise our Federation but be succeeded by a new era.

THE JEWISH NATIONAL FUND.

As was anticipated in our last annual report this Fund has become exceedingly popular among the members and non-members alike. During the early part of last year the National Fund Bureau, in Vienna, has forwarded us one hundred Boxes of the National Fund, which were placed not only in the Synagogues and in local Jewish houses, but also distributed all over India and the Orient. The success of our collection is partly due to these Boxes as the following tables will show. It was a record collection inasmuch as near and distant Jewish Communities who have no Zionist Societies have participated in the collection. So far a sum of \$213.45 has been collected as follows:—

From Singapore	\$ 7.94
" Calcutta	29.80
" Kobe	7.00
" Canton	6.00
" Local	49.01
" " Donations	114.20
	<hr/>
	\$213.45

We may mention, *en passant*, that Boxes have lately been forwarded to Rangoon, Bombay and Karachi and it is hoped that the next year's collection will show a corresponding increase on that of the past year. As the demand for boxes is very large and the supply has been exhausted, we have requested the National Fund Bureau, in Cologne, to forward us another consignment of 50 Boxes. The amount so far collected will be duly remitted to the Jewish Colonial Trust, in London, as soon as exchange is more favourable.

THE PALESTINE COMMISSION.

Our collection of \$239.50, or its equivalent of Marks 510.87 was remitted to Prof. OTTO WARBURG and duly acknowledged; but as the share costs Marks 1000.00 we have received repeated requests to remit the balance, say, Marks 489.13. The Committee hope to find ways and means at the forthcoming annual meeting to raise the balance, so that a share in the Syndicate will be issued in the name of our Association and sent on to us.

THE JEWISH COLONIAL TRUST SHARES CLUB.

With a view of increasing the sale of the Bank shares, a new member of our Committee has hit upon an excellent scheme by which shares in the Trust could be bought by payment of easy monthly instalments of \$1.00 for each share. This proposition was favourably received and was unanimously decided to form the above-named Club, with the result that 33 shares have been subscribed for and ordered from London. A

gratifying incident took place which deserves recognition. A lady (not a member of our Association) who desires to remain anonymous has actually subscribed for one share in the Trust and ceded her interest in the favour of our Association. This makes a total of 23 shares in the name of our Association.

As the last Zionist Congress decided to alter the Banks' Statutes, i.e., restricting colonization schemes to Palestine, Syria and other parts of Turkey in Asia etc., the mandate was given us at a meeting convened for the purpose to give our proxies in favour of same. Most of the local shareholders have likewise followed suit.

The Committee desire to impress upon everyone the necessity of continuing to uphold the shares and to increase the purchase of same every year. A little extended reference to the achievements of the Bank will be found of interest here. The Trust has at present a branch in Palestine, known as the Anglo-Palestine Bank with the head office in Jaffa, and branches in Jerusalem, Beyrout and Hebron, which are doing a great deal in developing trade and agriculture there. In May next, a new branch will be started in Constantinople with a capital of £100,000/- It has also organised several other companies in which it has the controlling interest and which are working towards the same end. The shares as an investment are absolutely safe, as no speculative steps would be taken by the men elected to the trust of its management, and even promise large profits, which may be incidental with the rise in the price of land, which is bound to take place in new territories, when land is bought by the square mile, and after cities are built, sold in lots. Every share sold adds towards the upbuilding of this great and self-supporting institution, which will thus be able to successfully carry on our National undertaking, and whose ultimate aim is the securing of the Charter of Palestine and the regeneration of our race.

In bringing this report to a close the Committee earnestly hope to be able to continue to rely upon the loyal and undivided support so far extended to them in furthering the cause of the Zionist Movement. The prospects of our work in Palestine are so encouraging and the demand for practical work is so necessary that it is time to husband our resources and to rally round our Flag by standing loyally to our principles at the present crisis of our people in the Diaspora. It is a crisis when every Zionist is expected to do his duty. Only then will we gain a chance to behold in our days the fulfilment of our long-cherished hopes of a nation rejuvenating in the land of its ancestors.

JACQUES BLUMENFELD,

President.

Shanghai, 8th April, 1908.

I. A. Levi, in a/c with The Shanghai Zionist Association

STATEMENT OF ACCOUNT FROM 1ST APRIL 1907 TO 31ST MARCH 1908.

Dr.	STATEMENT OF ACCOUNT FROM 1ST APRIL 1907 TO 31ST MARCH 1908.				Cr.		
RECEIPTS		\$	cts.	EXPENDITURES		\$	cts.
To Balance brought forward from old Account ..	176	21		By Cost D/draft on Berlin in favor of Professor			
.. Subscriptions collected ..	225	40		Warburg Mks. 510.87 at 2.93 Tls. 174.35 at 72.80 }	239	50	
.. Sale of Shekolim ..	1	—		.. Cost of d/d on London for 1 Share in J. C. Trust	9	50	
.. Pamphlets ..	1	—		.. " " " for 200 Shekels £10 ..			
.. Subscriptions and Donations for the Jewish				3/0 $\frac{1}{16}$ = Tls. 66.55 at 73.60 ..	90	42	
National Fund ..	213	45		.. Printing and Stationery ..	23	75	
.. Collection for Palestine Commission ..	89	50		.. Sundry expenses ..	14	69	
.. Donation from the Association for the Pal-				.. Advertisement in "Israel's Messenger" ..	75	—	
estine Commission ..	150	—		.. Subs. to "Maccabaeen" ..	3	42	
				.. Collector's Fee for 1 year ..	5	—	
				.. Cost of D/d in favor of E. Z. F. for dues			
				£2 at 3/0 $\frac{3}{16}$ = Tls. 13.26 at 73.80	14	25	
				.. Cash in Savings Bank a/c J. N. Fund ..	213	45	
				.. Donation to Palestine Commission ..	150	—	
				.. Cash in hand ..	73	58	
	856	56			856	56	

Audited and found correct.

J. A. B. EZRA.

S. S. GATTON.

E. & O. E.

Shanghai, 8th April, 1908.

I. A. LEVI
Hon. Treasurer.

I. A. Levi, in account with The Jewish Colonial Trust Shares Club

Dr.			Cr.		
To Subscriptions Collected	320	88	By Cost of D/d for 5 shares: £5 at $2/10 \frac{5}{16}$ = Tls. 34.97 at 73.60	47	52
			.. .. 4 .. $3/0 \frac{1}{16}$ = 26.22 74.84	36	07
			.. .. 5 .. $3/0 \frac{3}{16}$ = 38.16 72.84	45	55
			.. .. 6 .. $3/0 \frac{5}{16}$ = 39.66 73.39	51	11
			.. .. 3 .. $3/0 \frac{7}{16}$ = 19.76 73.50	26	84
			.. .. 4 .. 4 .. = 31.64 73.99	42	68
			.. .. 3 .. $2/0 \frac{3}{16}$ = 23.85 73.90	32	58
			.. .. 1 .. 1 .. = 7.95 at 73.90	10	86
			.. .. 1 .. 1 .. for collector's fee	10	—
			.. .. printing and Stationery	3	50
			Balance in hand	1	63
				320	88

Audited and found correct.

J. A. B. EZRA.

S. S. GATTON.

E. & O. E.

Shanghai, 8th April, 1908.

I. A. LEVI
Hon. Treasurer.

Shanghai Zionist Association

NOTICE TO MEMBERS

The Fifth Ordinary General Meeting of our Association will be held at No. 9, Seward Road, on Sunday, the 19th instant, at 8.30 p.m., for the purpose of passing the Committee's report and the Honorary Treasurer's account; and for electing a new Committee; and for transacting any

other business which may be brought forward before the meeting.

After the conclusion of the above meeting, a paper on "The Home as a Preservative of Judaism" prepared by Mr. S. Louis Harris, of Tredegar, will be read.

Members and friends are cordially invited to attend.

N. E. B. EZRA
Hon. Secretary.

Shanghai, 15th April, 1908-5668.

Correspondence.

The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.

He reserves to himself the right to publish or reject any contribution.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.

JEWISH COLONIZATION IN PALESTINE.

TO THE EDITOR OF "ISRAEL'S MESSENGER."

Sir—We beg to forward you the following copy of a letter addressed to the New York Times. Inasmuch as the interview with Dr. Nathan referred to has been given publicity by several papers we hope that you will find room for the enclosed in your publication.

With Zion's greetings, Yours very truly,

J. L. MAGNES.

New York, March 8, 1908.

LETTER TO NEW YORK TIMES.

In a recent issue of the Sunday Times you published a cable dispatch from your correspondent in Berlin, headed "The Zionist Plan Proved Impracticable," and "Dr. Nathan explains that Palestine can in no wise be regarded as a place for colonizing Jews."

Your correspondent did wisely in obtaining an interview from Dr. Paul Nathan, who had just then returned from a tour of investigation in Palestine. Dr. Nathan is head of the largest association of German Jews, "Der Hilfsverein der Deutschen Juden," and is accounted as one of the finest spirits and most practical of the workers in behalf of the Jewish people.

But to those acquainted with Dr. Nathan's views as to the advisability and the prospects of Jewish colonization in Palestine it was at once clear that your correspondent had not understood Dr. Nathan altogether correctly. Inquiry was, therefore, made by us of the official Zionist organ, Die Welt, published in Cologne, and as a result of this inquiry we are enabled to furnish you with the following interview accorded Die Welt by Dr. Nathan, and read by him in proof:

"You ask me," he said, "whether it is really my opinion that, either in the near or distant future, a larger immigration of our coreligionists into the Orient must of necessity be discounted. Not in the least. I am of the opinion that at this moment and in the very near future such an immigration of the masses would

by no means be a healthy one. Turkish Asia is now accented the 'now'—not yet capable of receiving a large mass of immigrants; to make it capable of doing so, that is just the thing for which efforts must be made, and a beginning has already been made for the consummation of this aim. The railroads are developing the land, and it must be our task to equip our coreligionists who are already in the Orient to be able to take part in this development. When the material prosperity of the Turkish Asiatic possessions is enhanced through the introduction of modern technical methods, which they will no doubt secure, then the immigration problem will be altogether different from what it is at present. And if the Turkey of to-day still maintains the attitude, that immigration based on political motives must be resisted, it is to be hoped that she will withdraw these objections in the knowledge that organized immigrants promote the prosperity of a country and every material strengthening of Turkey denotes at the same time a moral and political strengthening of the State. Distinction must be made, namely, between the present and the distant future on the other.

"To-day Turkey needs intellect and capital. How the capital is to be secured, that I do not care to say at this moment, but we can accomplish some thing for the intellectual advancement of the land by establishing for our coreligionists in the Orient good and efficient schools, from the village school up to the modern technical school. When these conditions will be once and for all realized, then the Orient will be in a position to maintain larger masses of population than it can at this day. And with the help of modern technical education a people will be incomparably larger than it ever was even in the most flourishing epochs of antiquity."

I beg to say that this view of Dr. Nathan does not differ materially from the view held by the Zionist organization. The Zionists are well aware of the difficulties in the way of extensive colonization in Palestine at the present time, but it is just for the creation of conditions, both political, industrial and agricultural, that the Zionists are spending all their efforts. In the short period of the existence of the Zionist movement so much has been done in behalf of Palestine that most of the reports concerning this land to-day make mention of the increased Jewish population and Jewish activity in the land.

In view of the wide publicity given the statement of your cable dispatch, I trust that, as a matter of fairness, you will give space to this letter.

Very truly yours,

J. L. MAGNES.

Secretary, Federation of American Zionists.

TO GO TO LONDON.

The Rev. Dr. Joseph Mayor Asher of the Congregation Orach Chaim, 107th street and Lexington avenue, New York, will probably soon retire from the post which he now holds to accept the place of chief rabbi of the Federation of Synagogues of London.

Last July, Lord Swaythling, formerly Sir Samuel Montagu, was chosen president of the federation which is composed of about 60 congregations of the ultra-orthodox type. In accepting the place Lord Swaythling wrote a letter, in the course of which he said that in commemoration of the honor conferred upon him he would select a chief minister of the federation. The writer added:

"He must have a good reputation for orthodoxy, must be a doctor of theology and a great orator; also a gentleman of refined manners, about 40 years of age, and able to take a prominent position among Jewish clerics. He will co-operate in all orthodox movements acceptable to our board. Should he resign or otherwise be prevented from continuing in office another maybe appointed by me, and after me by my eldest son, the Hon. Louis Samuel Montagu and after him by the trustees of this trust. If such a gentleman be found who has my approval I am prepared to place £5000 in the hands of four trustees to enable them to pay his salary during ten years. These are the principal points. Of course, a proper scheme will be prepared."

In Jewish circles it was thought at once that Dr. Asher of New York would be selected because he fits the requirements so closely and is an Englishman.

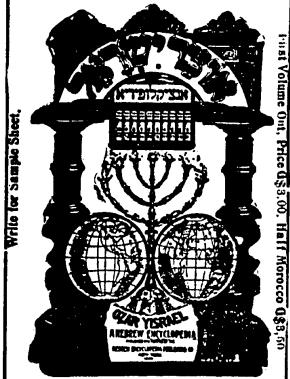
Dr. Asher went to New York about five years ago in answer to a call from the B'nai B'rith congregation, Madison avenue and 65th street. Its ritual was not sufficiently orthodox for the new rabbi, and he resigned and took charge of the smaller but less modern congregation. He is professor of homiletics and lectures on philosophy and ethics on the faculty of the Jewish Theological Seminary. Asher refuses to affirm or deny the report.

The Zionist Movement.

Herr David Wolfsohn, in a speech at Essig, Germany, delivered last month said that the Sultan of Turkey is in hearty sympathy with the Zionist movement, realizing that the settlement of Jews in Palestine will greatly benefit the Ottoman Empire. Mr. Wolfsohn assured the audience that Zionism will come to a realization much sooner than even Zionists hope for. There are now 10,000 olive trees in the Herzl forest of Jerusalem. It is proposed to have 100,000 olive trees planted in that forest, and that in course of a century it will bring an income of half a million francs annually. Herr Wolfsohn is a careful and conservative leader, who would not make the above statements unless he was convinced of their absolute truth.

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ISRAEL'S MESSENGER

Shanghai: Wednesday,
15th April, 1908 5668

OUR BIRTHDAY.

With this issue of ISRAEL'S MESSENGER, as our readers will observe, we celebrate the fifth anniversary, of our being. We take pleasure in stating that the future outlook of this journal is so bright and promising that it is destined to take an active part in Jewish journalism. We hope that our readers and kind supporters will continue to give us their invaluable aid upon which the success of our enterprise mainly depends. There is no gainsaying that ISRAEL'S MESSENGER has played and will play an important role in disseminating abroad a knowledge

MARRIAGE.

JOSEPH-TOLEDANO.—On the 29th March, 1908, at the Synagogue "Ohel Leah" Hongkong, JULIET FLORENCE, the younger daughter of Mrs. S. A. Joseph and the late Saul Abdulla Joseph, to Mr. TEOFILO TOLEDANO, of the E. E. and A. Tel. Co., Hongkong, the younger son of Amadeo and Mary Toledano, of Leghorn, Italy.

of both Jews and Judaism while at the same time it has materially aided and stimulated interest in the Jewish history and Jewish literature. It is gratifying indeed to observe our efforts are being recognised and appreciated by our brethren across the seas, who continue to co-operate with us in producing an up-to-date and progressive journal.

We appreciate very highly the kindly references towards this journal made by some of our valued exchanges, reproduced in ISRAEL'S MESSENGER from time to time. Our esteemed contemporary, *The S. A. Jewish Chronicle* considers our columns "as a model of what Jewish journals should strive to make themselves." This is a compliment indeed and how far we deserve it, we leave our readers to decide. We do not wish to exaggerate the great importance of ISRAEL'S MESSENGER; but we wish to impress upon our readers the necessity of continuing to strengthen our hands and induce their friends to do likewise. Indeed we have reason to complain of the inadequate support extended to us from certain quarters which should have been first and foremost to lend us their moral and financial help. This journal is devoted to the interest of the Jewish Communities in China and we think it is time that they should give us the help to which we are entitled. We contend that ISRAEL'S MESSENGER is one of the best of Jewish periodicals. It is conducted in a broad and progressive spirit, our chief aim

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and object being to uphold the standard of Jews and Judaism and to keep our readers in touch with Jewish affairs in all parts of the world. We have at present correspondents in almost all the principal places in the Orient, India, Europe, Germany, Australia and America and it is no slight satisfaction to see their readiness to co-operate with us.

We desire to thank our advertisers for their patronage and to say that for them the success of ISRAEL'S MESSENGER would have been greatly impeded. Those of our readers who recognise the value, nay, the necessity of ISRAEL'S MESSENGER should, we hope, extend their patronage on all occasions.

In conclusion we wish to draw the attention of our readers to the very handsome drawing made for our cover beginning from this issue, by Mr. MAURICE FREED, of New York. The sketch is thoroughly idealistic and shows Mr. FREED to be the master of his Art. We are deeply indebted to Mr. FALK HARMEL, the Manager of *The Zionist*,

Washington, for the painstaking manner in which he endeavoured to carry out our wishes in the matter. Three designs were sent us by him of which the one drawn by Mr. FREED was chosen and accepted by us. Being an intimate friend of Mr. HARMEL, Mr. FREED, needless to say, accepted no remuneration from us for the handsome drawing he made for our cover. The block was made by the CHINA PRINTING Co., the most up-to-date publishing house in Shanghai.

INTERMARRIAGES. OUR REPLY TO A KIND CRITIC.

ISRAEL'S MESSENGER last week says a pang of deep regret has been experienced by Jews in England over the marriage of a lady, a Jewess, to a Christian. Perhaps, we reply, certain Christians may regret that a Christian has married a Jewess, (1) While giving the Editor of the *Messenger* credit for the best of intentions, we cannot but blame him for inserting such statements in his columns, as they are out of place especially in a Settlement like Shanghai; it is like flaunting a red rag in front of a bull. (2) Even supposing the Jews do regret the wedding, it was not necessary for the Editor to publish it broadcast. What good could it do? (3) On the contrary, it is liable to cause illfeeling instead of goodwill between the followers of the creed of Moses and that of Jesus Christ. (4) If ISRAEL'S MESSENGER was read by Jews only, such statements would do little harm, but as we presume there are also Christians on the subscription list, it can easily be seen that such statements are rather ill-advised. (5) - *The Union*.

(1) Certainly, by all means; there is every reason on the part of our critic to regret the cause that leads to intermarriage. Neither Christianity, nor Judaism or any other creed would encourage or countenance in the slightest degree mixed marriages, or feel in any way happy over them. The least they can do is to express a "pang of deep regret", as such unions (with few exceptions) most certainly lead to absorption in the masses to the detriment of the religion the

parties profess.

(2) The aims and objects of ISRAEL'S MESSENGER have been clearly defined since we made our first bow before the public. However, for the sake of our contemporary, we wish to state once more that we exist for the purpose of furnishing our readers in the Far East a faithful record of the happenings of affairs Jewish all over the world. The item of news to which we have given prominence in our last issue, and to which an exception was made, is of great importance to our readers, most of whom, we believe, are aware of, and gratefully acknowledge, the role the family in question, played and still plays in Jewdom. It is, therefore, only natural that the interest in this family taken by our readers must be world-wide; and consequently the action of one of its members in marrying outside the pale of Judaism is certainly news to our readers.

Apart from this, we would like to know if an aristocratic Christian lady whose families are noted for the devotion to their faith, chooses to marry outside the pale, would not such an act be received with "a pang of deep regret" by all true Christians? Would our contemporary hail with joy such a union on religious grounds? We trow not! On the contrary all right-minded persons would admit that there is sufficient cause for the latter to express a "pang of deep regret" over the incident, without any one taking the least resentment to such a course of conduct. It is the only way, the right way, to express one's feelings and to give vent to his unflinching conviction that the preservation of any religion can best be safeguarded by marrying inside the pale, inasmuch as the foundation of happiness in family life must be laid in a perfect harmony of religious sentiments between husband and wife.

(3) Only this. It tended to show to our readers that, despite the fact that the family in question is noted for its enthusiastic love

and devotion towards the welfare of its race and religion, the intermarriage of one of its members was not and could not be countenanced by the Jews in England. The moral effect it may have upon the young ones is so obvious that it requires no further comment from us.

(4) We fail to see how the incident faithfully chronicled in these columns, can cause any "ill-feeling" among our esteemed Christian fellow-residents. On the contrary, it will tend to show that we, too, view with disfavor intermarriages on religious grounds, as they must necessarily tend to weaken the religious hold of both parties. We do not wish to dwell at length on this point, but suffice it to say that statistics go to show that intermarriages (again with few notable exceptions) are all failures; and it is for this reason it behoves us all to express "a pang of deep regret" over them.

We, therefore, fail to see how the item to which we have given currency in our last issue can cause any "ill-feeling" among our esteemed Christian readers. It passeth our understanding to know how a true Christian worthy of the name can bear any grudge or "ill-feeling" towards his neighbour. Is he not enjoined by the founder of his faith to love even his enemy? How much more so must this act of courtesy be extended to the Jew who is *not* and *cannot* be his enemy, and who is always prepared to labour cheerfully together for the diffusion of true religious ideals on earth, for the cessation of strife and enmity between man and man, and for the recognition of the brotherhood of man and the fatherhood of God. Refusals on the part of all creeds to intermarry should not be regarded as a sign of narrow and intolerant doctrine, but as an act of loyalty to one's faith to which every self-respecting person clings with every fibre of his soul. No, Editor KAHLER; you have not "caught" us again; and we thank you for

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"crediting us with the best of intentions" in the matter.

(5/ We have already shown that our "statements" were neither "ill-advised" nor unnecessary, and we are therefore perfectly sure that we can again safely re-iterate the "statement" without any fear of creating "ill-feeling" complained of by our critic, that the news of the marriage of a prominent Jewess outside the pale of Judaism was received and rightly so, with an expression of "deep regret by the Jews in England".

We hope to publish in our next issue a story entitled "Susanna, The Rabbi's Daughter", written by Lulu Aradshait, for Israel's Messenger.

EDITORIAL NOTES.

In these days of scientific researches there is more than ever a need for religious advance. We must make strenuous efforts to attain this end, for we cannot, dare not, go back. We may admire and even envy the piety and deep religious fervour of our ancestors, but we cannot, dare not, go back. Neither can we stand still. The peril is too great. The material case of our religion is in danger of evaporating. We must go forward, for we cannot, dare not, go back. The road is clear. We must improve our store of religious knowledge and go in for advancement, progress and improvement. We must advance in disseminating among

the rising generation of Jews a comprehensive knowledge of our ancient language, of our history and of our faith. It is not enough to give religious instruction to the children of the poor. Our solicitude, our chief aim must be for ALL the children of the House of Israel. *Kol Israel arebim zeh bezeh.*

The more we advance in the march of civilisation, the more need there is for religious advance, for we cannot go back. We must advance in cultivating for ourselves and in inculcating in our sons and daughters a worthy pride in our race, a zeal for our mission to spread the fatherhood of God and the brotherhood of man. We must do everything to safeguard the precious heirloom bequeathed to us. We must no longer hold

our peace when Jews and Judaism are maligned. Before the world we must uphold the nobility of our people and the dignity of our faith. We must tell the nations by word and by act that we are God's chosen people and that our task is to teach the nations justice and charity to men, and worship of God. We must rise to the conviction that we are "Ebed Adonai", the servant of God, an "Am Segullah", and prove to all men that we recognise our vacation and strive to fulfil it.

The coincidence of the Passover with Easter is of yearly occurrence. This "coincidence" had not been without its baneful and direful effects upon our race, inasmuch as it brought in its train a widespread massacre of our brethren in the heathen lands of Christendom. The unjust accusation of "Christ-killers" has been too often revived at this season of the year, with a zeal and fanaticism which beggar description. Although Passover to us living as we do in civilized countries, an event of rejoicing, it is, unfortunately, by no means so to our brethren living in lands where fanaticism reigns supreme. Be that as it may, we Jews have never retaliated upon our oppressors. The lesson which Passover brings to us has never been lost sight of. He who is conversant with the arrangement of our ritual service on the seventh day of Passover, will at once recall the absence of any spirit of vindictiveness on our part in commemorating the victory which Israel had gained over her tyrannical foe. "See", says God to his Angels in a well-known Midrash, "My children, the Egyptians, are drowning in the sea; would you sing songs of joy to me?" And this Midrash be it remembered, has left a lasting mark on our liturgy. On the seventh day of Passover, as our readers know, but half the Hallel is sung, because tradition has it that PHARAOH and his host were destroyed on that day. And the same moral may be drawn from another fact on which we sermonized in these columns not very long ago. "Thou shalt love the stranger for ye were strangers in the land of

Egypt". We know of no parallel in any religious system to this sublime use of persecution. For let us admit, and we admit it all the more readily and willingly that persecution is to beget, not hatred, not vindictiveness, but love and consideration.

The most picturesque of all our home ceremonies is, undoubtedly, the Seder service. It symbolises the emancipation of Israel from serfdom to freedom, from sorrow to gladness, from mourning to rejoicing, from darkness to light, from slavery to redemption. The reciting of the Seder service and its hymns recalls to us the times when our ancestors were under the heel of an oppressive and tyrannical rule. The whole service is intended to excite the curiosity and interest of the young so that they may ask questions in reference to the festival of redemption. It is indeed a true type of a sanctified family repast, which requires the rallying of even the estranged members into one and undivided family bond.

ROME ON INTERMARRIAGE.

The opposition of Jews to intermarriage with those of other sects is one of the reasons assigned by their enemies to explain and excuse their attitude. Yet the Jews' opposition to marriage of their sons and daughters with those of other faiths is not by far as pronounced as that of Roman Catholics to intermarriage with Protestants. No Jew, whether Orthodox or Reform, refuses to accept as valid any marriage which has been contracted according to the law of the land. On the other hand, a recently issued decree of the Sacred Congregation of the Council at Rome declares that:

"Recent decrees on marriage abolish absolutely all previous legislation and regulates the marriages of Catholics with non-Catholics everywhere except in Germany. After next Easter all such marriages will be invalid unless celebrated before a duly qualified priest in the presence of two witnesses."

Hitherto marriages of Catholics and non-Catholics in America were recognized as valid although unlawfully contracted when celebrated before civil authorities or before ministers of another religion. According to the new decision a Catholic who marries a non-Catholic, unless in the prescribed form, is regarded as living in concubinage. As many thousands of such marriages take place every year in the United States the effects of the decision will be very sweeping. Many bishops in the United States petitioned the Holy See to retain the old legislation on the subject, in view of the special conditions prevailing in

the United States, but the Pope himself, on being consulted, decided to make no exceptions.

The effect of this decision is to declare illegitimate the offspring of legally valid marriages between Roman Catholics and Protestants or Jews, and the parents as living in adultery, unless the marriage ceremony is performed by a Catholic priest, who before performing it is constrained to demand the giving of certain very exacting pledges, among which are those to bring up the children as Catholics and that the heretic should make no effort to induce the believer to change his faith. This promise is not made reciprocal.

It is hardly necessary to say that the position of the Jews on this question is very much less extreme and among the Reform Jews not only is a marriage of this kind regarded as lawful, but both the parent and child are accepted as eligible for membership in a Jewish congregation if they desire to become or remain affiliated with one.

That the Jews are opposed to intermarriage is but natural, as the offspring of mixed marriages, with the very fewest exceptions, adopt the faith of the majority of the inhabitants of the country and are lost to the synagogue, but their opposition is not as extreme as that of the Catholics, if the recent decree of the Church, as set forth above, is even approximately correct.—The American Israelite.

BY THE WAY NOTES.

There is no country in the world where the Zionist propaganda has a better chance to prosper, to find ready sympathy and hearty support than in dear old England. And nowhere can Zionism be worked under more favourable circumstances and nowhere has Zionism more vantage ground than where the British flag is flying. The proof is palpable enough. The majority of the English people are God-fearing, pious democrats; fully believe that God's chosen people will return to their own land in His own good time and that the Zionist Movement is the morning star of His promise. Therefore they think the Zionist Movement deserves sympathy and help. The Sinai Peninsula and East-Africa projects, are real evidence of the magnanimous offer of the English Government to give every assistance to the Zionist Movement.

A PRETTY WEDDING IN HONGKONG

JOSEPH—TOLEDANO
[FROM OUR CORRESPONDENT]

HONGKONG, 30TH MARCH, 1908.

A very pretty and fashionable wedding was solemnised at the "Ohel Leah" Synagogue, on Sunday the 29th March at 4 o'clock in the afternoon, when Miss Juliet Florence Joseph, the younger daughter of Mrs. S. A. Joseph of "Stonehaven," Hongkong; and the late Mr. Saul Abdulla Joseph, who was for 20 years a prominent and respected resident of the Colony, and Mr. Teofilo Toledano of the Eastern Extension Australasia and China Telegraph Company, the youngest son of Mr. and Mrs. Amadeo Toledano of Lombardy, Italy, were united in the bonds of matrimony. There was a very large attendance of relatives and friends of the happy couple, among whom they were both held in high and popular esteem and the gathering was representative of every section of the community of Hongkong.

Among the numerous guests, who numbered over 250 were the following.

Comm. and Madame Volpicelli (Italian Consul-General), Mr. A. F. Wilder (American Consul-General), Mr. H. F. R. Hunter, Mr. and Mrs. E. S. Kadoorie, Mr. & Mrs. J. L. van Houten, Mr. and Mrs. Seth, Mr. and Mrs. E. Shellin, Mr. J. M. Beck, (Superintendent E.E. A. and C. Tel. Co.) and Mrs. Beck, Dr. and Mrs. Bellus, Mrs. A. J. David, Mr. and Mrs. W. B. Walker, Mr. C. S. Gubbay and Miss Gubbay, Mr. H. N. Mody, Mr. A. Howard, Mr. F. W. Edwards and many others, including the staff of the telegraph company.

The Synagogue was artistically decorated with evergreens, streamers of which adorned with choice flowers stretched from corner to corner, while from the centre hung suspended, a magnificent basket of flowers. Above the entrance a floral ball of evergreens and lilies was suspended. There were several archways of greenery leading to the *Hekhal* while on the steps that led to it were neatly arranged pots of palms and ferns. Along the gallery garlands were arranged with bunches of roses at intervals and all combined made a very pretty effect in the interior of the Synagogue. The bride, who looked charming, was given away by her elder brother, Mr. J. E. Joseph. She was attired in an empire gown from the up to date establishment of Madame Jays, and wore a beautiful diamond necklace, the gift of the bridegroom, and a dainty collar of pearls, a present from her mother and brother. The gown was of beautiful soft white satin, profusely trimmed with applique Brussels and silk fillet lace. The full court train of satin falling from the shoulders was ornamented with true lovers knots, decorated with bunches of orange blossoms and chiffon. The bride carried a bouquet of lilies of the valley and white lilac. A novel feature of the

wedding was the absence of bridesmaids, her train being held by two prettily attired page-boys (Masters Lawrence and Horri Kadoorie) the children of Mr. and Mrs. E. S. Kadoorie. Mr. S. H. Michael acted as best man.

The ceremony was performed by Mr. D. H. Silas, who was assisted by Mr. H. A. Meyer.

As the bride entered leaning on the arm of her brother the "*Lachah Dodi*" was ably rendered on the organ by Mr. Geo. Grimble. The Canopy was held by Messrs. E. D. Haskell, A. S. Gubbay, E. M. Raymond and R. M. Joseph, while among those on the *Hekhal* were the bride's mother and her sister, Miss Moselle Joseph. After the ceremony the bridal couple left the Synagogue for the vestry to the strains of "Hallel" (Festival Psalms) which was followed by the joyful rendering of Mendelssohn's Wedding March.

The company then adjourned to the Jewish Recreation Club, adjoining the grounds of the Synagogue, (the building of which was lately so generously presented to the community by Mr. E. S. Kadoorie), where the reception was held in the spacious hall, prior to which the newly wedded couple were photographed on the lawn outside. After receiving the congratulations and good wishes of their numerous friends the large and magnificent wedding cake was cut by the bride.

Mr. R. A. Gubbay, the popular president of the Club then proposed the toast of the health of the bride and bridegroom. He said a most responsible and pleasant duty had fallen on his shoulder. He asked for their kind attention while he proposed a toast which he knew would meet with their hearty response. They had just witnessed a most interesting and perhaps the most solemn ceremony of our social life. Two young people had united themselves for better or for worse, for richer or for poorer. Amid them were many smiling and merry faces, some happy in their recollections of their past experiences, some hopeful in their anticipations. He thought that the lovely, charming, beautiful and captivating bride had her cup of joy full. She had around her her dear mother, sister, and brother, her younger brother only being absent. On the other hand the groom was not so fortunate as to have his kith and kin around him, but during his stay with them, his honest, sterling and straightforward qualities had endeared him to all and they claimed him now as one of their own. He wished the happy pair every good wish, that the

ir path in life be strewn with roses, may all be bright and sunshine, that God might bless them with every happiness and long life, and that nothing in this world should mar their domestic life and happiness which he was sure was echoed by one and all present.

The bridegroom in replying said that when he first came to Hongkong two years ago, he was an utter stranger to the Colony. But there was one thing which distinguished him and of which he felt proud and that was the fact of his being a Jew. The door of every home was thrown open to him and every facility offered him. Continuing, he said, that besides the Union Jack which was part of the wedding cake's decorations, there hung another flag—that of Italy. Although they enjoy the protection of the British flag, still they must not forget that Italy was always, and is still one of Britain's best friends and spoke of the esteem with which Jews were regarded in Italy. He was in receipt of a telegram from his relatives congratulating and blessing them. Among the many presents they had received that day there was one which was most dear to him. That was the present from Mrs. Joseph, and that rare gift was his wife, and he was confident that the lady he had married was the best in the world.

Comm. Volpicelli, the Italian Consul-General, said that he had not intended to speak, but as he was challenged by Mr. Toledano he was obliged to do so. He remarked that Mr. Toledano had not spoken enough of the esteem in which the Jewish people were held in Italy. They were considered as Italians themselves. The present Mayor of Rome was a Jew. They had also had several Jewish Ministers of the Crown, such as a War Minister and others. He would make no more references to the bride and bridegroom as that had already been done by Mr. Gubbay.

The room was then cleared for dancing, in which the bride and bridegroom took part. The hall was prettily decorated. At one end were displayed the words, composed in evergreens and flowers, "God bless the happy pair" while at the entrance stood a most little arch with the word "Welcome" made up in the same way. At the other end of the hall the floral inscriptions "Long Life and prosperity" met the eye. On the table in the hall, the wedding presents, which were both handsomely and numerous, were displayed. Prominent among them was a beautiful silver tea set and tray, the gift of the staff of the E.E.A. and C. Telegraph Company. Later, after a few dances the happy pair left amidst the usual shower of rice and with the best wishes of their friends.

The bride's going away dress was of ciel bleu chiffon cloth, garnished with mirror velvet of dame shade touches and tassels of gold to match the hat, which was trimmed in shaded pink.

The honeymoon will be spent in Macao. Later on, Mr. and Mrs. Toledano will leave for Shanghai, where Mr. Toledano goes on promotion as assistant-superintendent.

HOPE PROS & CO., LTD.



48 Nanking Road

Shanghai's Leading

Jewellers.

Jewellery, Diamonds

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E. P. Silver Ware

Sterling Silver Goods

The Largest Assortment in

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AND

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We have just received a fresh consignment of this excellent butter, which may be obtained now at 65 cts, per lb; the minimum quantity sold being 5 lbs. To be had at all first class store-keepers.

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Registered Telegraphic Address:
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FOR

"Rainier" Beer,

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Whisky, (Guaranteed

by Government.)

"Filhosde" Jorge

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Wines,

"Altaras Cy "

Sherries.

ALSO FOR

French Brandies,

American Rums,

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION

FOR VLADIVOSTOCK and HARBIN.

THE NORTH BRITISH AND

MERCANTILE INSUR-

ANCE COMPANY.

Total Fund at 31st December 1906

£ 17,808,538.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital£687,500-0-0

II.—Fire Funds.....2,958,049-4-11

III. Life and Annuity

Funds.....14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

.. Life and Annuity 1,826,082-1-2

£ 4,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER,
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SIBERIAN BUTTER.

We have just received a fresh consignment of this excellent butter, which may be obtained now at 65 cts, per lb; the minimum quantity sold being 5 lbs. To be had at all first class store-keepers.

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General Merchants

and Agents.

100, King's Road, Shanghai.

Sole Agents in China

and Siberia

FOR

"Rainier" Beer,

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by Government.)

"Filtrosde" Jorge

Rodriguez Port

Wines,

"Altas Cy"

Sherries.

ALSO FOR

French Brandy.

American Rums.

French Liqueurs.

Clarets, Burgundies.

Etc., Etc., Etc.

BUYERS on COMMISSION

FOR VLADIVOSTOK and HARBIN.

12m.

13-7-07

THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1906

£ 17,808,538

I. Authorized Capital £10,000,000

Reserve Fund £1,200,000

Paid-up Capital £8,750,000

II. Free Funds £2,950,000

III. Life and Annuity

£ 1,000,000

£ 17,808,538

Lower Life Branch £2,175,727

£ 1,000,000

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rate

W. ADAMS ORAM, Manager.

12m.

10-8-07.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.
DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$5,000. Interest at the rate of 5 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital £15,000,000
Reserve Fund—
Sinking Reserve \$1,500,000 at 2 1/2% \$15,000,000
Silver Reserve \$1,500,000 \$28,500,000
Reserve Liability of Proprietors \$18,000,000

Head Office: HONGKONG.

Court of Directors.

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E. GOETZ, Esq.—Deputy Chairman.
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Amoy, Bangkok, Batavia, Bombay, Calcutta, Colombo, Foochow, Hamburg, Hankow, Hongkong, Hanoi, Kobe, Lyons, Manila, Nagasaki, New York, Peking, Penang, Rangoon, Saigon, San Francisco, Shanghai, Singapore, Sourabaya, Tientsin, Yokohama.

SHANGHAI BRANCH.
INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.
On Fixed Deposits:—
For 12 months, 5 per cent per Annum.
For 6 months, 4 " "
For 3 months, 3 " "
Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.
Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS ORAM.

Manager.

12m.

8-6-07.

27th March 1908.

Bank Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Head Office: London.

Paid-up Capital £1,200,000

Reserve liability of

Shareholders } 1,200,000

Reserve Fund £1,475,000

SHANGHAI BRANCH

INETREST allowed on Current Account at the rate of 2 per cent per annum on daily balances.

On Fixed Deposits for 12 months 5 per cent

Drafts granted up on all the principal places in the World and every description of Exchange and Banking business transacted.

GEORGE MILLRE,
Manager.

10th April 1907

12m

DEUTSCH-ASIATISCHE BANK.

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UNION OF LONDON & SMITH'S BANK, LD.

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Interest allowed on Fixed Deposits according to arrangement.

Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE.

Manager.

16th May, 1907.

12m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, Thearndneedle St, E. C.

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Chefoo	Ourga
Co ombo	Paris
Hailar	Peking
Hankow	Samarhand
Harbin	San Francisco
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Irkutsk	Shanghai
Kalgan	Stretensk
Kashgar	Tashkend
Khabarovsk	Tchita
Khokand	Tchongoutchak
Kiachta	Tientsin
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Koulidja	Verobnooudinsk
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de Paris, Banque de Paris et des
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BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
senthal & Co.

Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

W. DRÖSEMEIER.

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai. 19th April, 1907.

12m.

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(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund " 14,550,000

Special Reserve Fund... " 9,500,000

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Union of London and Smith's Bank, Ltd.

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Parry's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
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Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Daloy, Liaooyang,
Mukden, Tieling,
Antungshien,
Tientsin
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 6 months, 8½ per cent per annum.

" 6 " 4½ " "

" 12 " 5½ " "

Drafts granted on principal place in
Japan, Corea, Formosa, and China, and
the chief commercial place in Europe,
India and America, and every description
of Exchange business transacted.

S. CHOH, Manager.

Shanghai, 29th July 1907,

12m.

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INTERIOR ARCHITECTS

CABINET MAKERS

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ART DECORATORS.

ESTIMATES

FREE

573 NANKING ROAD.

20.9.07

12m.

Vol. V No. 2

Shanghai, Nissan 20th 1907—1st May 1908.

ISRAEL'S MESSENGER.



AND I shall come to you on that day, and the people shall glorify themselves before the Lord on the day of my coming, saith the Lord.

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace: that announceeth tidings of happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth—Isaiah 52-7.

Official Organ
of the
Shanghai Zionist Association
A Fortnightly
Journal for the
Jewish home.

PRINCIPAL CONTENTS.

Zionism from a Welsh Standpoint, by Edward Thomas.
The Home as a preservative of Judaism, by S. Louis Harris.
Samana, the Rabbi's Daughter, by Eula Ardehaish.
Fifth Annual Meeting of the Shanghai Zionist Association.

—H. FREED—

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Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

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Reserved Seats	\$ 1.00
First Class	" 60
Second Class	" 40
Children	Half Price.

Come one! Come all!!

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The Canvass for the Shanghai Section of Rosenstock's
Directory of China and Manila, July issue 1908, is now being
made.

All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to

ROSENSTOCK'S DIRECTORY

c/o The Oriental Press

French Concession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

KCFIFOENPE:161G ROAD, SHANGHAI.

Shanghai, Friday, May, 1st, 1908 - Nissan 30th, 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Ahar 7th (May 8th) Sabbath commences (time of
lighting) at 6.24 p.m.
Saturday, Ahar 8th (May 9th) portion of the Law, Emor,
Leviticus, chapters 21 to 24 inclusive; Haphtara, Ezekiel,
chapter 14; Prophets, Ezekiel, chapters 40, 41 and 42;
Daniel, chapters 3, 4 and 5; and Ethics, chapter 3.
Sabbath terminates at 7.05 p.m.
Friday, Ahar 14th (May 15th) Pessah Sheni, Sabbath com-
mences (time of lighting) at 6.25 p.m.
Saturday, Ahar 15th (May 16th) portion of the Law, Behar
Sheni, Leviticus, chapter 25; Haphtara, Jeremiah, chapter
32; Prophets, Ezekiel, chapters 13, 14 and 15; Daniel,
chapters 6 and 7; and Ethics, chapter 4. Sabbath
terminates at 7.00 p.m.
Tuesday, Ahar 18th (May 19th) Lag beomer.

TIME OF SERVICES AT THE SYANG-
OGUES DURING THE FORT-
NIGHT.

(Subject to alterations)

SYANGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18.5.07 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 1.15 p.m. and 7.10 p.m.
Week days at 6.00 a.m. and 6.25 p.m.

1.1.07 12m.

SYNAGOGUE "OHEIL MOISHE"
9 Seward Road

M. Kerr, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.0 p.m.
Week days, at 7.00 a.m. and 6.25 p.m.

11.8.07 12m.

THE JEWISH NATIONAL FUND.

Box No. 376 \$1.00

A VALUABLE PUBLICATION.

We have to thank Messrs Chatto and Windus, of 111, St.
Martin's Lane, London, W. C., for sending us a copy of their
latest most interesting publication entitled "A History of the
Jews in England" by Mr. A. M. Hyamson, of London. As a
work of historical value the book is indispensable to every
student of Jewish history. Mr. Hyamson deserves praise for the
most manner in which he has condensed within such narrow
compass the historical narratives of the Anglo-Jewish Commu-
nity. From beginning to end the book is entertaining, besides
which it contains beautiful illustrations of former deceased
members of the Community, whose devotion to their faith and
race entitled them to be ranked among the noble men in Judah.
To the student of Jewish lore the history of the Jews of
England, which is embodied in the work is one unique in
character and calculated to lend charm and beauty unparalleled
in the annals of the history of our race. History, Religion,
political and social influences of the Jews in England are the
principal feature of the work, of which Mr. Hyamson must really
be proud. The book would go a long way to inform outsiders of
the unique position the Jews of England attained after a
strenuous struggle on their part to remove all political and
religious disabilities, which were once denied them.

From a typographical point of view the work leaves nothing
to be desired; and we have therefore no hesitation in commending
it to our readers. The modest sum of 1/6 asked for by the
Publishers is such as to place the work within the reach of the
poorest.

OUR KIND CONTEMPORARIES.

ISRAEL'S MESSENGER comes out in a new dress, in honour of
the fifth anniversary of its birth. We congratulate our contem-
porary on the event. *The Shanghai Mercury.*

We congratulate Israel's Messenger on the fifth—or is it
the fourth? anniversary of its existence. With last Wednesday's
issue, No. 1, of Vol. V, was started and it has a new and effec-
tive title page which was designed by a Mr. Froel, to illustrate a
passage from Isaiah. It may not be generally known that the
Messenger is the official organ of the Shanghai Zionist As-
sociation and is published fortnightly. *The Union.*

BOUQUET FOR "ISRAEL'S MESSENGER."

Herewith please find a cheque for \$5.00 being my fifth
subscription to Israel's Messenger. Your paper is becoming
more and more interesting and is always a welcome visitor to
my home.

In wishing Israel's Messenger many happy returns of the
day I sincerely hope that it will continue to uphold the banner
of true Judaism and revert some of our coreligionists whom
misfortune has led away to the bosom of our noble creed.
Nagasaki (Japan) S. D. LESSNER.

A POPULAR ENGAGEMENT.

We are very pleased to announce the engagement of Mr. J.
Aaron with Miss Flora Ezra, (second daughter of Mrs. E. Ezra,
Ezra) which took place on Sunday, the 26th April last, at the
residence of Mr. and Mrs. D. M. David, 162, Baiding Well
Road. There was a large gathering of friends and relatives
present and a very enjoyable evening was spent.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

KCFIFOENPE:16:G ROAD, SHANGHAI.

Shanghai, Friday, May, 1st, 1908—Nissan 30th. 5668.

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 Saturday, Ayar 8th (May 9th) portion of the Law, Emor, Leviticus, chapters 21 to 24 inclusive; Haphtara, Ezekiel, chapter 44; Prophets, Ezekiel, chapters 40, 41, and 42; Daniel, chapters 3, 4 and 5; and Ethics, chapter 3. Sabbath terminates at 7.05 p.m.
 Friday, Ayar 14th (May 16th) Pessah Sheni, Sabbath commences (time of lighting) at 6.25 p.m.
 Saturday, Ayar 15th (May 16th) portion of the Law, Behar Sinai, Leviticus, chapter 25; Haphtara, Jeremiah, chapter 32; Prophets, Ezekiel, chapters 48, 44 and 45; Daniel, chapters 6 and 7; and Ethics, chapter 4. Sabbath terminates at 7.10 p.m.
 Tuesday, Ayar 18th (May 19th) Lag laomer.

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(Subject to alterations)

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S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-07 12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.15 p.m. @ 7.10 p.m.

Week days at 6.00 a.m. and 6.25 p.m.

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SYNAGOGUE "OHEIL MOISHE" 9 Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 6.00 p.m. and 7.10 p.m.

Week days, at 7.00 a.m. and 6.25 p.m.

11-8-07 12m.

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Box No. 376 \$1.00

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From a typographical point of view the work leaves nothing to be desired; and we have therefore no hesitation in commending it to our readers. The modest sum of 4/6 asked for by the Publishers is such as to place the work within the reach of the poorest.

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BOUQUET FOR "ISRAEL'S MESSENGER."

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In wishing ISRAEL'S MESSENGER many happy returns of the day I sincerely hope that it will continue to uphold the banner of true Judaism and revert some of our co-religionists whom misfortune has led away, to the bosom of our noble creed.

Nagasaki (Japan)

S. D. LESSNER.

A POPULAR ENGAGEMENT.

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"Zionism from a Welsh National's Point of View."

[Written for "Israel's Messenger"]

By Alderman Edward Thomas J. P. (Cardiff)

"Os anghofiar di, Jerusalem, anghofied fy nabeulaw ganu Glyneddy y nhabof wrth dafod fy nghanau, om ehofiad di; om ehofiad Jerusalem goruchwyd fy Llaw-eydd penaf." Psalms 137. 5, 6. (If I forget thee, O Jerusalem, let my right hand forget her cunning. If I prefer not Jerusalem above my chief joy.)

Wales is called "ymru" by its inhabitants: "The land of 'others';" and by others "Wales": "The land of strangers." It is a land of mountains, and dwellers among the mountains are ever lovers of freedom. Our land is not extensive, but we love it with an intense love. We speak a native tongue that suits our temperament as no other language can. Our poets weave it in a living poetry that our peasantry cherish and sing while they follow their daily toil. We have music that is universally admitted to be spirit-moving, and we have orators that can command with irresistible power the language of Shakespeare, as well as that of Dafydd ab Gwilym, the chief poet of Wales. I question whether there is any other nation other than yourselves, of course, that is so well versed in the Hebrew poets as represented in our translation of the Old Testament, as the people of Wales; and in every home in the Principality where there are readers there are Jewish histories, the favourite being a Welsh translation of Whiston's edition of Josephus. Indeed had I time, I could show you that the Welsh mind is permeated with Hebrew literature of Wales. Incidents in the history of the Jews have been the subjects of some of the best poems in the Welsh language, the best being, perhaps, Eben Fard's ode on "The Destruction of Jerusalem".

Mr O.E. Edwards, M.A., in his "Wales" in the "Story of the Nations" series, mentions a co-incidence of melancholy interest to your people and mine.

In the years 48, in the reign of the Emperor Claudius, a powerful Roman Army consisting of four legions of about five thousand men each and of as many auxiliaries, landed in South Britain. It was under the command of Aulus Plautius, and under him served Vespasian and Titus, the father and son who, before ascending the imperial throne, won fame in the conquest of the Briton and the Jew—the one in the extreme west and the

other in the extreme east of the empire of Rome.

These preliminary remarks are intended to show that a Welsh Nationalist does not approach any subject dear to the Hebrew people in any other than a sympathetic temper, and with a fair average knowledge of Hebrew history. I have already stated that our land is not extensive, our English neighbours having treated us as Naboth the Jezreelite's vineyard was treated, and Palestine with its two hundred by seventy miles of territory is not greater than Wales. But the greatness of a nation is not estimated by its numbers, but by the mark it has succeeded in making on the pages of history.

In this respect we are far behind the "chosen people", but we are plodding along, and with the great educational facilities we now enjoy, who can say what there is in the womb of the future?

Notwithstanding our enjoyment of a land we call our own, we have been singing for greater freedom, and have endeavoured to establish ourselves in other territories. Many of you may have heard of the M. doc expedition to America in the early centuries. It is not necessary for me to stop and discuss the problem as to whether the story of Madoc was a mythical one or not. It has fastened itself to the imagination of the Welsh people, and it has been to them an ideal which they have endeavoured to follow on more than one occasion. In the "forties", I think, a well known minister of this neighbourhood, the Rev Griffith Hughes, of Groeswen, conceived a plan to form a Welsh colony in Mexico, and a large number of my fellow-countrymen followed him to that land of revolutions. At first the venture seemed full of promise, and visions of a self-governed Welsh taste filled the minds of the first settlers, but later it seemed as if the very elements had conceived an enmity towards these pioneers of independence. The settlement was swept by a great storm, and those who escaped with their lives sought refuge among the neighbouring inhabitants, and their racial identity is now completely lost.

Not many years after this the patriotic M.D. Jones, of Bala, initiated another plan to form a Welsh colony at Patagonia, and another exodus of Welshmen took place to what then appeared a veritable

land of promise. Townships were established; governing concessions were asked for and promised by the Argentina Republic, but the promises proved a delusion and a snare. Welsh children were denied any education but that which was imparted in the Spanish language, and many more things came to pass that grieved the patriotic souls of the emigrants. He again the rain descended, and the floods gathered, and the labours of the industrious settlers were swept to the sea. Until this day a struggle against tremendous odds is maintained by a stout-hearted number of Welshmen in Patagonia, but their hearts are longing for the land of their fathers.

Apart from the difficulties of colonisation it appears to me that the essential thing in a successful territorial movement is lacking when the land in which such a colonisation is intended is not historically associated with the people who are asked to so colonise. Taking Wales as an example, the deeds of our warriors are associated with places in Wales. Our poets have sung of the grandeur of Snowdon, and the natural beauty of the Vale of Glamorgan, "The Garden of Wales". In a new territory, then, we would be fit only to breathe again the lament of the Hebrew people when they sat by the rivers of Babylon.

A Welsh Nationalist can well imagine that every Jew who has taken an interest in the history of his people, must have a yearning to have a better geographical knowledge of the land which was once given unto them, and that will come to them again.

We are told that Palestine is not the productive land it was in its most flourishing period of history, but I have here an extract from a book of travel recently published, which states:—"Although ages of neglect and misrule has passed over that historic land, its productive reputation is well kept up. The vines and pastures around Jerusalem, and through the whole of the valley of Hebron, are beautiful and abundant. The vale of Jezreel is one of the pleasantest plains on the face of the earth, and in the whole of the east the vast country around Mount Carmel is the most charming. The vale of Sharon, which reaches from Caesarea to Joppa, is a real 'paradise garden'."

"Its mineral wealth is great, and its water springs, brooks, and rivers, causes it to be coveted by the whole of the nations of the east."

I trust that the time will come when the Jewish nation, mounted in its historic territory once more, and the people of Wales, will become the apostles of a mission of peace to all the nations of the earth, and that when the time comes to banish the hungry sword into pouchshares, a Jew and a Welshman will occupy the respective sides of the anvil.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, 'Peace be within thee.'" Psalm 122. 6. &c.

THE HOME AS A PRESERVATIVE OF JUDAISM.

A paper prepared by Mr S. LOUIS HARRIS, of Tredegar, and read before a Meeting of the Literary Circle of the Shanghai Zionist Association, on Sunday the 19th April, 1908.

In dealing with the subject before us I am conscious that there are innumerable facts connected with the home life of every Jew which altogether go to make up the effective causes which preserve our Judaism. But as it would be impossible within the limits of a paper to deal with all the facts, I propose therefore to limit them and to consider them under four main points, namely (1) the ritual of the home. (2) The Dietary Laws. (3) Sabbath and Festival observances, and lastly, women as a factor and influence in the preservation of Judaism.

I will begin with the first point and under ritual of the home I include the ceremonies which are performed in the home from the day of our birth to the end of our earthly existence, and likewise are there included in this turn the various *Brochas*, *Tefilluth* and other devotions of a domestic character.

It must seem strange that contrary to what is usually the method in dealing with the subject. The fact of our marriage long precedes the fact of our birth, for (forty) 40 days before the birth of every human being, says Jewish tradition, it is announced to them to whom they shall become in due course united, hence the common belief that marriages were made in Heaven. In this connection you may perhaps have heard of the love and courtship of that great Jewish philosopher, Moses Mendelssohn, he was love-sick for a beautiful maiden, the daughter of his employer, but, she did not favour his suit, for despite his great learning and wisdom, he was extremely ugly and deformed but not losing heart, he still pleaded on for her love and said he, "Maiden: do not condemn me for the plainness of my appearance. Know that had I willed it, I might have been better gifted;" and then he told her how at his birth, it was announced to him, whom he was destined to wed, and how this maiden was both humpbacked and exceedingly ugly. Whereupon he pitied her and pleaded that he might be permitted to change conditions and that his beauty and favour may be given to her. "Hence" said the lover, "thou art graced with charms, whilst I am ill-shapen." The story goes, that she was so overcome by this form of his pleading that she rose and kissed

him, and consented to become his wife and it may be presumed that they were both "happy ever afterwards."

But I must proceed with my subject. At the birth of the tender babe, pious feelings incite to silent or uttered prayer and especially so, in the event of a boy when there are various reasons for gratification and hope mayhap the Messiah lay there, weak and helpless babe, but soon to grow in strength and authority and to deliver Israel from Goluth. If born to an inheritance, then he shall carry the family estate and name to distant ages, but in whatever state the parents behold the representative of their existence, it is he whom, if God wills it, will recite the Kaddish and light the *Yahrzeit* lamp in memory of their souls which are metaphorically compared to lamps.

The advent of the son brings with it the beginning of domestic rites. The initiation into the Abrahamic Covenant. The importance of this ceremony and the accompanying feasting and rejoicing are all performed with religious solemnity and domestic prayer. All mark the great influence which the recollection of the event will have upon the preservation of Judaism in that home. In due course, the rite of redemption of the First-born takes place and the home is again the centre of religious impressions. The child is soon taught whilst yet at the breast, to hush the *Krishna*, to make *brochas*, to participate in the *Kiddush* and in the *Habdallah*. Soon he has donned the *Arba-Kanfosth* and reverently kisses the *Tatis*. Soon he is taught to respond *Omne* and to recite the *Kadusha* and when he begins to learn the *Alph, bet*, with tender thoughtfulness does the pious mother accompany each newly acquired letter with some sweetly intended to make learning attractive and seductive. Thus the child progresses in the pious home until there is set before him as an ideal for his early pursuit, the making of the hundred *Brochas* a day, so reverently recommended by the Talmud, as the behest of God to the pious Jew, in his aspiration to attain the 100 *brochas* the child never moistens his lip nor takes bread, nor watches the rain, hears the thunder, smells the flower, sees the lightning flash, or the beautiful rainbow but the first utters the several *Brochas* which each calls forth, and thus

he is taught in admiring nature to reverence the Author of nature. In his simplicity and gratitude, he will not munch his apple, nor sip his chocolate, but he first lifts his eyes heavenward and thank God for all his bounties. Soon he is introduced to *daven*. He has already been made to appreciate the dietary laws, the creed and other principles of religion and thus progressing onwards he attains in due course to the period of *Barmitzva* when he is solemnly initiated into adult religious responsibilities. He is taught the moral laws and admonished as to his moral conduct and again is the home made the centre whence he graduates a completely observant Jew into the world, again there is the solemn feasting and under impressive circumstances, there resounds the general hearty congratulations, including the wishes which are peculiarly Jewish first offered on the day of initiation namely: That he may make progress in the *Torah*, enter happily under the Chuppah and in the performance of good deeds.

It must not be supposed that girls are forgotten and that they are left untouched by the influence of religious training. What though they are exempted from the wearing of the *Arba-Kanfosth*! They are trained to the duties appertaining within the four walls of the home. What though they are not enjoined to lay the *Tephilin*! They nevertheless are taught to dedicate their hands and intellects in the service of a *Kosher* home, and if it is not enjoined upon the frail portion of creation to envelop themselves with the *Talith*, yet are they to so order their lives that the influence of a religious life may ever hover round about them. If they are exempt from most of the onerous preparations attendant upon the initiation of their brother into manhood, they have none the less to strive in religious well doing, although it be confined to the performance of work of a domestic kind. They share in *Tephiloth* and in *techinoth* and in the *Brochas*. They are more closely initiated in the intricacies of dietary laws especially in *Kashruth* and *Tarfas*. Their attention is directed to the proper preparation of meat, the separation of the *chalah* and in the due observance of all ceremonial laws of a domestic and personal character as if their brothers in their morning devotions thank God that they were not created women; women on the other hand, exhibit a worthy feeling of resignation and offer up thanks that they were created as God willed.

It is thus in the cause of both that home life is to them a life of religious practices. The matriculation of their Judaism and throughout the whole of their subsequent career the influence of early training and pious association will remain to strengthen and to preserve them in Judaism. I now proceed to consider my second point, namely, the Dietary Laws as a preservative of Judaism. It is not my intention to inquire into the origin of these laws nor is it to

my purpose on this occasion for me to do. I am here to speak of facts as they exist and in so far as they tend to influence the home life of those who observe them and as they conduce to the conservation of Judaism. These laws are essentially domestic in their character and as they embrace not only food but also the utensils used in connection with their preparation and consumption. It must needs be as it is, in fact, it is of very great importance in their effects upon the life of the community. These laws act powerfully in their effects upon the habits, the health and the exclusive tendencies of the Jew. They enjoin temperance, purity, frugality and cleanliness. The orthodox observer of these laws will not be liable to the risks of various diseases which non-Jews are susceptible to. They are also insured against partaking of doubtful dishes, such as horseflesh which records reveal as having been at home and continental hotels, being served at table ostensibly as beef. Then they are immune from the dangers of the effects of server contamination to which the eating of shell fish is prone. The inconveniences which attend upon Jews and non-Jews partaking at the same table indiscriminately have the effect of preserving to Judaism those who are loyal to the Dietary Laws, but if Jews and non-Jews are debarred from sharing at common tables and feasting upon, similar meats and dishes, these need not debar them from social contact and the exercise of friendly amenities. Dr. Adler once related that during festive gathering when a Rabbi, an Anglican Prelate and Cardinal dined at the same table. The Rabbi faithful to his religion, partook of but few dishes. The Cardinal, pointing to a tempting, but forbidden dish, said to him "When may I have the pleasure of assisting you to this delicious meat," the Rabbi replied, "When I am invited at the wedding of your Eminence." Thus did both the Jew and the Christian exchange salutes of wit good naturedly and friendly while each remained true to their behests of their respective faiths.

It must not, however, be thought that I encourage a too exclusive attitude between Jew and non-Jew. On the contrary they can find many occasions in common, where they can meet together for their mutual advancement and in the common interest of humanity and public service. You will remember Shylock's limitations in this connection. Bassanio in reply to Shylock with Antonio thus says "If it please you to dine with us" to which the Jewish merchant answers ironically, "Yes, to-morrow, to eat of the habitation which your prophet, the Nazarene conjured the devil into. I will buy with you, sell with you, talk with you, walk with you and so following but I will not eat with you, drink with you, nor pray with you." Well we might, on the whole, say that in these particular matters they still hold good at this day.

It is to the Dietary laws more than to other cause that Jews owe their good repute for sobriety and temperance. In-

discriminate eating leads to abnormal thirst and often where non-Jews find it difficult to refrain from excessive drinking the Jew has no craving whatever.

It must not be forgotten that the dietary laws make for sweetness and purity. For instance, among things forbidden are various dishes together meat and milk all worm-eaten, substances which are so naturally repugnant, as well as the avoidance of other impure substances, all of which have been known to produce certain diseases and confusion of intellect. We are told somewhere that our nature and our characteristics become just what our food makes them, briefly put, we become what we eat and if the Jewish race is noted for its longevity and health, its intelligence and ability, its virtues and talents, its virtues and its proneness to peace and compassionate feelings. They are all due to the pure substances we eat; our avoidances of blood and the temperance we practice.

Let us see how a little vice may end in most ugly consequences then we shall be led to value the injunctions of the Rabbis in respect to the dietary laws. Among the articles strictly forbidden is wine made by non-Jews and which formerly were used by them in consecration to idolatry. It is related in the Talmud that an Israelite meeting some pagan friends was induced to join their company. He was then persuaded to a little wine and thinking it harmless to take it in moderation, he consented. This led to repeated draughts, until he was soon induced to partake also of swine flesh. This led further and unconsciously to infamous conduct and ending in an attitude of prostration before the idols of his seducers, in which condition the Israelite found himself on awaking from his debauch and all this as the result of a mere initial sip of forbidden wine. Now, however, this may appear as unlikely to happen in these days, yet it would be well to bear in mind, the power of persuasion and the weakness of human resistance, and we owe it to our dietary laws that we are so exemplary in our conduct and temperate in our living and thus is the home again the preserver of our Judaism.

I now enter upon the third point namely, the observance of the Sabbath and Festivals. It is impossible to dissociate these from the centre of the home. The synagogue alone would not minister to us the combined sweetness and solemnity of the Sabbath and holidays. But it is in the home that lie their greater influence and charm. Think of the preparation going on ere the Sabbath is ushered in. It is truly like the preparations made for the reception of a Queen, a Princess or a Bride, which are indeed the various poetical titles bestowed upon this day of days, by the enthusiastic Rabbis, by the pious author of *Sefer Chofetz Chaim* (R. Sholomo Halevy) and by the gifted poet Heine. The former benediction exclaims "Come, my beloved, to meet the bride, the presence of the Sabbath let us welcome" and again "Come, let us go to

meet the Sabbath, for it is a well-spring of blessings, from the beginning, from the old, it was ordained, first in production, first in thought." Heine in his beautiful poem entitled "Princess Sabbath" represents the sacred day as offering her devotees every pleasure except tobacco-smoking.

"What innumerable stories, true and imaginary, are contained in the Talmud, Midrashim and in later Jewish literature in connection with the Sabbath. How one sage used to purchase the best provision for that day! Another did not disdain to perform the most menial labour in preparing for the Sabbath. How a certain butcher attributed his great wealth to the honor he always paid to the sacred day by reserving the best cattle for it. How another from being a poor man was suddenly raised to affluence from his custom of purchasing costly fish for the prime day and being rewarded by the find of a most valuable pearl on opening the inside of a fish intended as usual for the Sabbath. How some wealthy and reputed men, though possessing numerous servants, themselves drew water, hewed wood and in various other ways labored for the Sabbath.

There is a Talmud dictum which declares: "He that hath not brained himself for the Sabbath, should not partake of the delicious food of the Sabbath." Thus was the Sabbath regarded from the domestic aspect.

The six day, one sage declared, were all subservient in honoring the sacred seventh. The first three speaking forth its glory whilst the other three drawing forward to meeting and bidding it welcome.

Let us picture to ourselves the Sabbath as it is known among us and ushered in the home on each Friday night, which is now rendered most beautiful by all the efforts of the domestic arts. The table is laid with a spotlessly white cover, a profusion of lights, the double portion of loaves covered with a sacramental cloth, the goblet of wine; are all these mere material objects to the sight and nothing more, or do they possess some imports which transcend all power of adequate description? Truly have the Rabbis declared when they said that to the faithful household which observe the Sabbath are given extra soul perceptions and who are thereby made capable of enjoying in greater measure the spiritual and material delights of the Sabbath and the physical conditions are co-existent with the spiritual body is therefore capable of extra food. Hence the special dishes which are customarily provided. Hence the spiritual joy and delight felt on the Sabbath. I will not attempt to speak of the dishes themselves. I have but a limited actual experience of these, but I am informed that there are especial significations and reason for each dish and I hope at some future time to make a study of this, though I cannot hope that the dishes themselves will be present to my inspection and enjoyment. Let us now proceed to attempt some explanations

of the Sabbath table with which we are all so familiar on every Friday; and in this connection I cannot help feeling surprised that there has not been instituted a set of questions for the Sabbath, the same as we have in our ritual for the Seder nights. I am sure it is as important for our children to know and to learn the reasons and the significance of the symbols of the Sabbath table, as for those of the Passover. I am afraid there are very, very few, if any, who can give account of them. I once asked a little girl why were the *Challos* covered with a cloth, she replied: "to keep them warm," which I confess was a reasonable inference from the fact that they had not long been brought from the bake-house

and were still warm and this reminds me of the exclamation made in disappointing tones by a boy, on one of the Seder nights: "Although the door has been opened and the cup of wine got ready, Elijah didn't come after all." In the explanations which I venture to offer for the objects of the Sabbath table I must admit that I have no authorities in support and am therefore open to correction by my kind auditors. There are some things which no doubt admit of more than one explanation and possibly some of you will suggest such other explanations which may be more acceptable than mine and will certainly be of great interest.

[To be Continued]

Susanna, The Rabbi's Daughter.

AN ALLEGORY.

[Written for "Israel's Messenger"]

By Lulu Ardsheith.

I

THE BEAST IN MAN.

Duke Nikolaiev Kamysbin, the governor of Astrakhan, sat erect and stiff in his chair; his small, piercing eyes, raised menacingly as at some invisible foe, were terrifying in their awful aspect. In his trembling fingers, fluttered a red piece of paper, seemingly of no consequence, but which, ever and anon, he raised to read, as if doubting its authenticity and still more the sincerity of his senses.

However, as the nature of its contents gradually dawned upon him, and his lagard comprehension caught at its more hidden subtler meaning, his face fairly blanched with fear and his body writhed in pain.

This is what it read:

The nephew of whose youth and experience you took such cowardly advantage, and consigned to pine and die, a bitter lingering death in the mines of Siberia, in order to make yourself master of his properties and estates, for the sake of Kashita the demi-monde—the nephew, who, after so many years, you ultimately forgot or thought dead, is alive and well, and has now RETURNED!

Mechanically, he laid the paper on the desk before him, and looked at its vivid glaring colour,—that harbinger of danger,—with intense hatred, he rose and paced the soft Persian carpet, with a slow, measured tread,—his hands thrust behind his coat-tails, his head bent in deep abstraction, and his whole

figure ruefully changed;—changed, in one decisive, inexorable moment. For some moments he continued moving methodically, then he stopped short with sudden resolve, and his eyes flashed with infinite scorn and defiance.

"I shall beat them yet!" he murmured, grinding his teeth with savage animosity. Resuming his calm and haughty demeanour, he re-seated himself at his desk and touched an electric button. Then drawing a foolscap before him, he commenced writing rapidly,—his pen moving with a jolting, swishing sound over the smooth surface of the ivory paper. A valet entered noiselessly,—coughed ever so slightly, and stood mute at the door.

"Is the Count Adranovich in?" inquired the Duke laconically without raising his head.

"Yes, my lord."

"Send him in to me at once!"

While the servant retired in execution of his errand, the Duke finished his notes. He was in the act of folding the paper, when the door opened again, and a short, swarthy looking personage of some forty years, entered. His half-closed catlike eyes, seemed to perpetually gleam with a cunning, fiendish look, as of some hideous ghoul. His thick, black bearded features, were fierce and ugly; while the malign expression that contorted them, was brutally cruel in its

vindictiveness. He strode with a skewed, dramatic gait,—so grotesque and so droll. Something seemed to pull him backwards while he walked, and with every languid footstep that he took, one thought that he was going to trip and fall. Taken altogether, he reminded one of the devil, who, in dwarfish guise, was acting the evilly-disposed mountebank, to an audience of a thundering giant. And this, was the Count Michael Adranovich, the Duke's emissary, thrall and second-self.

"Alas, Michael!" exclaimed the duke finally looking up. "The dreadful thing has happened, and my life is in imminent danger. Unless I take extraordinary precautions with regard to my movements in future, I shall be as surely assassinated as I am now alive."

Michael looked at him with infinite surprise.

"Why, what has happened?" he inquired anxiously.

"This," returned the Duke shortly, tossing the paper to his side.

The Count picked it up, read and re-read its dangerous communication,—then he threw it down nonchalantly, and shrugged his shoulders.

"I am afraid, you must make yourself more explicit," he said rather coolly. "I am quite in the dark and do not understand what all this means."

"You choose to feign ignorance," the Duke replied somewhat irascibly, "and treat the perilous import of this paper with such naive indifference,—but it would not do, I can assure you,—although in doing so, you probably wish to calm my fears."

"You forget, that I hardly know anything about the matter!" suggested Michael apathetically.

"Well yes, that is true,—not much at any rate. However I shall now proceed to inform you of its fuller details."

The Count drew a chair forward, and sat closely pinched up within himself as it were, calmly awaiting the disclosure.

"You know,"—the Duke began, slowly and deliberately, as if gathering his scattered thoughts,—"my only sister, manifested intense admiration—if not towards the person,—at least towards the great wealth of a noble Jew; who, nevertheless, equally shared her feelings, for that as it may, their amours ultimately resulted in a secret marriage—he being afraid of his relative and orthodox fraternity. They lived happily together for a year, after which, my sister gave birth to a son, and a few months later, her weak constitution not very sound at the best, succumbed to the heavy strain of child-birth, and she died, an early sorrowful death."

"Ere a month had passed, her husband who had passionately loved her,—so deeply grieved her loss, that he suddenly fell ill, and a few days later, followed her to the grave; dying, as the doctor had said, from hæmorrhage of the heart. Before dying however, he called

me to his bedside,—for some express purpose, I presumed,—and there I met his brother, one Sholom Abramovich. —Michael started visibly at the mention of this name,—“whom he had taken into his confidence. To us both, he entrusted his son, appointed us his guardians and heirs in the event of his death, and finally, placed in our hands the vast estates and sums of monies, which he directed us to improve according to our best discriminations,—until, his son, should become of age, when we were to hand him over everything, minus five hundred thousand pounds, which, we were to divide between us.

“The proposition, as you can imagine, was a very good and tempting one, and naturally, we both accepted the trust. —though a heavy one,—with perfect pride and pleasure.

“For years, things went on smoothly and well, and the days rolled on in peaceful contentment. The estates enormously increased in value, and the funds placed at our disposal, gradually accumulated into millions. We prided ourselves greatly, with the grand results that we were attaining, and looked forward to the time that would end so much to our honour,—with imminent joy. You know, then, I was rapidly rising in the army, and influential parties at the capital, succeeded in nominating me governor. I was not over-ambitious, and therefore extremely happy with my promotion; happy, say, till Kashita came into my life,—as one all-absorbing influence, rendering me half crazy with that disastrous element people call Love; for, till then, I was heart-whole, and knew not the secret joys and pangs of that awful disease. Money she wanted, and money I had to bring. In a short time, I had already drained my share of the gratuity, and had recourse to borrow double the amount on prospect. In the short space of six months, that too was dissolved, and I was placed in a dreadful dilemma. For, with all my influence, I could not borrow any more, and matters thus stood painfully embarrassing. What could I do?—In a mad, delirious moment, I told Kashita everything,—the story of my nephew, and the conditions attaching in the event of his demise. She listened with evident pleasure, and then together, —though I somewhat reluctantly we conceived the most heinous plot for his removal. The boy was now sixteen, and had grown up to be a sturdy, handsome fellow. Not dreaming of what was in store for him, he easily fell into our hands. With the knowledge and sanction of Abramovich, I sent him with two tutors, seemingly on tour, but who, as a matter of fact, had their special instructions, and were to conduct him secretly to the mines, as a dangerous factor of the nihilist sect. The success that met our venture, buoyed us in our hopes; and Kashita, prevailing upon me, cheque after cheque, I fraudulently signed,—till close upon three million sterling were drained; the estate were almost exhausted, and the funds gradually diminishing.

Then Abramovich, who had become aware of the disastrous state of affairs, came to me. He brandished the fraudulent cheques in my face and called me to account with regard to the various defalcations. What account could I give? What could I say? As he pointed out to me the infamous deeds that I perpetrated, and the faithless and perfunctory methods that I pursued, in direct opposition to the express desires of my brother-in-law, and which were in consequence, so inimical to the interests of our nephew, —I seemed to awake as one from an evil dream, and became only too conscious of my foolhardy steps. For, the boy, whether Jew or not, was after all my kith and kin,—and as the atrocity of my deeds struck me with their full force, I was seized with terrible remorse.

“But it was too late to retract, and impelled by the evil genius ever by my side I fell deeper into that gaping abyss. Ruin, I defied him to his face, —told him that the boy was dead, and that according to the conditions of the will, I had a right to do anything,—inwardly well knowing however, how foolish and fallacious these arguments were. He did not utter a single word, but left me chagrined and irritated,—and in face, a few days later, employed all his secret machinations for the discovery of the nephew. Kashita advised me to exert all my faculties in order to thwart his designs, but what good would it do I thought,—I was well aware how fruitless his search would be.

“It was about this time, that Kashita died, and believe me I was never gladder in my life,—for through her, I was assailed with all evils. Some tremendous weight unburdened itself from me, and these five years, I have lived and felt a new man. And now,—said he in conclusion, his voice husky with emotion,—“what have I derived from my ill-gotten gains, they all went with her, and I am a poor and penniless man, with this inward dread of approaching evil consuming me. Would to God I had never seen that woman! Would to God she died as soon as she came! I have not omitted a single detail, and you know the rest.”

A prolonged sigh escaped him as he concluded, and his hands fell listlessly to his sides.

During this recital, Michael had remained in a thoughtful attentive mood,—and now a long pause ensued.

“What I can't understand,” at length he said, “is the boy's escape from the mines! Surely he couldn't have dared to manage it all by himself! It is simply impossible!”

“Ah, I can understand that,” interposed the Duke quietly. “The tutors must have gone back on me and sold their information to Abramovich.”

“But didn't you take the necessary steps to silence them?” interrogated the Count.

“No, I did not, I must have been blind not to foresee such a probability,—and for that very blunder, I shall now have to face the music,—unless we can do something to prevent this brewing trouble.”

“Hearing you express yourself thus, one would think you had reached the end of your tether and were afraid!” said Michael.

“No, I am not afraid, you know me well enough for that,” replied the Duke, “but the fact remains there all the same. What is the use of haggling with Fate,—who can shift this impending doom?”

“Bah!” retorted the Count, “who can shift this impending doom indeed! Why, there is no doom impending,—there is nothing. It is only the conjectures of your weak imagination labouring under some hallucination of your morbid brain. I am surprised at you,—the heartless soldier. There is nothing to lose and everything to gain if you will only shake off this morbid weakness and be a man!”

The Duke raised his hand and passed it wearily over his face.

“I am afraid I am getting rather dense, won't you enlighten me?”

“It is very evident that you are not far-seeing,” said the Count, “otherwise, you would have certainly seen things in a clear light.”

“I can see that you have something on your mind, won't you tell it to me?” persisted the Duke.

“What is the use of telling it to you when you won't act!” cried Michael vehemently. “Are you going to sit idle, and await the assassin's dagger to reach your heart? Won't you stir and do something? Do you love Abramovich so much, that you will allow him to check-mate and annihilate you?”

“By the Lord, no!” broke in the Duke, his eyes flashing with rancour. “Love that man!—a Jew!—why, he is my bitterest enemy, and I hate him as I hate the devil.”

New life seemed infused into him, and his countenance shone with renewed hope.

“Come Michael,” he resumed, looking the Count straight in the eyes, and reading his very thoughts as it were, “can you conceive of any feasible method through which we can ward off this terror that haunts me so, while at the same time we can have Abramovich in our power, something that would close a noose round his neck? For, I warn you, he is immensely rich and powerful, and will move heaven and earth to get at us.”

“Yes, I can,” returned the Count, looking back at him penetratingly,—“and if I were only sure of your acting under my advice,—I tell you we shall escape unscathed, and not a single man will harbour the slightest suspicion against us. Are you a brave and will you dare?”

“You with me, I dare do anything!”

“Very well then, listen. I know Abramovich and his secret doings too well, and there is not a single man in Astrakhan, who will not pay half his worldly possessions to get rid of him. Almost every man, from the highest officer in the garrison, down to the commonest trader, is indebted to him, and he grinds them down mercilessly; therefore, I am of opinion that people would do anything to see him dead tomorrow. Do you follow me?”—the Duke nodded. “Do you remember that some three years ago, during the Passover holidays, a Christian child was found murdered and his body brutally mutilated, in the Jewish quarter? Do you recollect that you did everything in your power to prevent the populace from committing any outrage?”—the Duke nodded again.—“well then, since that time, the Jews have been held in absolute abhorrence. The people can't tolerate them and in fact are only waiting for some good opportunity, to wreak terrible vengeance upon them.”

“Now, what I propose is this: Your nephew must be found murdered on the doorsteps of Abramovich, and Abramovich must be lynched in consequence. In order to cover these murders, and prevent the hue and cry that would naturally follow,—papers must be secretly distributed amongst the people, rousing them against the Jews, and three or four days later, when everything is in readiness, the populace must rise and do its worst. In the awful confusion that would reign, the murders of Abramovich and his nephew would be absolutely forgotten, and we who would be in the background all the time, would find it convenient and necessary to come forward then, and quell the disturbance. Thereafter,”—he resumed with a cynical smile, as his dastard imagination portrayed the awful catastrophe,—“relieving the mass-accused people, in any way that we may deem best.—Now, what do you think of it?”

In brutal, concise terms, the Count pronounced the doom of some thousands of Jews. His teeth shone with a grim fiendish smile, as of some detestable animal devouring its prey.

The Duke meanwhile, sat with open mouth and staring eyes, horror-stricken. Whatever were his internal projects with regard to Abramovich's removal, he had never dared to imagine of going so far for the furtherance of his object. But the idea once presented to him, took firm root and sat cowering in his brain. And what did he care if anything happened to anybody, ran his thoughts,—so long as he was safe and sound. Was it not dangerous?—No!—why should it be; did not Michael say it wasn't? And if he said so, it must be so, that's all!

With all his pompous conceit, the Duke was but a mere figure head,—and he cut a sorry one at that; colossal Michael was the man, and he ever pulled the strings. But for how long? Times must change sooner or later,—and now they shall!

“Michael, you must be the devil incarnate,” at length said the Duke,—“but

what is your reward to be, for, surely you have not conceived this terrible plot, all for my sake?”

“No, assuredly not, not totally at any rate. My reward must be Susanna, the Rabbi's daughter. “Come, rise!”—he continued, as he laid his hand on the shoulder of the Duke.—“Grapple with and frustrate the enemy, for this is our only salvation.”

A lengthy and stormy discussion followed. The Duke was unwilling to become an accessory to so much bloodshed,—while Michael, used all his wily persuasion and shrewdness, in convincing him that it was the only way.

At last, the weak, irresolute character of the Duke, gave in to the strong, pitiless personality of the Count, who rejoiced over this signal ascendancy. Midnight found them employed in resolving upon their nefarious concoctions,—and when they rose, their hands met in a silent grip of confidence.

(To be Continued.)

Correspondence.

THE BNEY JEHUDA COMPANY.

TO THE EDITOR OF “ISRAEL'S MESSENGER.”

DEAR SIR,—The above Association was founded in Jerusalem a short time ago, with the object of promoting trade and industry in the holy land.

Of course having such an aim in view this may cause the improvement of the general situation of the holy land, at least to stop the emigration movement; the Jewish inhabitants of Palestine being able to make a living at home by their handwork will discontinue to leave their country and emigrate to other countries in search of work.

The company has at present no great work to exhibit, all it has done till now, consist of a little weaving manufactory which gives employment to a limited number of persons. It is also planned to erect a big wool spinning establishment, but now our object herewith is to direct your attention to a certain division of our Company.

Jerusalem and the other cities in the holy land are able to provide their coreligionists abroad with sacred articles. It would induce our coreligionists and especially the community leaders and the synagogue administrators to prefer those holy subjects manufactured here in the holy land to those made in Europe or America then we may confidently hope for the supply of good paying work for thousands of persons as Ritual writers, tanners, weavers, printing compositors, bookbinders, turners etc. The company's aim being to raise the commerce and industry has therefore opened the following department,

“Kodesh Mikodesh”

[Sacred articles from the holy land] whose task is to furnish all different kinds of sacred articles as Sifre Thora, Tefillin, Massoth, Prayerbooks, Megilloth, Bibles, Hagadah's with English and

other translations. Atzei Chayim, candlesticks, and other objects of olive wood which are charmingly elaborated here etc.

Imagine the inspiration which must animate the Jew who stands in Synagogue, with his face turned towards the East to our holy city, Jerusalem; Tefillin crowning his head that are made and written in the holy land, a Seder printed in Jerusalem in his hand, he is called to the Thora which is written in the holy city, takes hold of it by the olive hilts manufactured by his brothers in Palestine with much pains and labour, out of the olive trees that grow on the mount of Olives. Enthusiasm must inspire the heart of our co-religionists that by the use of those sacred articles he helps to the promotion and evolution of the holy land.

Hitherto it lacked a centre where a single person's desire could be fulfilled with facility, but now this deficiency is removed by the department of Kodesh Mikodesh where every one's demands for holy articles and olive wood subjects of Palestine is met with desired satisfaction.

We hope that our European and American coreligionists will make use of this offered opportunity of the Bney Jehuda Company by which they will greatly contribute to the advancement of commerce and industry in Palestine.

It is unnecessary to illustrate the great merit that all can comprehend that those are the means through which can be reached the further development of industry in the holy land. The orders can be sent direct to the Company in Jerusalem but we hope that in the near future Depots will be established in the principal towns of Europe and America, if only our coreligionists will patronize the work of our Company.

The Kodesh Mikodesh department will have but a little profit for her pains and also this profit will be devoted to reach the aim of the Bney Jehuda Company namely: The flourishing of trade and industry in the holy land.

A complete catalogue of all the sacred objects and olive wood articles manufactured in Palestine will be sent free to anyone who desires.

Yours faithfully,

THE BNEY JEHUDA COMPANY

Jerusalem,

(Palestine.)

THE POPE'S LITTLE JOKE.

The Vatican is chuckling over a little jest by the Pope. He has a friend in Venice who is sick. During the week he received in audience, a Jewish gentleman who is also a friend of the invalid. In bidding his visitor farewell the Pope said:

“If you see our friend tell him I send him my apostolic blessing.”

“But your Holiness,” objected the other, “I am a Jew.”

“That does not matter,” retorted the Pope, “the goods are all right though the packing may be bad.”

ISRAEL'S MESSENGER

Shanghai: Friday,
1st May, 1908 5668

EFFECTS OF INTERMARRIAGE.

We take the following interesting article from the columns of our esteemed contemporary, *The Jewish Herald*, of Melbourne, which we are sure our readers will peruse with great interest:—

The question of mixed marriages is so vitally connected with that of the welfare and even existence of our community that we can hardly wonder at its being frequently taken as a topic of discourse both in the pulpit and the press. We may judge of the uneasiness, not to say alarm, produced by the growing prevalence of the practice of intermarrying with members of other denominations from the fact that the Chief Rabbi has thought it necessary to preach within a comparatively short time two sermons on the subject. Under the circumstances, it will not be out of place if we notice in some detail a very striking and instructive illustration of a particular phase of the problem, which is furnished by a case which recently came before the Chancery Division of the English High Court of Justice, and is reported (without the names of the parties being published) in the December number of the *Law Reports*. The facts of the case are briefly as follows:—In the years 1893 a wealthy Jew married a lady of another faith at a registry office of the city of London. A year afterwards a boy was born, who was duly initiated into the Abrahamic covenant, and in 1896 a girl was born. In January, 1902, the father died, and in June, 1903, the mother died after having appointed a non-Jewish gentleman to be guardian of the orphans. In April, 1904, a paternal uncle of the children applied to the Court, among other things,

to have them brought up in the Jewish religion. Mr. Justice Kekewich, after hearing a considerable amount of evidence on both sides, came to the conclusion that the children's father ought to be regarded as a Jew, and that the children ought, according to the general rule, to be brought up in their father's faith and placed in a Jewish household. This judgment was carried into effect, and the orphans were sent to a Jewish boarding school, where they were duly instructed in the Jewish religion. In March, 1907, while the boy was being prepared for his Bar-mitzvah, he wrote a letter to his guardian stating that he did not wish to be brought up as a Jew, and asking him to take steps in the matter. The guardian handed the letter to Mr. Justice Kekewich, who sent for the boy and had some conversation with him, and subsequently caused a summons to be taken out to obtain the direction of the Court as to what the religious education of the children should be under the new circumstances which had arisen. The summons coming on for hearing before the same judge in July, 1907, the various points raised were fully and ably argued by counsel on both sides, Messrs. A. H. Jessel, K.C., and H. S. Q. Henriques appearing for the paternal uncle, and urging that the orphans should continue to be brought up as Jews. His Honour delivered a carefully considered written judgment, in which he gave his reasons for determining to reverse his previous order and to declare that thenceforth the wards should be educated in the Christian religion. "I cannot doubt," he said, "that the boy is longing to be brought up as a Christian, and that this longing is not a mere whim, but is as deep and of as permanent a character as can reasonably be expected of any reflective child of his age. With a keen sense of the responsibility cast on me, and shrinking from a danger which cannot be over-estimated, I have, after anxious

reflection, come to the conclusion that the welfare of the boy demands my sanction to the change, and I have no right to avoid a step which, however momentous, I think it my duty to take." In order to understand what led the learned judge to take this view, it is necessary to consider another passage from his judgment, which reads as follows:—"In his letter the boy expressed a dislike to the daily work in preparation for Confirmation, which interfered with his ordinary studies, but he added that he wished it put off until he could decide for himself. After reflecting on this letter, I sent for the boy and had some conversation with him. He is just thirteen, he has done well at school, and his intelligence is fully equal to the average of boys of his age. I was extremely careful not to press him, but he readily gave the information which my questions were directed to obtain. The evidence on the former occasion disclosed the fact that his early education had been left in great measure to a clerk of his father's, who was a Christian, and had imparted some religious teaching, knowledge of the Old and New Testaments. Perhaps I did not attach sufficient importance to this at the time. I should have attached more if the information had been conveyed as it was conveyed to me by the boy. The clerk's teaching had evidently sunk deep. I ventured to ask him, very tenderly, about his private prayers, and he told me that he did not use the name of Christ, but he did daily say the Lord's Prayer. There is not a word in that prayer which, standing alone, need offend a Jew, but yet I suppose it could not be properly used by anyone not having faith in the author of it. He assured me that he had not been chafed for being a Jew, and had neither in this nor any other way been influenced by others. In answer to inquiries about his daily habits, I found that he regarded the observance of the Jewish

Sabbath as rather a waste of time, because it took him away from his school studies, which, nevertheless, he was not allowed to pursue on Sunday. This is of little importance in itself, but it indicates the trend of his reflection." We have given these judicial observations at some length, because they are of the utmost importance in revealing by an actual concrete example the spiritual uncertainty and confusion which children are subjected to when their parents follow different creeds. It can not reasonably be expected that the religious faith of one of the parents only should influence the child, that of the other parent remaining absolutely without effect; there must always be a painful conflict in the young mind, resulting in an instability of conviction which must make it easy for the slightest cause to turn the balance on the one side or the other. In the particular case under consideration it appeared that "upon the uncontradicted evidence no religious instruction was given to either of the two children except, in the case of the elder child, by a confidential clerk; and total neglect of the spiritual interests of their progeny is by no means an uncommon solution of the difficulties brought upon themselves by parents of different religious persuasions. The order of Mr. Justice Kekewich was appealed from by the paternal uncle, but with very little success. The Court of Appeal upheld His Honour's judgment as regards the boy, but varied it with reference to the girl; so that, while the former is to be brought up as a Christian, the latter continues to be reared in the Jewish faith—a state of things which does not seem to contain the elements of permanence, seeing that the children are said to be very much attached to one another. Throughout the whole of the proceedings, of this peculiar and difficult case, nothing was more obvious than the strict fairness and impartiality of the judges, and their anxious

care to do what was just and right, and best for the welfare of the orphans, without any leaning or prejudice in favour of any particular form of belief; and if there be anything unsatisfactory in the ultimate result, the entire responsibility must be laid upon the first and original cause of the complication.

Fifth Annual Meeting of the Shanghai Zionist Association.

*Messages from the American and English
Zionist Federations.*

Grants to Party-Fund and Palestine Commission.

FULL REPORT.

The fifth annual meeting of the above-named Association took place on Sunday, the 19th April, at No. 9, Seward Road, Mr. JACQUES BLUMENFELD, the President, in the Chair. There was a very fair attendance.

The CHAIRMAN in opening the meeting, said there was every reason for the members to congratulate themselves upon the achievements of the past year by the Association. The Committee's report which was in their hands, showed that nothing had been left undone to promote the solidarity of the Zionist Movement in China. A very gratifying incident was to be recorded and that was the interest manifested by their esteemed Christian fellow-citizens in Zionism, an interest which led to an invitation on the part of the Shanghai Missionary Association to their Hon. Secretary to deliver a lecture on the subject. During the past year the branch of the literary circle had done noble work and he hoped that the success would be fully maintained in the forthcoming year. Although there was no falling off in the number of members to their Association, still, there was reason to hope there were others who would join them, if they were asked to do so. In conclusion, he appealed to the Jewish Community for more substantial support to the Zionist

Movement.

Mr. N. E. B. EZRA said he was in perfect accord with the Chairman's views that the result of last year's work was the best they had on record. The Committee's report, which was circulated, spoke volumes, for the great headway Zionism was making in China. Their literary circle had done excellent work in spreading a knowledge of the why and wherefore of Zionism. He considered that branch of their activities most important, as it tended to foster the psychological tenets of Judaism. He hoped that that kind of propaganda work would be encouraged in the future.

As they would see from the report, they were still dissatisfied with the governing policy of the English Zionist Federation. But he did not think such a state of affairs would remain long, as Dr. GASTER, the President of the Federation, had assured them that they would have no more cause in future to complain of inattention. Owing to the Federation having undergone a thorough re-organisation, their Association naturally had suffered that seeming discourtesy to which they had complained. He (Mr. EZRA) thought the following extracts from Dr. GASTER's letter would be interesting at that moment:—

It is a new re-organisation which is

taking place and which is to form the centre of Zionism so readily given by the action of the former members of the Federation. We are preparing the publication, if possible of a monthly bulletin or a monthly report of our meetings, donations, collections, publications and propaganda and you will find that with a little patience you will be in a better position by adhering to us.

Under the circumstances, he thought it unwise to adopt the suggestion made by some members to cease affiliating with the English Zionist Federation and to join the American Federation. Another year's trial, in his opinion, would be quite sufficient to enable them to form an estimate one way or the other.

With regard to the collection for the Jewish National Fund during the past year, it was very gratifying indeed. He felt sure everyone would continue to uphold and maintain the collection boxes and do everything possible to swell the total next year. The Fund, as its title indicated, should be the pride and honour of every Jew. Their Association had lately sent a collection box to the Rangoon Jewish Community; and Mr. KELLY RAE BURN in acknowledging its receipt, informed them that he would be very pleased to supervise the collection and remit them the amount collected. A few days ago, they received a letter from the National Fund Bureau, in Cologne, informing them that they were sending another batch of 50 Boxes; and these would be distributed on their arrival to the various applicants. The past year's collection justified the hope that the next year's collection would show an increase against that of last year.

It was now, more than ever imperative upon them to leave no stone unturned to oil the machinery of their Movement, the necessity of which was more and more evidence to those who had had an eye upon the problem facing the Jewish people. Especially now when the Zionist leaders had succeeded in establishing friendly relations with the Ruler of Palestine for the carrying out of their

long-cherished hopes, must they in all sincerity and earnestness endeavour to do their duty as men. The Jewish problem—the problem how the Jew might enjoy the ordinary human rights and liberties without giving up his Judaism in exchange for same,—that problem was now forcing itself upon every thinking Jew as never before in modern history. Massacres, persecutions, social ostracism and gross insults of every kind follow one another so closely and in so many lands that every self-respecting Jew, no matter how well situated materially, must feel deeply hurt and indignant over the deplorable conditions prevailing. That question had been raised again and again in Jewish circles during the last twenty-five years, and again there was offered only one radical solution of the Jewish problem, and that was Zionism, whose programme was to establish "a publicly legally assured home for the Jew in Palestine," a safe Jewish home for every Jew that may be in need of such a home for any reason whatsoever. To-day, Zionism was no longer a mere theory, but a reality, the greatest Jewish movement for many centuries. It had already its history, its heroes and martyrs, and its literature in the languages of all the civilized nations. It also could point proudly to a number of flourishing Jewish agricultural colonies in Palestine, some of whose products received the highest awards on several great exhibitions. No intelligent Jew ought to plead ignorance of Zionism by this time, and no Jew acquainted with Zionism ought to leave to others the entire burden of the great task. Every Jew ought to consider it his sacred duty to extend a helping hand to the only national movement that sought to build a permanent national home for Jew and Judaism alike, the movement that stood for Jewish liberty, Jewish honour, and for higher purposes in Jewish life.

The CHAIRMAN proposed that the Hon. Treasurer's account as

printed and circulated he adopted; Mr S. J. SOLOMON seconded and it was carried.

THE PALESTINE COMMISSION.

Mr. N. E. B. EZRA drew attention to the fact that their Association had been repeatedly requested by Prof. WARBURG to remit the balance of the cost of one share in the Palestine Commission. He thought that that meeting must find ways and means to cover the deficit and he would propose the following:—

That the balance in the hands of the Treasurer of \$73.57 be devoted for the Commission and that donations be solicited from individual members as well.

Mr. J. DELBOURGO seconded the motion and it was carried with acclamation.

Mr. ALFRED LEON suggested that the amount in hand should be remitted forthwith; but owing to the unfavourable rate of exchange ruling in the market it was thought advisable to wait until the amount was subscribed for.

THE PARTY FUND.

Mr. N. E. B. EZRA said that the necessity of supporting the Party fund seemed to have been overlooked by their Association. They would, no doubt, recall that at the last Zionist Congress it was decided that contributions of not less than five marks should be made by every Zionist in order to enable them to carry on a plan of practical work in Palestine that would satisfy every noble aspiration. Recently, their Association had received an urgent request from the headquarters in Cologne to agitate in aid of the Fund, but as that communication was not addressed in English they could not publish it in their official organ, ISRAEL'S MESSENGER. Mr. A. S. WINTER, who, when approached to contribute for the Fund, donated a sum of £5-0-0, was kind enough to inform him the gist of that letter. He thought that it would be indiscreet on their part were they to ignore that letter; and he would therefore propose the following resolution:—

That the Shanghai Zionist Association be empowered to contribute from its next

year's income a sum of \$25.00 and that subscription for the Party Fund be solicited from the non-members alike.

Mr. ALFRED LEON seconded the proposition and it was carried *unanimously*.

MESSAGES.

The CHAIRMAN said that they had received messages for their meeting from the Federation of American Zionists etc., He would call upon the Hon. Secretary to read the letters which they had received.

The Hon. Secretary then read the following messages, which were received with bursts of loud applause.

FEDERATION OF AMERICAN ZIONISTS.

NEW YORK, JAN. 27, 1908.

TO THE FIFTH ANNUAL MEETING OF THE SHANGHAI ZIONIST ASSOCIATION.

GENTLEMEN: Permit me to thank you for the honor you have accorded me in asking me to send your Fifth Annual Meeting a word of greeting. At this moment of writing, the report of the last meeting of the Actions Comité at Berlin has just reached us, and it is to be seen from it that our leaders have succeeded in carrying on the political work of our movement, and also that our movement is now firmly established in Palestine itself. These two most important aids of our movement deserve our undivided support; and to this end it is to be hoped that all of the Federations throughout the world will work hand in hand. There seems to be good reason for believing that the work of our movement in Palestine and in the Orient will bear good fruit in the not far distant future. It remains for organizations throughout the world to carry on the Jewish national propaganda in the ways best fitted to their surroundings.

It has always given us much pleasure to hear of the work of the Shanghai Zionist Association, and to read its official organ, ISRAEL'S MESSENGER and we trust that the good relations existing between the Federation of American Zionists and the Shanghai Zionist Association will be continued in the future.

With best wishes for the success of your meeting, I am,

Yours very truly,

J. L. MAGNES,
Secretary.

ENGLISH ZIONIST FEDERATION.

We have to acknowledge the regrettable fact that despite many years of anxious toil, Zionism has not yet gained the adhesion of the majority of our people, as it had a right to expect. The burden, therefore, rests heavily upon the few. This however, must not discourage us. Our brethren are very charitable. Could we but get them to

become half so provident as they are charitable, and the Daughters of Zion would weep no more.

The best and only method of convincing them is, by constant and earnest devotion to our noble cause. Before we can successfully appeal to the outside world, we must make a thorough search in our own camp. We must sound the bugle and proclaim to every Zionist that he is now expected to do his duty. At home, at his friends, in the Synagogue, in the office, in the workshop, at the wedding, at the Bar Mitzvah, the thought of Zion must never be absent. It is wonderful what the efforts of one single person can achieve, and no one can even guess the astonishing amount of good he can accomplish, until he tries.

When we have done our best, when we have exhausted all our own resources, then we can boldly come to our friends outside. We can, with truth explain to them that Zionism is not a private syndicate, created for, and concerning only the few, but a general, Jewish National undertaking, claiming its votaries in all the corners of the globe. We can easily prove to them that prevention is far better and cheaper than the cure, even if cure were possible. That in plain words, if you rescue the father now from butchery, and provide a free home for him, you will not be burdened later on with the keeping of the orphans.

We may look up with pride to our two great institutions, the Colonial Trust, and the National Fund, reared by the humble classes of our co-religionists, but whilst these engage our first and foremost attention, we must not neglect to provide for the oil, in order to keep this holy fire alight, and the fuel necessary to keep the machinery in motion, without which these two grand institutions would become useless and go into decay.

We are aware that the demands on you are very great, and that we are now asking you to make a further sacrifice. But have not we been trained up for centuries to bring daily sacrifices? Only let us abandon the wasteful burnt offerings for the irrevocable past. Let us rather unite and prepare a large and solemn peace offering before the tide of evil overwhelms us again.

Old brickmakers are we gentlemen, from time immemorial. Let us for once, become free-masons and fashion a few bricks for a change without the goading of the taskmasters' rod. If each of us but lay one solid row, we might yet see a structure raised to rival with that of Ramses of old. This time not to strengthen the house of bondage, but to renovate the temple of liberty.

With Zion's Greetings,

Yours obediently,
S. B. RUBENSTEIN

ELECTION OF COMMITTEE

The election of a new Committee was then proceeded with. Mr. S. J. SOLOMON proposed Mr. J. A. B. EZRA seconded and it was carried unanimously, that the following gentlemen be

elected to form a new Committee for the ensuing year:—

Mr. J. DELBOURGO, President; Mr. M. MYER, Vice-President; Mr. I. A. LEVI, Hon. Treasurer; Mr. N. E. B. EZRA, Hon. Secretary. Committee, Messrs JACQUES BLUMENFELD, EDWARD I. EZRA WM. KATZ, ALFRED LEON, S. MOSA and D. SILMAN SOMEKH.

MISCELLANEOUS.

Mr. N. E. B. EZRA announced that a young lady (who desired to remain anonymous) had handed him one share in her name in the Jewish Colonial Trust with a request to transfer her right to the Shanghai Zionist Association. He felt sure that the meeting would send her a letter of thanks in acknowledging the gift which she had so spontaneously offered.

Mr. J. DELBOURGO supported the remarks of the last speaker, and said that a letter of thanks should be sent to the anonymous lady for her praiseworthy spirit of fidelity to the fundamental principles of their Zionist Institutions.

Mr. J. A. B. EZRA proposed a hearty vote of thanks to Mr. I. A. LEVI, the Hon. Treasurer, for the trouble he had taken in discharging his onerous duties assigned to him. He regretted to see that Mr. LEVI was not present at the meeting that night.

Mr. S. J. SOLOMON in seconding the resolution said that Mr. LEVI had requested him to state that owing to indisposition he could not attend the meeting.

PAPER ON THE HOME AS A PRESERVATIVE OF JUDAISM.

The CHAIRMAN announced that a paper on the above subject prepared by a co-religionist in Tredegar, Mr. S. LOUIS HARRIS had been sent for the purpose of being read at a meeting of their literary circle. He would call upon the Hon. Secretary to read the lecture.

This request was acceded to and the lecture was well received by the audience who followed it with rapt attention. Owing to the lateness of the hour at which the meeting ended, no discussion was invited and on the pro-

PREMIUM BONDS.

(FOREIGN GOVERNMENT CONSOLS. STATE AND MUNICIPAL DEBENTURES).

PREMIUM BONDS are periodically Drawn for Repayment in the same way and manner as for the repayment of the Shanghai Municipal Debentures. The one great advantage they possess is, they participate in Drawings at each of which a large number of Bonds are called in and "Reimbursed with handsome Premiums." These Prizes amount, in some instances, to very large fortunes. £24,000; £20,000; £12,000; etc. etc. Fortunes that have been made and are made to-day. PREMIUM BONDS bear interest; some none, but the holder is compensated by the monthly chances he has of winning the large prizes. All are payable to Bearer, and are negotiable securities guaranteed by the respective Governments, States and Municipalities or Land Mortgage Corporations on the Continent. The issue of these BONDS is "Authorized by Governments Imperial or Royal decree, and are usually a first charge upon the properties owned by the States or City and on the rates and taxes, and form a perfectly safe and desirable investment. PREMIUM BONDS stand as high as an investment as CONSOLS do in England. In France and Belgium they have festered almost to a phenomenal degree, so much so that the very poorest save soon by securing the object of buying a Bond, which, while it always has its nominal value, and is a legitimate and safe investment for savings, may at any of the periodical DRAWINGS bring its holder a fortune. The Bond is payable to Bearer; it passes from hand to hand like a Bank-note, without any formality whatever; and on the Continent, if the holder gets into difficulty he can pay away his Bond to his grocer or his butcher for its market value, and the latter, if he does not in turn pay it away, may find that at the next Drawing his customer has paid something not worth £4, but £4,000. Advances are made on these Bonds as on any Debentures, Stocks or Corporation Shares.

WE DO NOT DEAL in Hamburg free State Lottery Tickets or other Lotteries and, have no connection with any of the schemes and Clubs that scandalized of late our Model Settlement. We are PIONEERS in the sale of Continental PREMIUM BONDS of all denominations. All others are our imitators.

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WE SELL and BUY. French Foncières and Free Communal Bonds. (Various issues). Italian Municipal etc., etc., Bonds. Cities of Paris, Brussels, Ostend, Liege, Ghent, Congo Free State Bonds, Holland Land Mortgage Corporation Bonds, Suez Canal Bonds, Panama Canal Bonds, Austrian, Hungarian, Russian, Egyptian Foncières, Ottoman Bonds, etc. etc. etc. at lowest quotations.

DO NOT PROCRASTINATE. MONEY BREEDS MONEY. BEGIN TO SAVE.

Full details of the above mentioned BONDS—and others—can be had on application to,

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12 m.

position of the Chairman a rising vote of thanks was accorded to the lecturer. We publish elsewhere in this issue the first half of the paper to which we wish to draw the attention of our readers.

With a vote of thanks to the chair, the meeting terminated.

NEW BOOK.

THE INQUISITION IN THE SPANISH DEPENDENCIES.

[REVIEWED FOR "ISRAEL'S MESSENGER"]

By Albert M. Hyamson, (London)

From time to time we have welcomed with pleasure and admiration the four volumes of Dr. H. C. Lea's "History of the Inquisition of Spain and Portugal," a work which has been fully described as the first great history written on American soil, and one that, even before it was completed, had been accepted as a classic, and as an authority on

the subject with which it deals. In similar terms of eulogy we must welcome "The Inquisition in the Spanish Dependencies" by the same author a book, which, although complete in itself, is also a supplementary volume to the larger one already mentioned. All the excellences to which attention has in the past been drawn in the larger work are repeated in the smaller one. So Lea's pleasant and interesting style, his wonderful wealth of detail, his remarkable extent of knowledge and reading, his minute accuracy, all appear again and confirm the view already held that in this department of knowledge, the author must indeed be a prodigy of learning. The present book which is of course of deep Jewish interest throw a lurid light on the sufferings of the Spanish Jews and their remote descendants, deals with the activities of the "Holy Office" in Sicily, Malta,

Naples, Sardinia Milan, the Canaries, Mexico, the Philippines, Peru and New Granada. A long catalogue of the once-great Spanish empire! In every one of these provinces Jews are now settled in comfort but in no instance does Spanish rule survive. A. M. H.

WHEN TO VISIT THE DENTIST.

Most people do not visit a dentist till driven to do so by a distressing toothache. But when decay has gone far enough to cause pain, the best efforts of a skilful dentist can never fully repair the damage. Artificial teeth are, of course, better than none, but they cannot begin to compare in value with the natural ones. Well-cared-for teeth safeguard the general health by ensuring an aseptic condition of the mouth, as well as by making it possible to masticate one's food thoroughly. Intelligent culture of the teeth, begun in early childhood, and continued through life, including regular examinations by a dentist about twice a year, will go far toward removing a large amount of unnecessary pain and suffering, as well as serious disfigurement.

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I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

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II.—Fire Funds..... 2,958,049-4-11

III. Life and Annuity

Funds..... 14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-4-2

£ 4,001,810-2-0

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10-8-07.

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W. DRÖSEMEIER.

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Shanghai, 29th July 1907.

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20.9.07

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ISRAEL'S
MESSENGER.

AND if thou wilt to
 know that day,
 that the great
 "COULST" shall be blown, ... and the pop-
 ularly named as
 "MOSCHES".
 —Isaiah—22:13

Issued on
 every
 alternate
 Friday.

HOW beautiful an-
 upon the mountains to-
 foot of the MESSENGER
 good tidings, that publish
 peace, that announce the
 of happiness, that publish
 salvation, that with un-
 ZION, Thy Go-
 reigneth
 Isaiah
 32:

Official Organ
 of the
 Shanghai Zionist
 Association—
 A Fortnightly
 Journal for the
 Jewish home.

PRINCIPAL CONTENTS.

A Talk to Children, by N. S. Burstein.
 The home as a preservative of Judaism, by S.
 Louis Harris.
 Sussanah, the Rabbi's Daughter, by Lulu
 Ardakheth.
 Progress of Jewish education in Bombay.

M FREED

Lm. allow in our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Burstein (Co Editor)

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112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
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ADMISSION FEE

Reserved Seats	\$ 1.00
First Class	60
Second Class	40
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Artistically and Correctly executed at short notice.

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ESTIMATES GIVEN ON APPLICATION.

ROSENSTOCK'S DIRECTORY

The Canvass. for the Shanghai Section of Rosenstock's
Directory of China and Manila, July issue 1908, is now being
made.

All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to
ROSENSTOCK'S DIRECTORY
c/o The Oriental Press
French Concession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.
Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, May, 15th, 1908—14th. Ayar 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 21st (May 22nd) Sabbath commences (time
of lighting) at 6.30 p.m.
Saturday, Ayar 22nd (May 23rd) portion of the Law,
Behukothai, Leviticus, chapters 26 and 27; Hapht-
arah, Jeremiah, chapter 16; Prophets, Ezekiel,
chapter 46, 47 and 48; Daniel, chapters 8 to 12
inclusive; and Ethics, chapter 5. Sabbath terminates
at 7.15 p.m.
Friday, Ayar 28th (May 29th) Sabbath commences (time
of lighting) at 6.35 p.m.
Saturday, Ayar 29th (May 30th) Ereb Rosh Hodesh
(New Moon's Eve) portion of the Law, Bamidbar,
Numbers, chapters 1, 2, 3, 4 and part of 5; Hapht-
arah, Samuel I, chapter 20; Prophets, Isaiah, chapters
1 to 4 inclusive; Ezra, chapters 1 to 4 inclusive; and
Ethics, 6. Sabbath terminates at 7.20 p.m.
Sunday, Siwan 1st (May 31st) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYANG-
OGUES DURING THE FORT-
NIGHT.

(Subject to alterations)

SYANGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan

Saturday mornings at 7.15 o'clock.

18.5.07

12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 1.30 p.m., & 2.0 p.m.

Week days at 6.00 a.m. and 6.30 p.m.

1.1.07

12m.

SYNAGOGUE "OHEIL MOISHE"
9 Seward Road

M. Kerr, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.20 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-07

12m.

BIRTH.

KATZ.—On May, 8, 1908, at No. 164, Ballding Well Road,
Shanghai, the wife of Wm. Katz, of a daughter.
San Francisco Papers please copy.

OBITUARY.

MR. RAHAMIM MOSHE BENJAMIN.

It is with great regret that we announce the untimely death
of Mr. Rahamim Mo-hé Benjamin, which sad event took place on
Thursday, the 30th April. The news of his demise which was
totally unexpected came as a great shock to his large circle of
friends to whom he had endeared himself by his loving and
gentle personality. The deceased was not in perfect good
health for some time and the immediate cause of his death is
said to be due to heart failure.

The funeral took place on Friday afternoon, the 1st instant,
and the large concourse of friends present was a striking
manifestation of the esteem in which Mr. Benjamin was held.
He was 24 years of age and unmarried. Great sympathy is felt
for his parents and other relatives in Bombay, to whom we offer
our sincere condolence in their irreparable bereavement.

A GOOD BOOK.

We have to thank Rabbi Eli Mayer, of 222 Hamilton
Avenue, Paterson, N. J., for sending us a copy of his recent
publication, a Sabbath school Book, entitled "Joshua to Ruth,"
which, is profusely illustrated from the Jewish Bible. The
author endeavours to impart the scriptural narratives historical-
ly and to inspire into the minds of the young ones a higher
regard for the teachings of the Bible. The book is very
handsomely printed and deserves to be placed in the hands of
every third grade pupil, that is, about the age of 8 or 9 years.
The price for single copies is thirty cents (American currency)
and can be ordered direct from the author.

TALMUDICAL PROVERBS

Industry is a great thing, for it confer power upon its
possessor. (Solomon, f. 40.)
Industry is a great thing, for it keeps its possessor snug
beyond want. (Gutim, f. 63.)
He who supports himself by the toil of his hands stand
above the one who fears the Lord. (Pirkei Aboth, f. 8.)
Scholarship without a trade cannot exist. (Aboth, ch. 2.)
Love industry and hate the talmudical profession. (Aboth,
ch. 1.)

RETURN THANKS.

Messrs A. and D H. Benjamin wish to thank
their numerous friends for their kind expressions
of sympathy and condolence received during the
week of mourning for their late lamented brother,
R. M. Benjamin.

DEATH.

BENJAMIN. On April 30, 1908, at No. 10 Quinsan Road, of
heart failure, Rahamim Mo-hé Benjamin of the Shanghai
Mutual Telephone Office, aged 24 years.

ISRAEL'S MESSENGER.

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(Subject to alterations)

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S. R. Shook-r, Hazan.

Saturday mornings at 7.15 o'clock. 12m.
18-5-07SYANGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m. 4.30 p.m. @ .20 p.m.
Week days at 6.00 a.m. and 6.30 p.m. 12m.
1.1-07SYANGOGUE "OHEIL MOISHE"
9 Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.20 p.m.
Week days, at 7.00 a.m. and 6.30 p.m. 12m.
11-6-07

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San Francisco Papers please copy.

OBITUARY.

MR. RAHAMIM MOSHE BENJAMIN.

It is with great regret that we announce the untimely death of Mr. Rahamim Moshe Benjamin, which sad event took place on Thursday, the 30th April. The news of his demise which was totally unexpected came as a great shock to his large circle of friends to whom he had endeared himself by his loving and genial personality. The deceased was not in perfect good health for some time and the immediate cause of his death is said to be due to heart failure.

The funeral took place on Friday afternoon, the 1st instant, and the large concourse of friends present was a striking manifestation of the esteem in which Mr. Benjamin was held. He was 24 years of age and unmarried. Great sympathy is felt for his parents and other relatives in Bombay, to whom we offer our sincere condolence in their irreparable bereavement.

A GOOD BOOK.

We have to thank Rabbi Eli Mayer, of 222 Hamilton Avenue, Paterson, N. J., for sending us a copy of his recent publication, a Sabbath school Book, entitled "Joshua to Ruth," which, is profusely illustrated from the Jewish Bible. The author endeavours to impart the scriptural narratives historically and to inspire into the minds of the young ones a higher regard for the teachings of the Bible. The book is very handsomely printed and deserves to be placed in the hands of every third grade pupil, that is, about the age of 8 or 9 years. The price for single copies is thirty cents (American currency) and can be ordered direct from the author.

TALMUDICAL PROVERBS

Industry is a great thing, for it confers power upon its possessor. (Nedarim, f. 40.)

Industry is a great thing, for it keeps its possessor snug [beyond want]. (Gittin, f. 63.)

He who supports himself by the toil of his hands stand above the one who fears the Lord. (Pirichoth, f. 8.)

Scholarship without a trade cannot exist. (Aboth, ch. 2.)
Love industry and hate the rabbinical profession. (Aboth, ch. 1.)

RETURN THANKS.

Messrs A. and D.H. Benjamin wish to thank their numerous friends for their kind expressions of sympathy and condolence received during the week of mourning for their late lamented brother, R. M. Benjamin.

DEATH.

BENJAMIN.—On April 30, 1908, at No. 10 Quinsan Road, of heart failure, Rahamim Moshe Benjamin of the Shanghai Mutual Telephone Office, aged 24 years.

NEDERLANDSCHE HANDEL-MAATS- CHAPPIJ

NETHERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
Glds. 5,378,375 (about £448,000)

Head Office.....Amsterdam
Head Agency.....Batavia.

Branches:

Hongkong	Cheribon
Singapore	Tegal
Pennang	Pekalongan
Batavia	Tjikong
Medan	Sourabaya
Kota-Budja	Pasuruan
Padang	Bandjermasin
Palembang	Makassar
Samarang	

Correspondents at the principal places in Europe, Asia, Australia and North-America.
London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking-business of every description.
Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
On fixed deposits, according to arrangement.
W. LA GRO.

Acting Manager.

12m Shanghai, 25th August, 1907.

JUST RECEIVED

A LARGE LOT OF

WINTER GOODS.

Ladies' Materials, Gentlemen's Suitings, New Style, Silk Ties, Bows, Shirts, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all Kinds of American Boots and Shoes, Felt Slippers etc., etc., Prices Moderate.

CHONG SING & Co.,

818-819 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1907. 12m.

NORWICH UNION FIRE OFFICE

Established 1797

(ALFRED DENT & Co., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

1-5-08

12m.

South British Fire & Marine Insurance Company.

CAPITAL£1,000,000.

Unlimited Liability of Share-

holders Annual Income

over £300,000.

THE undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBURG & Co.,
D. SASSOON & Co., LD.

Agents

WAKEFORD COX

Local Manager,

No. 6, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29.6.07.

LONDON DIRECTORY

(Published Annually.)

ENTRIES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:—

STEAMSHIP LINES

with the goods they ship, and the Colonial and Foreign Markets they supply;

EXPORT MERCHANTS

arranged under the Ports to which they sail, and indicating the approximate sailings;

PROVINCIAL APPENDIX

of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal Order for.

TWENTY SHILLINGS.

THE LONDON DIRECTORY
Co. LTD.

25, Abchurch Lane, London, E. C.

7.9.07.

12m

TSINGTAU BEER OF THE GERMANIA BREWERY TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 " " " 80 pints.

Itis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.

\$ 9.00 " " " 72 pints.

Allowance for empty bottles returned Pints or Quarts—2 ½ cts per bottle.

SLEVOGT & CO.

No. 6 Yuen-Ming-Yuen Road.

Sole Agents.

12. m.

29-6-07.

EUROPEAN AGENCY.

INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—

Boots, Shoes and Leather.
Chemicals and Druggists' Sundries.
China Earthenware and Glassware.
Drapery, Millinery and Piece Goods.
Fancy Goods Perfumery and Stationery.
Hardware and Machinery.
Photographic and Optical Goods.
Provisions and Oilmen's Stores.

etc., etc.

Commission 2½% to 5%.

Trade Discounts allowed.

Original Invoices supplied.

Special Quotations on Demand.

Sample Cases from £10 upwards.

Consignments of Produce Sold on Account.

WILLIAM WILSON & SONS.

(Established 1810)

25, Abchurch Lane London, E. C.

Cable Address: "ASNAIDR LONDON."

7.9.07.

12m

ROYAL INSURANCE COMPANY.

Fire. ——— Life.

The Largest Fire Office in the World

Net Fire Premiums.

Net Life Premiums

£ 2,763,521 £ 639,320

Total Income.

Total Invested Funds

£ 3,902,600. 11,985,009.

LIFE DEPARTMENT.

THE "ROY" declares a bonus of £7. 10 each quinquennium, on every £100 insured in the participating branch.

FIRE DEPARTMENT.

Every attention is given to Fire business and claims are settled without reference to Head Office.

Agents: Messrs. Wm. Phipps & Co., Shanghai.
CHAS. A. GRAVES.

Resident Secretary.

12.m.

19th April, 1907

Marconi's Latest Wonderful Invention.

Marconi Velvet Tone
GRAMOPHONE DISC RECORDS
Wonderful as Wireless
New Material,
New Surface,
Perfect Tone,
Unbreakable.

Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited

J. ULLMANN & Co.

Corner of Nanking and Honan Roads.
28-12-1906.

12. m

COMPANIA GENERAL

de

Tabacos de Filipinos

The Favourite Cigar.

J. Delbourgo,

Agent.

12, Nanking Road.

12m.

1-5-08.

International Banking Corporation

Incorporated under United States Charter

Head Office—New York.

Capital paid in—

Gold \$3,947,200 £811,000

Surplus paid in—

Gold \$3,947,200 £811,000

Total Gold \$7,894,400 = abt £1,622,000

Capital and Surplus authorised,
Gold \$10,000,000 = abt £2,055,000

London Bankers:

The National Provincial Bank of England Limited.

The Union of London and Smith's Bank, Limited.

Branches and Agencies in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum. Can on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

J. C. MOIR.

Manager.

21A, Szachuen Road.

21st Oct 1907.

12m.

TIENTSIN ADVERTISE- MENT.

Messrs D. Adler & Co.,

General

Merchants,

House

Furnishers,

Auctioneers

and

Commission

Agents.

Import

and

Export.

Telegraphic address

"ADLER."

Tientsin.

6.3.08.

12. m.

"A TALK TO CHILDREN."

[Written for "Israel's Messenger."]

By N. S. BURSTEIN, (Cardiff)

ACHIEVEMENT.

MY DEAR YOUNG ISRAELITES.—To begin a serious "Talk" with a pretty little story is, I think like to begin a good meal with a spicy dish—it serves as an appetiser and helps to digest the heavier food. So my dear ones, listen to what I read the other day: The Princess Yolanda, the five-and-a-half year old daughter of the king of Italy was recently the heroine of a pretty incident.

An old lady who had long vainly attempted to attain an increase of pension decided to address a petition to "Her Royal Highness the Princess Yolanda of Savoy at the Quirinal."

The letter was handed to the king who read it, and, with imperturbable seriousness ordered his chamberlain to take it to the Princess. The chamberlain proceeded to the Princess's cot where the child was sleeping soundly, and to the astonishment of her nurse, gravely read the petition to her. Then he returned to the king. "Well," said Victor Emmanuel, "what did the Princess say?" "Nothing, your Majesty; she is asleep." "Then silence gives consent," said the king and he ordered the petition to be granted.

Three times I had already "Talks" with you and as you keep all silent I take it that you approve of all I said and you would like more. Well, I have great pleasure to grant your silent petition.

Now let me tell you my dear little friends, that I shall require just for a little while your serious thought. Some say that children cannot think seriously, but my experience tells me different. Children can think most seriously, only their vivacity and optimistic nature does not allow them to dwell long on anything requiring much thought. But bring before them something in a direct, proper manner and it is sometimes astonishing the amount of thought and the strength of spirit they will show. So you see that I have full faith in you. You try to follow my arguments and I will try to be comprehensible.

Now to our subject. I have no doubt that most of you, if not all of you, when you read in the Bible about our great men and their achievements, felt a secret impulse to try to link yourself in greatness, in fame, and in heroism to any of those historical men and women.

Why? because you see what great things they have accomplished and have their names and their achievements, even now after thousands of years, are idolized and

will never perish. But, alas, these wandering impulses do not generally stay long and consequently you do not strive to reach the greatness of the ideal. Your spiritual eye looked upon, and that is why the best talents, the best abilities and the best benefits to yourselves and mankind get hopelessly lost.

Just let us take one example from our glorious history and a very old one too—Let us go back as far as our father Abraham and see what has he done with his secret impulse.

What we know is, he has chosen his part, he abode by it and did not weakly try to reconcile himself with the then obscurity of the world.

Just think of it, by the deed of one man thousands of years ago, twelve million people at the very present day are bound up in one common bond, by one common tie of blood which neither time nor distance will ever corrode or sever.

Let me at once point out to you the eminence, inequality and pareness of our faith, our religion and our history. We are told that Abraham was not a spirit, a supernatural divine being, not to be equalized, but a simple man, pure in his actions, pure in his mind and pure in his thoughts, into whose footsteps we are commanded to follow by our Father in Heaven.—What a sublime achievement! What an unpersishable living monument!

Such examples, you surely know, there are many in our Holy Bible. Each one great in its own way. You can only learn from them, that the characteristic of great achievements and of heroism is its persistency and purity of motive.

My dear little friends, now while you are young chose your part, abide by it and never strike sail to the hesitating fear:—"I may not succeed!" know that when you will not make yourselves masters of the world you will become its dupes.—Always remember, that to be a good Jew or a good Jewish means to be a hero or a heroine. Remember again that we are a Goluth people and that the greatest possible achievement for you will be to gain liberty and freedom for the millions of your cruelly wronged brothers and sisters in faith.

Impress the following beautiful lines on your pure hearts and try to act up to the splendid advice they contain:—

"Trust in thine own untried capacity
As thou wouldst trust in God Himself.
Thy soul.

Is but an emanation from the whole.
Thou dost not dream what forces lie in thee.
Vast and unfathomed as the grandest sea;
Thy silent mind over diamond caves may roll.

Go seek them—but let pilot will control
Those passions which thy favouring winds
can be.

No man place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy creator and thyself At length
Some feet will tread all heights now
unattained.

Why not thine own? Press on: achieve!
achieve!"

FOR ISRAEL AND OUR LAND

[From "THE ZIONIST" Washington, D.C.]

I.
Israel, from your slumber wake and
answer to the call,
The voice of Zion calleth loud, ap-
pealing to us all,

And we must be prepared to fight, to
conquer or to fall,
For Israel and our land!

II.
O let us wake the spirit of the Mac-
cabees again,
And let us rise heroically, and break
our "Goluth" chain,
Aye, let the struggle thus begin, it will
not be in vain,
For Israel and our land!

III.
For we must get our fatherland that
now is desolate,
And build upon its ruins there a free
and radiant state,
And Israel, freed from exile, then will
enter through its gate,
Into our Old—new—land!

IV.
Happy in our fatherland our nation
then will be,
And will renew that glorious time—
the time of Maccabees—
So up and do your duty, let us make
our nation free,
For Israel and our land!

V.
So lift our holy Blue and White, and
let it wave on high,
And it shall lead us on, prepared, to
conquer or to die,
And in the thickest of the fray, we'll
shout our battle cry,
For Israel and our land!

MORRIS FRILICHOFF.

BACK TO THE SOIL.

The Jewish Agricultural and Industrial Society, in a special report presented to Mr. Roosevelt states that there are now 5,000 Jewish farmers in the United States, and thousands are awaiting an opportunity to go back to the soil. The Jewish farmers are said to be making on an average £600 a year.

ARE WE PROGRESSING?

This, say many, is the age of great achievements in all branches of knowledge and of science. Thus, they say, is the age where good brains have given good results—the fruit of which humanity is enjoying in profusion. This, they say, is the age when common sense has replaced superstition; and logic—belief in miracles. This, they say, is the age when humanity is not divided into churches, where human brotherhood is not disturbed by the problem of one's belief. And though we do not deny some of these statements, yet we cannot agree with all of them. We are perfectly satisfied that the number of brainy men is far greater in our age than in the past centuries, that the discoveries, in all branches of knowledge and science are more numerous to-day than ever before. We cannot, however, see that all these great achievements have profited the world at large.

When we see that in this age superstition is rampant, statements about newly-wrought miracles are in vogue; when we notice that the clergy—the supposed spiritual leaders of humanity—the presumed preachers of truth and disseminators of peace have not the courage to deny such false statements, and strive to spread enmity between the human brotherhood for the unreasonable reason of pressing upon others the beliefs and religion of their own, we cannot consider this age any better than the ages that have passed before.

Clergymen of some Protestant sects are now hard at work trying to turn our public schools into missionary institutions. When the Jews protested against this infringement upon the rights of Jewish and other non-Christian Americans as well as upon Catholic citizens the clergy went so far as to threaten the Jews with Russian Pogroms ala Kishineff, Ole Sa, &c. And why not? Are these Protestant clergymen more reasonable and moral than the clergy of Darkest Russia? Let our Constitution disappear for even a short time and this clergy will not feel hampered with its wise and humanitarian laws, and a repetition of the old Crusades may be expected. Certainly this new crusade will not be limited to Jews alone; it will also include Catholics and other Christian denominations that do not agree with the religious principles of these man-hunting ungodly men. And this dastardly injustice is furthered in this age, which we call progress.

This is a fact! Mediaeval superstition goes hand in hand with progressive thought, preachment of human brotherhood accompanies dissemination of enmity and constant strife between man and man, progressive ideas consort with retrogressive principles, and truth exorts falsehood.

Looking for the reason of this phenomena we cannot but find that everything in our time is overdone. Nothing is kept in its right measure, within its exact

borders. As progress is overdone so is the retrogression. Fanaticism is the salt of every movement, good or bad. Higher criticism of the Bible has become a means for harsh criticism and discrediting the old and ever timely teachings of the greatest teachers of the world. With fanatical zeal do our scientific men, men of distinguished thought, strive to deprive the ancient authors of the respect they have always been accorded by all classes of humanity. In aiming to obliterate superstition our great men went so far as to discredit accepted truth, truth based upon reason, truth containing not miracles but principles.

With the same frenzied zeal do some of our Christian clergymen pursue the policy of keeping contemporary humanity in the obscurity of past ages. For getting that in this, humanity is so far advanced that miraculous stories are discredited, impossible wonders, no matter by whom related, are pronounced as falsehoods—these clergymen try their best to sin their old beliefs (which they themselves doubt) into the throats of those who cannot and will not swallow them. These clergymen, who claim to promulgate the teachings of Jesus, the Jewish man, the teacher of peace and love, would like to press his teachings upon his teachers by sword and by bayonet, and this they call Christianity. The trouble is that both sides are led by fanaticism, selfishness, and egotism. The consequence is that truth is replaced with falsehood, goodwill with strife and progress with regress. Are we progressing?—N. MOSKOWSKI, Portland, Ore.

MR. SCHIFF'S VISIT TO JERUSALEM

The Jerusalem correspondent of the *Jerish Daily News* of New York describes in a recent letter the visit of Mr. and Mrs. Jacob H. Schiff to the Holy City. Mr. Schiff is accompanied on his journey by the Italian Prince Tayano. At first the party did not make known their presence in Jerusalem, and passed a few days unmolested in visit to Jericho, Hebron and other places of historical interest. But Mr. Schiff wanted to visit also the Jewish institution of Jerusalem, and after his first visit to the Evelina de Rothschild School for Girls, the report spread throughout the city, and letter and application came to him from the various institutions, as well as from private individuals, asking for support.

He then paid a visit to the Laemel School, which was founded by Mr. Schiff's brother-in-law, the late Alfred Ganger, of Frankfurt. He also visited the Haham Bashi, Rabbi Eljiah Moses Paniz and the Rabbi Samuel Salant, the Askonia chief rabbi, the Hapital, Shaver-Zelik, Misgab la-Dach, Bikkur Holim, Moshab Zekenim, Gan Yeladim and other institutions. A delegation, consisting of the Haham Bashi, the Rosh Beth Din,

Rabbi Isaac Dasah and a few other prominent persons waited upon Mr. Schiff at the hotel, and had an extended conversation with the philanthropist. To Mr. Schiff's questions why there were so many duplicate institutions in Jerusalem, the Haham Bashi replied that this was due to the fact that the Jewish population there come from various countries, and place confidence only in those they know. With regard to the Jews of Yemen who complained to Mr. Schiff of the ill-treatment accorded them by the Sefardic community, the Haham Bashi explained that while these were very poor they made more noise about their poverty, than other needy Jews of Jerusalem, and Director Cohen suggested that any assistance for them should be safely placed in the hands of the Haham Bashi.

Turning to the reporter of the *Jerish Daily News*, who was present at the interview, Mr. Schiff said that, although he was always opposed to the settlement of poor Jews in Palestine, he had formed a different opinion on the subject after his present visit. He could now better appreciate the desire of Jews to settle in the holy land.

Mr. Schiff sent his contribution to the various charities by mail as follows: \$100.00 for the Ashkenazic Community; \$1000 for the Sefardic Community, including \$250 for the Yemenite Jews; \$250 for the Misgab la-Dach Hospital; \$250 for the Bikkur Holim Hospital; \$500 for the Shaare Zedek; \$500 for the Moshab Zekenim; \$500 for the Evelina de Rothschild School for Girls; \$500 for the Laemel School; \$250 for the Berlin Orphan Asylum; \$250 for Abrahanel Library; \$250 for Ezrath Nashim; \$250 for the Institute for the Blind; \$250 for the American Synagogue; \$250 for the Bezalel School; \$250 for Lema'an Zion; \$500 for the re-errantry of the Hilfsverein, and a few minor donations. Altogether he contributed to charities in the holy city over \$7500.

It is rumored that Mr. Schiff has given a million dollars to defray the expenses of an expedition to excavate Samaria.

A SCIENTIFIC COMMISSION FOR PALESTINE.

By the order of the Sultan of Turkey, a scientific expedition was chosen for the purpose of investigating the tract of land between the Salt Sea and Mecca, where it is said many minerals are to be found. The expense of the expedition will be defrayed by the Sultan himself. It is interesting to note that the majority of the members of the commission are Jewish agriculturists of Palestine. Aaronowitz Rotbach, who has made extensive studies on the insects of Palestine, Treidel and Aronson, of Ziebron Jacob, and Prof. Shakenhorn, of Berlin. The expedition will be strictly guarded by a special censor, so that nothing should be made public before permission is given. It is expected that the commission will be ready to report in the course of three months.

WHY HAIR TURNS GREY.

When a person has grey hairs before becoming 50 years old, every body thinks this is a sign of mental decay. This is a great mistake, and very unjust to the who are afflicted. The reason is due to a slight disorder in the pigmentary glands of the scalp, sometimes caused by a shock of nervousness, and more often due to neglect of the

hair. But every person whose hair is turning, or who is already grey may now rejoice, for there has now been discovered a perfect remedy. It is not one of those cheap and nasty dyes or stains, but is a preparation which feeds and invigorates the pigmentary glands, causing renewed life and a return of the natural colour. It is perfectly harmless, its use cannot be detected,

and the hair gradually darkens until it reaches the shade of the days of youth. It is equally good for men and women, and if any reader of this would like to try a bottle, I will hand same to him or her free, with my compliments, at my office, or will send in plain sealed wrapper, if three penny stamps are enclosed for posting.—Prof. Paul Lind, Dept. 222 C, 54, Duke Street, Mayfair, London.

JEWISH COLONIAL TRUST.

ANNUAL REPORT

The year 1907 shows a healthy progress in the development of our Company.

The gross profits amounted to £17,350, as against £15,400 in the year 1906. This increase is due less to the high rate of interest prevalent during the year 1907, than to the general extension of our business, and more particularly to that part of it which bears commission as well as interest.

The expenses were £8,820 (as against £8,070 in 1906), in which is included the sum of £653, expenses in connection with the alteration of the Articles of Association.

The Share Capital has been increased by £1,323 by the issue of newly and previously subscribed shares, and amounted at the 31st. December, 1907, to £254,200.

Although the gross are larger than in 1906, the net profits are less because we had to write off several accounts, which, however, did not concern, or, if so, only indirectly, our business dealings. We have written off £268 from our Consols (they now stand in our books at 84½), £933 from the Palestine Handelsgesellschaft Shares (now in our Books at 15 per cent.), and have reduced the El Arish account by a further £500.

In our regular business we have, fortunately, been almost entirely free from losses.

The profits of our Head Office amount to £5,510 14 1 from which has to be deducted the loss in respect to the Whitechapel Branch for the year of £265 17 9

Leaving a net profit as shown by the balance-sheet of £6,241 16 4 free of income-tax.

Dr.	Balance Sheet, 31st December,	Dr.
To Share Capital Authorised:	£ s. d.	£ s. d.
100 Founders' Shares of £1 each	100 0 0	
1,999,900 Ordinary Shares of £1 each	1,999,900 0 0	
	2,000,000 0 0	
.. Capital Subscribed:		
100 Founders' Shares of £1 each	100 0 0	
254,100 Ordinary Shares of £1 each	254,100 0 0	
.. Reserves:	254,200 0 0	
I. General Reserve Fund	2,000 0 0	
II. For Holders of forfeited Shares	3,414 7 3	
III. For Unclaimed Shares	599 12 6	
IV. For Bad and Doubtful Debts	654 15 3	
.. Bills Payable	1,684 12 2	
.. Loans from Bankers and others	40,246 18 6	
.. Bills re-discounted	8,394 6 6	
.. Acceptances on a/c of Customers	54,265 0 0	
.. Creditors:		
Correspondents-Nostro	331 8 4	
Correspondents-Loro	1,052 0 6	
Customers' Cheque Accounts	4,916 5 9	
Deposits	17,667 16 5	
Sundry Creditors	17,719 16 4	
National Tribute to Children of Dr. Herzl	1 8 3	
Jewish National Fund	10,889 7 8	
Herzl Wald	1,169 12 10	
Olbaum Spende	1,097 1 6	
Anglo-Palestine Co., Ltd., London	695 18 4	
Relief Fund for the Jewish Victims of Outrage in Russia	7,476 3 4	
.. Balance of Dividend Unclaimed 1902-4	63,016 19 2	
.. Balance of Dividend Unclaimed 1906	5,878 5 0	
.. Profit and Loss Account:		
Balance brought forward from 1906	8,765 13 1	
8½% dividend on 252,777 shares	8,425 18 0	
Bonus to staff	107 5 0	
	8,533 3 0	
Profit for 1907	232 10 1	
	6,241 16 4	

* Remainder invested.

£128,214 19 9

We have applied the greater part of our funds this year to the Anglo-Palestine Company, Limited. We invested a further sum of £30,000—in shares of this Company, so that the extent of our holding is now £68,829—and in addition we granted them a credit on current account of from £245,000 to £90,000. The business of the Anglo-Palestine Company, Limited, shows very satisfactory progress of this year, and we look forward to a dividend being declared which, however, will only appear in our balance-sheet for 1908.

Our Whitechapel Branch shows a loss of £265, as against £138 in 1906. This reduced loss, together with a small improvement we note, leads us to hope that we may in time see a modest profit from this branch.

As heretofore, we use the utmost caution in investing our money.

The net profits for the year £ 6,241 16 4
To which has to be added the balance ex-1906 232 10 1

Making a total of £ 6,477 6 5

Allow of the distribution of a dividend of sixpence (6d.) per £1 share, and the Directors have resolved to recommend the declaration of such dividend to the general meeting, which will take place at the time of the Zionist Annual Conference, probably in August next.

For the Board of Directors,

Dr. N. KATZENELSOHN,

Chairman.

London, March, 1908.

Dr.	Balance Sheet, 31st December,	Dr.
By Cash on Current Account	£ s. d.	£ s. d.
At Bankers and in hand	7,530 10 1	
.. Cash on Deposits for fixed Periods	2,47 1 11	
.. Bills Discounted	50,789 9 5	
.. Advances against Securities	24,754 0 2	
.. Office Furniture, less Depreciation	653 8 8	
.. Debtors:		
Correspondents-Nostro	33,919 12 1	
Correspondents-Loro	74,600 2 1	
Sundry Debtors	20,179 8 0	
Anglo-Palestine Co., Ltd. (Jaffa)	84,490 16 6	
	213,189 17 8	
.. Liability of Customers against Acceptances, as per Contra	24,265 0 0	
.. Investments at Head Office:		
£27,550 ½% Consols at 84½		
£68,829 Anglo-Palestine Co., Ltd., Shares		
R. 600 Russian Government Bonds		
M. 20,000 Deutsch-Lebanische Baumwoll-Gesellschaft Shares		
M. 22,500 Palestine Handelsgesellschaft Shares @ 15 per cent.		
M. 5,000 = 50% paid on M. 10,000 Palestina Industrie Syndikat		
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JEWISH PENETRATION OF PALESTINE

Mr. G. F. Abbott, the noted English writer, whose book, "Israel in Europe," is regarded as one of the best studies of Jewish history written by any non-Jew, has just given an important interview to a representative of the Jewish Chronicle, of London. Mr. Abbott, who in the preparation of his book made a most extensive study of Jewish life and Jewish conditions, in this interview touches many vital points of the Jewish question, for which he believes there are not one, but many solutions, owing to the existence of different elements of the Jewish people, which cherish different aspirations. Speaking of the Jew who believes in Palestine as a future home of the Jews, he says:

"For him there is no other solution of the Jewish question than Zionism. Although Dr. Herzl's original idea of procuring a charter from the Sultan was impracticable, I believe that the later idea of Zionists—that Palestine can be won by slow immigration and by the penetration of Jewish colonists into the country—is perfectly feasible.

There is nothing to prevent thousands of Jews making their way from Russia to Palestine, year after year, if they are prepared to face the hardships of agricultural labor. Once the Jews come to form a solid population in Palestine, the country is Jewish, and whenever the dismemberment of the Ottoman Empire comes about, they will be able to claim their independence as the Bulgarians, the Roumanians and others have already done."

"But will the Ottoman Empire be dismembered? The sick man's life has been threatened so long, yet he lives on."

"The dismemberment of Turkey won't come tomorrow, or in a day, but there will be a gradual dissolution. The empire is shrinking before our eyes. We have seen parts of it lopped off from time to time. Compare the Turkey of today with the Ottoman Empire of the eighteenth century, and there can be no question but what the dwindling process of the past will continue in the future. As for the policy of the Jewish penetration of Palestine, I may say that I have seen similar movements on a small scale in the near East that were dictated by similar motives. The other day a telegram appeared in

the press announcing that a Greek band had attacked a body of some 200 Bulgarians who were on their way to Mount Athos. They were variously described as pilgrims and mining laborers. Knowing, as I do, every inch of the country, and all that is going on in Mount Athos, I thought from the first that the facts as related were not sufficient to account for the attack. The Greeks would not attack ordinary laborers, and there are no mines in Mount Athos. It appeared, too, that as the Russians and the Bulgarians are hard at work endeavoring to Slavonize that name of land, these so-called pilgrims were specially sent by Bulgaria for such a purpose. I have since received information confirming my suspicions. This is a case where politicians seek to establish claim to a territory by an artificial immigration of people of their own race. There is no other motive to promote such immigration. Now, in the case of a Jewish immigration into Palestine there are all motives calculated to favor it; pressure from without and attraction from within; necessity and sentiment alike draw the Jew to the Land of Promise. It rests with him—if he is really in earnest—to make it a land of Promise fulfilled."

THE HOME AS A PRESERVATIVE OF JUDAISM.

A paper prepared by Mr S. LOUIS HARRIS, of Tredegar,
and read before a Meeting of the Literary Circle
of the Shanghai Zionist Association, on
Sunday the 19th April, 1908.

(Continued)

Well then to begin, why are we enjoined a greater profusion of lights upon the Sabbath eve? It is because light is symbolical of joyfulness, gladness and delight and what better means could be used to emphasize the gloriousness of the day of rest than in any array of lights unusual on any ordinary night and it was thus exemplified in the days of Esther and Mordecai. When the evil fate which had been planned by Haman had been averted, the pleasure and joyfulness consequent upon the deliverance of the Jews were connected with the expression of light.

Another reason, I imagine, for the employment of light was to use it in subservience to the glory of the Sabbath of God and in opposition to the Zoroastrian or ancient Persian worship of the Light and which was therefore forbidden to be used after certain hours, I believe at sunset. That is why it is mentioned in *Bama Midikin*, that one of the reasons for it being allowed to extinguish the light even upon the Sabbath was "out of fear of the Gentiles," who might be attracted by the lights to the Jewish houses and hurt them for their violation of the law in this respect. This is the explanation of Maimonides upon Mishna there.

Then, why are there enjoined two loaves upon a spotlessly white cloth and these covered over with a cloth. In the first place the formal connection of the loaves is to remind us of the shew-bread or *Lechem Apoin* in the time of the temple service, whilst the white cloth symbolises the appearance of the ground when the manna fell, when the Israelites dwelt in the wilderness, which was like snow. The two *Challahs* are to remind us of the double portion which was provided for the Sabbath on the sixth day and to impress upon our minds its inviolability. Yet another reason may be offered for the use of two loaves and it may be in reference to the twofold expressions used in the diverse forms the Ten-Commandments in Exodus and Deuteronomy in enjoining the Sabbath namely *Shomer V. Zocher* "Observe" and "Remember". The covering of the *Challahs* before the meal as well as the custom of the ladies spreading out their open hands before the candles whilst they are saying the *bracha*, are both in

compliance with the injunction to refrain from enjoying anything without previously making the *bracha* suitable for the occasion. The blessings for the Shabbos lights having been offered, the hands are removed and the lights are enjoyed and similarly when the *Bat Aba-Yis* makes *Amotze* he then removes the cloth and gives out portions of the bread so symbolically consecrated to the Sabbath.

It now remains for me to refer to the wine and in this connection I desire you to remember the figures under which the Sabbath has been described, namely, as a Queen, and as a Bride. Now it will readily occur to your mind that when a Queen is installed upon her throne or a Bride introduced under the *Chuppa* a banquet usually follows in celebration of the event and wine has ever been an indispensable accompaniment of all banquets, when those who participate in the festivities drink in token of honour to and rejoicing in, either the Queen or Bride and it is very befitting that we should honour this day of days, the Sabbath, in similar typical fashion. But there is another reason for regarding it as fitting to connect the use of wine with the Sabbath, as you are aware there is a two fold explanation for the common to observe the seventh day as one set apart for rest and for its devotion to special use. Originally it was to commemorate the creation of all things in six days, as such, a regular interval of a day of rest was universal and observed by all nations from the remotest ages, but in a more solemn manner was it enjoined especially upon Israelites to observe the Sabbath in commemoration of their deliverance from Egyptian bondage and to articulate the needs and proclaim the blessings of freedom, physical and intellectual, a covenant was drawn up, or an agreement so to speak, binding Israel to the Sabbath upon Israel, and then as it still is now customary all agreements were confirmed and ratified by subsequent interchange of social amenities. The glass to clink a bargain is an outward manifestation of such rejoicing and would seem to be a survival from ancient times.

The use of wine on the Sabbath is, as it were, symbolical of the ratification of the treaty or covenant between God and

the faithful observer of the Sabbath and signifying the compact as an everlasting one "For between me and the children of Israel, this is a sign for ever."

But there is another reason still to adduce for the use of wine on Friday and on Saturday nights as on festival nights and it is the Talmudic injunction to make a distinction between sacred and ordinary days and thus the Sabbath is welcome in with the *Kiddush* and Sanctified and is sped out on its termination by *Haddallah* or separation into *Chol* or ordinary day.

Then apart from the various dishes and extra fare which even in the most poor Jews contrive for the Shabbos, the ritual portion of the home service is such as to leave an indelible impression on the mind and heart. The *Shir Anan* with its melancholy tone speaking of past sorrow and of future hope; the grateful and joyous "Yah Ribbon Olam" and *Zur Mische lo Oehelna* and all the other heart stirring *Zemirahs* which are sung by the whole family in unison at the table of every faithful and zealous observer of the Sabbath, are a few instances.

I have dealt, unconsciously at such length upon the *Shabbos*, that I must omit dealing with the home influence which the observance of the festivals likewise produce and which tends to the preservation of Judaism which, however, I may remark, have many things in common with the Sabbath. During all these occasions there is the family gathering together, there is the parental kiss and blessing of the children that they might emulate the virtues of an Ephraim and a Manasseh, Sara, a Rebecca, a Rachel, or a Leah, all tending to consecrate the home and family life to God and thus conducing to the preservation of Judaism.

I now proceed to my fourth and final point "woman" as a very important medium in the home as a preservative of Judaism. In introducing her last, I would, by no means have implied that her influence is by any means the last. Some one have said that woman was Heaven's last best gift to man and a certain Rabbi declared, that he never called his wife—"wife" but "Home;" for she, indeed, made it home and it is in this aspect that I wish most to emphasize and treat the subject.

The influence of the home as a preservative of Judaism depends mainly upon the woman, in every degree and character of her relationship to man whether as a daughter, or as a sister, whether as a wife, or as another, with respect to her influence as a daughter and a sister, I will at once dispense of the matter with the general remark that there are various ways by which they assist in the fulfilment of religious domestic functions which leave behind traces in the associations of later periods and which make for the strengthening of Jewish religious life among all the members of the family.

Those who have read Zangwill's "Children of the Ghetto" will not fail in this connection to remember the beautifully drawn and realistic descriptions of Esther when in charge of her widowed father's home, or of Hannah, daughter of Itab Shemuel, and the influence she was able to exert on her parents as well as over her wayward brother, Levi. Again with what pathos does the "Naomi" of Miss Lillie Montague's novel, go through her life and its conflicting events.

But it is woman in her capacities of wife and mother on whom depend the manner and degree in which her husband, her children and her home will bear the impress of a pious life or will neglect the traditional observances of Judaism, whether the social follies of the day will engross their best attention or whether they will conscientiously adhere to the olden paths.

It is within the observation of many of us, that many Jews, earnestly desirous

of following all the duties of their religion, have, by domestic neglect and indifference to Jewish life, on the part of those responsible for those led to become indifferent themselves. It is thus that many a young wife who had received the most orthodox training in her father's home, has, by the indifference of her husband been led to depart from the wise institutions of her early life, but more numerous are the instances where it is the wife who is at fault in these respects and many an observant orthodox Jew has sacrificed on the altar of marriage all the ideals of his faith and in their place were set up for joint worship, the ideals of material pursuits. In the mad race for wealth, position and gentile approbation, all the laws moral and divine are set at naught and yet it is wondered why, the Sabbath is deserted, the synagogues empty and why Jewish life is a parody of what Judaism should be.

[To be Continued.]

Susanna, The Rabbi's Daughter.

AN ALLEGORY.

[Written for "Israel's Messenger."]

By Lulu Ardsheith.

[Continued.]

DEATH IN THE AIR.

MORNING dawned grim and sullen. Dark, threatening clouds hung overhead, and the jar of the howling wind, mingling with the heavy rumbling of distant thunder,—but preluded the oncoming fury tempest.

Ominous shadows, like floating phantoms, seemed to hover in the air, and people who were early astir, looked askance at one another.

That day, the Count fulfilled his promises,—for he laboured with herculean toil. Secret messages poured in amongst the densely populated parts of the city,—where from, nobody knew, nor cared. As the day wore on and the rain fell in continued torrents, people were seen, with scared yet spiteful faces, holding hurried consultations in feverish whispers, and as hurriedly disappearing in the gathering fog. Everyone seemed seized with the dreary gloom; and as night approached, the deserted streets with their dimly lighted lamps, but seemed to proclaim the death-rattle.

With slow monotonous hesitation, the clock in the cathedral close by, chimed the eleventh hour, and as its last stroke died away, a closely enveloped pedestrian, drenched with mud and rain, suddenly

emerged from a by-street, and hurried along the silent pavements of a large thoroughfare. He approached a large, dignified looking dwelling, in a sequestered spot. He was under the portico,—on the marble steps,—when three long-cloaked figures, rose as spectres from the earth, swiftly glided behind him, and pounced upon him like beasts of prey.

Not a sound, not a movement, betrayed a struggle. It took but a moment and the deed was done. Then they fled, three silent-footed figures precipitately fled, in horror and dismay.

The poor pedestrian, sank deep in the grasp of death. A dark murderous silhouette had pierced his heart, and the blood spouted and oozed therefrom, in trembling ebbing streams. A low choking gurgle, full of wailing agony escaped him, and he breathed his last!!!

And Sholom Abramovich, sleeping in his soft bed within,—his thoughts soaring in altitudes of happiness,—dreamt not of his cold, murdered nephew outside,—sleep, Sholom, sleep!—take thy last rest of the just, for thou shalt wake to know no more!

Another day dimly dawned. The clouds still hung overhead like fortified

hosts, and the tempest but grew more sustained and violent.

People had arisen long before the dawn, and mustered in large numbers everywhere. The murder of the preceding night had spread like wildfire, and the men that thronged the scene of the crime, stood as a massive human wall,—immovable and impenetrable,—in the bloody, miry square.

Abramovich who had been rudely awakened from his morning slumbers, by the low hissing sounds of the mob without, now rose and peered through a window. His free and undaunted spirit rebelled against such an unwarrantable and unprecedented sight. He thought it a downright intrusion and more,—an outrage. Hastily dressing himself he went below to ascertain the cause, and in all innocence, opened his door and stood on the threshold.

The awful sight that met his gaze, froze the very blood within him, his heart stood still as though paralysed, and his eyes rolled with horror. For there, on the marble steps, besmirched with blood, lay the mangled body of his dead nephew. He thought it a dream. He closed his eyes to escape the dreadful sight,—but there the spectrum also followed him, and he opened them again aghast. The face was upturned towards him, and in those dead glassy eyes, he seemed to read, the bitter anguish that caused the flight of the lost soul.

He forgot the maddened throng, forgot the angry evil faces peering at him with leering, cruel eyes. He was unconscious of everything save that dead body before him, and somehow, it seemed to cry out to him,—and oh, merciful heaven, it was so cold!—so cold!

A number of men now stealthily ascended the steps, and as stealthily approached him, with murder lurking in their eyes,—but he noticed them not.

Suddenly, a full cry reverberated amid that sea of human faces, and—"Down with the Jew!" broke forth from the lips of every man. Ere he could lift a finger in self-defence, ere he could utter a single cry for help,—a hundred hands uplifted, clutched and caught at him, and in one dreadful iron grasp, he was borne down,—down,—in that seething turbulent human fury. People roared at him—tore at him, and trampled upon him with hoofs of infuriated animals. Bleeding and lacerated, he uttered feeble gasps for help, but to what avail?—a little while of intense suffering, and all was over. They had lynched him.

One by one the murderers left the square; one by one, they disappeared. The dead body of Abramovich lay huddled,—wallowing in blood and mire, and was beyond recognition.

One murder had followed another, with quick marvellous rapidity. Kamysbini!—Art thou satisfied?—And thou, heartless villain, Michael Abramovich? Monsters!—pat thyselfes with bravos and smile in thy sleeves! So far, thy plots have but too well succeeded,

—beyond thy highest expectations! Yet, will ye escape these iniquities?—And will ye live with impunity?—But, day!—the Bloods of those ye murdered, have already arisen before God. They cry for vengeance. All heaven is in a tumultuous uproar. And Fate, inexorable, merciless, hangs over ye, with oppressive calmness. And prepare, O ye too, for as ye have sown, so shall ye reap!

III THE SIREN OF THE NIGHT.

O, for the Wings of the Dove.

To soar aloft, in Freedom, Bliss and Love. It was midnight. The full moon rode with resplendent glory in the zenith of her career. The cool phosphorescent r dance, cast a lurid and eneh-ning light around. Not a cloud skirted her sphere, not a speck disfigured her midnight journey: and far and wide, high and low, and all along the horizon, things, conscious of the Presence as it were, were subdued in respectful adoration. For not a leaf stirred in that solemn hour, not a sound disturbed the absolute stillness: and with majestic and haughty grandeur, rode on the Daughter of the Night serene in Serenity,—into the Awful Silence—Beyond.

Over undulating plains, along rising precipices and rugged paths,—through dense thickets and lofty spiral trees, sped a horseman. His tenacious steed was exhausted with the long and irksome journey: the winding mazes seemed never ending. But though his mouth was snarled with the hard gathering froth and his limbs were loose and sore, yet he nobly braved on, and took but firmer paces in response to his master's gentle pressures.

The horseman rode for a considerable distance, now trotting, now slowly and carefully moving, anon swiftly galloping, as the freedom of space occasioned. At length, he halted in a little open space, in the centre of which glimmered a pool, as the moonbeams shooting through the foliage, danced on the sombre surface of the shimmering waters.

Having rested, and refreshed his horse, he walked a little in order to exercise his sprained and stiffened limbs,—with the animal faithfully following him. Suddenly, he stood rooted to the spot, not with human dread or fear, but with great surprise succeeding into exultant anticipation,—and listened.

A deep voice rushed from the vast silence, and broke out into the stillness. A song full of pathos and melancholy, now stirred and rent the air. Deeper and deeper rang its tender notes, higher and higher swelled its plaintive dirges. On, on!—ye poor captive soul, I fit thy strong pinions and soar into thy ethereal element. Dost thou bewail thy thralldom, or art thou but tired of thy Earthly Tower, and seekest a respite? Rise!—oh Eternal Spark, to thy pinnacle of Bliss and realize thy Freedom! Oh joy—oh sorrow!

The solitary air seemed to murmur with tremulous delight, and as the song

grew more sustained in its impetuosity, its deep-languishing vibrations, but breathed the listless spirit, let loose in its wanderings, into the realm of the Unknown. A Wave upon wave of thrilling delicious joy, swelled and soared into space. Strain upon strain of sad, passionate longing, pierced the heart to the very core, and left it bleeding in sympathy and sorrow. All at once, the voice, relaxed its intensity, and gradually subsided into milder intonations of blissful harmony. Slowly and yet reluctantly, the song drew to its close,—but nay, with a grand and mighty effort, mustering all its strength as it were, the poor distracted soul, poured forth its impassioned, murmuring wail, in one last appeal to Him on High,—and in mournful, fitful cadence lulled the whining strains; as they resonant with their lingering echoes, were hushed in breathless silence.

As one entranced yet mystified, the horseman advanced straight towards the place whence the voice had proceeded, and on some eminence, about thirty yards distant, a bower of flowers and myrtle, with which some subtle tendrils commingled, came into view. It was small, enough to hold a person or two, and daintily executed. He moved gently towards an aperture, and not too close, as there, plainly discernible, stood the tall, lithe figure of a Maiden.

Her long golden hair, fell in luxuriant clusters around her, and her half turned face was hidden by a mass of trembling silken locks. She clasped her hands on her breast in an attitude of passionate supplication, and with dilated nostrils and heaving bosom, raised her face and gazed long and earnestly on high. Her large luminous eyes, expressive of deep and tender melancholy. As she gazed and pondered thus in pensive reverie, as if seeking something unattainable,—her eyes suddenly filled to over flowing, and unconsciously, the large silvery tears, trickled plentifully down her pallid countenances.

In trembling yet mellifluous tones, she invoked the Lord to succour her unfortunate people, in this their hour of trial—
"O Lord of the Universe, Thou Eternal Essence of Good, have mercy upon my weary soul, and hear my prayer. O God, help us Thy servants, in this our hour of affliction. Let us not fall the victims of treachery and murder. In the name of Thy Holy creation do I humbly beseech Thee,—let us not be massacred and trampled upon in the dust by our enemies. Help!—O Glorious Presence, help! Save us from our miseries and this impending doom! The Angel of Death—hangs over us,—his drawn flaming Sword—is ready oh too ready—to strike Death and terror into our midst. Relieve us—O God!!"

She could utter no more. The last came—in fitful gasps of anguish and despair. Her heart was too full, and she could no longer bear the extreme tension that laboured like tightening chords within her. The choking sobs that she

couldn't suppress, rose in lumps, and threatened to burst her very throat as it were. Fatigued and weary, she fell on her knees, and with drooping head, gave vent to the feelings that overpowered her, and cried long and silently.

The Gates of Heaven opened, and her sweet gentle tears, rose as One, and stood at the High Altar,—offered its homage and entreated its cause,—and God heard her prayer.

The thrilling Tears pier'd the Heavens as under:
The Angels look'd and ask'd with awe and wonder,
The cause of this restless Burning Flame!
'Tis not the Heart yearning for its mate:
But the Soul piercing the Veil to learn
Its Future Fate."
Was the Awful Answer,—"Is its true and only Aim!"

[To be Continued]

A SIMPLE PRESCRIPTION.

SAID TO CURE RHEUMATISM, KIDNEY TROUBLE AND BLADDER TROUBLES.

We know that the readers of this paper appreciate good advice, and we are glad, therefore, to be able to publish the following from prominent physician.

It is astonishing to know the prevalence of kidney trouble and other diseases such as rheumatism, bladder and liver troubles, which are almost invariably caused by weak kidneys. It is said on good authority that fully one third of the people in the United Kingdom who have reached the age of maturity are more or less afflicted with kidney trouble in some form. The most dangerous feature of this disease is the fact that many people have it without their knowledge, and consequently neglect it until it has reached a dangerous stage.

The least symptoms of kidney trouble such as backache, must be given prompt attention, and a good reliable treatment should be taken, until every trace of the disease has been eliminated. We are glad to be able to give our readers a prescription which we have seldom known to fail in any case. It contains no harmful ingredients, is pleasant to take, not expensive, and can be supplied by any good chemist. It is as follows.

Tincture Gentian Compound, one ounce; Syrup Rhubarb, one ounce; Liquid Barkola Compound, one ounce; Syrup of Ginger, five ounces.

Take a teaspoonful after each meal, and on at bed-time.

We are glad to publish this prescription, as we know it will help our afflicted readers who give it a fair trial. If taken continuously for a few weeks, it will be found to be an almost absolutely certain cure for Rheumatism, Kidney and Bladder trouble, backache, and all allied complaints.

Progress of Education among the Jews of Bombay During 1907.

[From our own Correspondent.]

Bombay, March, 1908.

The Bombay University has its busiest season of examining work the last two months of the year, when examinations in different faculties are held. The formal annual Report of the results and prizes is laid in February at the Convocation when the Chancellor confers degrees on the successful pupils. From such a report just issued, we glean the following statistics which show the progress of education among the Jews during the last year. It may just be observed that these statistics include and are confined to both Jews and Beni-Israel. Of the successful candidates at the Matriculation 11 were Jews, among whom we notice, the names of Isaac Joseph, Maurice Mathalone, Meyer David Rubins, and David Ezra. Four passed the Previous Examination. Miss Rebecca E. Reuben, Messrs. Percival Victor David (the son of Sir Sassoon J. David) Simon Nissim and S. J. Hyeem, passed the Intermediate Examination, but to the credit of the Beni-Israel community Miss Rebecca E. Reubens stands in the First class passing with honours. To the class of Jewish medical graduates we have now an addition by the success of Mr. S. Joseph and Miss Rose Moskovitch. Two Beni-Israel candidates, of whom one is Mrs. Leah Solomon (nee Nagavkar), have merited the distinction of B. A.

Miss Jerusha Jacob Jherad (a Beni-Israel) who passing with Sanscrit as her second language, attains second rank among the 121 successful Matriculation candidates, carries the Lady Reay Medical Scholarship, the Miss Yamunabai Atmaram

Dalvi Scholarship, and the Chatefield Prize.

A word more about Mrs. Leah Solomon will not be out of place here; for her success at the B. A. marks a red letter day in the history of education among the Beni-Israel. She is the first female of that community to graduate. Hitherto they have had male graduates. The Bombay University has several female graduates (B. A.) on its roll, but Mrs Leah Solomon, is the first among females to pass the B. A., with the abstruse subject of Mathematics as her optional.

The above instances are evident testimonies to the fact that female education is making rapid strides among the Beni-Israel, and we believe the present success augurs well for the future. On the other hand the Jewish Community already possess two female graduates the first of whom—Miss Mary Samuel Perry took her B. A., so long back as in 1889.

THE AWAKENING OF PALESTINE

The Board of Trade Journal prints a number of suggestions to British traders, as well as information respecting commercial conditions in Palestine, which have been received from His Majesty's Consul at Jerusalem (Mr. E.C. Blech). British manufacturers, says the Consul, will pay more attention to Palestine. The increase of population has naturally brought about a considerable augmentation of the imports, the volume of which has nearly doubled in five years. This tendency, says

the Consul, is likely to continue, especially when the completion of the Hedjaz railway leads to the opening up of districts hitherto devoid of all means of communication. Other railway projects are under consideration, and everything points towards the general development of the country and the increase of its requirements in the near future. The Consul thinks that there is an opening for a general store, somewhat on the lines of those successfully established at Constantinople and Smyrna. This, he says, might at first be little more than a high-class grocery and provision shop, and with time other branches might be added. Not only the fairly large British community but most of the foreign residents and religious and philanthropic establishments would in a short time become its customers. "Although," adds the Consul, "the numerous missionary and religious institutions are entitled to Customs' immunities, in practice they (at all events those under British jurisdiction) make very little use of this privilege as regards laying in stores or provisions, presumably because they have not always the necessary funds at their disposal. As it is, the United Kingdom supplies the bulk of imported provisions, biscuits and confectionery. It seems to me certain that such a store, properly managed and buying in the cheapest markets, would pay well, provided that the customer could make sure of getting goods of satisfactory quality at reasonable prices."

The Consul reports, in respect to the projected railway from Haifa to Nablous and Jerusalem, that it is said that this undertaking has been decided upon, and is to be completed within two years. A new means of access to Jerusalem will thus be afforded, which will prove a great boon, as the dangerous and frequently impossible landing at Jaffa will be avoided. But it will be necessary to build a port at Haifa, which, though possessing natural advantages, is at present but little better than

Jaffa. The construction of the projected railway, which will probably be some 100 to 120 miles in length, will no doubt injure Jaffa by diverting from it a portion of the pilgrim and passenger traffic, and it is feared that the Government will do all in its power to favour Haifa at the

cost of Jaffa, in the interests of the Hedjaz State Railway. But it is unlikely that Jaffa will ever lose its position as the port for Jerusalem and the neighbouring region, while the growing export trade in oranges will maintain its importance as long as the fruit finds a ready sale in the United Kingdom.

in comparison with the cost of his luxurious stable equipment.

The estimate of the amount expended in erecting Solomon's Temple, at approximately present day value of metal and labor, is as follows:

8,000 talents of gold, at \$24,000.....	\$192,000,000
17,000 talents of silver, at \$660.....	11,220,000
18,000 talents of brass, at \$12,500.....	225,000
100,000 talents of iron, at \$5.....	500,000
150,000 laborers, 7 years, at \$2.50 per year.....	37,500,000
35,000 overseers, 7 years, \$.00 per year.....	1,800,000
10,000 drams, at \$5.....	50,000
To Hiram, King of Tyre:	
14,000 kor of wheat, 4,800,000 bu., at 92c.....	4,032,000
14,000 kor of barley, 4,800,000 bu., at 3c.....	1,568,000
14,000 bath wine, 980,000 gal., at 50c.....	490,000
14,000 bath oil, 9,000,000 gal., at 50c.....	490,000
	\$249,875,000

There is, probably, an equal amount for precious stones, marble and other building materials, making a grand total of about \$500,000,000. The above figures are based on the account given in I. Kings, v, and I. Chron., xxix., of David's preparations for the Temple, together with the donations by the leaders of Israel. Figure 100 pounds to the talent, and 12 ounces to the pound, one ounce of gold is worth \$20, and one ounce of silver 55 cents. The dram is probably the Persian daric of 180 grains pure gold, worth about \$5. The tribute to the King of Tyre for his assistance was annually for seven years during the erection of the Temple. A kor makes 82 bushels, and a bath 7 gallons.

Herod's temple was even superior in beauty and more costly. "It was built of intersecting bevelled-edged alabaster and marble, that resembled the waves of the sea," (Sukkah, 51, b.)

But even Herod was out-Heroded by the magnificent labyrinth in the dual metropolis of Alexandria, Egypt controlled by the Hellenistic Jewish population, which R. Judah estimates as twice 600,000, the number of Jews in the Egyptian exodus. The labyrinth contained 71 cathedrals for the 71 Sanhedrin of the Great Assembly. Every cathedral cost no less than 20,000 talents of gold (ib.; comp. Tosefta Sukkah iv.). This item alone, 71 times 210,000 times \$24,000, foots up \$357,840,000,000, or four times as much as Miss Rockefeller's prospective sum at the age of 60.

When Jerusalem was besieged before the second destruction, there were three rich Jews named, respectively, Nikodemus Ben Glorion, Ben Kibbi-Sabun and Ben Taitith-ha-kesath. They resolved, rather than to surrender to the enemy, to feed all the inhabitants of Jerusalem, during 21 years if necessary. One of them stipulated to furnish wheat and barley, another to furnish wine and oil and another firewood (Gittin 56 a). Assuming that the population was 1,000,000 (by actual census at the Passover festival in the year 66, or three years before the destruction), there

that Korah, being so rich, thought he had a "pull" to influence the people against Moses and Aaron. Fortunately, or unfortunately, Korah was swallowed up in the earth (perhaps at the very spot where he discovered the treasure), otherwise his grandchild, living to the age of 60, might have accumulated a fortune that would require all the figures in a printer's font to describe it.

King Solomon had 40,000 stable horses and 4,000 stables for 1,400 chariots, with 12,000 horsemen. Every horse was worth 150 shekels, and every chariot 600 shekels (I. Kings, v. 6; x. 29; II Chron., i. 4). The following items might have made up his stable in ventury:

40,000 horses, at 150 shekels.....	6,000,000
1,400 chariots, at 600 shekels.....	840,000
12,000 horsemen, at 50 shekels.....	600,000
Total shekels.....	11,200,000

A shekel is worth about 50 cents in American money, giving a total of \$5,600,000. But when we consider the high purchasing value of a shekel at that time, from the standard value of a slave at 80 shekels, or \$15, in comparison to the value of the slaves in the South before the Civil War, which averaged \$1,000, at this rate the price of the stable, multiplied by about 66 would bring the total to \$369,600,000, at the present low purchasing value of money. Without counting the cost of saddles, harness, livery outfits and food for the horses and men.

Voltaire calculates that the gift of Queen Sheba to Solomon was worth 1,200,000 German thalers, and sarcastically remarks that as Solomon was a gallant king, he must have reciprocated in double kind, which Voltaire considers highly exaggerated a sum for the Jewish kinglet. And yet this is a mere bagatelle

ROCKEFELLER'S GREAT WEALTH.

[Written for "Israel's Messenger"]

By J. D. EISENSTEIN, Editor "OZAR ISRAEL" (New York)

John D. Rockefeller is at present considered the richest man on earth. The New York "American" speaking of the presumptive heiress, his granddaughter, born to John D. Rockefeller, Jr., says: "It is the most interesting and possibly the most important infant that has come into the world in the 1900 year. The 'American' calculates that in the last ten years his fortune has increased from \$150,000,000 to \$1,000,000,000. At that rate of growth during the life time of little Miss Rockefeller, she would be worth at the age of sixty, the incomprehensible sum of \$57,365,000,000, enough to pave an avenue with thousand dollar bills over 100 feet wide around the earth.

"In the last 900 years," yes. But before the common era no! If we believe the A. d. history of the Talmud, there were richer men then.

Joseph accumulated numberless bushels of corn "as the sand of the sea," and virtually cornered the production of the world until the people confessed that all their money is gone and were forced to transfer their property to Joseph, acting for Pharaoh. Tradition says that this immense liquidation was by order of Joseph, hidden underground in three distant parts of the world. One treasure was unearthed by Korah. To form an idea of his fortune, we are informed that it required no less than 900 "white" mules to carry the keys of his store houses, and those keys were not made of heavy metal, but of light leather strips (Pesachim, p. 119 a). Averaging five "leathern" keys to the pound, and the carrying capacity of each mule to 200 pounds, there would be a total of 900,000 keys. Figure so many store houses, each valued at least \$10,000, and they equal \$9,000,000,000, or thrice the amount credited to Rockefeller, Sr. No wonder

were found no less than three million Jews in Jerusalem, and allowing but \$100 a year for the maintenance of a person, the sum would be \$2,100,000,000.

It is interesting to note that the daughter of Nikodemus was allowed, by the Jewish court of Beth-din, a daily sum of 400 gold denarii for her cosmetics. (A Roman copper denarius were worth about 17 cents, and there was 25 copper pieces in one gold denarius, \$125), and multiplied by 365 days equals \$62,050,000, without taking into account various sums for her headgear, dressmakers' bills, ornaments and pin money, which in ordinary cases exceeds 100 times, at least, the value of cosmetics. That would swell the total to \$124,100,000,000 outside of other household expenses. And yet Miss Nikodemus appears to have been dissatisfied with the "small" appropriation for her cosmetics, as she sneeringly "thanked" the rabbi-judges for their "liberality," and wished their own daughters to fare no better. The rabbi, however, accepted the "curse" with grace and answered "Amen."

R. Johanan Ben Zakkai witnessed the Ketubah (marriage jointure) of Miss Nikodemus, wherein was recorded her dowry of one million gold denarii, \$25,000,000, besides the dowry of her father-in-law, Nikodemus himself is reported to have stepped on silks all the way from his house to the Beth Hamidrash, daily, and every time the silks were allowed to be picked up by the poor.

The end of Nikodemus's daughter was very sad. For Ben Zezcai, who witnessed her Ketubah was also the eye-witness when, at the capitulation of Jerusalem, she gathered rains of corn between the Arabian horsters, to keep herself from starvation (Ketuboth 66 b).

Among other rich celebrities are R. Eliezer ben Azariah, who contributed an annual tithe of 12,000 shee (Shabb. 51 b), on an income of 120,000 shee, or at \$10 apiece, \$1,000,000 per annum, and R. Judah ha-Nasi, who as stable master was richer than King Shabur (ib. 113 b).

I voluntarily give up the task of explaining the phenomenal possessors of wealth claimed by the Bible and Talmud, to exist in anti-Christian times. Some assign the Oriental habit of extravagance and love for the use of hyperbole and metaphor, while others say that we do not know the weights, measures and coinage of those times. The Jewish authorities admit that 300, for example, is but a round number or a nominal large sum (Kushi to Pes. 119 a). As a rule the Agadic stories are intended only as moral lessons. Nevertheless, like a good historical novel, they have some basis in the underground. And no doubt there existed immense riches in those times, more than the average modern historian cares to admit. In any event, such stories in the Talmud are not less valuable than the Arabian Night stories, now considered as classical literature. The moral attaché to every Talmud story is certainly more elevating, much higher and noble in character than any secular stories.

While the rabbis, unlike the early Christians, never condemned wealth, and even honored the rich man who used his money for good purposes, they considered wealth, per se, of no real worth or merit. R. Pappi's maxim was, "None is as poor as a dog, and none as rich as a hog." (Shibb. 155 b). The rabbis called as miser "a mouse lounging on gold pieces" (Sanh. 29 b).

Jesus of Nazareth merely repeated what others said before him when he advised the rich man: "sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." Lay not up for yourselves treasures upon earth, where moth and thieves break through and steal." The Talmud records what Monobaz, the king of Adiabene answered to the clamor of his relatives for squandering his own treasures and the treasures of his ancestry in support of the poor in famine, by saying: "My ancestors hoarded up below, but I hoard up above; their savings could be taken away, but not mine; their savings did not bear fruit, but mine does; they amassed for others, but I for myself." (Josef. Pef. Ch. iii.; B. B. II)

Jesus said: "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God." The phrase is borrowed from the Talmud—an elephant passing through a needle's eye" (Berachot 55 b and). Likewise Rab said: "the rich men of Babylon are candidates for hell," because they fail to support the poor. Sabathai Ben Marinus called them "rif-rafs" (Bezah 32 b).

The passage in Malachi iii., 3 And he (the angel) shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi," is quoted to prove the power of money to purge the illegitimate (Ketuboth 71 a).

To check the bad influence of the mighty Mammon on the Jewish literature the Sanhedrin of the Great Assembly fasted 24 days and offered up prayers to God that those who are engaged in writing books and scribes of phylacteries and Mezuzoth shall not get rich, else they will stop to write (Pes. 50, 6). There is a true ring of irony in these words.

The Talmud assures us that wealth is mobile and constantly on the move. Like a weasel gathering food and storing it away without knowing who will benefit by it. So the man! As the Psalmist says: "he heaped up riches and knoweth not who shall gather them." (Ps. xixix., 7; Yes. Shab. xiv. I end).

Commenting on the Pa-sage "For the poor shall never cease out of the land" (Deut. xv., 11). Rabbi Ishmael said: "Poverty is like a wheel turning round. If it does not strike thee it will strike thy son and if not thy son, it will strike thy grand-son." R. Hiyya used to say to his wife: "When a poor man comes be quick to give him bread, in order that thy children might share the same attention." She looked at him in surprise: "Dost thou wish me evil?" said he.

"Indeed, I do not, but I cannot fight the Scriptures, which say that poverty shall never cease, and the wheel of fortune is constantly turning." (Shab. 151 b).

How about Miss Rockefeller, and the "New York American's" calculation? Is there an assurance against the impairment of wealth, and who may foretell the future?

AN OPEN LETTER TO THE JEWISH PUBLIC.

It is now nine years since the book entitled, "Justice to the Jew," was issued to the public.

It was prepared by me in the midst of a busy pastorate, and with a lack of material at command to lay a solid foundation. Hence I was well aware of many defects, and consequently none were more surprised than myself at the cordial reception given to the book. I then felt conscious that, since it was not merit, it must be the necessity for such a work that created the welcome.

With few exceptions, the voice of Christianity has not been raised in behalf of a persecuted race, both pulpit and platform have been silent, and it was considered something of a singularity that a Christian minister should take up the pen in defense of a people popularly, though mistakenly, regarded as the enemies of his faith.

In America, I believe I was among the first to champion Jewish rights, and as I believe my book was not worthy of myself, or strong enough to fulfil the mission for which it was intended, I determined to do my best to remedy the drawbacks. When the former publisher failed, I not only bought and destroyed the plates, but purchased from the assignees at a stiff price the copyright of my own book, and I received no royalties on the large sales.

Subsequently I issued several other volumes bearing on various phases of the Jewish problem, but while these were well received, there was a constant clamor and increasing demand for the old book. The title appealed to the people.

As I had given much thought to the Jewish question in the intervening years, especially along the line of the world's indebtedness to the Jew, and as there were much greater facilities for gathering data, I resolved to accede to the popular demand by writing a new book with the old title. I have done so. As I could not improve the title, I improved the work, eliminating here, adding there, touching and re-touching until the work now comes forth like a new singpost that has replaced the old one, but which still bears the same direction for the wayfarer to guide his course.

When I first wrote "Justice to the Jew," literature on the subject was hard to find; since then, however, there is

such an accumulation of material in the public libraries as well as in private collections, that the task of compiling is comparatively easy, the only difficulty being choice of selection. Therefore, in the re-writing of the book I was not be et with the difficulties I encountered when I first essayed the task.

The synopsis of contents accompanying this letter sets forth the lines upon which I have proceeded.

In the name of my publishers I now appeal to the Jewish public for a cordial reception for the new book.

It is only just to myself that those who have read the old should now give their attention to the new and do all they can, not alone to place it in the library of every Jewish home, but in all public institutions as well, besides speaking of it to their friends and acquaintances.

My speaking and writing on the Jewish question down to the present time have been labors of love; I have received no money or recompense in any way, but as I have appealed for justice to the Jew, I hope the Jew in turn will show justice to me by doing all he can to push the sale of this book.

With best wishes, I remain, yours for liberty, fraternity, and equal!";

MADISON C. PETERS.

JUSTICE TO THE JEW. Completely new enlarge and revised edition, with an introduction by the Hon. Oscar S. Strauss, "The Commonwealth the model for the American Republic." Beautifully printed and substantially bound, 244 pages. Postpaid, 85c; net, 75c. (American Currency) The McClure Company, publishers, 44 East Twenty-third street New York City.

PUBLISHER'S NOTICE.

We are making an especial appeal to our readers to assist us by sending us items of interest which come under their notice. It is found quite impossible to have corresponding representatives in every centre; every newspaper and journal has to depend to some extent upon the honorary services of correspondents, interested in their policy.

We want to maintain the interest "ISRAEL'S MESSENGER" has created; we want to foster everything that is dear to the Jew and Judaism; we want to do as much good as possible to the whole body corporate and ask therefore, your help in the manner suggested and hope for your co-operation in our well intended work.

NEW LIFE IN PALESTINE

Palestine is beginning to show new life. Symptoms of its regeneration are evident everywhere. New modern houses are springing up in every town, including Jerusalem and Jaffa, and it looks as if the former land of our forefathers that lay dormant for centuries has awakened to surprising activity. The *Hilfsverein der Deutschen Juden* is doing admirable work in aiding the development of Palestine.

THE LEGEND OF RABBI HUNA.

Rabbi Huna was a great and learned man, held in high esteem by all who knew him, a man of power and wealth.

Next to his mansion dwelt a poor woman in a little cottage who earned a scanty livelihood for herself by her great industry. Although she was so poor, she yet contrived to render some services to others, and if she could not contribute to their wants by gifts of money, yet always did little kindnesses for them to help them in anyway in their need. Thus it is related of her that when she could afford to bake herself some loaves, and consequently kindled a fire to heat her oven, she always sent to her neighbors, begging them also to use it, and kept up the little fire for their benefit.

One night a great fire broke out in the neighborhood and burnt and destroyed all the houses near. But when it reached Rabbi Huna's house, the flames suddenly stopped and the fire was extinguished. All the people were struck with wonder, and believed the miracle due to the learning and piety of the great rabbi.

But on the same night, a voice from Heaven was heard saying: "Rabbi Huna is a great man, but the flames were stopped on account of the merits of the poor woman who lives next to him."

So great is the virtue and power of true charity, which can be shown by the poorest amongst us.

JEWISH COLONIAL TRUST.

The result of the vote of the shareholders of the Jewish Colonial Trust in the matter of the proposed change of the statutes of the bank is now made known by *Die Welt*.

The report shows that 12,000 stockholders of the bank, representing over 40,000 shares, have voted in favor of changing the statutes. The vote against the proposed change represents only 2000 stockholders for 6000 shares. The proposed change, as it is now, is intended to restrict the operations of the Jewish Colonial Trust to Palestine and its adjacent countries. This is in accordance with a decision of the Seventh Zionist Congress. Opposition to this change of the statutes has been promoted and brought into the English courts by Mr. Zangwill and other shareholders who are identified with the Territorialist movement. The result of the vote of the shareholders will now settle the matter.

"I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?" Editor: "Did you meet the office boy with the waste paper basket as you came up the stairs? Well, he was carrying out your ideas."

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Funds.....14,167,989-1-7

£ 17,808,538-6-6

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Funds.....14,167,989 1 7

£ 17,808,538 6 6

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Official Organ of the Shanghai Zionist Association

A Fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

Message for the Shanghai Zionist, by Dr. GARTER
The home as a preservative of Judaism, by E. Louis, Harris.
Susanne, the Rabbi's Daughter, by Lulu Ardabell.
Anglo-Jewish Affairs.
Orthodox Judaism, by Dr. Bruchmann.

M. FREED.

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Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, May, 29th, 1908 28th. Ayar 5668.

CALENDAR FOR THE FORTNIGHT.

Thursday, Seivan 5th (June 4th) Erev Shabuo (Eve of Feast of Pentecost) Holiday begins at 6.40 p.m.
 Friday, Seivan 6th (June 5th) Shabuo (First day of Feast of Pentecost) Sabbath commences (time of lighting) at 6.40 p.m.
 Saturday, Seivan 7th (June 6th) Shabuo (Second day of Feast of Pentecost) Sabbath terminates at 7.25 p.m.
 Friday, Seivan 13th (June 12th) Sabbath commences (time of lighting) at 6.40 p.m.
 Saturday, Seivan 14th (June 13th) portion of the Law, Numbers, part of chapter 4 and chapters 5, 6 and 7; Haphtarab, Judges, chapter 3; Prophets, Isaiah, chapters 5, 6, 7 and 8; and Ruth all. Sabbath terminates at 7.25 p.m.

Hathuna on Lel Shabuo (Thursday, June 5th) at 9 p.m., in the Synagogue "Shearith Israel," No. 9 Seward Road.

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French Concession

ISRAEL RESURGAT

(Written for "Israel's Messenger")

By M. L. R. BRESLAR (London)

[ALL RIGHTS RESERVED.]

If on dour Nights—when winds, their death-bolts
fling—

O'er hills, and streams, and moonlit coppices,
Moan, from white trees, their weirddest throodies;
From trees, whose giant hands outstretched, are wringing
Like Israel's, in mute despair and vain:—
So on bright Days when world, and copse and dingle
Murmur of life, and love, and sweet romance,
Of floating Spring, and summers sly advance,
When bees and birds, in gayest raiment tinkle,
And poppies bob their red coats o'er the plain:—

My soul renews its Visions steadily,
Of Zion's recreated Duadem;

And gushes forth the vibrant Prophecy

"Next year, O God! next year, Jerusalem!"

DECISION AGAINST.

Mr. N. S. BURSTEIN, of Cardiff, writes to us as follows:—

With reference to the petition of the Jewish Colonial Trust to alter the Memorandum of the Association, etc., the verdict of Justice EWE has not, so far, been published. A reliable Zionist in Liverpool told me, that the verdict is against the petitioners. If it is so, I must say the decision will be hailed with joy, as Zionism is too noble an idea to require iron bars. A prominent Itoist told me he is confident that if the petition has not been granted there is every probability that an amalgamation of Zionists and Itoists will take place.

THE JEWISH NATIONAL FUND.

Amount already acknowledged \$1.00
Box No. 352 (Per D. H. BERNSTEIN, Esq.) 2.45

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Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

In honor of his golden wedding anniversary, the famous philanthropist, Herr Bredsky, of Odessa, distributed 9,000 roubles in charity, 5,000 roubles of which were given to Christian schools, where no Jews are admitted.

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Like Israel's, in mute despair and vain:—
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Murmur of life, and love, and sweet romance,
Of floating Spring, and Summers eily advance,
When bees and birds, in gayest raiment mingle,
And poppies bob their red coats o'er the plain:—

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THE HOME AS A PRESERVATIVE OF JUDAISM.

A paper prepared by Mr S. LOUIS HARRIS, of Tredegar, and read before a Meeting of the Literary Circle of the Shanghai Zionist Association, on Sunday the 19th April, 1908.

(Continued.)

What must the result of such a home have in store for their children? Is it to be wondered that there are many young Jewish people who have no Jewish ideals to pursue, no knowledge of their past history and no definite conceptions of any religious principles, who are neither Jews in faith nor of any other religion, but whom, by more historical and racial association, we can at best describe as Jewish infidels. It is pleasing to know, on the other hand, that many an indifferent Jew has, on his marriage to a pious woman, been brought in closer communion with his people and Judaism than he had been before and has been induced to attend school, perform his domestic devotions, comply with all the duties enjoined by the faith and the result has been that in this home Judaism has been especially strengthened and preserved, but, when from the first, both husband and wife have been true and faithful Jews, then the results have been to absolutely preserve Judaism, by the influence of their examples to not only their own children, but to their descendants after them. That the influence of the home is great in the preservation of Judaism may be inferred from the fact that our Rabbis have always associated a pious life with early marriages. Thus one Rabbi declared that his extensive knowledge of the Torah was due to the influence of his wife, and he added, that had he married earlier his acquaintance in its study had been greater and so was Luther, that Christian reformer, of the same opinion that early marriage was conducive to pious life.

But woman as a mother claims our highest praise for the influence she is able to exercise in the preservation of Judaism in the home and for her making the home the preservation of Judaism. It is she who is chiefly the instrumental in teaching the young idea how to shoot.

It is the mother who bends lovingly over the cradle of the infant and guides its wandering gaze and gives it the first lesson of religious faith. It is the mother who directs the little heart and clasps the little hands together in attitude of prayer and it is she who draws forth the earnest lisping accents of the Shema and thus early teaches it the first principle of faith. It is the mother who

lovingly dons her child with the *Arbony Kanfuth* and thus gives it the first outward symbol of the inwardly pious thoughts, of God's over-egery over the four corners of the universe and of the blue heavens, and finally it is the mother who aids the father in their joint endeavours to train their children in the path of righteousness and by their pious examples in their home-life, their observance of the minute details of the Dietary laws, the home devotions and personal purities, give their children the best dowry it is possible for parents to offer and which will ensure and remain for all time. So that when in the course of events they are brought to the *Chuppa* they carry into their new homes the virtues of true piety, faithful observance of religious ceremonial and temperate lives and when, as in human destiny it must be, that the old die giving place to the new generations, with what affection and reverence will these latter remember the pious lives and examples of those, and whose memory shall be preserved ever green as from year to year they piously and lovingly fulfil the orthodox injunction to formerly hold religious service on the *Yahrzeit* of their departure from the earthly sphere and as the traditional lamp is lit in their homes, a symbol of the souls of departed parents, memories, sadly and sweetly intermingled, will recall again former happy scenes of home and gratitude will again fill the heart for dear ones who had set them such good examples and who taught them the *Orchus Chayim* the ways of life.

It will be there that they will invariably renew the vow to keep sure and steadfast to the principles and ceremonial of their faith and thus will the home influence of the past strengthen those of the present and give surest promise of the preservation of Judaism in the future.

It may be objected that the illustration of the good influences of home-life upon the preservation of Judaism, which I have given is, too glowing in color to belong to the actual, well, I am not here to dispute; nor from the fact of my own shortcomings to lay down a law to my kind and patient audience, but it is a beautiful ideal, yet practical of attainment and am satisfied that I have only described what in my mind's eye I have inferred from the both personal knowled-

ge and reading of good children of good parents. But even in the case of bad and indifferent children but of good and pious parents, the lapse from the faith and from good examples may only be temporary, for the impressions of early home life are undoubtedly strong and many a son who had left a home which had been consecrated to Judaism, and who may be hundreds, nay, thousands of miles away, and who being beset with various temptations, may yet be saved from utter moral destruction, by some sudden impulse arising from gleams of olden scenes fitting across his memory recalling old associations, memories of the dear old home when he sat among the family gathering at the Friday eve table glittering with the Sabbath lights, blessed by paternal hands on the Sabbath, made joyous with the Sabbath hymns satel with the time-honoured Sabbath dishes and recollection of the forms of those dear ones gathered together who may now have left the earthly sphere, will not all these recollections awaken the conscience from its sleep and will not religious emotion assert its way and Judaism again live?

When young man, and woman, perchance, forget for a while the faith of their fathers, or from long association among non-Jews, be tempted to strange alliance, when, swayed by mean or mercenary gain to transgress all the institutions of Judaism; when moved from motives of social advancement to sell the glorious birthright of their race, for the mess of pottage of non-Jewish favor; when from fear of persecuting creeds and nations they are bent upon saving their bodies at the cost of their souls; when from the despair of long waiting, they would deny their glorious future and forget their glorious past and wish to merge themselves amid the throng of peoples; when for some present advantage they would fan assimilate among the nations; then might tender memories of home-scenes come to avert their racial suicide of religious apostasy. Memories of loving parents laying their hands in blessing on their head; memories of the intonation of the weekly *Sotrah*, which told of Abraham, Isaac and Jacob and which a loving father explained and pointed a moral.

I will conclude this paper with an illustration of an incident in the life of Joseph. In the story of the selling of Joseph, of his having been brought down to Egypt and all the subsequent events which followed to his exaltation to regal rank. I have the greatest support for my contention of the home influence as a preservation of Judaism. For as a son of Jacob, he was trained in virtue and in faith in God. He had been reminded that Abraham was his ancestor and that he was never to be ashamed of his origin and thus it was that in the most alluring temptation he kept himself pure and virtuous. When brought before Pharaoh, an obscure, poor exile from his country, he prided himself in being an Hebrew. When called upon to interpret the king's dreams, he

was meek and modest, disclaiming any ability and ascribing all to God, declaring that He would solve them, subsequently when raised to high dignity, he nevertheless did not forget the influence of his early home training, home affections and filial devotion. In naming his two sons he especially connects them with incidents in his past life, thus again proving the influence of home impressions and un-

doubtedly he had them trained in the same home virtues as himself and thus their grandfather Jacob was enabled to say of them that they were to him as his own sons. Thus were the home impressions and early association of Joseph a strong and everlasting influence which always affected the course of his life and faith, and support, as I said, my contention that "The home influence is a preservative of Judaism."

power, that made her look upon him as a Being from some higher, better world. Had God heard her prayer, she asked herself, and had He sent her this angel in disguise to mitigate the sufferings of her people!

He, on his part, was as greatly struck with her angelic person as she had been with his. As she bent forward to observe him closer, and thus laid bare her full face before him, the sight of her ethereal magnetic beauty, sent a vivid, electric thrill coursing through his veins. His dark lustrous eyes, now regarded her with a deep penetrating gaze, full of compassionate admiration, and which, did not fail to instil into her renewed hope and courage.

At last she found her voice, and questioned him with timid trepidation—

"O Stranger, are you Man, Angel, or what, that you visit me so mysteriously, and affect to be so seriously interested in my welfare. Yet—you look so totally different from those creatures who call themselves men.—like the Sun the Moon, —the Moon the Stars."

"Nay Lady," he answered the shade of a smile flickering on his lips.—"I am glad to say that I but belong to the first category of Beings,—who possess more latent powers than thy dream of, and who, if they could but come to, and develop and utilize their finer, though dormant inner selves, would be in many respects as equal to, if not greater than, those of higher spheres."

She heard as one in a dream, scarcely believing her senses; for, he echoed the principal and soundest tenets of her religion. Yet how few,—very few of those men who called themselves great, understood. How many entered the Gate, glowing undaunted aspirants, with all the ardour of strong manhood, ready to do battle with all Nature and the Elements, and wrench their most intrinsic secrets, so necessary to Life and man,—how many fresh and well-sustained Minds, after weary trials consuming, sought to soar into the Infinite and pierce the Inexplicable! And how many were fated to Eternal Banishment and sorrow, to die a harsh awful death, little better than the wild brainless beasts! How many lost their mental equilibrium in the Strain, and returned with blasted Hopes, like jaded, lifeless maniacs groping in the Darkness, with Eyes bulging from their fiery sockets, and desperately seeking for some thread to rest their lost Souls upon! Demonstrative Incapability?—Ample evidences of weakness for the Weak Blind, deluded Atoms!—what did they reap but seeds of Gloom and Despair. Under the ægis of their lacerated Matter did they turn for shelter, and for how long!—till that too, wasted, corrupted and decayed, yielded to Dust, and was thus finally blown into what!—Nothingness.

And those who spanned a wee Ray and thought they grasped the Whole, and gazed upon the Surface of the Dark

Susanna, The Rabbi's Daughter.

AN ALLEGORY.

[Written for "Israel's Messenger"]

By Lulu Ardsheith.

[Continued]

IV

THE MYSTERIOUS BEING.

THROUGHOUT, the strange cavalier watched her with deep awe and reverence, mingled with deeper agitation. What spectral shadow of doom threatens and so distresses the soul of this fair enchantress!—he mused. What terrible circumstances surround her life, and render it so full of evil-forebodings. She spoke of massacres, and horrible doom. Was not this dreadful calamity out the outcome of a wandering mind, that would vanish next morn, like mists before the rising sun! Or was it not some domestic trouble, that under the influence of the hour and the scene, manifold its magnitude, and rendered it so calamitous! She looked so good, so tender and angelic,—her soft, silvery words, fell like lustrous pearls from her exquisite mouth and her voice was sweeter than that of the nightingale's! What heartless man could dare raise a finger against her! The idea was too savage, too monstrous. Then he remembered that he was in Russia the Land of Bloodshed—where crime could be perpetrated without the slightest compunction—compunction! Too good and noble a word, where like demons, they slaughtered and revelled in the blood of the innocent, with a ferocity born of beasts and cannibal. Then, when such a people lived and thrived under the blue canopy of heaven, wallowing in blood, ye gods! could they not offer greater violence to this frail wonderful creature! Who was to challenge or resist them?

As these thoughts whirled swiftly in his brain—leaving it benumbed as their reality dawned upon him with their full force—his hands clenched convulsively, and his whole frame shook with a muttered imprecation.

Calming his perturbation, and with a firm step that created no sound, as it fell on the dewy grass, he strode up to the aperture and gently knocked on the framework.

A startled, involuntary exclamation escaped the Maiden, and as she turned and saw him, she recoiled with evident fear and alarm.

In soft low tones, he hastened to reassure her:

"Pray, pardon this intrusion, gentle Lady, and do not manifest any signs of alarm at my appearance. I have listened to your song and invocation while resting after a long journey,—an hearing of your trouble. I am now here solely actuated by those motives which are in the breast of every true man, when in sight of feminine adversity. If you will therefore not deem me impertinent, and acquaint me with the perils that beset you, I shall help you with all my heart!"

He raised his hat and bowed as he ended, and awaited some answer;—but silence only greeted these brave, manly words.

She seemed stupefied with amazement, as she now rose and confronted him. With long slender fingers, she mechanically removed the locks from her fair brow, and surveyed him with a keen yet mystified scrutiny.

There he stood, before her booted and spurred. His tall athletic figure seemed to be endowed with royal grace,—his pale noble brow was smooth and unwrinkled, while his face was so wonderfully handsome and sad. A halo of strange unearthly radiance, shone upon those benign features, which, glowing as the moonshine, rendered him so beautiful and godly. His whole mien seemed so full of strength and

Ocean. Like some, ere drowning—as billow after billow impotent in all their omnipotence,—yawning, gaping, threatening, tor- and dashed against them with all potent fury, and cried, “How dare ye stand against Us, We, whom ye can’t resist! We want Men! Begone to thy places of Nit in Zero, and dire not return, until ye have shaken Fear off thy Souls, and thy Brains are untrammelled with any delicious helplessness of Matter! And then, what did they do, but cry to and cringe before that creative Genius to save them from themselves, as, like Babbles blown here and there, till some merciful Gust in passing, burst them asunder.

She did not pursue her thoughts further.

“And why don’t men set to the task,” she said, carried away by her imaginations, “and, as Lytton truly says, ‘Elevated by the ideal which they exalt, serenely dwell in a glorious existence.’”

“Ha!” he echoed, “how is it possible for man to be initiated into the mysteries of his inner higher self, before he develops his outer—lower one! Is it possible for a raw recruit to become a perfect soldier before he goes through his various drilling exercises, and masters them completely, one by one! The mind of man is too engrossed in pampering servitude, to be conscious of its latent powers, Matter has too great an ascendancy, and what cloggy brain would think of unshackling himself from his all-pervading Desires!”

She looked at him wistfully for awhile. Far from doubting the truth of his assertions, yet, she did not desire to probe into things so far beyond her, ideas that would tax her utmost ingenuity to fathom. Rousing herself and reverting to her cause and things mundane, she said:

“And you, who are a type of the Reformed Transformed, must necessarily be a great and powerful Prince, to offer to aid me in my troubles, the nature of which you have not the slightest idea. For, otherwise, how can you, a man, contend against thousands and,”—she added sorrowfully, as an idea suggested itself, “you know not who or what I am, and you called me Lady,—a title that I don’t pretend to possess.”

“Nay, Lady,” he answered with a remonstrative gesture, “every true and noble woman, is but a lady born, and as such must be designated. Worldly circumstances, must never alter the true real self of a person, and whatever may happen, under all conditions, one must always strive to rise higher in oneself, and never to fall lower. It is the most deplorable state, and would only lead to disaster.”—His persuasive earnestness, but added a distinct charm to his countenance, and she could not but admire his gentle, glowing words. Meditating for a moment, he resumed:

“As to my being a prince, I am afraid you are far from the truth in the way you mean, but I am Prince of my

own Person, and hold allegiance to no man. I am powerful, it is true; and if you will confide and trust in me, I shall aid you!”

He spoke simply, yet positively and decisively—without any arrogance or make believe, such as one born to do, can and will.

“You speak so truly and well,” she murmured, in a sad woeful tone that did not fail to impress him, “that I find I must confide in you,—but I am afraid, when you learn who and what I am, you will treat me with the scorn that we are all treated,—and spurn me.”

“Heaven forbid, that I could commit such base conduct, I believe me, I would fain help and save you!”

His tones were somewhat hurt, and he gave her a look of sad reproach.

“Oh please, pardon my hasty words,” she cried apologetically. “I did not mean anything,—I am hardly myself tonight! But, you see, I—I am Susanna, the Rabbi’s daughter.”

As announced this slowly, hesitatingly, as if the intelligence in itself, was of such a dreadful nature, as to make him flee for very life from her side.

He bowed and saluted her as one honoured.

She looked at him with surprise. “Then—then you do not despise this Jewess before you! Are you not a Christian?”

“A—what?” he almost shouted, “a Christian did you say?—nay, but I have heard of the Sect. I am afraid you do not understand me, no, of course not,—how can you! But, you see, these things are entirely foreign to me, and I belong to any of them—I!” He checked himself, and a grim smile of incredulity hovered over his features, “As to my despising you, I would sooner despise myself!”

She smiled at him with hope kindling in her heart. Her eyes swam with tears of mute thankfulness. She felt overjoyed, elated; and her pulses throbbed with ineffable and unbounded ecstasy. “Oh, you do not know,” she cried, “what I—I all the Jews of this town have been suffering to-day! You do not know the woes that we are undergoing! The Russians have declared their hatred against us, by butchering us. Within the last two days, two Jews have been murdered;—and three nights hence, all Astrakhan is to rise, and we are to be almost totally annihilated. With barred doors we sit within our homes, not daring to venture in the streets,—already half-dead with terror, we know not what to do, but pray to God for deliverance!”

He listened with vague alarm disturbing his mobile features.

“But what is the cause of all this?” he inquired,—“don’t you know?”

“Oh yes, Abramovich, a distant relative of my father, who was murdered this morning, told us every thing.”

In lucid sorrowful tones, she related to him the story from beginning to end. His brows knitted ominously as she concluded,—his lips tightened, and his jaws compressed with a grim decisive snap.

“I understand,” he said in a cold harsh voice. “I can imagine who the instigators are—the hounds! But come, calm your fears, there is no need for further apprehension. I shall see to it that not a single one of you is hurt,—as for those two, their Hour is come!”

“And may I not know the name of my—our saviour, so that it will be a household word amongst us,—never to be effaced from our memories, and to bless and thank forever!”

He smiled kindly at her as he approached and took her hand. Again that vivid thrill through him, as his hand clasped hers. What could it mean, he wondered!

“Lady Susanna!—I thank Providence for sending me to you tonight, and am happy to be able to render you this little service. Go and sleep in perfect safety, and fear not the machinations of those evildoers. They will meet their deserts to-morrow. As to my name,—to the few who know me, I am as the Count D’Alakon, but to you,—may I hope to be known as—Esdras?”

His eyes gleamed with fiery lustre, and his gaze settled upon her with a newborn emotion.

“Esdras!”—she murmured softly, and looking at him bashfully, “Esdras!—your name shall be on my lips forever!”

[To be Continued.]

A RAILWAY TRAVELLER.

A person inquiring at one of the North Railway Station what time the 7.45 train starts, was sharply answered at a quarter to eight. God bless thee, exclaimed the inquirer, you are always changing the time on this line.

A WITNESS.

A witness was examined before a judge in a case, who required him to repeat the precise words spoken. The witness—hesitated until he rivetted the attention of the whole court upon him; then fixing his eyes earnestly on the Judge began—“May it please your Honour, you lie, and steal, and get your living by stealing!” The face of the Judge reddened and he immediately exclaimed “Turn to the jury. Sir.”

ORTHODOX JUDAISM AND MODERN THOUGHT.

By The Rev. DR. BERNARD DRACHMAN (New York.)

This question is, I think, of crucial interest to us all. We are all of us Jews, many of us, I am sure, warmly and sincerely attached to the traditional faith and customs of our people; we are all, whether we would or not, modern men and women, children of the present and heirs of modern science and culture, and, above all, of the modern spirit. It is, therefore, of the profoundest importance to us all to know whether we can successfully combine both of these characters—whether we can, at the same time, be sincere believers in, and loyal adherents of, our ancestral, historical faith, its ordinances and practices, and open-minded, ungrudging recipients of all that is best in modern thought, its philosophic, scientific, to say nothing of its religious and ethical teachings.

The question, in brief, is: “Can a modern man, a modern thinker, be an orthodox Jew?” Upon the answer to this question depends the future of orthodox Judaism, for while the ultimate fate of traditional cults and received religions is veiled in obscurity, there can be no manner of doubt that to the views of life and duty propounded by the science-illuminated and science-guided intellect the future must belong. Many believe such a union or alliance of the hoary creed of Israel with the daring and irreverent intellectuality of the so-called twentieth century impossible. They believe that this is only feasible with reform Judaism, but that to orthodox Judaism, tied down, chained and confined, as it is supposed to be, by the fetters of authority, such a rapprochement is unattainable. It was Sir Walter Scott, I believe, who said that Catholicism was the religion for a gentleman. Similarly many Jews think that reform Judaism is the only religion suitable for a modern Jew, while orthodoxy is retrograde, out of date, and fit only for the uncultured natives of barbarous or semi-civilized lands. This conception is mainly responsible for the great spread of reform in this country.

I hope to be able to show you that quite the reverse is the case. Orthodox Judaism, the historic faith of the Jewish people, is fully up to the most advanced standard of modern thought in most regards and ahead of it in some. There is nothing either in its intellectual character or its doctrines, precepts or observances, when properly known and comprehended, that can render it impossible or even difficult of acceptance of the most advanced modern mind, if the latter is open at all to religious thought, and has not definitely assumed a positivist and anti-religious attitude. Let us now briefly pass in review some of the leading characteristics of the historic Judaism, in order to ascertain whether the statement I have made is warranted

by the fact. We shall first examine the doctrine of Judaism, its postulates concerning the fundamental and eternal verities, since these, of course, best reveal the essential nature of any religious system.

The fundamental doctrine of Judaism is, as all know, monotheism, that there is one omnipotent, omniscient, perfect Supreme Being, Creator and Ruler of the Universe. This doctrine is in entire harmony with scientific concepts, and is warmly upheld by many leaders of physical science. Physical science, it is true, has nothing to do with ultimate causes; it concerns itself only with phenomena, and whatever lies beyond phenomena is relegated, for instance, by Herbert Spencer, to the realm of the unknowable, but it frankly acknowledges that there are recesses impenetrable to the resources of science, and finds nothing absurd or essentially unreasonable in the doctrine that instruction concerning these recesses spheres may come from some higher, transcendental source—in a word, from Divine Revelation. Science itself tends to the doctrine of the unity of all forces in the universe: ideal, since the discovery of radium, with its puzzling and contradictory characteristics, there is a strong tendency to assume the fundamental unity of matter. If we take the scientific doctrine of the unity of force, and clothe this one universal force with the attributes of personality, consciousness, will and wisdom, we have in its essence the Jewish doctrine of the One God. Philosophy by no means rejects this conception. Schopenhauer, for instance, identifies the forces of nature with the will, since no results are conceivable without volition. Recently two distinguished German scholars, Professors Delitzsch and Jentsch, have both declared our Jewish doctrine of God as absolutely reasonable and not open to attack on any tenable scientific grounds. Granted this fundamental doctrine of the D-ity, the other doctrines connected therewith are but natural and inevitable sequences, the acceptance whereof involves no intellectual difficulty whatever. Such are, for example, the doctrines of revelation, prophecy, the action of Israel, the bindingness of the Torah, the coming of Messiah and the immortality of the soul.

There are it is true, certain beliefs of more or less importance in Judaism which are not free from superstitious taint and philosophic objection, such as the metempsychosis, but these have never had authoritative status. As far as the authoritative beliefs are concerned, they are all acceptable to the intellect. Besides, Judaism has never made the precise formulation of creed a test of adherence, but has always found in this test in the Jewish life, in loyal obedience to the precepts of the law. That loyal obedience to just and right commandments is possible to all, the learned and unlearned alike, is self-evident; but I shall now endeavor to demonstrate that the laws of Judaism are especially sympathetic to the thinker,

by laying great stress upon the bodily health, the physical well-being. This is clearly evidenced by the splendid code of sanitary legislation laid down in the Bible, and interpreted in detail in the Talmud. The dietary laws, with their careful selection of clean and unclean food animals and a special method of slaughter, equally admirable from the sanitary and humanitarian point of view, the elaborate system of quarantine and segregation of those afflicted with leprosy and similar loathsome diseases, circumcision and the strict injunction of sexual purity, the frequent bathings, ablutions and washings of the hands, all go to show that Judaism has as its ideal the attainment of *mens sana in corpore sano*.

That modern science emphatically approves of these tendencies goes without saying. We have had an example of these modern tendencies in the pure food legislation recently enacted by Congress. The Jewish sanitary laws have, of course, a special religious and disciplinary purpose as well, but this does not lower their value in impartial eyes. The social and economic regulations of the Mosaic code are also remarkably in harmony with modern views. The Sabbath and holidays, designed to give rest and recuperation from the unceasing monotonous and exhausting grind of physical labor, and afford the spiritual and intellectual nature an opportunity to develop, the institution of the Sabbath, an inalienable year, the loving care of the poor, the widow and the orphan, and the protection of the helpless elements in society, the prohibition of usury, the injunction to fair and just treatment of the stranger, and a host of similar injunctions, all show a remarkably humane and liberal concept of the functions of the state, widely divergent from the views in general, prevalent in antiquity, but quite in line with the best and noblest modern thought. In this connection it is interesting to note that when, some years ago, the ancient Jewish custom of assisting the needy by free loans was introduced into this country to our Russian co-religionists, it was at once recognized as a most useful method of grappling with the eternal problem of poverty, and warmly greeted as such by the most distinguished sociologists of our land.

Of the general ethical character of our ancient faith, it is hardly necessary to say anything. Its high standard in this regard is universally acknowledged. Whoever would truly live up to Biblical and Talmudical moral ideals would be saintly indeed, for they demand of us nothing less than holiness. “Ye shall be holy for I, the Lord, your God, am holy.” With this side of Judaism the most exacting modern moralist would be well satisfied; indeed, he might be prone to consider our ethical code too strict and tending to asceticism. In this, however, he would be wrong, for despite the lofty moral ideals of Judaism it has no tinge of the gloomy or the ascetic. It teaches joy in life, the sane and rational enjoyment of the good things of

life which make for happiness. "Serve the Lord in joy, come before Him with glad shouting," is the keynote of Jewish worship. That it is in this regard in strict accord with modern thought goes without saying.

There remains yet a few, what I must consider minor, objections on account of which it is frequently thought that orthodox Judaism is not suited for modern times and people. These are, briefly, that the Hebrew language gives the orthodox service an antiquated character, and is unknown to the majority of modern Jews; that the service itself is carried on in a noisy, indecorous and unaesthetic manner, and that one cannot meet in the orthodox synagogue one's social equals, inasmuch as orthodox Judaism is nowadays upheld only by the poorer and lower elements of the community. The answers to these objections are not difficult to find. The Hebrew language is certainly an ancient tongue, but apart from the fact that a religious service loses nothing, but on the contrary, gains in impressiveness by the possession of a venerable and ancient ritual, it is only natural that the worship of an ancient people should be carried on in an ancient tongue. The Hebrew tongue the language of prophet and psalmist, is the ideal vehicle of devotion. It preserves also the unity of Israel, which would otherwise long since have been split up into a host of unrelated national groups. There is nothing in the use of the Hebrew at all antagonistic to modern feeling, and it is a comparatively easy language, the acquisition of a sufficient knowledge of which to enable intelligent participation in the service can be reasonably expected of every Jewish person. As to the noisy and indecorous character of orthodox services and the low social standing of orthodox congregations, these are purely external defects, the fruit of the misery of Galuth, and have nothing to do with orthodox Judaism in itself. Our codes call for the most refined, decorous and aesthetic demeanor at worship, and our congregation, as well as others of the same stamp, prove that Jews of high social standing can form themselves into congregations whose service shows no characteristic offensive to the most refined taste without departing from the historic standards of our faith. The social argument is, in my opinion, altogether an unfair one. Social distinctions should not be carried into the house of God, but there we should all meet as children of one common Heavenly Father.

I trust that this impartial, though necessary superficial and sketchy examination of orthodox Judaism has convinced you that we have no reason to feel dissatisfied with our ancient faith or to apprehend that it is no longer capable of gratifying the spiritual requirements of present-day Israel. The ancient, old Judaism is still as full of life and vigor as when it was revealed amid the flames of Sinai or accompanied our ancestors on their sorrowful journey through the centuries

of persecution, and there still apply to it the words of the psalmist, "The Law of the Lord is perfect, restoring the soul."

SALT—A UNIQUE REMEDY FOR ASTHMA.

FROM TALMUDIC SOURCES.

That salt has always been held in very high regard by our Torah is evidenced by the weekly portions of Leviticus that is now being read every Sabbath in the synagogue. That this high regard was also shared by our Rabbins we know from their advice, "after all thy food partake of salt," but that it is an infallible cure for asthma has remained for the Rev. A. Trager, of New York, the well-known non-ogenarion, to demonstrate.

The Rev. A. Trager was very fortunate in escaping most of the ills due to old age; he has, in fact, verified the Talmudical adage: "The aged Disciples of the Sages, the older they get, the brighter are their faculties, the keener their intellects."

But Father Time in his relentless onslaught on all humanity did not leave him entirely unscathed, and for the past few years an asthmatic cough has racked his frame and made his life miserable. He did not entirely consider his own suffering but was so mindful of the annoyance that he knew his nightly attacks of coughing caused his neighbors that he decided to get rid of that troublesome cough. Where there is a will there is a way. What doctors and medicines could not remedy a few simple experiments with salt secured the desired results. Brought up amidst surroundings where each letter of the Jewish law, whether oral or written, became part of his life, he lived up to the maxim of the Talmud, "after all thy meals partake of salt," and was early impressed with its beneficial qualities. While casting about for a remedy for his asthmatic cough his thoughts naturally reverted to the beneficial effect of salt upon the human system. In all his afflictions the true Israelite always turns to the Torah. What effect would salt have on his asthma? He made various experiments; first he mixed it with water, but without any apparent benefit. At length he discovered that five pure grains of salt taken every night before retiring completely relieved him of his trouble. He concluded that the best way to take it was in the form of a five-grain capsule. The idea was

surely a God-sent thought. Several months have elapsed since he began taking a five-grained capsule of salt every night before retiring, with the result that he has not been troubled with the cough ever since.

He feels that he owes it to the world to make known this wonderful discovery so that many an aged sufferer may profit by his experience.

ZION'S CALL.

BY MORRIS FREILICHOFF.

(From "The Zionist" Washington, D.C.)

I.

In the lands of Israel's exile
Sounded Herzl's trumpet's thrill,
And its sound so swiftly traveled
Over vale and over hill.
Over mountains, over rivers,
Loud—his message Herzl sent;
Thus, the call of Zion traveled,
Waking Israel as it went.

II.

People started from their slumber,
Many stared, and rubbed their eyes,
Listened to the voice of Herzl
Listened, then began to rise,
In all countries, in all cities,
Israel's rising hosts increased,
Lifting high Old Zion's banner
With their faces to the East.

III.

Lo! the Maccabean spirit
To our people now returns.
And a patriotic feeling
Deep within our heart now burns,
For our people, for our country
For the grand ideal benign;
Gather scattered sons of Israel—
Join our army—get in line!

IV.

Can ye hear the call of Zion?
It appeals, my friend, to you.
Come and help us in our struggle
To win freedom for the Jew.
From all countries, from all cities,
Rise, O Israel, one and all!
Rise my brothers, rise my sisters,
Rise, and answer Zion's call!

Hahaberdet, a Hebrew weekly is sued in Jerusalem by Herzl J. B. Frumkin, is now appearing three times a week instead of once a week. The Monday and Wednesday issues will be mainly devoted to news, while the Friday issue will contain also literary articles.

We wish our contemporary every success.

The well-known Rabbi Reines, of Lida, Russia, who was a popular figure at many of the Zionist congresses, has received official permission to open a Rabbinical Institute. This will find a long felt want in Russian Jewry. Rabbi Reines is now actively engaged in arranging the details of his plan.

ANGLO-JEWISH AFFAIRS. Controversy Over Origin of Scripture Causes Rupture Between Two Lords.

It will be remembered that Lord Swaythling withdrew his contribution from the Religious Education Board because Mr. Montefiore and Mr. Abrahams, who are members of the board, but who, in his opinion, are unfit to serve as such on account of their advanced views on Biblical criticism, have not been asked to resign. Lord Swaythling contributed the amount that he was accustomed to give to the board to an East End Talmud Torah, which found itself recently in financial difficulties. The new peer also found it necessary to justify his action in a letter to the English Jewish press, in which he quotes from a recent article by C. G. Montefiore, in which it was stated that "the Ten Commandments were not spoken by God, and that Moses had nothing or little to do with the Pentateuch."

This controversy is of long standing, and it is rumored that the unwillingness of the Chief Rabbi to agree with Lord Swaythling was the cause of the latter's offer to create a new office in London of a so-called chief minister, for which his lordship wished to provide a fund. It is interesting to note in this connection that Miss Lily Montagu, the daughter of Swaythling, is a most enthusiastic worker in the Jewish Religious Union, a movement created and supported by Mr. Montefiore.

A London correspondent of the *Public Ledger* (Philadelphia) reports an interview he had with Lord Swaythling and Rothschild on this matter. Because of the interest attached to the persons in question, as well as the subject under discussion, we give the interview as it appeared in the *Ledger*.

Charges Inconsistency

Speaking of Lord Swaythling's attitude Lord Rothschild

said:

"Personally, I think that Lord Swaythling shows great inconsistency in this dispute. In fact, I cannot understand how he can take the view that he does. He wants Montefiore, who is a brilliant and charitable young man, to resign from the board because of his 'higher criticism' of the Ten Commandments and the Pentateuch."

"Now, Montefiore's views are not so terrible, in my opinion; but even if they were terrible, he has declared that he is not projecting them in the activities of the board, and is not affecting the minds of young people in any way. In fact, Montefiore is not taking an active part in the board's educational work."

"I once asked Lord Swaythling how he could reconcile his attitude toward the personnel of our charity board with the fact that he, a member of the Jewish faith, sat in a Christian House of Commons, and is now sitting in a Christian House of Lords. If one is ever so careful, variations in beliefs and religions are certain to be revealed on one side or the other, and how is it that he, of an entirely different faith to the others, can conscientiously sit in the House of Lords, an avowedly Christian body, directed by a Christian hierarchy?"

In answer to Lord Rothschild, Lord Swaythling said:

Keep Hands Off

"I do not want the impression to get abroad that any views as to what constitutes orthodoxy and as to how careful should be the supervision of the education of the children of our faith, as it was founded, is the only difference between Lord Rothschild and me. There is, in fact, no quarrel between us, but I can conscientiously answer his question with reference to my past membership in the House of Commons and my present membership in the Lords, by saying that I never was in the Commons, and am not now in the Lords for the purpose of promoting or detracting from the Christian religion."

"When subjects affecting the Christian religion come up in the House I do not take any part in the vote or argument. I do not regard it as any of my business, for I am not a Christian. But when questions affecting the Jewish faith arise, I am there to safeguard our interests, because I am a Jew. But all the legislative branches of the English Government have many activities in no wise connected with the religion of my faith, and I do not think Lord Rothschild's corollary good."

Objections to Montefiore

"My objection to Montefiore remaining a member of the board is solely in the interest of the little ones, who, by his teaching, will be brought up with perverted views of the religion of their fathers, and thus depart from the tradition of our faith. Of course, in all times and under all conditions, we have been noted for one glorious quality that has been held up to almost all the nations as worthy of emulation."

"The quality is, of course, the way in which the Jew has persevered in prosperity and in adversity. Above all, he has persevered in steadfastly holding fast to the tenets of his faith and in teaching them to his children. I shall give to Jewish charities in the future as in the past, but I do not propose to lend myself to the work of bringing on a generation of scoffers and unbelievers."

SOUGHT AND FOUND.

Three young conceited wits, as they thought themselves passing along the road near Oxford, met a grave old gentleman, with whom they had a mind to be rudely; "good-morrow, father Abraham," said one. "Good-morrow father Isaac," said the next; "good-morrow, father Jacob," cried the last. "I am neither Abraham, Isaac nor Jacob," replied the old gentleman, "but Saul, the son of Kish, who went out to seek his father's asses, and lo, here I have found them."

THE ZIONIST MOVEMENT.

Important Speech By the Zionist Leader.

(FROM OUR LONDON CORRESPONDENT)

Herr David Wolffsohn, the president of the Zionist Organization, visited England recently, and on Sunday, April 3, addressed a large mass meeting which was held in London. The Rev. Dr. M. Gaster presided, and other speakers of the occasion were Mr. Percy Baker and Mr. Herbert Bentwich.

Herr Wolffsohn, who on his appearance in the hall was given an ovation, delivered an address in German. He said that only in Palestine could the Jewish question be solved, that in no other land could the Judenstaat be ended. The migration of oppressed Jews from one country to another was of no avail, for anti-Semitism followed them and settled with them in every land. This idea was the starting point of Herzl's Judenstaat of the first Congress and the Basle program. Ten or twelve years ago the founders of Zionism had expected that all that was alive in Jewry, every warm Jewish heart, every humanitarian, every thinking and intelligent Jew would respond to their call for help. But it had not been so. The great Jewish organizations said that the problem could be solved in the countries where the Jews were free—in England and America; and so they began to direct immigration to those countries. But soon the ancient cry of Pharaoh's advisers was heard again—pen yirbeh [They shall not multiply]. Not only the enemies of the Jews, but also their own leaders feared that the Jews in London and New York were becoming too numerous. Hence a change of policy; the philanthropic organizations turned their attention to improving the condition of the Jews in such countries as Russia and Roumania by founding schools and creating industries. But it was not long before the Rouman-

ian Jews began to immigrate in still larger numbers, and renewed Russian persecutions made the condition of the Jews in that country worse than ever. So there was a reversion to the old policy, but with a slight difference; the stream of emigration was directed no longer to New York but to new territories such as Galveston. And now again there were signs that the philanthropic organizations were beginning once more to devote their energies to the improvement of the condition of the Jews in the countries in which they lived. They were like the man who replaced a broken pane at one end of his window by taking out a pane from the other end. Zionists, indeed, must not belittle the services of men who had worked sincerely for the good of the people. They must remember with gratitude the magnificent gift of Baron Hirsch to the nation and the untiring and unselfish work of those who administered that gift. They had a right to be proud of the work of Baron Edmund D. Rothschild in founding colonies in Palestine. They must be grateful to such organizations as the Hilfsverein, the Alliance Israelite and the Anglo-Jewish Association, and to individual philanthropists such as Lord Rothschild and Jacob Schiff. But their gratitude must not be uncritical. They had a right to ask these men what might they not have achieved had they worked hand-in-hand, on a definite plan, towards a national goal? Zionism itself had this great advantage over these other organizations, that it was based on a democratic principle, whereas their principle was autocratic. That meant, in the first place, that Zionism depended not on the work of few men, but the united effort of a whole people. They were in sympathy with the people and believed that the people knew best what it wanted and what was best for it. The democratic principle also involved publicity and public control. It was often said that the Jews lacked political training, and he himself had had bitter experience of

that fact; but he would rather be in his present position, exposed to the criticism of the people and able to rely on their help, than be the self-chosen and irresponsible leader of an autocratic organization. He would make this clearer by means of a little example. Let them compare a country which was democratically governed with a country where autocracy rules, and let them answer for themselves the question, which country was better governed and in which of the two did the citizens from the lowest to the highest, fare the better; for example, in England or in Russia. Another fact in favor of the Zionists was that they knew what they wanted and whither they wished to go. There remained the question too often asked; was Zionism practicable? Would the Turkish Government allow the realization of the Zionist program? They had often answered this question in the affirmative, but now he could give it an emphatic "Yes," with greater confidence than ever. "Yes, if you will." If the people willed it and were ready with the necessary means, their aims could be realized. The Turkish Government was becoming more and more convinced that a large Jewish settlement in Palestine would be greatly to the interest of Turkey. The rest depended on the Zionists; if they did their part, then, as Herzl had said, "wird es kein Marchen sein." All must take part in the work, they could not expect the leaders to do everything, though they might reasonably ask them to do more than the others, to serve as patterns in the performance of their duty. Herzl had done his duty, "With all his heart and with all his soul and with all his might."

The San Francisco Jewish Times issued a handsome special number for Passover, beautifully illustrated.

Man should believe only what can be supported either by rational proof, by the evidence of the senses, or by trustworthy authority.

Moses Maimonides (1135-1204).

JUDAISM AND ZIONISM.

THE HAHAM DR. GASTER DEFINES ZIONISM.

"ZIONISM IS NOT MESSIANISM" DECLARES DR. GASTER.

INTERESTING LETTER.

In our issue of 3rd April last, we published an interesting correspondence on "Judaism and Zionism," which took place between Mr. N. S. BURSTEIN, of Cardiff, and Dr. J. DULBERG, of Manchester. As the subject was of world-wide interest we communicated with the Rev. Dr. MOSES GASTER, the President of the English Zionist Federation, London, and who, by the way, is the Chief Rabbi of the Spanish and Portuguese Congregations, requesting him to give us his views on the subject, to which we are pleased to state he had readily consented. We are thus enabled to place before our readers, in this issue, the views of so eminent an authority as Dr. GASTER, which run thus:—

The whole purport of those questions which seem to trouble you and others who are of the same trend of opinion, seems to me to rest on a complete misconception of facts. A misconception which if not explained and dealt with, may cause great trouble in the future, and is lying at the basis of the strange opposition which every orthodox circles are making to the Zionist movement. It must appear strange to see that men who are strict in belief and observant in practice should have hesitated and still hesitate to throw themselves heart and soul into a movement which is the realization of some of the beautiful hopes cherished by our people. And yet the reason for this opposition is not very far to seek. It lies in that confusion of ideas which I have

tried to combat in both directions from the very start of the Movement. To put it in the briefest possible way: Zionism is not Messianism. No graver issue could have been raised than in trying to proclaim any leader of Zionism to be the Messiah.

It is not an imaginary danger. Who knows what might have happened if things had turned out otherwise than they have done. But I have been indefatigable from the very beginning to hold these two conceptions apart. And it is because others have not done so that "orthodox" people hold aloof. They say, "This cannot be the Messianic Movement as we conceive it and as Tradition has hallowed it." And naturally questions as to the re-building of the Temple, the re-establishment of sacrifices could only spring up in the minds of those who confuse the Advent of the Messiah, with the return and settlement of a portion of our nation on the soil of Palestine.

Let us guard against confusing those two issues. For the time being, they have nothing in common and even if we succeeded fully to make the return of the Jews assume the proportion of a general Exodus, even then we have no right to assume that this is the Messianic age, with the consequences that are expected to flow therefrom. The "Gathering of the Exiles" stands by itself. According to the teaching of Maimonides and others it may precede by an indefinite period the Advent of the Messiah. It still remains

an open question whether this gathering at which we are working could even be remotely identified with that universal gathering foretold by our prophets. It is therefore more than idle to speculate as to what will happen when we are again resettled in our country. My answer is:—We shall have then to wait for the Messiah, for the prophet Elijah to herald the day of his advent, for the separation of those priests whose lineage is pure from those whose origin is somewhat doubtful, for the purification through the ashes of the red heifer which must precede any attempt of bringing sacrifices.

I do not wish to enter upon any lengthy discussion of the difficulties which as far as we can see in the circumstance under which we live, would have to be encompassed to carry out any of the details required for levitical and priestly purity and for the ceremonial connected with the re-establishment of the ancient worship of the Temple.

One can go on speculating on these topics to the end of days and even then, the Prophet Elijah would have to come first to settle all doubts. No! Do not let such ideas interfere with your action. If in the secret of God's decree, our movement is destined to play some part in hastening the Messianic period, it is not for us to pry into His secrets. It is also not for us to mix up a plain movement like Zionism which deals with actuality and aims at solving only one side of the great Jewish problem: the National regenera-

tion and the safety of our people as a people among the nations through a home in Palestine, with the wider aspect and the greater problem of the regeneration of mankind, through a regenerated Israel.

Let us work for what lies before us and carry this to a successful issue. In God's own good time the other problems will be solved in a manner satisfactory to all.

Remember, Zionism is not Messianism, and keep these two aspects of the Jewish question

and the two outlooks of the future, clearly and distinctly apart and then no difficulty will arise, and no question will be asked as to how the future worship is to be.

We shall continue all the while the traditions which have been handed down to us though in a loftier and nobler form on the soil of Palestine, and wait for the greater event with hope sublime.

I remain, with Zion's greetings,
Yours faithfully,
M. GASTER.

Message for the Shanghai Zionists from the President of the English Zionist Federation.

THE ENGLISH ZIONIST FEDERATION.

CHICHESTER HOUSE, CHANCERY

LANE, LONDON, W. C.

APRIL, 26TH, 1908.

THE SHANGHAI ZIONIST ASSOCIATION.

GENTLEMEN,—I understand that your Annual Meeting will soon take place and I take this opportunity of sending your thriving Association my most hearty congratulations on the activity which you have displayed during the last year.

I am glad to see that you agree with me, that no better work can be done to ensure the safety of our people, to increase our self-respect, to strengthen the ties of brotherhood and to raise the hopes of our down-trodden people, than to follow with ardent enthusiasm the policy of practical work in Palestine. Every inch of ground that is recovered will henceforth be Jewish land. Every tree that is planted, every house that is built, every Colony that is established, every school that is erected, are as many means towards reaching our goal. I wish every Jew would take this to heart, and make it a rule to

revive the ancient form of pilgrimage, to do what other nations are doing, to go to Palestine, if not once every year, at least once in a lifetime, to see the land with one's own eyes, to study the facts first hand, and to judge from what one learns on the spot. Many of the fallacies that are still taken for truths, will be exploded. Many a wrong impression will be corrected and the enthusiasm grown from the contact with the soil, will increase and affect wider circles. I wish that every Jew, travelling through the land would also try to obtain if only a hand's breadth of the soil, so as to take a direct share and a personal interest in his own property. This is the advice which I have given to some of my friends travelling now through the Holy Land and, let me add, with conspicuous success. A few more plots of Palestine have since passed into Jewish hands. And if all, or even a fraction, of our people would take that advice to heart, without waiting for the unexpected to happen, Palestine will become much quicker a true

home for our people than even the wildest imagination could conceive.

Hand in hand with this acquisition of the land must go also our Zionist preparatory work, guiding and directing the recovery of the land in a true Jewish National spirit. It is not sufficient to purchase an extensive plot of land; it is not sufficient to plant a colony or establish a school, unless they are to be at the same time landmarks in the development of the Jewish National aspiration, that the people which are to till the ground and the children that are to be trained in the schools are to be imbued with the spirit of our past and with the hope of our future.

Bend your energies in that direction, join hands in our endeavours and I hope next year to find us spade in hand digging the ground for laying the foundations of a safe home for our people in Palestine.

With Zion's greetings,

Yours faithfully,

M. GASTER.

BY CUSHING'S MANUAL

A rather crude citizen of Texas, was recently elected justice of the peace, and the only law book he had was Cushing's Manual. The first case before him was that of a cowboy for stealing a steer. When the case was called the leading lawyer of the town, the Hon. John Ireland by name, was there to defend the prisoner.

"As there is no counsel for the other side," he said, "I make a motion that the case be dismissed."

The justice looked over his manual. "A motion has to be seconded," he said.

"I second the motion," promptly responded the prisoner.

"The motion has been seconded that the case be dismissed," said the court; "all in favor will please say, 'aye.'"

The prisoner and his attorney voted "aye."

All opposed will say 'no.' Nobody voted.

"The motion is carried and the case is dismissed," repeated the court.

"A motion to adjourn is now in order."

ISRAEL'S MESSENGER

Shanghai: Friday,
29th May, 1908—5668

PENTECOST.

The Feast of Weeks—traditionally associated with the giving of the Law, will be celebrated on Friday and Saturday next. Originally, Pentecost, like the other two great Jewish joyous holidays, was, an agricultural festival. Though the Jews are now less an agricultural people than at several periods in their long past they have never lost the instincts that bound them to the soil, and thus they continue a keen appreciation of anniversaries with the essence of which their present life may have little in common. The pretty idea of decorating the synagogues in some parts of the world with flowers to a certain extent supplies a link binding the present with the past, and also with the near future which will witness a marvellous revival in the participation of Jews in agricultural pursuits. But whatever the origin of Pentecost, its real significance for us and for the world is its association with the Law. The Torah has been a precious gift to mankind, doubly dear to the Jews. In trials it supported them and taught them endurance; in the rare and intermittent intervals of comparative prosperity the study and observance of the Torah was food for the mind and the soul. And as it has done so much for the Jew, as it has been his joy and his treasure, it has also brought light to the world at large. European civilisation can be traced to it in large measure, and its inspiring power is not yet exhausted. Thus Pentecost is a feast whose observance should be lovingly maintained by every Jew who has any affection left for the Law, or any hope in the future destiny of man.

As JERUBA HALEVI wrote:—
The Law they received from the mouth of Thy glory
They learn and can read and understand,
O! accept Thou their song, and rejoice
in their gladness,
Who proclaim Thy glory in every land.

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EDITORIAL NOTES.

In reply to enquiries which have reached this office we wish to state that the name LULU ARDSHEITH, the writer of the interesting story appearing serially in ISRAEL'S MESSENGER under the caption "Susanna, The Rabbi's Daughter", is a fictitious name adopted by the author. We cannot disclose his identity as he desires to remain *in cognito*.

"Who is like Thy people Israel, an unique nation on earth". The right of Jewry to glory in this seemingly boastful pretension can not possibly be denied by any true student of evolution, solidity and mental power of ancient races and nations. From time immemorial, the Jew has maintained his pride in the saying quoted above. But to prove his superiority it is not sufficient for him to be proud of his pre-eminence, as one of the people of Israel. The Jewish people must do something to convince the world that they live by the light of their Holy Law and, the teachings it contains. It is not sufficient to be proud of their selection as a chosen nation; they must feel entitled to work out their salvation through being

a nation again on their own historic land—Palestine, and then demonstrate to the world that all that is implied in the divine acknowledgement "Who is like Thy people Israel", is really well-deserved.

It has always been a great riddle for the historian how a nation could exist without a national centre and in spite of the bitterest trials. Israel did not strive to be rid of her shackles by arms, to be mistress of her own actions for the purpose of conquering. Even when free from the taskmaster, she sought not the land of Pharaohs, but sought the wilderness. The land Israel conquered was but a small one, and her rôle in the political history of the world was but secondary, and yet the great nations of old have been wiped out while the stream of Israel flows on, leaving behind dead kings and shattered fragments of kingdoms. Judaea has taught the world that earthly splendour avails nought, while kingdoms must fall that are not built upon righteousness. Nations may come and nations may go, but in a little while the power to whom a thousand years are but a day will drive this lesson home to the unrighteous.

The Jewish Publication Society of America is a splendid Institution; it is living up to its title. The dissemination of Jewish literature by well-known Jewish scholars is one of its chief functions and this kind of work should receive every encouragement from the Jewish public. We have just received from the Society a splendid publication the author of which is no less a person than the famous Professor SOLOMON SCHECHTER, the Dean of the Jewish Theological Seminary, of New York. The work in question is entitled, "Studies in Judaism (second series)" and it is no exaggeration to say that the work of the noted savant is an epochmaking one and one which is likely to be of incalculable value. It is a work that captivates and dazzles the attention of the reader from beginning to end, while the style of the author is so plain and simple that it does not ne-

cessarily require a great scholar to follow him in his excursion into the realms of Jewish theology. Prof. SCHUCHTER has so often delighted his readers by his strong and brilliant defence of Jewish theology that we are sure those who have the first volume of his Studies in Judaism, published some ten years ago, will purchase the second series as well, and send their orders direct to the Society, or best of all, enroll themselves as members, of the Publication Society. How this may be done we told in our issue of the 6th March last. The following are the titles of essays dealt with by the author, which it will be seen are varied in character:—

A Hoard of Hebrew Manuscripts I.
A Hoard of Hebrew Manuscripts II.
Study of the Bible.
A Glimpse of the Social Life of the Jews in the Age of Jesus, the Son of Sirach.

On the Study of the Talmud.
The Memoirs of a Jewess of the Seventeenth Century.
Saints and Saintliness.
Four Epistles to the Jews of England.
Safed in the Sixteenth Century A City of Legends and Mystics.

We have to welcome another publication which has reached us. "Ozar Israel. Vol II.", which is published in Hebrew, is just off press, and like its predecessor, maintains a high standard of its literary excellence. It is indeed very gratifying to observe the splendid activity of the Editor, Mr. J. D. EISENSTEIN in persevering with his colossal undertaking. A work of such a nature requires, tact, diligence, patience and whole-hearted devotion; as it is no light undertaking to produce for the first time a work, the language of which was pronounced, not very long ago to be dead and buried in the limbo of forgetfulness. The second volume contains copious illustrations beautifully executed. Its contents are such as to appeal to a wide section of readers; and the articles on "Anti-Semitism", "Eretz Yisrael", "Aratzoth Haberith", "Bagdad" and others too numerous to mention, cannot fail to excite the reader's interest. Every student of Jewish lore

who recognises the value of the Hebrew tongue and its influence as a preservative of Judaism should not hesitate to render aid, both moral and financial, to the publishers of this highly meritorious and commendable work. Over five hundred subscribers have so far been secured and the names of these are published in the second volume which is before us. Shanghai being represented by about six or seven subscribers. We would be pleased to enroll the names of more subscribers, and for further particulars we would direct the attention of our readers to an advertisement appearing elsewhere in this issue. The Publishers of the Ozar Israel have a claim upon every lover of Jewish lore, as it is our bounden duty to support a publication, the significance of which cannot be overestimated. Let us hope that when the third volume is out, six months hence, the list of subscribers will show a considerable increase so that the publishers and Editors may have the satisfaction of knowing that they have the support of the whole House of Israel in their undertaking.

We have received the second annual Jewish Woman's Number of the *Hebrew Standard*, a weekly publication in New York. This journal is not a regular exchange of ours; and the receipt of this excellent number which is artistically gotten out, as well as several copies of back numbers, is an indication that the *Hebrew Standard* will be a regular visitor to our office in future. We extend a cordial welcome to our esteemed contemporary and congratulate its able Editor, Mr. J. P. SOLOMON, and the Publisher, Mr. Wm. SOLOMON upon the production of their second annual Number, which is a credit to them. The contents of the Number are devoted to the activities of Jewish women in the United States, both in educational and philanthropic work, and what the reader here learns is sufficient to prove to the sceptical critic the benign influence which the Jewish women have

always exercised in the domain of religion and education. The Editor of *The Hebrew Standard* is to be warmly commended for bringing into light from time to time a publication of such great importance as this which will do a great deal to enlighten our people of the great and beneficial influence which educated women can exercise upon the destiny of their faith and race.

The South African Jewish Chronicle, of Johannesburg, and the *Emanu-El*, of San Francisco, have published excellent Pass-over editions this year. They are both replete with interesting and instructive articles from prominent writers. We extend to both our hearty congratulations and best wishes for their future prosperity.

ISRAEL ZANGWILL, the brilliant novelist, has made an impassioned two hours' plea in the English Court in order to oppose the restriction of the operations of the Jewish Colonial Trust to Palestine. The address in question has been published in the London, *Jewish Chronicle*, just to hand, and shows the indomitable novelist to be an accomplished orator and a valiant fighter of even a hopeless cause. One cannot but admire his deep earnestness for the cause of his race; and it does not require one to sympathise with all that he says, in order to admire him.

THE CAREFUL KING

Once upon a time a certain king of Persia went out hunting with all his court. The chase that day happened to be long, and the king became very thirsty. But no fountain or river could be found near the spot on the plain where they rested for a short interval. At last one of the courtiers spied a large garden not far off. It was filled with trees bearing lemons, oranges, and grapes. His followers begged the monarch to partake of the good things in the garden.

"Heaven forbid that I should eat anything thereof," said the king, "for, if I permitted myself to gather but an orange from it, my officers and courtiers would not leave a single fruit in entire garden."

The higher in life a person is the more careful he should be, for all his faults are cupped by those beneath him.

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RESERVE FUND £1,475,000
SHAREHOLDERS 12,000,000

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Bank Chartered Bank of India Australia and China.

Incorporated by Royal
Charter, 1884.

Head Office: London.

Paid-up Capital £1,400,000

Reserve liability of

Shareholders 12,000,000

Reserve Fund £1,475,000

SHANGHAI BRANCH

INETREST allowed
on Current Account
at the rate of 2 per
cent per annum on
daily balances.

On Fixed Deposits for 12 months 5 per cent

Drafts granted up-
on all the principal
places in the World
and every description
of Exchange and
Banking business
transacted.

GEORGE MILLER
Manager

19th April 1907.

12m.

Bank Chartered Bank of India Australia and China.

INCORPORATED BY ROYAL
CHARTER, 1884.

HEAD OFFICE: LONDON.

PAID-UP CAPITAL £1,400,000

RESERVE LIABILITY OF

SHAREHOLDERS 12,000,000

RESERVE FUND £1,475,000

SHANGHAI BRANCH

INTEREST allowed on
Current Accounts at 2 per cent
per annum on the daily balance.
Current Accounts kept in Taels
and Dollars.
Interest allowed on Fixed De-
posits according to arrangement.
Local Bills discounted.
Every description of Banking
and Exchange business transacted.

On Fixed Deposits for 12 months 5 per cent

Drafts granted up-
on all the principal
places in the World
and every description
of Exchange and
Banking business
transacted.

GEORGE MILLER
Manager

19th April 1907.

12m.

H. FIGGE
Manager

16th May, 1907.

12m.

12. m

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6.9.07

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Directory of China and Manila, July issue 1908, is now being
made,

All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to

ROSENSTOCK'S DIRECTORY

c/o The Oriental Press

French Concession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, June, 12th, 1908—13th. Siwan 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Siwan 20th (June 19th) Sabbath commences (time of
lighting) at 6.15 p.m.
Saturday, Siwan 21st (June 20th) portion of the Law,
Behaiothkha, Numbers, chapters 8 to 12 inclusive;
Haphtarach, chapter 2; Prophets, Isaiah, chapters
9, 10, 11 and 12; and Ezra, chapters 5 to 10 inclusive.
Sabbath terminates at 7.30 p.m.
Friday, Siwan 27th (June 26th) Sabbath commences (time of
lighting) at 6.15 p.m.
Saturday, Siwan 28th (June 27th) portion of the Law, Shelah
Lekha, Numbers, chapters 13, 14 and 15; Haphtarach,
Joshua, chapter 2; Prophets, Isaiah, chapters 13 to 12
inclusive; and Nehemiah, chapter 1 to 1 inclusive. Sabbath
terminates at 7.30 p.m.
Sunday, Siwan 29th (June 28th) Erev Rosh Hodesh (New
Moon's eve).
Monday, Siwan 30th (June 29th) Rosh Hodesh (New Moon)
Tuesday, Tammuz 1st (June 30th).

TIME OF SERVICES AT THE SYANG-
OGUES DURING THE FORT-
NIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Saturday and Holiday mornings at 7.15 o'clock.
18-5-07 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. & 7.30 p.m.
Week days at 5.30 a.m. and 6.30 p.m.
1-3-07 12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road.

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.30 p.m.
Week days, at 7.00 a.m. and 6.30 p.m.
11-8-07 12m.

BIRTH.

JACOB—On Friday, the 5th instant, at No. 14, Tandong
Road, the wife of J. L. Jacob, of a son:

WE IN DARKNESS SIT,

[Written for "Israel's Messenger"]

By M. L. R. BRESLAR (London)

Life is a Screen, and Art its lantern light;
We are the shadows on a moving screen,
A splash of paint, expressed by Hand Unseen,
We march, we halt; the bugle sounds, we fight;
But why we fought, we see not more aright.
Then fishes circling round a gilt tureen,
Or floating foxes, life and death between,
Seeking for coverts, on a beamless night,
We paint the screen to blaze like sapphire seas,
We gild the wood, and then the Frame admires,
And dream we're free, because we painted it.
Art feels our Dreams, until, by slow degrees,
We touch the Isles of Freedom and Desire:—
But Wisdom weeps: for we in Darkness sit.

A WELL MERITED APPOINTMENT.

We are pleased to be able to announce that
Mr. J. Delbourgo has been appointed Consul at
Kobe (Japan) for the Argentine Republic. Mr.
Delbourgo has received a communication from the
Emperor of Japan, stating that His Majesty has
approved of the appointment.

Mr. Delbourgo is an esteemed member of the
local Jewish Community and has recently been
elected and agreed to serve as President of the
Shanghai Zionist Association. His enforced
departure from Shanghai will be keenly felt by all
the many friends whom Mr. Delbourgo had made
during his stay in Shanghai. He was the recipient
of numerous letters of congratulation when the
announcement of his new appointment was made
known in the columns of the daily Press. ISRAEL'S
MESSENGER extends its sincere congratulations to
Mr. Delbourgo and hopes that he may live long to
serve in his new post and that this undoubted
honour may be the forerunner of many, many more.

ACKNOWLEDGEMENT.

On the occasion of his fortieth birthday, Mr. OSCAR LANDAU,
of Astor House Drapery, sends us a sum of \$10 for distribution
to the poor people.

We thank the donor for his donation and wish to state that
we have forwarded the amount to Rabbi S. M. MASY, of Hebron
with a request to distribute it to the poor people in the
Holy Land.

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Acting Manager.

12m Shanghai, 25th August, 1907.

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Shanghai, 19th April, 1907.

12m.

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ARNHOLD, KARBERG
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General Agents

WAKEFORD COX

Local Manager,

No. 7, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29.6.07.

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(Published Annually.)

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A Sparkling Table Water

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CHAS. A. GRAVES.

Resident Secretary.

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19th April, 1907

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Marconi Velvet Tone
GRAMOPHONE DISC RECORDS

Wonderful as Wireless

New Material,

**New Surface,
Perfect Tone,
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Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited

J. ULLMANN & Co.

Corner of Nanking and Honan Roads.
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COMPANIA GENERAL

de

Tabacos de Filipinos

The Favourite Cigar.

J. Delbourgo,

Agent.

12, Nanking Road.

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1-5-08.

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Head Office—New York.

Capital paid in—

Gold \$3,947,200 £811,000

Surplus paid in—

Gold \$3,947,200 £811,000

Total Gold \$7,894,400=abt £1,622,000

Capital and Surplus authorised,

Gold \$10,000,000=abt £2,055,000

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The National Provincial Bank of England Limited,
The Union of London and Smith's Bank, Limited.

Branches and Agencies in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum. Can on fixed deposits upon terms which can be ascertained on application.

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J. C. MOIR.

Manager.

21A, Szechuen Road.

21st Oct 1907.

12m.

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Tientsin.

6.3-08.

12 m.

A Shekel of Simon Maccabaeus.

[Written for "Israel's Messenger"]

By W. J. MACDONNELL (Sydney.)

A remarkable series of coins has come down to us from ancient times. In their fabric and types these pieces are unique, standing alone, like nothing else in the world. Bearing inscriptions in archaic Hebrew letters, they evidently have a Jewish origin. For a long time they were a crux to numismatists. Somewhat fantastically, at first they were ascribed to Abraham, David, Solomon, and other famous rulers of the Hebrew race. But as the invention of coined money arose in much later times these ideas had to be abandoned, and the strange coinage was then attributed to one or other of the famous revolts of the Jews in the reigns of the Roman Emperors Vespasian, circa, A.D., 69, and Hadrian, circa, A.D., 135. Recent researches by the most eminent archaeologists and numismatists have at last definitely fixed the issue of these unique pieces to the age of Simon Maccabaeus, one of the heroic family which fought for and for a time, won the independence of Israel.

The political history of the Jews after their return from the captivity is a most interesting one, and one which has been placed on a firm foundation by contemporary evidence. After a long subjection to Persian rule, the Jews became involved in the tremendous upheavals which followed the Macedonian conquest under Alexander the Great. Situated as their country was, between the two great Kingdoms of Syria and Egypt, founded by Alexander's successors, the Jewish nation fell alternately under the sway of these rival powers. Towards the beginning of the second century B.C. Judaea passed definitely under the regime of the Seleucid kings of Syria. Some of the Seleucidae were wise and tolerant rulers. The Jews were allowed full liberty for the exercise of their religion, paying only a tribute to their overlords.

Under Antiochus IV. (Epiphanes), B.C., 173-164, this enlightened policy was changed. The King had a reforming craze, and sought to enforce Hellenism and the Greek religion on all his subjects. But little knew he of the characteristic feature of one section of his people. By their friends it was named devotedness to their ideal, steadfastness and constancy; by their enemies, sedition, turbulence, and implacable obstinacy. The Jews were not to be moved from their ancient faith, neither threats nor force had any effect, and the King's efforts only provoked a violent reaction of national sentiment in Judaea. A family of heroes, the Maccabees or Hasmonaeans, led the patriotic and religious movement, and

after a long and desperate struggle (B.C., 168-38), marked by many vicissitudes, the Jews not only won the freedom of their worship, but succeeded in shaking off the yoke of their oppressors, and founding a semi-independent State. To three brothers of the Maccabean family, Judas (167-161), Jonathan (161-148), and Simon (143-135), were these results due. In the Books of the Maccabees, sometimes bound up with the Bible, is given a vivid and patriotic, though somewhat biased account of these wars. Finally, Simon, as a reward for assisting Antiochus VII. (Sidetes) B.C., 139-129, to gain the throne, was recognised as high priest, general, and prince of the Jews, and was awarded by royal favour the title of "Friend of the King." In addition to all this, the highly coveted privilege of coinage was also granted to the Jewish Prince (see 1st Mace. XV. 5-6). Among Eastern nations this right was always jealously guarded by the supreme power, and its exercise was a recognised and visible sign of political independence. For the first time in their history the Jews had now a national coinage. It is of these coins the present paper treats. Entirely different from all previous or contemporary money, they show no effigies of divine or human personages, no inscriptions in praise of gods or rulers. No, severely plain and simple, they have imparted to them a national character in exterior aspect as well as in type and inscription.

Simon struck a series of silver coins, shekels, and half-shekels, bearing dates 1-4. The coins of his son and successor, John Hyrcanus, have the date 5 on them. War broke out again, Jerusalem was captured by Antiochus VII, in B.C., 135, the first year of John's and the privilege of coinage was withdrawn.

The shekels and half-shekels bear on the obverse a jewelled cup or chalice, on the reverse a lily stalk with three flowers, the meaning of these types is unknown. On the obverse the shekels have an inscription in old Hebrew characters "Shekel of Israel", and on the reverse "Jerusalem the Holy." The half-shekels are similar, with the exception that the inscription on obverse is "Half-Shekel" only. Above the cup on obverse is a numeral letter, 1 to 5, which except for the year 1 is preceded by the letter "shin" for "shenath" (year). My specimens of the shekel and half-shekel are both dated "year 3." The successors of John Hyrcanus down to Roman time only struck copper or bronze money. No Jewish silver coins were again issued until the second revolt of the Jews, under Simon Barcochia,

THAT DREADFUL PUZZLE.

It was at the hour when the shades of night begin to fall and the crows wander homeward to roost. The weary wayfarer gave a last gulp, and said:

"I cannot repay you in money for your kindness, madam. But here is a little puzzle which may serve to while away an idle hour. My father, left a widower at the age of forty-seven, married a maiden of seventeen, and upon the following day my brother Lyman wedded her mother, then a widow of thirty-six. In due time a son was born to each couple. It may afford you some little amusement in estimating the various relationships my father now bears to Lyman's wife, and Lyman's child; also to himself and his own wife and child. You might also calculate the relationship Lyman bears to his own wife and child and to his father and the latter's wife and child. But I must be on my way. Good evening." And he was gone.

When Isham G. Hicks, the husband of the benevolent lady, returned home somewhat later, he found the wife of his bosom suffering from a violent headache, the result of an hour's grappling with puzzle. She repeated it to him, and retired much earlier than was her wont. And Isham G. laughed aloud, and declared that a woman had no head, anyhow, and sat him down to work out the puzzle in fourteen minutes.

When Mrs. Hicks awoke in the gray of the morning, her husband was not by her side. As she stepped quietly to the sitting-room door, she heard him say, in dreary monotone:

"Lyman's—baby—is—the—half-brother—of his father's—step-mother—who—is—also his—father's—step-daughter—and—his—mother's—daughter—and—oh—dear—me—how—my—head—aches!"

The leaves of a huge scratch-tablet lay about him like a drift of snow, all covered with figures and diagrams, and before him was a sheet setting forth fourteen propositions, of which the following is a fair sample:

"The older man is the father-in-law of his mother-in-law and the husband of his grand-son's half-sister, who is also the child's step grandmother."

Hicks remained in bed all that forenoon, with ice on his brow, and muttered drowsily sentences like these:

"His wife is his baby's half-brother's half-nephew's mother's son-in-law no, that isn't it! His son's wife is his own mother-in-law and mother of his grand-son's half-sister—um! um! His mother-in-law is—oh, dear me!"

In the afternoon he went down to the lumber-yard, and told the puzzle to the men there assembled, and they all laughed him to scorn; and then figured on the smooth side of thirty-six square feet of lumber, and had three fights, without getting so far as Hicks had gone in the still watches of the night. A husband-man; who drifted in to trade horses,

became involved, and beat his steel all the way home.

Meanwhile, Mrs. Hicks sprung the puzzle at the sewing-circle that afternoon and the minister ran up against it and fell, and thus it was spread all over the town. The children took it to school and flouted the teacher, and there was a grand strapping carnival all one afternoon. The barber sprung it on a customer, and cut off his ear in the controversy, that ensued. Young Walter Sapamith ran up against it when he called upon Miss Beaud, and after an hour's wrangle, the engagement which had existed between them for four years was declared off amid sobs and contumely. It got into jail, and four prisoners escaped while the sheriff and three more prisoners were grappling with it. The malefactor stopped in the woods and tackled the puzzle, and I were captured half a day later, still entangled in the snare.

A merchant introduced it to a traveller and won the sample-trunk and head of the latter, both of which he had wagered on his ability to solve the puzzle inside of twelve minutes. The Rev. Mr. Harps worked on the puzzle all Saturday night, when he should have been writing his sermon, and electrified his congregation next day by saying:

"And now, fourthly, my brethren, Lyman's father was his wife's son-in-law, and—er—hem! We will stand and receive the benediction."

The puzzle permeated everywhere. Two popular members of the Y.M.C.A. slapped each other's faces over it.

One, John Smith, attacked the wife of his bosom with ferocity and a scythe, and knocked her into the well, where she speedily drowned. A mob chased Mr. Smith thirteen geographic miles, and gave him five minutes in which to show cause why he should not be lynched, whereupon he declared that the demise of Mrs. Smith was attributable to Divine Providence, and a stone over which she had stumbled, the same throwing her into the well.

This announcement resulted in a prolonged and earnest debate upon the part of the string band, which continued until the sheriff and posse rescued Mr. Smith and bore him to town. Court was in session at the time, and the case came up for trial on the morrow. It was dark when the jury were sent out. They canvassed the case thoroughly. Hicks, who was among them, detailed the puzzle and exhibited his tally-sheet, which was suddenly consumed by spontaneous combustion, owing, no doubt, to the large amount of inflammable ink used. This set the court-house on fire.

A gale had sprung up, and, before the fire had been got under control, the major portion of the business part of the village was in ashes. This threw many men out of employment, and they moved away soon after. Others seeing that there would be no boom for many moons, departed. Several capitalists, who had been about to make investments, immediately folded their tents,

The number of the voters was so

reduced that a rival town secured the county seat, and with it went everybody who could get away. The newspapers, both went. Many of the buildings were loaded on trucks and hauled off to the

new county-seat. And finally a cyclone razed all the remaining buildings, and put an end to the village for good and all. And all this was the work of the relationship puzzle.

ABRAHAM AND ISRAEL.

[Written for "Israel's Messenger"]

By The Rev. I. RAFFALOVICH (Liverpool)

"And Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him that he will command his children and his household after him that they shall keep the way of the Lord, to do righteousness and justice." (Genesis xxiii 11-19)

Abraham was chosen by the Almighty to disseminate the seed of the knowledge of God; he was destined to proclaim to mankind the highest truth that God alone is the creator and ruler of the universe, that He is the Father of all men and the whole of humanity is therefore one brotherhood.

Significant is the Midrashic saying that when God said, "Let there be light!" He had Abraham in view; (Gen. R. ii) for it was he who brought light into a world that was wrapped in darkness, it was Abraham who opened the eyes of the nations to the resplendent light of faith in One and only God; he awakened the beathen world from their slumber and brought them eternal light.

This ideal missionary work was not however to be confined to the father alone, his descendants too shall continually bear aloft the flaming torch of truth. "For I know him that he will command his children and his household after him that they shall keep the way of the Lord."

What a remarkable yet simple picture our ancestor as depicted in Scripture and in Agadic lore, presents. He is not some mythological or super-human being. He is a man, but the ideal of mankind. He is presented to us as the embodiment of all that is noble and good, the emblem of righteousness and justice. And these virtues he desired to see embraced by all his fellowmen. We thus see the aged patriarch always wandering, continually on the road, never stopping at one place too long, removing his tents from one place and pitching them at another, ever ready to go further, never complaining but patiently and steadfastly working his way amidst hostile tribes who could not and would not understand him, ever having one aim before him,—God. We behold him pass through the Land of Canaan, going down to Egypt, sojourning with the Philistines and

taking up his temporary abode in Beer Sheba, but in all these places, throughout the whole of his pilgrimage he is animated by one idea, each journey terminates in one and the same way: "he built there an altar to the Lord and proclaimed the name of the Lord."

What was the nature of those altars and what were the sacrifices offered upon them?

The Midrash relates that Abraham had always his house erected on the crossing of the roads, the doors on each side of the house were kept continually open for all passers-by. Every wayfarer, without distinction of creed or nationality was welcomed and entertained. When the guests, after partaking of his hospitality was about to offer thanks to Abraham he pointed out to him that thanks were due to God alone, whose steward he was and who giveth to all his creatures their food in season. (Gen. R. 24.) This was his altar and it was his "self" that he sacrificed upon it; in this manner he proclaimed the name of the Lord, by his love for man he taught people how to worship God.

And Abraham was only the prototype of his descendants, of Israel. "His Children and his household after him" were to adopt the same vocation. They too had to wander from place to place to proclaim the name of the Lord, to propagate and spread the knowledge of God and his will. Like him they had to pass to fiery furnace (Gen. R. 38.) for the sake of their ideals and like him the Lord brought them out of the "fire of Kaalim." The Rabbis assert that the Angel of Death had no power over Abraham; (Talmud B. B. 17a) nor had the angel of destruction power over Israel. Many were the attempts to stifle Israel's proclamation of God's unity, innumerable were the kinds of torture invented to silence his protestations against idolatry and superstition, the world's history is saturated with the blood of Israel's martyrs who perished on the stake and the gibbet, because they firmly and tenaciously clung to the mission with which their father

Abraham was charged. In their ears rang incessantly the words of God: "for I know him that he will command his children and his household after him that they shall keep the way of the Lord." How could they, how dared they yield, give up the way of the Lord, having been directly charged by God to keep and preserve it? "Behold my servant, whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isaiah xli. 1.)

And thus for generations Israel wanders from land to land and from kingdom to kingdom, continually going, always on the road, the wanderer's staff never out of his hand, painfully but patiently working his way through innumerable hostile tribes, never forgetting his aim and never abandoning his ideal; wherever he passes, wherever he stays, he builds an altar and proclaims fearlessly the name of the Lord. And the number of the lands he passed is the number of his altars, and the sacrifices he offered upon the altars of his ideals were not sheep or oxen but human sacrifices, he sacrificed, his sons and daughters upon the altar of his God. He followed faithfully in the traces of his ancestors, like him he was ever ready to pass the supreme test of faith, to give up his beloved ones at the command of his Maker. Legend has it that when Abraham held the fatal knife over his beloved son the heavenly hierarchy of angels interceded with the Almighty who commanded the archangel Michael to save Isaac's life. [Gen. R. 66] Alas! thousands and tens of thousands of Isaac's sons were slaughtered and are sacrificed to this day and there is no pleading angel to plead in their favour. Yet Israel falters not; he keeps on marching steadily though slowly, ever progressing, ever advancing towards his final goal, for in spite of all the difficulties and obstacles that he meets on his way he will, for he must, reach that goal. "He shall not fail nor be discouraged till he has set judgment in the earth, and the isles shall wait for his law." [Isaiah XLii-4]

And what are the means by which this goal may be reached, by which Israel's mission may be fulfilled? "He shall not cry, or lift up, nor cause his voice to be heard in the street." [Isaiah XLii-2] Speaking and shouting from the housetops that Israel is in exile because he has a mission to the nations will not contribute to its fulfilment. "He shall bring forth judgment in truth." [Ibid V-3.] We must manifest by our lives that we mean in very truth what we say, and that the justice we claim of others dominates us. To preach to others to love us and to mete out justice and equality to us while we ourselves differentiate between man and man, to preach the principles of a religion the tenets of which we ourselves disregard is more than absurd. To speak about a mission, about the spreading the light of

Judaism and at the same time not conforming or even acting contrary to its teachings; to boast of being the bearers of God's Law and at the same time deny or doubt its divine origin is the height of hypocrisy. "Upbraid thyself before thou doest so to others." [Talmud Sanhed. 19a.] The best and the surest means to propagate a principle is to live up to it, to act in accordance with its dictates. To preach the idea of God is to live a godly life. Abraham as depicted in Scripture did not preach godliness but acted godly. His guiding principles was "to do righteousness and justice," and this is "the way of the Lord," which he commanded his children and his household after him. If Israel has a mission to fulfil, if God had it ordained that Israel be scattered among the nations as a perpetual witness and everlasting testimony of his truth and of his Law, then let him be a true witness, let him live and act in a manner that he may serve as a living interpretation to the Law with which he was entrusted. If you are a Kingdom of priests you must also be a holy nation. Ye shall be holy for I the Lord your God am holy," and the Rabbis comment upon this verse: "If you sanctify yourselves, I, says God, esteem it as though you had sanctified me."

Israel's mission can therefore be fulfilled only through he himself keeping the way of the Lord, he himself obeying His will as revealed in His Law, through he himself being steadfast and faithful to the teachings of Judaism, living a real Jewish life, a life of righteousness and justice. Then shall Israel be a blessing among the nations and thus, through him shall the God of Israel be recognised and glorified among all the inhabitants of the earth.

BOUQUET FOR "ISRAEL'S MESSENGER"

Permit me to thank you for sending me a copy of ISRAEL'S MESSENGER containing my poem "Israel's Great Hope" and to congratulate you and the management on the wonderful improvement in the "get up" of the paper. I can see MARKED and IMPORTANT advances all round; so much so that I should like to have some copies of the paper to send to my literary friends.

With warmest and best wishes.

M. L. R. BRESLAR.
London.

SOME NOTES FOR OUR BOMBAY CORRESPONDENT.

I learn from ISRAEL'S MESSENGER, in far off Shanghai, China, that the "Brahmo, A. R. Banerji, I. C. S., of Malabar, East India, has been appointed Diwan to the Raja of Cochin."

The further information is also given out by the correspondent that the wife of the new Diwan, Mrs. Nolini Banerji, who is a member of the Royal Asiatic Society, is at present engaged in writing a "History of the Jews of India," and adds that she is a "lady of social charm and of literary aptitudes."

I am free to confess that I hadn't the remotest idea what sort of a job a "Diwan to the Raja of Cochin" is, whether it's a chief of police, boss of the white wings or president of the Board of Public Service, so my curiosity tempted me to look it up, for I was anxious to know just how the Jews of India are recognized by positions and I made the discovery that the correspondent who made the announcement of the appointment is a very careless correspondent, for the Mohammedan countries are just filled with Diwans. In other words, it is a term applied to all government appointments, so I am still in the dark and quite unable to tell you whether Mr. Banerji holds a cabinet portfolio or runs post office.

Anyway, I find that a Diwan al-Kharaj is a minister of finance; a Diwan al-Diya, is the head of the Bureau of State Property; a Diwan al-Zimam, holds down the chief chair in the exchequer office; a Diwan al-Jond is the minister of war; a Diwan al-Mawali wal - Ghilman is the head of the Bureau of Freedmen and Slaves of the Caliphs and so on down the list even including the man who has charge of weights and measures, and is known in Cleveland as the city sealer.

In this city Col Dewstoe, postmaster, is a Diwan. So are all the others in the government building, even including the elevator manipulator.

How careless of that East India correspondent not to tell us just what sort of a Diwan our SHMOOL SHMOOS, in *The Jewish Independent*, Cleveland, O.

NEWS FROM AUSTRALIA.

[FROM OUR OWN CORRESPONDENT.]

Sydney, May, 1908.

The Sydney Zionist Society is making slow but satisfactory progress, and in spreading the knowledge of Zionism and its various activities is doing good preliminary work, which will eventually have satisfactory results. The executive officers are all enthusiasts and although the Jewish people of this State are as a rule apathetic on the subject, the few workers will gradually enroll many new members. Already a donation of ten pounds is promised to the National Fund by Mr. J. A. Moss, whose name will therefore be, as far as I am aware, the first in Australia to be inserted in the Golden Book.

The Jewish Territorial Organisation has on its Council two gentlemen resident in Sydney, the Rev. Francis L. Cohen and Mr. Arthur Hymans, but no branch has been formed. The preliminary steps have however been taken to form one in Melbourne, but it is too early yet to state whether it will be successful, though if the enthusiasm of the promoters be any guide, it is likely to be so. Both the Zionist movement and the I. T. O. however have not so far appealed strongly to the Jews of this continent, who engrossed in their own little affairs have not as a body risen to the value of either of these institutions or the benefit they are likely to do to Jewry.

The twenty-fifth annual report of the Sydney Jewish Education Board is of a satisfactory nature. The standard of instruction has been raised and during the past year the method of teaching Hebrew, (Ivrit be Ivrit), was introduced by Mr. H. Jacobson who having been trained in the direct methods of teaching languages was able to carry out the system; unfortunately after only a few months engagement, he left the State, and his resignation was regretfully accepted by the Council. As far as circumstances permit, the Council will maintain the method. The number of students on the rolls at the end of the year were 421 and classes were held at school-rooms attached to the Great Synagogue and at the Crown Street, Paddington, Darlinghurst, Cleveland Street Superior Public Schools and at the Fort Street Model Public School. The balance

sheet showed that there were received from subscriptions and donations £182, parents contributions £87, and subsidy from the Great Synagogue, £150. The sum of £475 was paid in salaries and £59 in general expenses. In order to ensure the regular attendance of the pupils silver medals were awarded to those who have not missed the classes. The Louis Pulver Memorial Prizes were awarded to Oswald Ellis and Dora Perlman, and the Rev. Alexander B. Davis prize for Hebrew was given to Florence Ellis.

Mr. Neville D. Cohen the President of the Great Synagogue is leaving Sydney for England where he proposes to settle and on his departure the members of the Board of Management presented him with a testimonial. He was also the recipient of similar honours from the Sir Moses Montefiore Home of which he is Hon. Treasurer and from the Jewish Educational Board of which he has for some time past been vice-president. Before leaving he donated £100 to the Education Board the income of which is to be applied annually for prizes. A similar amount was given by him to the Montefiore Home to be invested and the income given annually to deserving cases.

One of the most successful of our societies is the Sydney Jewish Aid Society which lends money without interest to deserving Jews. The twelfth annual meeting was held recently, and the aims of its founder and President Mr. Aaron Blashki have been well carried out. Since its inception in 1896 the sum of £6,276 has been lent and the sum of £5,762 repaid. Altogether there has been 554 applications for loans granted. As evidence of the care taken to secure the economical administration of the Society's affairs it is noticed in the report that the amount of interest derived from the deposit of the permanent capital fund has been more than sufficient to defray all the incidental expenses since the society was founded. The total amount originally and since subscribed to the society's funds is £1,106 and according to the last balance sheet the society had £1,104, a remarkable evidence of the careful administration of the Society and

also of the honesty of the borrowers. During the year, 46 loans amounting to £495 had been granted and £488 paid back, and there were 91 loans outstanding amounting to £604, which is paid back by borrowers in small weekly sums. Mr. Aaron Blashki was re-elected President; Mr. Jacob A. Moss Hon. Treasurer and Mr. L. Cohen, Hon. Secretary of the Institution.

SABBATH ABOVE WEEKDAYS

"Thou art my single day, God lends to heaven,
What were all earth else, with a fee of heaven."

— Robert Browning.

Rabbi Akiba was once asked by Governor Turnusrapio: "Why are your sabbath days considered holier than ordinary days? Did not your God create them all?" "Why art thou considered higher than the other people?" asked Rabbi Akiba in return. "Are not all other Roman citizens as well?" "Oh yes," replied the governor, "but I have been appointed by the king to be the governor over them." "So has the Lord our God, who is greater than all kings," retorted Rabbi Akiba, "appointed the sabbath day to be sanctified more than the rest of the days of the week."

— TANCHUMA 88.

THE ANGLO-PALESTINE COMPANY'S DIVIDEND.

A general meeting of the Anglo-Palestine Company was held in London on April 6 with President Wolffsohn in the chair. The balance sheet for 1907 was read and approved. A dividend of 9 pence on every share of the value of one pound sterling was declared, and notice given in *Die Welt*. Dividends may be collected on May 1. Herr Wolffsohn, Dr. Katzenelenson and S. Barasch were re-elected as directors of the company.

HE DIDN'T CARE TO GO

Takey came home from religious school and shocked his mother with the statement that he hoped he'd never go to heaven.

Mother answered, "Well, I hope you won't be called away to heaven very soon, for mother would find it hard to spare her little boy."

"But I don't ever want to go to heaven."

"Why, my boy?"

"It rains there all the time."

"Oh, I guess not, son."

"Yes, ma'am; Miss Helen, my teacher, told us in Sunday-school that God reigns forever and I don't want to go there."

Susanna, The Rabbi's Daughter.

AN ALLEGORY.

[Written for "Israel's Messenger."]

By Lulu Ardsheith.

[Continued]

V.
VENGEANCE.

IN THE small hours of the morning, two men were sitting at a rude wooden table in a little out-of-the-way tavern, drinking vodka and beer. The place was otherwise deserted. An old crone sat behind the bar dozing off at intervals and every now and again looking shifty with one drowsy eye at the two uncouth and shabby strangers. She heaped terrible anathemas at them under her breath, and every time that she peeped at them from under her droopy lethargic eyelids, she diversified her execration to a degree; and evinced some warmer feeling by further consigning them to the limbo of things dark and unpleasant. Evidently, she was not very affectionate towards belated customers and did not seem to attach any importance to the society of these two. But oh, for the cupidity of human nature! She was very amiable and attentive whenever they issued any fresh order, and moved her limbs with a celerity that was simply marvellous for her age—pocketing the coin with a broad grin of extreme satisfaction.

As for the men themselves, they seemed eagerly bent towards discussing some important affair, and did not pay any particular notice to the woman.

One of them was saying:

"Why, haven't you heard the news, Dr. Pokotov? You are somewhat behind the times my friend! It is said on good authority that yesterday, a deputation of prominent Jews took a petition to the governor, recapitulating their grievances therein, and earnestly solicited for an interview. But he was deaf and dumb to their petition and their cries, and refused to receive them. They started to argue and expostulate, but through his mouth-piece—the Count—he commanded them to go peacefully to their homes and not to agitate the public feeling by any remonstrative declamation. Ha—ha—ha; and now I hear that they are greatly incensed and exasperated, and intend taking up arms with a view of retaliating. Ha—ha—ha."

He set his ugly face working with boisterous laughter, as if the idea was such a huge joke.

"I don't see any thing to laugh at, Torochek!" ejaculated the doctor gravely. "In time, it might give place to tears of blood. However that is neither here nor

there. The Jews will be quite justified in arming themselves as best they can. Since there is no one to defend them, why, they will be compelled to defend themselves. They will be sheer fools to stand any further oppression at the hands of their brutal tyrants."

"Oh the Jews—the Jews!" exclaimed Torochek in derision, "I hate and despise them. And I shall do everything in my power to harm them and render their lot severe. That quixotic tribe shall have no mercy at my hands!"

"And as you hate and despise them, so surely do they hate and despise you, retorted Pokotov in an undertone. "As to your doing them any further harm, there are people who will see to the swift termination of your career, in a manner that will be least suitable to your pugnacious temperament."

Torochek looked at the doctor in a vicious suspicious manner.

"How dare you speak to me like this?" he cried angrily. "From the manner that you enforce your sentiments, one would be liable to think that you were favourably inclined towards the Jews! Is that not so?"

"Naturally, it is so; considering that I have Jewish blood in my veins," returned the doctor proudly and defiantly.

Torochek's features underwent an immediate change—for the worse. They grew livid with hatred. His eyes bulged ferociously and became blood-shot, and he glared at the doctor menacingly.

Pokotov sat undaunted, giving him look for look.

At length Torochek hissed between his set teeth:

"And you, a Jew, and dare to tell me so—me!"

"I am a Jew, and I dare to tell you so," replied the doctor with an easy sang-froid that was terribly provoking.

Torochek stared at him as though petrified. He was too surprised too bewildered at this inconceivable front.

"Why, man, do you know who I am?" he thundered.

"Oh yes, I do, Torochek—I am quite aware of your esteemed personality," echoed the doctor sarcastically. "You are the valiant leader of the mob—the man under the thumb of Adranovich,

who at the idea of belonging to the nobility—though in order to screen himself as a matter of fact and not desirous of staining his hands with blood, gives his dirty work to the *canaille* to you. And you perform your work so well Torochek—so well, that you deserve great consideration at the hands of the public. Your aspiration in this line will surely win you meritorious credit and promotion. You will be Astrakhan's executioner—Astrakhan's hangman!"

A low weird laugh broke from his lips as he ended and his eyes danced mockingly.

For a while, Torochek was too thunder-struck to speak. He knew the doctor by name, but had never known who he really was and such boldness, such daring, he had never known in his life before. He thought the man was downright mad to speak to him so, when he was well aware that it was almost instant death! Probably the doctor courted a conflict. What!—defying him! His brutal ferocity shone deeply in his eyes, but his coarse thick lips parted with a ghastly smile as he was struck with what he imagined, the ludicrous part of it. To think that an ordinary contemptible Jew, could defy him right to his very face! He the great and famous Torochek, at the mention of whose name everybody trembled—was a thing so utterly ridiculous and unheard of, so absurd, that it could hardly be believed. And yet it was too palpable. He must wipe off this effrontery, this insult to his great name and standing, with blood. He must make short work of the man.

Torochek was a big, strong, broad-shouldered man, and his immense size seemed sufficient guarantee for the doctor's annihilation. Pokotov, however, was small and of medium height—and there was nothing in him to warrant any great capacity of physical endurance, and it seemed a foregone conclusion that he would be worsted in a fray. His behaviour therefore seemed simply the height of imprudence and folly he could never contend against such a powerful adversary!

Torochek regarded him fixedly for a moment. He was determining his measure—then his right hand stealthily shifted behind his coat-tails, and his fingers clutched at a dagger that lay in his belt for such emergencies.

"Pokotov!" he said at length, "the mere fact of your being a Jew, is sufficient cause for me to kill you; and you are well aware with the fundamental laws of this land regarding such issues! Besides, you possess certain information which is detrimental to my interests, and which under the circumstances, can only be withheld at the cost of your life. People must pay terrible penalties for mixing into matters that doesn't concern them! Still more, you have taken the unpardonable liberty of using insolent and offensive language to me; which, though of minor cause in itself, still must be avenged. Your egregious

insulting impudence, cannot be looked over but must necessarily be included in the punishment that I am now about to mete out to you. You must prepare to die!"

A strange indomitable light shone in the doctor's eyes. He remained unmoved and without the slightest shadow of a scare, heard his death-sentence.

"So, you intend to murder me in cold blood as you did many Jews before me?"

"No, that I will not do—but I am going to give you the one chance of your lifetime. Rise and defend yourself, for I am going to attack you!"

He hastily rose and drew the dagger from its sheath. But the doctor remained immovably silent—watching his every movement from the corner of his eye.

"But surely, you don't expect me to fight you!" he said with seeming dismay.

"Oh yes, I do; and if you show the white feather, then I shall simply crush you—trample you to death, as I would crush a venomous reptile."

He raised his foot in demonstration, and heavily trampled it on the floor. So loud was the noise created, that the whole tavern shook to its very foundation, and the old wooden flooring creaked and swayed in trembling anxiety. The crone who had fallen asleep from weary watching, now jumped up with a startled exclamation. She gasped with affright as she saw Torochek towering with the brandished dagger over his enemy, and uttering a stifled shriek, fell in a dead faint upon the floor. Pokotov threw a sympathetic glance in her direction, but otherwise, sat calmly awaiting developments.

"Will you stand and face me—or shall I make short work of you?" roared Torochek.

"I am facing you already, without the trouble of my standing. But as to my fighting you, I think it will be unequally contested, I won't have the slightest chance against you—besides, I am unarmed!"

"So, with all your bold bombastic words, you are a coward after all—eh, you ninny?"

"I am no coward, murderer! But I do not lay hands on such a low ruffian like you—and don't you drive me to extremes; either, because it will be the worse for you!"

"What! you hobbledehoy! You dare to insult me again, you snivelling Jew! I'll teach you such a lesson as to make you forever careful of using such high flown language. My hands itch for your croaking throat." And following up his words in an unguarded moment—he dealt the doctor a terrific blow upon the cheek.

A low started cry, full of suppressed rage and agony escaped Pokotov, as he now rose and wiped the blood from

his face. Then striding forward, he stood within an arm's-length of Torochek—and faced him. His cool, indifferent demeanour underwent a startling change, as he stood haughtily there—fully exposed to the deadly attack of his enemy. From the meek defenceless diminutive creature, he seemed to grow into a strong, revengeful and unrelenting personality. His small body fairly bulged and seemed to increase in proportion. His square massive jaws were grimly set, his face was peculiarly calm, the calm that foreshadows the terrific storm.

Torochek now regarded him with wonderment mingled with some slight uneasiness. He could not comprehend this strange, awful attitude.

Then the doctor spoke—in low freezing tones, like a judge pronouncing the doom of some hapless criminal.

"You, who have dared to challenge me—a man whom you do not know beyond what concerns his name shall now have your desires to the full. Aye, we shall fight! Fiend!—we shall fight so truly and well, until one of us shall fall; nay, until your worthless body shall lie lifeless at my feet, and the world is forever rid of such a pest! You, who have dared to insult and attack my person through no material provocation, shall not escape with impunity—and as there is a God above us, so surely shall you die! Although no murderous inclinations rankle in my breast towards any living soul, yet, I shall kill you if only in revenge of those whom you have murdered! I shall stuff the plots that are propagating in your dastard brain for future outlawries! I shall kill you in order to save those whom you already contemplate of murdering! Base wretch!—do you know the havoc that you have wrought in many a home! Are you aware of the sorrow and desolation that followed hand-in-hand in your wake! You are one of the men who shall reap as they have sown! It is but the manifestation of nature, You may escape from all things on earth—you may hide yourself in the most secret recesses of human or beastly haunts—but from nature, that all-pervading Influence, you shall not—you cannot escape. And nature stands right here before you, personified. I am its representative."

As he concluded, his voice rang out sharply and imperiously. His face was pale, yet his eyes—those large luminous orbs, burnt with an intense fervid fire, and pierced his antagonist's very soul.

And Torochek standing there, did not take advantage of his opportunity and plunge the dagger into the Jew's breast; but heard the cold intense tones like one transfixed. For some unaccountable reason which he could far from fathom, his bravery completely left him, and he stood a miserable prey to torturing fears.

The dim kerosene lamp that had been burning unsteadily, now throbbled and spirted in its fiery socket. Suddenly—

its strength on the wane—it yielded a large fluttering glow, vividly illuminated everything for an instant, and as suddenly died out. Watching this incident, Torochek superstitiously applied it to his own case, and took it as an evil omen directly from above—to him, a most convincing augury. Just as the signal departure of the spirit of the lamp, so did he imagine the loss of his blighted soul speeding away in the darkest regions of space—desolate and forlorn.

A window was partly open and afar off a street lamp faintly glimmered. As its dim reflections penetrated the room, strange shadows seemed to cast around their fantastic and sepulchral influences, rendering the place a veritable hell. Just then, a dog howled dismally in the distance, and its burlings but added to the dreadful impressions. A prey to gloomy conjectures and evil—forebodings, Torochek underwent the most torturing agonies, and seized with the most horrid apprehensions, he shivered and awaited he knew not what.

The doctor watching him, seemed to read his very soul.

"Come," he whispered, and launching his right arm, dealt him a tremendous slap on his face.

The suddenness of the awful blow seemed to awaken Torochek from his deadly stupor. Smarting under the pain, he roared like a lion; then, springing forward, he hurled himself at the doctor with a rapid furious onslaught.

Then a most horrible struggle ensued—a struggle to the death.

Blow after blow was dealt, but Pokotov studiously avoided them and maintained his ground well. He did not retaliate beyond an ordinary lunge now and again, or a feint scientifically directed to non-plus his adversary. He was keeping himself in for a purgus.

In calmer moments, when in full possession of his powers and battling like a reasonable being, Torochek would have undoubtedly seen through the doctor's dodge; but he had lost his self-control: and maddened with fury, he saw in this inactivity nothing more than want of competency—and he fought like a demoniac to quickly end the fray. True after time he raised his mighty arm on high, and the flashing dagger descended with a swift circuitous movement that meant the doctor's instant death. But it only met the empty air. Foaming with anger and baffled rage, he yet became more furious and tore at Pokotov like a hyena at bay. But the doctor stood calmly impregnable—he seemed invincible and no wily stratagem could deceive him. From the manner that he conducted his manoeuvres, it was positively apparent, that he was a past master in the art of self-defence. And his eyes, burning and glistening like two living coals of fire, seemed to scare the very life out of his opponent.

Torochek's breathing now came in hard fuming gasps. His strength was

gradually dimming. He was getting tired and exhausted. Suddenly, a loud discordant laugh rang out upon his ears—a laugh full of merriment and disdain. It startled and unnerved him and Fear entered and consumed his soul.

Involuntarily, the dagger fell from his weary grasp, and his heart shook with dreadful palpitations. He seemed seized with palsy and he trembled like an aspen leaf.

Another incongruous peal of the most inhuman mockery rent the air, and fell like death-knells on his shattered brain. Beads of alternate hot and cold perspiration ran down his benumbed back. His brain reeled. Swaying to and fro he seemed ready to fall; he felt the ground sinking beneath him. Suddenly, Pokolov sprang forward with theility of a cat, and Torochek felt himself clutched in a grip of vice. An instant only—an instant of superhuman strength and energy and then he was lifted off his feet and for a moment, held in the air like a mere child. It was a moment of the most execrating agony. Then, a most tremendous jerk—and he felt himself buried swiftly into space. Bang!—and Torochek the great criminal, evil-doer and what not, landed head foremost against an iron chest. The concussion was too horribly violent—too terrific hardly affording any breathing space. A throttled spasmodic gurgle escaped him; his head was smashed open and death was instantaneous.

A little moon now rose and peeped through the speeding clouds, and as the beams shot through the window, the whole scene presented a most weird and awful sight. The body lay crushed and huddled and the face was steeped in blood.

And what was a sound, healthy, living organism a moment ago—teeming with life—its hopes and fears was now nothing beyond the vilest corpse.

The doctor advanced and surveyed the body in deep contemplation. His features were tightly drawn together—yet his lustrous eyes burnt in their sockets like two resplendent meteors. Uncovering, he murmured an unintelligible something as in prayer.

Behin!—a dishevelled head rose above the counter, and a ghastly face deeply furrowed and frightful in its expression, witnessed the awful catastrophe. But Pokolov was oblivious of a pair of haggard owl eyes, watching his every movement with the keenness of a panther. He was not aware of an emaciated hand being raised in the air and as an emaciated fist shaking at him threateningly. But concluding his silent prayer, he muttered aloud, "Thy will be done, O Lord. Thus shall end the enemies of Judah," and going to the door he opened it and went out.

[To be Continued.]

Mrs. BOLTER who died recently in Singapore has bequeathed a sum of one thousand dollars for Jewish Charitable Institutions of the Straits Settlements.

MAKING AN EXILE.

[Written for "Israel's Messenger."]

By LOUIS KLETZ (Manchester)

When Raphael Baum entered this world he did so under a double disadvantage; he chose Russia for his place of birth and Jews for his parents—two very foolish things to do, as all who know will admit. To add to his troubles, when he grew up he began to develop a taste for education and knowledge, a peculiarity which, in Russia, does not make for comfort and happiness, because a paternal government has decreed that much education is not good for a Russian and still less so for a Jew. Hath not God said that to eat from the tree if knowledge is to court death? and are not the Russians a deeply religious people? Very well, then. The Czar's advisers, with anxious solicitude for the welfare of the nation refuse to allow education to become accessible to all and thus endeavour to keep their people out of harm's way. True civilization demands that there shall be schools and Universities; but with that happy skill which is so characteristic of Russian diplomacy, the bulk of the population is successfully kept in ignorance, and as the true Russian is more interested in the draw-shop than the school-room he is not conscious of any serious loss.

Unfortunately Jews are a peculiar people and their thirst for knowledge is only equalled by their efforts to acquire it; therefore, in order to keep their misguided enterprise down as much as possible, special laws have had to be framed for their benefit which restrict their admission to schools to the lowest possible minimum. Of course Baum was not aware of all this, or he might have altered his career by selecting a more suitable stage for his first appearance; but when he attempted to enter the high school of his town he found it out, by the very simple process of being refused admission. For a time he was in despair. But "where there is a will there is a way." Particularly in Russia, there is a saying in that country to the effect that the "Rouble speaks" which to parody a famous proverb, means that "the Czar proposes, the Rouble disposes." Well, Baum's troubles did speak, and apparently to much advantage, because it talked the authorities into admitting him to the school.

From that moment Raphael was in the seventh heaven of delight. He worked early and late, day and night, for eight long years. His industry and love of learning carried everything before him; he captured all the prizes and distinctions and when finally he left the school he did so with the highest honour

—a gold medal.

Ah, the rejoicings of his aged mother who had scraped and toiled to pay the fees; the happy day dreams of the glorious future when Raphael—her only son—would blossom forth as Doctor Baum! "The same ability which had won him the gold medal at the High school would make him a famous man and the reflection of his greatness would make up to the mother in the future for the many sacrifices of the past."

Anyhow, Baum did not believe in letting the grass grow under his feet, so he applied for admission to the University at Riga, and as there happened to be a vacancy, the authorities, unable to find any legal objection, were compelled to grant his application. Rejoicing at his good luck he set out for the Mueca of his ambition and, in due course, presented himself to the principal of the University for enrolment.

The latter dignitary was that product of modern civilization which is best described, in Mr. Zangwill's language, as a "Russian Trinity" namely, a Russian, a scholar and an anti-Semite. It would perhaps be difficult to decide which of these three qualities was most distinctly developed, because he possessed, to an eminent degree, the faculty of being all things to all men. But if one were pressed to define his character, it would probably be correct to describe him as a Russian by birth, a scholar by education and a Jew-hater by instinct, at any rate, there could be no doubt about this latter point, for to him every Jew was an object of dislike and hatred, sentiments which, strange to say, became considerably accentuated in the case of Jews of scholarly attainments. Apparently the anti-Semite in him resented the admiration which the scholar could not withhold and sought to maintain the equilibrium by increased ill-feeling. But he was also a man of polish and a great believer in the virtue of politeness, who never hid his feelings or intentions, he was, outwardly at any rate, the very personification of kindness and courtesy. When therefore, our young friend appeared before him, he was received with benevolent consideration.

"Permit me, Mr. Baum, to congratulate you upon your great success; young men like yourself are undoubtedly a credit to their school."

Baum's face flushed with pleasure. "I am happy to know, sir, that I have earned your approval" he said gratefully.

"You have, my friend, you have!" the old gentleman furly beamed upon him, "I suppose you have already decided upon the choice of your profession?" he enquired interestedly.

"Yes, I have" replied Baum; "it is my ambition to become a civil engineer."

"And a very noble ambition, too!" the principal agreed with a smile of approval. Baum was delighted. What a noble character! he thought; what a kindly face! It would be a delight to work under such a man. "I suppose," he enquired "there is no reason why I should not enter upon my studies at once?"

The professor was wiping his eye-lashes. "Well, no of course not," he assented; he breathed on the lenses and polished them again with his silk handkerchief, "that is, of course," he continued "after you have complied with the necessary formalities." Baum looked up.

"Formalities?" he enquired, "I thought that I had done all that was necessary."

"So you have, so you have!" the eyeglass would not polish clean somehow. "As far as the college is concerned all is in order, quite in order."

"Then if that is so—" "Precisely, quite so; but then, you see, the law is the law and, of course, I am bound by it just as you are."

"The law? I don't understand—" "I mean the law as to residence. As you know, Jews, unless citizens by birth or handicraftsmen are not permitted to reside in Riga."

"But students?" protested Baum "enjoy the right of residence throughout the empire?"

"The professor had successfully accomplished his task and, with great deliberation, he adjusted his eyeglasses. "But you are not a student yet" he suggested mildly.

Baum sat up in his chair. "Not a student?" he exclaimed.

"At least not until you are enrolled on our books" the other explained.

"But surely that follows as a matter of course!" The principal coughed slightly. "As a matter of course it does not follow at all, because I cannot enroll any person who does not enjoy the right of residence in Riga" he explained with a friendly smile.

The young man began to feel uneasy. "What am I to do then?"

"Ah, that is the question; but I am quite powerless" and the professor sighed sympathetically.

Baum pulled himself together; he was not going to be beaten. "But, my application for admission to this university having been granted, I am a student and as such I have the right of residence."

The principal flicked a speck of dust from the lapel of his coat. "Well argued, but not quite correct. You have the right of being enrolled as a student as soon as the police have authorized you to take up your residence here, but not until then."

"Oh, I see; you mean that I must report myself to the police and obtain

my permit? how stupid of me not to have thought of it before! However, I shall soon put that right."

A faint smile played about the professor's lips. "I have no doubt you will" he assented encouragingly "but in the meantime you will perhaps excuse me—" and with a friendly handshake and a cheerful good-morning Baum was bowed out of the reception room. Colonel Sobranoff, chief of police of the city of Riga was a valued official of the Russian government. Energetic, active and a severe disciplinarian, he managed to get more work out of his staff than any of his predecessors. Devoid of any interest in life outside his work he knew only one thing—duty, and to him that term represented nothing more and nothing less than the strict letter of the law. Other people could indulge in debates on questions of right and wrong of justice and injustice if they liked. As for him, he was not there to think or consider; he was there to carry out the instructions of the government; his assistants and subordinates were there to help him in the performance of that task, and was he the man who failed in the performance of his duty. Tall and thin of stature, with hollow cheeks and swarthy complexion, expressionless face and dull eyes he resembled an automatic machine more than a human being. His days were spent in the congenial task of grinding down humanity and his nights in paying surprise visits to his subordinates. The slightest neglect was met with the severest punishment.

To the Jews particularly he was a perfect scourge. Not that he was really a Jew hater. In fact, it is doubtful whether he was capable of hating or liking anybody. Why should he? The government wanted the Jews kept out of Riga; it was his business to keep them out, and he did it—there the matter ended, as far as he was concerned. Apart from this he was fairly civil—that is, when he spoke at all—and sometimes even polite.

Anyhow, to Colonel Sobranoff our friend Baum presented himself in due course, armed with all the paraphernalia—passport, certificates, diploma and gold medal. There he stood, waiting for the chief to speak, at last the latter looked up.

"Name?" he demanded.

"Raphael Baum."

"Where from?"

"Charcoff."

"Occupation?"

"I am a student at the University."

"Your certificate?"

Baum handed over his papers. The Chief looked through them, one by one; he read them all then he looked up once more.

"Where is your certificate of enrolment?" he asked.

Baum explained. The chief of police hastened; then he handed back the papers and, taking up his pen once more, he said:

"As soon as you are enrolled as student bring your certificate and you will get your permit. Not before." and he

resumed his work.

Baum wanted to explain again, but in less than half a minute he was hustled out of the chief's presence. When he found himself outside he drew a deep breath and wiped the perspiration off his face. A cold fear gripped his heart. Was this a plot to do him out of his rights? but no, it could not be. He would go back to the Principal; he was a kind man and he would, he must, assist him. He hailed the nearest cab and drove to the university. "Was the professor still there?" he enquired of the door-keeper. "Yes, he was there." "Could he see him?" "No, he could not see him, but he could see the secretary if he liked." Time was pressing so he decided to see the secretary—a young, aristocratic looking man, in black swallow tailed coat and light buttons.

"Well, and what can I do for you?" the latter enquired in languid tone.

Baum wiped his forehead again; he felt hot all over. Swallowing a lump which had been gathering in his throat he explained his interview with the Principal and his subsequent visit to the chief of Police. The secretary listened with polite attention. "Very awkward, isn't it?" he remarked quietly.

Baum jumped up. His temper was rising. "Sir," he exclaimed hotly, "what is the meaning of this, I applied for admission to this University; my application was granted; I was accepted as a student; why am I refused my rights, why am I sent from pillar to post, why—" he stopped, the words stuck in his throat, he could get no further. Eight years of hard work! eight long years of sacrifice and toil—and all this would go for naught against the well of red tape which was being deliberately put up against him!

The secretary looked him up and down. "It appears to me," he said at last "that you forget where you are and with whom you are speaking. In fact, I do not know why I should listen to you at all." He paused a little to watch the effect of his cold, commanding tone. "It is true" he continued, a little more friendly, "that you are admitted to this college but, being a Jew and not a citizen of this town, you must obtain your permit to reside in Riga before you can be enrolled on our books."

"But if you cannot enroll me without a permit and if the police refuse the permit until I am enrolled, how am I to get over the difficulty?"

"I regret that, not being a lawyer, I am unable to advise you" replied the secretary coldly.

"But, sir, my future, my life depend on it! You are young yourself, you too, have a mother, who has perhaps also denied herself every luxury and many necessities, as mine has, in order to help you forward—have you no consideration, no sympathy at all?"

"I see you have changed your tune" remarked the secretary somewhat ironically. "When you come here demanding rights" he proceeded pompously, "my answer is that you have none; but

since you appeal to my sympathy and consideration, you shall not do so in vain. I will give you a note to the chief of Police" and taking up a sheet of paper he wrote as follows:

"Raphael Baum of Charkoff will be enrolled as a student of the Riga University upon production of the permit authorising him to reside in Riga." "There you are," he said handing the paper to Baum, "I have gone out of my way to assist you, and I hope that you are duly grateful; but unless you comply with the requirement of the law you must not come here again."

Raphael was of an appreciative turn of mind and, feeling that he had perhaps been somewhat unguarded in his speech, he was all the more profuse in his thanks and, assuring the secretary of his eternal gratitude, he withdrew. He was delighted. At last he had got what he wanted, and in the enjoyment of his success he was willing to forget the rather condescending and overbearing manner of the young official.

It was now too late to do anything more that day, so he repaired to his lodgings and, being more comfortable in mind, enjoyed much needed rest and refreshment. On the following morning, however, he bestirred himself early and at nine o'clock, presented himself once more at the headquarters of the police. With a confident air and cheerful mind he settled down to wait his turn. It was a weary wait, nearly three hours; but at last his turn came, and once more he stood before the ruler of Riga.

"Well?" the latter demanded. It was evident, he had a remarkable memory for faces and things. Baum understood, and, with a triumphant air he handed over the precious document obtained the day before. The Colonel took the note, and read through it; then he took up a sheet of official note paper, wrote a few lines on it, attached his signature, affixed the official stamp and, handing both papers back, he resumed his work. Not a word was spoken. But our friend had profited from his experience of the day before, so he murmured some words of thanks and withdrew, hugging the priceless documents which he had stowed away securely in his breast pocket.

He had not had time to read what the chief had written; but what could it be but the longed for permit. Elated at his success he made his way through the crowd of waiting fellow sufferers, along the corridor and into the street. On the opposite side of the road was a café and it reminded him that he had come out without breakfast that morning, so he walked in and ordered some coffee and a roll and butter. As the waiter was putting the cup and saucer before him Raphael took out the paper which he had received from the chief of police. He unfolded it and began to read. Before he had gone half through it every drop of blood had left his face. Hastily putting his

hand in his breast pocket he pulled out the second paper to see if he had not made a mistake. With trembling fingers and anxious look he opened it out—no, there was no mistake. Again he looked at the chief constable's "permit" and this is what it contained:

"Raphael Baum of Charkoff will receive his permit to reside in Riga upon production of his certificate of enrolment as a student of the Riga University."

He had finished reading. There he sat, staring at the fateful lines. It was all clear to him now. The Professor's apparent kindness, the secretary's ready assistance, the chief constable's impassive indifference—they were all part of a definite scheme, as simple as it was effective; to deprive him, the Jew, of that small measure of privilege which a kind-hearted government had still left him. Bureaucratic red tape took away with one hand what an unwilling government afraid of western criticism, was compelled to give with the other. Only a few lines of writing, but between them he could see the picture of a broken-hearted mother, of eight years of fruitless work, of blighted hopes—of a ruined life. Two big, hot tears rolled down his youthful face; they made two big blots on the white sheet of paper.

Twenty years have rolled by since that eventful day. Raphael Baum is now Professor of mathematics at a famous American University and his name is known and respected throughout the world of science. After his memorable experience in Riga he determined to turn his back on his native land and to seek a new home in one of the western countries, where the word humanity was something more than a mere dictionary term. His sufferings were great, his struggle hard; but he succeeded at last, succeeded beyond his highest expectations. But evidently he has not forgotten, for on a desk in his private study there stand a frame which contains two documents written in the Russian language and beneath them is the following inscription.

Making an Exile.

The celebrated millionaire, Rothschild, was once spending a night in a little village in the mountains, and after having his dinner, asked for his bill. When it came it was exorbitant, and Rothschild asked for the inn-keeper.

"Look here, my man," he said, "just tell me why you have charged three francs for an omelette. Are eggs so scarce, then, in this part of the world?"

"No, sir," replied the man; eggs are cheap enough; it is the Rothschilds who are so scarce with us."

ISRAEL'S MESSENGER

Shanghai: Friday,

12th June, 1908 5668

THE JEWISH PROBLEM.

We are glad to credit the following sane, thoughtful and vigorous leading article to our esteemed contemporary, *The Shanghai Times*, of Saturday, the 6th instant. In giving it prominence in ISRAEL'S MESSENGER, we wish to thank our contemporary for its thoughtful-ness in devoting some part of its efforts to the elucidation of the Jewish Problem and can assure its Editor that the sympathetic tone with which he invariably refers to our race and his desire to treat with fairness and impartiality the cause of Zionism has always commanded our thanks and admiration.

The recent unfortunate anti-Semitic outburst in France, to which *The Times* refers, is greatly to be deplored. It is to be hoped that the agitation will be nipped in the bud so that France may be spared a repetition of the spectacle which about twelve years ago, disfigured the annals of her history. To her honour be it said that France had made ample reparation for her past misdeeds and in honouring the remains of EMILE ZOLA, whose memory will for ever remain enshrined in the heart of every good man, France honours herself and demonstrates to the world that however late, it is never too late to render homage and honour to one whose whole life, in the words of a prominent member of our race, (Professor GÖRTHAUD DEUTSCH, of the Hebrew Union College, Cincinnati, O.) to whom we are indebted for a copy of his pamphlet entitled: "Zola as a Moralist"), "was an emblem of his letter, *J'accuse*, advocating sincerity, self-confidence, honesty in private and public life, and denouncing hypocrisy, sham, immorality, and political corruption."

ANTI-SEMITISM IN FRANCE.

It is perfectly unaccountable how a great and generous people like the French should permit a sentiment so unjust and intolerant as Antisemitism to enter into their affairs and influence their views on matters religious so powerfully and persistently, as that base principle has done ever since France was a nation. The telegrams which our own correspondent and Reuters sent us yesterday describing the deplorable scenes which attended the transference of the body of EMILE ZOLA to the Pantheon, and the distasteful attempt to assassinate that unfortunate officer Dreyfus, now a Commandant on the retired list of the French Army, show that the full spirit of hatred with which race is regarded in France, is as active and potent to-day as at any previous period of French history. Considerations of common decency and the force of enlightened public opinion compel the Antisemite to keep their views to themselves in most of the time, and prevent the open persecution of the despised race—including strangely enough, in France, as in most other civilised countries, many of the best wealthiest and most respected members of the entire community—but still the evil is there lurking in every paragon of polite Paris and the other great cities of the Republic, and whenever occasion serves, as unhappily it seems to have done in connection with yesterday's solemn ceremony at the Pantheon—the honouring of the departed champion of a persecuted Jew,—it bears its ugly head and reveals its unimpaired capacity for working mischief.

NO NEW SENTIMENT.

It might be some poor consolation to the French Jews and their friends if they could believe that this latest exhibition of hatred was only a phase of the wave of irreligion which is now sweeping over France and, to some extent, over Spain and Portugal as well. But it is nothing of the kind. It is true that France has of late years abjured allegiance to the Catholic Church, but even in the days when her faith was when the Holy See had good cause to look upon her as her dearest, most submissive child, hatred of the Jew was quite as intense and all powerful with her people as was devotion to Mother Church, and enthusiasm in the Church's service. The two sentiments grew up side by side, love of Rome and execration of Israel, and the latter has proved the more enduring. Devotion to the Church no longer animates the nation, but hatred of the Jew is as lively and intolerant as it was in the darkest of the Dark Ages.

EARLY PERSECUTIONS.

History tells appalling stories about those early persecutions of the Jews in France. The whole nation took part in them, kings, barons and municipalities, vying with each other in seeing which could make Israel most miserable. From the 11th to the 14th century the history of the Jews in France is a series of successive massacres. All manner of wild stories were circulated against them: it was said that they were wont to commit

sacrilege; to invade Christian children into their houses, and murder them; to poison wells; and the like. They were also hated for their excessive usury, though there can be no doubt that the principal blame of this is to be attributed to those whose tyranny, by depriving the Jews of the right to possess land had compressed their activity into narrower channels of traffic. Occasionally, however, their debtors, high and low, had recourse to a very easy means of getting rid of their obligations. Thus PHILIP AUGUSTUS, under whose rule the Jews seem to have held mortgages of enormous value, simply confiscated the debts due to them, forced them to surrender the pledges in their possession, seized their goods, and banished them from France. Yet in less than twenty years the same proud but wasteful monarch was glad to let them come back. Louis IX cancelled a third of the claims which the Jews had against his subjects, "for the benefit of his soul." An edict was also issued for the seizure and destruction of their sacred books; and we are told that at Paris twenty-four cart-loads of the Talmud and other works were consigned to the flames. In the reign of PHILIP the Fair the Jews were again expelled from France (1306) with the usual accompaniments of cruelty; but the state of the royal finances rendered it little more than a dozen years, to recall them; and they were allowed to enforce payment of the debts due to them, on condition that two-thirds of the whole should be given up to the King! But a religious upsurge having seized the common people in Languedoc and the central regions of France in 1321, they signalled themelves by horrible massacres of the detested race. In the following year the plague broke out, and whilst crimes were laid to the charge of the Jews, one shouldered to each wall followed; in whole provinces every Jew was burned at Caen and Lunenburg and sixty of both sexes were burned together! Christianity never produced more resolute martyrs: they sang hymns in the place of torment. Finally, in 1395, they were banished from the soil of France. In the middle of the 16th century they found their way back again, settling in Avignon, Lorraine and Alsace in large numbers; and after the lapse of a few decades they began to enjoy a degree of toleration such as they had never before experienced. Their history in France during the 18th century was comparatively peaceful. In 1734 the oppressive capitation tax which had always previously been enforced against them was abolished, and in 1790, while the French Revolution was still animated by a sincere humanitarianism the Jews presented a successful petition to the national representatives, MIRABEAU being among their advocates. In 1796 Napoleon summoned a Sanhedrin of Jews to meet at Paris, to whom a variety of questions were put mainly with a view to test their fitness for French citizenship, and since then they have been found not only in the highest offices of the civil administration but they have also filled some of the chief places in the Army and Navy.

JEWISH NATIONAL ASPIRATIONS.

But with all this apparent tolerance of modern times the popular hatred of the Jews has never been eradicated. It has been latent for long terms of year but now and then it has always been liable to manifest itself, as in this alarming incident telegraphed out yesterday. The Jews themselves are satisfied that they will never be safe from such outbreaks, and therefore it is that among the Jews of France the principle of Zionism finds its strongest and most ardent adherents. This great movement is familiar to most of our readers no doubt, through the medium of our bright, little fortnightly contemporary ISRAEL'S MESSENGER, the organ of Zionism in Shanghai. But it may be as well, nevertheless, to state by way of rounding off this somewhat discursive article, that Zionism is but the modern manifestation of the age-old aspiration of the Jew, to return to Palestine and achieve there the reunion of the scattered fragments of their race and the reconstruction of their nation. Modern Zionism was founded by the late Dr. THEODORE HERTZL, and in the accomplishment of its aims, as defined by that great leader, a large majority of Jews now believe that the only possible permanent and satisfactory solution of the eternal Jewish problem is to be found. These aims include, (1) the organization of the Jews, (2) the opening of the door to Palestine, (3) the successful establishment of a home for the Jews there, (4) the working up of the state into a model state after the home has been established, and (5) the realisation of the Jewish mission by imparting to the world the social solutions and ideals of righteousness developed by the spiritual genius of the race. Whatever views may be held regarding this great movement from the viewpoint of modern international politics, there can be no doubt that it is founded on excited and ennobling ideals, and the race which forms its aspirations and policies on it is entitled to the sympathy and respect of all right-minded people. The French are so fond of setting up lofty ideals for the direction of their own policies that one would think they would be filled with enthusiasm and admiration to see other people setting themselves up to achieve high and noble to attain; and the failure of our good Gallic friends and neighbors to appreciate in others the same qualities and aspirations which they so justly boast of in themselves is one of the perplexing mysteries of the present strange epoch.

The King of Italy recently granted a private audience to Rabbi Joseph Arovass of Jaffa, who was presented to him by the chief rabbi of Rome. Rabbi Arovass pronounced in Hebrew the benediction prescribed by the Jewish ritual for use when in the presence of royalty, and the prayer for the royal family. These were translated into Italian by the chief rabbi of Rome, and were reverently listened to by the king.

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(FOREIGN GOVERNMENT CONSOLS. STATE AND MUNICIPAL DEBENTURES).

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BY THE WAY NOTES.

Never in the history of modern Zionism have the merits and demerits of the Zionist cause, its aims and objects, as well as its aspirations with its pressing needs being brought before the English public, as it has been promulgated in open court before Mr. Justice Eve when hearing the petition of the Jewish Colonial Trust Ltd., praying to be allowed to alter the Memorandum of the Association of the Company so as to restrict the area of its activity to Palestine and its immediate surroundings.

The advocates on both sides, for and against, have done their utmost to win the day, but those who agree or disagree with Mr. ISRAEL ZANGWILL's views, could not possibly help admiring his supreme efforts and the master-

ly way in which he pleaded his cause. As it is well known now, the Petition was dismissed with costs.

The effect of defeat of the Jewish Colonial Trust will, we hope, serve not as a blow for progress, but as a Lesson, that, Israel's greatest Need is: Co-ordinated action between the Jewish Communities of the world, and Zionism must be its leading spirit. It is true, Zionism has full right to the power to speak and act in the name of Jewry more than any Organisation in the world, but we must never forget, that Zionism is a noble Idea and does not require iron bars. But as I have said on several occasions, even before the last Congress, that the first thing Zionists must do, must be to work their whole structure of the Zionistic Organisation on

broad lines, not on narrow ones; they must also deal with the urgent problems that confront Jewry. I am confident that earnest and clear-headed Zionists will grasp now the opportunity,—not with timidity but with courage,—to push forward the Zionist cause on the broad lines Dr. HERZL down.

It is refreshing to read in ISRAEL'S MESSENGER of March 20th amongst others—the following remarks by a correspondent on the "Jews in Bombay":—

"The Institution alone in our modern days commands its influence on the Jewish nation and with unerring tact teaches them the tenets of morality and holds them together in a bond of union. It is the Synagogue. It connects the present with the past."

That sounds quite different and a little more encouraging

than the statement of Mr. CLAUDE MONTEFIORE that the Synagogue has now sunk to a "mere marriage and death Registry office." But there is, alas, no getting away from the fact that the Synagogue in England is not what it has been or ought to be.

There was a time when the Synagogue was a living and a loving centre of religious, moral, social and intellectual work. There was a time when the Synagogue was a great power and a great influence over the minds of our youths and bestowed upon us a strong sense of religious brother and sisterhood. What a blessing it would be to Judaism and Jewry at large if we could only bring back those halcyon-days!

N. S. BURSTEIN.

Cardiff

EDITORIAL NOTES.

OURSELVES.

We assure our readers will allow us to refer, as we do with pardonable pride, to the many excellent features which we have recently introduced into the columns of ISRAEL'S MESSENGER. We are extremely indebted to our kind contributors whose names invariably adorn over the pages of this journal for their kind and valuable help. Those who appreciate the value of a Jewish periodical will at once concede that we have done and are still doing our best to bring out an up-to-date and progressive journal, while those who do not believe in the mission of a Jewish paper or the influence which it wields will always have something to say against it as if to say they would have done any better under the circumstances. Be that as it may, we wish to emphasise the fact that we will continue to adhere to our programme which is inscribed on the first page of this journal.

We would bespeak for ISRAEL'S MESSENGER the support of every Jew in China. It is the only Jewish paper published in the East, and whilst devoted to the cause of Zionism—the cause of afflicted Israel and his new hopes—we are at the same time desirous of making it a general communal organ, paying due attention to local events and furthering the highest interests of our people in whatsoever form they may present themselves. We shall be glad of the services of more correspondents in every city, and those willing to act in this capacity will oblige by communicating with the Editor of this journal.

EDUCATION.

ISRAEL'S MESSENGER has always insisted that the young ones of our race should receive in this age of enlightenment and progress, a liberal and up-to-date modern education. The lecture by Mr. S. LOUIS HARRIS on the "Home as a Preservative of Judaism" published serially in the last three issues of ISRAEL'S MESSENGER has given one food enough for thought and reflection. Mr. HARRIS has given us a graphic description of how home influence can bring about a better observance of the tenets of Judaism. Side by side with home the school too has an important function to discharge. There the children should be taught earnestly, and trained in the best, strongest religious thoughts and practices. At the root of all, as Mr. HARRIS has pointed out in his lecture, must be the home. No synagogue, be the minister ever so eloquent, no school, be the teacher ever so zealous, can furnish those first loving thoughts of God and the future which a child should learn among the earliest lessons of the home. The mother, to whom the child first looks up, must teach the greater part of his learning. Then the father's help is needed. Let him not speak of having no time, or of being too deeply engaged in business. This is his business.

But there are fathers who think they cannot, they dare not give religious instruction to their children. This is rank and sheer folly. Where the father fails in his duty the school influence should step in. The first step should be a special instruction given by the teacher in the grand old Hebrew tongue; in the history of our race, so full of thrilling incidents; in the institutions of Judaism, so full of meaning, so rich in significance; in Israel's mission, on which the Rev. I. RAFFALOVICH discourses so ably elsewhere in this issue, the noblest ever entrusted to man, to bring men to the knowledge, the love and the worship of God.

A BRIGHT WEEKLY.

We have received a copy of *The Shanghai Sunday Sun*, a new weekly paper published in Shanghai, which we have no hesitation in describing as the best and brightest venture of the kind ever produced here. It contains much interesting reading matter of a kind which does not come within the purview of the daily papers. *The Sun* is a most entertaining journal and the Editorial Notes, which touch upon all the current topics of the week constitute a feature of special merit and attractiveness. *The Sun* is edited by Mr. GEORGE COLLINWOOD, a well-known journalist, and deserves the support of the public. We wish our contemporary a long lease of life, success and prosperity.

OBITUARY.

We regret to have to chronicle the death of Dr. JACOB VOORSANGER, of San Francisco, which took place on the 4th ultimo. The deceased took a prominent part in the welfare of his persecuted brethren and always endeavoured to better their prospects. As the Editor and founder of the *Emanu-El*, he will long be remembered by his readers as an accomplished and graceful journalist whose mighty pen was ever on the side of the weak and the oppressed. Dr. VOORSANGER identified himself

THE BEST CREAMERY BUTTER.

Direct from

SIBERIA.

*This butter which
has proved its super-
iority to all other
butters, owing to the
present low rate of
exchange, is now sold
at 70, cents per pound
and the minimum
quantity obtainable
is 5lbs., packed in a
tin.*

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34-35 Nanking Road.

23-2-08

12m.

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Telephone No. 588.

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and Agents,

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**Sole Agents in China
and Siberia**

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"Stenhouse" Liqueur
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"Wiser's" Canada
Whisky, (Guaranteed
by Government.)

"Filhosde" Jorge
Rodriguez" Port
Wines,

"Altaras y C"

Sherries.

ALSO FOR

French Brandies,

American Rums,

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.,

BUYERS on COMMISSION

FOR VLADIVOSTOCK and HARBIN.

12m.

13-7-07

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1906

£ 17,808,538.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital£687,500-0-0

II.—Fire Funds..... 2,958,049-4-11

III. Life and Annuity

Funds..... 14,167,989-1-7

£ 17,808,538-6-6

Revenue Fire Branch £...2,175,727-17-10

„ Life and Annuity 1,826,082-4-2

£ 1,001,810-2-0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

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12m.

10-8-07.

THE BEST CREAMERY BUTTER.

Direct from

SIBERIA.

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FOR

"Rainier" Beer,

"Stenhouse" Liqueur
Whisky,

"Wiser's" Canada
Whisky, (Guaranteed
by Government.)

"Filhos de" Jorge
Rodriguez" Port
Wines,

"Altas y C^a"
Sherries.

ALSO FOR

French Brandies,
American Rums,
French Liqueurs,
Clarets, Burgundies,
ETC., ETC., ETC.,

BUYERS on COMMISSION
FOR VLADIVOSTOK and HARBIN.

12m

13 7 07

THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1906

£ 17,808,538

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £2,575,000 0 0

II.—Fire Funds £2,953,049 1 11

III.—Life and Annuity

Funds £14,167,989 1 7

£ 17,808,538 6 6

Reversionary Fund £2,175,727 17 10

Life and Annuity £1,260,82 6 2

£ 1,000,810 2 0

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER

GIBB LIVINGSTON & Co.,

12m

10 8-07

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$1,000.

Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.

Shanghai, 29th July, 1907

12m

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund—
Sinking Reserve \$1,300,000 at 2 1/2 % \$15,000,000
Silver Reserve 12,500,000

Reserve Liability of Proprietors \$28,500,000
\$15,000,000

Head Office: HONGKONG.

Court of Directors.

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E. GOETS, Esq.—Deputy Chairman.

H. G. BARRITT, Esq.

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G. FRISLAND, Esq.

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H. E. TOMKINS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

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Branches and Agencies

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Bangkok.	Hullo.	Saigon.
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Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colonbo.	Nagasaki.	Sourabaya.
Foochow.	New York.	Tientsin.
Hamburg.	Peking.	Yokohama.
Hankow.	Tenang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months 5 per cent per Annum.
For 6 months 4 " " "
For 3 months 3 " " "

Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS OR AM.

12m

Manager.

5,07.

27th March 1908.

Bank Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Head Office: London.

Paid-up Capital.....£1,200,000

Reserve liability of Shareholders } 1200,000

Reserve Fund.....£1,475,000

**SHANGHAI
BRANCH**
**INETREST allowed
on Current Account
at the rate of 2 per
cent per annum on
daily balances.**

On Fixed Deposits for 12 months 5 per cent

Drafts granted upon all the principal places in the World and every description of Exchange and Banking business transacted.

**GEORGE MILLER,
Manager.**

19th April 1907

12m

DEUTSCH-ASIATISCHE BANK.

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG,

PEKING, TIENTSIN,

TSINTAU, TSINANFU

KOBE, SINGAPORE

YOKOHAMA.

Authorised Capital Sh. Tls. 7,500,000.

Founded by the following Banks and Bankers:

Koenigliche Schandlung (Preussische Staatsbank)

Direction der Disconto-Gesellschaft,

Deutsche Bank, S. Bleichroder,

Berliner Handels-Gesellschaft, Bank für Handel & Industrie,

Robert Warschauer & Co., Mendelssohn & Co., Berlin,

M. A. von Roth Child & Söhne, Jacob S. H. Stern, Frankfurt o/M

Norddeutsche Bank in Hamburg, Sal. Oppenheim jun & Co., Cologne

Bayerische Hypotheken & Wechsel Bank Munich.

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UNION OF LONDON & SMITH'S BANK, LD.

DEUTSCHE BANK (BERLIN), LONDON AGENCY

DIRECTION DER DISCONTO-GESELLSCHAFT.

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Interest allowed on Fixed Deposits according to arrangement. Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE

Manager.

16th May, 1907.

12m

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT :
Kuping Tials 5,000,000.

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, Threadneedle St, E. C.

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Ashabad
Barnaul
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Shanghai
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Pays Bas.
BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
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AMSTERDAM—Messrs. Lippmann, Ro-
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Interest Allowed.

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Dollars at the rate of 2% per annum in
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Fixed Deposits in Taels and Dollars:
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Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

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Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai, 19th April, 1907.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... " 15,600,000

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Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antungtsien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

" 6 " 4½ " "

" 12 " 5½ " "

Drafts granted on principal place in

Japan, Korea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907,

12m.

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FURNISHING CO.

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CABINETMAKERS

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ESTIMATES

FREE

573 NANKING ROAD.

20.9.07

12.m

Vol. V No. 6

Shanghai, Siwan 27th 5668—26th June 1908.

ISRAEL'S MESSENGER.

AND if
that come to
pass on that day,
that the great
CORNET shall be blown, . . . and the people
shall pronounce themselves before the Lord on the
holy mount of
JERUSALEM.
— Isaiah — 52-53

Issued on
every
alternate
Friday.

HOW beautiful are
upon the mountains the
feet of the MESSENGER of
good tidings, that publisheth
peace, that announce tidings
of happiness, that publisheth
salvation, that saith unto
ZION, Thy God
reigneth:—
Isaiah—
52-7.

Official Organ
of the
Shanghai Zionist
Association
A Fortnightly
Journal for the
Jewish home.

PRINCIPAL CONTENTS.

Judaism and Zionism
Mission to Abyssinia
Letter from Dr. Gaster
Leading Article
The Value of Education
By Leo Joseph (Cardiff)

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Burstein (Co-Editor).

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
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ADMISSION FEE

Reserved Seats	\$ 1.00
First Class	" 60
Second Class	" 40
Children	Half Price.

Come one! Come all!!

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All classes of Job Printing, in English, Portuguese,
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Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.

CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

ROSENSTOCK'S DIRECTORY

The Canvass for the Shanghai Section of Rosenstock's
Directory of China and Manila, July issue 1908, is now being
made,

All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to

ROSENSTOCK'S DIRECTORY

c/o The Oriental Press

French Concession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, June, 26th, 1908 25th. Siwan 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Tamuz 4th (July 30th) Sabbath commences (time of
lighting) at 6.45 p.m.
Saturday, Tamuz 5th (July 4th) portion of the Law, Korah,
Numbers, chapters 16, 17 and 18; Haphtarah, Samuel I,
chapter 11; Prophets, Isaiah chapters 20, 21, 22 and 23;
and Nehemiah, chapters 8 to 13 inclusive. Sabbath termi-
nates at 7.30 p.m.
Friday, Tamuz 11th (July 10th) Sabbath commences (time of
lighting) at 6.45 p.m.
Saturday, Tamuz 12th (July 11th) portion of the Law, Hakkath
and Ballak, Numbers, chapters 1, 20, 21, 22, 23, 24 and
port of 25; Haphtarah, Michah, chapter 5; Prophets,
Isaiah, chapters 24 to 32 inclusive; and chronicles I,
chapters 1 to 10 inclusive. Sabbath terminates at 7.30
p.m.
Thursday, Tamuz 17th (July 16th) San' Tamuz (Fast of
Tammuz) time of breaking fast at 7.25 p.m.

TIME OF SERVICES AT THE SYANG-
OGUES DURING THE FORT-
NIGHT.

(Subject to alterations)

SYANGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hazan

Sabbath and mornings at 7.15 o'clock

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. at 7.30 p.m.

Week days at 5.30 a.m. and 6.30 p.m.

11-8-07

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Ketz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.30 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-07

12m.

BOUQUET FOR "ISRAEL'S MESSENGER"

We send our compliments and hearty good wishes to
our far away Brother, Israel's Messenger, of Shanghai,
China, whose "Birthday Number," born April 1904—has
just reached us. Israel's Messenger is always received
with much pleasure and profit, for it is a paper one can-
not help appreciating. Ever courteous, consistent and
cheering, through this Jewish and at the same time a repre-
sentative of THE DAY, we have a special place for it in our
heart. Though not a Zionist ourselves, we greet it with
Zion's blessing, "God with thee!"—The Jewish Voice,
St. Louis.

ISRAEL'S MESSENGER (Shanghai) annual number is a
good one. That contemporary of ours deserves the blessings
of every Jew and Zionist. It is a Jewish and Zionist semi-
monthly. Its contributors know precisely what they are
about. Extending our congratulations to the editors and
coworkers of that weekly, we wish them *arichah yomim*
and unbounded success. The Jewish Tribune, Portland,
Ore.

The Shanghai Israel's Messenger celebrated its
fifth birthday anniversary by issuing an enlarged number,
containing many articles. We wish our esteemed contem-
porary many more years of useful activity in the field of
Jewish journalism. The Jewish Exponent, Philadelphia.

ISRAEL'S MESSENGER (Shanghai) celebrates its fifth
birthday anniversary with a nice issue decorated by a new
cover design from the crayon of M. Freed, a young
American artist. The Modern View St. Louis.

SHANGHAI JEWISH SCHOOL FUND.

Messrs David Sassoon and Co. Ltd.	Tls. 500.00
Messrs E. D. Sassoon and Co.	" 500.00
SHANGHAI MUNICIPAL COUNCIL (First quarter)	" 125.00
D. M. GUBAY, Esq.	" 15.00
CHARITY	\$4.00
J. E. J. ABRAHAM, Esq.	50.00
CHARITY S. S. S.	2.00
E. J. EZRA, Esq.	50.00
CHARITY, A. D.	10.00
Messrs S. J. Davis and Co.	150.00
Total Tls.	1140.00 \$260.00

A NEW WEEKLY.

Vol. 1 No. 1 of The Canadian Jewish Tribune, published in
Montreal, has just reached us. It contains several well-written
reading matters concerning our people in Canada and elsewhere,
and if the publishers continue to produce week after week such
attractive features then the success of their venture is assured.

ISRAEL'S MESSENGER extends a cordial welcome to its new
contemporary and hopes that it may meet with abundant success
and prosperity.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, June, 26th, 1908—25th. Siwan 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Tamuz 4th (July 8th) Sabbath commences (time of lighting) at 6.45 p.m.
 Saturday, Tamuz 5th (July 9th) portion of the Law, Korah, Numbers, chapters 16, 17 and 18; Haphtarab, Samuel I, chapter 11; Prophets, Isaiah chapters 20, 21, 22 and 23; and Nebemiah, chapters 8 to 13 inclusive. Sabbath terminates at 7.30 p.m.
 Friday, Tamuz 11th (July 16th) Sabbath commences (time of lighting) at 6.45 p.m.
 Saturday, Tamuz 12th (July 17th) portion of the Law, Hukthab and Ballak, Numbers, chapters, 19, 20, 21, 22, 23, 24 and part of 25; Haphtarab, Michah, chapter 5; Prophets, Isaiah, chapters 24 to 32 inclusive; and chronicles I, chapters 1 to 10 inclusive. Sabbath terminates at 7.30 p.m.
 Thursday, Tamuz 17th (July 22nd) Som Tamuz (Fast of Tamuz) time of breaking as at 7.25 p.m.

TIME OF SERVICES AT THE SYANGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYANGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hazan.

Saturday and mornings at 7.15 o'clock.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m. 4.30 p.m. @ 7.30 p.m.

Week days at 5.30 a.m. and 6.30 p.m.

1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.30 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-07

12m.

BOUQUET FOR "ISRAEL'S MESSENGER"

We send our compliments and hearty good wishes to our far away Brother, ISRAEL'S MESSENGER, of Shanghai, China, whose "Birthday Number,"—born April 1904—has just reached us. ISRAEL'S MESSENGER is always received with much pleasure and profit, for it is a paper one cannot help appreciating. Ever courteous, consistent and cheering, thoroughly Jewish and at the same time a representative of TO-DAY, we have a special place for it in our heart. Though not a Zionist ourselves, we greet it with Zion's blessing, "God with thee!"—*The Jewish Voice, St. Louis.*

ISRAEL'S MESSENGER (Shanghai) annual number is a good one. That contemporary of ours deserve the blessings of every Jew and Zionist. It is a Jewish and Zionist semi-monthly. Its contributors know precisely what they are about. Extending our congratulations to the editors and coworkers of that weekly, we wish them *arichuth youmim* and unbounded success.—*The Jewish Tribune, Portland, Ore.*

The Shanghai ISRAEL'S MESSENGER celebrated its fifth birthday anniversary by issuing an enlarged number, containing many articles. We wish our esteemed contemporary many more years of useful activity in the field of Jewish journalism.—*The Jewish Exponent, Philadelphia.*

ISRAEL'S MESSENGER (Shanghai) celebrates its fifth birthday anniversary with a nice issue decorated by a new cover design from the crayon of M. Freed, a young American artist.—*The Modern View St. Louis.*

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A NEW WEEKLY.

Vol. 1 No. 1 of *The Canadian Jewish Tribune*, published in Montreal, has just reached us. It contains several well-written reading matters concerning our people in Canada and elsewhere; and if the publishers continue to produce week after week such attractive features then the success of their venture is assured.

ISRAEL'S MESSENGER extends a cordial welcome to its new contemporary and hopes that it may meet with abundant success and prosperity.

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12m. 29.6.07.

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12. m.

Current Topics in Jewish Literature.

Christian Science.

[Written for "Israel's Messenger"]

By J. D. EISENSTEIN, Editor, OZAR ISRAEL (New York)

Mary G. Eddy is the mother of Christian Science. Only eleven years have passed since its foundation, and its members are now counted by hundreds of thousands. The belief in the cure of all bodily ailments without medicine but by prayer is based, it is claimed, on the charge to the apostles: "Heal the sick, raise the dead, cleanse the lepers," etc. Mrs. Eddy's Bible and a book written by her, entitled "Science and Health, with Key to Scriptures" shows that the fundamental principle of teaching is, that what is termed disease has no real existence. "When divine science overcomes faith in material medicine and faith in God destroys faith in drugs, all material methods are failing, sin, sickness and death will disappear" (page 395). "Christian science heals organic disease as well as functional, it handles the most malignant contagion with perfect assurance" (p. 171).

That Divine power may be invoked to heal the sick, was also the belief of the Jews since the earliest times. On condition that they obey the commandments of the Lord, the Israelites were assured that they would suffer no disease. "For I am the Lord that healeth thee" (Ex. xv. 26). Moses' prayer to God to heal his sister Miriam of leprosy is the first Biblical record of Divine healing (Num. xii. c3). King Asa was rebuked for consulting physicians for his disease because "he sought not the Lord" (2 Chr. xvi. 12). And yet it seems "that the efficacy of prayer was usually combined with physical medicine, in order to cure both body and mind. This interpretation can be applied to nearly all references of Divine healing in the Old Testament. Indeed it appears that Isaiah ordered a lump of figs to be laid upon the boil of Hezekiah and thus cured it, in addition to his prayer to God (Isaiah xxxviii. 2-21).

The best example is probably shown by Elisha who cured Naaman, the Syrian captain, of leprosy, by ordering him to wash seven times in the Jordan, a natural cure cure together with the prophet's prayer. Naaman was surprised. He evidently was a strong believer in faith cure and thought that Elisha would "call on the name of the Lord his God and strike his hand over the place and recover the leper" (2 Kings v. 1). To rely on faith alone was not the Jewish belief. The Bible speaks even of incurable diseases (Deut. xxviii.

27-35). Furthermore it is a duty to employ a physician as one of the compensations of assault on a victim to "cause him to be thoroughly healed" (Ex. xxi. 19).

The Mishna is clearly opposed to religious healing. To counteract the early Jewish-Christian scientists of his period, R. Akiba prohibited the cure of a wound by reciting certain verses, among others, Ex. xv. 26. The person who indulges in this practice is classed among those who have no share in the future world (Sanh. xi. 1). Another passage in the Bible for the purpose of healing is equally forbidden (Le. 101 a, see Rashi). For this reason it is generally prohibited to cure one's self with the words of the Scriptures (Shebiot 15b). Apparently this contradicts what the Talmud says elsewhere, that the Torah is a cure to all diseases, basing on the Proverbs: "My son forget not my law. It shall be health to thy navel, and marrow to thy bones" (Prov. iii. 1-8). R. Judah C. Huna used the following comparison: "The drugs prescribed by a mortal physician may be of benefit to one person and an injury to another, but the Law given to Israel is the elixir of life to every person" (Eruhin 54a). We can perhaps reconcile these words and explain them in a figurative way. Or we may interpret them as moral advice, that the observance of the precepts of the Law leads to a pure and happy life and it is the Key to perfect health.

The rabbis themselves did not depend upon the Law to cure, but rather employed regular physicians. Samuel was the family physician of R. Judah ha-Nasi (R. M. 85b). Samuel was reported to have known a remedy for every illness except three (ib. 136). The physician usually had a chest of medicine (Ber. III; R. H. I.). The Talmud, very likely, referred to quack doctors who healed by faith, when it said "A doctor who heals with nothing is worth nothing" (ib. K. 85a). The Talmud plainly intimates that sickness caused by negligence is beyond the control of Heaven (Ket. 30a), quoting: "Thorns and snares are in the way of the forward: he that doth keep his soul shall be far from them" (Prov. xxi. 5), which is interpreted to mean that every man is responsible for the safety of his own person and must avoid danger, not contribute his share to it by negligence. Hence a scholar is enjoined not to reside in a city where there is no

physician or surgeon (Sanh. 17b). and whoever is ailing must apply to a physician (R. K. 466).

On the other hand, the rabbis say, King Hezekiah concealed the medical book, that the people might not depend entirely on the help of science and neglect to pray to God (Ber. 10b; Pes. 56a). The rabbis claim that even the best of physicians is a fit candidate for hell (Ket. 82a), as Rashi explains: "because he depends on his science and trusts not in the Almighty, and because he takes much risk on human life, and not being religiously inclined he refuses to cure the poor without remuneration."

It is related that when R. Johanan became sick, R. Hanina visited him and asked "Art thou in love with physical pain?" Johanan answered: "I wish neither pain nor its reward." "If so," said Hanina, "give thy hand." Johanan reached out his hand and Hanina pulled him out of bed (Ber. 5b). This was a direct refutation of the Christian doctrine, the "love of suffering as penance to mankind." As the patient reached out his hand Hanina felt the pulse and prescribed the necessary medicine, being an expert physician (Yoma 19a). This is the same Hanina C. Dosa, who sometimes cured by prayer (or both), and could foretell when the prayer was acceptable to God, by the words of the prayer "flowing easily out of his mouth" (Ber. 31b), evidently in conjunction with physical remedies.

Regarding the legal question of permitting the practice of Christian Science: The Philadelphia Christian Scientists were anxious to secure a charter, and applied to the courts. The application was not on the ground that the proposed incorporation was for business and not for Church purposes. Judge Arnold who rendered the opinion, declaring that even if the court had the power to charter such an association, it should refuse to sanction pernicious fallacies. "As long as they are merely in active beliefs, they may do no harm, but when they are put into practice they are pernicious and injurious to the community...such practice results in neglect of proper treatment and often in death."

The Court of Appeals, in case of People v. Pearson, declared dependence upon faith healing in the event of sickness to be criminal negligence in failing to provide a licensed physician to attend a child ill with pneumonia which afterward proved fatal. The conviction was secured under the Penal Code which holds that "person who omits without lawful excuse to perform a duty by law imposed upon him to furnish food, clothing, shelter, or medical attendance, to a minor, is guilty," etc.

In the Jewish law, only a regular and licensed physician is permitted to practice. This decision is based upon the passage in Ex. xxi. 19: "To be thoroughly healed" (Sanh. 84b). The Shulchan Aruch rules that even a regular physician must obtain authoritative permission to practice in the jurisdiction. Without such

permission, in case of a fatality, the physician is held personally responsible and is liable to pay full damages (Yore Deah, 386).

There is no parallel in Jewish literature like the cure by bones of St. Anna, which is annually exposed in New York at the shrine of the Church of St. Joan Baptists where the sick, lame, deaf and blind, it is claimed, are healed by touching the relic. The attendant priests say that the relic cures in a miraculous way all bodily ailments, cancer and contagious diseases. They even quote the testimonials of the people who were thus permanently cured.

It is in line that the Bible records the revival of the dead man who touched the bones of Elisha (2 King xiii. 21), but that is minimized in the Talmud by the explanation that the man was not worthy to be buried near Elisha, so he was tem-

porarily revived to be removed from his grave (Hulin 7b). To keep such a relic of the dead is disallowed on account of contamination: "And whoever toucheth... a dead body, or a bone of a man... he shall be unclean seven days" (Num. xix. 16), no matter how holy the person was in life.

The Jewish *baal Shen* is the nearest approach to the Divine healer, while the Hasidim, in their devotion to prayer, Zionist-singing and general enthusiasm resemble the Salvation Army. I say "resemble" and "resemble," because in reality there is vast difference. The *baal Shen* was indeed a pious, righteous and self-sacrificing angelic soul. The Hasidim were far from being like the Salvationists, the pick of the slums. Indeed, there is no comparison with the Chosen People, to its Book of Books.

constitute a powerful argument in the endeavour to obtain an autonomous footing in Palestine.

So, whichever way we look at the matter, I fail to see why an Itoist should not be a Zionist as well, and vice-versa. Until such time comes, which I hope will be the case, when there will be a single organization embracing all Jews who entertain Zionist and Territorialist views—I say until such time comes, let everyone individually belong to both organizations if he likes, and let the organizations as such act towards one another in a spirit of friendly, not hostile, rivalry. I have said that we Itoists are prepared to do so, it is not too much to ask Zionists to adopt the same attitude. Let it go forth to the world that we are not two opposing camps pursuing different objects, but rather two wings of an army working from different places to achieve the same purpose.

You see, the greatest curse from which we Jews are suffering is that we are so divided among ourselves, but we also suffer from an almost equally great curse namely that whilst we all know the disease we do not attempt to find the remedy. Surely, it cannot be that there is no remedy. I am far from suggesting that we are different from other people and that we should all be of one mind in everything. It would not be natural, but it is not unreasonable to demand that we should keep our quarrels to ourselves and present to the outside world a united front. It is in that direction that our people want educating and I cannot conceive of a better beginning than the establishment of friendly relations between Zionism and Itoism. The decision in the Bank case supplies a fitting opportunity. Let a new era begin. There is no telling but that a time may come soon when the Zionists will only be too glad that the Statutes were not altered. They may be glad of an opportunity to co-operate with the Ito, without its being in the least necessary for them to deviate from their main object.

For the present, I appeal to the Zionist leaders that they should in unmistakable form make known their determination not in any way to thwart our efforts, but rather to support us morally to the best of their ability. Such a declaration will be not on our side with an equal response of good-will, and the rest we may well leave to the future.

ISRAEL'S GREATEST NEED.

[Written for "Israel's Messenger"]

By Dr. J. DULBERG, M.D., (Manchester).

The decision of the court in the matter of the Zionist Bank case is one of momentous importance to our people. It is generally said that an outsider sees at a glance what an interested party takes a long time to see, and judging by this axiom the finding of the court is one from which we ought to learn a great deal. The Judge who tried the case was evidently in full sympathy with the aim of the Zionist movement, but at the same time he felt that as we are living in a practical age, sentiment alone cannot be depended upon to bring any benefit to a people sadly in need of palliative measures. To put it in a nutshell, this represents in my view the line of action which should be taken up by the Jewish communities of the world. Let the return to Palestine remain the ultimate object of our aspirations, but let us at the same time have our eyes open to other possibilities of a less permanent character. One such possibility is at present before us. The Ito is about to commence serious operations with a view to realising its programme. I am not permitted to go into details and it is not even necessary that I should do so. But this much I may say that our task will be considerably easier of fulfilment if in addition to the circumspection necessary in all political negotiations we have not at the same time to guard carefully against difficulties placed in our way by our own kith and kin. It is easy to beware of one's enemies but difficult to beware of one's

friends!

My first appeal in the direction of unity is therefore abstention from opposition. We Itoists are quite prepared to continue to be passively friendly to the Zionist movement; some of us may even see their way to become active and enthusiastic workers in the cause; I repeat what I have often said that there is not the slightest reason why a Jew should not be heart and soul with both movements. Whilst hoping, and working for the realisation of that hope, that Zion will at some future time be politically once more linked with the Jewish people, there can be no possible objection—practical or sentimental—against endeavouring to create in the meantime a Jewish centre wherever the conditions are satisfactory and favourable. Personally, I go even further. I do not see why we should not have many such centres, if necessary. My view is that we can do with an Ica on Ito lines, that is, large Jewish autonomous colonies where the Jews can form semi-independent communities without fear of creating jealousy or hatred against them, or of being turned out. Why, if possible and advisable, such a centre might spring up in Palestine itself, but, of course, it must be under guarantees similar to those obtained elsewhere, and then we should lay the foundations of an eventual Jewish State in Palestine. I even think that if an autonomous Jewish colony were successful anywhere, which in all probability it would be, this would

The czar's pardon machinery has again been set in motion when twenty-five assassins who butchered a Jewish infant, were pardoned by Russia's ruler, who is also the head of the Orthodox Russian church. "This is the man," says the *Pittsburgh Dispatch*, "who would pose before the world as an advocate of peace, a man whose hands morally are stained with the blood of even babies. With such a ruler what else could be expected to come out of Russia but the politics of terrorism and assassination?"

A TALK TO CHILDREN.

[Written for "Israel's Messenger."]

By LEO JOSEPH M. P. S., (Cardiff)

THE VALUE OF EDUCATION.

MY DEAR YOUNG ISRAELITES,—In addressing a very few words to you, the thought uppermost in my mind, is, the value of Education.

Most of you, are, no doubt, engaged, in receiving instruction, both at school and at home, and you are storing up impressions and ideas, at this receptive period of your life, that will, in all probability, live lastingly. It is very essential, therefore, that you should endeavour to feel that in your school-days, you are being taught, subjects of various kinds—all instructive, interesting, and of the highest possible benefit to you in your future life, if you will but only take the trouble to learn them thoroughly.

Very often, children are apt to look upon school life as a dull, dry and a bore but, considering the excellent conditions that, nowadays, are general for the imparting of knowledge to pupils, I think you should look upon this training, as a source of great pleasure, and not as a labour or hardship.

You are provided with skilled teachers, who are ever ready to explain to you, in the best and simplest manner, the seeming difficulties that appear, in the process of acquiring knowledge. By means of object lessons, practical experiments and the teachings are rendered much more easy of comprehension and become more interesting.

Be sure, always, that you quite understand the meaning of words that you come across, in the course of your studies. You must not be like the boy, who, on reading at a history lesson, that Edward VI. was a pious man, was asked by the teacher, "what is a pious man" and boldly and readily replied, "A man full of pies".

You are all, naturally eager for information, and your teachers will encourage you to ask questions. In this way, you will soon develop the wish to learn. This desire, to learn, is important, because if you are interested, your studies will become simplified, and the knowledge gained, more permanent in character. It has been well said by an eminent writer, that the important thing is, "that every child shall be given the wish to learn, rather than merely to be taught". He says, "What does it matter if the pupil knows a little more, or a little less?" A boy who leaves school, knowing much, but hating his lessons, will soon have forgotten almost all he ever learnt, but the one who has developed this desire to

gain knowledge, though he may have only learnt little, will, soon teach himself, more, than the first boy ever knew.

Boys and Girls often imagine, that the knowledge they learn at school, is the sum total of what they will require, during their lifetime. This is a great mistake. Your real education, commences only, when you have reached the age, at which you leave school. It depends greatly, upon what use you make of the different subjects you have been taught, as to the amount of success you will achieve in the world. If you have taken pleasure in your studies, you will be eager to observe what is going on round about you, and it is by keen observation, and the use of your own thinking powers, in this connection, that you will be enabled to do good for yourselves, and for your fellow-creatures.

Persistence, and success in obtaining a sound general knowledge. A great man, Lord Brougham, once said, "Try to know", "everything of something" and "Something of everything".

Your leisure time should be spent in cultivating a hobby, or hobbies. There are of numerous kinds, and include, Science, Art and Social Culture. You will be surprised and gratified, in life, to find, then, what a source of pleasure and enjoyment, such a change of occupation will be to you, after the cares and worries of your ordinary avocations and duties. Above all, do not forget that you are members of the Jewish Faith, and a knowledge, therefore, of the glorious history and traditions of our Race, is absolutely necessary.

In this way, you will become well equipped, not only as good citizens of the country we live in, but you will also be inspired with the pride of upholding the dignity of our people—God's chosen people—and the ambition to assist in furthering Jewish ideals and aspirations, a purpose that will ever be a credit and renown to all of you, who fulfil your duty in this respect.

Those who admire straightforward courage and manliness will be glad to learn of the election of Dr. Emil Cohn to the rabbinic position of the congregation at Kiel. Dr. Cohn was discharged from his rabbinical position at Berlin by the executive council of the community because he publicly advocated Zionism. He is one of the ablest and most promising of the younger German rabbis.

HERR DAVID WOLFFSOHN ON HEBREW AS A LIVING LANGUAGE.

Herr David Wolffsohn, who lately visited the Jewish Higher Grade School, Liverpool, sent a letter to the principal, Dr. J. S. Fuchs, written in a pure classical Hebrew of which the following is an extract—

I was delighted to hear that in modern and liberal England there is in existence a Hebrew National School, but I must confess that the several reports coming to me of the excellent results of the school seemed a little exaggerated. My personal visit, however, convinced me that I did not hear even a half of the remarkable efficiency of the school in imparting a thorough knowledge of Hebrew to the children. When I heard the children of your school speaking Hebrew I forgot entirely that I stood on the ground of a land where our national language fell in the abyss of oblivion. I thought I stood on the mountains of Zion, and our children expressed all their thoughts and feelings in a beautiful, natural Hebrew as in the ancient times, the times of our glory and magnificence! Your school in Liverpool, which is an ornament to Judaism, is the best evidence that our language could be revived even in all the lands of freedom, if the advice of our wise men would only be remembered:—"In the place where there are no men, strive to be a man." You are the man, and therefore I praise and bless you, and request you heartily never to lose energy and not to fear all the hindrances and obstacles. Your work and the work of all those who try to revive our language is a holy work, it is a porch and vestibule to Zion, and our wise men said:

"Prepare thyself in the vestibule that thou mayest enter into the hall." In our youth lies the future hope of our people, and children who learn Hebrew as a living language will be, when they grow up, the surest champions for our people, our land, and all our national treasures, and the more our people will love and treasure our ancient language, in which we can see, as in a mirror, our rich history and our glory of the past, and all our dear national treasures, they will strive for the revival of our nation and our land, I, therefore, hope and trust that everybody who is faithful to our people will give you an adequate support in order you should be able to enlarge your school and to bring it up to completeness. You have done sufficient till now with your school, but you could surely improve it more and more by receiving the necessary support, in order that your school should become a model to other towns and lands, and then our language will unite all the peoples of our people, and will strengthen the love to our nation and the land of our forefathers.

With Zion's greetings,
Cologne. DAVID WOLFFSOHN.

MISSIOZ TO ABYSSINIA

In the Bulletin for November-December, 1907, mention was made of the mission sent by the Alliance to Abyssinia to study the situation of the Falashas and formulate means of helping these people. After a tiring trip, the mission arrived in Adis-Abbeba, the capital of Ethiopia, and was received on March 6 by Emperor Menelik, who greeted them most cordially. N. Naboun, chief of the expedition, presented to the Emperor, in the name of the Alliance the following message:

Paris, December 27, 1907.

To His Majesty Menelik, Emperor of Ethiopia.

Your Majesty:

Representing the Israelites of Europe and America, we have the great honor to lay at the foot of the throne of Your Majesty, the expression of our profound veneration, our ardent vows for the prosperity of your reign and our most fervent prayers for the health of Your Imperial Majesty and for the health of Her Majesty the Empress.

We have known since long that in your empire live a number of Falashas, who practice the same religion as ours. Your Majesty, extending a paternal benevolence to all subjects, allows the Falashas to exercise their religion, and often gives them tokens of your imperial benevolence. We desire to express to Your Majesty our profound gratitude for these magnificent proofs of your spirit of tolerance and kindness.

Desiring to know more exactly the Falashas, to learn what events made them migrate to your empire, what agglomerations they constitute in it, what was their past history and their role in the development of the Ethiopian empire, what books have inspired their religious life, in a word how in the midst of innumerable struggles they have kept their religion and their traditions, we have requested a mission composed of young scholars, under the direction of M. Haim Naboun, to go among the Falashas and study those various questions. If Your Majesty will grant them your Imperial protection and facilitate their voyage and their researches, they may furnish a useful contribution to science and to religious history, and Your Majesty will have fostered the solution of a problem which, for many long years, European scientific bodies have left unsolved.

Trusting to your sovereign generosity, we take the liberty to bespeak on behalf of M. Naboun and his colleagues the benevolence and powerful protection of Your Imperial Majesty. Let your Imperial Majesty accept the respectful expression of our most profound homage.

On March 6, M. Naboun wrote to the Alliance a letter giving a detailed account of his hearing before Emperor Menelik. Unfortunately, this letter was lost in the mails, for it never reached its destination. Subsequent letters of M. Naboun partly fill the blank which this loss made in the history of the expedi-

tion. Following are the latest communications received by the Alliance from him:

Adis-Abbeba, March 12, 1908.

I have the honor to confirm my letter of the 6th instant, in which I gave an account of the benevolent welcome which His Majesty, Menelik, gave to the mission of the Alliance Israelite.

The following day the master of ceremonies and interpreter of the court, Ato Haile Mariam, came to our hotel and told us, "I come from Her Majesty the Empress to bring you her imperial salutation and thank you for the beautiful gift which you offered her, and congratulate you on the address you pronounced yesterday before the Emperor. Her Majesty the Empress will be happy if you will send her a complete copy of that address. You are invited to take part in the Imperial Breakfast next Sunday." On March 9, the same delegate inquired after us in the name of Their Majesties, and I made him stay to dinner. He repeated that His Majesty speaks very much of my address, which I shall now briefly outline.

As the Emperor is an ardent admirer of the Bible, I took as a theme Genesis, xii, 8, "And in thee shall all families of the earth be blessed." Showing the moral greatness of Israel's mission and Ethiopia's power. I spoke of the renaissance of Israel and of the development of Abyssinia in modern times. Israel and Jewish science continue their march toward progress, throughout the Alliance, which, working toward this end, works also for humanity in general. Ethiopia, too, enters a new road, thanks to the tolerance and intelligence of Their Majesties who cause justice union and peace to reign. As the Psalmist says, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm lxxxv, 10). This quotation pleased the Emperor so much that he immediately asked for its indication. Of course, throughout my address, I used figures of speech and poetical metaphors, which please the imagination of Oriental people.

M. Brice, the distinguished French Representative, who knew of the welcome extended to us both through M. Roux, the French Consul, who was present at the hearing, and through the Palace itself, congratulated us on the testimonial of sympathy which the Empress gave us. (The Empress keeps a harem and when she goes out—which she rarely does—she is veiled. She hardly ever sees strangers at the Palace.) This is of great importance to us, as the provinces which we shall visit are her provinces and are governed by her brother and her nephew.

Yesterday the French legation requested from the Secretary of the Palace the letter of protection for our expedition, and was answered that His Majesty desires first to have us visit some ruins and inscriptions which are three days distant from Adis-Abbeba as well as many

ancient objects with inscriptions, preserved in the treasury of the Guebbi.

As to the route to be followed by the expedition, I intend to base it upon the works of D'Abbadie and Halevy, and shall endeavor to visit all the provinces which these two scientists say are inhabited by the Falashas.

Adis-Abbeba, March 20, 1908.

In accordance with the gracious invitation which His Majesty extended to us we went last Sunday, March 15, to the Palace, where we were received by the Master of Ceremonies in the special pavilion reserved for strangers of mark. After several minutes, he led us to the Adersache (great hall of the Throne) which is used as a ceremonial dining-room on special occasions. This is an immense hall, 240 feet long by 160 feet wide and 75 feet high. In spite of the harmony of its decorations, it looks a little like a commercial exhibition hall, because of its modern iron and steel framework, and of this hall, opposite the great portail, is a raised platform on which is placed the throne (said to be that of David) covered by a beautiful canopy surmounted by a crown and supported by four gilt pillars. The platform and the floor of the hall are covered with rich Oriental carpets. It is in this hall that the Emperor gives the Guebeur, i.e., an official breakfast on Sundays and special occasions, to all the dignitaries, ministers, ambassadors and soldiers in the capital, who number 5,000 or 16,000. For this meal 100 bulls are slaughtered, and then may be seen one of the most interesting spectacles of the Abyssinian capital. One can see all the soldiers held in their hand a strip of raw flesh, still quivering, covered with salt and pepper, and bite it with enthusiasm.

We were then led before the Emperor and after washing our hands in a basin held by three soldiers, we saluted the Emperor and seated ourselves at the table reserved for us at his left. Behind Menelik sat twenty chieftains arranged in two files, and armed with shields, bent sabres and rifles. Opposite him, the Minister of War, with sword drawn. At his right, the Imperial Secretary and at left, the Minister of Commerce and Foreign Affairs, all standing. Seated on the floor of the raised platform were all the high dignitaries and governors of provinces then in the capital, numbering about one hundred. They had before them, on very low tables, their respective rations of bread, sardines and a salad of green pimiento, which constitute the Lenten menu for the Emperor and all his subjects. As to us, Jewish delegates from the Alliance Israelite we were seated on gilt chairs before a regally laid table. The least details of etiquette had been observed; table cloth and napkins embroidered with the imperial monogram and silver vases filled with blue, white and red carnations. During the meal, immense curtains of crimson velvet, with great tassels, separated the platform from the rest of the hall. The native believe that it is during the functions

of animal life that the "evil eye" is to be feared. Therefore, the pages who surround the Emperor cover him with their "chammas" whenever he blows his nose, coughs, yawns or sneezes. He is never separated from the dignitaries on the raised platform, but only from the great crowd in the rest of the hall. Great seven-light candelabras illuminated the platform while the curtains were lowered. The meal over, these curtains were withdrawn and the thousands of soldiers sounded a blast on their trumpets recalling the fall of Jericho.

At the dessert, the Emperor asked me through the interpreter if I desired to make a toast, which I eagerly accepted. Champagne was brought, and as by enchantment, 5000 pairs of jaws suddenly ceased to operate. Glass in hand, I arose, and in the midst of great silence pronounced a short address in the name of my superiors, in which I emphasized the kindness of Their Majesties and their love of progress, and wished them many long years of life. This being translated word by word by the Interpreter, H. Majesty answered that she was deeply touched by my words and thanked me for them. A musician then appeared and sang an improvised hymn in honor of "The King of Kings of Ethiopia" and his guests, your humble servants. We then took leave of Emperor, who then literally heaped graciousness upon us. He shook my hand for several minutes and thanked me with an affable smile for my little speech, and asked me to stay twenty more days in the capital to witness certain coming festivities. I answered that time was short and that the expedition should complete its work before the season of great rains. He again asked me to visit Sodo, where many ruins are to be found, and write him a report on these ruins, which I eagerly accepted to do.

Adis-Ababa, March 27, 1908.

I have the honor to enclose a copy and translation of the Imperial safe-conduct, dictated by the Emperor himself. Such documents are only granted to ambassadors and leaders of official missions. In all other cases, the police issue passports, such as we were given to effectuate our trip from the frontier to the capital. Besides, I have four letters of recommendation for the princes and governors of the provinces which we shall explore. On April 1, the expedition will start for the regions inhabited by the Falashas. I believe that our exploration will last three months, during which time you will not receive any news from us, for there we are going. If we cross any traveler, we shall ask him to take our mail to the nearest post-office.

(Translation of the Safe-Conduct.)

MENELIK II,

by the Grace of God,

King of Kings of Ethiopia.

The bearers of this letter, N. Nahoum and M. Eberlin, come to Ethiopia to visit the Falashas. They may go anywhere throughout this country. Do not hinder them. Ye chiefs of our provinces bring them all that they need. Escort them safely, so that they may travel

over the land in good health. I order that it be so.

Adis-Ababa, April 3, 1908.

Last Saturday afternoon, as we were preparing to make a few farewell calls, the Court interpreter came hastily to tell us that the Emperor wished to give us a last hearing at 5 o'clock. We immediately went to the palace and were brought before His Majesty. The Emperor's reception was very warm. He conferred a title upon me, and in answer to my thanks, he said: "Bring my Imperial salutation to all the members of the Alliance Israelite Universelle. Tell them that I thank them for their good wishes on my behalf. Go, visit the Falashas the arch ecological monuments and send me long reports of your work through the Minister of France. I wish you a happy voyage and pray you to let me know by telegraph of your arrival home in good health."

Tomorrow we start; it is probable that you will not receive any news from us before our return.

WISDOM OF THE SAGES

The necessity at intervals of rest and leisure is a lesson which needs as much to be emphasized as the necessity of work.

An aged man, in order to plough his field and to strew the fruitful seed in the willing bosom of the earth, bore up against the toil of his employment and the heat of the weather. On a sudden a divine spectre stood before him under the broad shadow of a lime tree. The old man started.

"I am Solomon," said the phantom, emphatically. "What are you doing here, old man?"

"If you are Solomon," replied the old man, "why need you ask? You sent me in my youth to the ant. I attended to its ways and became industrious, and what I then learned, I am still practising."

"You have learned but half your lesson," returned the shadow. "Repair once more to the ant, and let it teach you to repose in the winter your years and enjoy what you have already gathered."

Referring to the creation of woman, the Talmud asks, "Why was Eve formed from the rib of Adam, and not from a more dignified part of his body?" The answer is given: She was not created from the head, else she would have been too fond of looking about her; nor from the ear, or she would have been too inquisitive; nor from the mouth, or she would have been too fond of talking; or from the heart or she would have been too emotional; nor from the hand, or she would have been too fond of meddling. No she was formed out of a secret hidden part of man's frame, so as to make her modest, retiring, so as to teach her that she shall delight in stay-at-home occupations. Yet the Midrash adds, with a slight touch of humor, she is not quite free from all the little failings we have hinted at.

LETTER FROM DR. GASTER.

The following extracts from a letter just received by the Hon. Secretary, of the local Zionist Association from the Rev. Dr. M. GASTER, the esteemed President of the English Zionist Federation, London, should prove interesting to the members of the Association. We are sure our readers will appreciate the tone of Dr. GASTER's letter especially when he alludes in laudatory terms to the activities of the Association during the past year. This should prove as an incentive for further good work in which the Federation pledges itself to extend its co-operation:—

I have received the Annual Report of your Association, whilst congratulating you on the success of past year's activity, I cannot help expressing my profound regret, and I am sure all my colleagues on the Executive are sharing it that you should have found it right and proper to express dissatisfaction with the work of the English Zionist Federation in its relation to your Association. I am not aware upon what grounds these statements had been made. The information which we possess we communicate to all connected with us. I know that on more than one occasion I have written to you personally, and as President of the Federation and I have explained to you the reason why the Hon. Secretary was for a time prevented from attending as fully to his duties as he should have liked. I must own, it is somewhat disheartening to find that our intentions and endeavours do not meet with that full approval of those upon whom we must rely, for their enthusiasm and the active zeal which they have displayed in furthering the aim of Zionism.

I have always looked upon your Association as one standing very high among true and devoted Zionists showing all those excellent qualities which alone make for success. I shall be glad to hear that your dissatisfaction was merely an expression of the wish for a still stronger ties that are to unite us, and I can assure you that these wishes are fully reciprocated by my Committee.

Kindly communicate this letter together with my best wishes for the further success of your excellent Association and your no less admirably conducted paper to our Zionist brothers in Shanghai, and believe me to be.

With Zion's greetings,

Yours faithfully,

M. GASTER.

AFTER SILENT YEARS.

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(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

CHAPTER I—MAN AND WOMAN.

Mr. Alexander Magnus, diamond merchant, of Cape Town and Hatton Garden drove back on this particular afternoon from the saltry purlieus of Whitechapel to his luxurious home in Park Lane in the vilest of tempers. Coiling himself up in his landaulette in order to escape the envious gaze of the populace, whose rude attentions seemed to irritate him unduly, he was, nevertheless, unable to hide from the habitues of the place, the extreme mental perturbation by which he was overwhelmed. His unusually florid complexion assumed a pretty color, his bulbous cheeks grew lank and flaccid, his eyes, bulged and lost their focus, his heavy underlip drooped in an ominous manner and his throat was parched by the fires of a stricken conscience. Now and again, as if seeking to rid himself of the specters haunting his bewildered brain, he pushed a big clammy hand over his pallid forehead, brushing his brows into a bristly wryness; but dark visitants from a dim and long dormant past would not be scared away by such sorceries; their minatory shadows were not to be routed by such feeble conjuration of the magician's wand.

Alexander to-day experienced the common fate of all who tamper with the unseen forces of society and was caught in the grips in a most insidious fashion. After a long interval of acquiescent years he had every ground for hoping that the trail of his wrong-doing had been buried for ever in the trackless sands of time; but the sombrest and most devastating incidents in the tragic-comedy of life crop up quite unexpectedly out of nowhere, and as invariably happens, in such cases, a petitioner the disturbing factor, and the connecting link in the iron chain of destiny.

In a narrow dingy thoroughfare ironically named Great Garden St, the "Society of Benevolent Jews" had a suite of offices for transacting business. Magnus was one of its most active and most laborious of members. He always came early and stayed late and was never wearied in well-doing among the forlorn and the outcast of his coreligionists. Many a time he carried his life in his hands in order to carry comfort to the sick and to the dying. His was a charmed life shielded from harm by

charity which we are told covers a multitude of sins and frequently veils many glaring defects of character.

To-day there came up before the Board a very complex case which owing to its many anomalies had been shelved until Alexander himself could find time to apply to it all the strength of his acute intellect, and the ripest stores of his unrivalled experience. Benjamin Lawrence K.C., the great Chancery Counsel, took his chair at this most important gathering and practically conducted all the transactions in connection with this "hard case."

We have said there was a woman in it, her name was Sarah Lyons, widow, presumably without a friend or living relation in the world. According to her own story, she had many years previously contracted a bigamous marriage, under circumstances of a gloomily tragical nature. She claimed relief and support on the ground of being a Jewess, although her second husband was a Catholic who died in the odour of sanctity. Heroin lay the anomaly of the application for permanent relief and the crux of its relevancy and justice. Her maiden name was Lambert and she was the only child of a wealthy dealer in bric-a-brac residing in the Rue Royale, that magnificent thoroughfare near the Church of the Madeleine in Paris.

"I see" remarked the chairman to the applicant "I see they have put your name down on the depositions as Sarah Lyons otherwise Lambert. Why is that?"

"Well sir" she tremblingly began as the lawyer's eagle glance fixed itself on her. "It's a long and sad story I have to tell and worse luck for me I am unable to prove some of the earlier incidents in it."

"Never mind that my good woman—Tell us as much as you can, in your own way."

"Well it was like this Sir. When it happened I was very young and very foolish. I was barely sixteen then—What happened Mrs. Lyons or let us say Mrs. Kahn now because personally there is not a particle of doubt in my mind that your first husband is alive and flourishing." The latter remark was a Partisan arrow shot at the great Alexander Magnus who now began to

display considerable restlessness. A sort of stifled groan seemed to escape from him which was not unnoticed by the chairman.

"My first husband Abraham Kahn was employed by my father in the business in the Rue Royale and I fell under his evil influence. He was indeed an uncommonly bad lot. He courted me and promised me marriage and fool-like, I trusted him. In the midst of my troubles and in order to rid himself of an obnoxious burden, because in the end my father, outwitted him, he set fire to the house, and absconded, with many thousand pounds' worth of my father's property, to California, whence a report reached me several years later that he was killed in a low tavern brawl. "Killed in a tavern row, was he?" repeated council in dull sarcastic tones glancing meaningly at Magnus, who sat at the table rigid and benumbed like Macbeth before Banquo's ghost. "But how did you fare after that ruinous fire?"

"Well Sir, in that terrible conflagration my infant son Benjamin was done to death. At least, I never saw the boy again after that unforgettable night. The horrors of it all turned my brain and I was put away for several years in Charent. "Sent to the asylum were you? And you still believe your child was burnt to death?"

"When I recovered my reason, some kind people to cheer me up, I suppose, told me the boy was saved and was in London but I never harboured such a ridiculous notion. Those who adopted him, they said, went away and settled in Amsterdam."

Amidst sobs and incoherent utterances, it was understood that her father had died broken hearted in Paris and in sheer desperation she married again to a hardworking man, by trade a joiner, who was devoted to her till the last hours of his life. At this stage of the proceedings Magnus took leave of his colleagues and the woman being directed to retire during the committee's deliberations she was informed by the Secretary that the funds of the Society were unfortunately not available for her maintenance, although every effort would be made to discover her husband's whereabouts in order that he might be compelled to furnish her with adequate means of support.

CHAPTER II—JUSTICE.

Returning to his chambers in Lincoln's Inn, the eminent barrister threw himself into the drab ocean of "briefs" surging around him. Days passed and he had almost forgotten the unpleasant episode of the bigamous lady of Whitechapel, when one evening in the following week he happened to glance at the photo of a young and charming female on the oak wainscotted wall opposite to him, drawn to transient thought of her by some similarity of name in one of his fastidious briefs.

"Not a line from her for three days!" he muttered "and so unusual too. Loves

writing to me, although sometimes I have been guilty of forgetfulness too. Maud must be unwell!"—and he stood up as if about to ring for his clerk, when a couple of letters half concealed by a big law book caught the glitter of his nut brown eye.

Those two square packets of blue tinted paper with superscriptions in a sweetly girlish but firmly rounded hand threw him straightaway into the vortex. The whole drama of that afternoon rushed upon him like a hurricane and shook the foundations of his being, the source and centre of his high ambitions and prayers. He was madly in love with this girl yet at daggers drawn with her father and his legal mind saw endless complexities and embarrassments in his triangular relationship to Maud Magnus.

Burying his head deeply in his palms, a favorite attitude when weighed down by the burdens of hard thinking, he gave himself up to the luxury of overpowering emotion. "Was Alexander's mind run on 'really the husband of that unfortunate creature?' and weighing all the probabilities of the case he decided that if not her husband Alexander certainly had some guilty knowledge of the man who was. "He certainly knows where we may find him." Changing the current of his thoughts, his imagination gave him another shock, a thrill of cold pain.

"Fancy that for a mother-in-law! It wouldn't do at all—not at all. I must consider my career. My career at the bar comes before everything. Even Maud must not stay its lambent flight," he went on throwing the ash of a cigar into the fireplace. "But I haven't won her yet. That old chap is a hard nut to crack at any time—but with the White chapel woman on his back! and then he sniggered fore open the envelopes containing her news. One of them as led for a rendezvous. The other was graver and more dramatic in theme.

"My dear Ben" the letter ran. "Dad returned from the Wednesday meeting at the Board in a terrible state. I thought he was going to have another relapse. Worst of it all was, you seemed to occupy his whole thoughts. Why do you always upset him? Dad took no wine at dinner, but made up for it by an excessive outburst of spleen. He called you 'dear,' 'miscreant,' 'firebrand.' Anyhow, I fear the question of our marriage is now postponed sine die. It would be dangerous to broach it. Besides, he talks of selling up 'Laudwater' and its fine art collection and of taking me abroad for a year or two. That may be all wind, but I fear the whirlwind more than ever. I am greatly distressed by your indiscretions."

Tearing the letter into ribbons, the hard shell of the lawyer took possession of the man and a passion for justice drove out every other sentiment from his breast. Bringing his hand down with a bang, he exclaimed "I will see justice done, though Maud be lost in the crisis."

Alexander shall not be allowed to cast this creature off like an old shoe and continue posing as a paragon of virtue and nobility. I will put an end to that piece of hypocrisy."

But if Ben was stirred to his depths about Mrs. Kahn fructifying seeds were being planted in Alexander's heart day by day till he too felt something ought to be done to remove the old lady from the pangs of want and squalor. Fear of Ben had something to do with its caloric transmission and he thought better of crossing swords with that hard and unrelenting master of rhetoric and law.

As a result of Alexander's better instincts, the old lady was quietly installed in a near little villa in the North of London, among congenial surroundings. She was once more in a bright and genial world. A victoria was at her daily disposal and Maud frequently honored her with her charming company. The old lady took her new life with becoming sang froid and never once sought to penetrate into the mystery of things. She was indeed a wise old woman. Ben knew who was the "driving force" in the new machinery of her placid days; and he alone was supremely happy.

CHAPTER III—SEDER NIGHT.

It was Seder Night. From end to end, the palatial residence in Park Lane, was one blazing mass of light. Laudwater House shone like a full moon in a world of gloom and dulness, on this great night of our calendar. Guests were rolling up in motor cars and bronchinos to partake of Alexander's hospitality and also to signalize an event of deep family interest. The friends were ushered into the "blue room," a noble apartment enriched with some fine Rembrandts and Chudens.

Among the earlier arrived were Mrs. Kahn and Mr. Benjamin Lawrence K.C. who were received in Alexander's private room, overlooking the old Italian garden which was one of the marvels of this modern Aladdin's palace. Benjamin was to-night to be acclaimed the future owner of Laudwater House and of the gem of its priceless contents—to wit, Maud Magnus. But there were "preliminaries to settle" as the diplomatists say. Magnus and Lawrence proceeded to the balcony for a smoke and a chat as usual.

"A starless night of impenetrable gloom" casually remarked the lawyer "just the sort of night for a successful crossing."

"You mean the Red Sea, I presume" intimated the older man in placid tones. "Precisely. It's the sort of night that favors confidences. One longs to unmask one's soul and let the silver moonbeams cleanse it."

"Bonny my boy, that's a dark thrust at me. That's just what I want to do. I must cleanse mine to-night."

"What nonsense is this old man. What's the new craze you are taking up?

Chairvoyance—"I am going to make a clean breast of something that has weighed me down for years and years and you are the man who has the best title in all the world to know and hear it." "Surely you can tell me another time. The hour is late and your guests are getting impatient."—Rising "Forty years ago" Magnus began "I ran away from England and led a roystering life in Paris. It was the spendthrift's life of folly, unstained by crime or dishonor. I was in a fast set, among whom, my dearest chum and confidante was one Abraham Kahn and of whom I must speak at some length to you. Of his daily occupation and habits I knew nothing at all. How he lived I never cared to enquire. So when he proposed to me to set out with him for California, cheering my depressed spirits with visions of that new Eldorado, I fell in at once with the plan, knowing nothing how he had obtained the passage money for both of us—for I was dreadfully hard up then, as you might imagine. Out at sea he told me he had taken a pot of money with him and showed me a sheaf of notes which the rite 'uno of Frisco soon 'booked.' The quids my boy melted like butter out there! He fancied he knew a lot; but the gaming tables where 'oker' is the favorite 'spiel' soon disenchanted him. He was cleaned out in a month.

"What happened in the second act?" interrupted Ben with a badly concealed yawn.

"Well we parted company. He went up country and I stayed on the gold fields. I soon found my feet there and made 'a pot of money' selling all kinds of odds and ends from 'six shooter's down to socks. I raked in hand over fist all the 'pay dirt' earned by the diggers. But I was never happy. I wanted my old pal back again.

I enquired in all directions. He seemed to have vanished like Corah's crowd, swallowed up by an earthquake."

"He wasn't killed in a tavern brawl then after all?" broke in the lawyer with a sneer reminiscent of the White chapel episode.

"Wait a bit and you shall hear how it finished up with poor old Abe. One night a stranger half dying of exposure and went crawling up to my shanty and begged for a night's lodging. I consented at once who it was. It was Abe right enough, though he never found out who I was. I always kept my 'koyad' out there with strangers. It was dangerous to get chummy with them.

"So you are quite sure the man was Ben Abe" spluttered in tones of incredulity.

"Quite. I'd stake my life on it. He proved himself trustworthy and I was glad to have him near me; but one night there was a row in the Shant. Abe was drawn into it, having had a toothful too much. Shots were fired by everybody all round. It was free shots

for every one and the devil take the murderer. In the mêlé Abe was shot." "You are sure Abe was shot?" Ben echoed satirically. "Dash it man I attended his funeral! Poor fellow, rough roysterer as he was he died thoroughly repentant out there on that cold earth, murmuring the 'Shema' after me word for word and with his dying breath implored me to find his wife and child who he heard were living in London in desperate straits."

"Wife and child are here to-night under your own roof—How?—what?—and you are Abe's son? Chokingly. "And Mrs. Kahn is my mother."

"And this hand is red with the blood"—At that moment there was a dull thud on the marble floor. Alexander overcame by a paroxysm of terror had swooned and fallen to the ground. For

long silent years Alexander Magnus had veiled his wild soul with the insane notion that he was Abe's murderer in that fearful mêlé out in Frisco. The man however was living and quietly pursuing the avocation of a doctor of medicine in Amsterdam and was at that precise moment about to be introduced to his son's father-in-law by Maud. Recognising the gravity of the situation Doctor Kahn ordered the patient to bed at once. In the absence of the host, Ben did the family honors and gave the Seder to the assembled guests who were quietly notified of the tragic details of the drama of Loudwater, amidst every expression of sympathy for the poor misguided man, who shortly before the "fourth cup" was toasted passed away to where beyond the voices there is peace and life everlasting.

JUDAISM AND ZIONISM.

Further Correspondence By Chief Rabbi Adler,
Israel Zangwill, Dr. Max Nordau and
Rabbi Meldola De Sola.

Mr. N. S. BURSTEIN, of Cardiff, Associate Editor of ISRAEL'S MESSENGER has received a number of letters anent the discussion he has had with Dr. J. DULBERG, of Manchester, on the relation of Orthodox Judaism to Zionism published in our issue of 3rd April, last. The subject has aroused so keen interest among our readers that we are enabled to publish in this issue the views of three distinguished personages which will be found embodied in the following letters received by Mr. BURSTEIN. We are sure our readers will peruse their contents with great interest and pleasure:—

OFFICE OF THE CHIEF RABBI,
22, FINSBURY SQUARE,
LONDON, May 21st, 1908.

I beg to thank you for kindly sending me a copy of ISRAEL'S MESSENGER.

I have to say that both the Bible and the Talmud state that whenever people will be gathered

into the land of their fathers owing to the advent of the Messiah, and when the Temple shall have been rebuilt, sacrifices will again be offered up. This is indicated in such passages as Isaiah ch. 56. v. 7, and Psalm 51, v.v. 18 and 19.

It would however be a mistake to suppose that sacrifices would then supersede prayer. We learn from history that nothing could exceed in solemnity the holding of the Temple service, with its devout supplications offered up by the priests, the Psalms sung by thousands of Levites to the accompaniment of exquisite music, and the solemn benediction pronounced by the priests.

Believe me,
Yours faithfully
H. ADLER.

JEWISH TERRITORIAL
ORGANIZATION,
KING'S CHAMBERS, PORTUGAL
STREET, W.C.

LONDON, May 18th, 1908.

Thank you for sending me the copy of ISRAEL'S MESSENGER. The correspondence between yourself and Dr. DULBERG is most interesting, and Zionists and ITO ists alike would do far better to discuss these questions (which would become burning the day the Jewish State is established) than to quarrel among themselves as to the existence of the State itself, about which they are practically of one mind. It would be impossible for me without more time and thought than I can spare, to give you my own opinion upon the delicate questions involved. A pious gentleman told me the other day that a Jewish State could not be established because Jewish law would have to be re-introduced, and a State founded on Jewish law was impossible. Such is the logic of our pious opponents. Such is the way they dodge the responsibilities of statehood.

Yours truly,
ISRAEL ZANGWILL,

8 Rue Henner, Paris,
MAY 16th, 1908.

I have read carefully, if with mixed feelings, your correspondence with Dr. DULBERG published in ISRAEL'S MESSENGER. You want my opinion on it. Please do not call it flippancy if I say that your controversy reminds me of the story of lovers who began working out dreams and schemes of the future, painted to themselves their bliss on the coming of children, wondered, what names they should give them, could not agree on this point, quarrelled, became angry and finally broke off their engagement.

The question raised by Dr. DULBERG has not the remotest interest for the moment. We shall fight about it in due time, but not before. We can find a better employ for our forces.

I remain, very faithfully yours,
DR. M. NORDAU.

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MONTREAL, May 28th, 1908.

To THE EDITOR of "ISRAEL'S MESSENGER."

DEAR SIR,—I am in receipt of your favor of 3rd April, in which you ask for an expression of my views upon the correspondence upon "Judaism and Zionism" in ISRAEL'S MESSENGER of 3rd April. So much time must elapse before this reaches you that a letter for publication would be like Ethrogim reaching a congregation in Kislef.

In any case I consider the controversy a mere beating of the wind. As an orthodox Jew I believe that the Mosaic Law is perfect. If the world were entirely governed by it to-day, we should have a better world. I have no doubt that when the Messiah comes he will convince mankind that the Torah is perfect. To withhold

support from the Zionist movement through fear of strife between the religious and nationalist parties, is, in my humble opinion, an absurdity. We have no right to "play Providence." Let us do our duty, and we may confidently leave the result to Providence. And it is the duty of every Jew to support Zionism.

With cordial regards,

I am, Sincerely yours,

MELDOLA DE SOLA.

The death of Sir Henry Campbell-Bannerman has already proved a serious blow to the Liberal cause in England. The deceased statesman gave an example of the nature of his liberalism at the time of the meeting of the Peace Congress

in London on the day when the first Russian Douma was dissolved. The English Premier boldly led the cheering for the defunct Russian assembly, thus emphasizing his sympathy with the progressive element in the politics of the empire. It was a brave and startling action, which was in keeping with the entire public career of a high-minded, upright statesman.

Hebron has become the seat of a Haham Bashi. Rabbi S. M. Mand has received the coveted appointment from the Sultan, and he was invested in the official robes of his office. He then proceeded in state, followed by all the Jewish inhabitants, to the Kamakan of Hebron, where he offered up a prayer for the welfare of the Sultan. The Hebron Arabs have always despised the Jews, and it is hoped the influence which a Haham Bashi exercises in Palestine will tend to raise the dignity of the Jews living in the shade of Macpelah.

ISRAEL'S MESSENGER

Shanghai: Friday.

26th June, 1908 5668

UTTERLY FALSE.

The following article has been going the rounds of the American Press recently. It is hardly necessary to state that the whole story is a pure fabrication, manufactured by a demented journalist whose object is to misrepresent and exaggerate the influence of the Jewish people among the aristocratic rulers of the world. In giving it publicity in ISRAEL'S MESSENGER we wish to remind our readers that the influence which the Press could exercise in these days is both for good and evil. A perusal of the article which we print below, indited by the London correspondent of the Brooklyn Citizen, cannot fail to arouse mingled laughter and resentment. "England's real ruler is not Edward but a multi-millionaire Jew!" says the anonymous correspondent. It is time the theory of "Rich as a Jew" should be torpedoed and exploded to the four winds of heaven. Nothing could be further from the truth. The whole article is a tissue of falsehood and misleading and tends to misrepresent the Jew in the eyes of his neighbours. The time has come when such baseless canards should be consigned to the domain of fiction and not to reality, for they serve no good purpose and tend to do considerable harm to the Jew:—

England's real ruler is not Edward VII., but a multi-millionaire Jew, Sir Ernest Cassel, son of a Hamburg banker. This naturalized Englishman has greater influence at court than any born Britisher from the Prince of Wales downwards, and the pressure the Eysenbergs round table clique exerted on the German Emperor is child's play compared with the influence of Cassel over Kaiser Wilhelm's English uncle.

Edward never makes any important move without consulting Cassel. He never goes anywhere but Cassel accompanies him, and, if he gets into difficulties, it is to Cassel he appeals for help. Englishmen are jealous of the paramount influence the Hamburger exerts over the t-nam of Buckingham Palace, but there is no way of ousting him, for Edward is under the deepest debt of gratitude that a monarch can owe to one of his subjects.

Cassel earned the right to be father confessor to Edward, when Queen Victoria died. It is customary, when a monarch mounts the British throne, for Parliament to be informed whether the new King has any debts. If he has, a discussion on them can be fore d, and a lot of nasty things said, before the House of commons votes the money for the liquidation of the royal debtor.

When Queen Victoria passed away at Osborne, King Edward, had been an ordinary citizen, would have been called a bankrupt. Throughout his career as Prince of Wales he had lived way beyond his means and though his mother several times had helped him out of financial holes, his first worry, when he came to succeed her, was to long list of those to whom he owed money.

Sir Ernest came to the front just at the right time. Immediately after Victoria's death, he hurried to Osborne and offered to take over all the liabilities of the King. Edward accepted, and Arthur Balfour, then Prime Minister, was able to announce to the House of Commons, to the surprise of everyone, that "there were no debts."

Cassel did not stop at paying off the King's obligations. He undertook the reorganization of the whole expenditure of the court. Plain business methods were introduced, useless servants dismissed, third-class railway tickets furnished traveling royal flunkies, castle waste reduced to a minimum, and now, thanks to Cassel, the British court has the reputation of being more economically managed than any other royal household in Europe.

This is what has given Cassel his influence over Edward, and though he has aroused much jealousy, nobody has ever accused him of using his position except for beneficial results. He is a great believer in the peace program of King Edward and has really directed the diplomatic journeys of England's rulers to the continental courts.

Cassel's greatest accomplishment was the financing of the recently completed Egyptian irrigation scheme, which makes unnecessary the centuries-old dependence of Egyptian farmers on the overflowing of the Nile. Even Lord Cromer was unable to carry out this improvement, because Egypt refused to allow him to touch public money for it.

Cassel stepped in, put the scheme on a business basis, provided the money, and is making a fortune for himself, for the profits now are much more than sufficient to pay interest and establish a sinking fund, Cassel's Egyptian work established his reputation as one of the great financiers.

geniuses of the age.

Edward repeatedly has said he regards Cassel as the cleverest man in England. Recently at a state banquet, Edward told a guest the secret of Cassel's success. Somebody asked him how Cassel succeeded in building up the Nile irrigation scheme. "One of Oscar Wilde's plays will tell you," said Edward. London Correspondence of Brooklyn Citizen.

NOTES FROM INDIA.

[FROM OUR OWN CORRESPONDENT.]

BOMBAY, APRIL, 1908.

The Hon. Mr. S. M. Moses, definitely retired from India; and the Jewish community of Bombay for whose progress, he evinced so strenuous efforts, find to their regret that the Hon. gentleman, has in the interest of health, been compelled to dissociate himself, from the active work, as head of the Firm of Messrs. David Sassoon and Co. Bombay, and in other responsible capacities, as a committee member to Firms and institutions, representing other branches of commercial pursuits. Such as the Bank of Bombay, the Chamber of Commerce, the Port Trust and the Legislative council of the Governors of Bombay over which the gentleman exercised so great an influence. He left India last month, for England, amidst the best wishes of his friends and acquaintances, after a long and arduous career in the Firm of Messrs David Sassoon and Co, extending over forty—nine years,—a period of jubilee. He took prominent part in Jewish communal and charitable institutions and honoured the Beni-Israel community by his presence at the bicentenary celebration of their Synagogue Shaar Hashemaim—the oldest Jewish place of worship in Bombay. He patronised education and took a keen interest in the David Sassoon's Reformatory Bombay for which the Government nominated him as Fellow of the Bombay University. We cannot do more than wish him to enjoy long his well-earned holiday.

A word more about the Hon. gentleman is, we deem, necessary for the information of the readers of ISRAEL'S MESSENGER, and we therefore only quote verbatim an announcement appearing in the Bombay Government Gazette of 3rd April 1909.

"I Charles Nissim heretofore called by the name of Silas Meyer Moses, of Bombay, hereby give public notice that for family reasons I have formally renounced the use of my said name of Silas Meyer Moses and assumed and adopted the name of Charles Nissim instead of the said name of Silas Meyer Moses."

BY THE WAY NOTES.

The Jews in Russia are still sitting on a volcano, the daily eruptions of which are not concentrated in one place but break forth all over the vast country. In one place it is the hatching of a new pogrom going on with such an agility of which only the Russian Black Hundreds are capable of; in another place the old accursed legend, the Blood Accusation, with all its accompanying horrors, springs up and there again the Moscow University has decided to reduce the members of the Jewish students to three per cent!

In short, every day brings its bitter tidings. In a recent interview of the Marshal of the nobles of the government of Cherson with the Tzar, he referred in a sympathetic manner to the unhappy position of the Jews in Russia, but the all-merciful Batushka (little Father, as the Tzar is usually called by the peasants) interrupted him with the words: "Don't speak to me of the Jews." Now this seemingly innocent volcanic eruption from the mouth of the all-powerful Tzar will do more harm to the unfortunate Jews in Russia than Vesuvius has done for centuries with all its fiery volcanos to its immediate surroundings.

The recent marriage of Sir George Faudel-Phillips's youngest son out of the Jewish fold, is a grievous blow to the prestige of the English Jewish solidarity. The famous Jewish Lord Mayor, of Queen Victoria Jubilee time, has actually escorted his son to St. Peter's Church!—One would expect a man of Sir George Faudel-Phillips's calibre, should study a little the feelings of his brethren in faith. But, alas, the self-absorbing interest of snobbishness has caused many a good man to forget his people, his faith and his God.

Rev. Dr. Krauskopf, Philadel-

phia, has been reported to have said: "Not in Zionism, but in Rationalism lies one of the cures of prejudice. Let the Jew rid himself of the delusion of a return to Palestine, that cannot offer him half of the advantages of civilisation that he now enjoys. Let the flag of the country in which he lives be his only flag and his country's welfare his highest national interest. —Instead of wasting time and means and energy upon an impossible or an inadvisable return to Palestine, let him exert all his efforts to so appeal to the sense of justice in his Christian brother as may ultimately secure for the Jew his human rights."

It is most remarkable how some of our thinking Jews let their minds run away with corrupt ideas and allow their hearts to follow suit. Dr. Krauskopf's idea is, that in Rationalism lies the proper cure for anti-Jewish prejudice. What an absurdity! Has Captain Dreyfus not been sufficiently rational? And what his reward was the world is well aware of. In the history of Dreyfus is reflected the whole tragic history of the Jew among the Christian nations to whose sense of justice Dr. Krauskopf tells the Jew to exert all his efforts to appeal. As if the Jew has not continually done it for the last nineteen centuries!

It was full-fledged Rationalism that brought Dr. Herzl to see and be fully convinced of the futility of it for the Jew—to whichever country he may belong to. Dr. Herzl saw that instead of wasting time and means and energy upon an impossible task to have his patriotism etc. in the land of his adoption fully appreciated, let the Jew exert all his efforts to get a land of his own, that is, the fathers—Palestine, which no one denies he has a right to claim.

Let us hope that Dr. Krauskopf will also soon be convinced that the only remedy for the Jews to find a cure for anti-Jewish prejudice and to secure for the Jew his human rights is to

find their independence in a land of their own. Assimilation! ...Rationalism!... What centuries of tortures and misery have these misleading and misinterpreted words of salvation for the Jew, caused the Jew? It really makes one shudder to think of it.

Not in Rationalism but in Zionism, lies the one and the only cure of prejudice. If anything, —as I said a year ago in a letter in the Jewish World, to Mr Lucien Wolf—Zionism stands out as a damning, reproach to the civilised nations of the world! Zionism stands out as the outcome of a bitter disappointment in the so much haped for twentieth-century liberty, equality, and fraternity. And above all, Zionism stands out as a living sign of self respect, self-help and self-reliance in the crushed spirit of Jewry!

N. S. BURSTEIN.

Cardiff.

ACKNOWLEDGEMENT.

We have to thank Messrs J. D. ASHKENAZY and Co. of 20 Bakehouse Lane, Bombay, for sending us two handy little books printed and published by them; one containing services for New Year nights (Minha and Arbith); and the other containing numerous portions of Services, in use by Sephardim, which are not to be found in various books containing services for New Year and Atonement days. The contents of the latter book are translated in English. Both these books are very useful and handy and ought to sell largely. The Publishers are selling them at 12 and 8 annas respectively and can be ordered direct at the equivalent of these prices, viz., \$0.80 and \$0.60 respectively.

SUSANNA, THE RABBI'S DAUGHTER.

The fifth instalment of the above story has been unavoidably held over for want of space.

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Shanghai, Tamuz 11th 5668—10th July 1908.

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The Canvass for the Shanghai Section of Rosenstock's
Directory of China and Manila, July issue 1908, is now being
made.All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to

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ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, July 10th 1908 11th. Tamuz 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Tamuz 18th (July 17th) Sabbath (commences) Time of
lighting at 6.10 p.m.Saturday, Tamuz 19th (July 18th) portion of the Law: Parashah
Numb. 27, part of chapter 25 and chapters 26, 27, 28 and 29.
Hallel at 6.30 p.m. and at 7.15 p.m. Prayers at 6.10 p.m.
Chapters 30, 31, 32 and 33 and chapters 34, 35, 36, 37, 38, 39, 40, 41
to 46 inclusive. Sabbath commences at 7.25 p.m.Friday, Tamuz 20th (July 24th) Sabbath (commences) Time of
lighting at 6.10 p.m.Saturday, Tamuz 21st (July 25th) portion of the Law: Matthev
and Moshe's Numbers. Chapters 30, 31, 32, 33, 34, 35, 36, 37, 38, 39,
40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58,
59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77,
78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95,
96, 97, 98, 99, 100. Sabbath commences at 7.20 p.m.Friday, Tamuz 22nd (July 28th) Erev Rosh Hodesh (New
Moon) Eve.

Saturday, July 29th (July 29th) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

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18-5-08

12m.

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M. K. R. Hagan.

Sabbath services at 8.00 a.m., 5.00 p.m. and 7.25 p.m.

Week days at 7.00 a.m. and 6.30 p.m.

18-5-07

12m.

BIRTH.

GINSBURGER, on June 28, 1908, at 28 Chapoo Road, the wife of H. Ginsburger, of a boy.

THE JEWS OF MOSSOUL.

The Rev. Elie Shalom Sayezh has, a few years ago, been appointed Rabbi of Mossoul and its dependencies, and he has, in the course of his duties, found, to his great surprise, that the children of the young generation of Mossoul and all the surrounding country neglected mainly due to the extreme poverty prevailing among the Jewish population there. After a long consideration of the matter he thought it best to call a meeting of the Alliance Israélite Française in France and ask them for advice and help. After a long consideration and after ascertaining all the facts regarding the needs of the Jewish community of Mossoul, the Alliance finally offered to send and maintain at their expense teachers for teaching Hebrew, French, Arabic, Turkish, English, etc., provided that the Communities would find the necessary amount from whom such donations could be obtained. The Alliance have already sent during the last part of the month several teachers to Mossoul and a committee has been named for the purpose. So far 295 boys have been sent to the schools and every first number of pupils have been sent to the schools. The Jewish community of Mossoul have at present from 500 to 600 young men and from 300 to 400 young girls need an education. Many of those who passed the year which they completed in the School under the care of the Alliance, and the Jewish community have to pay for their education, such as Kosak, Zohar, Shemaya, etc., etc. The Jewish Community of Mossoul have to pay for their education in many communities for their studies. It has been estimated that the cost of tuition for the Jewish schools for the boys and girls for the year will be about £2,500 and £2,500 respectively. The Jewish community of Mossoul decided to appeal to the generosity of our friends for their kind cooperation, and with that object in view they have requested their newly appointed Grand Rabbi to act as their spokesman and have a personal appeal to the Jewish community for help. He is to undergo the task, he was received very kindly at Mossoul and it is to be expected that he will be able to do so. He went then to India, but in order to complete the necessary part of the summer in India, he came to Shanghai to meet his friends. All those who wish to take part in this cause, such as donations, are kindly requested to forward them to the Grand Rabbi, or to him or to the Editor of *Israel's Messenger* and it is very kindly noted in that paper of the which all information will be granted by him. The editor of *Israel's Messenger* is to receive any recommendation in the future. The editor hopes that the Jewish community of Shanghai will come forward to their sister community and assist them in their need to their sister community in the time of need. A personal interview with the Grand Rabbi is necessary to be held at the next issue.

If you have seen nothing but good manners he will be very happy to see you. (Editor of *Israel's Messenger*, R. ch. 21.)

Many of the people in all their undertakings because they have seen nothing. (Editor of *Israel's Messenger*, R. ch. 21.)

It is very essential to train your children, for the acquirement of a person in youth, stick to him and guide him in old age. (Editor of *Israel's Messenger*, R. ch. 21.)

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Shanghai, Friday, July 10th 1908—11th. Tamuz 5668.

CALENDAR FOR THE FORTNIGHT.

Friday Tamuz 18th (July 17th) Sabbath commences (time of lighting) at 6.40 p.m.
 Saturday, Tamuz 19th (July 18th) portion of the Law Pinhas, Numbers, part of chapter 25 and chapters 26, 27, 28 and 29; Haphtarab, Jeremiah, chapter 1; Prophets, Isaiah, chapters 38 to 39 inclusive; and Chronicles I, chapters 11 to 16 inclusive. Sabbath terminates at 7.25 p.m.
 Friday, Tamuz 25th (July 24th) Sabbath commences (time of lighting) at 6.40 p.m.
 Saturday, Tamuz 26th (July 25) portion of the Law, Mattoth and Massay, Numbers, chapters 30 to 36 inclusive; Haphtarab, Jeremiah, chapter 2; Prophets, Isaiah 40 to 48 inclusive; and Chronicles I chapters 17 to 29 inclusive. Sabbath terminates at 7.20 p.m.
 Tuesday, Tamuz 29th (July 28th) Ereb Rosh Hodesh (New Moon's Eve)
 Wednesday, Ab 1st (July 29th) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL," 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.25 p.m.

Week days at 5.30 a.m. and 6.30 p.m.

1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.25 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-07

12m.

BIRTH.

GENSBURGER. On June 28, 1908, at 28 Carter Road, the wife of H. Gensburger, of a daughter.

THE JEWS OF MOSSOUL.

The Revd. Elia Shelomo Sayegh has, a few years ago been appointed Grand Rabbi of Mossoul and its dependencies, but on taking charge of his duties he found, to his great surprise, that the education of the young generation of Mossoul and all its environment is quite neglected mainly due to the extreme poverty prevailing among the Jewish population there. After serious consideration of the matter he thought it best to lay it before the Council of the Alliance Israélite Universelle de Paris and ask them for advice and help. After a long correspondence and after acquiring all the facts acquainting themselves of the real situation of the Jewish Communities of those places, the Alliance finally offered to send and maintain at their expense teachers for teaching Hebrew, French, Arabic, Tur ish, English etc., provided that the Communities will find the necessary accommodation wherein such educations can be imparted. The Alliance have already sent during the early part of last winter several teachers to Mossoul and a temporary building has been hired for the purpose. So far 295 boys have been admitted in the School and a very large number of applicants have since refused owing to want of necessary accommodation. The Community of Mossoul have at present from 500 to 600 young boys and from 300 to 400 young girls needing education, to say nothing of those who passed the age at which they can be admitted in the School under the rules of the Alliance, nor of those who live in the surrounding dependencies, such as Karkuk, Zakho, Slemanyi, etc, etc. The Jewish Communities of those places, cannot supply nor can they maintain accommodation for such schools. It has been estimated that the cost of buying land and building two schools one for the boys and one for the girls would be about £3,500 and £2,500 respectively. The Jewish Community of Mossoul decided to appeal to the generosity of coreligionists for their kind cooperation, and with that object in view they have requested their newly appointed Grand Rabbi to go to various places and make a personal appeal to the Jewish communities for help. He agreed to undergo the task. He was received very kindly at Bagdad and Basorah where he succeeded in collecting about £240 and £120 respectively which he remitted at once to Mossoul. He went then to India, but in order to escape the excessive heat of the summer in India, he came to China first to make his appeal. All those who wish to take part in assisting in such a deserving cause are kindly requested to forward their kind contributions to him or to the Editor of *Israel's Messenger* and it will be duly acknowledged in that paper and for which an official receipt will be granted by him. The cause is an exceptionally good one to require any recommendation in its behalf. It is therefore hoped that the Jewish Community of Shanghai will come forward with their usual generosity and extend their helping hand to their sister Communities in time of need. An interesting interview with the Grand Rabbi is unavoidably held over till our next issue.

If a man possesses nothing but good manners he will be rewarded for that. (Tani de Be-Eljan, R. ch. 18.)
 Men often succeed in all their undertakings because they have good manners. (Ibid, ch. 21.)
 Be very careful in training your children, for the acquisitions of a person in youth stick to him and guide him in old age. (Madr. to Prov, ch. 21.)

The Committee for the Shanghai Zionist Association, 16 Peking Road, Shanghai, has decided to accept the offer of the Alliance Israélite Universelle, and to send information to the Jewish Communities of Shanghai, to the effect that they are invited to send their representatives to the Council of the Alliance, to be held in Shanghai, on the 1st of May, 1908.

All firms not appearing in the foregoing list, are invited to send their representatives to the Council of the Alliance, to be held in Shanghai, on the 1st of May, 1908.

Address all communications to
 The Committee for the Shanghai Zionist Association,
 16 Peking Road, Shanghai.

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Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1907. 12m.

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12m. 29.6.07.

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Marconi Velvet Tone
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Tientsin.

6.3.08.

12. m.

Susanna, Jke Rabbi's Daughter.

AN ALLEGORY.

[Written for "Israel's Messenger."]

By Lulu Ardsheith.

(Continued)

VI.

HEAVY TRIALS.

THE earliest streak of dawn had hardly glimmered in the orient sky when Susanna awoke. She threw open a window on her right and gazed on the magnificent prospect without, with a keen sense of dreamy enjoyment. The morning mists gradually rising from the grounds in spiral curved rings, seemed to reach the very skies. They floated endlessly here, and there, like dreary phantoms; until they collected and took shape. Forming into clouds, they hung in dense masses and screened the heavens: but when the sun arose in silent awful majesty and poured forth his effulgent beams, the rays tinged with various hues the ever-changing forms of the accumulated vapours and threw them into gentle dispersions everywhere.

With dreamy half-closed eyes she lay and contemplated the haziness with pensive abstraction. Awake or not awake! half-asleep, she thought herself in some strange fairyland, as she lingered over this picture of consummate beauty. Reluctantly, she shook herself together and set to arrange her scattered thoughts. But all her ideas were in a tumultuous disorder; and for a time, her brain as though benumbed, refused to perform its ordinary function, and she could not think. However, as she ultimately recalled to her mind the strange events of the preceding night, and half-remembered that God-sent Guardian Angel, she vaguely wondered at the mysteriousness of it all. Was it all true, infallibly true, she asked herself; or was it only a trick of the brain, a dream—a transient dream though not without its hallowed unbounded ecstasies, yet from which, the awakening was to be as terrible and eventful as the unconscious state was full of delightful realities. Shortlived! it was it all a sham, and did the gods thus cruelly play her false! Then she extremely regretted the rude awakening and wished that she had forever tarried in that blissful unconsciousness. She smote her hands in despair, and heaving a deep sigh of anguish, turned her face to the wall and wept.

The silent flow of gentle tears came as a great relief to the nervous strain that oppressed her. It tended to shake off that murky cloud that overhung her soul as an ominous shadow. Calmly reasoning with herself however, she went over all the incidents again. Slowly, yet

without any hindrance, a gradual recollection shone in her eyes. Her face beamed with ineffable joy as the vividness of the scene came back to her with the certainty of reassurance. The heavy mistiness that burdened her heart was now utterly dispelled, and she rose with an elasticity of step and joyful demeanour, that betokened her happy trust in him who had so miraculously come to her and had so grandiloquently promised her aid.

Donning some raiment, she turned to the window and leaning her arms on the sill, regarded the picturesque serenity with some misgiving.

Though it was early morning, yet few people were on the streets. The unprepossessing appearance of some martial groups every now and again lent portentous significance to the latest incursions of the majority of the people; and, represented by these lawless bands, gave sufficient evidence of troubles brewing.

"Gracious heaven," she murmured, "what fatality foreshadows all this silence. Few shops are open. Everything is closed as though the country were on the verge of a war. Will it be a day of carnage and death—of murder and incendiarism—a day of horrors! The atrocious mob unrestrained, will perpetrate every conceivable wickedness with a thirst and hunger of pestiferous fiends. But then, he distinctly assured me of our safety and surely he will not fail! What would I not give to have things amicably settled. Hark! what is this noise?"

A distant murmur as of fleeting waters that presently shaped itself into loud discordant cries, approached from a neighbouring street; and Susanna, her heart beating with conflicting emotions, awaited what she instinctively felt to be the first calamity.

Suddenly, there came hurried footsteps in the passage leading to her room; and the next instant, the door was violently flung open and her maid burst in with a wild shriek of apprehension. She was trembling in every limb and her wild glaring eyes were swollen and bloodshot from constant weeping. Altogether, she presented such a woe-begone appearance, as to strike terror and dismay into her mistress' heart. Susanna regarded her with evident alarm and springing towards her, clutched her by the arm and demanded the cause of her lamentations.

"Loya, how dare you come before me in this state—and what does your behaviour mean? Quick answer!"

"Oh my mistress—my mistress!" sobbed the poor girl faltering, "the soldiers have killed Dr. Pokotov and are even now hastening to his home to murder his poor wife and children." She threw up her arms imploringly beseechingly towards heaven. "O God, what will become of us! Oh, we are bereft—bereft; God has forgotten us." And heaving her breast, she fell forward on the floor as though her heart would break.

Susanna was pale as death. Her bosom heaved and her heart beat fast with strange turbulent emotions.

"Hush, Loya, hush!" she said calmly, checking her feelings with an effort; "you mustn't let your passionate sorrow get the ascendancy over your better nature. We shall be succoured in God's good time—do not fear. But tell me more of this dreadful news. Why did those heartless villains kill the doctor?"

"They killed him because he saved us from the cruellest of men. They killed him because he took the best and greatest revenge against one who had nothing in his heart towards us but murder. The doctor killed Torochek."

"What—Torochek?" interrupted Susanna with a cry of mingled joy and fear.

"Yes, Torochek; that most terrible leader of the mob—that Jew-hater. It seems that they had a quarrel early this morning at Dame Tanbov, and the doctor killed his enemy fair and square. But Dame Tanbov betrayed him. She must have informed against him. Oh, that treacherous old hag! I wish I had her here, I would gouge her eyes out. Ugh! that snivelling old cat. She shall feel my finger-nails some day, ugh!—But, God in heaven, what are you about?" she cried with dismay, as Susanna hastily put on an outdoor garment. "Oh, my dear mistress, surely you don't mean to go out! Why then will you kill you. For God's sake, don't go—there is a plot against you to kidnap you. Oh, what will become of you!" She was trembling with fear and ran towards her mistress and caught her arm to dissuade her from her perilous venture. But Susanna gently shook her off and dashing down the stairs, fairly ran in the street.

The poor maid-servant, throw herself on the floor and moaned, "Let me die!—let me die!"

Meanwhile Susanna hastened towards the doctor's house in a fearful state of mind. Horrible thoughts flew across her brain as in a night-mare, and she was scarcely conscious of the many eyes that regarded her suspiciously. But she moved on with a firm step bravely, unheeding; without looking to the right or left. Once, a haggard, evil-looking countenance struck itself before her, and a hoarse voice asked her where she was going. But the withering look that she darted upon him, made him shrink back with a startled exclamation—it seemed to freeze him: when he had

recovered himself and turned to pursue her she had already disappeared.

She came to a street where a large crowd gathered around something. Some old grizzled pates were shouting and gesticulating as though possessed. Anxiously, she turned in their direction, to learn the cause of their fury babbles. With a feeling brain and latent breath she heard that Pokotov had been tied round a lamp post and at the command of 'Fire!' seven dreadful death dealing bullets had lodged in his valiant breast. She grew dizzy, tumbled and almost fell, but regaining her composure, she smiled; a pale sickly smile of fortitude and courage and spell on.

Another street brought her to the doctor's house, a large beautifully built mansion of modern architecture. A great number of soldiers with shouldered muskets and drawn bayonets, paraded the streets with haughty pride. The mob that had witnessed the doctor's execution with inhuman beastly satisfaction, now swelled to enjoy the rapacious spectacle of the house of Pokotov's downfall, with equal fiendish zest. Susanna halted where she was, not wishing to go through that motley crowd of devils in human shape, for fear of molestation. She stood undecided, and did not know what course to pursue. She did not wish to go back. She would rather go through that hated mob and brave all dangers, than return home crest-fallen. It was a precarious moment. Ah! A thought struck her. She remembered going through a back door once, and if she could only recall it exactly, surely, no danger would befall her! Retracing her steps, she entered into a deserted lane; and making a detour, emerged somewhere in the vicinity of the stately mansion: she cast her eyes about her and to her unfeigned delight, the self-same back-door stood open; and trembling with excitement, she entered.

She gained the staircase without meeting a single soul. As she ran up the carpeted steps, she heard confused voices coming from an adjacent room on her right. Her heart throbbed violently as she opened the door, but instantly, drew a step backward with an exclamation of anger and disgust. All her senses revolted at what she surveyed, but so surprised was she, that she could scarcely utter a word.

The room presented a wild confused appearance. Madame Pokotov sat on the floor covering her face with her hands, and shedding bitter tears amid loud heart-rending sobs. A fair, curly-headed boy of three sat cowering beside her; looking at her sadly, wonderingly failing to grasp the cause of her sorrow. On a couch, sat two elder boys, somewhat grave-looking; with dejected looks upon their handsome features, and looking a veritable picture of grief. In a low arm-chair sat an old man—Madame Pokotov's father. He must have been close upon eighty. Yet his features were smooth and unwrinkled—even handsome, and did not by a single furrow betray the ravages of time and its dread-

ful consequences. His high noble brow was straight and even and his head that was uncovered, was full of milky-white hair. His jet black eyes were undimmed by his great age, and shone brilliantly, vivaciously with the light of youth. A long patriarchal beard white and full, flowed down his breast profusely, investing him with royal grace. He was in a splendid state of preservation. His powerful mould seemed invulnerable. The vortex of Time passed by unheeded, and did not leave its inveterate marks of decay upon him. Its rapacities touched him not; he seemed to defy the elements and gain additional strength the more he advanced in years. Altogether, he was a grand picture of venerable beauty and his presence inspired in one a great awe of the strength of human nature physically, besides considering its greater possibilities mentally.

Beside them all, stood two black-robed priests of the *most Holy Order of the Russian Synod*? They were each holding a brass crucifix in his hand, and chanting some doggerel in dog-latin. The chant was evidently preparatory to performing some arduous task, which—from the manner that they were casting their sly glances at their audience—they were mentally preparing. They seemed waiting for some suitable moment, when—judging by the physiognomies of their victims and calculating upon some plaint mood working within them—they would seize the opportunity, hurl their denunciations against the Jewish faith and proclaim the *merciful* dogmas of the Holy Greek Union, which was further ready to welcome and embrace all stray unbelievers into its degenerate faith. In a word, they were there to convert them, such conversion being the only means of ensuring their safety. Otherwise, they were to be cruelly, brutally murdered, without any distinction of age or sex.

Susanna comprehended everything at a glance and her face burnt with indignation. She closed the door behind her and stood still, pathetically surveying the group of desolation: then she turned her gaze at the butter-faced representatives of the most heathenish church, that ever practised so-called Christian principles. On seeing her, the priests abruptly ceased their miserable cant, and scrutinised her *de pied en cap* with black surly looks, which she did not fail to return with interest. They then put their heads together and held a hurried discussion, in low inaudible tones, which resulted in their giving their back to her (the brutes) and turning to the old man with some experimental questions.

"My good man—my brother!" said the taller of the two, patronisingly. "You cannot imagine the benevolent feelings that stir the fibres of our hearts for the good of your great and noble house. We desire it to stand forever as a solid rock of strength and feeling, but close upon eighty. Yet his features were smooth and unwrinkled—even handsome, and did not by a single furrow betray the ravages of time and its dread-

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Susanna stood with beating heart and heightened colour fully resenting the intrusion of the apostles.

The old man sat with fingers interwoven on his lap stone-calm. Inwardly, he was considerably incensed. His eyes burnt with implacable hatred against these two and he heaved a bitter sigh of anguish as he thought of the futility of rendering them any harm—even if that were possible.

Madame Pokotov had ceased her tears and now stared at these blaspheming dare-devils, abashed.

Then the patriarch spoke in frigid mechanical tones.

"Men of the long eternal black-robe! Listen to the few words in reply to your harum-scarum speechifying and hypocritical feelings and noble motives. You come to aid me in my hour of need desiring my conversion into your delirious faith! Foolish men! do you know what that faith consists of? Are you aware that it is but a poor copy of mine? And without scaling your senses moderately in that respect, you speak about your church, as though she were above God!—as though she owned an original existence of her own—as though she did not owe her life and birth to a higher and greater faith, the nobility of

which you can never dream of conceiving. But what is the use of speaking to you, you are mere *nothings*. My meaning is probably too elaborate for your understanding. You are nothing more than back-tools of a worn out machine, oiled to exercise functions beyond their ordinary powers of endurance. However, against you personally I feel nothing beyond the short spasms of mortification that you have made me endure. You are but children before me. Nevertheless, it is certainly ridiculous on your part to advise me to do and what not to do. You further grossly misunderstand and abuse your religion—nothing can extenuate your contemptible allusion to my faith. It is an unpardonable crime; but I forgive you. Go in peace and never you encroach again!" He waived his hand imperatively for them to depart. The audience was at an end.

Words fail to adequately describe the exasperated feelings of the priests as they listened to the severe lecture and sonorous admonition of the Israelite. They stood stunned, glaring wildly like whipped curs.

To say that each word fell like red-hot iron that burnt and corroded in their flesh—that stung and pierced their inner-most souls like molten lead, would insufficiently express their frantic rage. At length, they recovered from the stupid confusion that they were thrown into, and as they realized the glaring shame that they had been put to, their *good kind motives* mysteriously left them, and now they desired nothing less than the consummation of some terrible revenge.

Then he who had spoken addressed the old man anew. His mien was totally altered; from one of fatherly aspect, it turned to one of *savage viciousness*.

"Old man! You have grievously insulted us, and had it not been for your great age, I would—but enough, I will not waste more words. I am going to ask you a plain question and you must furnish me with a plain reply. Will you and yours turn to us and become Christians, or will you not?"

"I refuse to answer you," replied the Israelite quietly.

"You must answer! I command you! Your lives hang in the balance. I repeat: will you become a Christian? Quick! soldiers have surrounded your house and are gaining an entrance."

"Well, if it will in any way satisfy you—NO!" he cried defiantly in ringing tones.

Before the priest could reply, Susanna, who had stood a silent listener all the while with every new and varying emotion throbbing in her bosom, now stepped forward. Placing herself between the old man and the priests, she looked at the latter for a moment; then pointing with royal dignity to the door, imperiously said, "Go!"

For a moment, the men were cowed and thunderstruck.

"Who on earth are you, that you dare to mingle in this affair? Do you wish to have your neck in the noose also! 'Tis but too fair, be warned!"

"I am Susanna, the Rabbi's daughter," she exclaimed with a stamp of her foot, "and now—go. I command!"

"Really, this is getting quite intolerable. So you are the Rabbi's daughter, eh? The very girl Count Adranovich is seeking. You shall not leave this room—I hold you a prisoner!"

Loud murmurings now came from the street below. The house door was smashed open and the heavy stamping of feet mingled with the clashing of musketry were heard in the hall. Then there were terrible oaths and hasty steps on the staircase and an instant later, the door was burst open and a number of patrols rushed into the room with drawn bayonets, followed by about a dozen in the rear.

Susanna was trembling from head to foot, but her heart did not forsake her. They would not take her out of the room alive, she told herself.

The sergeant in command, recognising the priests, respectfully saluted and asked for orders.

"Sergeant!" exclaimed the priest "Place all these people under arrest. They refuse to accept our faith. If they offer any resistance, plunge your bayonet into them. And this young lady particularly," pointing at Susanna—"you must strictly guard, under pain of death."

The officer bowed. He signed to a couple of patrols behind him.

"Seize that woman and her child," he commanded.

The men advanced and laid their hands violently on Madame Pokotov's shoulders; one of them pointing his bayonet at her breast. No sooner had she felt their touch, than she uttered a fearful shriek, and clutching her curly-headed boy began to cry and sob aloud.

"Force the child away from her and get her fast!" roared the sergeant.

With blazing eyes and threatening attitude, Susanna sprang forward and thrust the soldiers aside. Quick as lightning, she produced a long dagger from the folds of her dress and brandishing it in the air, defied them all.

"Stand back!—you cowards, stand back!" she cried wildly "what do you mean by invading these premises? How dare you lay hands on a woman? If anyone comes near me, I shall plunge this dagger in his breast."

Suddenly, there was a hiss; and all turned their faces to the door. Everyone ran up his hand in salute as a figure advanced—and the Count Adranovich entered.

Susanna looked at him with dismay; now indeed was her danger great. Well, there was nothing else for it, if the worse came to the worse, she would plunge the dagger into her breast and make an end of it.

The Count stroked his black beard and surveyed Susanna with a grim smile of satisfaction. Providence was dealing very generously with him he thought, in hastening the means to an end.

"Come—come, gentle Susanna!" he said gently. "Pray, put your little toy back in its place. We mustn't be so warlike and vindictive you know. Come let us talk sense."

"I have nothing to talk with any of you," she replied calmly, rivetting her eyes upon him searchingly and anticipating his slightest movement. "If you come near me, I warn you—I shall kill you!"

He smiled sardonically: if gentle words failed, he must necessarily practise a little stratagem upon her.

"I am exceedingly sorry to hear you term yourself thus. But let me assure you of my sympathy in seeing you placed under such undignified circumstances. Please accept my humblest apologies; none of these good men mean you any harm! Come, let me escort you safely to your home." He made a movement as though to go to her.

"If you come near me, I shall kill you!" she repeated vehemently, measuring him with a look of withering scorn.

He stopped and turned his eyes to the little child who was behind her. His ugly features assumed an expression of pity, as he pointed to him.

"Poor boy—poor boy," he muttered as in sympathy. "There is blood running down his face. Who has dared to harm him?"

For a moment, Susanna was deluded. With a suppressed cry she unwittingly turned to look at the little child—and in that one moment she was lost.

With marvellous quickness, the Count had sprung forward and wrenched the dagger from her grasp. A low wicked laugh broke from his lips at the success of his stratagem and Susanna's discomfiture. With a face aflame, Susanna realized how neatly she had been played upon. Too late; there was nothing now for her but to bravely meet the inevitable.

"Come, gentle maiden," said the Count mockingly. "Let us depart. I am sorry for having taken such extreme measures in disarming you—but you know, my life is very precious. Come, none will molest you; you can trust yourself to me."

He made as though to catch her arm but he was met half-way.

"Deceitful wretch!" and she dealt him a swift furious blow on his decorated chest. He staggered under it and almost fell. A fearful oath escaped him as he sustained himself with an effort. Marked with anger, his blood boiling to an excessive pitch of frenzy, he hurled himself at her. He raised his arm and was on the point of striking her, when lo! the door was silently opened and the Count D'Alteckon stood on the threshold.

[To be Continued.]

SUCCESS AND HAPPINESS.

By Dr. J. Leonard Levy.

Every man has a right to aspire after success. Every man has a right to so toil and labor that, at the end of his days, he may see his barns full, his crops garnered, his supplies abundant. Every man has a perfect right, according to the teachings of our Jewish faith, to endeavor to provide for the needs of his own family, to leave that behind him which may prove of help to those whom he has created of his own free will. Every man has a perfect right to build for the coming generation, so that when the time comes for his return to God, he may feel that the world is somewhat better for his having lived in it. The wise man and the fool must both die; but there is a difference between the death of the wise man and the fool. "A fool leaves a will; a wise man leaves an example." And there is a world of difference between the success which marks the advance of these two men.

I say again that a man has a perfect right to succeed; but what success will depend entirely upon the individual view. One man succeeds where another man would regard himself a complete failure. One man fails where another would regard himself a complete success. When Bleichroeder died in Berlin, so the story runs, one of the Rothschilds asked, "How much did he leave?" "Twenty million marks," was the reply. "Oh," said Rothschild, so it is said, "I thought the man was rich." We would think ourselves very wealthy, if we lived in Germany and were able to bequeath twenty million marks to our off-spring; yet Rothschild regarded such a one as being far from rich. If the statement of Senator La Follette, which recently appeared in the papers, is true, then, financially, the Jews are a very weak people, though the world thinks them very strong over the list of names, submitted. Reading by the Senator as the four classes of men who control the finances of this nation, I saw but three or four Jewish names, yet the enemies of Israel say that we possess the "wealth of the nations." According to Senator La Follette we are great failures in the financial world. According to the views of those who criticize us, one would imagine that we are the only successes.

A man succeeds in proportion as, having started out in life to gain a certain end, he attains that end before he reaches the term of his life. I have read in Kaye's "Essays of an Optimist" of a young man who, passing one of the government buildings in London, said, "I am going to get into that building." He persisted in the effort and, finally, found himself elected to some clerkship at an insignificant salary. He was a success; he got all he wanted. A man of my acquaintance passed a very beautiful house and said, "I am going to live in the house some day." He bought the house;

he lives in it. He is a success from his standpoint. He has attained that which he designed to achieve. A man starts in life and says, "I am going to make a million." Another says, "I am going to be the first physician in my city." Another says, "I shall become the leading professional man in the district in which I live." They attain what they design to get. Each is a success; they have gained that which they desired. That is what we mean being a success.

Whether, in getting what we want, we gain happiness, is a different matter. There is absolutely no relationship between happiness and success. A man may, from his individual point of view, be a great success and yet we might not be willing to change places with him for all the wealth of a Rockefeller. There is a difference between moral and material success. To achieve that which we design,—it matters not how,—that is success. But in the achievement of success, we set into operation certain physical and moral laws which cannot be ignored. They come home to plague or to help us in proportion as we ignore or keep the unbreakable laws of God. If, while journeying along the road to success, one can say, "I have kept my hands in innocence, and my heart in purity," I think that man has made an indisputable success of life. He has made a fortune which brings fortune. But if, in achieving success, one has permitted his hands to become unclean, and his heart to become deceitful, and his mind to become vacuous; even though he may have achieved success, inasmuch as he has gained the object of his desires, he has obtained an unfortunate success.

We can pay too much for success in life. A man who purchases success at the expense of his health pays too much for it. A man who has gained whatever he has desired,—let it be houses, let it be a great business, let it be a splendid reputation, let it be what you will, and loses the power of enjoyment through the premature atrophy of the sense of symmetry, achieves success at too high a price. Soon he will find himself speaking as King Solomon spoke. This royal man says of himself: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water; I got me servants and maidens, also I had great possessions above all that were in Jerusalem before me. I got me the delights of the sons of men. I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not my heart from any joy." Yet he shook his head in sorrow, sighed, and said, "All is vanity and vexation of spirit, and there is no profit under the sun." The body had given out; he had lost his sense of moral proportions. He was a wreck. Such a man might succeed in obtaining what he wanted, but he was a physical and moral bankrupt, nevertheless.

A man who succeeds in his undertakings, yet estranges his wife and children from him while obtaining his success, pays too much for what he obtains. He may be able to provide his family with all the luxuries that money can purchase. He may give unto them that which King Solomon purchased for himself. Paraphrasing the words of David's son he may say, "I have made a fortune; I am among the leaders of the city and makers of public opinion; I have unmortgaged lands and city properties unencumbered by debt; I have purchased for my comfort carriages and automobiles and furniture, boxes at the opera and season tickets for the concerts; I am a prominent church member; I am a corporation man, yes, I own a corporation; servants do my bidding; and, withal, my investments are secure." Yet, in gaining these, he has estranged the wife of his bosom and the children of his body; if those dependent upon him have learned to fear him rather than to love him; he has paid more for his success than I am willing to pay for success. I think it more prudent and more sensible to have a small fish that is fresh, than a larger fish that is tainted.

The man who succeeds in business, and there are many men who succeed while a large proportion must necessarily fail, and succeeds in making himself a calculating machine, may have attained what commerce calls success, but he has failed to become a man. Success may be spelt with seven letters, but seven figures do not necessarily spell success. I have met your cold, calm, calculating human machines I do not know but I have greater admiration for the linotype, that responds to the touch of the hand, or the typewriter, which accurately records the results of the pressure upon the keys or any of the great machines I have seen in large establishments, than for the brain of the man who is held as in a vise by the power of a mechanical force. Do you consider such a one a man? I think him more Mephistophelian than human. For the Mephistophetes of Goethe is a gentleman, dresses like one, but he is a cynic and a calculating machine bent on mischief. My contact with this type of man challenges my faith in humanity. Poor things! They know no idealism, no charity, no sympathy for the sorrows of humanity, no judgment, no elevating tasks, no generous promptings. They have made success their business and they have made a success of their business. But are their lives a success? A thousand times, No! They have paid too much for their properties, and too little attention to the moral proprieties.—*The Modern View.*

SHANGHAI JEWISH SCHOOL FUND.

We regret that through an oversight the name of the donor of \$50.00 to the above Fund has been stated in our last issue as Mr. E. J. Ezra, while it should have been Mr. Edward I. Ezra.

A WOMAN PREACHER.

Rabbi's Wife Substitutes Her Husband.

At Akron, O., on Friday evening, May 15, in the absence of Rabbi J. F. Abelson, who was in Conference attending the State Conference of Rabbis, the sermon at the service in the temple was preached by his wife, Mrs. Anna G. Abelson. The occurrence is probably without precedent. Women have preached in Jewish pulpits before, but not the rabbi's wife. The temple was crowded and Mrs. Abelson acquitted herself most creditably. She displayed ability and nobility of thought and has a fine voice and good delivery. She was listened to with the closest attention throughout. The occurrence is naturally the talk of the town, but the general opinion is one of approval.

Mrs. Abelson said, in part:

Presidents often claim that the world lacks virtue. To me this seems an erroneous notion. The very fact that we admire it, that we think of it, that we desire it, and that we preach it, shows that it exists within us, that it is native to us and that the world possesses it.

Yes, every virtue, every good that the most ideal of men have dreamt of, lies in your hearts and in mine. We were all created in the image of God and we all have Godliness stamped upon our visages. There is a divinity in all of us as there was in the first man who bore God's image that protected Him from the attack of the beast. How comes it then that so great a part of humanity have so sullied and soiled this white robe of humanity that one can scarcely detect the pure image beneath its impurification? How comes it that so many souls have strayed from the right path? If we do not act virtuously, it is our own fault. We can be virtuous if we wish to. Our task is not so much to seek for virtue but to make the best use of the good that is in us.

John Milton in his "Paradise Lost" endows Satan with a power next to God. "This mighty cherub" as Milton calls him, this "peerless angel" instead of applying his power as does the Almighty to the good, he applied it all to the evil, and thus was Satan.

Take, for instance, ambition, honest ambition, endeavor, earnest endeavor, competition, worthy competition; all of these are virtues, for if these ceased the very world would come to a standstill. And would not one think that if there were any ambition in a human being it would all be to perfect his character? And yet, when it comes to a question of character you will hear people say, "Well, Mr. So-and-So thinks so, and Mrs. So-and-So does so, then why should I do otherwise?" But when it comes to a superfluity of life, it is then that men and women put all their strength of virtue in the competition and rivalry with each other. They vie with each other not to have better characters but

better gowns. If character should hold the place that fashion holds today, O what a beautiful world we would have! If instead of making fashion a virtue we made virtue a fashion, then the whole world would be virtuous.—*The American Israelite*.

SYNAGOGUE "OHEIL—MOISHE" APPEALS FOR FUND.

The following letter of appeal was published in some of our American Jewish contemporaries. We are glad to observe that a movement has at last been made to build a new synagogue in Shanghai, which need we have already advocated in these columns. We hope that the Committee of the Synagogue will meet with every success in their proposed commendable project and that before very long they will be in a position to lay the foundation stone of the sacred edifice which one and all look forward to see accomplished:—

Shanghai, April 15, 1908.

We, the undersigned, and in behalf of the committee and members of this society beg to solicit the favor of your kind assistance towards an urgent and much needed synagogue and charitable institution for Shanghai.

We have succeeded during the past four years in maintaining a synagogue, and philanthropic society, the latter, we are glad to say, has proved instrumental in relieving the many destitute Jews that are constantly coming here, many of whom we have sent to distant countries, providing monthly grants to local indigents, and otherwise alleviating the sufferings of our poor unfortunate brethren in distress.

Our local donations and subscriptions have so far enabled us to meet all such calls, and to keep up a few rooms for daily services, but the time has now arrived when the evergrowing community of Shanghai should also be blessed with a synagogue of their own, and to realize this cherished hope we must depend upon the generous support and contributions from our co-religionists abroad, who will, we sincerely hope, through your kind offices, help us to accomplish our good purpose.

It is our desire to establish a refuge in conjunction with the synagogue, for the old and infirm whose daily sustenance we can provide, our subscriptions being sufficient for that and to meet all expenses for the up-keep of a synagogue, the rent for which now absorbs the greater of our income, and which we can

save and utilize for more relief work, if we had our own building. We have a fair number of regular paying members among whom are several who have promised liberal assistance to carry out this very useful and benevolent work, the principle of which will be to extend all and every possible aid to the numerous poor and helpless Jews, the majority of whom are unfortunately, refugees from Russian persecution.

It is estimated that a suitable building to meet all our requirements can be secured for about £3,500 out of which £1,000 has already been promised locally and to realize the greater part of this sum, we have sent subscription lists to various cities in the states and Europe, all of which we hope will bear a good and patriotic testimony of the charitable and brotherly feeling which exists among Jews all over the world, and we shall feel very grateful if you will kindly distribute the accompanying lists among the Rabbis of your town, with an urgent appeal from us to circulate the same among the members of their congregations, among whom we hope will be found many benevolent sympathizers who are in a position to bestow substance.

All contributions so collected will be gratefully received and acknowledged through the medium of your valuable paper, on receipt of same by the committee of Synagogue O'heil Moishe, care of S. Zimmerman, Esquire, Shanghai, through the International Banking Corporation, payable to Synagogue "O'heil Moishe and Philanthropic Society Shanghai."

We most sincerely hope that this will appeal to all our co-religionists, and meet the support it deserves. Thanking you in anticipation for impressing upon the minds of your numerous readers, through the columns of your valuable paper the very urgent need and necessity for this our duty towards the poor and homeless in far away China.

We remain, dear sir, yours very gratefully,

S. ZIMMERMAN,
President.
A. B. ROSENFELD,
Vice President.
S. SEREBRENNIK,
Hon. Treasurer.
M. WILFRED,
Hon. Secretary.
L. LORENSTEIN,
H. FOX,
WM. COHEN,
D. GOLDMAN,
Committee.

THE JEWISH NATIONAL FUND.

Amount acknowledged \$3.45
Box No. 312 1.40
Total \$4.85

Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

THE ZIONIST MOVEMENT.

Distinguished Zionist Converts

At a meeting which took place recently at the residence of Samuel Strauss, New York, a new branch of the Federation of American Zionists was organized.

It includes men of wealth and social influence.

Like the two hundred other Zionist Societies in America which are already affiliated with the Central Federation, it will work to secure the restoration of the Holy Land to the Jews.

Jacob Schiff, of Kuhn, Loeb and Co., is said to have abandoned his antagonism to Zionism. Great, therefore, will be the rejoicing of those who are actively in sympathy with the movement.

The eleventh annual convention of the Federation will be held at Atlantic City early in July.

One of the most active and respected Zionists in New York is Professor Richard Go theil, of Columbia University. For years he has labored in the cause of the oppressed Jews in Eastern Europe.

Here are the views which he expressed with regard to the means by which the Zionists hope to attain their ends:

"The future," said Professor Gottheil, "is to a large extent of course in the 'lap of the gods.' We hope, however, to persuade the Sultan of Turkey that it would be to his advantage to permit and even encourage the formation of Jewish communities in Palestine, Syria and Mesopotamia.

"We hope that the Sultan will eventually consent to such an arrangement, in consideration of a suitable payment in cash and an annual revenue being assured to him. Something similar has been permitted in the Island of Samos without harm resulting to the Ottomans.

"I speak of Palestine, Syria and Mesopotamia as the lands which we desire to occupy. For we give the broadest possible interpretation to the word Zion. The old limits of the Jewish country are uncertain. According to some authorities, it extended to the Euphrates, and it is unquestionable that there must once have been many millions in a land now occupied by only a few hundred thousands.

Our first object is to provide a home as free as possible, and, perhaps, under the guaranteed protection of the Great Powers, as a refuge for those unfortunate of our race who cannot live under the tyrannical rule of their present masters, and for such other Jews, here and elsewhere, as may wish to go back to a land in which they may have Jewish surroundings and be undisturbed by non-Jewish customs. Another and a great aim of Zionism is to make Palestine a center for the dissemination of Jewish thought, Jewish morals, Jewish ideals.

"The Christians have centuries of persecution to atone for, and we believe they are willing to make reparation by helping us to get back to Zion. We should, of course, be willing to grant ex-territoriality to those places in Palestine which Christians account holy."

Jacob Schiff lately visited Palestine. While there he spent several days in Jerusalem.

In the past, and indeed until some weeks ago, he was strongly opposed to Zionism. Now, according to the most reliable authorities—including three of the most prominent New York Zionists—as a result of his visit to the East, he is, if not

already converted to the movement, at least warmly in sympathy with some of its purposes and waiting only a good opportunity of making a graceful change of attitude.

He refused positively, however, to discuss Zionism with a correspondent. His partner, Otto H. Kahn, however, said:

"I have absolutely no interest in Zionism, one way or the other. I have given no thought to the matter. But I know that many Americans are warmly in favor of the movement."

"I for one, am ardently, enthusiastically interested in Zionism," said Maurice Untermyer, of Guggenheimer, Untermyer & Marshall.

"It interests me racially. I am eager to help my oppressed fellow Jews in Eastern Europe to live. Refuge from the horrors amid which they find refuge from the worse than the present condition of our people in such countries as Russia, Roumania and Galicia."

"I am quite of the same mind as Mr. Untermyer," added Louis Marshall, of the same firm of lawyers. "But I am interested religiously rather than racially."

"There are almost as many ways of looking at Zionism as there are Zionists, thought. And, as Mr. Zangwill, I think, said some time ago, while Zionists are wrangling about details they are being slaughtered."

"Thinking Americans of our race now, at last, giving earnest attention to the Zionist movement."

"One of the most prominent American Hebrews living—Mr. Jacob Schiff—sent me a letter recently, after visiting Palestine, which warranted the hope that, if not already converted to Zionism, he is at least now open to conviction on the subject."

"In this letter, however, he says that, owing to the arid and wretched conditions obtaining in Jerusalem, it would, in his opinion, be out of the question to make that city the headquarters of Zionism.

"As to the form of government which we might eventually establish in Palestine, if we regained our country, opinions are divided. Personally, I am not prepared to say that I believe in the literal realization of prophecy with regard to the Messiah. For my own part, I am content with a country in which I can worship my God in my own way. But think of those poor creatures in Eastern Europe, and the conditions in which they exist! Nothing could be more terrible.

"Do I believe that Jews of intelligence would settle in Palestine if they had the chance? Certainly I do. What's more, in my opinion there is more intellect among the oppressed Jews of Russia than in more civilized countries."

"It is a case of Zionism or assimilation," said Samuel Strauss.

A meeting took place Sunday night. It was called to discuss the advisability of forming a new branch of the Zionist Federation. But nothing more than a discussion of this possibility occurred at the meeting.

"The movement so far has not been aggressive. It will soon become so. Not in the sense of arranging an aggression of Turkish territory or enforcing colonization. That never yet succeeded in the world. Our immediate aim is to arouse interest in Jewish ideals and gradually to promote a belief for the reoccupation of Palestine. I do not believe in the literal fulfillment of the Messianic prophecies."

It was learned that Mr. Schiff did not attend at Strauss' residence.

Lastly, the Rev. Dr. Magnes, assistant Rabbi of Temple Emanuel, and secretary of the Federation of American Zionists, was interviewed.

"Our American organization now includes two hundred societies," said Dr. Magnes. "Its immediate aim is to interest Americans in the re-acquisition of Palestine, and the conversion of that land into a stronghold of Jewish thought."

"The Zionists in this country are not agreed as to the government which should be instituted in Palestine. Many favor a republic, on a socialist basis. They form our left wing. Others, embracing the highly orthodox Jews hope to see a kingdom founded in Palestine."

We reprint the following from the New York Jewish Morning Journal of the 11th inst.

"Zionism has achieved a great victory. A number of prominent American Jews have been converted to Zionism. Yesterday the foundation was laid of a new Zionist organization of wealthy American Jews. This new organization, following the lead of all the other Zionist societies in America, will join the Federation of American Zionists. The chief organizer of this new movement among the American Jews apparently, is Mr. Samuel Strauss, proprietor and editor of the New York Globe. In his house, yesterday, were assembled many representatives of the American Jewish aristocracy. Zionism was fully discussed and the outcome of the discussion was the foundation of a new Zionist organization of rich Jews. The object of the organization, as Strauss declared, is to awaken the sympathy of wealthy Jews for Jewish ideals and the acquisition of Palestine as a home for the Jewish people. As Mr. Strauss expressed it, that question has narrowed itself into Zionism or assimilation. Assimilation cannot serve as a racial measure for the whole of Jewry; there remains, therefore, only one way, namely, to work for the realization of the aim of Zionism. In addition to Mr. Strauss, other influential Jews gave utterance to their views on Zionism. Mr. Untermyer, of the renowned firm of Untermyer, Guggenheimer and Marshall, stated that the mournful situation of the Jews in Russia, Roumania and Galicia, had prompted him to take an interest in Zionism. A second member of the firm Mr. Louis Marshall, said that the thinking portion of the rich American Jews were now devoting their earnest attention to Zionism. Mr. Marshall further stated that Mr. Jacob Schiff had recently sent him a letter, from which it could be gathered that he had not alone abandoned his opposition but was now friendly disposed to the Zionist movement, and would seize the earliest and best opportunity to become one of its most energetic adherents. Mr. Schiff did not take part in yesterday's meeting, because, though sympathetically disposed, he is not yet a Zionist. It will not be long, however, before he becomes one of the most important members of the new Zionist organization. In order to bring the wealthy classes in touch with Zionism the new aristocratic Zionists contemplate inviting the leader of the Zionist organization, Herr David Wolffsohn, and Sir Francis Montefiore to visit America."

The Jewish community of Paris was forced to inter a Jewish child on Saturday. The child died of an infectious disease, and the municipal authorities insisted that it be buried the same day. The Grand Rabbi authorized a religious funeral.

JUDAISM AND CHRISTIANITY.

At the Baptist Ministers Conference, held at Tremont Temple, Boston, May 14, Rabbi M. M. Eichler, of Temple Ohabei Shalom, delivered an address on the theme, "The Attitude of Modern Judaism Toward Christianity." In the course of his address the rabbi said: "Attitudes are always mutual, for love begets love, and hatred begets hatred. It can therefore be said that the attitude of Judaism toward Christianity has practically been the same as the attitude of Christianity toward Judaism. Their relation through the centuries was characterized by mutual intolerance and a stubborn refusal to know the truth. The Christian execrated the Jew, and the Jew feared the Christian and ignored Christianity. Yet, in two respects, Judaism has risen superior to Christianity. The Jew never persecuted any infidels. Even during the periods of national independence the spirit of persecution was foreign to Israel. The Biblical command to exterminate the Canaanitish races was never carried out. The Jew never invented a 'ghetto' in which to confine unbelievers and make of them physical wrecks nor a 'yellow badge' to mark them as ready victims of fanatic mobs, nor an 'inquisition' to save their souls and damn their bodies.

The second point is that Judaism never tried to force itself on men. Here is a fundamental difference between the two great religions. Christianity is permeated by a missionary zeal that is at once its strength and its weakness. The missionary spirit that impelled Christians to be 'fishers of men' is a noble impulse which in practice leads to intolerance and narrowness. The Jew has been more patient in the spread of his ideas. He waits until the world will learn and be convinced. When missionary activity is directed toward the 'ingathering of the Jew' he can afford to smile contemptuously at the futile efforts to 'carry coals to Newcastle.'

As the world has grown small-

er. geographically and broader intellectually, the mutual attitude of Judaism and Christianity has gradually assumed a more liberal character. Even the orthodox Jew of to-day willingly admits the important place of Christianity in the onward march of civilization. He realizes that Christianity has been the mighty agency which carried his spiritual contribution, the Bible, to the ends of the earth. Why, then, does he remain a Jew? Even were all things equal, loyalty would impel the Jew to cling to the faith of his fathers. But in his opinion Judaism is superior to all other religions because it is the most rational faith, containing the minimum of theology. The Jew has but one creed, 'Hear, oh, Israel, the Lord our God, the Lord is one.' The rest is righteousness, the natural outgrowth of Israel's sublime God-conception."

ABYSSINIA.

The London *Jewish Chronicle* correspondent writes from Constantinople an interesting description of M. Nahoum's visit to Emperor Menelik, which in part reads as follows:

I have just received a letter written at Addis Ababa by M. Nahoum, in which he describes the audience he had of the Emperor. His Majesty was attended by the young princes, pages, military chiefs, the Minister of Ceremonies, the First Interpreter of the Palace, and had on his immediate right the Minister for Foreign Affairs, and on his left Minister of Finance. After having read the address, M. Nahoum delivered a speech which the First Interpreter translated, sentence by sentence. He pointed out how the *Alliance Israélite*, by raising the intellectual and moral status of the Jews, rendered enormous services to the countries in which they lived, and he concluded by offering cordial wishes for the continued reign of His Majesty and the progress and prosperity of his subjects. His last sentence was a phrase from the Bible, with which the Emperor appeared to be well acquainted, and which gave him great pleasure. In reply, the Emperor said that he was very pleased to see M. Nahoum, and to inform him that the whole country was open to him in order that he might visit the *Falasha*s and study their beliefs, conditions, etc. He added that he greatly loved the Jews and thanked the *Alliance* for the good wishes that had been expressed. The Emperor's reception of his Jewish visitor was most charming. He remarked: "Seek, during your journey, for inscriptions relative to

the history of my country; you will thereby afford me great pleasure."

The compliment paid to M. Nahoum did not end here. Next day the Minister of Ceremonies called on M. Nahoum at his hotel in order to convey to him officially the greetings of the Empress and her congratulations on his speech, the substance of which the Emperor had communicated to her. She requested a complete copy of the speech and invited him to luncheon at the Imperial Palace on the following Sunday. On his arrival at the Palace he was received by members of the Imperial household, and as the meal was placed at a separate table, as in consequence of Len: the Abyssinians ate only bread and sardines or salads, whereas a *recherche* meal was spread for him, I should add that, in honor of his visitor, the Emperor supplied extra meals to some 1,000 soldiers. At the close of the *dejeuner*, M. Nahoum was assigned a seat of honor on the dais by the side of the throne. The entire scene was a most brilliant one, ministers and high officials were in attendance, and no less than 5,000 soldiers, all dressed in white, faced their sovereign. The Emperor, through his first interpreter, asked our co-religionist to propose a toast, an invitation which he eagerly accepted. When champagne had been served, M. Nahoum rose, and as though by enchantment, the vast assembly was hushed into silence. He made a short speech in the name of the *Alliance*, and to a gathering composed entirely of Christians he described the virtues of the Jewish race and the services which the *Alliance* rendered to civilization. His Majesty replied that he was deeply touched by M. Nahoum's kind words for which he thanked him by drink- ing his health and prosperity to the *Alliance Israélite Universelle*. Musicians then played on their harps hymns in honor of the King of Kings of Ethiopia and of Mr. Nahoum. When he was about to take his leave, the Emperor for some moments warmly pressed him by the hand (a sign of great affection) and begged him to go to Soddo in order to visit the ruins in that district and to report to him the results in writing. The Emperor handed him an open letter bearing the Imperial signature and seals authorizing him freely to visit every part of the country. In another letter the governors of provinces were requested to assist M. Nahoum in every possible way, and to offer him their protection and to furnish him with soldiers.

NEWS FROM PALESTINE.

Dr. Paul Nathan, the indefatigable general manager of the *Hilfsverein der Deutschen Juden*, has arrived in Palestine during the past week, and he is now at Haifa, where he is making arrangements for the opening of the Technical School to be established there under the will of the late Mr. Wolf Wissotzky, of Moscow, who had left a quarter of a million francs to the *Hilfsverein* for the purpose of founding such a school in the East. Dr. Nathan will then come to Jerusalem to open the Agricultural School, which owes its inception to Razzmer, Dr. Salvendi, of Durbheim.

ISRAEL'S MESSENGER

Shanghai: Friday,
10th July, 1908—5668

BY THE WAY NOTES.

I note with amazement that at a meeting of the English Zionist Federation on May 21st, it was decided to point out that according to the new Congress-rules only those shkel-payers will be entitled to vote for a delegate to the next Congress, who have purchased the shkel in two successive years. They will have to present the Shkelim-receipts for 1908 and 1909.

One can only see, that the main object of such a Rule is to keep down the number of Delegates to the Congress to a minimum, but on the other hand one can also see that the short-sighted arbitrary manner in which this Rule is dictated, is sure to court failure.

Framers of rules for any Movement based on Sentiment and Philanthropy must never forget that they have not to deal with profitable-endowment-insurance policy-holders and that arbitrary rules imposed on supporters of their cause, will never be of much benefit. It will act, but in the wrong direction.

Before the last Congress, a Rule was passed that whoever buys a shkel must declare his article of faith; he must say that he believes in "Palestine and Palestine only," otherwise no shkel could besold to him. This hazardous Rule had to be quickly withdrawn, as the framers of it soon found out their mistake. I was one of the first who protested against this rule, (as I protested in a conversation with Dr. Gaster long time before it was issued) against doubling the Shkel and I am protesting at present against the arbitrary rule I mentioned above.

o o o

At last a number of prominent American Jews have come to the conclusion that assimilation cannot serve as a remedial measure for the whole of Jewry and that there remains therefore only one way, namely, to work for the realisation of the aim of Zionism.

According to New York *Jewish Morning Journal*, the chief organizer of this Zionist movement among the rich and influential classes of American Jewry is Mr. Samuel Straus, proprietor and Editor of the New York Globe. It goes as far as to tell us that this new movement is already so much advanced that even Mr. Jacob Schiff is nearly half converted to Zionism and it is contemplated to invite Herr David Wolffsohn and Sir Francis Montefiore to visit America. All these cheerful tidings we can only hail with delight. It is really time that the aristocratic Jewry of America should awake from their lethargic slumber to a sense of duty to themselves as Jews, as well as to their millions of suffering brethren all the world over. It is not the Ghetto but the MACCABEAN spirit which should stimulate them to go forth and help to raise once for all the Banner of Judah. They have got the ability and they have now the opportunity to show that they do not lack the ancient courage of our race.

o o o

It is really refreshing to read that the Jewish bakers in New York have combined and formed a League the sole object of which is to keep the day of Sabbath holy and to boycott those bakers who will break it, and more still they are finding it profitable. Here we have again a palpable proof of the truthfulness of the old adage: "Where there is a will there is a way."

Nay the example of the bakers should be imitated by our people in other trades and they will soon find out that Sabbath was given to the Jews as a blessing in more ways than one.

N. S. BURSTEIN.

Cardiff.

OUR BROTHERHOOD.

Address Delivered before a Grand Lodge.

By LUCIUS L. SOLOMONS.

Brother Chairman, Brethren and Friends: In this thriving metropolis of the great Northwest we have gathered from every corner of the jurisdiction to attend the forty-fifth annual session of District Grand Lodge No. 4. The geographical boundaries of this territory have been all added to in your fraternal and most gracious address of welcome, and you have been reminded that from Portland on the north to San Diego on the south, or to Butte and Salt Lake City on the east, is ordinarily a rather far cry. To our conception it is a trifling link in the mighty chain of Jewish brotherhood which stretches from continent to continent the wide world over, where heart communes with heart as the vast deep calls unto the deep.

To our conception, likewise, this present gathering is but a pale reminder of what has been recurring for over three thousand years while the relentless cycles rebound and the inevitable seasons roll and myriads of nations flourish and decay. Today our mother earth herself is growing old—the lines are deepening on her furrowed cheeks; the snows are thickening on her temples; her giant frame is tossing on a fever couch, and quaking with a complication of disorders. But the children of her oldest stock, scattered and dispersed, regather their remnants from the four corners of the globe, even as they draw together the four corners of their praying garments, and year after year and season after season keep some holy convocation, some tryst, with ancient memories.

We fancy we can see a trace of the hand of destiny in all this. We are loth to believe that we have been set upon this earth like so much foam upon the billows. It is not merely that we have a sentimental reverence for all things that are old, or that we cannot find it in our hearts to ignore or to belittle that for which our fathers sacrificed and suffered. But it is because we recognize a duty to our history and our destiny that we are gathered here, a handful, it is true, for Israel has ever been a handful, but stout of heart and strong of faith, ready to do battle with you, my brethren of the north, in the great cause of Israel; to rekindle with you the fires of our ancient institution, this body of Jewish laymen, the least understood, perhaps the most misunderstood among sectarian organizations.

You do not see us with emblazoned banners nor sounding drums nor crashing drums nor crashing cymbals, but as our fathers of old on pilgrimage of peace or war journeyed through wilderness and desert, bearing aloft the ark of Israel's covenant, so we, the children of that covenant, sealed amid the thunders of Sinai, have journeyed hither, carrying to

you in spirit the ark of our surmounted by the smiling cherubim: and enclosing the testimony of divine love and justice.

What message do we bring to our brethren of the North? What tidings? To speak of von of past glories or of present achievements, or to indulge, as we have done so often, in vague prophecies or protestations for the future—this we shall not do. For let it be understood now as always that we do not and we cannot rest our record on the charitable or benevolent enterprises which for over half a century have flourished under the protection of our fraternity.

The Jew should have no word for charity. That ancient and sublime language which has sounded the depths of human emotion and scaled the heights of human fancy has never travelled yet beyond *Zadoka*—righteousness that old prophetic tongue speaks for a faith which is founded on the eternal verities of human and divine love. The broadest humanitarianism, the service of God in the service of man, is the beginning and the end of the pure religion of Israel. We therefore have no charitable institutions in the sense wherein the world understands the term. Our orphanages, our homes, our hospitals, our libraries and our schools are silent monitors that bear witness merely to deeds of righteousness, to an earnest struggle to fulfill God's law. And were those all we had, were these the greater and the lesser glories that have crowded our sixty-four years of fraternal life, we might well confess that we have no inherent right to perpetuate our institution. For these great moral enterprises could and surely would survive even were our organization to disband tomorrow. They are not dependent on the life of any single organization. But there is a wider range of altruistic endeavor, there is an all-embracing brotherhood among the family of Israel which finds its highest expression far beyond the limits of perfunctory charity. As long as poverty, disease and death are in the world, as long as vice and immorality and crime are to be found within and without the ranks of Israel, as long as ignorance and superstition, bigotry, intolerance, hatred and persecution infest the earth, so long will this fraternity of Jewish laymen be found leagued against the foes within. For we cannot blind our perceptions to the fact that the enemy encamped outside the tents of Judah is not the only enemy to be feared. Treason and betrayal, however passive, involuntary or unconscious even, is still lurking everywhere within the fold itself.

We look around us and behold on every side the faint-hearted and half-hearted of our faith. The scoffer and the skeptic we have grown accustomed to. But the most conspicuous of all is he whom we denominate a Jew by accident of birth alone, who flees from his responsibilities as from the plague; who, in the full enjoyment of equality in the very hour of victory is surrendering his birthright; who on the threshold of emancipation has become enslaved again, enslaved by the sordid spirit of a mercileless

age, an age of reason, without faith of struggle, without soul of ambition, without honor.

It is not the illiterate immigrant, repressed and pauperized by centuries of persecution, who menaces our peace, imperils our social status or invites the prejudice and hostility of the outside world. Let us not bug that fond delusion to our breasts. An enlightened and discriminating community can and will make due allowance for such as he, and recognize his handicap in the race of life. But what shall be said of your modern, cultured well-born, prosperous Israelite accepted without question as a representative type of the best among us, when he brings discredit or opprobrium upon his people by offending against the canons of society, the laws of God or the moral code of man? Upon our fraternity, my brethren, rests the responsibility—for we have assumed it—of attacking this species of enemy. It is the moral obligation of each of us, by precept as well as by example, by every weapon of the spirit for those are all that we can use—to discipline the recreant and the miscreant among us. By such continued moral warfare we may hope ultimately at least to raise the standard of Jewish character and establish in our civic and social virtue.

But a weightier responsibility rests upon us and a mightier task awaits us when we contemplate that the ancient nation which has taught the world its first lessons of human liberty is still in bondage; that while a pitiful few under the aegis of free government are permitted to work out their own salvation and carve their own pathway to worldly glory, millions to whom we are allied by ties of blood and faith are still cowering in Egyptian darkness, bondmen in the modern *Mizraim* of European ghettos, and even this free land, this promised land, their last and only hope, by gradual restrictive immigration laws is slowly turning from them. What are we to do? Shall we wait for a second Moses to lead them forth from bondage into freedom, or do we expect the great seas to divide as did the seas of old and let them pass through on land? Or shall we, in thundering voice, the voice of United Israel demand of this twentieth century civilization that the problem of the Jew of Eastern Europe must be solved on European soil: that he must be led to liberty by forces from within and not without the country of his birth; that this enlightened age must never behold the spectacle of a civilized government compelling its free-born subjects to regain their freedom by self-expatriation; but that every son of Israel shall enjoy the right for which his fathers have struggled through twenty centuries of unparalleled persecution, the right to live at peace under whatever flag he may select, to build his home, to rear his family and to find his happiness wheresoever it shall please the God of his fathers to lead his wandering feet.

And shall we not say to our own great government, right here at home, that it must not recall its invitation to liberty, nor retract its solemn declaration of human rights which consecrated this republic in the very hour of its birth; that it shall not by restrictive immigration laws designedly aimed against those who are the victims of religious persecution, place its seal of desecration upon the most sacred doctrine of American freedom and confess that one hundred and thirty years of the life of that republic dedicated as an asylum for the oppressed have been a living lie? Shall we not say to those senators and congressmen from the New England states who boast their proud descent from the little band of exiles who braved a wintry sea, subdued a forest and fought with savage beasts and savage men for freedom to worship God shall we not say to them that the pilgrim fathers of our faith have endured a hundred-fold worse suffering and privation of that same freedom to worship God, and in their loyalty to one idea, one abstract principle, they perished on the rack and at the burning stake with the sublime confession of Israel's faith upon their dying lips? The descendants of the Pilgrims of New England forget, but we cannot.

Physical freedom alone, however, does not mean the regeneration of Israel. How often is the history of a people has the emancipation of the body resulted in the enslavement of the soul! If we would demand of the world our full share of the gifts of modern civilization we must first deserve that share. We must keep alive the soul of Judaism, that spirituality which alone can save us, for it alone has saved us from extinction.

When the national autonomy of Israel was destroyed two thousand years ago, it was not for the want of righteousness, as some have claimed; it was not for the lack of spirituality, but rather because the nation possessed that character in a superlative degree among surrounding idolatrous nations, wended to the arts of war and consecrated to unholy conquest.

The watchword of Israel then, as now, and always was, Peace. The nation fell before the sword of the pagan conqueror, but the conqueror himself could not outlive his own conquests for he was mortal and he perished. Israel was immortal, and among all the nations of antiquity alone survived to testify the antiquity of humanity. For Israel alone possessed a soul, a soul which the days of medieval darkness breathed like a benediction above an atmosphere of misery and she can seek only brotherhood in bondage and finds only poetry in persecution.

That same spirit, brethren, carried to its full development will create at last that larger universal brotherhood, embracing all that in the ark of Israel's redemption there will be born that glorious covenant of light and love of which the prophets dreamed, the poets sang and God himself foretold the brotherhood of all mankind, the fatherhood and unity of God, a recognition, and a vindication of our priestly mission.

You people of Oregon, how often have

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Almost everybody can make money.

Saving money is an art that few people master.

Be one of the few.

It is so easy to become extravagant. So few men have the courage to deny themselves things without which they can easily get along.

One need not be niggardly to save money. In fact, the thrifty man is usually the most liberal, in proportion to his means.

The saving habit is a mighty good habit to get into.

"We sow an act and reap a habit;

We sow a habit and reap a character;

We sow a character and reap a destiny."

William Black.

The first essential is to save the small amounts that are frequently spent foolishly. Get into the habit of saving a portion of your earnings—spend less than you earn—and invest it where it will not only be absolutely safe, but where it will earn more.

The pound saved—not the pound spent—leads to prosperity and independence. The wisdom of saving money is admitted by even the most thoughtless spendthrifts. But "it's so much easier to spend than deny oneself trifles," that they drift along the course of least resistance.

The years of a man's earning powers are uncertain—to avoid dependence on others, a condition that adds misery to misfortune, money must be laid aside for the days when he cannot produce it by the labour of his hands. The first years of a man must make provision for the last.

Then, too, a little money in hand enables one to take advantage of money-making opportunities, and there are always good opportunities for the man or woman with ready money to secure profitable investments.

Money in your pocket is easily spent. Money rightly invested, not only earns more money, but the principal is not easily spent.

A prominent economist has well said, "The only way to get ahead in this world is to save part of your income regularly," and he might have added, "Invest your savings wisely where they will increase rapidly, just as all successful men have done." The secret of the rapid accumulation of almost every fortune is, briefly, "wise investment."

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you watched the flow of the winding Willamette. How, from a silver thread upon the snowy Cascade heights, it widens with the opening fields and stretching forests. For a hundred miles it flows along in peaceful quietude beside the giant pines which shade its waters

from the glistening sun, and then it strikes the rocks, and from bubble to bubble, from rapid to cascade it alternately leaps and dances. Huge rocks and the trunks of fallen trees seek to constrain it but it shakes off their yoke even as the pines upon its banks shake off their

needles, and in deeper channel and with mightier force it hurries on.

Look where from northern lakes through leagues of frozen forests the calm Columbia glides down to meet her southern sister. And just beyond the gates of this fair city they fall upon each other's

bosoms, mingle their tears of melted mountain snow and then, in peaceful confidence, flow on and on, until like tired truant children, they seek their common parent and pour out their sorrows on the ocean's rugged breast.

So with the two great streams of human life—on the one hand the mighty river of Judah, whose source lies buried in the mountain ranges of the mysterious past. For untold ages it has flowed and still is flowing along the plains of passion to discord. It is our aim to make its channel deeper, its waters purer, its current stronger, until it is prepared to meet that other stream of human life, and form the mighty brotherhood of waters—where beneath the blessed smile of God the universal Father, they blend their fates in holy confluence and flow forever to the unknown sea.—*The Jewish Tribune, Portland, Ore.*

THE NATIVE JEWS OF PALESTINE.

By MOSES LEVENE.

The native Jews of Palestine belong to the Sphardic sect, which is divided into several communities, hailing from Yemen, Bokhara, Hindustan and Morocco. The majority have been in Palestine for three or four generations, and the chief towns of their settlement are Jerusalem, Hebron, Haifa, Tiberias and Safed, to which they had been attracted by sacred memories and by the tombs of Tanaim and Kabbalists.

The most cultured and enlightened are the Sephardim of the Levant, viz: Constantinople, Salonica and Smyrna; the darkest and most superstitious the Moroccan Jews and the Yemenites.

Spanish Jargon is the speech of the former, a language preferred by them above the Hebrew, and Arabic and Hebrew of the latter. Between the Spanish and Arabic communities, there exists a general dislike, though they possess common rites and customs.

Both communities have been blest by superstitions, owing to the influence of the Kabbala, and the superstitious neighbours among whom they have lived for centuries.

During the week preceding the circumcision, the father of the child generally invites to his house two or three of his relations to study through the night chapters of the Zohar. A woman is also engaged to attend to the confined woman and to guard the child from the evil eye.

On the Sabbath before the Berith the father of the infant, attended by his friends, goes to the synagogue. When he is called up to the

reading of the Law the Schannas hands the reader some rosewater in a glass tube to say the blessing for fragrance. The rose-water is then returned to the Schannas who walks round and sprinkles some of this water on the hands and faces of all the congregants. Before the Baal Kore reads the Parshah, the reader and the congregation intone a hymn beginning with the words "Let there be peace in Israel," Simon Tov and Mazal Tov being repeated over and over again, in the manner of an Arabian chorus.

It is the custom for all relatives and friends of the Baal Berith to bring with them a bottle of wine and cakes, as a sign that they are to participate in the rejoicing. They will, however, taste nothing, but rub their hands and faces with rosewater before leaving the house.

The night preceding the Berith the Sandik brings with him an oil candlestick engraved with floral ornamentations. His coming is announced by the Oriental drum which accompanies him through the streets. This drum is the favorite musical instrument of the native population and is used both by Jews and Moslems in every festivity.

The father of the child then lights the candlestick and all sit down to read the Zohar. Among the Mergabin, it is the custom, after the reading of the lesson, to have a supper filled with waxen tapers placed before the gathering, and each one holding a taper dances round and round with the supper in honor of the Mitzvah. The extinguished candles are carefully secured and lighted for the Hasdalah the following Sabbath night. The friends then sit down to a repast, and hymns are sung in honor of the Prophet Elijah.

The Berith itself generally takes place in one of the synagogues. Two chairs are placed before the Ark of the Law, one for the Sandik, and the second covered by a beautiful covering for the Prophet Elijah, which remains vacant.

Some women believe in the miraculous powers of this chair, and before the Berith they fill glasses with water and put them under it, fully convinced that this water can cure diseases.

As soon as the child is brought into the synagogue he is placed on the chair of the Prophet. He is then delivered to his father, who holding him up in his arms for the first time since his birth, exclaims, "If I forget thee, O Jerusalem, let my right hand lose its cunning." Whilst the operation is being performed the congregation sing the Psalm: "Let there be peace in Israel," so that the father's heart might not be softened on hearing his child cry.

The child is then named, and if he be a firstborn, the word "Becher" is also added to his proper name. There is also a common belief prevalent here, that those present bearing the same name as the child, are forgiven their sins.

The day of the Berith is spent in rejoicing, and in the evening a feast is given to all relatives and friends, a custom

that has been accepted even by the Askenazim dwelling in Palestine.

Thirty days after the birth follows the redemption of the firstborn. Some are very particular in distributing the five Shekolim among several Cohanim. The Cohen attending makes a blessing over a cup of wine and another benediction over fragrance, which is then distributed among those present. Then follows the redemption blessing of which there are several versions. One reads: "Blessed be Thou, O Lord, King of the Universe, who hath sanctified this son in the womb of his mother. In forty days hast Thou given unto him all his limbs, namely, two hundred and forty-eight, after which thou hast blown unto him the breath of life. With skin and flesh hast thou clothed him, with milk hast thou quenched his thirst. Two angels dust thou set to guard him in the bowels of his mother, as it is written, 'Life and mercy hast thou shown unto me, and thy commands hath guarded my spirit.'

'As it hath pleased Thee to initiate this one in the redemption of the firstborn, may it also please thee to initiate him in the study of the Torah, to the marriage canopy, and to the performance of most deeds. Blessed be Thou, O Lord, who sanctifiest the first-born of Israel, and his redemption.'

This ceremony is concluded with a repast given to all friends.

For the first three years, pious Sephardim will not cut off or trim the hair of their children, an act which would be accounted an evil omen by them.

Those parents wishing to do so after the prescribed period, invite all their friends, each of whom is invited to cut off some hair from the child's head, leaving only the two side-backs. This ceremony is nearly always performed on Lag Bomer.

The Jews of Safed, Tiberias and some Syrian towns, observe this custom with greater pomp in the courtyard of Rabbi Simon ben Yehoud's tomb in the village of Meron. There the children in question are dressed in embroidered clothes, and their parents and friends dance about them for several hours at a stretch. Many Oriental Jews coming to the Halukah of Rabbi Simon purposely bring their children with them for the ceremony of first hair-cutting.

Children are carefully brought up to observe the rites of the Jewish Law. On Sabbaths they have to repeat the Sedrah of the week, and to read the Psalms. The more Orthodox will not send their children to school, preferring the primitive Cheder, where they believe that their children cannot be influenced by unreligious principles.

Boys lay Tephillin at 12 years of age—that is, a year before their majority. During this period they are encouraged to read, to pray before the shema and to get accustomed to all the details of their religious duties in after-life.—*The Macabean.*

GOD'S JUSTICE.

And I will then remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham, will I remember, etc., Leviticus xxvii., 42.

Perusing the above passage understandingly, the question arises spontaneously, how do such words which sound like a blessing come in the above Parasha which is called *Tachacha*, consisting only of imprecation of all manner of evil and misfortune upon the wicked who intentionally transgress God's teachings?

Rabbi Jacob, the celebrated Maggid of Dubno solves the question by the following parable:

Two young men were brought before a judge to sentence them for robbery. Inquiring into their pedigree, he made the discovery that the father of the one was a low and vicious character, while the other was the son of a learned God-fearing Rabbi. The judge consequently sentenced the former to one year's imprisonment, while the latter to six years. Because of the simple reason the former was led to crime by the wicked example of his father, the latter however, descended into wickedness of his own free will, hence he deserved a heavy punishment.

So Holy Scripture in recounting the different punishments which the Almighty will inflict upon the children of Israel for their disobedience, etc., says that the Almighty will remember his covenant with Jacob also with Isaac, and also with Abraham and in consequence of their greatness and piety the punishment of their offspring will be magnified and multiplied.

HEBREW SONG OF ZION.

BY MORRIS FREILICHOF.

[From "The Zionist" Washington, D.C.]

I.

Songs in Hebrew, songs of Zion;
Songs beloved by my heart—
Many thoughts of hope and courage
To me ye oft impart.

II.

Ye tell me of hope, of hope new risen,
Of a sun that is to rise;
Ye teach us off to wipe the tears
From our tear-dimmed eyes.

III.

Ye tell us that our life of sadness,
Life as slaves will soon be o'er;
That Israel will live free and happy
In the Holy Land once more.

IV.

And to me your words of courage
And your holy melody
Sounds like the sound of falling fetters
And the marching of the free!

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Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
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Hankow	San Francisco
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Kashgar	Tchita
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Issued on
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Official Organ
of the
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Association
A Fortnightly
Journal for the
Jewish home.

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Nationalism in Jewish History
The Stronghold of Zionism
Wailing Sounds.
The Zionist Movement.
Seventeenth of Tammuz 1:

Y. FREED

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All firms not appearing in the January issue may be in-
serted by sending information to the local office not later than
May 1, 1908.

Address all communications to

ROSENSTOCK'S DIRECTORY

c/o The Oriental Press

Frenc Choncession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, July 24th 1908—25th. Ab 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Ab 8th (July 31st) Sabbath commences (time of light-
ing) at 6.55 p.m.
Saturday, Ab 4th (August 1st) portion of the Law, Debarim,
Deuteronomy, chapters 1, 2 and part 3; Haphtarab, Hazon,
Isaiah, chapter 1; Prophets, Isaiah, chapters 49 to 57
inclusive; and Lamentations, all. Sabbath terminates
at 7.15 p.m.
Wednesday, Ab 8th (August 5th) Erev Tisha Be Ab (Eve of
Fast of Ab) time of fasting at 6.30 p.m.
Thursday, Ab 9th (August 6th) Tisha Be-Ab (Fast of Ab) time
of breaking fast at 7.15 p.m.
Friday, Ab 10th (August 7th) Sabbath commences (time of
lighting) at 6.26 p.m.
Saturday, Ab 11th (August 8th) portion of the Law, Waethhan-
nan, Deuteronomy, part of chapter 8 and chapters 4 to 8
inclusive; Haphtarab, Nahamu. Isaiah, chapter 40; Pro-
phets, Isaiah, chapters 58 to 60 inclusive; and Chronicles
II, chapters 1, 2 and 8. Sabbath terminates at 7.10 p.m.
Wednesday, Ab 15th (August 12th) Fast of Ab.

TIME OF SERVICES AT THE SYNAG-
OGUES DURING THE FORT-
NIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan

Saturday mornings at 7.15 o'clock

Tisha Be Ab eve at 6.30

Tisha Be Ab morning at 7.15

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.15 p.m.

Week days at 5.30 a.m. and 6.30 p.m.

1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Ketz, Hazan.

Saturdays at 8.00 a.m., 5.00 p.m. and 7.25 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-07

12m.

IN MEMORIAM—DR. HERZL.

[Written for "Israel's Messenger"]

By ISRAEL FINE, (Baltimore)

Oh, Herzl leads no more! In sweet heaven he rests
His brilliant sun, world-encircling, shines not now
The flaming eye that discerned Zion's faithful guests
Is closed now—and we see no longer our leader's brow.

Zion's great chief is silent—in his grave he slumbers—
The hero who fought for his people's lot, heaven sent
Who wanted to gather in the wide scattered numbers
The one of thousands, whose ideals as I were true, well

(meant.

His labors grand for right and justice were teeming
When with great kings and nobles he for Zion spoke
Before God and man he stood struggling, redeeming
The scattered sheep, the leaderless, still in harsh yoke.

In his years' useful prime he was taken away
Beloved by his folk— hearts and minds deeply moved—
The worker for free Zion's return through God's say—
Oh, the Grand Prince of Israel, from all sides approved!

Kings and Dukes loved him for his life's noble toil
At his death their spokesman mourned by his side,
King Edward, Kaiser Wilhelm—from Italy's soil
And others came letters, telling the plight.

Oh, in the tempestuous, the moving seas of strife
We fancy to hear the weeping voice of our clan,
Where is Herzl, the captain, to give us new life
Oh, Benjamin dead! in his grave lies the good man.

Whom can we send? Who will go to the front?
Who fills his place to unite the scattered?
Who guides in battle, good God, of him fond,
Israel, Israel, complaining and battered?

Oh, Benjamin, spotless soul, thy prayers for all
To God to have mercy with down-trodden Zion
Oh, Zionists weep over your great leader's fall
Over the death of the sainted, the knighted, the lion.

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The scattered sheep, the leaderless, still in harsh yoke.

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Beloved by his folks—hearts and minds deeply moved—
The worker for free Zion's return through God's say—
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Oh, Benjamin, spotless soul, say prayers for all
To God to have mercy with down-trodden Zion
Oh, Zionists weep over your great leader's fall
Over the death of the sainted, the knighted, the lion.

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Acting Manager.

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Shanghai, 29th June, 1907

12m. 29.6.07.

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(Published Annually.)

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CHAS. A. GRAVES.

Resident Secretary.

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Limited.

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Limited.

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current account at 2 per cent per annum.

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J. C. MOIR.

Manager.

21A, Szachuen Road,

21st Oct 1907.

12m.

**TIENTSIN ADVERTISE-
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D. ADLER & CO.,

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Branches:

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and

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"ADLER."

Tientsin.

6.3.08

12. m.

THE JEWS OF MOSSOUL.

INTERVIEW FOR "ISRAEL'S MESSENGER"
WITH GRAND RABBIN ELIA
S. SAYEGH.

There arrived in Shanghai over a fortnight ago a very distinguished personality, to wit, ELIA S. SAYEGH, Grand Rabbini of Mossoul, whose object is to arouse the sympathy of his more fortunate co-religionists in India, Straits Settlements and China in the present deplorable, and degraded state of the Jews in Mossoul, and to raise their moral and social status by the establishment of a modern and up-to-date house of learning to be under the supervision of that noble and widely known philanthropic Organization, the Alliance Israelite Universelle. ELIAS SAYEGH took upon himself a by no means an easy task when he set out upon his travels as the interview which we have had with him will show. Realising the need of education with which unhappily, the Jews of Mossoul have been unprovided for many years past, and realising the influence which education exercises upon those who possess it, Rabbi SAYEGH came to the conclusion that in education and education only lies the true panacea of the evils to which the Jews of Mossoul are subject. Rabbi SAYEGH is a man of letters, tall, modest, refined. He has travelled extensively during his lifetime and visited



Grand Rabbi Elia S. Sayegh.

Majesty Sultan Abdul-Hamid; and the impression he has had of his brethren under his jurisdiction has fully convinced him of the necessity of founding a school where secular education may be

had by the rising generation of Jews. It is in order to place a short account of his mission before the readers of ISRAEL'S MESSENGER that we sought an interview with him and his story, we are sure, will prove not uninteresting:—

"What is the object of your mission to China? was the first question put to the Grand Rabbini.

"My mission is to interest my wealthy co-religionists in the welfare of our hapless brethren in Mossoul. When I assumed the post of Grand Rabbini about three years ago I was very badly impressed with the backward condition of the community, that is to say their education, both secular and religious, was entirely neglected and this naturally proved a great drawback to progress in all their walks of life. Almost all the young ones were to be seen roaming in the streets and whiling away their precious time in idleness. I was really thunderstruck when it came to my knowledge that even grown-up men were so densely ignorant as not to be able to sign their names, or write a letter."

Do you mean to say the state of affairs which you describe is the ordinary condition of the Community or is it merely an occasional, accidental characteristic?

"Merely accidental. You must bear in mind that the Jews of Mossoul are not well-off nor is their prestige in the eyes of their fellow-citizens an enviable one. Once they are educated they can achieve enormous successes in filling

the posts of clerks in both government and mercantile offices, to say nothing of the incentive they may receive in other walks of life. A man with education and with a knowledge of our present-day civilisation

will always walk with head erect and refuse to bow to superstitious ideas which are largely prevalent among the less-cultured classes of people."

Well, have you made a move to accomplish that to which you so fondly aspire?

"O, yes, I immediately, with the assistance of the French Consul, opened a correspondence with the Alliance Israelite Universelle, in Paris, and placed before them all the facts I have enumerated. I begged them to do something towards uplifting the status of the Jews of Mossoul, and the reply I received from them through the French Consul was very reassuring. It was to the effect that every provision would be made for the equipment of a school in Mossoul and its maintenance at their expense of teachers for teaching Hebrew, French, Arabic, Turkish, etc., provided I would guarantee the fund for the purchase of a site on which to erect a suitable building. I again urged upon the Alliance to contribute a share for the building and after six months their representative Monsieur J. NIEGO came to Mossoul and forwarded a report of all that he had seen. Immediately after, I left with him for Bagdad and the second reply I received from the Alliance was a re-iteration of its former promise to help the proposed scheme provided I could find means for building the school."

Have you succeeded in carrying out your building plan?

"O, yes, partly. I, of course, lost no time in giving effect to the request made by the Alliance. During my stay in Bagdad I collected about £248/- with which sum I was enabled to purchase a plot of ground just near the Beth Hamidrash. Soon after I went to Bassorah and collected about £120/-; but the idea soon struck me that my proposition to the Alliance to open a school to teach the young boys was incomplete and ineffective so long as the girls' tuition was left unprovided for. I at once wrote to the Alliance on the subject and pointed out to

them the great necessity of providing means by which to educate the female sex as well, inasmuch as the training of the young ones depended mainly upon the training they receive in their girlhood. The President of the Alliance, MARCUS LEVEN, has sent a very courteous reply to my letter saying that he is quite with me that we must educate the girls also; but as the account for the past year was closed, he regretted that he could not sanction further grants until the next year. I was assured that some lady teachers would be sent to Mossoul in September this year. With such high hopes from the President of the Alliance I considered it advisable to reserve the ground for the girls' school which I had previously purchased, as the site in question is located in the heart of the Jewish settlement. I have bought another piece of ground for £130/- but this amount has not yet been paid."

Can you tell me what will be the cost of the building now that you have been successful in securing the site for it?

"It has been estimated that the cost of two schools, one for boys and one for girls, would be about £3,500 and £2,500 respectively. I am at present anxious to collect the former sum and as regards the latter I have great hopes of being able to induce a wealthy co-religionist to endow the building at his sole expense."

Have you been to India?

"Yes, I received promises for help from some well-known co-religionists, Mrs. JACOB E. SASSOON and Mr. J. LEVROY, of Bombay having contributed Rs. 300 each. I did not stay in Bombay very long as I preferred to start the subscription list from Shanghai first which is the last place of my journey."

In the meanwhile I suppose the Jewish youths of Mossoul are still roaming in the streets pending the successful accomplishment of your mission.

"No, no, nothing of the sort. The school was opened in Mossoul some seven months

ago. The Alliance have already sent several teachers to Mossoul and a temporary building has been offered us—thanks to the generosity of a co-religionist Mr. MENASHE ISAAC ARBELLEE for the purpose. The Principal of the school is Mr. MAURICE A. SIDI. So far 295 boys have been admitted in the school and a very large number of applicants have since been refused owing to want of necessary accommodation. The Community of Mossoul have at present about 500 to 600 young boys and 300 to 400 young girls needing education, to say nothing of those who passed the age at which they can be admitted in the school under the rules of the Alliance, nor of those who live in the surrounding dependencies, such as Karkuk, Zakhoo, Slemanyi, etc. The Jewish Communities of those places cannot supply or maintain accommodation for such schools. But this by the way. Of the 295 boys admitted in the school, the Alliance clothe and feed about 120 of them, who are very poor and destitute. The noble work of the Alliance in Mossoul is destined to change completely the present state of affairs and may tend to bring about a new era of sunshine for our people who are at present steeped in mental darkness and poverty. I earnestly hope that my mission to this part of the world will be successful and that I may be enabled to inform the Alliance before very long that we can complete the work which we have now begun."

Is the Community in favor of your scheme to build a school and to impart Western education to the young ones?

"Unfortunately we are divided into two camps; but those who are opposing us are in the minority and their influence is not worth speaking of. This opposition will soon meet its natural death and perfect unity will be restored."

Since you obliged me by furnishing me with news and views concerning your mission, may I ask you to let me know what is the Jewish population of

Mossoul, their occupation and their social standing with their fellow-citizens?

"According to the lowest computations the Jews of Mossoul number about 3,500 souls. Their position as I have already pointed out is not an enviable one as most of them are uneducated and poor. Their occupation is of the lowest kind imaginable. The Jews settled in Mossoul since the first destruction of the Temple. At present we have three synagogues, one of which dates as far back as 1265 years ago. About 700 years ago this synagogue was repaired and it is safe to say that it is as solid and strong to-day as can be desired. We have a Beth Din in Mossoul which sits every Monday and Thursday for hearing Jewish cases. Its Chief Justice Haham REUBEN BARAZANI died this year. The deceased's brother, Haham HARON BARAZANI was the first Grand Rabbi of Mossoul and three years ago I was called upon to fill the gap created by his demise. On the whole the Jews of Mossoul are law-abiding and peace-loving citizens and are tolerably well treated by the Pasha Mostafa Bey.

THE MISSION OF JUDAISM.

A sacred mission devolves upon us, and shame upon him who divests himself of it. But to remain faithful to it, to fulfil it according to the will of the Divine Being who confided it to us, let us first of all be free men. Let us liberate ourselves from the servitude of the world, of passion and of evil, and accept one only yoke, that of God. Servants of the Almighty, slaves of virtue and of duty, we shall march triumphant out of bondage; we shall cross with dry feet, as our ancestors did centuries since, the sea of prejudice and calumny, the angry billows of which seek in vain to engulf us, and there will be realized in us as in our fathers the word of the prophet: "Israel obtains from the Lord everlasting help."—*Sermon by the Grand Rabbi of France.*

THE STRONGHOLD OF ZIONISM.

[Written for "Israel's Messenger"]

By PERCY P. BAKER, Hon. Secretary, ENGLISH ZIONIST FEDERATION., (London)

If we wish to understand the thoughts, ideas, feelings and desires of Zionists, we must go back to the times when Zionism had not yet become the force in Jewry, which it is to-day; when Zionism and anti-Zionism was a thing unknown.—The origin and traditions of our people explain to us the currents that were prevalent which caused the awakening of a new spirit in Jewry that is to-day rapidly gaining supremacy.

The picture we obtain is by no means a joyful scene of peaceful bliss and happiness, but rather do we see the dreary scene of a storm tossed ship in close proximity to the dangerous rocks upon which the vessel will be hurled, foretelling the mournful cries of the doomed passengers, with death and desolation the outlook for the future.—By no means am I pessimistically inclined, but the student of fact, is forced to acknowledge that Jewry was degenerating under the suffocating vapour of assimilation that was being inhaled, and Jewish life showed anything but a cheerful and powerful organic structure. It is not my intention to deal with ancient times, as I believe we all know, at least we certainly ought to know, who and what we were, what are our antecedents; what we have passed through, what we have done for the world and how we have been treated. It is not with the times of old I wish to deal, but with times nearer our own and with the actual present, with Jewry that we know from our own personal experience. Whatever we may say about the past handed down to us, by more or less truthful historians, we cannot doubt what happens before our eyes, and it is these undeniable actualities that must strike home to us and teach us the lesson from which we are to benefit. It is the period after the so called emancipation of the Jews, we must study, if we wish to gauge the true position of the Jews of to-day, particularly from and after the Moses Mendelssohn period, when Jews and Jewesses were granted permission to participate in the part played by and in society.—With the first step into emancipation, the religion of their forefathers seemed suddenly to become intolerable to those Jews admitted into society, and they commenced to clamour for reform; by no means did the Arians stipulate reform a condition of emancipation, they agreed to give them emancipation, knowing the strictness of the Jewish religion, but

the Jew imagined himself retarded in his progress and numerous so-called reform communities arose. The principle of this reform was not a desire to cultivate Judaism from an ethical view, but rather a desire to approach closer to Christianity. This purely superficial reform consequently caused an entire neglect of everything Jewish, Hebrew to be forgotten, intermarriage to become justified and the fitting conclusion was wholesale conversion and assimilation. Naturally an evolution of such a nature could not be without its influence on the general development of the Jewish character.

A people if suddenly admitted into citizenship of another people, can only retain its self-esteem, if apart from its individual qualities, it is capable of guarding the pride of its legitimate possessions, of Culture, Nationality, Religion, otherwise by merely imitating what others do, they come closer to Professor Darwin's theory, and are bound to sink in the eyes of their adoptive people.

Well, of Jewish culture, owing to the deadening influence of the Ghetto, there was next to nothing. Jewish nationality they strive against with hands and feet, and in religion all aspirations were towards imitation, and a striving to get rid of this Jewishness with its Jewish National feeling, naturally all pride of our traditional glory was forced to disappear. Everything that had been considered barbarian till then, suddenly appeared to them highly civilized and worthy of imitation, and what had been considered demeaning such as denial of Jewish life, Jewish character and of Jewish origin, seemed now to become a duty. The individual was proud to pluck the slightest Jewish characteristic from him, as something base, mean and degrading, and with Jewish zeal endeavoured to outvie the Arian in his peculiarities and characteristics, to use a metaphor, they desired to appear more loyal than the king. His fellow Jew became to him a despicable creature an actual object of hate, with whom he considered a disgrace of at least beneath his dignity to associate, and when the cry against Jewry was raised which occurred not unfrequently, no one was more eager to blame the Jew than the Jew himself.

Those who still retained Jewish principles, abstained from either intermarriage or conversion, were indolent, indifferent and powerless to do anything

but drift, with the result that they were incapable of keeping their children from the baptismal font.

The parent may have only neglected or given up his love for Jewry, but the child never knew ought about it, excepting that it was something disagreeable and necessary to deny.

The reform that was introduced was bound to destroy Jewish sentiment and susceptibility, it was labouring with all power at its command to extinguish every vestige of Jewish individuality, every national hope mentioned in the prayerbook was strenuously eliminated and even the historical fact that we are the descendants of the patriarch was carefully expunged. The day of rest was changed from Saturday to Sunday and to use Hebrew, if such an act could possibly be imagined would probably have called forth a reprimand from the head of the Community. These Jews charged Judaism with being the decomposing element gnawing at the core of their adoptive people, but they considered it meritorious to strive for the disintegration of themselves and their own.

Such was the situation and condition of the West-European Jew for a time after the so-called emancipation. I will not deny that there were also Jews who were strict followers of our law, but I am speaking of the general trend of Jewry at the time and individual cases only help to strengthen the rule.

It may be said, seeing the Jews were assimilating so rapidly how is it possible that there are still so many Jews in Western Europe? Very few of the present Jews living in Western Europe are the direct offsprings of the Jews of the emancipation era, there are but few, very few families who can look upon say 101 to 150 years settlement in these countries, but the Jew contrary to "Chaimos Peter Schlemihl" does possess a shadow which is continually following him and this shadow is the Eastern Jew. Judaism or rather Jewry in Western Europe was kept alive by the continual influx of the Eastern Jew.

We should have supposed that this departure from everything Jewish, the abandonment of ideals and traditions, the denial of individuality and nationality, the adoption of thoughts, ideas and characteristics, as far as such is possible, the real and earnest desire to become an integral part of the country of their adoption, and of their neighbours around them, would have been hailed with delight by the people who had granted them equality. Yet what do we see? Equality and fraternity become the watchword of Europe for a time, but when this actual state had dawned when this had become a reality, there arose the cry,—the Jews are foreign to us, their influence is too prevalent, the country is becoming Judaized, they are progressing too rapidly, they are too assiduous, they are too intelligent, they are too temperate, they are too economical, they are too peaceful, they are too active, they are too loyal etc, and

unless the Jew is barred, we shall lose our individuality.

All qualities were looked upon as defects, it was actually deplored in Prussia; that they were approaching the time when every tenth educated person one would be a Jew, and that most beautiful and most noble place of worship in the capital was a Jewish synagogue.

By no means were the Jews looked upon as Prussians in Prussia, or Bavarian in Bavaria, in spite of intermarriages and conversions they were still considered Jews, a foreign element and society that had seemed to open up for their admission, closed the gate and Jews were rapidly excluded from social circles. Is there any reason to wonder at this act? Is it possible to believe in the sincerity of people who are not sincere in the first principle of nature? Above all one must be true to himself if he wishes to others. Britain admires and honours the Boers, it is proud to take them by the hand to accept them as citizens of the Empire though they have fought against each other, for the Britain knows the Boer has fought for his nationality, he admires him for the spirit he has shown, and now though the Boer has become a British citizen, does he refute his nationality? Does he cringe and crawl for the crumbs that happen to fall from the British table? No. He is proud of being called a Boer and not for the world would he deny or give up his individuality. It is this spirit which compels admiration. The Jew however was entirely different. He threw away his innermost self, his highest ideals truth, faith, he denied his own kith and kin, he became a renegade for the mere permission of associating with a people which he considered superior to his own and to himself. Every word and action of the Jew proved by the Gentile that the Jew was faithless to himself and therefore the Gentile had every reason to consider that he was faithless to him. The Jew was looked upon suspiciously and his every action was considered aggressive and hypocritical.

This was the prevailing condition in a great part of Western Europe and particularly in Germany until about the seventies of the last century, when the Franco-Prussian war broke out. No one in Prussia showed himself more patriotic than the Jews, the number of Jews that went to the war, was far above the percentage of pure Germans. The Jews declared this was the opportunity they had been longing for, they would prove their German loyalty with their heart's blood. "Gravelotte, Belle Alliance and Mars-la-Tourne record the loyalty of the German Jews and when Sedan fell," the proclamation of peace had taken place and a United Germany was established on that historical day at Versailles, no one gave greater vent to his joy, no one shouted himself more "hoarse with the 'National Hymn' and Die Wacht am Rhein" than the Jew, but when all was done and the Jew attempted to participate in the work of the State, which he had helped to create, he was met with,

What do you foreigners want amongst us?" You but sadden our joyful mode, you disturb the equanimity of the happy hours of our glory, nay, you are a cankerous disease in our newly strengthened body."

The old repugnance broke forth with renewed vigour and the fictitious charge of the tale of ritual murder was added to the catalogue of the then new phenomenon, the anti-semitic party. Nevertheless, the Jews made no change into their policy, but continued to rock themselves into the belief that it was merely a passing whim, all that was necessary was, to ignore it; by no means to make a noise over the matter, but to hush it up. It was the story of the ostrich over again; it hides its head in the sand and thinks itself safe. The Jews were blind against the sins of the times and the more antagonistic the Germans became, the closer the Jews endeavoured to stick to them. The barriers created for the Jews against their entry into social circles, were made more and more stringent, until at last they were entirely excluded and still the Jews refused to see that they were spurned. We may constitute as an established psychological fact, that the stronger the disdain with which the Gentile treats the Jew the stronger the efforts on the part of the Jew, to frequent the Gentiles society.

The industrial and commercial progress of Germany, is not in the least due to the assiduousness and activity of the Jew, his enterprise has to a great extent helped to make Germany what it is, and financially they have certainly benefited to an extent by the general condition of prosperity, no matter how wealthy or how educated, he is more or less despised and boycotted. The officers mess the civil service, State railways, Students Unions, exclusive Christian Schools, the very Police force and other institutions are dead letters to the Jew. In society which is naturally the sphere of the ladies, the wall of separation is equally as strong, the politeness with which a Jew or Jewess is met where it is found impossible to avoid him, or for some reason or another undesirable, stops short at the threshold on the drawing room. About 100 to 150 watering places and fashionable resorts in Germany, Austria, The Tyrole etc., distinctly prohibit and decline Jewish visitors, and anyone with a rather Jewish cast of features coming to Borkum Juist, Amrum, Sylt, etc., will have to camp in the open fields or get away as fast as he can.

Unless the Jew or rather the £. s. d. of the Jew is absolutely wanted a delight is taken in declaring the Salon "Judenrein"—Certainly at concerts or performances in aid of specific Christian objects, such as Stipendiaries for Missionaries, Schools and hospitals for the admission of Christians only, for Church building funds, for the conversion of Jews, etc. etc. or for whatever specific Christian purpose money may be required, the Jews are cordially invited to

contribute, and it is anything but credit to the Jews that they vie with one another in the height of their donations. I may be wearying you with my statements, but I believe they are essential to the subject, as to enable up to understand the effect, we must study the cause.

You perceive the directing power which has been at work, and what was the influence, the exceptional division, the gross departure from everything in connection with piety, the total absence of idealism, the forsaking of the beauties of Jewish home life, the almost entire absence of religious training, all this has helped to undermine the Jewish home, the paternal love and brotherly affection. During the last 20 years a slight change with regard to conversion has I believe, taken place, the number has certainly not increased, but the Jewish status has by no means been improved; how is it to be expected, the children receive a religious training, if any, which leaves them quite indifferent, the child does not find any attraction in what he is being taught, for the simple reason, that it is imparted with an indifferent spirit, the teacher has no precise and positive aim in view, nor does he possess the unbiased Jewish spirit and intelligence. If Jewish history was taught with the same ardour and lofty views, as the histories of other nations, contrary to which he is taught, the history of the Jews as something exceptional and peculiar. He is taught precepts which cannot interest him, seeing they have been discarded in his home, and are probably mentioned with sympathetic sarcasm. While he is being enraptured with the deeds of Achilles and Agamemnon and made to lose himself in Iliad and Ulysses, in the voluptuous life of the Romans and taught to admire the rise for independency of Greece, Italy and the Balkans, he is taught that the Jewish nation is and must remain dead, Abraham is the name of the pawnbroker round the corner, Isaac is the old clo' man. Moses is the rag-dealer and Elijah, (shade of our great prophet.) Elijah goes about from door to door selling cheap jewellery. While all other histories are taught to appear full of glorious attractions, the history of our traditions are taught as something mummified, bringing with it a feeling of isolation and repulsive pity, mixed with the bitter sense of being something inferior to those around us, which sense is still strengthened by the action of his school fellows in avoiding the intercourse and refusing to associate with the Jewish child. It begins to see, that it is its Jewish connection that cause the shadow which has darkened the life of its parents and is now casting its reflection on its own. It knows not as yet that it is the want of faith to a great extent to himself and to his people, that has caused the pain and the torment to body and soul, and that he is merely reaping the penalty for the actions of his predecessors. It merely sees that the Jews are wandering about without an aim and object, without an ideal, and in

the words of Heine, he believes Judaism is a misfortune and one of the plagues brought along with them from the Nile.

[To be Continued.]

NATIONALISM IN THE JEWISH LITURGY.

By SARAH KUSSY.

PATRIOTISM is as old as man. No people has been too insignificant: to have felt it, nor has any land been too mean to have inspired it. Patriotism is common to every race, yet history has produced but one nation in whom the passion has survived a twenty-century exile.

To the Jew Palestine was not alone the land of his birth and the home of his ancestors, but the hallowed spot where God had communed with man, where the prophets in words of thunder fearlessly made manifest the commands of the Divine One. Palestine to the Jew was not only the land that had produced him, but the territory whereon the Am Segullah (the chosen people) was to live its priestly life, a perpetual light and example unto the Gentile. And Israel believed in its mission.

With the fall of pagan nations their gods were dethroned; not so, however, with Israel. When, therefore, the year seventy came with its overpowering calamity, the Jew, firm in the belief that his God could not lie, that his prophets were not false, that his holy mission was not a myth, survived the shock of expatriation buoyed up by the splendid hope that the exile was but temporary—perhaps the penalty for sin and neglected responsibility—and that "repentance, prayer and righteous deeds" would help to shorten its duration and hasten the day of redemption.

History has its romances; and if the devotion of a single lover to his beloved could inspire the genius of artist and poet, what of the sublime fidelity of a nation throughout twenty centuries of unparalleled vicissitudes to the land from which it had been cruelly torn?

For Jerusalem meant more to the Jew than Athens to the Greek or Alexandria to the Egyptian. It was the place where the Shekinah dwelt; and the national cataclysm only served to burn the name Jerusalem indelibly in letters of fire on the living, throbbing heart of Israel, where, as the centuries passed, it became scarred instead of eradicated.

Not for a moment was the hope of her rebuilding abandoned. But the hands were Esau's and only the voice was Jacob's, the might and power and tools of war belong to Edom, to Israel only suffering, endurance and prayer. Deep from the anguished soul of an anguished people then was wrung the cry for redemption. It became the motive thought of the Jewish liturgy and breathes forth from every page of the prayer-book. "From Thy place shine forth, O King,

and rule over us," we say in the Sabbath Kedusha, "for we wait for Thee, for the time when Thou wouldest vouchsafe speedily and in our days to dwell there forever and ever. Mayest Thou be exalted and sanctified in all generations and all eternity. O let our eyes behold Thy kingdom, according to the words that were spoken in the songs of Thy might by David Thy righteous anointed. The Lord shall reign forever, even Thy God, O Zion, throughout all generations, hallelujah!"

How often do we find the repetition that our own eyes may behold the restoration, that it may speedily come to pass in our days? The modern man may scoff at the credulity with which numerous self-declared deliverers, pseudo-Messiahs, were at various times received; but to Israel the belief in a national rehabilitation was synonymous with the belief in eternal justice, and both were essential doctrines of Judaism.

In the memory of the Jew Jerusalem became enshrined as a sorrowing mother whose banished children were languishing for her tender embrace. The day that marks the anniversary of her fall was instituted as a day of national mourning, and the service for Tish' B'Av is one great, bitter wail of agony in recollection of the destruction and what that sad event has since meant to Israel. The Biblical Book of Lamentations is read, also the beautiful national elegies (Kinnoth) of later Jewish poets, among them the famous "Ode to Zion" by Jehudah Halevi, all setting forth in vivid imagery the awful desolation of the Holy City.

In the memory of the Jew Jerusalem was ever present, in joy or sorrow, in wail or woe. Did he rejoice, then not completely so, for the city where the Temple stood lay in ashes. Did he sorrow, then not alone, for all Israel had cause to mourn. The bride and bridegroom plighting their troth at God's altar bear the solemn supplication that there "may be speedily heard in the streets of Judah and Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride." And how is the mourner consoled? By the sympathetic hope that God may comfort him "among the remainder of the mourners of Zion and Jerusalem." Thus on special occasions. The daily prayers, however, no less beautifully embody the hope of national reinstatement.

The Sh'moneh Esre, compiled during the early period of the Ghetto is full of the yearning for redemption, as is evidenced in great passages like the following: "O sound the great shofar as a signal for our freedom and lift up the banner to collect our captives and gather us together from the four corners of the earth." Then there is expressed the hope that Israel's judges and counsellors might be restored and that sorrow and sighing might be removed from the exiles. Again: "Be mercifully pleased to return to Jerusalem, Thy city, and dwell therein as Thou hast promised; rebuild it also in a short time, even in our days, as an everlasting structure, and speedily establish therein the throne of David."

The restoration was to effect not only Israel's deliverance, but the establishment of a real theocracy where the Divine Law was to be supreme. Jerusalem was to be the center of this perfect kingdom with a scion of the house of David, acting under the direct inspiration of the Almighty upon its throne. This King, round whom the Messiah idea centers, was idealized in Jewish song and poetry, and in the liturgy his speedy advent is hoped and prayed for. "O cause the offspring of Thy servant David speedily to flourish and let his horn be exalted in Thy salvation," we daily say.

At times a precursor of the Messiah is alluded to in the person of the Prophet Elijah, whose mysterious translation from earth made him a choice subject for myth and story and a prominent figure in Jewish legend. "Behold I will send you Elijah, the Prophet, before the coming of the great and tremendous day of the Lord!" says Malachi, the last of the prophets and the legend grew and became accepted as truth by many, that this servant of God had not really died, but walks the earth in disguise, giving aid to the pious; that eventually he would stand revealed in his true character, announcing the advent of the Messiah.

In one of the special songs for Saturday night he is exalted as the man who said, "I have been very zealous for the God of Glory; the man who rode on horses of fire in a whirlwind, the man who tasted neither death nor burial." Every verse of this song ends with the words "O may Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, come to us speedily with Messiah the son of David." In the Grace after Meals where the Almighty is entreated to have compassion on His people Israel, on Jerusalem His city, on Zion; the residence of His glory and on kingdom of the house of David His anointed, where "He who is most merciful" is invoked to "break the yoke of our captivity from off our neck and lead us securely to our land," there too we implore that he may "send us Elijah the Prophet of blessed memory to bring us the good tidings of salvation and consolation."

And when was a people more in need of such tidings than our ancestors in the Dark Ages? It was during that period that the bulk of our liturgy was compiled hence, the heartrending cry for redemption.

Great comfort was found in the reading of the Hatorah particularly, the scriptural passages rich with the promise of a return. The blessing and at the conclusion of the reading from the Prophets shows how strong was the hope that the promise might be fulfilled. The Lord whose unbounded righteousness and faithfulness are acknowledged is thus supplicated: "O have compassion on Zion, for it is the house of our life, and the afflicted one save speedily, in our God, who wilt cause Zion to rejoice in her children. Cause us to rejoice, Lord our God, in Thy servant, Elijah the Prophet,

and in the kingdom of the house of David Thine anointed; may he come speedily and gladden our hearts. Suffer no stranger to sit on his throne nor let any other inherit his glory any more; for by Thy holy name hast Thou sworn to him that his lamp should never be extinguished. Blessed art Thou, O Lord, the shield of David."

[To be Continued.]

THE ZIONIST MOVEMENT.

[FROM A CORRESPONDENT.]

WASHINGTON, D.C., JUNE, 1908.

The Fifth Annual Conference of the Southeastern Council of Zionists took place on Sunday, June 14, at the Hebrew Friendly Inn Hall. Delegates were present from the affiliated societies of Baltimore and from the Young People's Union of Zion of Washington, D.C. The morning session was opened by Mr. I. B. Brodie, an officer of the Council, in the absence of the President, Dr. S. Schaffer. The Secretary, Mr. N. Sauber, submitted a report of the work done by the Council during the past year. It showed that while the activity of the council was not as great as in former years, still some excellent propaganda work was accomplished. It was pointed out that the mass meeting held in Baltimore in September, when two delegates from that city who attended the Eighth Zionist Congress at the Hague rendered their report, was a very successful one viewed from the point of propaganda work, as it was attended by a large and enthusiastic gathering.

During the year the affiliated societies of Baltimore, through the Council, sent to the Federation of American Zionists, the sum of \$150. for the Schmaryah Lewin fund raised for the purpose of enabling Dr. Lewin to make a tour of Palestine and study conditions there. The societies of Baltimore were reported as the first ones to make a remittance to this fund.

The Chairman of the Palestine Committee, Mr. Paul Gordon, stated that inasmuch as this committee is practically a new one and his not had much opportunity to widen its scope of work, very little was accomplished during the past year. He stated that mainly through the efforts of certain individuals a sum of \$139.50 had been collected for the Bezalel School and \$11.50 for the Olive Tree fund, a total of \$200.00.

The Chairman of the National Fund Committee, Mr. J. L. Isaacs, reported that the Council had 233 shokels amounting to \$70.60, 6 shares of Jewish Colonial Trust stock, \$30.00 and \$11.77 worth of stamps.

The reports were well received. The delegates from Washington were called upon to comment on the status of the Zionist movement in their city. Mr.

Charles J. Stein and Mr. Nathan Cohen, Editor of *The Zionist*, spoke of conditions in Washington, and both mentioned the beneficial results obtained in the way of propaganda work for the Zionist movement through the publication of the *Zionist*. The Chairman warmly commended the plucky spirit and zeal of the members of the Young People's Union of Zion in organizing and maintaining a publication of this character, and expressed the hope that it will meet with the success that it merit.

The afternoon session was taken up with discussion on various resolutions introduced by the Resolutions Committee appointed during the previous session. The resolution to continue the existence of the Southeastern Council created a great deal of discussion and was finally passed without a dissenting vote and with enthusiasm. Other resolutions passed were to the effect that the council pledges to give support and encouragement to *The Zionist*, the official organ of the Young People's Union of Zion, of Washington, D.C., and that all encouragement and assistance be given to the formation of junior Zionist organizations. A resolution to drop delinquent societies affiliated with the Council was brought up, but same was tabled, it being understood that the Executive Committee of the Council would act on this matter. A resolution was also passed to merge the Committee on Propaganda and Education into one Committee. Election of officers was then held. Dr. S. Schaffer was unanimously elected as president of the Council. Mr. Caplan 1st Vice President, Mr. Robinson, Second Vice President, Mr. Falk Harmel, of Washington, D.C. third Vice President, Mr. Harry Kellman, Secretary, Mrs. Harry Freeman, Treasurer, Mr. Nathan Sauber, Chairman of Propaganda, Mr. A. Weinstein, Chairman of National Fund, Mr. J. L. Isaacs, Chairman Shokel Committee, Mr. Paul Gordon, Chairman of Palestine Committee and Mr. I. B. Brodie, Chairman of Publication Committee. Much satisfaction was expressed with the result of the election of officers, and from the enthusiasm displayed by delegates and visitors there is good reason to hope that the Council will be more active during the coming year than it has ever been before.

The mass meeting in the evening was well attended. Dr. S. Schaffer, President of the council, presided, and in his address he deplored the fact that the enthusiasm for Zionism, once so dominant, had been on the wane. He urged that more activity be manifested in the movement and that the Zionists should realize the duty they owe to their people, especially to those of our brethren dwelling in countries where they are persecuted, and put forth actual effort and not a mere appearance of activity. "The goal for which we are striving," he said, "cannot be accomplished in a few years. The Zionists must not be satisfied with mere enthusiasm, they must be up and doing if they want to realize their hopes

—to again establish Israel as a nation." Rabbi G. Silverstone of Washington delivered an address on Zionism and was heartily applauded when he concluded.

He was followed by two other speakers who dwelt on various phases of the movement. Several musical numbers were interposed between the speeches.

WAILING SOUNDS.

(Translated from Yiddish for "Israel's Messenger")

By HARRIS B. ROTHKOWITZ (New York)

"The voice of thy brother's blood crieth unto me from the ground." (Gen. 4-10.)

Did you listen my child when some one plays on an instrument? Did you notice that in every sound lies buried a deep and painful sorrow?

Would you know the reason of this? then listen.

Young and beautiful was the world in the day when it emerged from the hands of its creator. Pure and clear were the rivers that flowed through the valleys; fresh and green the fields stretched far and wide, clothed with a mantle of grass; and the little flowers looked in amazement upon all the wonders of God; and the sky would surround the earth with his blue coat and kiss her as a father his child.

Young and beautiful were the first people upon this world. At the age of one hundred years Adam and Eve seemed very young. With a smile on their lips they would arise in the morning; with a smile they passed the whole bright day, and with a smile they would retire into the darkness of the night; they know not what fright was; they were undisturbed.

The world far and wide was filled with sweet music. Earth, bird, and beasts would offer their praise to God. Like the wings of an eagle, the song of man would soar to the heavens. There was no sadness in the song. Year after year passed into eternity; the world grew older.

At last the dark day came; the great sin occurred. A brother raised his hand against his brother, Cain slew Abel. It happened in the field; on the bank of the river fell the first human sacrifice. For the first time since creation, human blood stained the grass and dampened the innocent earth.

A sigh, burst forth from the pale lips of the first martyr. No one came to assistance; no one halted the band of the murderer. No one answered the bitter groan.

The young branches of the river began to rustle; a hidden wall like the echo of a distant sound began to be heard. And since that day, just when the sun would

set in the west, and long shadows would stretch, wailing sounds were heard; sounds of a human soul.

More years passed; the earth became older; the sky became accustomed to be darkened by thick clouds. Gigantic rocks grew out of the banks of the rivers, and the waters began to dash with fury against these stones, and became unrestful and were covered with a thick gray foam.

And Jubal, who was the father of all such as handle the harp and pipe, the father of all musicians, appeared in this world. God gave him a fine and valuable present. He placed in this man's soul the feeling of music. Jubal understood each sound; he knew the language of the wind when it swept across the frightened forest, and waked the trees and tore their branches; he understood the twinkling of the stars when they called each other in the midst of the night; he knew the wail of the forest.

And Jubal went forth searching for something; for a long time he found not that which was the object of his quest. He listened to every sound and echo, but in none did he find a living, human soul.

Stormy were the billows of the wide sea, but cold was its song. Jubal went from one place to the other; between mountains and hills he walked, from desert places to fruitful valleys and everywhere he carried with him innermost desire, to find a human soul in the various sounds.

At last after long wanderings he found that frightful place. In the evening it was; the sun in the west was bathing in a sea of fire and a thick veil obscured its face; the sky drew over itself a heavy curtain; Jubal watched and listened.

Then the young trees near the edge of the river, not far from the grave of the slain Abel, began to whisper. A groan full of sorrow and suffering was heard from among the branches. Here Jubal heard that for which he so long searched.

He heard the sound of a living human being. He bent himself to the ground, cut one of the thin canes from among

the trees and made a lute, the first lute in this world. And as he placed it to his lips, sweet tunes began to flow, tunes full of sorrow and sadness. A terrible language these mysterious sounds did speak; they wept and prayed; they told strange tales of victims of cruelty, and of the shedding of innocent blood.

Many centuries have passed since that memorable time. Man has invented various musical instruments, composed numerous songs, but in all of them is heard the echo of the first lute that Jubal made.

And so shall it continue to be till innocent blood will cease to flow. When brothers shall live in peace and the earth again will become young and fresh.

THE TALMUD

Translated from a poem by S. FRUG.

ANCIENT pages of the Talmud.

Legends, tales that there I view,
In my mournful life and dreary,
 Oftentimes I turn to you.

When at night amid the darkness
On mine eyes sleep will not rest,
And I sit alone, and wretched,
With my head upon my breast;

In those sad hours, as a star shines
In the azure summer night,
Memories amid my sadness
Then begin to glimmer bright.

I recall my love, my childhood,
Those sweet hours come back again.
When I still was free from sorrow,
Free from anger, free from pain.

I recall those times, long vanished,
When I quaffed, without alloy,
Life's first, best and sweetest chalice,
Freedom, mirthfulness and joy.

Those old years, so sweet and precious,
Pass again before mine eyes
And the pages of the Talmud
In my memory arise.

Oh the ancient, ancient pages!
All the lights and stars I see
Burning shining in those pages
They can ne'er be extinguished!

Myriad streams and myriad rivers
Have flowed over them in the past,
Sand has covered them and hid them,
Storms have rent them—still they last!

Yes, the ancient, ancient pages—
Still survive, and perish not,
Although yellowed, torn and darkened,
Here a hole and there a spot.

What of that? Indeed, it truly
Is a graveyard, old and hoar,
Where within the tomb lies buried
All that we shall have no more.

ALICE STONE BLACKWELL.

ISRAEL'S MESSENGER

Shanghai: Friday,
24th July, 1908—5668

SEVENTEENTH OF TAMMUZ.

[CONTRIBUTED.]

The period of sorrowing for departure of Israel's glory commenced last week, it was the beginning of the "three weeks" of grieving for destruction of Jerusalem and the exile of Israel. From last week until the Ninth of Ab a cloud darkens religious households and joyful celebrations are shut off.

Tradition has it that the day has repeatedly proved disastrous to Judah. First, the tablets from Mount Sinai were broken by Moses on this day. On the seventeenth of Tammuz, also, the regular daily sacrifice ceased, Apostemus burned the law, and introduced an idol into the Holy of Holies; most far-reaching in its consequences of all, Jerusalem was broken into by the Romans.

With the breaking of the wall surrounding Jerusalem began the series of dreadful privations and miseries that branded the fall of Jerusalem as the most shocking scene in history. The dead and dying were heaped in every street. Jeremiah wails: "Better were they slain by the sword than they slain by hunger." The terrible torture of hunger reached its most diabolical point when the tenderest of mothers cooked and ate their darling babes; in fact, the very wealthiest were satisfied to gather barley grains from under the feet of cattle. And still, the Jews surrendered not. The Jews never surrendered. If the fortifications had not been demolished and every street fought in and spread with corpses, the Jews would have straved to death before they admitted the enemy into the Temple.

Those were Jews! Compare

ANOTHER GOOD BOOK.

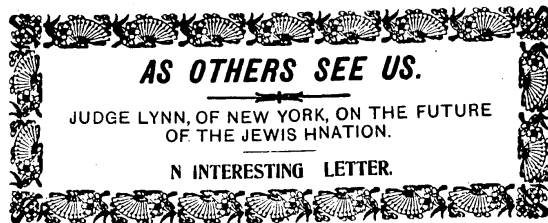
us the Jews by birth, Jews by habit, Jews by common social ostracism, with the Jews by heart-blood of gone temple days. Martyrs, saints, self-sacrificers, did you think when you recklessly spilled your red blood like water that your descendants will complacently declare that the Jews are not a nation, that Cincinnati is Jerusalem and the Jewish religion a barbarous relic? Yes, there were Jews in those days, Jews worthy of the name, Jews to whom life was nil when compared with Jewish patriotism and Jewish principles. Are the Jews a nation or not? Show us a nation on the entire globe for whose nationality so many millions went willingly to the grave for whose nationality lisping children readily sacrificed themselves.

Martyrs of Israel, what an example was yours to inspire a spiritual progeny, yet how largely thrown away on the materialistic beings who have descended from your loins. Preservers of Israel, forceful beyond comprehension was the impulse your unselfish sacrifices gave to Judaism, so that, impelled by so powerful a spiritual battery, Judaism went rolling down the ages even till it has attained these degenerate years, when the impetus is almost spent, and a new impulse is urgently called for.

Doubtless it is a gruesome spectacle to fasten the thoughts upon, of the hosts of dead bodies festering in the open air, of innocents being murdered and heartless, grasping conquerors jubilating on the ruins of a noble people. Yet it is a more edifying sight than a people of shopkeepers and money-makers, a people intent on self-aggrandizement, and deaf to the interests of universal mankind and the aspirations of the higher thought. Sad were the ancient times, but noble; distressing, but spiritual. The epoch of the destruction of Jerusalem is afflictive, and yet exalting. Our ancestors were slaughtered, but they died nobly, heroically.

"David, the Giant Killer," is the title of a beautiful book just issued by the Jewish Publication Society to whom we are indebted for a copy. The work is by Emily Solis-Cohen, with illustrations by Alfred Feinberg. The stories being Biblical, the book is thoroughly Jewish all the way through. Grandma Lopez is made responsible for the stories which are told in a delightful style. Some of these tales have previously appeared in Jewish papers and others are here printed the first time.

We may here mention that gratifying results of the year's work were announced at the twentieth annual meeting of the Jewish Publication Society of America, held at the Keneseth Israel Temple. Four publications were printed: The American Jewish Year Book, "David, the Giant Killer," by Miss Emily Solis-Cohen, "Studies in Judaism," by Dr. Solomon Schechter, and "Stories of Jewish Home Life," by S. A. Mosenthal. In the 20 years' existence of the society 70 works of Jewish history, literature, religion, philosophy, ethics, poetry, biography and fiction have been published, and over 350,000 copies of its books distributed. The total membership of the society is 5,229, an increase of 1,419, 100 of the new members being residents of Canada. The most important step in the history of the society was its decision during the last year to make arrangements for the translation of the Bible. The Central Conference of Jewish Rabbis will co-operate with the society in the preparation of the translation and will adopt it as the official version of that body. The translation will be issued under Jewish auspices and will be free from all non-Jewish interpretations. For this enterprise a special Bible fund of \$50,000 will be raised, of which \$6,000 is now available.



AS OTHERS SEE US.

JUDGE LYNN, OF NEW YORK, ON THE FUTURE
OF THE JEWISH NATION.

N INTERESTING LETTER.

Judge WANHOPE LYNN, of New York, whose interesting letter we print below is one of the most prominent and widely-known citizens of the United States. He is one of the foremost Judges of the Municipal Court of the city of New York. He is universally recognised as a straight-forward and public-spirited man and his decisions are always relied upon, and contain gems of wisdom. He always was and still is the champion of the rights of the Jewish race, as the following communication addressed to Mr. HARRIS B. ROTHKOWITZ, an esteemed New York reader of ISRAEL'S MESSENGER clearly demonstrates:—

MUNICIPAL COURT OF THE CITY NEW YORK,
BOROUGH OF M-HAVAN,
FIRST DISTRICT,
128 PRINCE STREET,
CORNER WOOSTER ST.,
NEW YORK, MAY 6th, 1908.

I have received your letter of May 5th enclosing copy of ISRAEL'S MESSENGER, dated 3rd April last, published in Shanghai, China. It was indeed a far way off to read the pleasant references given to my lecture delivered in New York City as copied from the *Hebrew Standard*, and I trust your race in China is making as good progress as it is in America.

You ask me to write you a few lines on some Jewish topic which you would like to send to your friends in China for this newspaper. I hardly know what topic to discuss as this has been so exhausted by the best men of the world that it would be an idle waste of words to attempt to enlarge upon it. The Jews as a race are now before the world in the full light of scrutiny and examination. Heretofore the dark veil of persecution as well as ignorance has prevented the Jews from being thoroughly understood; but in this age of thought, reason and humanity I might suggest that the Jews, with their bright minds and acute instincts, should

leave many of the avocations they now fill, and reach higher up to the quickening pulse of invention so that their genius might be applied to the yet immature science of electricity. Your race has fathomed the depths of music, sculpture, painting, oratory and history; but this new child of nature which in the present century is growing with rapid bounds, needs the best minds of the human race to grapple with its problems, and I know of no better field for the Jewish people to enter than this almost unknown world called Electrical Science.

Some efforts are being made in America in the establishment of technical schools, which is the first step towards bringing the Jewish boys to a better appreciation of those physical sciences which the world at present depends so much on. In China with its millions of population, they sit idly by and watch the great rivers flow, without considering the great power contained therein; while we in America have harnessed every waterfall or swift running current of water, taking from it the strength of Giants to run our mills and factories, while China sleeps and lies dormant with power within her bosom to command the respect as well as the commerce of the world. Your race should at once adapt itself to a close study of this science and give of it that keen intellect which the race possesses and which has mastered heretofore every other human problem. I hope that this suggestion, if taken up, will give birth to some aspiration in the mind of a boy of your race so that from his work may come some further addition to the many new inventions now being dealt with.

Accept my thanks for sending the newspaper, and trusting that you will procure for me an additional copy which I will retain with pleasure as a souvenir from a far distant land, I will forward the copy sent me in a few days so that you may retain it, and await the arrival of the copy which you promise to get for me.

Yours respectfully,
WANHOPE LYNN.

Correspondence.

ETHROGIM, M'KORFU AND RAPIZE.

TO THE EDITOR OF ISRAEL'S MESSENGER.
DEAR SIR,—Every time that I pass through the streets of the New York East Side, the Jewish Quarters, during the month of Ellul, I see to my sorrow many signs with the Jewish inscription: "Ethrogim M'Korfu and Rapize."

The pious Hebrews, who supply American Judaism with the fruit which on Sukoth serves for religious purposes, import it from the Greek Island Korfu, and from a city or place called Rapize or Rafize. Where this city of Rapize is, I know not. In all probabilities, it is also a city on one of the Ionian Islands.

Why is this fruit, the Ethrogim imported from Greece, at a time when in Palestine are raised the finest Ethrogim? Is it but an eccentricity of a foolish person, which discovers that whatever is domestic is poor and everything "imported" must be good and fine?

If the pious Israelite who seeks to procure for himself a "Korfu" Ethrogim would know from whom he buys this fruit, he would blush for shame. How true are the words of the Prophet Isaiah: "For they shall be ashamed of the trees which ye have desired and ye shall be confounded for the garlands that ye have chosen."

You who purchase Ethrogim from Korfu, enrich your enemies and enslave your own brothers. In Palestine our brothers, the Colonists are struggling with hunger, endure unbearable hardships and expect to restore the fertility of the land of their fathers. But they must be encouraged. This can be done by purchasing their products the wine and especially the Ethrogim.

Do not our ardent Jews know that the Talmud explains the "Ulakachten lochem" by saying "lochem m'shelochem" take your own, from your own land, from your brothers.

Are not the Korfu Ethrogim buyers aware of the fact that land whence come their choice fruit for Sukoth, was made fertile by the innocent blood of our murdered brothers. How long is it that Jewish blood was shed in the land near Rapize and in Korfu.

Shame upon them who neglect their own land, the land of their forefathers.

Let me hope that you in Shanghai will not encourage the sale of the Korfu and Rapize Ethrogim, when there are plenty in the land of Isaiah.

Yours obediently,
HARRIS B. ROTHKOWITZ.
New York.

FOREIGN NEWS.

The Jewish question has been revived anew in Roumania. No news from Roumania about Jews is good news, and the daily discussion in the Roumanian parliament about the "foreigners" is expected to result in a change for the Jews from bad to worse.

The Young People's League of the Jewish Sabbath Association held a mass-meeting at the Beth Hamidrash Hagadol, New York, for the purpose of spreading the ideas of Sabbath observance throughout the Jewish community, and especially in the congested quarter of the East Side.

Jewish doctors are being expelled from town hospitals in Odessa, where some of the physicians have served in the local hospitals for a quarter of a century. The most interesting part of this new order of things is that converted Jews are dealt with as severely as those who have not changed their faith.

A synagogue in Warsaw was entered by bootleggers, who mutilated the scroll, and left the pieces on the floor. The assembled congregation wept bitterly over the insult and spent a day in mourning. The burial of the mutilated scroll was very impressive. The maulers are known, but the community is afraid to take action.

Oesterreichische Wochenschrift tells that an inquiry into the history of the family Poteki, the head of whom was recently assassinated, brought to light the fact that the original Count Poteki was a Jew by conversion. In a manuscript found by the Count tells that he had studied religions and finds Judaism the purest and most sensible. He adopted Judaism while on a visit to Amsterdam. For this crime he was sentenced to suffer death by being cremated alive. While enveloped in the flames and still retaining consciousness, he exclaimed, "I die happily for my convictions, my innocent blood shall avenge you." He died with the *Shema* on his lips.

A conflagration that threatened to destroy half of the city raged in Jerusalem. It started from the Greek theater. The wooden structure was soon surrounded by flames, and the fire spread to neighboring buildings. The fire de-

partment, if it may be so called, is very inadequate in Jerusalem. Many houses were destroyed.

At the seventh district convention of the B'nai B'rith, held at Dallas, Tex., committees were appointed to consider the immigration problem, especially with regard to the distribution of Jewish immigrants to sections where they will be best able to earn a livelihood, and with a view to colonizing them on cheap farms, wherever such colonization is practicable.

Twenty peasants will soon be tried, charged with the killing of Jews in Balyostok during the pogrom there—the bloodiest massacre that occurred last year. "What will be the outcome?" says a Russian paper. "We can foretell its end before it begins. Some will be given light sentences, and will soon be freed by order of the Little Father."

A number of Jewish women in New Britain, Conn., most of them poor, are working to raise a fund \$5,000 to found a scholarship for poor and deserving Jewish girls. The aim in raising this fund is threefold—to awaken the Jewish community to the need of higher education for its women; to hold up the highest ideals of those who need it, and to help those who crave it.

During the demolition of a house in Budweis, Austria, remnants of an ancient synagogue were discovered that had existed as far back as 1505. Parts of the interior were intact, and the east wall, or *Mizrach*, was admirably decorated. The covering over what was once the ark contained several lines of Hebrew characters, but could not be deciphered, the letters becoming obliterated with age.

The Moscow *Vedomosti* states that a wholesale expulsion of Jews from Siberia is now going on, despite the order of the Minister of the Interior to leave the Jews undisturbed. Many that were exiled to Siberia for a number of years, and whose term expired, were ordered to leave at once. Families domiciled there for over a quarter of a century were given seven days' notice to clear the country.

The new Jewish Free School was inaugurated at Alexandria, Egypt, with imposing ceremonies. The structure is a vast building, containing forty-five rooms, accommodating 200 children, who receive there free education and a midday meal. Prince Aziz Hasan, brother of the Khedive, and many notabilities of the country were present.

At the congress of the Monarchial People's Party, held in Astrakhan, the Governor has forbidden to discuss ways and means of how to ostracize the Jews from the fish trade, now entirely within Jewish hands. He also threatened with imprisonment anyone protesting against

the appointment of Dr. Aikander, a Jew, to be city physician.

Keneseth Israel, an organization founded by prominent Jewish rabbis, was legalized by the Government and opened headquarters at Wilna. It proposes to open elementary schools in every city in the Pale of Settlement, gymnasiums, high schools, industrial schools, and to arrange classes for adults. Yeshibas, for the study of the Talmud, and Poskim will also be established. The organization was also granted the right to issue journals, weekly or otherwise, for the propagation of the Jewish ideas and ideals.

The Jewish colonies of Palestine have tragedies of their own. A denizen of the Pesach Tikvah colony was discovered by a woman eating *Chometz* during Passover. In a few minutes his house was surrounded by an enraged mass, every nook and corner searched, with the result that four loaves of bread were found. A friend of that individual protested against such action. Both were maltreated, and as both are laborers, it was decided that they shall be employed by none in the colony.

Russkaya Znamia demands from the Government that Jews in Russia be forbidden to publish newspapers, to be editors, to contribute to non-Jewish press also that Jewish composers shall be deprived of the privilege of working in newspaper offices, or even to read the proofs. "Only by such legislation," says the paper in a leading editorial, "can Holy Russia be saved; the moral condition of the people be uplifted, and the Slavish empire become the exponent of civilization."

A SCHOOL FOR FALASHAS

The Italian-Jewish Committee "Pro Falasha" has been engaged for some time on the establishment of a school in the Italian colony of Erythraea for the education of Falashas. The initiation of this work was undertaken by Dr. Faltlowitch, who has made a thorough study of the Abyssinian Jews, and his efforts have been furthered by Dr. Margulies, Chief Rabbi of Florence. With the view of enlisting the support of the highest Italian authorities for this project, Dr. Margulies has had an audience of the King of Italy, who showed himself keenly interested in the work on behalf of the Falashas. His Majesty also enquired about the progress of the Zionist Movement, and expressed his deep regret at the death of Dr. Herzl.

SYSTEMATIC SAVING AND WISE INVESTMENT.

EVERYONE will admit that saving money is necessary to a comfortable existence. At every point of our lives we need more or less money. The only way to make certain of having it is to save a part of the income, regularly and persistently. Then, no matter what happens, you are provided for.

A large percentage of wealthy people owe their success to the fact that, years ago, they learned how to make a little money do a lot of work for them.

Banks and business institutions all have a reserve fund to fall back upon in times of financial depression. Don't depend on your salary alone—that is likely to be only a temporary means of support. Have a reserve fund of your own to fall back upon when your regular income is reduced or falls off altogether. The ability to save money indicates force of character. Character, ability and money, properly applied, are the chief elements of success. All of which induces contentment—and contentment is the most prized jewel in the firmament of man's realm.

Almost everybody can make money. Saving money is an art that few people master. Be one of the few. It is so easy to become extravagant. So few men have the courage to deny themselves things without which they can easily get along. One need not be niggardly to save money. In fact, the thrifty man is usually the most liberal, in proportion to his means.

The saving habit is a mighty good habit to get into.

"We sow an act and reap a habit;
We sow a habit and reap a character;
We sow a character and reap a destiny."

William Black.

The first essential is to save the small amounts that are frequently spent foolishly. Get into the habit of saving a portion of your earnings—spend less than you earn—and invest it where it will not only be absolutely safe, but where it will earn more.

The pound saved—not the pound spent—leads to prosperity and independence. The wisdom of saving money is admitted by even the most thoughtless spendthrifts. But "it's so much easier to spend than deny oneself trifles," that they drift along the course of least resistance.

The years of a man's earning powers are uncertain—to avoid dependence on others, a condition that adds misery to misfortune, money must be laid aside for the days when he cannot produce it by the labour of his hands. The first years of a man must make provision for the last.

Then, too, a little money in hand enables one to take advantage of money-making opportunities, and there are always good opportunities for the man or woman with ready money to secure profitable investments.

Money in your pocket is easily spent. Money rightly invested, not only earns more money, but the principal is not easily spent.

A prominent economist has well said, "The only way to get ahead in this world is to save part of your income regularly," and he might have added, "Invest your savings wisely where they will increase rapidly, just as all successful men have done." The secret of the rapid accumulation of almost every fortune is, briefly, "wise investment."

The existence of Premium Bonds leads thousands of people to save who, under ordinary hum-drum conditions, would never dream of doing so.

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Business generally is a speculation, a game of chance to a certain degree, and in which a man can be ruined and lose his little all.

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who had once been received by him.

As has already been announced, the Alliance Israelite Universelle has sent out a mission to the Falashas, which has been

very favourably received by the Emperor of Abyssinia. This mission is now at work exploring the various districts in Abyssinia in which the Falashas are mostly to be found.

SUSANNA, THE RABBI'S DAUGHTER.

The seventh instalment of the above story has been unavoidably held over for want of space.

BY THE WATERS OF BABYLON.

"By the waters of Babyion there sat we and wept."

Hush, hush my harp, not now, not now
Is time to swell the string,
Proud Judah's sons to foe-men bow
How can my soul then sin?

On a willow branch I'll hang thee up,
Where Babel's waters flow;
And I shall brim with tears my cup,
In lands I do not know.

Yes, yes I'll bleed on shores unknown,
But deem not I'll forget,
The land where God once kept his throne
And man and angel met.

Nay, sooner will my tuneful tongue,
Forget its speech divine;
Nay, sooner will mine eye-balls young
To vacant blindness pine.

Than I forget to weep, deplore,
Moriah's mournful doom,
Until my heart-strings choked with gore,
Lie still in the narrow room.

ALTER ABELSON.

THE JEWISH NATIONAL FUND.

Amount acknowledged \$4.85
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Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

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ROSENSTOCK'S DIRECTORY

The Canvass for the Shanghai Section of Rosenstock's Directory of China and Manila, July issue 1908, is now being made.

All firms not appearing in the January issue may be inserted by sending information to the local office not later than May 1, 1908.

Address all communications to

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c/o The Oriental Press

Freng Choncession

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.
Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, August 7th 1908 10th. Ab 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Ab 17th (August 14th) Sabbath commences (time of lighting) at 6.20 p.m.
Saturday, Ab 18th (August 15th) portion of the Law, Ekkeb, Deuteronomy, part of chapter 7 and chapters 8, 9, 10 and 11; Haphtarab, Isaiah, chapters 49; Prophets, Hosea chapters 1 to 5 inclusive; and Chronicle II, chapters 4, 5, 6 and 7. Sabbath terminates at 7.05 p.m.
Sunday, Ab 19th (August 16th) Hattarath Nedarim.
Friday, Ab 21th (August 21st) Sabbath commences (time of lighting) at 6.15 p.m.
Saturday, Ab 22th (August 22nd) portion of the Law, Re-ch, Deuteronomy, chapters 12 to 16 inclusive; Haphtarab, Isaiah, chapter 54; Prophets, Hosea, chapters 6 to 11 inclusive; and Chronicles II, chapters 8 to 13 inclusive. Sabbath terminates at 7.00 p.m.
Wednesday, Ab 29th (August 26th) Ereb Rosh Hodesh (New Moon's Eve) Hattarath Nedarim.
Thursday, Ab 30th (August 27) Rosh Hodesh (New Moon.)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan

Saturday, mornings at 7.15 o'clock.

18.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. F. Alshara, Hazan.

Saturdays at 6.30 a.m., 1.30 p.m. and 7.00 p.m.

Week days at 5.30 a.m. and 6.15 p.m.

Sunday, Ab 19th (August 16th) Hattarath Nedarim at 6.15 a.m.
Wednesday, Ab 29th (August 26th) 6.15 a.m.
1.1.08 12m

SYNAGOGUE "OHEIL MOISHE" 9, Seward Road.

M. Kaye, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.00 p.m.

Week days, at 7.00 a.m. and 6.15 p.m.

11.8.08

12m.

BIRTH.

MOOSA. On Wednesday, 29th July, 1908 at No. 10, Range Road, the wife S. Moosa of a daughter. (Rosstiel)

FOREIGN NEWS

The construction of the Haifa-Jerusalem branch line of the Hadjaz railway is shortly to be commenced. It is expected that the line will be ready in two years. It will start at Afula and serve Jhonen and Nablus.

The Jewish Educational Alliance of St. Louis appointed a committee to visit Crawford County and select a site for a Jewish colony there. The plan is to relieve the congestion in the Ghetto by sending several hundred families to the country.

The condition of the Jewish immigrants in Canada who have recently arrived there is pitiable. The immigrants, mostly Russian Jews, are facing starvation. The seven hundred and fifty families residing at Toronto bear the brunt of the suffering.

The new Kumaikan of Jaffa is being highly praised as a man of great intelligence and of admirable administrative abilities. The Jews of Jaffa feel assured now that under his protection the recent agitation against them will not repeat themselves.

The town of Aisiosk, wholly inhabited by Jews, was consumed by fire. More than a hundred Jewish families have been ruined and one old woman was burned to death. Aisiosk is in the government of Wilna, and an appeal for help has been issued by the unfortunates.

Colonel Simon Vogel of Vienna was to have been promoted to the rank of general, in recognition of his brilliant services, but the condition was imposed that he should be baptized prior to promotion. The Colonel preferred retirement to apostasy; he was, nevertheless, gazetted as a general.

Rabbi J. B. Horowitz of Buda Pesth, Hungary, who has been appointed by Amsterdam managers of the Chalukah to be their representative in Palestine, has left for the Holy Land. The Austrian Minister of Foreign Affairs has warmly recommended him to all the Austro-Hungary consulates in Turkey.

Hospital de Hirsch was solemnly inaugurated in Salonica, Turkey. The late Baroness de Hirsch promised a million francs for this hospital, and deposited two hundred thousand francs as an installment. When she died the heirs refused to pay any more than what was deposited, all representations being ineffectual. Thanks to Dr. Misrahi, a famous physician at Salonica, the Jewish community succeeded in having a hospital of their own. The inaugural ceremonies were very imposing. Dr. Misrahi was carried through the city in a chair covered with flowers. The Governor-General received the golden key from the chief Rabbi, who declared the hospital open.

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$6.35
Box No. 310	1.35
Total	87.70

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

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Shanghai, Friday, August 7th 1908—10th. Ab 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Ab 17th (August 14th) Sabbath commences (time of lighting) at 6.20 p.m.
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S. R. Shooker, Hazan.

Saturday, mornings at 7.15 o'clock.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.00 p.m.

Week days at 5.30 a.m. and 6.15 p.m.

Sunday, Ab 19th (August 16th) Hattarath Nedarim at 6.15 a.m.
 Wednesday, Ab 29th (August 26th) 6.15 a.m.
 1.1-08 12m.

SYNAGOGUE "OHEIL MOISHE" 9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.00 p.m.

Week days, at 7.00 a.m. and 6.15 p.m.

11-8-08

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THE JEWISH NATIONAL FUND.

Amount acknowledged	86.35
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NATIONALISM IN THE JEWISH LITURGY.

By SARAH KUSSY.

[Concluded.]

Throughout the liturgy itself many prophetic passages are interspersed. As "I will remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham will I remember and the Lord also will I remember." "The ransomed of the Lord shall return; they shall come to Zion in triumph and perpetual gladness shall crown their heads." "For from Zion the Law shall go forth and the word of the Lord from Jerusalem." Again, "I will appoint you for a name and a praise among all the people of the earth, when I bring back your captivity before your eyes, saith the Lord."

So the Book and its promise became a source of comfort to the Jew, and if the depth of misery wrought from his lacerated heart the piteous cry for redemption it is no less true that he was fortified to endure the torments of the present for the sake of that future of which the prophets spoke and in which his own soul believed. For how could he reject the teachings? Were not the dispersion and all its incumbent wretchedness foretold? So why should he doubt the re-establishment of the national life which the God-inspired souls of the seers of his race had pictured in such glowing colors?

The captivity itself was never attributed to Divine injustice, but regarded as a punishment for national transgression which had to be atoned for by suffering commensurate with the sin. This thought is the burden of special prayers for the fast-days and is clearly expressed in the Musaf of the three festivals: "But because of our sins have we been carried captive from our land and removed far from our country so that we are not able to perform our duty in the habitation which Thou hast chosen, even in that magnificent and holy house which is called by Thy name, because of the hand stretched out against Thy sanctuary." Then there follows a most eloquent plea for pardon and redemption: "May it be acceptable in Thy presence, O Lord our God and God of our fathers, Thou most merciful King, to return to us and through Thine abundant mercy to have compassion on us and on Thy sanctuary. O rebuild it speedily and exalt its glory! Our father! Our King! Manifest the glory of Thy kingdom over us in the sight of all the living. O gather our dispersed ones from among the nations and assemble our outcasts from the extremities of the earth and conduct us unto Zion, Thy city, with song, and unto Jerusalem, the city of Thy sanctuary, with everlasting joy. And there in Thy pre-ence let us perform the offering enjoined on us, even the continual offerings, according to their order and the additional sacrifices according to their institution."

There are frequent references throughout the liturgy to the Temple service, the

traditional splendor of which seems to have impressed itself on the captive race so that the religious author loves to dwell on it; not for the purpose of keeping alive an idle reminiscence of a dead past, but with the hope of strengthening the belief in a renewal of Israel's national grandeur when God's mercy may again be turned toward the Holy City: "Restore the service to the inner part of Thy house," we daily plead, "and accept of the burnt-offerings of Israel and their prayer with love."

On the Sholosh Regolim (the three festivals), allusions are made to the customary habit of the males to assemble at Jerusalem on those occasions and bring their offerings.

And how impressive is the picture presented to us of the service in the Sanctuary on the Day of Atonement! How the liturgical poet loves to dwell on the radiant appearance of the High Priest when he came forth uninjured from the Holy of Holies! His countenance was likened to "the lightning that proceedeth from the splendor of the angels"; to "the rainbow in the midst of the cloud"; to "the expanded canopy of heaven," etc.

Following the accounts of the Temple service in the prayer-book comes again the confession that the desolation of the Sanctuary was caused by Israel's guilt, and the entreaty for national pardon, the nation always, even on the day of days, being foremost in the mind of the faithful Jew. Throughout the liturgy there are occasional prayers for individual welfare to be found yet there is little doubt that even here the *I* and the *me*, in many instances are meant in the generic sense.

For the individual Jew, recognizing the principle that "all Israel are brethren," was ever willing to make his individual desires subordinate to those of the nation, suffering in the misfortune of his people an anguish that his own mishap could never produce, and rejoicing in the welfare of Israel with a joy that nothing personal could inspire. True, there was little in the life of his people since the exile to call forth the latter sentiment; so he clung with increased fervor to the memory of what Israel once had been, treasuring in his heart, the recollection of those great historical events so rife with the evidence of God's boundless love for Israel.

For thirty-five centuries the Pesach festival has been celebrated and made the occasion for happy gatherings and family reunion. In our own days it is joyously anticipated by old and young, the Jew finding cause for pride and gratitude in its institution. The exodus from Egypt had made on him an impression second only to that caused by the Sinai revelation, and he has ever been pleased on the anniversary of that event to recall and impress on the minds of his children the miracles that God had wrought for their fathers. So the Seder throughout the ages was made the occasion for mirth and song. True, at times a minor note crept into the melody, and sometimes the tone ended in

the wail of death, when the murderous mob burst into the peaceful homes in search of the proofs—never forthcoming—of the horrible blood-accusation. Is it then a wonder that the Hagdab, with its fund of psalm, song and story should yet express the allusive, but tenderly cherished hope, "Next year in Jerusalem?" And how the familiar melody of the Adir Hu rings in our ears in accompaniment to the plaintive words wrung from the depths of the tortured Jewish soul. "Almighty God rebuild it, O world's Sovereign, as a praise to Thee, as a glory to Thee, rebuild Thy sanctuary."

References to the national life, its past and hopes of its future renewal are made on every holiday, in special prayer befitting the occasion.

In a poem dedicated to the Succoth festival, said on the eve of the second day, a minute description is given of the celebration of that particular festival in Jerusalem at the time of her glory; and in one of the Piyutim for the day references are made to the time when Israel's shoulders will be freed from their yoke, when again in the Holy City the Succoth festival will be celebrated as "an eternal statute throughout all generations."

In the H-shanos, the beautiful prayer for Divine help, Zion is enthusiastically designated as "the joy of all the world," the crown of beauty, "the perfect tabernacle," "the precious corner-stone," etc., and for this sacred spot of tender memory deliverance is earnestly implored.

Forming a conspicuous part of the Jewish liturgy are the psalms, those grand specimens of biblical Hebrew poetry that have never been excelled; that for centuries have been a comfort to aching human hearts, particularly to the lover of Zion for whom they are filled with messages of hope and comfort.

"The Lord doth build up Jerusalem: the outcast of Israel will He gather. It is He who healeth the broken-hearted and bindeth up their wounds." We read in the one hundred and forty-seventh psalm, and in the one hundred and twenty-fifth, "They that trust in the Lord shall be like Mount Zion which cannot be moved but is established forever. As the mountains surround Jerusalem so the Lord shall encircle His people from now on until evermore." In the one hundred and thirty-second psalm Zion is described as the city of God's choice, the place He hath desired His habitation. Her priests shall be clothed with salvation, her saints shall shout for joy and the horn of David shall then be made to flourish. The fifty-eighth psalm also exalts Zion. Her climate is the joy of all the earth, and in her palaces God is known for a refuge. "Give greetings of peace unto Jerusalem," says the one hundred and twenty-second psalm, "may they that love thee prosper."

But particularly dear to the heart of the Jewish nationalists are the one hundred and twenty-sixth and the one hundred

red and thirty-seventh psalms, chanted just before the Grace after Meals is said, the one on the Sabbath, the other on week days. The one hundred and twenty-sixth, referring perhaps to the return from the Babylonian captivity, describes the gladness of those restored: "When the Lord turned back the captivity of Zion we were like those who dreamed. Then were our mouths filled with laughter and our tongue with song. Then they said among the nations 'Great things hath the Lord wrought for these.' Yea, great things hath the Lord wrought for us, therefore we were glad." Then comes the supplication "Turn our captivity, O Lord as the streams of the south."

The one hundred and thirty-seventh psalm is kindred to the above in its love for Zion, but is in spirit, for it was written in the land of exile. With tender sympathy has the Jew ever cherished the memory of this early exile, captive by the streams of Babel, who were unable to sing the songs of Zion in the land of the stranger. Their patriotic refrain still echoes in our hearts and has never for a moment been absent from the consciousness of Israel.

And so, throughout our liturgy, we find expressed the overwhelming love of Israel for the land of his fathers, the undying faith of a long-expatiated people in the ultimate revival of its national life.

And the hope of Israel was not a narrow one. "My house shall be a house of prayer for all nations" the prophet said; and the Jew looked forward to the time when his people returned to their own justified in the presence of all the world their national life developed and perfected under the Divine influence of the Torah might stand forth as the model nation, the prototype for all humanity on that day when the "Lord will be One and His name One." Daily has he continued to pray (in the Alenu) for the time to be hastened when all humanity would acknowledge and pay homage to his God, ascribing honor to His glorious name and accepting the yoke of His kingdom.

This was the ideal of the prophets; and it sank deep into the bone and marrow of Israel, coloring his every thought, shaping his every aspiration, gladdening him with lofty dreams of the time when all the nations would go up to God's holy mountain there to worship Him. The Jewish nation, however, freed from captivity, purified by suffering and spiritualized by faith was ever the center of this glorious dream, and the love of Zion and faith in her restoration became the keynote to which Jewish hope and yearning were attuned.

The liturgy reflects the most sacred longing of the Jewish heart, and the Zionist movement of to-day with its efforts at actually realizing the restoration has given a more vital meaning to the grand bursts of poetic eloquence in which the soul of Israel has pleaded for a return to Palestine.

Not only during the Babylonian captivity was Jerusalem dear to the memory of the Jew, but throughout the

long present exile has he never for a moment forgotten the psalmist's vow, "If I forget thee, Jerusalem, may my right hand forget its cunning, may my tongue cleave to the roof of my mouth if I remember thee not, if I recall not thee, Jerusalem, at the head of my joy."—The Maccabean.

my tongue cleave to the roof of my mouth if I remember thee not, if I recall not thee, Jerusalem, at the head of my joy."—The Maccabean.

THE STROGHOLD OF ZIONISM.

[Written for "Israel's Messenger"]

By PERCY P. BAKER, Hon. Secretary, ENGLISH ZIONIST FEDERATION. (London)

[Concluded.]

On the average there are three to-four generations of immigrated Jews in Western Europe, that we can look back upon, the development of which must be interesting to the student of sequence. The following is a fair example of what has taken place. The great grandfather came from somewhere in the East, is strictly orthodox, little cultivated, believes in Jewish family life and is a conscientious and reliable man, struggling for an honest existence. Generation No. 2 has still a slight knowledge of the Talmud, but considers the precepts as compulsive, speaks German, French or English as the case may be, pretty fluently believes in nothing so much as in himself lives partly kosher, and believing in the advice that the Scotchman gave to his son, "Make money, by fair means if you can, but make money," he as a rule becomes well off. The children of this generation are bound to study, not for the sake of love of knowledge, but in order to obtain a better social position. As far as these intellectual spirits have inherited the sense and minds of their parents, the impressed sense of gain and materialism, the deplorable striving for ambition, instead of the striving for pure knowledge, has in many cases proved detrimental to the profession. This generation having no devotional considerations towards religious parents to consider, knowing next to nothing of Judaism except what it happens to see in comic papers, finding its ideals in the vacuity of society, supplies the greatest percentage of those that consume the waters of the baptismal fonts and verily we need not envy Christianity its acquisition. And the present generation, what with all assimilation and all attempts to eradicate their semitic origin, do they find the salvation they so ardently desire? Do they find the equivalent for what they have discarded? Have they obtained that equality for which they have given up every vestige of their innermost self? Though he is called Curt instead of Chaim and Granville instead of Moshé, is he not considered as one of the chosen people and a wandering Jew by the peo-

ple around him? How little it is possible to run away from one's own shadow, so it is impossible to eradicate the source of our descent and the reaction had necessarily to follow. The present generation is awakening fast, the young people are beginning to think about their surroundings, they find themselves obstructed in their childish natural inclinations and delicate sensitiveness, they have been brought up in prosperity and consider everything as a matter of course, and therefore cannot comprehend why they are obstructed in their childish longings and desires, which they see their schoolmates enjoying. They begin to see the larger amount of individual freedom the Gentile possesses in his circle, while their own is strictly limited, they begin to see, sadly enough the faults of their parents, and feel disappointed with the mere "external" longing of the older generation. A boy has been sneered at by one of his schoolfellows who called him "Jew," his pride is aroused, he begins to wonder if he is not a German, yet he has been taught the history of Germany, and knows it all by heart from the Grand Protector to William II and yet when he praises these German heroes, the other boys look at him as if he is trespassing on ground not his own. He wonders if the Jews have history, if the Jews have heroes, and begins to accustom himself with the people, the history and religion of the Jews, and finds a liking in it. He asks his parents but receives an evasive answer, or probably a command not to study the subject, which but whets the boys desire. The father cannot understand the void and longing of the son, who is searching for an ideal, and to whom the materialism, the arrogance and the intolerance of his surroundings are as weights of lead pulling him down. He wishes to rise from the mud of age for he has seen the beauty of our traditional past, he has seen that Jewry strove to advance the welfare of mankind, and to promote kindness and humanity. He has found out that his ancestors were as brave as Wallenstein and the knights of the Rhine, that Judea produced as

brave heroes as did Troy and Magdeburg, that even in times of oppression, in storm and stress, Jewry produced as great men as Goethe and Voltaire, in every respect he finds he can hold his own with the Gentile, and for purity of race he is even his superior. The boy is growing into manhood, his ideas and thoughts are deeper than before, he finds that in neither conversion nor assimilation can he obtain what he seeks, he sees it is for want of an ideal the Jew has become what he is, and it is a Jewish ideal he strives to create. The spirit and courage of the Jews of Massada of old have come back to the Jewish youth of to-day. The Jewish ideal has been rediscovered by the assimilated Jew, it spells "Zionism". Our parents cannot understand it, and the son is shocked by the materialistic spirit of his own father. We go to our shepherds, to our teachers where we ought surely to expect encouragement, but here we are met with a lassitude, that destroys the little faith we had in these teachers. We wish to rejuvenate Israel, but are told it must not be, "We" are told to wait for miracles, and yet they call "us" dreamers. Because they possess not the spirit of youth, and cannot comprehend our longings and desires, our teachers seek to disconcert our ideas, but they forget it is youth they oppose, youth repossessed of an ideal, which had been lost for centuries. Where, we expected to find hope and strength, he found sneers and disappointment, which were it not for the spirit of youth would have given way to despair. But the ardour of youth is not to be quenched by the mere babble of a few assimilating ministers, youth believes in itself and in the rejuvenation of the Jewish people, it has combined common sense with the spirit of the times, and the outcome has been, what the assimilators have never dreamt of in their philosophy. It has infused new life into Jewry, it has revived the consciousness of our Nationality, and waned as from the idea of assimilation. Zionism appeals less to the old people of to-day, it has recognised that it is not the old, but the young that possess the key of the future. Zionism to take root requires virgin soil and this the old do not possess, but it takes root in the hearts of the young and becomes an integral part of themselves by the time they grow up. The boys of to-day, are the men of tomorrow, and what we dream of in our youth, will become a reality in our old age. To-day we are called dreamers and enthusiasts because we are supposed to dream of a Jewish Nation and a Jewish Home, not knowing the feeling themselves, they cannot comprehend that these so-called dreams have become an actual part of our existence. Zionism has gone over into the flesh and blood of our youth and therein lies its strength. What the old generation cannot understand and about which it hesitates, youth will seek for restlessly and it will find the solution, we may be told of disappointments and disillusiones, but what cares youthful ardour for disappointments and difficulties, on the contrary, it is in the struggle

with difficulties that our best powers are developed and our strength increased. The ardour that flame which burns within youth, is the principle of its motive power, and what our cautious people have been unable to create, youthful energy and intrepidity will produce. Jewry was rapidly decaying, our youth, the stamina of our people, was being extracted for purposes quite alien to themselves, it was taught to discard self-esteem, it was taught that we had nothing to strive for, and from its surroundings it was made to see Jewry in its worst forms only, Jewry devoid of all aim and object despised by their neighbours and by themselves. But Zionism has changed all this and the most rabid anti-Zionist is forced to admit, that Jewish youth of to-day has grasped the situation, it has recognised the greatness and the eminence of our people, and recreated the Jewish ideal, Jewish youth is growing up conscious of its powers, of its duties and its responsibilities striving to regain what our predecessors have unconsciously discarded.

We have lately had a large increase in the formation of Jewish literary societies in this country, I do not know whether it has struck the casual observer that over 80 p.c. of the members of the Union are on the average just out of their "teens", is this not a remarkable phenomenon, this rush of Jewish youth to Jewish study? People may call it what they like, I call it "Zionism," the spirit is in us without our knowledge, you may call it by another name, the quintessence is the same, it tends to the same result, the rejuvenation of our people. Once we begin to know the slightest particle of our glorious and traditional past, we cannot help being Zionists.

The spirit of the times cannot be better exemplified than by the action of the Jews of Munich, the very town which fought tooth and nail against the first Congress being held within its walls, has now got one of the strongest Zionist Students Union, a thing thought to be as impossible, as a snowstorm at the Equator.

Another remarkable phenomenon which is particularly in evidence, and naturally tending to strengthen the movement is, the strong adherence to Zionism of Jewish Students. That class which was formerly the most ardent for assimilating is now our staunchest support and I venture to assert that Jewry never had better Jews. There is no student in Germany and Austria who has not heard of the Jewish Students Union Kadimah of Vienna formed after the first Congress, based on the Basle programme, to uphold Jewish principles. Its name mentioned to a student in Austria and Germany infuses not only the highest admiration, but the highest respect and fear. You are probably aware of the duelling custom in Continental University Nations. Before the formation of the Kadimah, the Jewish students were not considered "satisfactionsfähig", that is if a Jewish student was insulted he was not considered worthy of defending

himself, as no student would fight with him, and what added salt to the wound was that the Jew was considered a coward. This matter may not appear so serious in the eyes of English people, but to a continental student there is no real or disgrace. The Kadimah has changed all this, it has not only forced to fight individual members, but whole sections of the other Nations, and has given them such a beating, that if a Student beholds the colours of a Kadimah Student, he generally makes himself very scarce, for fear something may occur to cause a challenge, which I may say dare not be refused. The colours of the Kadimah are the blue and white of the Zionists.

When did we hear or know of such a thing as Jewish art before Zionism? Yet within the still youthful Zionist era, specific Jewish art has and is being created and placed in the arena of the universe by the youth of Jewry. When did Jewry before Zionism, dream of a specific Jewish publication? Yet to-day this is in actual existence, whilst the staff are young Zionists of between 17 to 30 years of age. There is the Judische Volkzeitung in Bruin, a paper edited by Zionists none of whom are over 25 years of age. When could the religious father who sent his son to the University conscientiously satisfy himself that his son would not merely think but actually keep the Jewish holidays. To-day the Jewish students not only keep but actually get up special celebrations for the occasions, where formerly they celebrated Christmas and Easter, they now celebrate Shavuoth and Purim, Chanukah while there are dozens of Hasmonian and Bar Kochba societies celebrating each Jewish National and historical event. Then we have dozens of Jewish Choral Unions, Musical and Gymnastic societies and others, all composed principally of Jewish youth. It is the spirit of the Hasmonians come back to the present day youth of Jewry; constituting them the trustees of our posterity. We all go by precedent, and almost everything great has been done, by youth and the greatest deed in Jewry, the renationalization of our people will be done by our youth.

And now my young friends, you are a part of those on whom Zionism depends, you have grave and serious responsibilities resting upon you, but is not that the more reason to regard you as favoured by fate? Remember that the history of heroes is the history of youth; your lot is fair, forward therefore with good hearts, suppress nothing of your ardour, turn a deaf ear to the weak complaints of the feeble hearted despairing assimulators, for despair is the conclusion of fools. Forget not that you are Jews, descendants of the Maccabees and Jews it is your duty to excel. You are at the dawn of life, full of hope and joy, entrusted with a duty, the first duty of nature, the preservation of yourselves, of Jewry and the creation of a house for the scattered people of Israel.

Remember that you are the STRONG HOLD OF ZIONISM.

Susanna, The Rabbi's Daughter.

AN ALLEGORY.

Written for "Israel's Messenger"

By Lulu Ardsheith.

(Continued.)

VII. FATALITY.

OFFICERS, soldiers, priests and all, stood dumb and terror-stricken, D'Altekon's entrance upon the tragic scene threw everyone into horrified confusion. It seemed to bring with it some terrible and awe-inspiring feeling that gnawed deep into the breasts of the guilty actors. Why, or what it was, they could not tell; but the feeling was there, too palpable; besides, the stranger's presence seemed to permeate a censorious, questioning authority around, blended fearfully with an omen of awful doom. Who or what he was, and what necessitated his presence there, they couldn't for their very lives determine.

They were all seized with strange harassing forebodings, and seemed deprived of all animation; their tongues clove to the very roofs of their mouths and struck them speechless; then they looked askance at one another as though expecting to find the solution of this indescribable dread in each other's faces. And D'Altekon's tall beautiful person, calm and dignified, with sad reproachful eyes, but cast a strange unearthly halo as though of an avenging angel around the assembly.

Adranovich, as he recovered from his stupefied amazement, strode boldly in front of the unwelcome intruder. This incomprehensible interruption upset all his calculations. His ugly features worked themselves into twitches of furious anger, but he exerted a tremendous strain in controlling his passionate ire. Yet, with all his bravely, he could hardly suppress a feeling of inward terror, as he met the deep steadfast gaze of this new being.

"Who and what are you, that you dare to intrude here?" he asked in low hissing tones full of hatred and malignity.

But the unknown did not deign to reply; he was studying the faces around him. At length, his eyes rested upon Susanna, who, pale and trembling, dared not lift her eyes before this august personage. As soon as she had seen him enter a low cry had escaped her—a cry full of joy and pleasure. Her implicit trust in him was so deep and unbounded, that she did not trouble her mind as to further issues. All her doubts vanished, and she felt that all fear was now over.

She was fully conscious that he was there to save her and all those poor down-trodden people; and knowing this, her joy strengthened and she felt supremely peaceful and happy. With intrepid heart she now watched the scene and its indefinite progress with a grave set face, wondering at its momentous consequences.

Esdras took a couple of steps forward and approached her, his countenance full of a deep and tender expression.

"Who are all these people and what are they doing here?" he inquired of her gently.

"They are thieves and assassins," she answered boldly and vehemently. "They killed Dr. Pokotov this morning and now, not satisfied with their fiendish work, they are here to exterminate the whole family. These ecclesiastics,"

—she added, pointing with haughty disdain at the trembling priests,

"these good Christians, are here from entirely different motives. They seek the conversion of the family, otherwise, their victims are to be either burnt or massacred; doesn't make any difference either way, so long as the Church reaps the spoil, in putting to her coffers their great wealth."

A fierce diabolical expression stole over Adranovich's countenance; he laid his hand on his sword and glared menacingly at Esdras.

"What does all this mean?" he cried in hoarse trembling tones. "I'll not stand this farce any longer. Who are you—by heaven, if you do not answer me I shall run you through!"

Unsheathing his sword, he raised it on high and stood ready to carry out his threat; but Esdras heeded him not.

"Who is this?" he asked, turning to the soldiers.

"Oh! so you don't know who I am. Well, you shall soon learn my Christian name, gentlemen! Corporal! Command! Addressing that officer, "Who your duty!"

But the man started not—he stood as immovable as a statue.

Adranovich was beside himself with anger. What! refuses to obey him! What in heaven's name did it all mean! The thing was so unheard of, that he could scarcely believe his eyes; but perhaps the confounded corporal hadn't heard him aright!

"Officer! arrest this man, and hold him a prisoner!" he roared, his frame writhing with frenzied passion.

But the officer moved not, he remained motionless and taciturn, deaf to all commands.

Adranovich glared wildly about him, he could not understand what this insubordination meant. There was something infernally strange about the whole affair that terrorized him. Didn't the man understand that death was the penalty of such misconduct!—yet, why did he stand glued to the spot as though petrified!

His features grew livid with shame and mortification and he strove hard to restrain himself from committing something rash and unbecoming.

"Corporal! you shall pay for this,"—then pointing with his sword at the a flinching officer, he turned to the soldiers. "Soldiers! I command you to seize your officer and hold him a prisoner in my name!"

Great Lord!—not a man shifted from his overwrought attitude of attention. They all stood as though paralysed—or turned into stone.

There was most intense agony on Adranovich's face, and it depicted but too well the excruciating emotions labouring within him. His features grew livid and his nostrils dilated with fuming rage. He gazed ferociously at his subordinates, and if looks could kill, there would not have been a single one of them alive.

"Very well, soldiers!—and you corporal!—since you all refuse to do my bidding, I shall have to arrest this man myself!"

He approached Esdras sword in hand. "Sir!—whoever you are," he cried in hollow trembling tones, "I, Count Michael Adranovich, arrest you in the name of the Czar!"—and he proceeded to touch his person.

But, horror of horrors, what was that! no sooner had he raised his hand to place it on D'Altekon's shoulder, than he felt a most stunning weight on his breast. An unseen blow with the force of ten thousand sledge-hammers, had crushed him and tore out his very breast as it were. He uttered a weird awful gasp of pain and retreated hastily backward as though the very devil was after him. Beads of cold perspiration ran down his wrinkled brow and his eyes swelled and became bloodshot with intense fear. Horrible convulsions seized him, and as he realized his utter helplessness, his body shook as if he were freezing to death.

Then a low muffled tone broke upon his ear, and as one derging a hideous nightmare, he heard himself addressed.

"Michael Adranovich! this is the last time that you shall ever raise your hand against a fellow-being. You are no longer a man you are dead to yourself. I deprive you of the power of speech and of feeling. I deprive you of all senses except that of understanding—you have no longer a will of your own, it

is mine. Go hence and in prison yourself in your home until the midnight hour, when you shall deliver yourself up to one who shall be waiting for you," he turned and beckoned to the corporal who stepped up with profound obeisance. "Place this man under guard and see him safely home. Then you shall proceed to the government palace and place the late governor, Nikolaiev Kemyshin under arrest. You shall keep him under strict surveillance until midnight when you shall be relieved." He produced a red piece of parchment from his pocket which he held out between his fingers:—"this is your warrant—go!"

The man bowed deferentially, then motioning to the soldiers he went up to Adranovich and laid his hand heavily upon his shoulder.

Adranovich was deathly pale, but he uttered no word. He looked about him in a dazed blank manner as if he had lost something and further failed to comprehend what was happening about him. However, as soon as he felt the soldier's touch, he momentarily started and a look of pained reluctance swept over his features. He bowed as he met Esdras' eagle eye and, nodding with comprehension, he allowed them to lead him away.

As soon as they were gone, Esdras turned to the priests who managed to get into a corner and were shrinking and contracting themselves into a minimum to escape notice—awful terror depicted on their blanched faces.

"Men of the Church!—advance and fear not!"

They reluctantly moved their limbs in obedience and stood before him a wretched disgusting picture of cowardly manhood.

"Have you anything to say for yourselves?"

Seeing no evidence of immediate danger, the one who had shone so conspicuously in speech, ventured forward with bowed head, in humility and penitence. Did he think of questioning D'Altekon's authority for a moment? No! He instinctively felt the presence of an awful superior being whose word was law, or else how could the soldiers have known and implicitly obeyed him! Who could dare to stand against the redoubtable Adranovich with impunity!

The man who could bend man's minds to the dust as though they were mere withered straws—the man who could command others no matter how great they were the man who could issue a warrant for the arrest and deposition of a governor of a town, as if he were the commonest menial—and the man who could deprive men of their senses, turn them into imbeciles, their minds into perfect blanks and what not, was no ordinary being to be trifled with. He must be either an angel or a devil. No!—if he was at all anxious for the safety of his skin, he must needs bend the knee in absolute deference before this most dreadful and exalted personage.

He glanced at Esdras from underneath his shaggy eyebrows with mingled dread and curiosity. He did not know how to address him, he meant to offer some sort of an apologetic explanation that would mitigate the seriousness of his high-handed and most audacious transgression. And further, he felt that a prolonged stay in that strained atmosphere, would not contribute to his general health and spirits might prove injurious to his mental equilibrium, he argued; and he must therefore observe a strict regard as to what he chose to declare.

"Most noble Lord!" he said at length, "we, your humble servants, beg leave to observe that we have been unwittingly imposed upon in this regrettable matter. In coming to these good people here we were but carrying out the instructions of our superiors and which, we beg to state, we have in no wise exceeded. Naught else would have induced us to take measures fraught with so much danger, and I pray you to believe us when I say, that we shall undergo a most rigorous penance for the trouble and inconvenience that we have involuntarily rendered. We admit that we have erred, and as erring children we humbly await your pleasure; and we respectfully beg you to be lenient and deal mercifully with us."

The hypocrite had the audacity to signify his intention of doing penance, but so it was; and what more humiliating to a man when he says a thing than in his heart he means another.

The priests' *déclaration* did not seem to meet with the regard and leniency that had been expected, and he stood a prey to mortal fears, shuddering with apprehensible anxieties. He was preparing a mental unreserved supplication to all the Angels and the Holy Ghost vowing them the eternal burning of the dearest oils, when Esdras who had been sharply measuring him, spoke:

"Then you admit," he said, "that you are nothing more than mere back tools of a worn-out machine oiled to exercise functions beyond their ordinary powers of endurance?"

The priest lowered his eyes and trembled; ah, what mortification!

"Your Excellency, we submit to the relevancy of your observation."

"You are wicked designing priests and I do not believe a word of your defence. You took a mean cowardly advantage over these defenceless people, and in fact came here with no other intention than that of committing some base outrage."

"Most noble Sir," interrupted the priest.

"Hush, not another word! I know what I am saying. I would fain inflict upon you the due punishment that you so well deserve for extorting the conversion of these people, but I shall let you be until I have sifted this matter thoroughly; and if I find aught disagreeing with what you have submitted, and that you are reprehensible, then beware. Meantime, in consequence of

your unpardonable flagrantcies, I should like you to strictly observe the penance that you have mentioned—begone!"

The man visibly trembled, and the elder could hardly hold himself together. Conscience-stricken, they knew that all was lost. Bowing low in final deference, they hastened out and away to vent their grief in tears of sorrow and despair.

There was not a single soul in the square. Men who had come there but an hour since, prepared to participate in any crime that the majority committed, were now nowhere to be seen: they had disappeared as if by magic. The pompous soldiers who had so solemnly guarded the square had been mysteriously withdrawn too, and the windows and shutters of the neighbouring houses were closed as though they were untenanted. If a royal mandate had been issued things wouldn't have been so strictly obeyed.

Who was the prime mover of all this, the monks wondered. Undoubtedly, that dreadful individual from whose presence they had been so summarily dismissed. They stood motionless, looking furtively up and down the street, as though anticipating something—but nothing turned up.

Then the elder clenched his hands with fury and his beard shook with ravaging and unmitigated choler.

"Brother—all is lost!" he wailed wringing his hands in despair.

"We are but in the hands of God!" said the other resignedly, crossing his arms on his breast, rolling his eyes and bestowing what was meant to be a devout look across the vault of heaven.

"Brother, there is no way out of this," declared the elder, "when a man can do away with the governor and colonel in chief of a town, what could he not do to us and our blessed church!"

"We are but atoms before the Lord!" suggested the other, with another devout look upward.

"But we must find a way of getting out of this!" argued the first, "do you think that we will allow ourselves to be caught like rats in a trap!"

"Yes, we must," was the unhesitating assent.

"What!" allow ourselves to be caught—and perhaps beheaded!" shuddering at the mere thought.

"No!—I meant that we must save our lives!"

The other breathed somewhat freely.

"Yes—but how?"

"God knows."

"That's too conjectural a phrase and somewhat problematical. I confess that we are in the hands of God, as you say, brother, but then, you must realize that we must escape with our skins! We are not to be balked in face of this most embarrassing dilemma. We must find ways and means of shifting quickly. Shall we give ourselves up as beaten?"

"We can but be saved by Him," came the persistent reply.

The elder priest looked visibly chagrined.

"Look here—tell me," he expostulated somewhat out of patience, "how do you mean to escape?" "This useless repeating that we are in the hands of God; it is all very well as far as it goes, but how can He save us if we don't help ourselves!—I have a profound respect for your views, brother, but I assure you we must determine reasonably before it's too late—and I do not wish to leave you here to face the music. We were both in it and we must escape together. Is it possible that you do not realize the seriousness of our position! Come,"—he added softly, "I doubt but that the Great Unknown is following us in mind—anyhow we can but try. You see, we are placed between two fires, we can hardly go back to our brethren and countenance the Superior, we shall be most ignominiously expelled as failures, and I am sure that you wouldn't like to endure."

[To be Continued.]

A MESSAGE OF HOPE.

[Written for "Israel's Messenger"]

By MORRIS FREILICHOFF (Washington, D. C.)

Come nearer, my friend, and listen,

If you claim to be a Jew,
Come nearer, now, and listen—
I've a word to speak with you.

I've a sad, sad tale to tell you
And a message to impart,
That should set your brain a' thinking,
And should reach into your heart.

'Tis a tale of woe and sorrow
And a tale of hope new born
Of a sad dark night of horror
And a slowly rising morn.

Of a people suffering sadly
In a night of grim despair;
Of the holy blood of martyrs
Shed incessant everywhere.

And a tale of hope new-risen
In the breast of wretched slaves,
Of an effort made to free themselves
And leave their prison-graves.

Of a struggle now beginning
For a better, freer life;
Of a call sent to all noble ones
To join in the holy strife.

O, listen, brother, listen,
To the message from afar!
Can you hear the cry of victims?
Know you who the victims are?

'Tis our persecuted nation,
'Tis our suffering Israel,
Being hunted, robbed and tortured
In the awful Goliath—Hell.

"No, no—let us go!" suddenly exclaimed the terrified priest with resolve; "but then we must be in penance!" "Leave that all to me, we shall do everything when we are safe and sound."

"But where do you intend to go—I don't of any hiding-place?"

"We shall seek refuge in the monastery of Tarsh. It is but fifty miles distant and we can be there before the dawn. The holy brothers are good and pious men and are not inquisitive. Besides none shall dream of our being there and that's our only shelter."

"So be it; let us turn our steps to the monastery—we are but in the hands of God!"

And the other turned his head and smiled—a grim smile of non-comprehension at the dense stupidities of some men.

Come, brother, let's reason together,
If this be "Humanity,"
We have wasted years and effort
To make this mankind free.

Look, behold our nation's wages!
For our work and for our blood,
Which we offered on the altar
Of a worldly brotherhood!

We have fought in every battle,
We stood bravely in the fray;
We helped others gain their freedom
But what are we to-day?

We are slaves, oppressed and hated,
And such we will remain,
Till we rise and wreck our prisons
And make us free again!

Now this is the new message that,
My brother, thee, I bring,
'Tis a new bold son of Freedom
That our people now doth sing.

'Tis a song of hope and Freedom,
Aye, a song of bitter strife,
Of a long arduous struggle
For a free and happy life.

Of a home for our homeless nation,
And what is still more grand—
Of a reconstructed Palestine,
Our dear old Fatherland!

So come and join us, brother,
As onward we proceed,
And we'll go from brave words uttered
To many a nobled deed.

Come join our ranks, my brother,
And then you'll understand
How noble 'tis to strive for
One's people, freedom, and land!

And this shall be our wages
When we reach our goal—to see
Our own long suffering nation
Live happy and brave and free!

And after the arduous struggle,
And after the cause will be won,
We will rest and be contented,
For our hardest work will be done.

So, come all ye brothers and sisters,
If your hearts be noble and true,
And join in our struggle for Freedom
Neath our banner of white and blue!

Zionists will be interested to know that Mr. Selig Brodetsky, the recently appointed senior Wrangler at Cambridge University, is an ardent Zionist, and honorable secretary of the Cambridge University Zionist Society. It is an interview with a correspondent of the *Jewish Chronicle* Mr. Brodetsky asserted that he was a keen Zionist and Nationalist, and that he hopes to do active work for the movement. At a recent meeting of the Cambridge Society he was appointed together with Mr. Picciotto to devise plans of co-operation between the Oxford and Cambridge societies.

ISRAEL'S MESSENGER

Shanghai: Friday,
7th August, 1908 5668

THE SABBATH OF CONSOLATION.

The dirges are over; the days of comfort have come. Thus the contrast of life finds its echo in the liturgy. The melodies follow suit, and the "Sabbath of Consolation" has in many parts its peculiar and merry tunes. At first sight some anomalies may strike a casual observer. The lift and jingle of the sprightly air to which the *Kinah* is sung on the Ninth of Ab itself, seems out of keeping with the words: "Zion mourneth, and her cities too, like a bride girt with sackcloth for the loss of her youthful love." The melody is anticipatory. Comfort is not far off from trouble, and the music keeps time to the heart-throbs of the people, sure of the consolation of One whose comfort is like that of a tender mother. In Palestine, a special pilgrimage is made to Mount Carmel on the expiration of the "Sabbath of Consolation." This is because Mount Carmel was associated with the figure of Elijah—the "messenger of the covenant"—the type of God's fidelity to his promises to Israel. It surely argues a great lack of poetic sentiment not to perceive the religious beauty of these and similar memorials.

The love of Zion itself is an inspiring ideal which Judaism lose, nay, cannot lose without cannot afford to losing itself. Zion, whether literal or idealised, represents the Mission of Israel in the present, as it represents the performance of Judaism in the past. The love of Zion is more than a memory, it is a hope. There are many in whose hearts the spiritual element occupies the chief or only place. But it will be an

evil day for Jews, of all schools of thought, if the memory and hope of Zion—as expressed in yesterday's fast—fade away from their hearts and their lives.

THE DECALOGUE.

The most important of tomorrow's weekly portions is remarkable for containing the Decalogue in a slightly altered form from that in which it occurs for the first time in Exodus. These variations do not present any considerable difficulty of explanation when it is remembered that Deuteronomy is a recapitulation of the commands already given in the three previous books. The chief difference between these two editions of the Ten words occurs in the Fourth Commandment:

EXODUS.

Remember the Sabbath day to keep it holy.... For in six days the Lord made heaven and earth, the sea and all that in them is, and on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

DEUTERONOMY.

Keep the Sabbath day to keep it holy, as the Lord thy God hath commanded thee.... that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

In Exodus, the objective grounds of the Sabbath—the creation of the world in six days—are set forth. In Deuteronomy, these grounds are assumed, and in their place the Legislator lays stress on the subjective aspects of rest, and the benefits which Sabbath is calculated to confer on the servant class. At the same time the Israelites are reminded that such an institution as the Sabbath had only become possible since the Israelites had been redeemed from slavery. An additional reason for observing the Sabbath is thus propounded by connecting it with the never-to-be-forgotten Exodus from Egypt.

OUR GREATEST NEED.

Twenty centuries have come and gone every day and hour through this long vista of years in joy in sorrow; the yearning cry has gone forth from Jewry for the repatriation of its people. Eleven years ago a powerful body of zealous men assembled and prepared to throw forth their best energies to endeavour to give effect to that which has been the cynosure of Judaism in all ages. The men of that Synod have felt and seen the degradation, ignominy and contempt that their people are subjected to in Continental countries, and knew that the only hope for them was the re-establishment of a home and refuge where they can possibly escape from the cruelties they endured. They were actuated by the courage of their convictions, and came fearlessly before the eyes of Europe, laying bare their ideas and plans. The thoughtful of all countries applauded their zeal. They may not have been successful, their plans may not have been practicable, but success has always sprung out of the ashes of failure. But the indifference assumed in certain influential quarters towards this most important movement in Judaism, is to be greatly deplored. What are the reasons they assign for withholding their sympathy; are these men not of the class that religionists expect to develop the Messianic movement?

It is said that the pen is mightier than the sword, and this doughty weapon wielded by such hands will permeate through all classes and through all climes, and for a certainty they will forge the first links in the chain of events that will ultimately culminate in Judea for the Jews. If those of our leaders had consented to study the aims and aspects of the Movement surely they were not bound to coincide with the views expressed, but in difference to such a movement

can carry very little credit to men who celebrate many days every year fasting, praying, and bewailing, and asking Heaven to hasten the hour in their days for the restoration of the past glories of Israel. It will ever be their reproach, and exposes their insincerity to God and man when they pray as follows: "Oh God have mercy upon us, and all Israel Thy people, and upon Jerusalem Thy Holy City and upon Zion, the residence of Thy glory; upon Thy altar, and upon Thy Temple, rebuild Jerusalem, Thy Holy City speedily in our days, and lead us there that we may rejoice in the rebuilding thereof." We know as sensible people that this is an ideal, but when zealous men give their time and talents to the solution of this problem cold water should not be administered to them. We trust that it is not yet too late to make the *amende* and, at least, demonstrate to the world that although we enjoy all the blessings of freedom and justice we are not indifferent to the objects of the Zionist Movement but heartily wish its leaders success beyond their own anticipations.

Rouse up, leaders in Israel, give your brains a racking,
To find the remedy we are lacking.

WOMEN.

A correspondent writes to us:—"Why have we to say in the daily morning-prayer, 'Blessed art Thou, O Lord our God, who hath not made me a woman?'"

Is this not a blasphemy against the fountain of human life? A reply will greatly oblige."

We are only too pleased to oblige you, as we wish to clear this suspicious idea, that the composers of our beautiful prayers should have had the intention to insult women in general. The misunderstandings are caused by people not knowing enough Hebrew to comprehend the profound meaning of the sayings of our Rabbis. The real definition of this

blessing is, that we, thank God for not being a woman, only that we have to perform more duties, concerning the Torah, more Mitzwoth to observe, and we must sacrifice ourselves more to carry the yoke of the holy Torah, but not, as the majority understand, that we think ourselves more sublime or superior to women.

For instance in our Torah it is written in one chapter: "Honour your father and your mother," and in another, "Apprehend your mother and father." Notice here the difference in expression. In the first place father is put before mother, but in the latter mother is placed before father. And why? To teach us, that the one is not superior to the other. It is a fact that to be able to understand SHAKESPEARE we must have a thorough knowledge of English, the same applies to SCHILLER and GÖTTE in German or to VICTOR HUGO in French; in consequence of which we must have a thorough understanding of Hebrew to appreciate the entire meaning of the sayings of our great Rabbis. But, alas, few can claim now-a-days, this honour. Many other sayings of our learned ancestors cannot be understood, merely as they are spoken, but all have a just and splendid definition.

Moreover, the idea of the blessing "that thou hast not made me a woman," teaches us to thank the Almighty for having spared us the ordeal of great pain, which naturally falls to the lot of a woman; the proof that it is not an offence is shewn in the blessing made for women which expresses thanks to the Almighty thus: "That Thou hast made me according to Thy will," signifying that, although having to suffer pain, yet it is the pain of freedom, and not that of slavery.

We trust that this explanation will instruct our correspondent not to be too hasty to make a jest of some of the Jewish teachings, as every word can be shewn to be pure and quite free from any blasphemy.

EDITORIAL NOTES.

AN UP-TO-DATE WEEKLY.

The latest visitor to our sanctuary is a bright and up-to-date weekly, *The Bund*, published in Shanghai. Its Editor is a well-known American journalist, Mr. V. MARSHALL and its Manager, Mr. ALFRED LEON. *The Bund* contains many thoughtful and well-written articles on current topics and is unquestionably one of the most striking literary efforts ever produced in these settlements. In this respect the *Bund* is an undoubted boon to the community, which is eagerly looking forward every week to its appearance. The Editor does not allow his love of criticism to run away with his good nature, and if he continues to conduct—as we are sure he would—his bright publication on these lines, the success of this beautifully illustrated, and very welcome popular weekly is assured.

A CAPITAL NUMBER.

The fifth annual number of the *Jewish Tribune*, of Portland, a favourite exchange of ours, has just reached us. The Editor, Rev. Dr. N. MOSESOWITZ is to be warmly congratulated for the excellent "get up" of the issue which reflects considerable credit upon all those who have had a hand in it. *The Jewish Tribune* has always been a consistent, sincere and honest exponent of true Judaism while its columns have always contained many readable, instructive and interesting articles from the pen of well-known writers. Our contemporary fills a real want in American Jewish journalism as few are they who defend the cause of Jews and Judaism with such real enthusiasm and ardent sincerity as does the *Jewish Tribune*. ISRAEL'S MESSENGER wishes its esteemed contemporary many more years of useful activities in the vineyard of the Lord and hopes that the torch of Judaism which its valiant Editor has kindled will continue to illumine the world for years to come.

THE CINCINNATI COLLEGE.

The Twenty-Fifth Annual Commencement of the Hebrew Union College founded by the late ISAAC M. WISE (of blessed memory) took place on Saturday, June 27th, in Cincinnati. *The American Israelite* of that city dated July 2nd, just to hand, contains a complete report of the proceedings which is very interesting indeed. The speeches delivered by the four men, composing the first class to graduate from that institution are well worth perusal. But we cannot help remarking that such grandiloquent speeches will neither restore confidence nor elicit admiration in the eyes of universal Jewry. The College just referred to, is neither flesh-nor-fish Jewish. It stands for the abrogation and not for the preservation of Judaism. Its present Principal is a man noted for his extreme radicalism and has on several occasions fired bombshells into the Jewish camp, which created considerable furor and resentment. The other Professors of the College are likewise noted for their hostilities to Judaism and spare no efforts to ridicule the teachings of our ancient sages. One of these professors, which we may here mention, *en passant*, is an agnostic, while another is kept on sufferance *out of respect to his Christian wife*, who is said, on the authoritative statement of the St. Louis, *Modern View*, to be a well-educated woman.

That the College sails under false colours is beyond question. We protested against this with all possible emphasis again and again. It is time that the title of "Hebrew" affixed to the College be eliminated and the word "Radical" substituted instead. When it ceases to defend and disseminate a knowledge of True Judaism, its claim to stand as a sponsor for it appears ridiculous. We have sounded the warning long ago and we sound it again. "Beware of the false prophets, wolves in sheeps' skins. Ye may know them by their fruits".

A SYNAGOGUE FOR SHANGHAI.

Expect great things from God
Attempt great things for God.

The Committee of the Synagogue "Oheil-Moishé" had no doubt the above quoted rhyme in their minds when they sent out their appeal to their co-religionists abroad (re-published in our issue of 10th July, last) asking them to extend their monetary aid to enable them to erect a suitable Synagogue in Shanghai. The names of those who signed the appeal are sufficient guarantee for the desire to make a move in that direction. We would not be surprised if the foundation stone of the proposed sacred edifice would be laid before very long. The Committee of the Synagogue are enthusiastic over the affair and are quite sincere in their desire to promote the welfare and solidarity of Judaism in China. We wish the complete success in their undertaking as we know they are labouring for a cause which should appeal to and be liberally supported by every thinking and self-respecting Israelite. We have on several occasions advocated that which the Committee is now endeavouring to carry out. A new synagogue in Shanghai built according to modern architecture is an urgent necessity and the names of Messrs. ZIMMERMAN, ROSENFELD, SEREBRENNIK, GOLDMAN and others are sufficient to ensure the success of the scheme, which we hope to see accomplished soon and in our days.

THE RETURN OF A WANDERER.

Our American exchanges announce the return of an ex-Rabbi, S. FRIEDER, a graduate of the Cincinnati Union College, to the fold of Judaism who was for seventeen years a convert to Christianity. The unfriendly attitude which some of our contemporaries display against the repentant sinner is to be strongly deplored. The advice of an exchange to the ex-Jew, to remain where he is and not before the Jewish host is, we believe, utterly alien to the teachings of

Judaism. We have no right to question the sincerity of anyone and least of all of one who has shown a disposition to repent and recant his past misdeeds. Such a spirit of intolerance referred to, has done us incalculable amount of harm in days gone by and it is time we read and re-read our history and not ignore the dire results of our previous short-sighted policy. The Talmudic injunction, to wit, "Be careful that while you thrust away with the left hand you attract with the right hand," should not be lost sight of in these days.

ZIONISM IN ENGLAND.

FROM A CORRESPONDENT.

LONDON, 29th JUNE, 1908.

Readers of ISRAEL'S MESSENGER will be gratified to hear that the efforts of the English Zionist Federation in the direction of finding new human material to take the torch of Zionism are beginning to show results. I believe that England is one of the last countries where the academical youth has held aloof from the Movement. But now a change seems to take place and hence the gratification which I feel and I have no doubt your readers will also share that Zionism is at last succeeding in gaining the academical youth of England. A number of students at Oxford where a "Society" was started about a year ago have already been of good service to us. And now we have to add the formation of a Zionist society among the Cambridge students. We look with particular gratification upon this new human material which Zionism has gained, thanks to the untiring energy and ardent enthusiasm of our honoured President, Dr. M. GASTER.

She—"I wouldn't marry you if you were the last man on earth."

He—"Of course not. There would be no one to perform the ceremony."

ZIONISM IN CINCINNATI, O.

[FROM A CORRESPONDENT.]

CINCINNATI, O., JULY, 1908.

The Zionist Movement in Cincinnati is making considerable headway amongst the Jewish community here. It is seen, by the establishment of Societies and Literary circles for the purpose of studying the Jewish literature and history. It is also remarkable that the high spirit, from the Zionist meetings, spreads among all the grades of the Jewish masses.

This year a "Hebrew School" for children was organized, at the Jewish Settlement, which was under the direction of Mr. Nathan F. Isaacs, the President of the Cincinnati Zionist Association. Hebrew, National songs and Jewish history were the subjects taught. About 130 children attend the school every Sunday. The results were satisfactory; thanks to the indefatigable abilities of Mr. Isaacs and the teachers who devoted all their time to the purpose. We hope that the work in this direction will be continued, with more success, in the coming seasons. A circle by the name "Sons of Zion" was organized, for the purpose of studying Jewish history and literature. Most of the members of the circle are young men, pupils of the Cincinnati high schools; all with a true Zionist spirit.

We had prominent speakers, on "Zionism" for the last few months; namely, Messrs. Magnes and Frumehson, both of the Federation of American Zionists, and both had a success financially and morally.

The above instances are striking testimony that the Cincinnati Zionists understand the great work that is before them; and that it can be done gradually by spreading the seeds of national culture, among the young Jewish generation.

B. J. KOCHMAN.

FOREIGN NEWS.

The family of Jacobowitz in Rumanoff, Galicia, is being accused of having caused the death of a rich Christian. The Jacobowitzes are wealthy, and the most prominent family in that city. The Poles of Galicia are taking advantage of this accusation against a Jew, and are agitating for a wholesale massacre of Jews in that part of the country.

The position of Jewish dealers in old articles was considered recently in Olessa. The Real Russians were represented by their leader, Count Konovnitza, while Rabbi Avinovitzky argued in behalf of the Jews. The Governor-General allowed them to trade between the hours of 6 A. M. and 6 P. M., on condition that they do not enter a house before they are called in, and that they leave their merchandise outside on entering the premises.

The British Association for protection of Jewesses is in danger of moral overthrow, known as the Jewish Association for Protection of Jewish Girls and Women, has issued its annual report. The contents are tragic. Most of the victims are from Russia and Roumania, where persecution has sent many girls roaming over distant seas, and, being in strange lands, they become prey to the wiles which beset the unwary. Snare after snare is laid for these victims. The Association has protected 712 unprotected girls, including a number of Christian women.

Summer has begun, and with it the daily confessions in the squalid towns of the Pale. Hundreds of houses are being destroyed, and in some instances whole towns are wiped out, adding to the misery of the dwellers of the Pale of Settlement. The houses, almost without exception, in the smaller towns are built of wood, and many have straw roofs. There is no such thing as a fire department; all that can be gotten is a pail of water from a nearby well, and once a fire starts at a house the entire town is doomed to destruction. In most instances the destruction of Jewish towns by fire was traced to be the work of the Black Hand.

Jewish colonies in Bulgaria are flourishing. Almost all of the colonists are Russian Jews, and they till the soil with great zeal and industry. The women are as indefatigable as the men, and are to be seen at every variety of hard agricultural work, hoeing, plowing, harrowing, sowing, reaping, sheaf-binding and stacking, shoveling and digging. Even the anti-Semitic agrarians of the Russo-Jewish colonies, Mr. Peter Glibo was the first Jewish colonist there, and he arrived in 1884. The crops sown are chiefly barley, rye, oats and hemp. The material conditions of the colonists this year are rather bad. Last year's crop was a failure, and extortions of the usurers (Christians) are ruinous to the colonists.

It is for this reason that all the Jewish colonists at Said Achmed are mortgaging or selling their land and preparing to emigrate.

The report of the prevalence of alcoholism among the peasants and Jews has been issued by the Russian Ministry of the Interior. The report goes to show that the monopolizing of the whiskey trade by the Government, in order to lessen drunkenness among the mujiks, proved a positive failure. The "Monopol," as they call it in Russia, brought ruin to countless Jewish families, who practically controlled every brewery and inn in Russia. Drunkenness among the peasants, says the report, has increased threefold since the "Monopol." Among Jews at the present time alcohol is almost not used at all. In the western province it was found that among thirty-three Jews one is to be found who drinks whiskey once a year, and one drink at that. In the smaller cities of the Pale, where most of the drunken peasants live, the Jew drinks on *Simchas Torah* only, and then not every year. Alcoholism among the higher classes, or the "Intellectuals," is rife at the present time.

We learn from *Tombura*, in England, of a case where a woman named Mrs. Carton went through one of the most terrible ordeals ever known. She fell into a trance after a short illness, and was placed in a coffin in the belief that she was dead. She lay silent, unable to move or speak, while preparations for her funeral were going on all around her. Mrs. Carton's husband, who is an engine-cleaner, was distracted with grief when, a few days ago, he found her apparently dead after a few days' illness. All arrangements were made for the funeral; a coffin was brought, and the woman was laid in it. Then, just as the coffin was about to be screwed down, Mr. Carton asked to be left alone with the body for a moment. He bent over his wife to kiss her for the last time. The check on which his lips rested was warm. His wife was alive. The man, dazed with joy and wonder, sent at once for a doctor, who confirmed his hopes. The doctor ordered her to be removed at once to the hospital. Her condition rapidly improved. The woman's story of her experiences during the trance is extraordinary. "I knew everything which was going on around me," she said, "but I could not move. I could not even speak when I saw that they thought I was dead." Even when she was put in her coffin, and it seemed almost certain that she would be buried alive, she was unable to utter a word to save herself. She could not even speak to her husband as he bent over her. Only the touch of his lips on her cheek saved her.

The Rabinical Seminary established by the late Dr. Israel Hildesheimer, in Berlin, for the training of orthodox rabbis, has well justified its existence to judge from the annual report just issued. With an expenditure of less than 50,000

SYSTEMATIC SAVING AND WISE INVESTMENT.

EVERYONE will admit that saving money is necessary to a comfortable existence.

At every point of our lives we need more or less money.

The only way to make certain of having it is to save a part of the income, regularly and persistently. Then, no matter what happens, you are provided for.

A large percentage of wealthy people owe their success to the fact that, years ago, they learned how to make a little money do a lot of work for them.

Banks and business institutions all have a reserve fund to fall back upon in times of financial depression.

Don't depend on your salary alone—that is likely to be only a temporary means of support.

Have a reserve fund of your own to fall back upon when your regular income is reduced or falls off altogether.

The ability to save money indicates force of character. Character, ability and money, properly applied, are the chief elements of success. All of which induces contentment—and contentment is the most prized jewel in the firmament of man's realm.

Almost everybody can make money.

Saving money is an art that few people master.

Be one of the few.

It is so easy to become extravagant. So few men have the courage to deny themselves things without which they can easily get along.

One need not be niggardly to save money. In fact, the thrifty man is usually the most liberal, in proportion to his means.

The saving habit is a mighty good habit to get into.

"We sow an act and reap a habit;

We sow a habit and reap a character;

We sow a character and reap a destiny."

William Black.

The first essential is to save the small amounts that are frequently spent foolishly. Get into the habit of saving a portion of your earnings—spend less than you earn—and invest it where it will not only be absolutely safe, but where it will earn more.

The pound saved—not the pound spent—leads to prosperity and independence. The wisdom of saving money is admitted by even the most thoughtless spendthrifts. But "it's so much easier to spend than deny oneself trifles," that they drift along the course of least resistance.

The years of a man's earning powers are uncertain—to avoid dependence on others, a condition that adds misery to misfortune, money must be laid aside for the days when he cannot produce it by the labour of his hands. The first years of a man must make provision for the last.

Then, too, a little money in hand enables one to take advantage of money-making opportunities, and there are always good opportunities for the man or woman with ready money to secure profitable investments.

Money in your pocket is easily spent. Money rightly invested, not only earns more money, but the principal is not easily spent.

A prominent economist has well said, "The only way to get ahead in this world is to save part of your income regularly," and he might have added, "Invest your savings wisely where they will increase rapidly, just as all successful men have done." The secret of the rapid accumulation of almost every fortune is, briefly, "wise investment."

The existence of Premium Bonds leads thousands of people to save who, under ordinary hum-drum conditions, would never dream of doing so.

All these issues of Bonds which we recommend are based on sound finance, and the investor is bound sooner or later to have considerably more returned to him than he invested. At each drawing, there are numerous possibilities of his securing substantial sums.

Unlike gambling on the Stock Exchange, dabbling in "options" or betting on the race-course no one suffers because no one loses.

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marks, no fewer than five students qualified last year for the rabbinical diploma, while it would appear that all graduates of the Seminary also acquire the degree of Ph. D. at the Berlin University. Besides a number of "Hospitanten," there are thirty six students at

the college, two of whom came from England. As is well known, there are three Jewish theological institutions in Germany for the training of rabbis, all of different tendencies. The Breslau Seminary pursues the middle course, while the Hildesheimer and the High

School for Jewish Science, both in Berlin, stand for orthodox and reform Judaism respectively.

The feat accomplished by Prof. James Hopwood Jeans, of Princeton, in winning the place of "Senior Wrangler" at

Cambridge after only two years' residence at the university, instead of the three usually required, has been outdone by a Russian student, the son of an East End Jewish peddler, who had been driven to London by persecution.

This young man is named Selig Brodetsky, and his success furnishes a remarkable example of the possibilities open to the poorest boy in the English elementary schools. His father landed practically penniless 16 years ago. Selig was sent to the Jews' Free School in the East End of London, of which Lord Rothschild is president. There he won a scholarship which enabled him to go to Trinity College, Cambridge, in October, 1906. He is now in possession of scholarships producing £250 a year.

This is the second time that a Jew has been "Senior Wrangler" at Cambridge. The first occasion was in 1867, when the honor was won by the late Tuma Hartog, who was a prominent figure in the agitation for the removal of Jewish disabilities. The present triumph for the Jewish community coincides with the diamond jubilee anniversary of their attainment of complete political emancipation. The reform act of 1862 gave the Jews the right to vote, but it was not until 1858 that a bill was passed which enabled them to sit in Parliament.

Ito Day was celebrated by the London Hebrews on June 1 by a conversation given by Mr. and Mrs. M. A. Spielman, at which about 700 persons were present. In a letter to Mr. Spielman, Mr. Zangwill writes, among other things: "You need not hesitate to tell our friends that we hope our scheme will be in definite shape by the end of the year, and that if the Jewish people then does its duty there is no reason why the first steps toward colonization should not have begun before the second celebration of Ito Day."

THE EARNESTNESS OF LIFE.

WRITTEN FOR ISRAEL'S MESSENGER.

By HARRIS B. ROTHKOWITZ.
(New York)

Life is earnest, it is fraught with great peril as well as grand and noble victories. It is not an idle promenade through fragrant flower gardens, but it is a stern pilgrimage, a battle and a march.

The morning of life is blooming with glad expectations of youth, the noon of life should be fruitful and the evening of life a time for meditation and calm repose.

As the young man pushes out into the activities of life he looks forward to flowery paths inviting him to partake of its rosy pleasures. He sees no cloud upon the sky, no worm in the bud of promise, no anticipated barriers to the full enjoyment of human bliss. But alas, if he could lift the veil that hides the future from his eyes he would see his path lined with alluring lights, laughing Hyenas and evil influences.

I can conceive of no sadder spectacle, one better calculated to lead us to serious reflection than that of an aged woman, who having mis-spent a long life, stands alone at the end of life's journey looking down the vista of her years. She sees where she missed the real things in life, where she drifted and wandered from the paths of rectitude after the glittering gewgaws of pleasure. But it is too late now; it is not vouchsafed to her to live life over again. And as she stands bowed down by the weights of many years and reviews her mis-spent life, she murmurs to herself "Evil influences have brought me thus".

On the Bowery, the vilest part of the American Metropolis I have seen such a woman. It was a cold and rainy November evening. Everything was wet and chilly. There in a corner of the street she stood shivering, her clothes ragged and her body bent. She stood there thinking thoughts which will perhaps never be fathomed. Was she thinking of her days that at one time were moments of joy; or was she thinking of her present condition? Perhaps while standing there in darkness and gloom she beheld before her the home wherein she spent her childhood amid pleasure and contentment.

I stopped to look at this woman who to me appeared to be a sign of warning to the rapidly moving stream of humanity. "These are the results of evil influences," I said to myself.

Children of Man, learn a serious lesson from this old woman. Live your lives peacefully and try to help your fellow creatures in whatever way you can. Your influences will live when you are gone.

Go to the sculptor, consider his work and learn the lesson of life. Each of you is a sculptor, and those with whom you come in contact are stones from the wonderful quarries of Humanity. Every word you speak is a stroke upon the chisel, and you are either polishing the stone or defacing it. Every chisel that touches the hard stone which through the ages is gathered out of the quarries of time, every energy that will smite that chisel, at length sending out its curved lines of beauty, every power that the great monument, the man or woman, and places it in triumph where it can shine, is attributed to the strokes that you play upon the chisel.

Then I implore you that you hold the chisel at such an angle and ply such pure and steady strokes that will polish the character of your fellow men.

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DEPOSITS of not less than \$100, or over \$100 will be received at any time. Not more than \$1,000 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$1,000.

Interest at the rate of 4 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$15,000,000
Reserve Fund.....\$15,000,000
Sterling Reserve.....\$15,000,000
Silver Reserve.....\$15,000,000
Reserve Liability of Proprietors.....\$15,000,000

Head Office: HONGKONG.

Court of Directors.

Mr. HENRY KESWICK, Esq., Chairman
E. GORTZ, Esq., Deputy Chairman.
I. G. BARRETT, Esq.
C. BRODERSEN, Esq.
C. FRIEDLAND, Esq.
C. S. GURRAY, Esq.
C. R. LENEMANN, Esq.
E. SHELIM, Esq.
R. SHKMAN, Esq.
H. A. W. SLADE, Esq.
H. E. TOMKINS, Esq.
Chief Manager,
Hongkong—J. R. M. SMITH, Esq.

London Bankers

London and Country Banking Company
Limited.

Branches and Agencies

Amoy.	Hongkong.	Rangoon.
Batavia.	Hollo.	Saigon.
Bombay.	Kobe.	San Francisco.
Calcutta.	Lyons.	Shanghai.
Cebu.	Manila.	Singapore.
Fuzhou.	Macassar.	Soerabaya.
Hankow.	New York.	Tientsin.
	Peking.	Yokohama.
	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 5 per cent per Annum.
For 6 months, 4 " "
For 3 months, 3 " "
Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.
Credits granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS ORAM.

Manager.
12m. 5.07. 27th March 1908

Banks Chartered Bank of India Australia and China.

Incorporated by Royal
Charter, 1853.

Head Office: London.

Paid-up Capital.....£1,200,000
Reserve liability of
Shareholders } 1,200,000
Reserve Fund.....1,475,000

SHANGHAI BRANCH

INETREST allowed
on Current Account
at the rate of 2 per
cent per annum on
daily balances.

On Fixed Deposits for 12 months 5 per cent

"	"	"	"
"	"	"	"

Drafts granted up-
on all the principal
places in the World
and every description
of Exchange and
Banking business
transacted.GEORGE MILLER,
Manager.

10th April 1907

12m.

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624

I.—Authorized Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £897,500-0-0

II.—Fire Funds.....9,055,874-15-7

III.—Life and Annuity

Funds.....14,815,812-10-8

Sinking Fund Account 48,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch...£ 2,280,682-18-7

Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,196,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.
GIBB LIVINGSTON & Co.

Agents.

12m.

10-8-07.

RUSSO-CHINESE BANK

Organized under Imperial Decree of 10th December, 1896.

Shanghai Tls. 15,000,000.
Capital contributed by THE CHINESE GOVERNMENT: 1,000,000.
Reserve Fund: 9,240,000.

Head Office: St. PETERSBURG.

London Office: 41, Threadneedle St. E. O.

Branches and Agencies

Ashkhabad	Margaron
Batavia	Moscow
Blagoweschensk	Monkden
Bombay	New York
Buchhara	Niokolassk
Calcutta	Noro-Niokolassk
Canton	Orghenstai
Cheloo	Paris
Colonbo	Peking
Hankow	Samarand
Hankow	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kalgan	Strelansk
Kashgar	Tashkent
Khabarovsk	Tchita
Khovalin	Tchoungoutchak
Kiaochow	Tientsin
Kirin	Tsitsihar
Kouldja	Verkhnecondinsk
Krasnodarsk	Verny
Kyachandzse	Vladivostok
London	Yokohama

Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.
BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—E. K. K. priv. Oesterr. Credit Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Rothschild & Co.

Interest Allowed

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.
Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange. Foreign exchange on the principal cities of the world bought and sold.

W. DRÖSEMEIER.

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1907.

The Yokohama Specie Bank, Ltd.

(Established 1858.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... 15,000,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons, London, New York, San Francisco, Honolulu, Bombay, Hongkong, Hankow, Cheloo, Tientsin, Peking, Newchwang, Port Arthur, Dairen, Liangyang, Mukden, Tieling, Anlungshien, Changchun, &c.

SHANGHAI BRANCH.

INTEREST allowed on current account at the rate of 2 per cent per annum on the daily balance of over two hundred taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5 „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and the chief commercial place in Europe, India and America, and every description of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 20th July 1907.

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FURNISHING CO.

INTERIOR ARCHITECTS

CABINETMAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

533 NANKING ROAD

1907

Vol. V. No. 2

Shanghai, 19th April, 1907

ISRAEL'S MESSENGER

Issued on every alternate Friday.

NOW available upon the payment of 10¢ of the MESSENGER, and 10¢ of the Zionists' Association, which will be sent to you free of charge.

Official Organ of the Shanghai Zionist Association. A Fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

Cursed are the Slandere Foreign News Mr. Zangwill and Unity Editorial Notes A Tale from the Talmud The Zionist Movement What is Faith?

M. FREED

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Two performances every evening—from 7.30 to 9.15
and from 9.50 to 11.30 p.m.

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Reserved Seats	\$ 1.00
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Second Class	" 40
Children	Half Price.

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De Souza & Co.

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AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS.

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CODE PRINTING A SPECIALTY.

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AND READ
"THE SHANGHAI TIMES."

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SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

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General world news by special cable service.
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before 7 a.m.

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\$5.00

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, August 21st 1908 24th. Elul 5668.

MR ZANGWILL ON WOMEN'S SUFFRAGE.

At a recent meeting in Oxford, in a witty address on equal
office, Mr. Zangwill said, in part:

For the last half century women have been demanding the
suffrage, and during all these years we have all had a vivid
picture of the end of creation who could demand such a
thing. In appearance this creature was a lady, elderly, middle-aged
and eyeglassed. Yet in the last year or two, how ever, we have
been compelled to rub our eyes, and ask ourselves, if we were
dreaming, for suffragettes appeared who did not wear
eyeglasses, who were not a lady, nor elderly, nor middle-aged.
Indeed, many of the leaders of the movement are pretty girls,
and even when they have taken their degrees in law or medi-
cine, no obscuring glasses veil their vivacious eyes.

Were we then to believe that our old picture of the suffra-
gette had been a labours delusion? To part with
such a cherished picture was very hard, and a great
wrench for many respectable conservative people. In this crisis
a few noble spirits stepped into the breach. They resolved to
spare the world the pain of losing their treasured idea of the
suffragette. One of these noble beings stands before you,
ostentatiously wearing the ancient ideal of a suffragette,
and I trust you will admit that I am a suffragette,
and eyeglassed.

The Men's League for Women's Suffrage to which I belong
has one object in view, to show that the aspiration for female
suffrage is not limited to old maids, who, being unable to get
married, have to find something else to fill up their time.

I am not even an old bachelor, and it is just my marriage
that has brought home to me more convincingly than ever
the injustice of the present position, for it happens that I
possess four votes while my wife possesses none. Now I am
quite willing to admit that my masculine superiority should
entitle me with two votes to my wife's one. But really I
cannot feel that I should have four and she none. Nay, I can-
not even feel that I should have even one, if she has none at
all.

Let us give our women freedom to follow their own genius
before we decide they have none when their powers vie with
man's, they are still kept under. No woman, however eminent
in science, can become an F. R. S. No woman can become an
R. A. however badly she paints.

Those of you who have traveled in the East will be familiar
with the strange ghostly spectacle of shrouded and masked
women whose faces may only be seen by their lips, and who
pass the bulk of their days hidden away in a harem, eating
sweetmeats and talking petty gossip.

This shock I doubt will not the civilized observer of the
future be equally shocked at the limitations we have placed
upon the rights and liberties of our own women? They are only
a half out of the harem.

In our generation women have forced their way into almost
every department of life. After you have let them work in
your factories, in your fields and mines, in your bars and
workshops, in your gardens and post-offices and counting ho-
uses, after you have let them practice medicine and study law
it is too late to turn them back, or to refuse them the rights
of their new position. Those who object to female suffrage,
who say that woman's sphere is the home, should have kept
her there. Too late to turn the key on her now—she is not
at home.

The fact is, that, important as is the sex division in

CALENDAR FOR THE FORTNIGHT.

Friday, Elul 1st (August 28th) Rosh Hodesh (New Moon)
Sabbath commences (time of lighting) at 6.05 p.m.

Saturday, Elul 2nd (August 29th) portion of the Law, Shophetim,
Deuteronomy, chapters 17, 18, 19 and 20; Haphtaroth
Isaiah, chapter 51; Prophets, Hosea, chapters 12, 13 and
14; and Chronicle II, chapters 1 to 23 inclusive, Sabbath
terminates at 6.50 p.m.

Friday, Elul 8th (September 4th) Sabbath commences (time of
lighting) at 6.00 p.m.

Saturday, Elul 9th (September 5th) portion of the Law, Ki
Tessah, Deuteronomy, chapters 21 to 26 inclusive;
Haphtaroth, Isaiah, chapter 54; and Chronicles II, chapters
24, 25 and 26. Sabbath terminates at 6.45 p.m.

TIME OF SERVICES AT THE SYNAG-
OGUES DURING THE FORT-
NIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock. 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Averbach, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 6.50 p.m.
Week days at 4.00 p.m. Sabbath 5.00 a.m. and 6.00 p.m.
1. 08 12m.

SYNAGOGUE "OHEIL MOISHE"
9 Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 5.00 p.m. and 6.50 p.m.
Week days at 7.00 a.m. and 6.00 p.m. 12m.

some times, it does not strengthen the web of life, it
has no meaning in politics any more than in dinner parties.

Men and women pray in the same church and dance to the
same music. But sexes have far more in common than they
have points of difference. Why should one sex be shut out of
the polling booth? Why is Florence Nightingale's opinion of
the candidate for her constituency less valuable than the
chancey-sweepstake? We suffragists demand vote for women,
not because they are women, but because they are fellow-citizens.
It is nobody's business to inquire what sex a voter is, any
more than what color the voter's hair is, once get it into your
head that the claim of women rests not upon their petticoats
but on their power, not upon their being women, but on
their being taxpayers, not on their being our rivals, but on
their being our comrades, and you will escape tangling
yourself in a whole network of failures.

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Were we then to believe that our old picture of the suffragette had been a hideous delusion? To part with such a cherished picture was very hard, and a great wrench for many respectable conservative people. In this crisis a few noble spirits stepped into the breach. They resolved to spare the world the pain of losing their treasured idea of the suffragette. One of these noble beings stands before you, absolutely incarnating the ancient ideal. I am a suffragette, and I think you will admit that I am ugly, elderly, masculine and eyeglassed.

The Men's League for Women's Suffrage to which I belong has come into the field to show that this aspiration for female suffrage is not limited to old maids who, being unable to get married, have to find something else to fill up their time.

I am not even an old bachelor, and it is just my marriage that has brought home to me more convincingly than ever the injustice of the present position, for it happens that I possess four votes while my wife possesses none. Now I am quite willing to admit that my masculine superiority should endow me with two votes to my wife's one. But really I cannot feel that I should have four and she none. Nay, I cannot even feel that I should have even one, if she has none at all.

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This shocked you, but will not the civilized observer of the future be equally shocked at the limitations we have placed upon the rights and liberties of our own women? They are only yet half out of the harem.

In our generation women have forced their way into almost every department of life. After you have let them work in your factories, in your fields and mines, in your bars and workshops, in your gardens and postoffices and counting houses, after you have let them practice medicine and study law it is too late to turn them back, or to refuse them the rights of their new position. Those who object to female suffrage, who say that woman's sphere is the home, should have kept her there. Too late to turn the key on her now—she is not at home.

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 Friday, Elul 8th (September 4th) Sabbath commences (time of lighting) at 6.00 p.m.
 Saturday, Elul 9th (September 5th) portion of the Law, Ki Tetsah, Deuteronomy, chapters 21 to 26 inclusive; Haphtarah, Isaiah, chapter 54; and Chronicles II, chapters 24, 25 and 26. Sabbath terminates at 6.45 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hazan.

18-5-08

Saturday mornings at 7.15 o'clock.

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 6.50 p.m.
 Week days at 4.00 a.m. (Sabbath) 5.00 a.m., and 6.00 p.m.

1-1-08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Kutz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 6.50 p.m.

Week days, at 7.00 a.m. and 6.00 p.m.

11-8-08

12m.

some things, it does not stretch across the whole of life; sex has no meaning in politics any more than in domestic parties.

Men and women pray in the same church and dance to the same music. But sexes have far more in common than they have points of difference. Why should one sex be shut out of the polling booth? Why is Florence Nightingale's opinion of the candidate for her constituency less valuable than the chimney-sweep's? We suffragettes demand votes for women, not because they are women, but because they are fellow-citizens. It's nobody's business to inquire what sex a voter is, any more than what color the voter's hair is, once got it into your head that the claim of women rests not upon their petticoats, but on their purses, not upon their being women, but on their being taxpayers, not on their being our rivals, but on their being our comrades, and you will escape tangling yourself in a whole network of fallacies.

**NEDERLANDSCHE
HANDEL-MAATS-
CHAPPIJ**
NEDERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
Glds. 5,378,375 (about £418,000)

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Head Agency.....Batavia

Branches: Ceylon
Singapore Tegal
Penang Pekalongan
Rangoon Tjilatjap
Medan Soerabaja
Kuala-Radja Pasuruan
Padang Bandjermasin
Palembang Makassar
Samarang

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London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking-business of every description.
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SHANGHAI INTEREST ALLOWED:
On current accounts, at the rate of 2 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
On fixed deposits, according to arrangement.

W. LA GRO.

Acting Manager.

Shanghai, 25th August, 1907.

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A LARGE LOT OF

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318-319 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1907.

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1-5-08

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South British Insurance Company.

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Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund... 130,000.

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to accept both Fire and

Marine Risks on every insurable.

interest at lowest current rates.

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& Co.,

General Agents

WAKEFORD COX

Local Manager,

No. 7, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29.6.07.

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(Published Annually.)

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GERMANIA BREWERY
TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
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Ilitis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.

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Quarts -2 ½ cts per bottle

SLEVOGT & CO.

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Sole Agents

12. m.

29.6.07.

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INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—
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China Earthenware and Glassware.
Drapery, Millinery and Piece Goods.
Fancy Goods Perfumery and Stationery.
Hardware and Machinery.
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Provisions and Oilmen's Stores.

etc., etc.

Commission 2½% to 5%.

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Sample Cases from £10 upwards.

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(Established 1810).

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7.9.07.

12m

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COMPANY.**

Fire. Life.

The Largest Fire Office in
the World

Net Fire Premiums.
Net Life Premiums

£ 2,763,521 £ 639,320

Total Income.
Total Invested Funds

£ 3,902,600 11,985,009.

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Every condition is given to Fire Business and claims are settled without reference to Head Office.

Agents: MESSRS. WARD, PROBERT & CO., Shanghai.

CHAS. A. GRAVES.

Resident Secretary.

12m.

19th April, 1907

**Marconi's Latest
Wonderful Invention.**

Marconi Velvet Tone
GRAMOPHONE DISC RECORDS
Wonderful as Wireless
New Material,
New Surface,
Perfect Tone,
Unbreakable.
Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited

J. ULLMANN & Co.

Corner of Nanking and Honan Roads.
28-12-1906.

12 m

COMPANIA GENERAL

de

Tabacos de Filipinos

The Favourite Cigar.

J. Delbourgo,

Agent.

12, Nanking Road.

12m.

1-5.08.

**International Banking
Corporation**
Incorporated under United States
Charter

Head Office—New York.
Capital paid in—
Gold \$3,947,200 £811,000
Surplus paid in—
Gold \$3,947,200 £811,000
Total Gold \$7,894,400=abt £1,622,000
Capital and Surplus authorised,
Gold \$10,000,000=abt £2,055,000

London Bankers:
The National Provincial Bank of England
Limited.
The Union of London and Smith's Bank,
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HOPE.

WITTEN FOR ISRAEL'S MESSENGER

By ALBERT SONBERG (New York)

Hope!—thou Angel of mercy! Man's best helper, without whom this earth were a howling wilderness, each heart a dreary waste—the tales of joy thou hast told in the ear of desponding man; the thrilling tunes thou hast played upon the heart-strings of his soul, no one can number. What hast thou not done for him!

If the finger of hope had never pointed to the reward of perseverance, in inactivity worse than death would man have barely breathed. Not the brightest crown could ever have nerved him to exertion.

Columbus was a favored child of thine, O Hope! From thy whitest pinion thou didst pluck for him a shining feather; he held it fast. Moved by the eastern breeze it bent toward where the sun his daily course doth end—the West. There were fixed his hopes—thither he went, in every sense against wind and tide; but thy strong arm upheld, and through thee his reward he met.

The Western Continent never would have been known had not hope led the way to its discovery. Without hope that band of pilgrims, "few and feeble" would never have launched upon the treacherous deep, to seek for refuge in a foreign clime. Through Hope the barren rock of Plymouth was made "to bud and blossom as the rose." Had not Hope stood arm-in-arm with patriotism, in "the times that tried men's souls," no Declaration of Independence would now be read by happy millions. With the aid of Hope was unshattered and returned victorious the sword of that long and trying war, waged against tyrannical might.

Had Columbus never set sail—had the Pilgrims never come to America—had the declaration of Independence never been penned, where would be the mighty Republic!—"the land of the free and the home of the brave"—which now stretches from the ice-bound rivers of Maine to the sunny fields of Florida, from the white caps of the great Atlantic to the deep, blue wave of the Pacific, affording a safe asylum to the oppressed of all nations—a place in which "every man can sit down under his own vine and fig-tree, and none daring to molest or make him afraid," where! It would not exist. Where Art now boasts her noblest products would stand the tree of the forest; the place where now meet legislative councils to discuss and deliberate upon projects, having in view the weal of man, might be seen the council fire of the savage to blaze; where now the voice of lowing cattle and bleating sheep is heard, the howls of the blood-thirsty wolf would be reechoed from the dark recesses of the wood; where, upon the Western waters the stately ship now proudly rides would

perchance be seen the canoe of some solitary Indian, and, instead of the puffing of the Mississippi steamboat, the hoarse bellow of an alligator on some floating log would break upon the stillness. Hope, truly Freedom and Happiness owe thee a wreath of evergreen—but thy joy consists in weaving wreaths for others!

Hope is the parent of "I'll try;" and what has not "I'll try" accomplished? But for thee, where the noble galaxy of statesmen, warriors, philosophers, and inventors, that shines so brightly in the firmament of earth's history—for instance, Fulton and Morse? Had Hope held out no prospect of success, where would you look for their inventions, the steam engine and the magnetic telegraph—the first to carry man's person, the second his thoughts? O, hope Art owes thee much!

But especially it is Hope's sweet province to dry the tear and tell of brighter days. She is the widow's comforter, and the orphan's friend; she lightens with her smiles the abode of poverty and the place of misery; 'tis her to fan the fevered brow of the sick, and quell in liberty to the captive. Truly the friend of the disconsolate is she.

How oft is Hope personified in good men who go about doing good. "Weep not," are the cheering words that dwell upon the lips of Hope—they were given her by Him who is the Fountain of all Good.

Go, ask the sailor, as mid the howlings of the tempest he firmly grasps the rudder, what supports him in his hours of peril; go ask that soldier, as he performs his wearying march or bravely sustains the battery of the foe, what keeps his courage unwavering, while death is dealing blows fast and heavily around him; go ask the stranger in a foreign land, what makes his eye to glisten as he steps in his lonely way to look toward his distant home, if perchance in the dim distance the curling smoke from the chimney of his own little cottage may reward his gazing eye. From all you may learn somewhat the following: "Hope, 'tis thy blessed company that does so much for the sailor, the soldier, and the stranger."

If ever we need a friend, 'tis when our earthly friends do unsuccessfully endeavor to keep us from the tomb. Does Hope her kindly offices then perform? To see, let imagination take us to yon sick chamber, where lies the dying man. Weeping friends are standing round, to catch the last words and administer to the last wants of one who is dear to their hearts. There stands his aged mother, whose heart's affections center in her only son. Since his father had left her alone on the shore of life, she made her boy her support—the staff of her declining years. She had trusted that he and not another would smooth her dying pillow, and that his hand would lay her by the side of her departed companion, and not that the hand of a stranger would bury her. But, instead of that, she is about to behold

him taken away from her, when most she needs his supporting arm, and see herself to totter over alone, the few remaining steps she has to take this side the grave. There, too, the partner of his joys and woes—her grief intense already at the prospect of losing him who is as herself—weeps more bitter tears as she looks upon those little ones who cling to her side, and feels that, in one short hour, no one there will be on whom she can bestow the affectionate appellation of "father." And, they cry as though their tiny hearts would break. They cry because their mother weeps, unconscious of the loss they will shortly know. In this dark hour, how seems the one for whom they weep? As the sun thence, the setting ray through the clouds, and it falls upon the face of the departing, it reveals a countenance whose expression is that of peace. The brightening eye bespeaks not sorrow, why the contrast? "Weep not for me; remember that we but part to meet in later climes. We are but strangers here; Heaven is our home—hope on." See what a change! Hope tells them they can go to him, though he can not come to them. 'Tis Hope that inspires his soul as he whispers, "Farewell!" With Hope they mourn—in Hope he passes away, beholding the glorious resurrection. Oh, the darkness of that dying hour in which Hope is not a comforter! 'Tis by the three-linked chain of Faith, Hope and Charity, that man's heart is fixed to Heaven. As the morning star melts away on the approach of day, so passes from earth the spirit to whom Hope speaks peace.

Hope! thou that hast been a friend to me as well as others, be with me still—teach me to look from this "vale of tears," and hope for a home in that place, from which it would seem thou art an exile, for the sake of man; and when I come to pass the straits of Jordan, be thou there to tell of joy hereafter; and when I bid thee farewell, the other side, return to those I loved on earth; sustain them be their companion through this vast wilderness; and when they come to cross the swelling flood, let words of consolation fall from thy lips, and tell them of a happy meeting with blessed Author and their departed friend.

HIS SABBATH DAY.

When the jury were signing the verdict forms at the Hackney London Coroner's court on Saturday, one of their number a Jew, asked the coroner, "an the foreman sign for me, sir, as it is my Sabbath?"

The coroner did the clerical work himself, and the juror then said, "I will give my 2s. (the fee) to the Police (bribe)." "The coroner: That you cannot do, as the London County Council will not allow it, unless it is signed for, is it unlawful for you to make a cross?"

The juror: Yes, sir. He departed without his fee.

CURSED ARE THE SLANDERERS.

By Dr. J. LEONARD LEVY, D. D.

I said last week, "Blessed are the faithful," I say to-day, "Cursed are the unfaithful. Cursed are they who falsify. Cursed are they who calumniate. Cursed are they who utter malicious lies against their neighbors. Cursed are all slanderers." Remember that I am not here offering a prayer that those who slander may be cursed. I invoke no curse upon any one. I implore malediction on no man. I wish none ill. I say as a fact, not as a wish, not as a prayer, that they who make ill use of this implement, the tongue, are of a certainty cursed. The curses do not have to be invoked upon them, for slanderers are accursed individuals. I do not here blame the slanderer, any more than I now praise the man who is good. Most men act as they must. We are creatures to whom there have been given strains of blood, the product of an untold number of predecessors; and if the evolutionary theory is correct, this blood descended to us from primeval ancestors, from remote progenitors, some of whom may have been snakes, apes, or parrots. If, indeed, one ought proof of man's inferior origin, no more direct evidence of his connection with the animal world is needed than that which arises from this unsavory, this vile, this low, this contemptible, this vulgar, this despicable, habit of slandering the absent.

Sometimes we slander by open speech. Sometimes we slander by a shrug of the shoulders. Sometimes we slander by lifting the eyebrows. Sometimes we slander by a mere monosyllable. Sometimes we slander by speaking. Sometimes we slander by being silent. A person's name is brought into question, and his acts are discussed. Every motive is dissected just as if the individual were already dead and laid upon a table in a hospital amphitheater. Whether the motive be correctly considered or not; whether the individual be what he is, or presented, matters little; he is not present to defend himself, and others, in his absence, do not, usually defend him. The habit of slandering is an evidence of atavism, or breeding backward. He who slanders curses himself by taking what God designed to be a man and converting it into a brute. We slander when we attribute ill motives to others. We slander when we speak ill of others without knowing positively that which we say is true. Were we thorough ladies and gentlemen, we would be silent, unless it would be a greater crime to be silent than to speak.

There is not one of us so perfect; there is not one of us whose life will bear such close investigation, that we have the right to sit in private judgment on our neighbor. We slander when, without absolute knowledge, we repeat unproved statements from house to house. Men and women who meet in daily intercourse must speak about something. As so few

are capable of discussing issues, they indul in personalities. What more common, topic of conversation than our neighbor! He is not present, or she is not there; why not add the spice of scandal to conversation? Most of us like spices added to our food; why not, then add to our conversation a little attic salt, or a little cayenne pepper of falsehood, or a little horse-radish of cynicism, or a little tabasco sauce of calumny! Think of the topics of conversation of the men and women you meet in this twentieth century, a period of progress and of knowledge, and say if it is not pitiable that I should feel myself called upon, in this best age of advanced and forward movements, to speak against a vice, which is too common, and which proves that we still have much of the old Adam in our blood?

Whom do we slander? As a rule, those of whom we are jealous, those of whom we are envious. We do not stop to slander those who are so far beneath us that they do not, need not, enter into our thoughts. These we ignore. Death loves a shining mark, just as the boy loves to throw his sick at tree that has fruit, or nuts growing on it. A similar habit exists among children of larger growth among men and women. They love to talk about the neighbor's latest party. How they do love to talk about the neighbors' important costume! How they do love to argue, with suggestion and innuendo, but the neighbor can scarcely support such a life! How they do love to ask, "How did he get it? From whom did she get it?" when they ought to mind their own business and look after their own children. I tell you, my remarks are not addressed to Jewish people alone, but to all classes.

I tell you that, if you will look after your own son and your own daughter, and your wife, concern yourself with your own husband; and you, husband, concern yourself with your wife; and if fathers and mothers and sons and daughters would just try to add a little bit of good to the world, the Messiah would come quickly, and the universal day of rejoicing for man be at hand.

Many have fallen by the edge of the sword, but not so many as by the edge of the tongue. I have seen people with broken hearts; I have seen sensitive souls with wounded affections; I have seen men in insane asylums; I have seen homes disrupted; I have seen parents separated from children and children divorced from parents by the power of a malicious tongue. If there is a retributive principle in this world, and I believe in the divine law of compensation, nothing is more sure than that slanderers are accursed.

It is essential that we Jews should set the best example to others, not only because I consider Jews the peers of any one in the world; not only because your actions should be better than those of others; not only because I believe that in your veins is blood that has come down from the masters of the human race; but be-

cause no people under the sun has ever suffered more from slander than you, the Jewish people. There has been no country in which we have lived, separated from the inhabitants of that country by our religious convictions, in which we have not suffered from the tongue of the slanderer. From the time that the slanderer went to King Pharaoh and said, "Behold, the children of Israel are more numerous than we; should there be war they will join with our enemies; therefore, let us get them up out of the land"; from the time that Haman went before the King of Persia, and said, "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 not for the King's profit to tolerate them. If it please the King, let it be written that they may be destroyed"; from the time that the Roman pagan entered the Jewish temple in Jerusalem, seeing there no image of God, therefore, called the Jews atheists; from those remote periods all through the early Christian centuries; through the Middle Ages, down to recent days, there have been forged against the Jewish people the foulest of slanders.

If you slander, you cannot recall it. The slander is published and exists for all time, and the consequence thereof may be hell for the slandered and surely for the slanderer. Lead the life that God wishes and which is taught in the name of decency, morality and heaven is yours for the asking. Refuse to lead that life, and hell is there for the asking. Do you now understand that it is not necessary to invoke a curse on those who slander? They curse themselves; they are accursed. Let the tongue send forth that which is true and only that. You who are father, be an example to your children! Do not permit ceremonious trifles to interfere with the loving relations which should exist between you and those to whom you have given birth! Many a parent sighs and sobs and weeps over the actions of the child for which they themselves are responsible. Let not slander take root under the family tree! When you slander your own nature, what are you to expect from your own children? Guard well the tongue, and let this wonderful instrument be used for good and noble purposes; and never employ it for evil and ignoble purposes. *The Modern Jew.*

"Oh, mamma, I want to ask you something."

"All right, dearest."

And then dearest says:

"You never saw me before I was born, did you, mamma?"

"No, darling."

And then the darling says:

"Then how did you know it was me?"

THE STAGE JEW.

MR. JOHN LAWSON AND HIS WORK

[Special Interview for Israel's Messenger.]

By SYMON STUNGO (Edinburgh.)

At His Majesty's Theatre, London, recently Mr. Beerbohm Tree presented a new version of Shylock. The intricate theatrical circles at the time proved how much interest the general public takes in the "stage Jew." It is seldom, however, that the portrayal of the Jew is accurate. The picture of Jew Svengali in Du Maurier's "Trilby" was a mere caricature. Charles Dickens painted Faustin in colours black enough for Satan himself, while Ibsen, another of Mr. Tree's creations, was at best a prejudiced conception.

It seems strange that we must descend to the music-hall for a really candid portrait of the modern Jew. Ostensibly the vaudeville stage is the last place we should look for an Israelite without spinal curvature and an elephantine nose. Thanks, however, to a gentleman named Mr. John Lawson, the public of Great Britain is being educated up to a due appreciation of the nobler type of Jew who exemplifies manliness, patriotism, and idealism. The music-hall patron is the real representative of the British Public, and Mr. Lawson may justly claim to be elevating the Jew in the eyes of the general populace. He makes a specialty of plays and sketches of Hebrew interest. His repertoire includes "Humanity"—an appeal for justice to the Jew—"The Monkey's Paw" and a Zionist sketch called "The Shield of David." To come to the music-hall with a Jewish hero and a Christian villain betokens courage of no mean order.

It was at the Empire Theatre, Edinburgh, that I met Mr. Lawson, who, by the way, is not a Jew himself. It was the "first night" of a powerful new playlet, entitled "Pigs in Clover," which a Manchester co-religionist had written for him. The keynote of the play was the utter failure of intermarriage, and forcibly indeed did Mr. Lawson drive the point home. Let me outline the plot.

Leon Rochester, a young Jewish inventor, is staying on the Riviera with his wife, a Christian, to whom he has been secretly wed. His whole attention is now devoted to a wonderful submarine boat, which he hopes will be bought by Great Britain, "the dear land of my adoption." His ultimate object, however, is the provision of wealth and happiness for Patricia, his wife, who, unknown to him,

spends day after day in the company of a gay Parisian at the Carnival. News comes that the fruit of her husband's labours has been accepted, but Patricia is interested only in the reflection that it means untold wealth for her. Matters are complicated by the arrival from England of a sweet young Jewess, Rosie Nathan, who has been in love with Leon for years, and points out that, in view of his success, there is now no barrier to their marriage. Embarrassed, Leon leaves her for a moment. On Patricia's return from one of her carousals a fierce quarrel arises between her and the Jewess, in the course of which the latter is killed and the model of the submarine hopelessly shattered. Rochester returns, and bursts into a fury at the loss of his life's work. To make inventions for the nations, and then to be thwarted "this," he cries, "is the curse of our race." Denouncing his wife as a foul murderess, he declares his intention of handing her over to the authorities. And here we have a touch of the stern and relentless justice of Judaism—"an eye for an eye, and a tooth for a tooth." Patricia, unnerved by fear of the callows, confesses infidelity, and implores him to kill her. He refuses, whereupon she dies by her own hand. "Israel must unite alone," Rochester cries, burying his face in his hands as the curtain falls "alone, alone."

The abundance of melodrama gives Mr. John Lawson, who plays Rochester, ample scope for his talent. During the few minutes' chat I had with him, I was impressed by the artistic sincerity with which he enters into his work. I learned also that "Pigs in Clover" is based on fact. Several years ago, it is claimed, a young English Jew submitted to the War Office an idea for a patent gun. Owing, however, to the almost proverbial snobishness of that Department the plan was mishandled, and the young inventor, who had joined the British army, was killed in the Boer War.

Like all Mr. Lawson's productions, the sketch has met everywhere with a cordial reception. I have no doubt that its success is due largely to the careful impersonation of Patricia by Miss Bessie Bent, and to the studied likeness of the more earnest Jewish by Miss Lavinia Sydney. The sketch has been recorded in Mr. Lawson's permanent repertoire.

FOREIGN NEWS.

The Chief Rabbi and Mrs. Adler of London were unable to attend the garden party given by the King and Queen, to which they were invited, owing to the fact that the party was held on the Jewish Sabbath.

A converted Jew in a village started an agitation against the Jews. Some of the peasants did not like his utterances and pounded him in Russian style. The same week he applied for permission to return to Judaism.

The Independent Order B'nai B'rith conducted services over the grave of John Hay, late Secretary of State, in Lake View Cemetery. The principal address was delivered by Norton L. Goldsmith of Louisville.

Now that the Bialystok pogrom trial is concluded, one brings to mind the statement made in the second Duma that the massacre was attributable solely to one man, Dmitri Treppoff. It was shown that the pogrom was carefully planned.

A Jewish merchant of Moscow was dragged off the *Amud* and thrown out of the synagogue of Gissatin, in the Government of Woblin, because he was wearing a short coat and a short beard, upon which crimes in that part of the Pale.

Full proceedings of the Bialystok trial are printed in the *Freund* of St. Petersburg. The interesting part is that many witnesses swore that there was no pogrom at all, and that everything was quiet on those days on which Jews were massacred.

The first meeting of the Jewish Gymnasium was held in Jaffa, Palestine. The five thousand marks donated by Mr. Jacob Schiff were voted for text-books, which must be in Hebrew. Several important resolutions were adopted. Dr. Motten was re-elected rector.

The boycotting of Jews' shops by the Black Hundreds has had its effect. Already hundreds of small storekeepers have been forced to close. The boycott is assisted by the municipality of Odessa. Peasants and most of Odessa Christians refuse to enter a Jewish store.

The collection of coins of ancient Judea and neighboring States belonging to Leopold Hamburger of Frankfurt, a well-known numismatist, has been acquired by the British Museum. The collection consists of more than twenty-seven hundred coins, many of them of great historical value.

Count Johann Palffy died the other day in Vienna. He left a fortune which he bequeathed for the benefit of poor students. One clause in the will reads as

follows: "Only born Christians shall profit by my will." Even converts are excluded from becoming beneficiaries.

A pamphlet reflecting discredit on the Jews is published in Salonica. The author was discovered, and he was severely reprimanded by the Greek community, the author being a young Greek. He then admitted that he was wrong, and asked the pardon of the chief rabbi, which was granted.

El-O-Hotan, the daily of Cairo, started an agitation against the Jews of Egypt. "We are not anti-Semites," says the paper, "how can we be? Are we not Semites ourselves? But we object to Jews controlling the country. Recently several free fights occurred between Arabs and Jews."

The Odessa Palestine Committee decided to establish courses for teachers in Palestine. Lectures will be given in botany, geography of Palestine, and philology of the Hebrew language. The attendance is made compulsory. Jebuda has been selected as the place where such lectures are to be delivered.

Dr. Nathan is contemplating opening an elementary school in Palestine. Haifa was first suggested as a suitable place, but there are not enough Jews in Haifa to justify opening such a school, as soon as permission from the Porte will be gotten for the erection of the building the school will probably be opened in Jerusalem.

The second exhibition of work at the Bezalel Art School, Palestine, took place on Lag Bomer. The display was a decided improvement upon the first. One Hebrew boy, Aaron, showed remarkable promise in sculpture and he will be sent to Europe to continue his studies. The specimens of carpetweaving were beyond reproach.

M. Rosenbaum, Deputy of the first Duma, on the occasion of his departure for Slonim, to undergo a three months' imprisonment for signing the Vibourg manifesto, was presented with an address signed by many prominent Russian and Jewish members of his constituency. Minsk. The Zionists have decided to inscribe his name in the Golden Book.

The rabbi of Otok, who died in Jerusalem, ordered in his will that his immense library of Talmudical literature be sent back to Poland. Fourteen large cases of books, weighing thousands of pounds, reached Warsaw, and will be distributed to the various synagogues. Insignificance is expressed in Palestine, where it was hoped that the books, some of which are of great value, would be donated to the library of Jerusalem.

It is now twenty-five years since that infamous Aliahah Dam, or blood accusation at Tisa Ester, Hungary, when a Jewish idiot became witness for the State

and testified that he had witnessed the slaughtering of a Christian child in order that his blood be used in the Mazoth. The Hungarian and Austrian anti-Semitic papers are printing full reports of an occurrence of a quarter of a century ago, and relate the incident as a historical fact.

The condition of the Jews of Siberia is at present worse than ever. The expulsion continues, despite the order of the Minister of the Interior to the contrary. Irkutsk, Krasnoyarsk and Omsk see a general exodus of Jews, by order of the local authorities. No Jews have as yet been driven out of Tomsk, where there are about 1,000 Jews. But the Jews there live in constant fear of being ordered to clear the country at any moment.

The necessary means for the establishment of a Jewish Convalescent Home at Bubentzsch, a rural suburb of Prague, Austria was provided by Imperial Councillor Moritz Hahn of Prague, on the occasion of the jubilee of the Emperor-King. On the same occasion Commercial Councillor Weinmann of Aussig contributed 300,000 crowns for the erection of a building which is to contain a public library, a lecture hall and rooms for evening classes.

The celebration of the jubilee of the Great Synagogue of Manchester is of considerable interest. A century ago there were only a few Jews in Manchester. Today it has a Jewish population of over thirty thousand, and now forms one of the most important to that of London. Its power of initiative and self-dependence were vividly shown when it set out to build a Jewish hospital, and started a campaign against the cruel and inhuman Aliens Act. The Jews of Manchester have thus banished the solitary preeminence of London Jews. Their numbers and wealth cannot be ignored.

The Chief Rabbi of Bonyhad, in Hungary, has had a curious question put before him by a Polish colleague. The Shochet of the community died, and some days later the son of the rabbi dreamed that the departed appeared to him and threatened to strangle him if he did not say *Kaddish* for him. "You are my son," he heard the ghost say, "and it is your duty to say *Kaddish* for me." When the dream had been repeated four times the rabbi sent for the widow of the Shochet, who confessed that thirty years previously, when she had attended the rabbi's wife in childbirth and the child had died, she had substituted her own son in order not to impair the life of the good *Rabbitzin*. The *shaaloh* submitted to the Bonyhad rabbinate is whether the Shochet's wife is to be believed and whether reliance is to be placed on a dream. The decision is awaited with great interest.

It is reported that when it is ready it is to be printed, and will no doubt be studied with avidity by those interested in psychic problems.

A Jewish old woman recently died at Safed, Palestine, and was interred in a grave hewn in the bare rock, which serves as a coffin. A few days later bits of the torn shroud were found scattered over the grave, the shroud having been torn by a hyena grazing in the neighborhood, but there was no corpse. Consternation prevailed in Safed. Rabbi Silbermen, who is the chief rabbi of Safed, ordered the hyena discovered, and with pieces of the shroud in her mouth killed. *Tehilim* was said, and a fast proclaimed.

The town of Sirotina, Russia, is in a tumult, and now the local police, aided by a few king-hearted *mujiks*, tendered their good offices, and participated in the communal warfare, and all on account of there being two rabbis, while there is only room for one. One rabbi has a black beard, and his followers are the Blacks. The opponent has a beard of red, and his army is styled the Reds. The Blacks and the Reds have declared war on one another; commerce is a standstill, and the entire community is indulging in a continuous battle.

JUST RETRIBUTION.

Command the children of Israel that they send out of the camp every leper, etc.—Numbers, v. 2.

The Midrash Rabbah remarks:

Rabbi Judah Halevy the son of Shalom says, "for eleven sins the punishment is leprosy" and one of them is desecrating God's name, as Gebazi prophet Elisha's servant did, of whom it is told (2 Kings i) concerning Naaman the captain of the army of the King of Syria who was cured of leprosy by following the advice of the prophet Elisha, who ordered him to bathe in the river Jordan. Out of gratitude, the captain offered to the prophet rich presents, which the holy man refused to accept. Gebazi however, swore by the name of God that he would get "something" from the captain, and he clandestinely pursued the Syrian official and by telling him a falsehood got from him some presents. The Almighty said to him through his prophet, "Thou didst swear that thou wouldst take 'something' and thus thou hast desecrated my name which Elisha had sanctified by refusing; the present of the Syrian captain. Thou shalt get instead of 'something' thou shalt get 'this affliction' and he got leprosy."

The foregoing is cleverly illustrated by the Dabbah Mazal as follows. A father brought home a collection of precious articles. His son seeing them, expressed an ardent desire to obtain possession of one of them. The father however denied his wish. The son then swore by his father's, as well as by his own life, that he would get one of the treasures. The father in reply said: "If you have sworn you shall get one of the treasures, I say you shall not, but instead something else." He reached out his hand and gave him a good slap in the face.

MR. ZANGWILL AND UNITY.

The following interesting correspondence which took place between Mr. N. S. BURSTEIN, the Associate Honorary Editor of ISRAEL'S MESSENGER, and Mr. ISRAEL ZANGWILL, the President of the Jewish Territorial Organisation should prove of great interest to our readers:—

CARDIFF, 7th JULY, 1908.

DEAR MR. ZANGWILL, I have great pleasure in sending you herewith a copy of ISRAEL'S MESSENGER the contents of which, I hope, you will find interesting throughout. But my main object, to tell you frankly, is to draw your attention to my short "By the Way Notes" with the intention to elicit from you your opinion, your advice and how far your ideas re "Concerted action between the Jewish communities of the world and Zionism must be its leading spirit etc" goes along with mine.

My intention as you will no doubt see, is not to set brethren against brethren or awake in them civil fury or pious war, but to prove what no one could ever dispute, that to make the right impression on all the Powers of the world the Jews themselves must unite for the purpose of furthering the glorious work of Dr. Herzl he has so courageously undertaken.

To have to plead that meanwhile the moral for both sides (Joints and Zionists) should be tolerance and mutual concession, appears an extraordinary thing for a people who never had an Inquisition, any Auto da fe or any crusade.

What we want now, is fusion of all our various forces, harmony and concentrated action for one ultimate aim. Zionism must be our leading spirit, all the rest auxiliary.

Speak out, dear Mr. Zangwill! I know the largeness of your mind will not fear, what perhaps may seem a sacrifice of dignity, in surrendering to the interest of the highest harmony of such a holy cause as the Zionist Movement.

You start, and we may confidently rely on many true-hearted Jews, on both sides, who will eagerly help to roll away the stones from the pathway of brotherly love and unitedly go ahead towards our goal we have so much at heart. And God will bless the hands whose diligently work towards our national aspirations.

Yours sincerely,
N. S. BURSTEIN.

LONDON, 9th JULY, 1908.

DEAR MR. BURSTEIN,—I am again obliged for your sending me the

with your kind note about myself. You are not the only person who has appealed to me of late to produce unity in the Jewish camp, but this alas, is quite beyond my powers.

When you consider only the last advertisement of the Jewish Colonial Trust which shows that the Zionists, without the manliness either to accept or to appeal against the verdict of Judge Eve, are endeavouring in a pettifoggish way to dodge the verdict by manipulating the articles, you will see how impossible it is for me or anybody else to do anything with such unscrupulous fanatics.

Indeed if they were now willing I should find it difficult to work with such people, and I hope every honourable Zionist will repudiate these tactics.

Yours faithfully,

ISRAEL ZANGWILL.

CARDIFF, 12th JULY 1908.

DEAR MR. ZANGWILL, I thank you for your letter of the 9th inst but I am obliged to say, your reply does not satisfy me. I am perfectly aware of the presence of the "unscrupulous fanatics" in the Zionists' camp, but what of them? Let them wallow in their own sties! My words spoken to you in my last letter are undoubtedly the re-echo of thousands of honourable Zionists, to whose "repudiation of these tactics" you expressed your hope.

We must rely only on those Zionists who are really and truly inspired with that vibration for the manifold distresses of Jewry.

"Every heroic act" I read somewhere, "often, measures itself by its contempt of some external element. But it finds its own success at last, and then the prudent also extol."

So my dear Sir, do not try to suppress the impulse of your character and give me, please, a definite answer to the questions I put to you in my previous letter. I will send our correspondence to the Press and if it is not in your power, it is surely the power of "vox populi" to help to produce unity in the Jewish camp and you will have done your duty in any case.

Faithfully yours,

N. S. BURSTEIN.

LONDON, 15th JULY, 1908.

DEAR MR. BURSTEIN, I regret I am unable to give you satisfaction. My time is sufficiently occupied with endeavouring to get the Jews a territory. Such a project if put on a practical basis holds out a more invitation to unity to co-operation than any amount of more talk.

Yours faithfully,

ISRAEL ZANGWILL.

THE ZIONIST MOVEMENT.

HERR DAVID WOLFFSOHN IN RUSSIA.

Herr Wolffsohn, of Cologne, leader of the Zionist organisation, travelled to Russia at the invitation of the Russian Government on the 1st July. On Friday, at the Russian Premier's request, Herr Wolffsohn explained to him the object and methods of the movement.

M. Stolypin expressed warm sympathy with Zionist ideas, and promised to put no future hindrance in the way of the work of the organisation in Russia so long as it confined itself to the direct object of the movement, namely, the acquisition of a legally secured home for Jews in Palestine.

M. Izvolsky, the Foreign Minister, also expressed to Herr Wolffsohn his sympathy with the movement, and honoured Herr Wolffsohn with a return visit. Herr Wolffsohn also held long conferences with other high official personages in Russia, amongst them the Russian Ambassador at Constantinople, who happened to be in St. Petersburg. The Russian Press contains long reports of Herr Wolffsohn's visit, and the *Russkoye Slovo* had a special interview with the Zionist leader. Most of the Russian members of the Actions Committee assembled in St. Petersburg to meet Herr Wolffsohn. Prior to his departure from St. Petersburg for Wilna and Warsaw, the Central Government telegraphed to the Governors of those provinces that every facility was to be given for the safe conduct and reception by his followers of the Zionist leader. On leaving St. Petersburg Herr Wolffsohn travelled to Wilna, where the Central Russian Committee prepared a reception for him. On his way, at Dwinsk, Herr Wolffsohn was received on the station by Zionist deputations. The action of the Russian

Government, consequent on work of organisation in Russia suffered seriously in consequence Herr Wolffsohn's intervention, where the main contingent of repressive measures directed is important, since the Zionists have their home, has against it of late.

THE FLYING MACHINE.

[Written for "Israel's Messenger"]

By J. D. EISENSTEIN, Editor, OZAR ISRAEL (New York)

Man's ambition is unlimited. The earth becomes too small for him; he wants to extend his dominion to the clouds. He does not stop to consider the words of the Psalmist: "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men."

The problem of aerial navigation has been solved by different inventors, though as yet no practical results have been reached. Santos-Dumont's experiments are, perhaps, better known. Nicholas Tesla suggested an electric motor flying machine as the means of reaching the North Pole. The latest invention is a machine with a steering apparatus designed on the principle of a bird's flight. With the great strides of science there is little doubt that the flying machine will soon be perfected for practical purposes.

It is gratifying to know that Jews have contributed their share to the science of aerial navigation. Otto Lilienthal's experiments in Germany are the first authentic attempt on record for solving the problem of equilibrium. Lilienthal's machine was fashioned after the bird but it was very difficult to manage. The "Jewish Encyclopedia" says that Lilienthal was born May 23, 1848, at Anklam. His experiments were made with the assistance of his brother, and

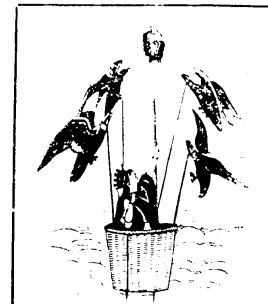
extended over a period of twenty years; but he finally met death during an experiment at Rhinow on August 9, 1896.

Another Jewish inventor, Emil Berliner, of Washington, D. C., devoted a flying machine on the principle of the aeroplane and propelled by compressed air or

It is not our purpose here to give the history of aerial traveling; it is interesting to note, however, that this has been the dream of many theorists from the remotest times; yea, ever since the world began to populate. The first record of such an idea is related in Genesis. It resulted in the building of a tower, known as the "Tower of Babylon," "whose top may reach unto heaven."

Nebuchadnezzar said; "I will ascend into heaven; I will exalt my throne above the stars of God." This is not a mere metaphoric expression, but an earnest wish, resulting in his creation of the suspended garden, which was one of the seven wonders of the world.

The most interesting flying apparatus was that of Alexander the Great. Rabbi Jonah, in Talmud Yerushalmi, tractate *Abodah Zura*, says, "When Alexander of Macedonia ascended into the air, he rose up higher and higher, until the earth beneath him appeared to him like a ball and the ocean like a cover to a pot. This adventure was commemorated by the Greek artist, depicting Alexander's statue as holding a globe in hand. The artist, however, dared not represent the symbol of the ocean, since Alexander did not claim dominion over the ocean." This is the explanation of the Talmud,



Alexander the Great in the First Record of Aerial Navigation. Sketched by J. D. Eisenstein.

gas. The mode was of aluminium, weighing about 34 pounds. On August 19, 1903, and on subsequent dates he made successful experiments.

It should also be noted that the prize of 100,000 francs paid to Santos-Dumont was contributed by a French Jew, M. Deutsch.

and the *Midrashim* repeat this story with more or less legendary flourishes.

The story of Alexander's ascension is best told in the Samaritan "Book of Joshua," chap. 46. The apparatus is described as a ba ket or box with ropes and pulleys on the four corners; and on each corner was tied an eagle. In the center of the box stood Alexander, holding on the point of his staff a piece of meat. The eagles, drawing and pulling themselves up in their eager efforts to reach the meat, were guided by the direction of the staff with which Alexander pointed. On the spot, where the box descended, was built the ancient Alexandria.

We have not the means to ascertain or find the explanation of the method of propulsion the apparatus known in Talmud as "*Migdal Porchi ba-Avir*," a turret flying in the air. Casuistic queries and answers were involved regarding the status of the aerial turret, both terrestrial and celestial. The Talmud, in *Sanhedrin* says, no less than 300 depended on the solution of this knotty question. Rashi tries to explain that the turret, really, was not "flying," but "moving;" it only appeared as if it were flying. The fact is that the flying apparatus no longer existed in the Middle Ages, and was quite forgotten in the twelfth century. Hence Rashi, the great Jewish national commentator, endeavored to "explain away" a phenomenon. Indeed, the first practical balloon dates back no farther than 1782, when Etienne and Joseph Montgolfier wondered what makes hot air rise, and finally they found they could make other things rise also. Airships and flying machines are of comparatively recent date. But I have already pointed out in many articles in the Jewish Press that the Rabbis in the early periods knew of many scientific theories and appliances much more, in fact, than they are generally credited with.

A TALE FROM THE TALMUD.

"No person," said Rabbi Joshua, "ever conquered me (in wit), except two boys, a little girl and a widow". He then related the following:—

Once on my travels, I came near a town where the road separated to right and left. Not knowing which to take, I enquired of a little boy who happened to be there, which of the two led to the town. "Both," replied he; "but that to the right is short and long—that on the left is long and short". I took that on the right; but had not far advanced, when my progress was stopped by a number of hedges. Unable to proceed, I returned, and asked the little fellow, how he could be so cruel as to misdirect a stranger? "I did not misdirect thee," replied the boy. "I told thee what is true. But art thou a wise man amongst Israel, and canst not comprehend my meaning?—It is even as I said. This road is the nearest, but still the longest, on account of the many obstructions. Unless thou wouldst trespass on other people's ground, which I could hardly suppose from so good a man. The other road is indeed, more distant, but it is, nevertheless, the shortest, being the public road; and may, therefore, be passed without encroaching on other people's property"—I admired his wit, and still more his good sense, and went on.

Arriving in the city, I met another little boy carrying a covered dish. "What hast thou in that dish, child?" demanded I.—"My mother would not have covered it, master, had she been willing that its contents should be known," replied the little wit;—and I was silenced.

Another time, during my travels, I came near a well, where a little girl was drawing water. Being very thirsty, I asked for a draught. She handed me the pitcher. "Drink," said she, "and when thou hast done, I will draw some for the beast, on which thou ridest. I quenched my thirst,

and the good girl gave some to the poor animal. As I departed, I said, "Daughter of Israel," thou hast imitated the virtuous example of our good mother Rebekah."—"Rabbi," said the little girl, "I have imitated the example of Rebekah, thou hast not imitated that of Eliezer."

I happened once to take up my lodging at the abode of a widow. She prepared something for my dinner, which she placed before me. Being very hungry, I ate the whole, without leaving the customary remnant for the servants. The next day I did the same. The third day, my hostess, wishing to make me sensible of the impropriety of my conduct, so overseasoned the dish she had prepared for me, that it was impossible to eat it. Ignorant of what had been done, I began to eat; but finding the food so very salty, I laid down the spoon, and made my repast on bread. "Why eatest thou not what has been prepared for thee?" asked my hostess.—"Because I am not hungry," answered I.—"If so," rejoined she, "why eatest thou bread? Do people eat that by way of dessert?—But," continued she, with a significant smile, "I can perhaps guess thy motive. Thou leavest this for the poor servants whom thou didst yesterday and the day before deprive of their due! Is it not so, Rabbi?" I was humbled, and I acknowledged my fault.

THE BOOK OF ISAIAH.

The *Osservatore Romano* publishes answers given by the Biblical Commission to the five questions submitted to it on the subject of the authorship of the Book of Isaiah and the character of the prophecies that it contains. The questions, which embody the chief doubts raised by historic criticism are all answered by the commission in the negative. Briefly summed up, the finding of the commission is to the effect that the Book was written by Isaiah alone, and was not the work of two or more authors; that his prophecies and those of other prophets were common predictions of events which were to happen and were made before those events did happen; and that the second part of the Book, chapters 40 to 66, in which the prophet addresses the Jews living in exile in Babylon, was also written by Isaiah himself.

ISRAEL'S MESSENGER

Shanghai: Friday.

21st August, 1908 5668

BY THE WAY NOTES.

Freedom of Conscience.

In one of the largest halls in Boston writes *Der Israelit*, Rev. Freuder, one of the well known Missionary speakers, was expected to give an address. The leaders of the Salvation Army have been full with expectations of the successful "Agitations red" (agitational speech). But it came on the audience like a bolt from the blue when Freuder, after a lively Talmudical dissertation, suddenly stopped and then raising his voice said to the astonished assembly: "I vow never again to entice away a Jew from his religion! I declare now the Jewish mission is nothing but a humbug and I will be no more a partner to this comedy!" As soon as he said it, he immediately left the Hall. The whole audience were so much overtaken by the unexpected turning, that in their embarrassment they dispersed in great alarm.

Here we have again a mighty proof of the force of conscience!

"A Spiritual Centre."

"Kingeistiges Zentrum tut uns Not" (A spiritual centre is what we are greatly in need of), says *Der Welt*. If throughout the world the Jewish eminent representatives of religion, science, literature and art would concur with this idea, a "spiritual centre" would soon be an accomplished fact. And what a real force and utility it would be to Judaism at large?

What Next?

The *Jewish Chronicle* has started a sporting column.

What next? It is rather an extraordinary experiment for a Jewish journal to try to feed mind and muscles simultaneously, besides being undigestible for the Jewish moral stomach—at any rate.

Our Inheritance.

No one will deny that there is only one National Movement, for the Jew as a Jew and that is, Zionism. No one will deny that there is only one country in the world to which the Jew as a Jew has a claim and that is—Palestine. It is only 11 years since the Zionists started claiming it. An ordinary inheritance takes sometimes longer to get. So we cannot expect an inheritance having been unclaimed by the rightful claimants for nearly two thousand years, to be returned to them at such a short notice.

The inheritance is there, the claimants are recognised, but alas, the big majority of the claimants are shy, despondent and disorganised and it is only the small band of Zionists who courageously are trying to establish their rights to the claim.

Therefore, is it not the bounden duty of every Jew to support morally and materially the Zionist cause?

It is the indifferentists—the idle-lookers—on—whom the Zionists should try to combat and conquer. It is toism must be incorporated in Zionism as an auxiliary force. Unity, peace and harmony must be our guardian angels. And until the Zionists will thoroughly grasp all these ideas, they are grappling in the dark and simply defeating their own aims.

The Zionist Leader

Does it not read well and is it not refreshing to know that Herr Wolffsohn the leader of the Zionist Movement has been received in audience at St. Petersburg by the Russian Premier and the Minister of Foreign Affairs and has received a promise that no hindrance

shall be placed in the way of the organisation's work in Russia so long as it is limited to the direct object of the Movement. But good news from Russia should be taken—like the kisses from Laban—with mistrust as there is sure to be some selfish motive in them and they are only given for the sake of temporary convenience—However, good news is better than bad news and let us hope there is more decency in the present action of the Russian Government.

An Ungallant Attack.

Just look at the extreme generosity of *The Jewish World*. In its Editorial Notes it actually says: "We ourselves applaud Herr Wolffsohn's success, not from a particular love for Zionism, but..." I think it was quite uncalled for from *The Jewish World* to declare once more its article of faith re Zionism as it is well known by now that Mr. Lucien Wolf is an anti-Zionist *enrage*. But Mr. Lucien Wolf is also known as a diplomat, that is to say, he can see a good bit further than his nose. Then why does he not see in the success of Herr Wolffsohn's mission to Russia at the express invitation of the Government that after all, it is the *leader of Zionism* who is the recognised representative of the whole of Jewry?

Ah, times change and we with them, and may the happy time soon be near when we shall have reason to boast of Mr. Lucien Wolf's genuine "particular love for Zionism."

The Jewish Vote

On Sunday last, July 19th was held in London the first meeting of the newly created "Herzl Society" with Rev. A. A. Green as President and for the first discussion was chosen the newly created subject "The Jewish Vote." The history of this new subject "The Jewish Vote" comes from Manchester and the creator of it is no other than the sensibility of the Jew.

It is true that the Jews always

keep a jealous guard over all their words and actions. But to find fault with a perfectly legal fight which was fought in a perfectly legal, rightful and usual manner for a righteous and humane cause simply to show sympathy with party friends, is really stoical philosophy.

It is often by showing sympathy with self-assumed angels our weakness is suspected and this kind of sympathy always produces more laughter than tears.

N S. BURSTEIN

Cardiff.

EDITORIAL NOTES.

Absurd!

Well the Zionist Convention has adjourned and we're still in America. *The Jewish Criticism.*

The absurdity of the above carries with it its own refutation. For how long will the anti-Zionists persist in their shameful ignorance of the National Movement we cannot say. Both in and out of season it has been stated that Zionism seeks the establishment of a home in Palestine for the great masses of our people *who dwell in darkness and misery.* Why this most important fact is being ignored by the anti-Zionists we cannot say. However, we can only say that they illustrate the saying of the Wise King who said: "Though thou shouldst pound the fool in a mortar, in the midst of grains of wheat with a pestle; still would his folly not depart from him."

Special Number.

The *Modern View*, of St. Louis has issued: a highly interesting and beautifully illustrated number devoted to Jewish Progress in St. Louis. We congratulate our esteemed contemporary upon the excellent production of this issue which reflects considerable credit upon its able Editor, Mr. A. ROSENTHAL. We are pleased

to state that the *Modern View* is one of our most favourite exchanges as its columns have always been a model to Jewish journalism. Although devoted to the principles of Reform Judaism yet we have no hesitation in saying that its Editor has always manifested a desire to be fair and impartial to those who could not see eye to eye with him. Although not an adherent of the Zionist Movement yet the *Modern View* has always been consistent and fair in presenting a faithful record of its progress while at the same time giving the best of credits to its leaders. It is this spirit of fairness and impartiality which popularizes the *Modern View* and we are sure we are voicing the sentiments of all its readers in wishing it continued success and prosperity.

Scores Reformed Judaism.

The Eleventh annual convention of the Federation of American Zionists which took place at Atlantic City on the 10th ultimo was an unqualified success. At the mass meeting an eloquent address was delivered by Mr. SAMUEL STRAUSS, proprietor of the New York *Globe*. Mr. STRAUSS joined the ranks of the Movement only recently, and his address was eagerly awaited by the audience. He made a powerful and convincing attack upon the latest phases of reform Judaism as enunciated by the Principal of the Cincinnati College, whose vagaries are so well-known to our readers. Mr. STRAUSS said in part:—

"The Jews are suffering from a sort of amnesia which is sapping their vitality. There is a spiritual pain, a sort of uncertainty—the Jew does not know where he is, and compared to this condition, his bodily suffering is as nothing."

Several generations ago, a new class of reformers arose who preached that Judaism was the kernel about which had grown a shell during the ages, the outward shell of observance, and they counselled the discarding of the shell. But, my friends, they were eternally wrong. If I were to pray in this matter, I would offer up the prayer, "give us less and less of reformed Jews and more and more of reformed Jews." There are hundreds, nay, thousands, of Jews who conform to their religion and they have not been

attracted by these reform rabbis. No, reform attracts nothing, it can only destroy. Again, there are some people, the younger ones, who argue that if civil liberty is good, then religious liberty is also good. But how mistaken they are!

Civil and political liberty means freedom, while religious liberty, which with them is irreligion, is bad; it means slavery for they who will not believe must obey. (Applause.)

And only one thing can save them, and that is Zionism. But you may be dismayed and say that Zionism will take so long to be realized and what is the use in striving? My friends, what great movement has not been slow of realization? They must grow first intensively and then extensively. But Zionism must be a cry not of lament over our hurts, not an appeal for sympathy, but a manly stand for our rights. It must be an endeavor for freedom from doubt and disbelief. (Long sustained applause.)

Dr. Schechter's Letter

Anent the above we publish the following letter which Professor SOLOMON SCHECHTER, the Dean of the Jewish Theological Seminary, of New York, has sent to the Convention. The letter is interesting inasmuch as it throws considerable light upon the Professor's attitude towards that withered branch of Judaism, the "Reform." "It was only a temporary aberration, breaking with the Jewish past, and perverting all Jewish history, which could perceive in the destruction of the holy temple and the discontinuance of the Jewish National independence following upon it the consummation of Israel's destiny," says the distinguished SCHECHTER. His words will carry considerable weight inasmuch as he occupies a post which eminently qualifies him to speak. The pronouncing of the benediction by SCHECHTER thanking our Heavenly Father for "having enabled us to see in our eyes the discomfiture of the plot laid down by the Central Conference of American Reform Rabbis who assembled in the holy land of Pittsburgh about twenty-two years ago is so timely that it will find many adherents of the cause to repeat it with considerable emotion. The full text of Prof. SCHECHTER'S letter runs thus:

ESTKIN'S HOTEL, HUNTER, N. Y.,

JULY 8, 1908.

THE CHAIRMAN, MASS MEETING, CONVENTION OF AMERICAN ZIONISTS, ATLANTIC CITY, N. J.

DEAR SIR.—I am exceedingly sorry that the pressure of work during the last month, as well as the heat prevailing during the last few weeks has had such a far-reaching effect on me as to make it impossible for me to attend the convention, to which I was looking forward for a long time. You will, therefore, allow me to express in writing my good wishes for the success of your meeting.

I further take here the opportunity of congratulating my fellow Zionists on the good work done during the last year. I am thinking both of the work done in Palestine, where good beginnings were made in various directions, of which the report of the Palestine Committee gives evidence, and not less of the propaganda work done by the Federation in its various branches. And let us remember that this work was done in the face of many prejudices and all kinds of obstacles. Indeed, the great result of this year's work was that Zionism is now recognized as a solemn fact, even by its opponents. It is explained in different ways. Some look on it as a "Judenstimmung" others derive it from Nietzsche's conception of the universe. The neo-fanatics brand it as a heresy, the only heresy which they think heretical and impermissible. Some even did as the honor of looking to neo-Kantianism for an explanation of it, but whatever it is here it is, and it has come to stay. As a fact, Zionism is as old as Judaism itself. For this the Jewish literature and the Jewish history bear witness. It was only a temporary aberration, breaking with the Jewish past, and perverting all Jewish history, which could perceive in the destruction of the holy temple and the discontinuance of the Jewish National independence following upon it the consummation of Israel's destiny. It was under this delusion that nearly a third destruction of the holy temple took place. Thank God those times are passing away though some of the neo-fanatics still cling to this assimilation theory as though for their very lives. A generation ago no man could even have believed that the time would come again when Zion and Jerusalem would be the topics of conversation and the objects of longing among our people. Now we have lived to see that there is hardly a steamer landing in Joppa that does not bring numbers of Jewish young men in all the walks of life, among whom the student and the professional men are most strongly represented.

"Blessed art Thou, O Lord our God, King of the Universe, who hast kept us in life, and hast preserved us and established us to reach this season."

Perhaps I may also on this occasion repeat the statement I made at our last convention, that our only charter to Palestine is the Bible. What Zionism hope for as a Jewish polity, hallowed by sacred memories, equipped with Jewish institutions, taught and propagated through the medium of the holy language. Mere nationalism, of the brutal type,

satisfying only the racial instincts and aspiring to nothing higher than a certain material prosperity, is not worth striving for. Indeed, a nationality without its own historical language, without a sacred literature, without reverence for its ancient institutions, without love for its past, without devotion to its religion, is a mere gipsy camp, and will be of very little promise. What Zionism is hoping for is the restoration of Jewish nationality in the Promised Land, accompanied by a renewal of Jewish life, vouchsafed by Scripture and tradition, and dreamt of and prayed for by prophets, sages and saints of our nation for numberless generations. And this is the Zionism which I consider identical with Judaism itself.

With best wishes for the success of your meeting, and with the greetings of Zion, I am

Respectfully yours,

S. SCHECHTER.

WHAT IS FAITH.

By RABBI I. WEISS.

When Christians faith is the all important subject, and to the New Testament the word appears very numerous; but, strange as it may seem, the Old Testament has it but twice in all its pages. Moses and the prophets all exhorted Israel to know God and fear him, that is, reverence him, while the New Testament writers urge to believe and be saved.

To analyze the word faith from its etymology, it is from the Latin *fides*, to trust, which agrees with the Hebrew *amanah*; while the English would make it that which is believed, on any subject be it science, politics, religion, or a system of doctrines believed in, which is not as satisfactory in meaning as the Latin and the Hebrew expressions. We may hold faith as the holiest spark in our bosom, yet it is only belief, and belief is uncertain, but trust is a different proposition altogether.

To believe in God and trust in God, are two different ideas.

The Old Testament uses a less ambitious term when expressing the attachment of man to God. It makes him to know God, to fear God, to trust God. When Abraham is said to have believed in God and it was counted to him as righteousness, the translator was misled with the faith idea and rendered it accordingly: for the proper translation would be "He trusted (he-amen) in the Lord." Else, when the translator of the English Bible renders Habakuk ii. 4 "the just shall live in his faith (he-amenah)" it should be in his trustfulness. There is quite a difference between the two terms. Although usage makes a thing right, when we perfectly understand what the import of the subject is, whether it is

expressed in one term or another, faith or trust, it matters not; especially in this age of high culture, when words are not considered as much as the spirit of words; yet there are people galore who take the word, very little thinking what there is beneath the surface. They have faith, whatever the import of that faith is does not enter their mind. It is not the established faith, not the trustful faith, but the blind faith.

The established faith is the firm faith guided by reason and justice. One who is firm in his faith, so firm that, though he would listen to differing opinions and arguments, no argument could shake his faith. He would extend every courtesy to his fellowmen and not violate his right, the same as he would want to be accorded to himself. He would respect the faith and religion of others as he would that others should respect his own. This is established faith, because it rests on basic truth. The trustful faith is a little better. It is the faith formed and conceived without much knowledge. It is assailed and attacked, but the possessor thereof, not having knowledge to defend his faith, simply trusts in his faith, his conscience tells him to do so without rhyme or reason. Blind faith is the feeblest, poorest, faith of all, resting on supposition alone, breeding prejudice, malice, hate and intolerance. It is the source of every mischief, the heartless cruel foe to all differing creeds. Those of blind faith interpret Christianity to mean the persecution of Jews and heretics, and all who believe not as they do are heretics. Of them it must be that Alfred Knight said:

"Of all the detestable mortals
Who ever came my way,
Is he who prays, and prays and prays,
And then goes forth to pray."

I will not enter into details of church faiths, as that is not within my premises to engage in, but I am privileged to say that those blind faith Christians were ever detrimental to Christianity. It is, however, but too true that Christians good and true have unwittingly inherited some blind faith faults from their ancestors who often were misguided by priests and prelates, whom they trusted implicitly. Every one, however, pure and spotless his life may have been, was detested and hated if he did not agree with them in their doctrines. They handed down to posterity a standing ban on such men as Thomas Paine, who if he lived to-day, would be regarded a man of liberal tendencies, not an atheist or an infidel. Paine was very outspoken against both Judaism and Christianity, but thinking different and being honest and intelligent to express his thoughts is not wicked. I have known men who spoke disparagingly of Paine, as he is called, though they acknowledged that they never read his writings, but they were particular to add, "Nor would I read his damnable books." They called them damnable from hearsay. Blind faith

guided them

We read in Thomas Paine's "Age of Reason" these words: "I believe in one God, and no more; and I hope for happiness beyond this life."

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy. Can reasonable, fair-minded people find fault with this? However he denies creed and dogma, even the Bible, he upholds everything that is good and beautiful in religion."

In his last testament he says: "I have lived an honest and useful life to mankind, my time has been spent in doing good; and I die in perfect composure and resignation to the will of my Creator, God!"

Could any one utter sentiments more consonant with religion and faith? Voltaire was not the bad man the church made him out to be. He gave utterance to a belief in God, and argued even in favor of immortality, and his principal traits, says Jules Barre, "were benevolence, tenderness to the weak, hatred of wrong and oppression." His tomb in the Pantheon of France bears this inscription: "He defended Calas, Sirven, De la Barre and Montbailly."

This was indeed enough to make him a noble man. Jan Calas was a Protestant, whose son, a morbid youth embraced Catholicism. In a fit of religious melancholy he committed suicide, and his father was arrested charged with his murder and executed. This was not enough, but the whole family was thrown into the dungeon. Voltaire came to hear of it and he hastened to their rescue. He wrote, he pleaded, he agitated for three years so passionately that all France was alive with the issue, and the courts were forced to set free the innocent family.

The daughter of Sirven, also a Protestant, was abducted and held a nun against her will; she succeeded in making her escape, and fearing recapture she took her own life. The father being accused of the murder fled to Switzerland, whence he appealed to Voltaire for aid, who readily responded; and it took him nine years to fight against a powerful and corrupt court, but he succeeded in securing the innocent father an honorable acquittal.

A young man, named De la Barre, was accused of having mutilated a crucifix. He was arrested, tortured, condemned to death, his family imprisoned and their property confiscated. Voltaire heard of it too late to save the young man, but he succeeded in liberating the wronged family, and had restored to them their possessions. It took him twelve years of hard work.

Montbailly was falsely accused of having murdered his father, and was burned alive; not satisfied with this, his wife was also sentenced to the same horrible death. Voltaire took hold of it in time and secured her honorable release. All without regard of fee or reward.

The church hated him because he advocated human kindness to all men, liberty of conscience and tolerance, rebuking the wicked priests, telling them: "Ye priests, if you would emulate Jesus, be martyrs, not butchers!"

Ingersoll was more iconoclastic than any of his predecessors, but he lived, fortunately, in an age and country where no imprecations or invectives were hurled at him. Not only this, his faults were covered up with the good qualities he otherwise possessed; and that is the spirit of religion, emanating from established faith—the emanation that teaches to bear love for all, malice for none; justice to all, wrong to none—the faith that agrees with Coleridge:

"He prayeth best, who loveth best.
All things, both great and small."

It matters very little what the world faith implies, but every fair-minded man and woman, be they Jews or be they Christians, Catholics or Protestants, will manifest faith in deed rather than in creed. Their faith is established in trustfulness in the core of their hearts, effusive with goodwill and love to God and humanity. That is the faith that matters in the words of Moore:

"Shall I ask the brave soldier who fights by my side

For the cause of mankind, if our creeds agree?

Shall I give up the friend I have valued and tried,

If he kneels not before the same altar with me?

From the heretic girl of my soul should I fly,

To seek somewhere else a more orthodox kiss?

Nay Perish the hearts, and the laws that try

Truth, valor, or love, by standard like this!"—*The Jewish Outlook.*

WHAT DO WE LIVE FOR?

What do we live for? Is it for gold which passes away with the using? Is it for fame, which is a bubble which bursts while we look at it? Is it for the gratification of our senses, which becomes nauseating and pales upon us as the lengthening shadows of life fall across our pathway? Is it for friendship, that lasts only as long as the sun of prosperity shines upon us? Is it for love that grows cold as age creeps on? Is it for glory which is like a skyrocket, goes up to a great height, bursts out for an instant, then darkness follows and it descends like a stick? Then will we be doomed to disappointment. If we live for these things only we will find life not worth the living for nor the rewards worth the struggle. This word cannot give satisfaction. Its horizon is far too small to gratify the gaze of an immortal soul. Ah! yes, life is a lottery with more blanks than prizes. Few men and women draw prizes in life's lottery. "Life is a stream upon which drifts flowers in spring and blocks of ice in winter." Life is a fragrance unsatisfying, a moment between two eternities. No earthly moment is enduring. The very

pyramids of Egypt, synonyms of strength and lasting work, show plainly the ravages of time. The Obelisks of the Nile are its limit. Live not, then only for earthly things. Live for hearts. Live for eternity and you will live for a purpose.

"Live for those who love you
For those who know you true,
For the heaven that smiles above you
And the good that you can do."

There is much in this world that is unjust, much that is harsh, much ingratitude, and all because we are not understood. The life of our neighbor, our friend, our nearest of kin has its own unrevealed self. And "the best of a true life is its private part." The proud heart suffers long and sorely because it refuses to unobscure its own unhappiness. The grandest spirits that ever lived in human form have been crushed to earth and have gone unwept, save by the blinding of their own tears, to too early graves, because, being not understood they have been counted ingrateful and undeserving. Could we but read the hearts of others, could we but raise the pall that hides their own secrets not to look for the skeleton, but to see the souls that we misjudge, what different treatment would we give to them. In place of harsh, unkind words we would speak tenderly and lovingly. Instead of ostracising them from our society we would clasp them to our breast, proud of their friendship. The crust of pride, the crust of prophetic, the enmeshment of our own selfishness, causes, our dearest ones to weep over their own loneliness. The purest diamond may be hidden by the dirt of the gutter, but it is still a pure diamond, and only requires a cleansing to reveal its beauty. The purest, noblest heart may be concealed behind the screen of averse circumstances, and unseen because the darkness of pride and prejudice but it is still a pure and noble soul, needs only the cleansing power to discover its true value. Oh, to be understood and understood because the truth of our lives, the best of our lives, hidden from our fellow's gaze!

What then do we live for? If we are misunderstood by our dearest friends and not understood by our nearest of kin?

Ah! life is worth living. If we strive by all the power we have to get the best things of life and to live for the good we can do we will be every day rewarded by enjoying the contentment which comes from duty performed. —*J. Leonard Levy*

A Commission to examine the territory in North Africa denominated by Mr. Israel Zangwill in his speech at Manchester on December 8th last as the one tentatively chosen for "Jeto-land," has been despatched by the Jewish Territorial Organisation. The Commission, which includes some members of the Council of the Ito, left at the beginning of July and it is anticipated that they may be able to communicate at least some preliminary observations upon the territory in time for August 2nd, when Mr. Zangwill is to address a meeting at the Pavilion Theatre, White-chapel, in celebration of the third anniversary of the foundation of the Ito.

What are Premium Bonds?

In the first place this is not a Lottery Ticket Scheme, and we must urge upon our readers to bear this fact well in mind, viz.: We do not deal in Lottery Tickets but only in Continental Government and Municipal Stocks, which constitute a favourite form of investment on the Continent, where it is with justice claimed that they foster thrift, and act as a powerful deterrent to the spirit of gambling and betting.

Premium Bonds are high-class securities made payable to bearer, issued by the various Governments of Europe, well-known Municipalities and other regularly organized public bodies, as vouchers or scrip, for loans (with the authorisation of the Government) for various public purposes. The Bonds are redeemable by the Governments or Municipalities at periodical Drawings either with Prizes or at their full nominal value.

How the Premiums are Paid.

The method by which the payments are made on Premium Bonds is as follows:—Instead of paying a high rate of interest annually the Bonds pay only a small annual interest to the holder, and in some cases no interest at all; but, on the other hand, the Governments or Municipalities arrange that the accumulated compound interest and sinking fund shall be combined and be distributed in the shape of prizes of various amounts by means of Drawings which are held at fixed annual dates.

These Drawings are so conducted and controlled by Government that such a thing as fraud in connection therewith is rendered absolutely impossible. Thus the holder of a Bond is not only assured of drawing at the very least the full nominal value of his Bond, but he participates in all Drawings for Premiums until his Bond has been called in and repaid. At each of the Drawings the Bondholder has the legitimate chance of winning Big Cash Prizes.

The one great advantage they possess over the stock of English Corporation, is that they participate in periodical Drawings, at each of which a large number of Bonds are called in and reimbursed with handsome Premiums.

Safe and Sure.

The foregoing explanation, presented as clearly as is possible without entering into incidental details, should appear clear enough to anyone who possesses the rational desire to add to his bank account without encountering the ordinary dangers of speculation.

IF THERE EXISTS A PLAN OF SPECULATION BY WHICH YOUR CAPITAL IS POSITIVELY ASSURED OF PRESERVATION, THEN THAT'S

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Each Bond is represented in the periodical drawings until the moment when its number is drawn, when the holder thereof is repaid, either with one of the prizes or with the minimum amount provided for by the terms of the loan in question. THERE ARE NO BLANKS. Every Bond must be drawn in order to be repaid, so that by reason of the minimum referred to,

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3-4-08

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THE WAHRMUND AFFAIR

Austrian Jews, especially the younger student element, are still exercised over the action of the government in preventing a Roman Catholic scholar, Dr. Wahrmond, owing to his liberal tendencies, from lecturing on Canonical Law in the Innsbruck (Tyrol) University. A large number of the Liberal and the Zionist students have united in their

opposition to the government decree, and they have determined to keep away from the lecture-room as long as the official edict is not withdrawn. This movement is likely to be of greater consequence than would appear at first sight. Freedom of thought is the war cry echoed by thousands of students, who are being backed by many professors and even high rectors. The Jewish press of Austria is devoting a great deal of space to this controversy.

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Reserve Fund:—
Sterling Reserve
£1,500,000 at 4% .. \$15,000,000
Silver Reserve .. 15,000,000
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28.5.08. Manager,
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Shareholders } 1200,000
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19th April 1907

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I.—Authorized Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £2,697,500-0-0

II.—Fire Funds 3,065,374-15-7

III.—Life and Annuity

Funds 14,915,842-10-8

Sinking Fund Account 45,907-5-8

£ 18,114,524-11-1

Revenue Fire Branch... £ 2,280,652-13-7

" Life and Annuity 1,847,324-18-4

Sinking Fund Account... 8,282-5-0

£ 4,180,150-16-11

The Accumulated Funds of the

Fire and Life Departments are free

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W. DROSEMEIER:

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AND it shall come to pass on that day, that the great CORNET shall be blown, and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. Isaiah 27 13

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publish of peace, that announce the tidings of happiness, that published salvation, that saith unto ZION, Thy God reigneth. Isaiah 52-7.

Official Organ of the Shanghai Zionist Association. A fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

Notes from India
 Love of the Beautiful: A Jewish Trait.
 The Duty of the Mother: Rabbi
 Zionism in the Capital of the
 Far East: Moscow
 Editorial Notes
 Visions of Palestine
 To Be a Man

M. FREED

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OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, September 18th. 1908—21st. Elul 5668.

CALENDAR FOR THE FORTNIGHT

Friday, Elul 29th (September 25th) Erev Rosh Hashana (New
Year's Eve) Sabbath commences (time of lighting) at 5.30
p.m.
Saturday, Tishri 1st (September 26th) Rosh Hashana (New
Year) Sabbath commences (time of lighting) at 5.30
p.m.
Sunday, Tishri 2nd (September 27th) Sabbath
terminates on Sunday at 6.10 p.m.
Monday, Tishri 3rd (September 28th) Sim Guedalia (Fast of
Guedalia, time of breaking fast at 6.10 p.m.)
Tuesday, Tishri 4th (September 29th) Sabbath commences (time of
lighting) at 5.20 p.m.
Wednesday, Tishri 5th (September 30th) portion of the Law,
Hazon, Deuteronomy, chapter 32; Haphtarah, Hosea,
chapter 14; Prophets, Zechariah, chapters 11, 12, 13 and
14; Ecclesiastes, chapters 5 to 12 inclusive. Sabbath
terminates at 6.05 p.m.
Thursday, Tishri 6th (October 1st) Erev Kipur (Kipur's Eve)
Kipur commences at 5.20 p.m.
Friday, Tishri 7th (October 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 8th (October 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 9th (October 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 10th (October 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 11th (October 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 12th (October 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 13th (October 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 14th (October 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 15th (October 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 16th (October 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 17th (October 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 18th (October 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 19th (October 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 20th (October 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 21st (October 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 22nd (October 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 23rd (October 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 24th (October 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 25th (October 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 26th (October 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 27th (October 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 28th (October 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 29th (October 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 30th (October 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 31st (October 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 32nd (October 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 33rd (October 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 34th (October 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 35th (October 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 36th (October 31st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 37th (November 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 38th (November 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 39th (November 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 40th (November 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 41st (November 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 42nd (November 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 43rd (November 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 44th (November 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 45th (November 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 46th (November 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 47th (November 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 48th (November 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 49th (November 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 50th (November 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 51st (November 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 52nd (November 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 53rd (November 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 54th (November 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 55th (November 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 56th (November 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 57th (November 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 58th (November 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 59th (November 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 60th (November 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 61st (November 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 62nd (November 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 63rd (November 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 64th (November 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 65th (November 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 66th (November 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 67th (December 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 68th (December 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 69th (December 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 70th (December 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 71st (December 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 72nd (December 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 73rd (December 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 74th (December 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 75th (December 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 76th (December 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 77th (December 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 78th (December 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 79th (December 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 80th (December 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 81st (December 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 82nd (December 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 83rd (December 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 84th (December 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 85th (December 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 86th (December 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 87th (December 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 88th (December 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 89th (December 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 90th (December 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 91st (December 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 92nd (December 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 93rd (December 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 94th (December 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 95th (December 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 96th (December 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 97th (December 31st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 98th (January 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 99th (January 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 100th (January 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 101st (January 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 102nd (January 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 103rd (January 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 104th (January 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 105th (January 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 106th (January 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 107th (January 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 108th (January 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 109th (January 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 110th (January 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 111th (January 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 112th (January 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 113th (January 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 114th (January 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 115th (January 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 116th (January 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 117th (January 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 118th (January 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 119th (January 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 120th (January 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 121st (January 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 122nd (January 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 123rd (January 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 124th (January 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 125th (January 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 126th (January 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 127th (January 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 128th (January 31st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 129th (February 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 130th (February 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 131st (February 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 132nd (February 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 133rd (February 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 134th (February 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 135th (February 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 136th (February 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 137th (February 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 138th (February 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 139th (February 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 140th (February 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 141st (February 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 142nd (February 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 143rd (February 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 144th (February 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 145th (February 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 146th (February 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 147th (February 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 148th (February 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 149th (February 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 150th (February 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 151st (February 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 152nd (February 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 153rd (February 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 154th (February 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 155th (February 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 156th (February 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 157th (February 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 158th (March 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 159th (March 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 160th (March 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 161st (March 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 162nd (March 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 163rd (March 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 164th (March 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 165th (March 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 166th (March 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 167th (March 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 168th (March 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 169th (March 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 170th (March 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 171st (March 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 172nd (March 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 173rd (March 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 174th (March 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 175th (March 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 176th (March 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 177th (March 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 178th (March 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 179th (March 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 180th (March 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 181st (March 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 182nd (March 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 183rd (March 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 184th (March 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 185th (March 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 186th (March 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 187th (March 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 188th (March 31st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 189th (April 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 190th (April 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 191st (April 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 192nd (April 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 193rd (April 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 194th (April 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 195th (April 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 196th (April 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 197th (April 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 198th (April 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 199th (April 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 200th (April 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 201st (April 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 202nd (April 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 203rd (April 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 204th (April 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 205th (April 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 206th (April 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 207th (April 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 208th (April 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 209th (April 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 210th (April 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 211th (April 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 212th (April 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 213th (April 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 214th (April 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 215th (April 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 216th (April 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 217th (April 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 218th (April 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 219th (May 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 220th (May 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 221st (May 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 222nd (May 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 223rd (May 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 224th (May 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 225th (May 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 226th (May 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 227th (May 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 228th (May 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 229th (May 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 230th (May 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 231st (May 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 232nd (May 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 233rd (May 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 234th (May 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 235th (May 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 236th (May 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 237th (May 19th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 238th (May 20th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 239th (May 21st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 240th (May 22nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 241st (May 23rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 242nd (May 24th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 243rd (May 25th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 244th (May 26th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 245th (May 27th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 246th (May 28th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 247th (May 29th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 248th (May 30th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 249th (May 31st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 250th (June 1st) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 251st (June 2nd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 252nd (June 3rd) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 253rd (June 4th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 254th (June 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 255th (June 6th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 256th (June 7th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 257th (June 8th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 258th (June 9th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 259th (June 10th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 260th (June 11th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday, Tishri 261st (June 12th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Monday, Tishri 262nd (June 13th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 263rd (June 14th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Wednesday, Tishri 264th (June 15th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Thursday, Tishri 265th (June 16th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Friday, Tishri 266th (June 17th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Saturday, Tishri 267th (June 18th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Sunday,

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Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

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Shanghai, Friday, September 18th, 1908—21st. Elul 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Elul 20th (September 25th) Ere Rosh Hashana (New
Year's Eve) Sabbath commences (time of lighting) at 5.30
p.m.
Saturday, Tishri 1st (September 26th) Rosh Hashana (New
Year) (to day terminates on Sunday at 6.10 p.m.)
Sunday, Tishri 2nd (September 27th) Year
Monday, Tishri 3rd (September 28th) Sim Guedalia (Fest of
Guedalia, time of breaking fast at 6.10 p.m.)
Friday, Tishri 7th (October 2nd) Sabbath commences (time of
lighting at 5.20 p.m.)
Saturday, Tishri 8th (October 3rd) portion of the Law,
Haazino, Deuteronomy, chapter 32; Haphtarah, Hosae,
chapter 14; Prophets, Zechariah, chapters 11, 12, 8 and
11; Ecclesiastes, chapters 5 to 12 inclusive. Sabbath
terminates at 6.05 p.m.
Sunday, Tishri 9th (October 4th) Ere Kipur (Kipur's Eve)
Kipur commences at 5.20 p.m.
Monday, Tishri 10th (October 5th) Yom Kipur; Kipur
terminates at 6.00 p.m.
Tuesday, Tishri 11th (October 6th) Yom Simhath Cohen
(holiday of high priest.)

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TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

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for further particulars see card.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

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S. E. Abraham, Hazan.

Saturdays at 6.30 a.m. 4.00 p.m. and 6.0 p.m.

Holidays at 6.30 a.m. and 5.20 p.m.

Week days, at 4.15 a.m. (Selihoth) 5.15 a.m. and 5.20 p.m.
1.1-08 12m.

SYNAGOGUE "OHEIL MOISHE"

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Holidays at 8.00 a.m. 5.20 p.m. and 6.00 p.m.

Kipur at 8.00 a.m. and 8.00 p.m.

Week days, at 4.00 a.m. (Selihoth) 5.00 a.m. and 5.2 p.m.
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11-8-08

12m.

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A NEW YEAR'S REVERIE

[Written for "Israel's Messenger."]

By the Rev S. ALFRED ADLER (London)

And so another Jewish year is nearing its end. . . . What a sad temptation for moralists! The flight of Time: the sharp scythe: the reaper's sickle: eternity: lost opportunities: new resolutions: regrets retrospective and hopes prospective: in fact, all the accumulated platitudes of professional heraldists seem to crowd to one's pen. And yet our thoughts, at best, can weave nothing near so fine as the poet's:—

Life like a dome of many-coloured glass,
Stains the white radiance of eternity,
Till death shatters it to fragments. . . .

And what, throughout the Bible, is more impressive than the psalmist's "But Thou art the same and Thy years have no end," repeated again and again in our penitential liturgy? And has not the author of the 90th Psalm, dedicated to "Moses the man of God," that psalm which contrasts so wonderfully God's everlasting Now with the transitory, fleeting lives of men, said the last word on the vanity of human wishes and the brevity of human life? "For a thousand years in Thy sight are but as yesterday when it is past and as a watch in the night . . . we spend our years as a tale that is told . . . So teach us to number our days, that we may get us a heart of wisdom . . . And, again, from Psalm cxi, "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Verily, "We are strangers and sojourners; our days on the earth are as a shadow, and there is no abiding."

Our views on life and death have altered somewhat since the primitive times when these noble thoughts were first put to song. A man, then, slept with his fathers. You were a flower and you took your time to fade. You were grass, and the mower brought the deliberate action of the scythe to bear upon you. As the pace of life quickened, the simile illustrative and symbolic of death also quickened. It became "out, brief candle" and so forth. And now, in this age of hustlers, we "join, the majority," we are "switched off" or it is a case of "short circuit," as when the electrical installation fails in the club-room, and we are left, for a moment, in the darkness and gloom of the autumn afternoon.

But such thoughts as these, homespun as they are, can be called up, at will, at any one of those wayside stations on the

winding road of Life, where we pause, for a moment, for reflection and meditation. A birthday, a "Jahrzeit," any anniversary of outstanding subjective importance, can arrest and crystallise similar thoughts. The real question is: Does the annual celebration of the Jewish New Year, and the clarion-note of the Shofar, really set us "furiously to think" about the meaning of Life and Death, the choice of Good and Evil, our whence and whither national and individual, our aims and our ideals, our Hope and our Faith? It must sadly be confessed that, somehow or other, the Jewish New Year fails to make as deep an impression upon the average man and woman as does the celebration of the civil New Year. We wish each other a "Happy New Year" on the First of Tishri, and we repeat the good wishes on the First of January. And our wish-les in Tishri seem to many of us a little far from, a little previous, to write "5669" fails to impress us as much with the quickened sense of the flight to write "1909." With most of us, there is more romance and sentiment about December 31st, 1908 than about Ellul 29th, 5668, although the latter be the traditional date of the Birth of the World. Why do we not join merry hands around the Great Synagogue, at mid-night on Ellul 29th, and, imitating our Scottish friends at St. Paul's Cathedral, ecstatically sing the New Year in to a Hebrew Version of "Auld Lang Syne," or better still, "Hatikvah?" And yet we are called a "brotherhood!"

Of course, it cannot be gainsaid that the Jewish New Year is, or at any rate can be made, a valuable religious landmark in the spiritual life, an ideal date for framing new resolutions. And, being English citizens, we are privileged to make new resolution on December 31st, as well as on Ellul 29th. We can "turn over a new leaf" twice a year. The peccant soul is given one other day of grace. But there is no air of finality about completing a "year of life" on September 26th. In effect, it suggests the opposite—it stimulates a vague sense of things cut off, incomplete, unfulfilled. The year is at the full: we cannot look for the promise of spring and the hope of "new things" in the dim afternoon of a chill October day. When nature is in "the sere and yellow, leaf," our imaginations cannot stretch to "A New Year for Trees." While, on a crisp January morning, on the other hand, the air is often full of a subtle foretell-

ing, a mystic passage, of Nature's re-birth. The first of Nisan is, in a truer, a deeper, a more physical sense, the Jewish New Year. "This month shall be unto you the beginning of months: it shall be the first month of the year to you."

For, to the thoughtful and sensitive mind, to the man who sees and knows more of the world than is to be found in Ghetto and Judengasse, is it not a little depressing to commence a "New Year" in early autumn, when all nature is in seeming decay, when the long winter-sleep of things animate and inanimate seems imminent? Whatever there be in these coming days of spiritual hope, of optimism, of the sense of moral re-birth and regeneration, we have nothing in the physical world at this period of the year as their counterpart and complement.

But, perchance, on the other hand, the New Year and the momentous penitential days, are the great culminating Kippur Day, achieve more, ultimately, of genuine spiritual uplifting, just because of the sadness and suffering of Nature at the fall of the year. Depression there must be for all who are not absolutely cold and crass and superficial. The falling leaves are blown thither in the deserted parks. Autumn tints are exquisite russet and gold and brown—still autumn can not but spell death and decay. The days are shortening and the equinoctial winds blow lowly. How can there be sunshine in our hearts when the heaven is overcast? How can there be hope in our souls when the dead leaves drop in aimless circles, and it is night? Six? How can we sing songs of "Nature's God" when the mysteries of the seasons baffle us? "Summer and winter Thou hast created." But in the summer do we not, at times, lose the sense of the "deeper seriousness" of things in that joy of living, that abandon to the call of the "red red earth" which is the crown and glory "season of seasons"? The call of the wild, and the pull of the soil, and the instant multitudinous voices of nature stirring us mysteriously, are influences we cannot ignore, and, at times, they can prove too powerful for us in the eternal conflict waged between the physical and spiritual sides of mankind. It is true that Tartaruaes is a harvest festival like Pentecost, it is a nature-celebration, but it reaches its climacteric in the solemnities of Hosanna Rabba and the Eighth Day of Solemn Assembly, outpourings of the individual soul in final communion with its God.

And so, in the sad autumn days, if there is sorrow, there is also solemn calm. The psalmist was not afraid of the depths of the valleys. They lay in shadow, away from the sunshine, but they were God's heritage as well as the "sunlit mountain-tops." "Out of the depths have I cried unto thee, O Lord," and a man "All Thy waves and Thy billows are over me." *De Profundis*. The keynote, the *leit-motif* of the entire series of devotional prayers and exercises from the First Day of New Year until Shemini Atzereth, is this same sad and solemn

A TALK TO CHILDREN.

[Written for "Israel's Messenger."]

By N. S. BURSTEIN (Cardiff)

WHAT IS PRAYER AND HOW SHALL WE PRAY?

"Now Hannah she spake in her heart only her lips moved but her voice was not heard; therefore said I thought she had been drunken." I Samuel i. 13.

MY DEAR YOUNG ISRAELITES: You must know that I am not a preacher, neither am I a lecturer, I am simply a layman and as such I intend to place my thoughts before you. Our sages say: "Words that come from the heart go to the heart," so I hope that my words will not be vainly spoken, as they really come from my innermost feelings.

What is prayer? My ideas: Prayer is the healing balm of our moral wounds. Prayer is the test of ourselves, the purification of which depends on the words we apply to it. Prayer is the means of making peace with our best friend—our conscience. Prayer has the power to elevate man above the animal world. Prayer is the chief agent which brings our mind, heart and soul in closer contact with our Creator. In prayer we find a comfort, an asylum when our minds are depressed, our hearts with the weightings of our daily existence. In prayer lies hope, consolation, moral and spiritual strength. Prayer is the greatest privilege God has ever bestowed upon mankind and how poor is the man that does not take advantage of this precious gift! Now the question comes how shall we pray? From the first day of Rosh Hashonah's Hiftoah we can learn that in making a noise and clapping of hands, is not the essence of prayer. It says: "Hannah spake in her heart, only her lips moved but her voice was not heard." It is devotion we require for praying. Prayer should never be without devotion. The heart should always be attentive to the words our lips utter, the mind and thoughts should never be absent while we are praying. But there is yet another kind of prayer; praying with our actions, and actions, as the common saying goes, speak volumes and louder than words. Our supplications as well as our actions are the advocates who plead for us before our Heavenly Father. How very good is it that an opportunity is given to us to employ such advocates and therefore we ought to be careful in the choice of our advocates, so that they may be reliable to plead our cause with beneficial effect.

Rosh Hoshonah, the Day of Reckoning, comes year by year and we send up

supplications and we keep promising to be good, to be better, to be true, to be faithful, to have no hatred against any one and so on, but as soon as Rosh Hoshonah and Yom Kippur are over the greater part of our best resolutions we undertake to perform, disappear in oblivion. We forget what the lips uttered, what the mind thought and what the heart felt! But my dear brethren, we must always bear in mind that there will come a Day of Reckoning when we will not have the opportunity to employ advocates and we shall have to appear in person before the King of Kings and as the coming of that day is very uncertain, for we do not know what a day, year, even an hour might bring forth, therefore let us always be ready to plead our own cause when called upon.

Now let us pray: "O, Lord my God, hearken unto the prayer which thy servants pray before Thee to-day. We thank Thee from the depth of our hearts that we have been privileged to build a house for Thee where we can open our hearts and pray to Thee. Oh, Almighty God, lighten our anxieties and cares, strengthen us that we should serve Thee with all our hearts. Enlighten us so that we might train our children according to Thy will."

IRELAND AND THE JEWS.

The publication of "A History of the Jews in English," by Mr. Albert M. Hyamson, with accounts of the plunder, massacres, expulsions, proscription, and degradation of that race for many centuries in England, may perhaps render it justifiable to draw the contrast in this respect between Great Britain and Ireland. Ireland is the only country whose record is clear from any stain of cruelty or oppression to the Jews. When the Chief Rabbi visited Ireland in 1891 on a public speech he expressed the particular gratification it afforded him to partake of the hospitality of a people among whom his race always found refuge from the persecution to which they had been subjected in former times in every other quarter of Europe; and Sir Moses Montefiore, the Jewish philanthropist, on arriving his hundredth birthday, expressed his affection and gratitude to Ireland for her uniform toleration to the Jew. The English superior persons who at times lecture the Irish people on their supposed lack of religious toleration should take a glance at their own record. —*Freeman's Journal, Dublin.*

SOME BRIDGES OF OLD.

[Written for "Israel's Messenger"]

By J. D. EISENSTEIN, Editor OZAR ISRAEL (New York)

It might be of interest to the readers of ISRAEL'S MESSENGER to know the history of bridges in earlier times as may be found in Hebrew literature.

Apparently the Jordan was bridged at certain places. The Bible refers to the bridges as "passages of Jordan." In time of war these "passages" were captured. Thus the fugitive Ephraimites could not escape the Gibeonites, and were easily detected by their pronunciation of Shibboleth instead of Shibboleth (Jud. xii. 5). There is a traditional Jordan passage of patriarch Jacob on his journey to Padan-Aram unto Laban in search of his future wife. It is called Djisir Abni Yakob—the bridge of Jacob's sons. This bridge was rebuilt by Baldwin IV., the Crusader in the year 1112, and again by Ibrahim Pasha in 1840. The writer passed this bridge from the neighboring Jewish colony, Mishmar ha-Yarden to Sachem, en route to Damascus. The Jordan at that point, about seven miles south of the Sea of Merom, is very narrow. The entire bridge built of stones, is not longer than sixty feet.

The prophet Nabum speaks also of the "gates" of the rivers by Nineveh (Nabum II. 6) on the Tigris, which the Targum translates as "bridge." That the Babylonians had magnificent bridges, we shall see presently. The primitive suspension bridge was a long plank across the river with a cord or cable higher up to hold on to.

That the crossing was dangerous may be assumed from the story told by Rabbi Meir in Talmud. Kedieshin 81a. The cable was known as the "the limit." When they could not obtain a plank long enough to cross over, they invented what may be termed a floating bridge of planks tied together between the opposite banks of the river. These bridges were also used as transfer rafts.

Another curious bridge was to sew together many hides and spread them on the surface of the water. The weight placed on them was balanced and the resistance of the water kept them afloat. This was also used as a transfer. Even as late as the twelfth century, Rabbi Petachia, of Hatishon, in his travels, describes this mode of transfer on the Dnieper in Russia as follows: "They sew together ten horseskins and make a hem with a strap around the border. They then seat themselves on the skins and place there the wagons and baggage. They then tie to the strap the tails of the

horses. The horses swim and pull the load and thus they pass over the water."

In ancient times, especially in the Orient, the extremes ruled. This is applied to men as well as to structures. There were no middle classes. Likewise bridges were crudely constructed bridges there were a few bridges celebrated for their grandeur and splendor. If we should believe but half of their description, they would overshadow the most elaborate bridge of to-day.

HIRAM'S SEVEN HEAVENS.
The Phoenicians were the artistic people in Biblical times. Hiram the King of Tyre had an army of skillful laborers, whose wood carving and metal work ornamented Solomon's Temple. Hiram was a proud king and thought he possessed supernatural power until he believed himself to be a deity. The Midrash gives the details of his famous bridge or pier on the Mediterranean Sea:

It was suspended on forty tall and square-shaped iron posts in parallel columns. He built on them seven heavens with a chariot and "living creatures" and artificial thunder and lightning. The first (upper) heaven was made of glass and measured 500 ells square. It contained an imitation of the sun and the moon and stars. The second heaven was of iron 1,000 ells square. A canal of water divided between the first and second heavens. The third heaven was also of iron 1,500 ells square, with a canal of running water. Between these iron heavens were stone balls that rolled and knocked against each other and produced an artificial thunder. The fourth heaven was of lead, 2,000 ells square with a canal of water. The fifth heaven was of bronze, 2,000 ells square, with a canal of water. The sixth heaven was of silver, 3,000 squares, with a canal of water between the fifth and sixth. The seventh or lowest heaven was of gold, 3,000 ells square and was set with precious stones and pearls in clusters of one ell square, reflecting on both sides and producing lightning in unison with the thunder above.

When the Word of the Lord came to Ezekiel, saying, Son of man, say unto the Prince of Tyre: Thus saith the Lord God, "Because thine heart is lifted up and thou hast said, I am a God," Ezekiel prostrated himself and pleaded, "Master of the world! how can I reach him? I am not suspended in the air?" The Almighty then ordered the spirit (wind) who took hold of Ezekiel by a lock of his head and

lifted him up between heaven and earth and brought him up to Hiram, who was surprised to see him. Ezekiel delivered the message and told him: "Yot thou art a man and not God, though thou set thine heart as the heart of God." Hiram answered: "I admit that I was born of a woman, but I live forever. I sit in the seat of God, in the midst of the sea." Said Ezekiel: "Behold, thou art not wiser than Daniel." The end of Hiram came when Nebuchadrezzar, King of Babylon, conquered Tyre and tortured him to death, and an earthquake swallowed the structure with the heavens. They are hidden away and kept for the righteous people in the coming future (Yalkut, section 367, referring to Ez. xxviii).

OTHER ANCIENT BRIDGES.
Sennacherib, the Assyrian king, tradition says, built a bridge between the two mountains of the Lebanon and erected on it a palace. Underneath water ran from numerous springs, forming a sea, as the Scriptures say: "Behold, the Assyrian was a cedar in the Lebanon . . . of a high stature . . . The waters made him great." His end was predicted "in the day when he went down to the grave."

Diogenes, the noted Greek philosopher, who was born in Asia Minor (died 323 B. C. E.), must have observed a similar, if not the identical, bridge when he compared the extravagance of the bridges with the poor condition of the inhabitants, and remarked: "The people would do well to sell their bridges to buy water."

The King of Babylon also erected a magnificent bridge on the Euphrates near Heropolis. Julius Caesar with his Roman legions passed that bridge which is called Zeugma, and is mentioned in Kethubim 72a. According to the Talmud, the bridge was on the point where the Euphrates connected with the Tigris by an artificial canal. The Euphrates bridge being considered a phenomenon, the Talmud says, it is incumbent on every Jewish visitor on seeing it to pronounce the benediction, "Praised be the Almighty who is the genesis of all creations."

There was another bridge on the Tigris River. Both bridges were supported by rocks on either side. These rocks probably served as towers for the suspended bridge. It is stated that when Rabah and R. Yose died the two rocks of the Euphrates River kissed each other; thus metaphorically describing the immense crowd of people accompanying their funerals across the bridge. Similarly when Abbaya and Raba died the opposite rocks of the Tigris bridge (probably the one named Shebstan in Yebamoth 121a) kissed each other.

R. Judah highly praised the Roman people for erecting barriers and bridges. He said: "How beautiful are their works!" R. Simon ben Yohai, however, criticized the government's usurpation in collecting toll on the bridges, etc.

A certain river, named Dironaz (?), had two bridges. The Talmud Yerushalmi speaks of open and closed bridges, arches above, and the open bridges had the arches

below, forming like pinnacles on each side.

SOME RELIGIOUS OBSERVANCES.

A legal question with reference to Sabbath is solved by the various modes of bridge construction. If the arches are below the bridge, it is considered secluded on private premises wherein useful articles may be carried on Sabbath. Whereas when the arches are above, the place below the bridge is considered open and public premises, where the carrying on Sabbath is prohibited by the passage in Exodus xvi. 29, except necessary garments on the body.

On the other hand, a bridge is considered an obstruction to the free course of the river in regard to Erub, i.e., the designation of the city limits by posts, connected on top with a cord or wire. The rule is that a city entirely surrounded by rivers is an island—secluded premises, not requiring an Erub. Thus the borough of Manhattan would be exempt of requiring an Erub but for the obstructing bridges that interfere with the course of the rivers. But in case of the suspension—Brooklyn and Williamsburg bridges, where the elevation is 135 feet above the water and steamers pass them freely, the objection is eliminated. Nevertheless, owing to other bridges on the Hudson River, which are not entirely free from obstruction below, some pious Jews on the east side refrain from carrying articles on Sabbath and have their iron knock-knives not around their neck or body in a way that the knock-knives be considered as a useful garment.

Another religious phase of the bridge is the Tashlich, i.e., the casting away of sins. New Year's day, as a literal interpretation of the passage, "And Thou wilt cast away all their sins into the depths of the sea." This is a kind of New Year's resolution to turn over a new leaf in the Book of Life. Thousands of Jewish devotees may be seen on the Brooklyn bridge on New Year's day for that purpose. The Williamsburg bridge, located as it is, has a special interest for Jews, inasmuch as both ends are in sections largely inhabited by them.

FOREIGN NEWS.

The Zionist Bureau, in its organ, Die Welt, officially denied the report made current by the London Daily Telegraph, that the program of "Young Turkey" contained a clause to the effect that Palestine should be transferred to the Zionists.

The town of Pelz, Russia, famous for its Yeshibah, was the victim of two fires in the course of a few days. About 400 houses were burned down and there were also more than twenty casualties, most of which proved fatal. All the synagogues as well as the Yeshibah building were destroyed by the fire. The Jews of the town are in great distress and appeal for assistance.

Addressing a mass meeting of Jews in celebration of the third anniversary in the foundation of the Jewish Territorial Organization, Zangwill referred to the Galveston scheme of colonization, which he said, still remained the only practical idea concretely applied to the Jewish problem.

Even during the worst of the recent financial crisis in the United States, he said, the stream of Jewish emigration to Galveston never ceased, and so soon as the Presidential campaign was over, their emigration thither would again be in full swing.

The only flaw in the situation for the Jews in the United States was the poverty and congestion in the Eastern towns. He said too great an influx might cause those ports to be closed against them, and hence the value of the advice that Galveston and the West were far better for the emigrants than New York and the East.

Mr. Zangwill urged the English Jews to combine to acquire from Russia a vast tract of territory for colonization, and from the surer of the new territory definite assurance of religious and fiscal autonomy.

It was the intention of the International Jewish Territorial Organization, Mr. Zangwill said, to dispatch an expedition to some country suitable for settlement by Jews.

Chief Rabbi Moses Levy has been deposed. Election for a new Chief Rabbi has been fixed. The candidates are Rabbis Haim Nahum and Jacob Meir.

The Jewish population of the Turkish Empire, numbering 350,000, are in a state of jubilation at the promulgation of a constitution, and it is anticipated that the era of freedom will have a great effect on Judaism in this country, for which a brilliant future is predicted. Already, at this early hour, steps are being taken to reorganize the Jewish communities, and it is likely that a convocation will be summoned. The general liberal movement will be reflected in the organization of Turkish Jewry. In the general rejoicings the Jews have taken a prominent part, and delegations from the provincial Jewish communities have arrived for the purpose of entering thanks and homage to the Sultan.

Our coronationists at Ekaterinoslav have only now received official permission to enter the Scrolls of the Law, which were desecrated in 1935. They chose for that sad event the anniversary of the public destruction of the Talmudic books by Louis IX. of France (7th Tamuz). The procession will long be remembered by our brethren at Ekaterinoslav. 40,000 Jews participated in the funeral of the fragments of the Scrolls. Eye-witnesses state that it was attended by many people, so had long severed their official connection with the community. The day was observed as a

strict fast by all the Jews, and the synagogue, where the memorial service was held, was crowded to the fullest extent. At the mention of the heroes, who were butchered at the synagogue whilst defending the Law, the public wept bitterly. Some tragic scenes were also witnessed at the burial-ground, where pathetic speeches were delivered.

The second annual meeting of the French Rabbinical Association was held last month in Paris under the presidency of M. Alfred Levy, Grand Rabbi of France. It will be remembered that the meeting of last year called forth the censure of orthodox leaders all over the world, because of the liberal stand taken by the French rabbis regarding the question of Get, Halizah and other points pertaining to Jewish marriage laws. A continued discussion and possibly some drastic action was expected to characterize this year's meeting, but this was avoided by the interference of a layman, Baron Edouard de Rothschild, as president of the French Consistory, came to express to the rabbis the greetings of the consistory and took the opportunity to tell the meeting of the painful feelings last year's meeting caused to orthodox Jews, quoting the Chief Rabbi of England, who had expressed to him his regrets at the reform tendency of the French rabbis. Baron Rothschild expressed the hope that nothing would be done by the conference to hurt the feelings of Jews in other lands. While the Grand Rabbi, M. Alfred Levy, in his reply openly resented the interference of a layman in matters pertaining only to rabbis, the meeting decided to postpone the discussion on the points connected with Jewish laws of marriage until the coming year.

In the three kindergartens maintained by the Hofsveron in Jerusalem there were 305 children during 1907. Of these, there were 120 Sefardim who spoke Spanish; 16 Ashkenazim who spoke Yiddish; 17 Yemenites who spoke Arabic; 16 of Bohara who spoke Bocharish; 16 Persians who used the Persian language; 9 spoke Graimish; 4 from Baghdad speaking Arabic; 3 from Morocco speaking the Moroccan dialect of Arabic; 3 Bulgarians using their native tongue as the vernacular and one Mohammedan child who spoke Arabic. The vernacular in the school is Hebrew, which all children learn very quickly.

Mr. Moses Zangwill, father of Messrs. Israel, Louis, and Mark Zangwill died in Jerusalem last month. The deceased was born in Russia about seventy years ago, and emigrated to England as a youth. It is worthy of note that during his whole career in England it is probable that he did not possess means which would be sufficient to satisfy the requirements of the present Aliens Act. He was an assiduous Hebrew student, and many visitors to his distinguished son's former residence in Kilburn will recall the modest figure of Moses

Zangwill poring over volumes of ancient Jewish lore. When nearing his sixtieth year he migrated to Jerusalem, where he became a centre of piety and beneficence, and where no pilgrim of note failed to pay him a visit, his most recent visitors having been Mr. Jacob H. Schiff and Dr. Paul Nathan, while Herr Lilien took the opportunity of securing a sitting for one of his artistic photographs. Of late years he was compelled by failing health to become a frequent inmate of the Bikar Cholim Hospital, where he died and his last wish was that a "Moses Zangwill" be founded in his memory, a wish which will be carried out by his children.

The biennial meeting of the Greater Actions Committee, which alternates with the Congress, was opened on the 18th ultimo under the chairmanship of Herr David Wolfsohn, the President. There were present thirty delegates, including several from Palestine. The report of the Actions Committee was adopted, and considerable satisfaction was expressed at the political situation. A telegram was despatched to the Sultan congratulating him and the Turkish people on the grant of a constitution. The proceedings throughout the day were chiefly devoted to a private sitting. Various resolutions relating to organization were adopted on the motion of different Landsmannschaften.

At a meeting of the Council of the Jewish Colonial Trust it was decided to open the branch in Constantinople at the beginning of September. Dr. Jacobson, of the Beyrout branch, has been appointed manager.

A LITTLE HERO.

BOY OF SIX SAVES GIRL OF SEVEN.

Remarkable bravery and presence of mind were recently shown by a six-year-old boy named John Collins, the son of a farm labourer living at Marden, Kent. Several children were playing on the side of a stream, when Isabel Briant, a girl aged seven, fell into 5ft. of water. Thereupon a panic ensued among the other children, who ran off crying to tell her parents, but the boy John Collins, displayed the utmost coolness and presence of mind. Breaking a long branch from an ash-sucker near by, he quickly ran along a plank, only 11 in. wide, and held the branch out to the drowning girl, who was able to grasp it. Then walking along the narrow plank the boy pulled the girl 14ft. through the water to some brickwork, where, after a hard struggle, he succeeded in landing her just as the terrified parents came running to the spot. In giving his version of the rescue the little hero remarked, "When she got hold of the stick she did swim."

Lord Rothschild is one of the new proprietors of the London Times.

THE DISGRACED LANDLORD.

TRANSLATED FROM THE YIDDISH OF Z. LIBIN.

Rab Ralsate is an *idol* (little Jew) who owns about five houses in Brownsville.

He is as well known there as a counterfeiter coin is known in a small town. One need but mention Ralsate's dear name and from many, many lips come curses upon the head of the landlord.

Ralsate is a man with a heart which is as hard as a rock and as bitter as horse-droppish. No other landlord in Brownsville needed as many "move notices" as did Ralsate. No other landlord skinned his tenants as did Ralsate.

Lately Ralsate's tenants organized and procured their landlord a good deal of trouble.

Ralsate then became angry against the entire Jewish race. He began to scold and calumniate all the Jews, and he said that they were "chislists," "marachists," and insisted that the worst thing in the world was to deal with a Jew. In his indignation Ralsate bought a tenement-house in a non-Jewish district.

The house which Ralsate had purchased was inhabited almost entirely by Gentiles. Most of them were Germans, and a few were Irish. There was one Jewish tenant in the whole house, a Mr. Sachota.

A month after he became landlord of the house Ralsate raised the rents, in the usual way.

Ralsate is personally a respectable Jew, possesses a fine beard, earlock, is stoop shouldered, and is not particularly careful about personal cleanliness.

When the Germans and the Irish scented who their new landlord was they were not overjoyed. And when Mr. Ralsate came to collect the raised rent it was easily understood with how much affection he was received by his tenants.

But Ralsate did not care much about the fact that his Gentile tenants looked at him in disgust and hatred as long as he got what he wanted from them. He got what he wanted without protests. Just contrary to the way his Jewish tenants usually did. There were no scoldings, no curses, no fuss about it.

It is true Ralsate understood well enough that he was regarded as a low, slimy creature, to which one does not care to come near. He saw well enough that they throw him the raised rent as bones are thrust to a dirty dog, not because one has pity on the animal, but in order to keep him from coming near. * * * It is true Ralsate understood these things very well, but they did not trouble him as long as he got the coin. The dollars which he had snatched from his tenants made him feel so good that he forgot everything else in the world, and in the depths of his heart he wished that all Brownsville were inhabited by Gentiles, and that Jews should disappear entirely from this earth—all Jews except himself and his "green"

wife, whom he had brought from Russia a short time previously.

After making the rounds Russia reached the rooms of Sachota, his only Jewish tenant in the house. Ralsate had forebodings that things would not be smooth there. He felt that it would not be as easy to snatch the few dollars he had raised on the rent as it was in the use of the Gentiles. He was not mistaken.

The landlord was met by the tenant's wife, Mrs. Sachota.

"This month the rent has been raised two dollars," Ralsate informed her.

"Two mockes (abscesses) to the landlord," was the immediate reply of Mrs. Sachota.

"I am the landlord," Mr. Ralsate introduced himself, in the hope that she would become more respectful.

"If you are the kind of landlord who raises the rent, then may you be afflicted with mockes (abscesses) and geshwerim (swellings)."

"If one does not like it, one moves," Ralsate yelled.

"May you be sick on bed as long as I will not move from here," replied the angry Mrs. Sachota.

Ralsate knew what a moving notice meant in America, and he laughed at his tenant. The tenant, on the other hand, was not green in the science of moving notices. She only spoke that way to the landlord because it pained her to pay more than she did before, but as soon as she left the house she began to pack her things and to get ready for moving.

The following morning the Sachotas received moving notice, and two hours later they moved, in spite of the fact that the sheriff told them they could remain in the rooms three days longer.

Ralsate was so pleased with his Gentile tenants that he bade farewell to Brownsville, and the following day moved into the rooms from which he had put out his Jewish tenant.

Another day passed. It was the morning when the Sachotas should have been put out of the house by the hand of the law.

It was Ralsate's first experience that a tenant should move without being put out after being given moving notice. As a rule they waited until the sheriff put them out of the house. He forgot all about the fact that he had begun a "case" with moving notice, and he did not advise "his lawyer" of the fact that Sachotas had moved. Ralsate's legal representative therefore appeared in court, took out the necessary papers, handed the case to the sheriff, and the sheriff, with his two assistants, went to put out the furniture of the Sachotas from the rooms in which Ralsate, the owner himself, now lived.

As Ralsate did not suspect anything left early in the morning for Brownsville to attend to his business. His "green" wife remained at home.

When she heard a knock at the door the wife of the landlord opened to the sheriff and his assistants.

"Mr. Sachota?" asked the sheriff.

The "green" woman thought they

asked for "Ralsate," her husband's name, and she answered "yes."

The sheriff and his assistants began to drag the landlord's furniture out into the street.

The "green" woman began to cry, make scenes, but the sheriff was not disturbed. It was nothing new to him. It was not the first time that he saw tears. The men quietly continued their work.

The woman ran to her neighbors. They loved Mrs. Landlord as much as they loved her kind husband and none of them interfered. The frightened landlord then ran down to the janitor, who was a German, and who did not love Jews overmuch. He especially had no affection for his landlord and his family. He, therefore, did not interfere, and the landlord's household goods were put out on the sidewalk.

For shame the landlord ran downtown to her sister.

The landlord's truck was on the street. The tenants looked through their windows, laughed and rejoiced. The janitor "tanked himself up" for joy. The entire block was glad and happy.

A few hours later Mr. Ralsate arrived. When the landlord saw his misfortune he did not believe his own eyes. He recognized his belongings, however, and he bounced into the rooms of the janitor, fuming and screaming.

The janitor was drunk, and in addition to this he thought that the Jew must be some kind of crook and that the house did not belong to him, as he saw him put out, and, being an anti-Semite of long standing, he threw himself with all his might upon the Jewish landlord and then threw him out of the house. Ralsate fell upon his belongings.

A crowd gathered. The confused Ralsate began to run to the police station. Children ran after him, throwing stones, and the jeering in the block became greater.

Later the mistake was found out. Ralsate gathered his belongings and dragged them back into his rooms, and a few days later he moved back to Brownsville. He sold the tenement-house in the Gentile district, repented, and began to extort high rents from his own people, the Jews.—*The Jewish Comment*.

It has happened occasionally since *The American Israelite*, that a religious father-in-law would refuse his consent to the marriage of his daughter to a young man who did not lay. Tefillin, but it has happened seemingly for the first time that a proposed marriage was not allowed because the prospective bridegroom did lay Tefillin. Such a case happened in a village in the government of Tamboff, Russia. In this village there are about three hundred Russian families who observe the Sabbath and other Jewish rites, some of them having, in spite of all legal obstacles, converted to Judaism and emigrated to Palestine. It happened in this village that one of those Sabbatharians fell in love with the daughter of the only Jew in

the place and proposed to marry her. The father-in-law, being uncertain as to the legality of such a marriage, went to Kosloff, the nearest Jewish congregation, and asked the rabbi's opinion. The latter, examining the prospective bridegroom, asked him: "Do you eat trefah?" "No," was the answer, "I eat strictly kosher." "Do you lay Tefillin?" continued the rabbi. "O, yes, I do, every Sabbath." The last answer decided the question and the rabbi refused to marry the couple.

MORRIS FREILICHOFF.

In our issue of 7th August last, we published a stirring poem entitled "A Message of Hope" written for this journal by Mr. MORRIS FREILICHOFF, of Washington. The "Message" was greatly admired by our readers who naturally wish to know something about the able and gifted writer. A correspondent from Washington writes to us as follows:—

He is a young man, a genius I might say, some of his poetry and writings bear evidence of this. He is what you call a dreamer and idealist. He likes to be free and not tied down to any particular thing. His occupation is that of a Hebrew and English teacher. In the way of training quickly, Mr. Freilichoff is truly a marvel. The writer met him about five years ago in Baltimore, when he attended a conference of the S.E. Council. At that time Baltimore was the hotel of Zionism. At the mass meeting in the evening several prominent speakers addressed the meeting, but Freilichoff made the hit of the evening and greatly impressed the audience. He is a forceful, eloquent and interesting speaker. At that time he could not express himself in English at all but the way he picked up the language in a short space of time is really remarkable. He is now just as effective and fluent a speaker in English as in Yiddish. He came to this city about three years ago and joined our organization. He was very instrumental in instilling into the members a love for the Zionist movement. Since the organization of a Poale society here, over a year ago, he seldom attends the meetings of our society, having joined their ranks and become the most active worker amongst them. Hence we have lost a valuable asset to our society in activity. Mr. Freilichoff has not attended college or any high institution of learning, and his remarkable advancement is due to his own hard and stalwart efforts.

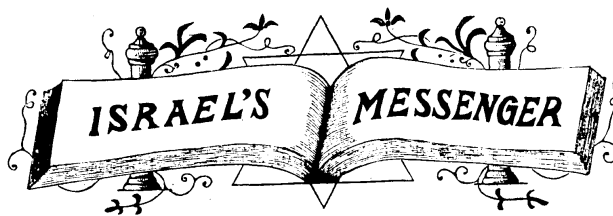
Ma! Yes dearest what is it? Did you get my little baby sister at the grocery? Of course not, what ever put such an idea in your head? It says on the grocer's wagon, "Families supplied."

WEDDING.

WEISWEILLER—SASSOON.

At the West London Synagogue, on Tuesday, Mr. Gustave Weisweiler, son of M. and Mme Weisweiler, of Vienna, was married to Miss Lydia Sassoon, daughter of Mr. and Mrs. Edward Sassoon, of 49, Grosvenor Place, W. The interior of the synagogue was prettily decorated with flowers, while the service was fully choral. The officiating ministers were the Revs. Morris Joseph and Isidore Harris. The bride, who was given away by her father, wore a gown of soft white satin embroidered in silver and pearls with draperies of old point lace, while a tulle veil covered a wreath of flowers in her hair. There were neither bridesmaids nor pages. The duties of best man were performed by Mr. E. Weisweiler (brother of the bridegroom); and among those present at the ceremony were the Marquis de Villalobar, the Baron and Baroness Anthony de Worms, the Baroness Goldsmid de Palmeira, the Hon. Mrs. A. Yorke, the Hon. Mrs. Charles Tafton, General Upperton, Mr. Edward de Stein, Mrs. Kingmill, Mr. and Mrs. Arthur Sassoon, Mr. N. Sassoon, Mr. R. Sassoon, Mr. D. Sassoon, Mrs. Weisweiler, Mr. W. A. Weisweiler, and Mr. Edmund Weisweiler. A reception, which was attended by a large company, was afterwards held at 49, Grosvenor Place, and later Mr. and Mrs. Gustave Weisweiler left for Switzerland in Austria. The presents were numerous and handsome, the bride's presents from her parents including a diamond tiara, a diamond dog collar while the bridegroom presented her with a quantity of jewelry. The Marquis de Villalobar sent a bookcase the Earl and Countess of Kinnoull, a jewelled buckle; Countess De La Warr, a gold and coral bracelet; Lord Claud Hamilton, an ornamental jar on a stand; Sir Edward and Lady Sassoon, three silver jardinières; Baron and Baroness Albert Schey, a tortoiseshell umbrella handle; Baroness Goldsmid de Palmeira, a pair of earrings and buttons; Mr. and Mrs. Jacob Sassoon, a diamond spray; and Baron E. d'Erlanger a pair of earrings. Mr. and Mrs. David Weisweiler gave a centree of silver and all the household furniture; Mr. David Sassoon, a ruby and diamond pendant; Mr. and Mrs. E. d'Erlanger, an old point pendant; Mr. and Mrs. Lord de Rothschild, a silver flower bowl; Mr. E. Sassoon, gold and silver mounted dressing bag; Mr. and Mrs. Ernest Raphael, a pearl and diamond pendant; and Mrs. R. Riff, diamond wings. —*The Jewish World*.

A small boy looking at a picture of Adam and Eve in the Garden of Eden, asked his mother if they never wore more clothes than those in which they were represented, and, being told that that was all they wore, said, "Then what did they do when people came to call?"



SHANGHAI: 18th SEPTEMBER, 1908-5668.

FAMILY CUSTOMS OF THE CHINESE AND THE JEWS.

[CONTRIBUTED.]

It has been persistently stated that the Jew has settled in China from time immemorial. The recent discovery of a colony of Jews in Kaifengfu goes a long way to corroborate that notion although it is safe to assert that since the destruction of the first Temple, Jews have found their way to China where they lived unmolested and free from oppression and persecution. With a view of cementing the bond of good relation and understanding between the two oldest nations that exist to-day, several works have recently been published by competent writers. A book published some years ago at Shanghai, by G.P. Von Mölendorff, bearing the German title, "Das Chinesische Familienrecht," gives some illustrations of the striking similarities that exist between certain family laws of the Chinese and those of the Jews. I have therefore essayed to give here a brief description of such of its contents as may, perhaps, be interesting to readers of ISRAEL'S MESSENGER.

At the outset, we are told that the Chinese family is somewhat like it used to be among the ancient Hebrews, a unit of the Chinese people, and that it likewise serves the Chinese State as a model in respect to the way in which it is to be governed. It embraces, like the Hebrew

mishpacha and the Greek *oikos*, all the members of the household, including the servants and the slaves, all of whom stand under one head of *pater familias*. The slaves, and those of their children that were born while they are in service with a Chinese family (comp. in Hebrew *yaaleday bayith*) are generally well treated by the members of the household, and occupy, like the *ebed* in Biblical times, a tolerably good position.

The next striking similarity that exists between the family laws of the Chinese and those of the Jews, is to be found in their conception of marriage, and in some of the rites and usages that are connected with it. It is well-known that, unlike some other nations of antiquity, such, for instance, as the Greeks and the Romanos, who called marriage respectively *cuyia* and *conjugium* (meaning a yoking together of two persons), the Jews have always considered it to be a "covenant" to which God is witness (Comp. Mal. ii, 14), and likewise a delightful union of two kindred souls. Now, the Chinese hold marriage similarly sacred, and their estimation of it is fitly described by one of their most famous writers, Liki by name, who says about it as follows: "Marriage is the union of the two representatives of surnames in friendship and love, in order to continue the posterity of former sages, and to furnish those who shall preside at the sacrifices to Heaven and Earth."

And again, just as among the ancient Hebrews, so are two kinds

of marriages in vogue among the Chinese, viz., marriages with wives, and marriages with concubines. But, while the Chinese law permits a man to marry as many concubines as he pleases, it does not allow him to take to himself more than one wife who, like the Jewish wife in the Bible, shares the husband's rank and honour, and is generally chosen by the *pater familias* (Comp. Genesis xxiv., 21). The concubines in China are as a rule of low rank, and are mostly taken in marriage, as the case was with Sarah and Hagar (Gen. xvi.) on account of the barrenness of the wife of the house. As regards the age at which people get married in China, it may be said that it generally corresponds to the age which ancient Jewish lore-recommends. Thus the common practice among Chinese parents in regard to marriage in general is, to marry their children when their character is formed, and not to allow their daughters, when young, to be wedded to men who are already far advanced in life. (Compare some passages in the *Sirach* and in the *Talmud*, which refer to the same subject).

The betrothal which, as in other countries, takes place in China before the actual marriage, is likewise similar in some respects to that in vogue among the Jews. It consists in the bridegroom giving to his bride either a present or a document, in the latter of which he declares his willingness to take her to be his wife. A second document, which is somewhat like the *Kethuba* of Jews, is prepared by the bridegroom shortly before his marriage, and in it he stipulates to pay a certain sum of money which is intended to become his bride's or her father's property. When the wedding day arrives the bride is brought into the bridegroom's house in a closed red chair amidst music and general rejoicing, and then both of them kneel before the ancestral shrine, at the conclusion of which ceremony they drink together the nuptial cup. The marriage

feast, to which guests are invited often lasts more than one day, and is thus akin to what in Hebrew *shibbat yeme hamishley*.

With regard to the dowry ordinarily, the Chinese bride does not bring any with her at the time of her marriage, but if she happens to have some property in her own right, she can have it protected in the marriage contract. (Comp. the term *tzon barzel* in the *Talmud*). It is worthy of notice that the Chinese are allowed to marry a deceased wife's sister.

Other Chinese laws which are somewhat akin to Biblical and Talmudical laws treating of the same subject are those that refer to filial love. The latter may be said to be the principal characteristic of the Chinese people, as they regard it as the very foundation of the well-being of their families and of society at large. Equal importance is and has always been attached to filial love and filial piety by the Jews and their sacred records of the past, the latter of which frequently designate God by the endearing name of Father of all human beings. Filial piety, does not cease among Chinese with the death of their parents, for their graves are periodically visited by their children in spring time. On those occasions they recite certain prayers, and perform at the same time diverse ceremonies which are, however, unknown to the synagogue.

In conclusion, it may be interesting to learn from Herr von Mölendorff's pamphlet that the term *shang-ti*, which is generally used by the Chinese to express thereby the highest divinity, corresponds exactly to the Hebrew *El-elyon*.

The chess championship has been retained in Jewish hands for the past 42 years.

Steinitz held it for 28 years till 1894 and Lasker has been champion ever since.

Dr. Lasker attributes the predominance of the Jewish genius in chess to the fact that its rules are entirely based upon those of self defence in the struggle of life, and Jews are adepts of this art.

NEW YEAR'S THOUGHTS.

[Contributed.]

Another Rosh Hashana. I remember at least forty of such events, and I cannot say that one single day of these holidays has left a pleasant memory in my mind. When was a child, I associated any Yom Tov with beating and murdering of Jews, and whilst growing older and older, I have the same feeling.

It is true that we in China are in a free land and that we can do as we please with regard to our religion. It is also true that we have not all those opportunities to observe our religious commands as we would have in England, Germany or America. It is even sad that some of us are using makeshifts in our home and social lives which we would never have thought of doing in the countries named, but yet we cannot forget the sanctity of the Sabbath and of any other holiday, though we break the former and do not observe the latter, or when we do observe them in a light way, we do so with a great pang in our hearts.

What is the reason that we cannot get that satisfaction which other human races seem to trouble the least about, and yet have it in abundance? Is it for the want of a national union? Is it for the want of a great leader or teacher? Is it for the want of a country? Is it for the plethora of rich Jews who are decried as setting us a bad example? Is it for the vast number of Jewish paupers all over the world who make one pall and restrain his feelings and actions out of sheer helplessness in the face of them? The Jew is a Jew under whatever circumstance and condition of life, and because he is so, he created a combination of contrasts which must be deplored. If he adapts himself to the surroundings of a new life he is no less misunderstood or less cordially hated by the majority of his non-Jewish neighbours, no

matter what they are whether Christians, Mohammedans or Pagans, than what he was before he took up his new method of living. If he is poor, he will find little consideration with the other nationals. If he is rich, he will just be tolerated for the sake of his money. If he is liberal or even charitable, a sordid motive will be attributed to him. In fact, the world has not arrived yet to such a state of tolerance that all the Jew's actions should not be keenly criticised, and criticised in various degrees of malevolence.

But, is it not possible for us to free ourselves from such an abominable existence? We, Jews, with our great brain power, a power that is given us by Providence, and for which other human races envy us? I say, "we Jews," can we not use this precious gift to find a solution for our present position? Yes, we can. Some say "Zionism"; others say "Itoism." In the name of all that is holy unto the children of Israel, let us join hands and work hand-in-hand for the benefit of each other's ideal until we have given a wide trial and help in the practical work of these two ideals so that we may ask ourselves why have we been waiting so long, and why could a Jew not have retained pleasant memories of his holidays? Let us do it quickly ere other Jews might be born to retain in their memories nothing but fright and despair of our holidays.

SAID OF MEN.

No lazy man is ever too busy to bother a busy one.

Meanness in a boy often develops into worthlessness in a man.

If you wish to find a man's weak spot, let him say, and he will mention it.

The greatest thing about most men is their facility for making promises.

Stella, "What is the rule of thee?"

Bella: "That one of them ought to go home, dear."

Jim: "Why don't you never wash your face?"

Tom: "I want the girl ter think I'm a chauffeur."

BY THE WAY NOTES.

Turkey.

Just let us think of it, Turkey, a Constitutional Government! A Government without an opponent, established without bloodshed, with a policy of not only liberating herself but to become a centre and an instrument for the liberating of other nations "rightly struggling to be free."

What a grand lesson of patriotism, justice, organisation, cohesion, fidelity and mutual trust for the so-much boasted European twenty-century-civilization! While some of the great Powers wrangled about the slice of prey-Macedonia, the young Turks have taken Europe by surprise with a sudden triumph and a united Ottoman Empire. We wonder what would Mr. Gladstone say now—had he lived—about the "unspeakable" Turk?

Something to Learn.

Our young spirited Jewish Nationalists should take to heart the following extract from the Constantinople correspondent of *The Daily Telegraph*: "I am in daily contact with the leaders of the Reform committee, and daily I am growing more and more astonished. The members are all young men of between 20 and 30, but they might be statesmen who had passed half a century in that career. There is something urging them on and influencing them, which is no ordinary power. Every action is discussed and worked out carefully beforehand and only put in force when it is certain of success. They all work together, and there is no jealousies or discords. None of them are working for himself; there is no selfishness, no attempt at self advancement. It is all for the cause."

The Jews have always found in the Sultan of Turkey a true friend and in his Empire

a safe asylum. We can only wish the Zionist leaders will now take the opportunity to strike the iron while it is hot and to appeal to the Reform committee while the Empire is under its sway.

English Zionism.

Another conference of E.Z.F. was held *à la* Russia, under closed doors, excluding the Press and keeping all outside Zionists, who were not at the conference completely in the dark.—I am bound to say that this state of affairs scars the conscience of every true and broad-minded Zionist with the hot iron of shame and disgust.—In another six months another conference—or better let us call it "the Day of Reckoning"—will take place and we may hope by then the English Zionists will grow wiser and will show signs beforehand that they will not be satisfied with more eloquent speeches and a generous Report of the Hon. Secretary.

Zionism in England, in spite of contrary arguments, is in a cataleptic state and it is quite hopeless to try to rouse the people by arbitrary methods.

An Enterprising Journal.

The Daily Telegraph one of the most world-wide known English daily papers is devoting now one of its columns, every Saturday, exclusively to Jewish interest. The blend of a non-Jewish paper with a Jewish journalist may let us hope bring out some wholesome results. There is no doubt that there are many more besides myself who wished that something may turn up to dismantle the arrogance of the present Anglo-Jewish Press which has adopted the characteristic of the typical Jew viz., to be extremely tolerant with the whole world except with his own people.

"Unchangeable Ideal."

In giving his Report at the biennial meeting of the Great Action Committee Herr N. Sokolow, the General Secretary, touched the right chord when he

said:—What we—Zionists—represent, is the unchangeable Ideal of our People.

And what we Zionists ought to do, is not only to represent our "unchangeable Ideal," but we must work for it unceasingly and courageously.

A New Herzl?

Another star has suddenly appeared on the horizon of Jewry, in the person of Justizrat Dr. Maximilian Horwitz. He advocates for a permanent Jewish International Committee to which the leaders of the Anglo-Jewish Community refuse to agree. Mr. Israel Zangwill in a long letter in *The Daily Telegraph*, on Wednesday, August 12th, denotes Dr. Horwitz's suggestion as "more statesmanlike" than the proposition for an emergency committee by the Jewish Colonisation Association of Paris. And Mr. Zangwill goes on, deploring the never ending internal discussions in Jewry since the Fall of Jerusalem.—Seeing that the Jewish Church has no Central Organisation, no international councils and no potential solidarity against attack, Mr. Zangwill maintains that the pressing need for Jewry to day is, to renew and diffuse universally the Alliance Israelite, or to create the organisation proposed by Dr. Horwitz. Proposals of that kind should not be criticised or ridiculed, but it should be taken most seriously. What should please us is to see good men in Jewry from different hemispheres anxious, to take or find measures for unity and self-preservation.

Zionism

One can only ask, could there be a more representative Central Organisation for the Jewish People than Zionism?—Zionism as no one can rightly dispute represents "the unchangeable Jewish Ideal" the Jewish Church, the Jewish body politic and in short, Zionism, as it is well known, is the back bone of Jewry. Zionism is the very acme of Judaism, and in it there is plenty of scope for all our brethren to work harmoniously together and to grasp

ple with all the troubles, hardships and miseries that befall Jewry. Then why seek strange pastures? But, I must say it emphatically, it is the Zionists who are to blame by their show of want of self-reliance and fear of failure in dealing with matters concerning Judaism at large.

One thought should be uppermost in the minds of all the Zionist leaders viz:—Get your people; interest yourselves for them and get them interested! Then, and only then can the Zionist aim be attained.

N. S. BURSTEIN.

Cardiff.

EDITORIAL NOTES.

New Year Greetings.

ISRAEL'S MESSENGER takes this opportunity of wishing its readers, advertisers, contributors and friends and neighbours all, a happy and prosperous New Year. May that period, which will begin on Friday week, be a year of joy, peace, contentment and prosperity to all Israel and mankind at large.

The Old Year.

The year 5668 which will soon be history, has been a quieter and happier one than its predecessor. Taking into consideration the sad experiences of the past few years, when massacres of our race on the greatest scale took place in Russia, the year 5668 may be regarded in general as exceptionally bright and peaceful to our nation. Although the heavy and intolerable yoke under which our people are, still languishing in semi-civilized countries has by no means been lightened, still, let us admit for the nonce, that there is much to be thankful for, as the signs of the times are certainly in our favour; and this bright horizon which has but recently taken on the aspect of hope augurs well for the future. It is, towards Russia that

we must turn with the deepest interest for there, even there at last, thank God we perceive signs for relaxation of the bonds which bound our people, of the approaching freedom of the Jews. Something is hoped from the visit of King Edward to the Czar and, we are given to understand, that sooner or later an amelioration in the condition of the Jews will be announced as one result of that royal conference. Nothing tangible has so far been reported, but concession seems to be in the air. Many of those who were the tormentors and persecutors of the Jews in Russia have gone to their eternal rest, (if, indeed, they deserve any rest in the hereafter) and it is therefore safe to assume that the removal of the Jew-baiters will tend to produce a bright new era of sunshine for our people. The recent promises of the Russian Prime Minister to loosen the bonds which confine the Russian Jews and which mark them out as a people apart, whom the Government delights not to honour, we trust will be honored more in the observance than in the breach. That the bulk of our race do not look for a solution of the Jewish question in Russia as they used to do formerly is evident from the fact that they are awakening to the need of helping by all means in their power, any national undertaking which aims to find a permanent cure for the ills from which Jewry is suffering. The recent remarkable success of Herr DAVID WOLFSOHN, the Zionist leader, who visited the Russian Premier, STOLYPIN, on behalf of the movement which he represents is not only gratifying but reassuring. The antagonism of the Russian Government to Zionism as our readers are aware, has been practically removed in consequence of the visit to Russia by WOLFSOHN, who was authorized to state that Russia is in full sympathy with the aims and objects of Zionism. This is a triumph indeed for the great cause, inasmuch as it paves the way for a speedy solution of the Jewish question along Zion-

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18-9-08

12m.

istic lines. The recent revolution in Turkey and the granting of a Constitution to the Turkish people, coupled with the friendly attitude of His Majesty, the Sultan towards the Jews in general, and their national aspiration in particular, are striking testimony to the practicability of the Zionistic scheme in the near future. The Movement has made considerable headway during the past year and in America especially some notable acquisitions to the cause have been made among men who are leaders and influential in financial circles. While Itoism claims to be doing something for the Jews in persecuted lands, still, it cannot be gainsaid, that but for the indomitable courage of its leader and founder, ISRAEL ZANGWILL the Movement would long ere this have died of stagnation. However, ZANGWILL is still hopeful to accomplish much in the near future and for his dauntless and self-sacrificing personality, one cannot express sufficient admiration, although it is difficult to see where and how he can succeed in securing a land for building a Jewish State. It is, however, no secret that attempts have been made by Mr. ZANGWILL to get a tract of land in Canada for colonising purposes but so far without success. There is plenty of land in Canada, and the Government is very favourably inclined towards our Russian co-religionists, but the idea of Jewish autonomy, which is, at present a *sine qua non* of Itoism, is beyond question. The latest announcement of the leader of Territorialism of an impending endeavour to secure North Africa gives rise to the question whether the land is suitable for colonisation purposes. Be that as it may such activities should be encouraged, if only because they tend to dispel the absurd and totally erroneous saying that Israel is happy and without a home of her own.

In England our co-religionists have just celebrated the Jubilee of their Parliamentary emancipation and this occasion had brought forth many eloquent tributes from the secular Press regarding the loyalty of and the

distinguished services rendered to by Jews to the British Empire. Our co-religionists in England and Ireland occupy a leading position, and are always to the front in any scheme which aims at Jewish emancipation, or the greater glory and prosperity of the Empire. The same eulogy is applicable to our American co-religionists whose number, power and influence to-day cannot be over-estimated. It used to be said that in America the spirit of Judaism would soon lose its hold upon the followers of our creed but far from this being the case, we can say without fear of contradiction, that the future of Judaism is quite safe in that great Land of the Free. We, of course, do not refer to that withered branch of Judaism known under the name of Reform Judaism but have in view the other more important and sturdy elements which uphold the true, Traditional Judaism at all costs. Jewish literature in America flourishes exceedingly and a glance at the catalogue of the Bloch Publishing Co., the well-known Jewish Book-sellers furnishes striking testimony to the rich and vast resources of Jewish literature in the States. The publication of that eminently creditable production to wit, the "Jewish Encyclopedia" was accomplished let us not forget on American soil, while its counterpart the "Ozar Israel," the Hebrew Encyclopedia to be published under the aegis of that distinguished Hebrew scholar, Mr. J. D. EISENSTEIN, is now fairly progressing.

Our French co-religionists had to deplore a slight recrudescence of anti-Semitic feeling recently. It took place a few months ago when the remains of EMILE ZOLA was removed to Pantheon. A demented anti-Semite made an attempt upon the life of Major DREYFUS, but fortunately the attempt was quite abortive and nothing further was heard of the sad occurrence. Space does not permit us to give further details of last year's achievements, but we cannot bring to a close our short resume of the year's happenings of interest to Jewry without referring to the honour bestowed upon Italian co-religionist,

Signor NATHAN, who was unanimously elected, Lord Mayor of Rome. The incident in itself noteworthy, inasmuch as the City which so signally honoured a Jew was notorious in years gone by for persistent persecution of our co-religionists.

Turning our attention nearer home we find that the number and influence of our co-religionists in this part of the world are growing by leaps and bounds; but unfortunately our communal progress is still most unsatisfactory. A commendable exhibition of zeal and enthusiasm has been shown by the Committee of the "Oheil-Moishé" Synagogue in making a bold attempt to agitate in favour of building a new synagogue in Shanghai. With this object in view letters of appeal to our co-religionists abroad were sent and published in the Press; and about \$10,000 was raised locally for the purpose. We cannot say at the present moment how far the appeal has met with success; but there is no reason to doubt that if the matter is properly handled—as we have no doubt it will—success is sure to follow. The local Jewish School is making sure but steady progress and much of its success is undoubtedly due to its indefatigable President, Mr. D. E. J. ABRAHAM.

The New Year.

Israel is in many ways a peculiar nation, not least in her unchangeable devotion to her national methods and ceremonies, there is for example a marked difference between the way we observe our New Year and that in which other nations celebrate the same occasion. The latter observe the new year as a secular holiday in which carnivals and feasting has a prominent place. The Jews have charged the day with an impressive spiritual message. It is the summoning of all the hosts of Israel to a "Holy Convocation," in which the past year is reviewed, and in which the springs of conduct are fortified and strengthened for the coming year. The impressive ritual, together with the inspiring melodies of the synagogue services, are singularly well calculated to aid and to deepen this effect.

THE YOUNG TURKS ON ZIONISM.

The Jewish press of Europe is devoting much space to the discussion of the prospects of Zionism, in view of the recent changes in the Government of Turkey. *Die Neue Jüdische National Zeitung* of Vienna, which is the organ of the Austrian Territorialists, has just published an interesting article on the subject.

The writer states that the new reforms in Turkey should be a source of great gladness, for they will, owing to those changes, now have better opportunities to realize their ideal. Until now the Zionists had to deal with a despotic ruler, who was dependent upon the will of the European powers. Now there will be a Government of the people, with the Young Turks' party as the real rulers of the country. The Young Turks have already shown that they are good politicians and that they are, at the same time, friends of the Jewish people. In their official organ *Mechveret*, they have repeatedly denounced anti-Semitism, and spoken of it as a blot upon civilization. The talented leader and organizer of the Young Turks, Ahmed Risha Bey, is known to be a sincere friend of the Jews, and he has never discriminated between a Jew and a Turk in any of his public activities.



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A highly interesting article entitled "FAMILY CUSTOMS OF THE CHINESE AND THE Jews" appears elsewhere in this issue of ISRAEL'S MESSENGER, to which we wish to direct the attention of our readers.

To-night!



To-night!!

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Messrs. A. and D. Benjamin take great pleasure in wishing their relatives and friends a happy and prosperous New Year.

Mr. JACQUES BLUMENFELD (Ningpo) wishes his relatives and friends local and abroad, a happy and prosperous New Year —No Cards.

Mr. and Mrs. H. FOOX, of 40 Yangt-zseepoo Road, extend to all their friends the best compliments of the season.

Mr. E. A. HARDYON wishes all his numerous friends a happy and prosperous New Year.

Mr. and Mrs. J. J. JACOB wish all their relatives and friends local and abroad, a bright and happy New Year.

Mr. and Mrs. E. JONAH, of 4 Miller Road, sincerely wish all their dear relatives, and friends, local and abroad, a happy and prosperous New Year and well over the Fast. No Cards.

Messrs. J. M. JOSEPH and BROS, of 7 North Honan Road, have much pleasure in wishing their relatives and friends a bright and happy New Year.

Mr. and Mrs. S. D. LESSNER Nagasaki, (Japan) wish all their relatives and friends a bright and happy New Year.

Mr. and Mrs. I. A. LEVI of 16 Quinsan Road, extend to all their relatives and friends a bright and happy New Year.

Mr. and Mrs. S. MOOSA take advantage of this medium to send their hearty greetings and best wishes for a happy, bright and prosperous New Year to all their relatives and friends, local and abroad. 101, Boone Road.

Mr. and Mrs. M. MYER wish their relatives and friends a happy New Year and well over the Fast.

Mr. and Mrs. S. J. SOLOMON and family, of No. 17 Quinsan Road, wish all their numerous relatives and friends a happy and prosperous New Year and well over the Fast.

Mr. K. A. SOPHER, Kobe, (Japan) wishes all his relatives and friends a happy New Year and well over the Fast.

Mr. J. SPUNT has much pleasure in wishing his relatives and friends a bright and happy New Year and well over the Fast.

A bright Happy New Year to all, especially to my Zionist Brothers and Sisters.

E. F. ZELLERMAYER.

What are Premium Bonds?

In the first place this is not a Lottery Ticket Scheme and we must urge upon our readers to bear this fact well in mind, viz.: We do not deal in Lottery Tickets but only in Continental Government and Municipal Stocks, which constitute a favourite form of investment on the Continent, where it is with justice claimed that they foster thrift, and act as a powerful deterrent to the spirit of gambling and betting.

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The method by which the payments are made on Premium Bonds is as follows:— Instead of paying a high rate of interest annually the Bonds pay only a small annual interest to the holder, and in some cases no interest at all; but, on the other hand, the Governments or Municipalities arrange that the accumulated compound interest and sinking fund shall be combined and be distributed in the shape of prizes of various amounts by means of Drawings which are held at fixed annual dates.

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my horse." "Gladly," responded the wit, "but may I ask what is your horse's name?" "I call him Messiah," was the reply. "Oh!" said Saphir, "I understand. Nowadays conditions are reversed. Formerly the Messiah rode into the town upon an ass; now an ass rides upon the Messiah."

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THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £887,500-0-0

II.—Fire Funds 3,065,374-15-7

III.—Life and Annuity

Funds 14,315,842-10-8

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-18-7

" Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER. } Agents.
GIBB LIVINGSTON & Co. }

12m.

10-8-07

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SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70, cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin

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34-35 Nanking Road.

23-2-08.

12m

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Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE
AUCTIONS

A SPECIALTY.

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19 4.08

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Agents for the above
Company are prepared to grant Policies on Foreign and Chinese Risks at current rates.

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.

Agents.

12m.

10 4.08

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SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$1,000.

Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve \$15,000,000
£1,300,000 at 2½ \$15,000,000
Silver Reserve 14,000,000

Reserve Liability of Proprietors \$29,000,000
..... \$13,000,000

Head Office: HONGKONG.

Court of Directors.
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Hon. M. J. W. J. GREGSON, Deputy Chairman
C. G. R. BRODERSEN Esq.
G. FRIEDLAND Esq.
C. S. GIBBON Esq.
W. HELM Esq.
C. R. L. ENZMANN Esq.
R. SHEWAN Esq.
Hon. Mr. H. A. W. S. Esq.
H. E. TOMKISS Esq.

Chief Manager.
Hongkong—J. R. M. SMITH, Esq.

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London and County Banking Company Limited.

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Bombay, Lyons, Shanghai,
Calcutta, Manila, Singapore,
Colonbo, Nagasaki, Sourabaya,
Fuechow, New York, Tientsin,
Hankow, Peking, Yokohama,
Pootung.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per annum.
For 6 months, 3½ " " "
For 3 months, 3 " " "

Local Bills Discounted.
Deposits for 12 months now bearing interest at the rate of 5½ per annum with, until further notice, be renewed at the old Rate of 5½ per annum.

Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

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W. ADAMS ORR, M.
Manager.

12m.

23.5.08.

14th Sep 1908.

Banks Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of Shareholders 1,200,000

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THREADNEEDLE
STREET, LONDON.

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Bombay	(Sumatra)	Poohow
Calcutta	Singapore	Shanghai
Madras	Kuala Lumpur	Tientsin
Rangoon	Bangkok	Hankow
Colonbo	Batavia	Yokohama
Penang	Sourabaya	Kobe
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The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received on the following terms:—

For 12 months... 5½ per annum.
" 6 " 4½ " "
" 4 " 3½ " "

GEORGE MILLER.

Manager

19th April 1908

12m

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£ 18,114,624.

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£ 1,186,139-16-11

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from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUSTER. } Agents.
GIBB LIVINGSTON & Co. }

12m.

10-8-07

**RUSSO-CHINESE
BANK.**

Organised under Imperial Decree of 10th
December, 1896.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

RESERVE FUND..... Roubles 9,240,000

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Khabarovsk
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LONDON—Messrs. Glyn, Mills, Currie & Co.
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de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
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Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
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Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

L. JEZIERSKI,

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

**The Yokohama Specie
Bank, Ltd.**

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,600,000

London Bankers:

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The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

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Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „
„ 12 „ 4 „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and
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S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

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ISRAEL'S MESSENGER.



AND it shall come to pass on that day, that the great COUNTRY shall be known, . . . and the people shall penetrate themselves before the Lord on the holy mount of JERUSALEM. — Isaiah — 27-34

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth: — Isaiah — 52-7.

**Official Organ
of the
Shanghai Zionist
Association
A Fortnightly
Journal for the
Jewish home.**

PRINCIPAL CONTENTS.

Singer
The Three Patriarchs on the Agony of Day
Neither Dead, Nor Hell
Arabism and its Lot in Java
Wellington Notes
Editorial Notes

M. FREED

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112A Chapoo Road.

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Two performances every evening—from 7.30 to 9.15
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Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

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6.9.07

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Is a twenty page, wide-awake family newspaper devoted to Judaism, Zionism, literature and science in general, and to the mental culture and progress of the Jews in the Orient. It is the only paper of its kind published in the East having an extensive circulation. Only first-class advertisements solicited. Published fortnightly every alternate Friday. It contains the latest Local Domestic and Foreign News and present articles and contribution of a varied and interesting character from the most reliable and authentic sources.

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Official Organ of the Shanghai Zionist Association.

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Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, October 2nd, 1908—7th. Tishri 5668.

CALENDAR FOR THE FORTNIGHT.

Friday, Tishri 14th (October 9th) Ereth Succoth (Eve of Feast of Tabernacles) Sabbath commences (time of lighting) at 5.15 p.m.

Saturday, Tishri 15th } Succoth (Feast of Tabernacles)
Sunday, Tishri 16th }

Holiday terminates on Sunday at 5.55 p.m.

Monday, Tishri 17th (October 12th)

Tuesday, Tishri 18th (October 13th)

Wednesday, Tishri 19th (October 14th) Hol Haanenu

Thursday, Tishri 20th (October 15th)

Friday, Tishri 21st (October 16th) Hoshana Rabba Sabbath commences (time of lighting) at 5.10 p.m.

Saturday, Tishri 22nd (October 17th) Shemini Assereth.

Sunday, Tishri 23rd (October 18th) Simhath Torah. Holiday terminates at 5.15 p.m.

Monday, Tishri 24th (October 19th) Isru Hag.

Bathna on night of Hoshana Rabba will be held at No. 9 Seward Road commencing at 9.00 o'clock.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.
Subject to alterations

SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shook, Hazan.

Saturday and Holiday mornings at 7.15 o'clock.

(For further particulars see card.)

11.30

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 3.30 p.m. and 5.15 p.m.

Holidays at 6.30 a.m. and 5.15 p.m. and 5.15 p.m.

Hoshana Rabba at 5.15 a.m. and 5.00 p.m.

Hat March Hattarah on Shemini Assereth 2.00 p.m.

Week days, at 5.45 a.m. a.m. and 5.10 p.m.

11.30

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road.

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.30 p.m. and 5.15 p.m.

Holidays at 8.00 a.m., 5.10 p.m. and 5.45 p.m.

Holidays at 8.00 a.m., 5.10 p.m. and 5.15 p.m.

Week days, at 7.00 a.m. and 5.10 p.m.

(for further particulars see card.)

11.30

12m.

The Jewish journal Tagblatt, published at Lemberg, states that the Jewish Colonial Bank will participate in the loan that is to be made to the Turkish Government.

SIMEON SINGER.

(Written for "Israel's Messenger.")

By ALBERT M. HYAMSON (London)

Just two years have passed since Anglo-Jewry suffered the irreparable loss of one whom it could least spare, Simeon Singer. No one is supposed to be indispensable: Simeon Singer has however as yet proved himself, to be so. The place he vacated two years ago is still unfilled; the communal burdens he shouldered he neglected awaiting one such as he to arise and take them up. The various posts, honorary and professional, on which during his lifetime he shed his lustre have of course since long been occupied, but even his successors would admit that although occupied they are not yet filled unless it be by the spirit of continual service, the memory of a beloved and loving toiler that he has left behind him. If the dumb material chairs that he once occupied seem still to mourn his loss, how much more so must the living beings whose privilege it was to be the object of his ministrations; and the term ministrations is used in no narrow sense for, as the minister, Singer looked upon the whole world as his parish. He had of course a limited congregation, but limited only by the seating accommodation of his synagogue and to them he was not only minister but also friend. But his sympathy; his friendship, his priceless advice were never limited to those who happened to be attached to his own immediate circle. They were at the disposal of all; and innumerable were those in trouble who took advantage of them. It is no exaggeration to state that the death of Simeon Singer came as a personal loss to hundreds of the Jews of England. The two years that have since elapsed instead of diminishing the sense of loss have served to increase it.

Many memorials have been raised to the dead pastor although to those who knew him no material memorial will even be necessary. Of all the memorials the most welcome, inasmuch as it is the most personal, breathings as it were some of the sweet personality of the honoured dead, are the three volumes of Literary Remains that have been edited in a spirit of reverential affection by his son-in-law Mr. Israel Abrahams and published by Messrs George Routledge and Sons. Before we come to any consideration of the volumes themselves we must on behalf of a public that knows no limits of creed and country extend to these gentlemen our sincerest thanks for being permitted to share with them in the treasures the books contain.

Mr. Singer was famous in Anglo-Jewry as if not the most pleasing and attractive preachers and lecturer the Community contained, certainly one of them. If we say that the addresses Mr. Abrahams has selected read almost as well as they sounded—for alas the fascination of the living voice is absent—we give high praise, but praise that is none too high. Sermons are as a rule the duldest of reading. Mr. Singer's on the other hand are full of fascination. Differing from their class inasmuch as they prove useless as a soporific, they rouse one to a height beyond oneself. We hear and feel in them a divine message which cannot fail to increase the spiritual stature of every reader.

Mr. Singer's Literary Remains are in three volumes. His sermons are prefaced by an affectionate but restrained memoir by Mr. Abrahams and have a reproduction of a portrait by Mr. Solomon J. Solomon as a frontispiece. His Sermons to children are intro need most sympathetically by Miss Lily H. Montagu. The third volume consists of "Lectures and Addresses" delivered on various occasions outside of the pulpit. The only advice one can offer is that every reader should obtain possession of a set without delay and read and re-read their contents.

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Two performances every evening—from 7.30 to 9.15
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Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

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Subject to alterations)

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(For further particulars see card.)

18-5-08

12m.

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Hathina Hattorah on Shemini Assereth 2.00 p.m.

Week days, at 5.45 a.m. and 5.10 p.m.

11-8-08

12m.

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Holiday at 8.0 a.m., 5.10 p.m. and 5.15 p.m.

Week days, at 7.00 a.m. and 5.40 p.m.

(for further particulars see card.)

11-8-08

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By ALBERT M. HYAMSON (London)

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been occupied, but even his successors would admit that although
occupied they are not yet filled unless it be by the spirit of
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he has left behind him. If the dumb material chairs that he once
occupied seem still to mourn his loss, how much more so must
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by Messrs George Routledge and Sons. Before we come to any
consideration of the volumes themselves we must on behalf of a
public that knows no limits of creed and country extend to these
gentlemen our sincerest thanks for being permitted to share with
them in the treasures the books contain.

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of a set without delay and read and re-read their contents.

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Head Agency..... Batavia

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Singapore	Tegal
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Fugitive Thoughts on the Atonement Day.

[Written for "Israel's Messenger."]

By the Rev. S. ALFRED ADLER (London)

It is not easy to write of the Day of Atonement in a spirit other than didactic, homiletic, or hortatory. The minister, or preacher, stands too close to the potentialities of the Day, to allow him to write in a spirit of philosophic detachment about what, after all, the most supremely solemn and magnificent event in the Jewish Calendar. And yet, to the student of human nature, the day must be full of romantic and psychological interest. And so the journalists have taken up "Yom Kippur" as if it were a new drama of "human interest," or the latest "religious novel" and the details of the "Great White Fast"—usually, however, with a few "vulgar errors"—have become the property of the "man in the street." This, apart from errors, there seems no special reason to regret. People are becoming increasingly interested in *religions*—although it must sadly be confessed decreasingly interested in *religion*. This is an age of manuals on the "Philosophy of Religion"; of cheap reprints on the "Evolution of the Idea of God." Not that there is anything irreverent in the attitude of the British public towards the Atonement Day. Their curiosity and interest are natural. For age cannot wither, nor custom stale, the infinite variety of the day. It plays upon the whole gamut of human feeling: joy, sorrow, despair, unrest, turmoil, a fierce warfare with the heart, culminating in a peace and calm which passeth human understanding. The liturgy and melodies of the Fast are, moreover, intensely Eastern, reminding us again and again that though our brains are of the Occident, our hearts are yet of the Orient. Perhaps the reminder is salutary in these days of wholesale assimilation and disintegration. For the Atonement Day is the final Jewish rite to be given up by the recreant. Everything else may go—Sabbath, Festivals, Tephillin, and the rest—but Yom Kippur remains till the last vestige of Jewish sentiment has disappeared. And when the appeal of the day has finally ceased, then, in a very real sense, the Jewish soul becomes "cut off from among his people."

The question is often asked at the present day: Is the appeal of the Day of Atonement to the Jewish national and individual consciousness on the wane? I do not believe that it is. Look under the money market columns and read the news papers and Stock Exchange notes in any financial daily on the morrow of the Kippur and in the

midst of a growing materialism and a far-reaching religious apathy you will see that "Yom Kippur" has not yet failed in its appeal to the soul of the Jewish people. For one day in the Stock Exchange year the tape will have been almost silent—at the busiest moments of the day Throgmorton Street will have been almost deserted, and the effect of the Kippur on Bourse and W. II Street will likewise have been noticeable.

Into the genesis of this periodic religious revival—fleeing and superficial as it doubtless is in many instances—we will not enquire too closely. In some cases it is doubtless superstition; or it may be craven fear which prompts a *blasse* man of the world or an avowed agnostic to spend a whole day within the precincts of God's House. I do not pretend to understand this phenomenon. There it is a baffling product of the complicated Jewish psychology, another of the Sphinx-like Jewish temperament. And even if, in its ultimate origin, this momentary spiritual regeneration, this sudden poignant remorse, be the fear of an angry Judge, and not the love of a merciful Father, let not us weak and erring mortals, be too ready to pass our puny judgment upon the motives which have governed our penitent brother. God can be and is, Judge, in these solemn soul-crises. There is also very little doubt that another important element which has contributed towards making the Day of Atonement capable of impressing itself upon the Jewish consciousness, in a more or less permanent manner, is the exquisite beauty of its poetic liturgy. And, it may be added, the beauty of this devotional literature has never been seen to greater advantage than in the new edition of the Machzor.

Moreover, it cannot be gainsaid that the Jewish heart is, on the whole, intensely emotional—even when it lacks spirituality. And the Day—like all great and dignified religious solemnities—makes an intense appeal to the emotions. This appeal may be but fleeting and transitory—but, at any rate, here is a day which, even in the midst of these years of self-seeking and materialism, is still capable of uniting rich and poor, young and old, English Jew and foreign Jew, in that "valley," which leads to the "gates of prayer." Do not let us scoff at the purely emotional side of the Fast. Although the "gates of prayer" be closed at times, "the gates of tears" are never closed, the rabbis tell us. In this feverish age of "chusters," we are "everything by turn

and nothing long." And so let us judge of the fervour engendered by this Day, by its intensity rather than by its constancy. We are all of us men and women of moods, and we hope that God will pardon what is best in us—that "best" which is so infinitely far removed from the lowliest of His attributes. In the fullest and noblest life of humanity, the "poety done" contrasts so painfully with the "undone vast."

The best of what we do and are,

Great God forgive!

But "Thy righteousness is like the mountains of God; thy judgments are a great deep." And so, in God's immense moral perspective, the disparity between "man and beast" is but a hairbreadth—"man and beast, Thou savest, O Lord." . . . I admit that this may sound like pandering to human weaknesses and mortal frailties. But, after all, God alone it is Who knows the "secrets of eternity and the most hidden mysteries of all living." . . . Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes. He alone is capable of estimating the sincerity, the intensity, and the constancy, which we bring to our worship of Him on the great Day.

Another phase of the Day—already hinted at—which is also likely to be salutary in its effects, is the levelling up process of synagogue worship and of congregational prayer. The Atonement is to be a direct appeal to the collective consciousness of the Jewish people—the whole "House of Israel." It is to unite all classes: all grades: to level all social distinctions and to break down offensively all artificial barriers. For one day of the year, at any rate, let us be sincere, let us put aside the veneer of convention. Let us, as penitent suppliants, cast ourselves "nude soul"—before the Mercy Seat. For, with God the "mask" avails not. The climax of the *Neilah* is a death-bed confessional, and deathbeds are often dramatic, but seldom conventional. The *Widui*, although the expression of collective sin, is also the agonised cry of an erring soul, striving from the depths for a *cita vocat*. It has often occurred to me that some great, though subtle, change—ought inensibly to have come over us in regard to our relations with our fellow-worshippers, after the tense and solemn moments of the climax of the *Neilah*—*adonai has hacholaim*. Together we have passed through a momentous spiritual crisis; we have one and all been striving towards the same end—forgiveness of sin. We have confessed each other's sins, as well as our own in the *ashamu* and the *al Heth*—an alphabet of sin which appears "comprehensive" enough, but which is, in essence, far from complete.

And so these considerations lead us to yet another question: does the Day effect anything towards breaking down arbitrary barriers of class and clique; does it make us more ready to think charitably of each other's weaknesses; does it revive in us the old knowledge that we are all of us children of the Most High, that we have

all of us one Father, and that one God has created us?

To some extent, doubtless, the Day works towards this great end towards the recognition of the brotherhood of man and the Fatherhood of God—that glorious era when "God's House shall be called a House of Prayer for all peoples. But, alas, our *parcours* and *nonparcours* riches remain, for the most part, untouched, and their final *Hothothine* is to be sealed in the "Book of Snobs!"

Still, the Day remains our sublimest spiritual heritage. Its central teaching is so broad and human, so far removed from the mean and narrow outlook of these troublous late-days. It recognises so clearly that which is better and that which is "worse" in human nature—that man shows his divine nature, not in never failing, but in rising every time he falls.

But a great religious celebration—such as the Atonement Day—just because it is so full of spiritual possibilities, for a hater of life for personal atonement and repentance—is likewise beset with dangers—the menace of formalism, and the degeneration of an excessive ceremonialism into a perfunctory and mechanical rite. Nowhere has this been better pointed out by the Rev. Morris Joseph in his fine chapter on the Atonement Day in "Judaism as Creed and Life" (page 261):

Everything depends upon the sincerity of the suppliant. Nay, though the Talmud loves to dwell on the splendour of the ancient sanctuary and the grandeur of its services, it does not conceal the fact that all this magnificence bred in the last days of the Temple is a dangerous formalism. When the sanctuary fell, they say, there fell with it the wall of iron that had severed Israel from his God. The extraordinary splendour of the services had led the worshippers to put his trust in them alone, and so to overlook the one saving force that was in his own breast.

Let us see to it that we do not degrade the Kippur Day by ignorantly attributing to it a miraculous effectiveness, whereby we can automatically get right again with our Heavenly Father. The Rabbis recognised this danger, and never tired of pointing out the absurdity of such a view . . . The Day is to us, as we are to the Day, "Ye have seen, what ye have seen." May God give us grace so that we may sanctify ourselves, and see the Vision Splendid, the magic word *salah*. I have pardoned" written with a Pen of Mercy upon the Throne of Judgment!

SAID OF WOMEN.

Most women would rather be envied than educated.

The woman who hasn't a laugh in her is the greatest bore in existence.

Married women are living conundrums that keep their husbands continually guessing.

If you see a man making love to a woman in public, you may feel sure she isn't his wife.

When one woman confides her secret to another woman, she gives that other credit for having more sense than she herself.

"THE GREAT UNACTED."

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[Written for "Israel's Messenger"]

By M. L. R. BRESLAR (London)

Life in colliery districts, like their staple output, is always more or less, black: yet, our people, Oriental to the core, contrive to draw, both material and spiritual flame, out of it. They make the best of both worlds. Like their fathers of old, they find in the Torah, and in works of charity, ample outlet for their energies. With the exception of an occasional game of cards or chess, a *chassuna* (marriage) and a *bris* or two, there is hardly a bright streak in the sallow monochrome of their lives. Small wonder if the younger branches sigh for new worlds to conquer, or display antipathy to "the old ways." Not infrequently, they slip away from the old moorings also, and are swallowed up in the vastness and mystery of the metropolis. loftier ambitions call to them with siren voices; so, flinging prudence to the winds, they fly into the arms of misadventure, and their ancient haunts and homesteads know them no more. And so it came about that young Monty Nathan the heir to a splendid "pawnbroking" business in the Peck district, the idol of his sorrow-stricken parents, and the rising hope of his friends and admirers, fled the blue hills, and "the blue noses," of habitual borrowers, and in defiance of prayers, conjurations, warnings and tears, fared forth to seek fame and fortune in London Town. Like many another brave invader of the temples of Thespis, Monty found the highways choked with pilgrims, and their courtyards crowded to excess with languishing devotees. Yet, did he manfully persevere, making daily oblations to Melpomene, while his little hoard lasted; at length, disgusted, and bankrupt of hope, he turned his abilities and his footsteps elsewhere.

One other person, besides his broken-hearted parents, mourned, and ate her tiny heart out for the brilliant young actor. Leah Harris, a girl of quick nervous sympathies, and deep romantic moods would cheerfully have taken seat and lot in his adventures into the unknown. To a mother and daughter bereft of their breadwinner, life, in a country town, offers scarcely any possibilities of the capital. "Once settled up there" they told themselves "all would be well. They would start a boarding house for city men of slender means, mostly bachelors. They fixed on Canonbury as an ideal suburb. For a time all went well. Mother and daughter

pulled together splendidly, Leah "managing" the pale-faced scarified young men while "Mamma" managed the "cuisine"—on strictly economical principles. Both of them had "long, long thoughts," and lived in separate worlds, as it were; the girl indulging in day-dreams of her lost lover; while the mother, half diverting the cause of her daughter's fits of abstraction, secretly hoarded up the dowry, peraventure Monty should come to claim his waiting bride. Sometimes Leah would seek diversion in the theatre, towards which she gradually gravitated, until "the life of glitter and illusion" became a craving beyond control. She was fairly bitten by the tarantula, and quickly succumbed to the toxin. It was just five years after Monty's flight, that "Lilian Ascot" took the town by storm. Her star was then at its zenith. Yet they had never once met, and were as ignorant of one another's whereabouts, as it is possible for two human beings to be; and as far as "the externals" of their lives went, it would indeed have been a happy thing had it continued so, till the end of the chapter.

But as Alfred de Musset says "on revient toujours a nos premiers amours." Whether as the result of "hypnotic suggestion," or of "telepathic cerebration," matters very little to us: but the fact remains, that "the art of Lilian Ascot" played the very deuce with Monty. His nightly self-absorption in the theatre began to be noticed and talked about in City circles. His friends feared for his reason; the Philistines never did understand genius. Monty had never abandoned the one sustaining dream of his life to write a big full-blooded play inspired by a grand romantic passion. Writing plays had been one of the few innocent foibles of his joyous bachelor years. He had several plays in various stages of fruition, locked away in an old escriptorio, the sole souvenirs of the halcyon time, before he met and fell before the wiles of Millicent Denvers, an indifferent actress, but a very crafty woman.

During the five years, aforementioned, much, very much, had happened to Aubrey Montague, the budding young dramatist, whose "psychological study in four acts" entitled "Lenore" had been submitted to "Lilian Ascot" for acceptance. The "scenario" had won her instant admiration; but the third act presented "obstacles," and was remitted to him for reconstruction.

This worried him a great deal. Moreover, his wife's health had broken down, and she was ordered away, to take the waters at Cheltenham. That was indirectly, a blessing in disguise: for he could thus devote his mornings to "that beastly third act." That difficulty overcome to a worse presented itself. Lillian was struck down by a malarious disease, due to nervous exhaustion, and all business matters between them were suspended since die.

"Nurse! Nurse! Has he been yet?" "Who my darling?" queried the bedside ministrant. "Why you know Nurse! My boy Monty! My darling boy Monty! Do please bring me my Monty!"

Tripping like a fay towards the door of the sick room, the nurse pretends, in dumb motions, to give instant orders for Monty's appearance. But neither nurse nor the doctors, who realised the gravity of the case, could do more than promise. The presence of Monty, if he could only be found, was "the odd chance," the one miraculous possibility upon which the grand tragedienne's life was suspended. But they had hoped against hope. Returning to the patient's bedside, the nurse cooed lovingly in her shell-like ear, the old tragic-comedy, by which our lives are upheld and carried forward.

"Monty will soon be here my darling. Now do try and compose yourself. Do try and get a wink or two 'gainst his coming. It will freshen you up darling."

"All right Nurse!" throwing herself back resignedly on the pillow with shut eyes as if dubious of it all. "It will freshen me up."

"And you won't talk much, when he comes will you dearest?"

"No I will not say a word: although I have worlds to talk about to him; the old home in Derbyshire—" "I know darling" checking her rambling reminiscences. "Now do be quiet, please."

"I promise you I will lie quite quiet. I will merely clasp and press his hand, smooth his pallid cheeks and gaze long and lovingly into his hazel eyes. How he must have suffered all these long and lonesome years, my poor boy Monty! I fear he has changed, changed."

"After a long momentous pause "Will he see any change in me?"—"No dearest! none whatever. Why you look as young and as charming and as beautiful as on the night I saw you play—"

"Please don't remind me of that. I shall never play that part again. I am going to be married and love my Monty away up in Derbyshire. Monty wouldn't wish me to play—"

"Now do please go to by-by, my little duck. Doctor says you must keep quiet, and to-morrow you shall go out for a long drive—"

"And may Monty come too? Do let my Monty come. It will be so nice to have him with us. Monty is such a nice boy—"

"Monty shall come with us if you are very good and listen to Nurse. Now do go to sleep dearest. That is beautiful." Crooning these words at intervals as she

tucked her up the nurse smoothed the coverlets into a whitened garden of dreamful sleep.

With his wife away at Cheltenham, and no child to break the monotony of his home life, Aubrey became more and more dependent upon his boon companions and his Club. Yet he grew day by day more morose, discontented and unsober. Life. Every avenue seemed barred, and belted the moment he attempted to pass through it. His play hung fire, and worse still Millicent threatened every hour to return and plague him with her whims and fancies, her coldness, her disdain, and her withering religiosity. Life was too much for him.

One night as he was sipping his lonely glass of sherry, obsessed by his marital entanglements, one of the representatives of "Stageland," sought an interview with him "on a matter of urgency."

"I can't be bothered Dawson" waving the hall porter away for the third time "My nerves won't stand it."

"Very important matter Sir" moving forward gingerly and fearing a curt rebuke "Says he must see you, if he stays here all night Sir—about a lady Sir!" "Very well show him into one of the private rooms." Leaving his sherry untouched, he followed the Club servant. He feared his wife had met with a serious accident on her homeward journey. She was returning that very night.

"Sorry to trouble you at this late hour Mr. Montague" his unknown visitor spluttered with an apologetic bow "but my Editor realising the importance of your being consulted, sent me on here to submit the proof of this article—"

"I thought you wanted to see me about a lady" rising brusquely from his chair and throwing his half-burnt cigar ferociously into the grate "I don't read other men's proofs. I have enough of my own." "I am coming to that Mr. Montague almost immediately. The article is a sketch of a famous actress—"

"You allude to Miss Lillian Ascot!" Reseating himself, mollified in anticipation of some news. "Pray proceed with your story, Sir!"

"Well, to put it briefly, the writer dwells on the happy coincidence of your having known the lady many years ago—" "I am quite sure there is—a—"

"I fear there is some mistake. Anyhow, leave the article here, and I will look into it at my leisure."

As soon as the map departed, Monty made haste to devour the contents of the luckless manuscript. In a moment he saw his whole past life, wild, formless and deep as a bottomless pit, with Lillian and himself taking the final plunge together into the unknown. He saw the parting of the ways from which there is no looking back, and no recoiling. There was a spasm at his heart, as if he had been shot. He fell back momentarily unconscious: "Glad it was no worse: glad he had not made a fool of himself, before Dawson," who imagined him to be a man of iron nerves reckless even to the verge of folly. Then taking up his hat and stick, he marched through the hall

with his customary sangfroid even bidding the porter a cheery good night. He was going home to face the enemy, the woman who had marred the sunshine of his career. As he turned into Leicester Square, the moonlight flash d full upon him, and the October wind stirred his pulses, like generous wine. Suddenly he felt a thrill of ecstasy. He was happy: for would he not fly to her arms, on the wings of the morning and sob himself to sleep on her downy breast? "Only a few hours more, and we shall meet, face to face at last!" he sung to himself as he pushed wide the doorway of his hated domicile. "My play will yet be acted-and-and-by her!" The maid met him at the bottom of the stairway, and told him Millicent had not yet returned. That was a piece of unexpected good fortune. He had no wish to meet her then: so bounding, three at a time, up the stairs, he stole to his room to have a long night's rest, preparatory for the ordeal of the morrow, in that sick room in Eaton Square. Once more he was a blithesome boy: for the slough of years had dropped away, as by a miracle. He felt himself to be the happiest man alive. In the immortal words of Wordsworth, which he repeated again and again, "Sweet was it then, to be alive: But to be young was very Heaven!"

* * * Next morning at breakfast the maid handed him a telegram from the Editor of "Stageland" "Your old friend Lillian Ascot died last night calling for you to the last."

Without turning a hair, or showing any outward distress, he quietly went up to his study and belted the doctor.

Penning a hasty note to his wife, he enclosed the telegram inside of it and laid it carefully on the mantelpiece, for her.

"My Darling Millicent

Sorry missed you last night. Can't be helped now. The only woman who ever really loved me has just passed away. All night long she kept calling for me. My play will never be acted now. I am going to meet her. Goodbye for ever.

Yours Aubrey."

A postscript attached ran thus: "My whole life was one long blunder. I married—the wrong actress."

Will wish where wish fails. Common-sense is far from common.

The fool who is silent often passes as wise.

The worst swindler is he who cheats himself.

We must all pay for experience: there are no "passes."

It is easier to rest too much than it is to work too much.

If you would keep your friends, don't let them envy you.

The door of truth cannot be opened by the key of prejudice.

A philosopher is a man who doesn't want what he can't have.

To-morrow is the stone over which many a business man has stumbled.

NEITHER DEVIL, NOR HELL.

The Rev. L. Weiss, Rabbi of Beth Zion Congregation in Bradford, Pa., writes to the editor of the Philadelphia North-American, under date of July 30:

That there is a hell somewhere, where are told by theologians. Not so much now, it is true, as it used to be told in former times—but some still keep it up, and it has become deeply rooted in the minds of some, who, without giving a thought to self-inquiry as to where hell is, they simply believe that it surely is somewhere.

What is hell? It is a place to be sure, where unbelieving souls go to, there to roast fry, burn and suffer the tortures of fire and brimstone. How do we know? Why, theologians have been teaching and preaching it long enough that by this time we ought to know it. How do theologians know it? The English Bible mentions hell and hell fire, but it says not where it is, and under what condition it exists.

The Hebrew language has no words for hell and devil. Translators put it into the Bible. God did not create them, as the record of creation in Genesis evidences. How they came into existence is unknown and untold. Jonah, according to the English Bible called the fish that devoured him hell, as he said: "Out of the belly of hell cried I," etc. Jonah, ii., 2.

Matthew, unlike our present religionists, who believe that the soul only goes to heaven or hell, thought that the body also went there, for he said: "If the right eye offended thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that the whole body be cast into hell." Matthew, v., 29.

At another time he has body and soul going to hell. (See ibid., x. 28.)

We know that the body does not go to hell, but remains in the grave, where it can be found years after, crumpled and wasted. Hence, Matthew either expressed a mere idea for a purpose, or he spoke, like Jonah, in metaphor. According to Amos, there are punishments worse than hell, as he declares that God will take from hell those that dig their way into it for concealment, and give them severer punishment. (See Amos, ix., 84.)

Solomon makes hell and destruction go together, and he makes the bad woman lead her house down to hell. That is somewhat logical, from which we infer that the good woman makes her house a heaven. The truth is, that angels and devils are human beings. Our mothers, our daughters, our sisters, our women, God bless them! are the purest, sweetest angels we should want the ministrations of whose gentle lives make heaven on earth. Our noble men, who stand for all that is upright and good are the agents of God, on earth, while the wicked people are devils. Hell and devils are creations of mythology.

Virgil's Aeneid gives graphic description of hell. People of unlighted ages admitted devil and hell theories into religion, doctrines commensurate with the drift of ages, when the most mythical teachings had the weightiest hold on the

minds of the people, until they became so incorporated in religion that they were inseparably one. But now, when culture and enlightenment pervade the mind and the heart of the people, is it necessary to bribe them with reward to be good, to be moral and virtuous, and threaten them with dire punishment for wickedness and immorality? There are good, noble women of all creeds and classes and good and noble men, incapable of committing wrong, and that not from speculative movement—expecting reward or fearing punishment—but from intuitive tendencies. There are again wicked people whom millions of devils and worlds of hells will not frighten away from their nefarious misdeeds. It takes jails, police and prisons to take care of them.

Where is hell? It is a geographical fact that if we could dig down through the earth till we came to the opposite crust of the globe we would be in China, without having encountered hell anywhere, as far as we can be known.

We have hells is innumerable. We are surrounded by hells. Blasted homes, miscreated lives, misapplied justice and a thousand and one ills and wrongs that humanity is cursed with our hells, and that which teaches goodness and godliness and promote virtue and purity is the removal of hells.

Let parents teach their children filial honor and devotion to parents, to a degree that they would do nothing that displeases or cause a blush to father or mother, and devil and hell teachings will not be needed to restrict them.

The child must be trained from the time of its earliest infancy, as soon as it appears in the world; if trained properly it will be an angel, making heaven and bliss of its environment. After children have grown up it is too late beginning to train them; the weed has touched the root of the flower plant. Weel out the flower patch while yet the plants are young, and they will grow healthier, bringing forth flowers more fragrant and beautiful. Moses taught the Jews to make their lives as days of heaven upon earth (see Deuteronomy, xi, 27), but he never spoke of hell.

Who is the devil? This monster, like hell is not the creature of God, and to believe that he is, which cannot be substantiated from Scripture, is an impeachment of God's loving kindness and an arraignment of His divine justice.

It is preposterous to believe that God has created the devil, powerful and mighty above all creatures for the purpose of luring the feeble mortal into vicious, pernicious ways, and if he succeeded, his frail victim is consigned into horrible torment. A human father would not be so monstrously unjust to his child. He would do his utmost to remove every means that might in any way cause his child to go wrong; and if, after all, it did make a misstep, even fall into deep, deep degradation, the father would weep a tear and do his best to redeem and protect his child from condign punishment. Should God, the most merciful, have less compassion upon His children? Most assuredly not.

The devil is the product of ancient theosophy, of Parseeism and Egyptian

mythology. Priest and prelates fostered, nurtured and developed it into a person so ubiquitous that no movement of man and no action escaped his knowledge. It was perpetuated and more and more intensified, because it was subversive to the cause and weal of priestocracy, till afterward, in the dark ages, even honest theologians accepted the theory as a part of their religious system. This tremendous folly has become eventually so innate in every human mind that none knew better than that devil and hell were as sure to exist as angels and heaven.

The Jews must have learned that theory first in Babylon. There their traditions became interwoven with this odious doctrine so opposite to the pure Mosaic teachings. Names were invented for devils, such as "Shelim," rather idols, which were regarded by Jews with such detestation as to consider them evil spirits. What others called devils or demons Jews called Shedim, or "Mezikum," "pernicious beings or "Ruchoth ra'oth," evil spirits; but a direct name for devil the Hebrew language knew none.

Nor had it any for hell. "Gai-Hinom" was adopted to express hell, from the name Valley of Hinom, a place where human sacrifices used to be offered to Moloch, and later became infested with robbers and murderers. Thus the most horrible place supplied the name for hell; while "Gan-Eden," Garden of Eden, or delight, were Adam and Eve were supposed to have lived in pure innocence, was adopted as a name for the blissful abode hereafter.

The first inference that speculative theologians had of devils is in the serpent that seduced Eve, and wherever satan (literally adversary or traducer), appears in the Bible, it is made devil. How far the inference is right we have no means to establish, unless we were acquainted with the idiomatic expressions of those ancient writers; but one point can be raised that makes that satan-devil theory untenable, where, in Genesis, God had created the serpent that it should forever crawl on its belly; in Job satan ascends even to where God dwelleth on high, and when asked whence he came he answered: "From going to and fro in the earth and walking up and down to it."—Job, i, 17. From this it appears that the curse of God had no effect on the serpent if the serpent was satan, hence devil, are identical as theologians make it. It dared to approach God with impunity.

It is wonderful what idea believers in devil had. On one occasion Jesus drove out the devils that were in two men, these devils went into a herd of swine, which ran into the river and were drowned. Were there in those two men so many devils as to supply a whole herd of swine, or how were they divided, were they so visible as to put in each swine in a whole herd a devil?

The devil theory is nonsense. Intelligent humanity needs no bugaboo to frighten it away from evil propensities. We ought to be good, not driven by fear and horrible dread of devil and hell, but because it is right to be good—because our Father in heaven, who shall good, delights in our goodness.

L. Weiss, Rabbi Beth Zion, Bradford, Pa.

A LADY GYMNAST ON TOUR IN JAVA.

MISS FLORIE FLORIZELL RELATES
AN EXPERIENCE

Few lady artistes have travelled further or have had more varied experiences than Miss Florie Florizell, the clever and popular contortionist and gymnast now touring the Far East with Barnston's Circus. In the course of an interview recently in Batavia, where Barnston's celebrated show was then performing, Miss Florizell gave some interesting details regarding her life.

"I was born in Manchester, England, some twenty-eight years ago," said she, and have travelled in many parts of the world, but it was when touring South Africa with Fillis's Circus some years ago that I first discovered the remarkable powers of Dr. Williams' pink pills to restore one when anemic, nervous and run-down.

"At that time I was very much afflicted with nervous debility and anemia. I felt a muscular weakness and gradual decrease of strength coming over me, my appetite fell away, I looked pale, and slow, and was in a condition which is best described as not being well without any specific pain.

"A lady friend of mine in Fillis's troupe recommended me to try Dr. Williams' pink pills for pale people, she having used them herself with success, and although I had not much confidence in them I took her advice. After the second bottle of these pills my nervousness gradually left me, I could eat well and sleep well, there was a decided improvement in my general health. Since then I have used Dr. Williams' pink pills whenever feeling run-down. At present I feel in the very best of health and quite able to fulfil my arduous work as a contortionist and gymnast. I attribute this happy state of health entirely to the use of Dr. Williams' pink pills which in my case are a never-failing restorative, and I am perfectly willing that this absolutely unsolicited testimonial should be published for the information and benefit of sufferers.

That an artiste so entirely dependent upon a perfect condition of health and nerve as is Miss Florie Florizell relies upon Dr. Williams' pink pills to keep her "fit" and well, is proof of very high value indeed of the remarkable tonic powers of this world-famous medicine. Dr. Williams' pink pills for pale people are the greatest blood and nerve tonic medicine known to medical science, and they are the proved remedy for anemia (weak watery blood), nervous debility, malaria indigestion, liver disorder, palpitations, headaches, rheumatism, sciatica paralysis, hereditary pimples, eczema and skin complaints, and the after-effects of fevers, dysentery and chills. For the ailments which afflict ladies between youth and middle-age they are especially efficacious. They are obtainable at most shops where medicines are

sold, and also direct from the Dr. Williams' Medicine Co., 80 Kuikang Road (Shanghai) who send one bottle for a dollar and half or six bottles for eight dollars, post free to any address. Miss Florizell is known as the "Flexible Aerial Beauty." All who have seen her in her novel and sensational performance will admit that the title fits her well.

WANT OF PATRIOTISM MOSES' OFFENSE.

A MEDUSINE VIEW.

By the Rev. S. FYNE. In the
Hebrew Standard, (New York)

Poor Moses suffered enough from the Hebrews of his time. The privations in the desert were continually heaped against him with bitter acrimony, as if he were responsible for selecting this dreary march. The scourge of the desert, "Scarcity of water" was ever a fertile source of trouble. Forty years previous it had nearly cost him his life—his infuriated hosts were not far from having him stoned; and forty years later the same scourge had cost him the much coveted privilege of leading his people into Palestine proper. The fury of his thirsty flock made him even humbler; that occasion, lose his temper, and in a state of great provocation he inadvertently struck the rock to which he had to speak; and this offense remained unpunished. Sentence was immediately passed upon him, that he "shall not lead his people across the Jordan."

Moses appealed against this sentence, prayed and supplicated, but all in vain. He, the Midrash (R. n. 5) on this. Soira tells us, then pleaded that, at least, his bones might be left across and buried in Canaan: "Sovereign of the Universe Joseph's bones are entering to be buried in Canaan, why should not mine?" God answered, "Joseph ever acknowledged his country, ever owned him self up as a son of hers, but you did not!" Joseph never missed an opportunity of proclaiming himself a Hebrew (*Genesis xiv. 14*), as coming from the land of the Hebrews (*ibid. d. 15*), where you stood and listened to how Jethro's daughter designated you an Egyptian and you did not protest that you are a Hebrew! Well, then, he who owned himself up to his land shall be buried in his land, but he who did not shall be buried outside it!

The Midr sh, evidently, was not satisfied to let it appear as if God were too severe upon his faithful servant. To justify God's severity a new sin had therefore to be discovered against poor Moses, and seeking it found, namely, "Want of Patriotism."

Let our anti-Zionists take this lesson to heart! Let our Egyptianized (beg pardon) Americanized brethren not forget to acknowledge themselves as being "Hebrews" before they are anything else.

N. E. B. Ezra, Hon. Treasurer in Account with the Anglo-Jewish Jewish Association. Shanghai Branch.

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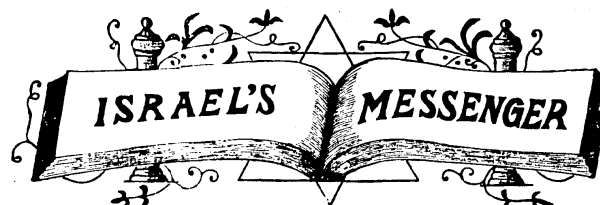
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SHANGHAI: 2nd OCTOBER, 1908-5669.

THE DAY OF ATONEMENT.

CONTRIBUTED

A good deal of pointless satire is annually directed against the multitude of Jews whose only visits to the synagogue occur during the first ten days of Tishri. The satire is ineffective because its wielders fail to sharpen their weapon on the right edge. For the annual visits to the House of God are not in themselves blameworthy. A little of Judaism is better than none, and it is surely not urged by critics of the multitude's conduct that those who come once a year to pray with their brother Jews would do better to absent themselves on that occasion also? The liturgy of the Day of Atonement is never weary of repeating the metaphor, that God's hand is stretched forth to receive those who show the faintest desire to return, that He is with the far-off, and ever ready to bring them near, that he who comes to be purified is purified by Heaven. If God does reject these men of weak faith and casual religiousness, man need not be relentless towards them. A word of encouragement may keep with us many a waverer whom an inconsiderate frown might estrange for ever from his ancestral religion.

But what must be fought to the bitter end is the battle against those who, in another sense, make too much of the annual visit to the synagogue and who attribute

a magical efficacy to the fasting and to the recital of prayers on the Day of Atonement. We fear that offenders are not exclusively to be found among the annual visitors. Could we examine

men's hearts not a few representatives of the type might be detected in the ranks of the most regular synagogue-goers. Now we are quite conscious that the foregoing statement, wrenched from its context, might be twisted into a condemnation of Judaism in every form and shape. "O" we shall not be surprised to hear it said by hostile theologians in search of an argument, "this is the old Pharisaism rampant. Judaism always did worship the letter, and the only change that occurs as the centuries roll on is the particular letter that it worships. When the Temple stood the sacrifices were thought to be all in all, now it is an annual fast and the repetition of a volume or two of prayers. Judaism cannot escape from the taint. Ceremonial is its bane. There is only one road to true atonement, and that road does not lie through the synagogue." We cite this argument because it is as common as it is ridiculous. We venture to maintain that when you step outside the synagogue, you step not out of but into the realm of letter worship, at least so far as concerns reconciliation of the sinner with his God. Judaism is the only religion that does not make Atonement a mere formula. In sober truth the history of the Day of Atonement is the very strongest possible proof that Judaism, not Christianity, has the Spirit of God in its safekeeping. Atonement

in the Church became more and more a dogma as the ceremonial of the synagogue became ever simpler and more spiritual. Sacrifices went, and no ceremonial took their place; this in itself is a striking vindication of Judaism against the supposition that it could only thrive by outward act.

Few sayings are quoted and applied more repeatedly in later Rabbinical literature than the famous adage which concludes the treatise *Menachoth*—the section of the Mishnah in which the sacrificial laws are treated: "He that brings few offerings is as he that brings many, let but his heart be directed heavenward."

It is characteristic of the Rabbis, says a recent writer, that they chose for the prophetic lesson upon the morning of the Atonement Day, the fast *par excellence* of the entire year, the fifty-eighth chapter of Isaiah, in which the true fast is declared to consist exclusively in moral well-doing; and upon the afternoon the Book of Jonah, in which they were well able to point out that God spared Nineveh, not because the people fasted and covered their elves with sackcloth, but because they turned from their evil way and from the violence that was in their hands. Dr. EDEKSHIM—no friend of the Law and the Rabbis—declares in his commentary that the sentiments of a certain passage from Sirach "seem almost to have become proverbial in Jewish theology." And what is this passage from Sirach? It is a passage to which several parallels may be found in the Talmud and other Rabbinical writings, and runs thus: "He that washes himself because of a corpse and touches it again, what avails him his washing? So it is with a man who fasts for his sins and goes again and does the same. Who will hear his prayer, and what avails him his humbling? It is in life-long conduct not in self-affliction for a few hours that atonement consists. We would not warn off the indifferentists from the synagogue because they come but rarely. We would make the best

use of their attendance, and would make them know what God asks of them, a sturdier morality, a finer sense for honesty and uprightness. Many observers detect with sad misgiving the symptoms of a world-wide epidemic of anti-Semitism. How are we to meet it? everyone is asking. The answer is: We shall meet the attack, and turn the curse into a blessing by living the Jewish life more fervently, more completely, more habitually than we have done in recent years. We shall again force the world to come to us for its lessons of righteousness if we be true to our mission and to our past. Waves of Jew-hatred ebb and flow, but the yearning of the world for the truths taught by Judaism can never abate. And these truths are nowhere more clearly exemplified than in the essential moral which the Day of Atonement has to teach, that neither ceremony nor formula, neither ritual nor dogma can save, but through Righteousness, lies the only road to God.

BY THE WAY NOTES.

Russia.

The Tzar of Russia was so gracious to receive a deputation of the "Black Hundreds" on the occasion of his sons' birthday, who, by the way, so young though he is, has already the honour to be a member of this union of "Real Russians," as they call themselves. The Tzar thanked the deputation for their felicitations and wished them success in all their (dastardly) undertakings.—At the same time *The Daily News* has given us a vivid account of the most horrid tortures of political prisoners in the torture chambers in the Russian prisons at Kiga. What hope is there for our millions of unfortunate coreligionists in a land where tyranny, oppression and atrocious deeds still reign supreme?

But there is only one thing

that really makes one shudder to think about, and that is:—the *entente cordiale* between a liberal England Government and a Russian tyrannical Government.—Oh, what a strange anomaly! Where are the English Statesmen, of Mr. Gladstone's type, to raise their voices against such a farcical, but extremely dangerous, love-match? The excuse is:—We are only friends for outside and we must not interfere in Home-Affairs. Forsooth, is a honest man to be excused for making friends with one whose crimes, well-known to him, are committed in his private apartment? Where is, alas the human law? It is this what ought to govern an upright state, not the political trickery!

Congress of Orientalists.

It seems that the Fifteenth International Congress of Orientalists at Copenhagen has passed off in a most satisfactory manner. The Jewish Delegates and members, who came in fairly good numbers from different parts of the world, have shown with their papers, criticism and general remarks their "feu d'esprit" in a great measure and

that they are not behind the times. We can only congratulate the "Orientalists" on their intellectually successful congress and wish them many happy returns.

Jesus Not of Jewish Descent!

Unexpected things will often happen even among the best organised institutions and that is just what has happened at the Orientalists Congress. Professor Haupt in his paper about the Geography of Palestine caused a great sensation (just as he did at the Historical Congress recently held in Berlin)—and a heated controversy by his effort in trying to prove that Jesus was not a Jew, born in Bethlehem, but must have been of Aryan race and concluded with the following words: "This indisputed fact that Jesus was no Jew but an Aryan is of the highest importance in the study of the world's history. The Race is everything and explains everything. Here too, we may apply the words of Jeremiah: "Can an Ethiopian change his skin?"

Professor Haupt's flimsy arguments were simply pulverised

To-night!



To-night!!

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ed by Drs. Kaminka, Gunkel, Mittwuch, Jeremias, Professor Ginzberg and Mrs. Gibson. But it was Dr. Yahuda, of Berlin, who gave Professor Haupt's the "coup de grace."

If Professor Haupt could really prove that Jesus came from an uncultured, half savage race and not from the enlightened chosen people—"Israel," the Jews even at the present day, would not feel so much the sharpness of the edge of the sword which their supposed brother has brought into the world.—But alas, it is the greatest absurdity to say that Jesus was not a Jew. We might as well try to prove that Napoleon the first was not a Frenchman, but a Chinaman, Jesus saw a Jew and by far not as bad as the Christians make him. That is the pity!

N. S. BURSTEIN

Cardiff.



Atonement Day.

In this age of atheism, agnosticism, materialism and what not, it is well for us sometimes to pause and consider our position, and to see how far we have wandered from the path of true religion. There is no gainsaying the fact that we stand at the parting of the ways. On the one hand, indifference and coldness stare us in the face and embitter our souls; on the other spiritual life shines invitingly before us, which shall we choose? Let us see. There are many who are keen, vigorous and active in all the concerns of the world; nothing escapes their attention. They give to their daily work all the power of their body and mind; and yet how do they exercise their spiritual gifts?

What time or labour do they devote to concerns other than those of this world? Do we love God and worship Him as we ought to? We may give him lip-prayer and mechanical service, but real devotion, real worship, real love of one another—all these alas! are more honoured in the breach than in the observance. Why is this? Because our spiritual ardour is weak; our souls are sick and powerless. But this can all be remedied. We are in the midst of a season, the significance of which cannot be over-estimated. Now is the time to fortify our souls against all inroads and attacks however insidious. That is our supreme duty to-day. We must revive our spiritual being, otherwise we are sure to court religious disaster. We must reanimate our souls, we must feed them, we must nourish them. The food they require is communion with God and service for Him. Let us begin to render this service, to enter into this communion on the

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Day of Atonement. There is no day like it. We have wandered far from the path of true religion. May the Great Day of Atonement bring us spiritual joy in our communion with our Maker, so that when the sun is setting, it shall herald for us no dark night, but promise us a glorious and eternal day and secure from Him an answer to our prayer: "Our Father and our King, from thy presence send us not empty away."

An Enterprising Firm.

Mr. S. W. WOLFE, the representative of the Dr. Williams Medicine Co., has been in Shanghai for some time and has opened a branch at No. 88 Kiukiang Road with a view to make known to Cima's millions the curative medicine of Dr. Williams Pink Pills. Scores of people have found relief from their ailments and been saved from death by this remedy. A pamphlet of testimonials to the utility of the Pills has just been issued and speaks volumes for the medicine, which needs no further recommendation from us. We are confident the Firm will meet with success in China especially among the indigent inhabitants, who have so far shown no disinclination to test European patent remedies.

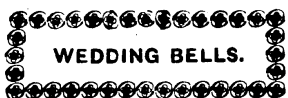
The Succah.

In some degree the Succah is an expensive luxury, and as far as the general public is concerned its erection is restricted to our synagogues. All the more reason, therefore, that its borders should be enlarged and its attractions increased. Of late, there has been witnessed the erection of several dwelling booths in Shanghai and this innovation ought to receive every help and encouragement. The story is told in the Talmud of a voyage made by some Rabbis during the week of Tabernacles. They built a booth aloft on the mast of the vessel and one of them scoffed at the idea, holding that the place is not fitted for such a structure. The Succoth is a Festival of Thanksgiving, and with it is interwoven the idea

of the brotherhood of the human race—the yearning of the noblest minds of every age.

Too Fashionable.

The recent introduction of flower-borders around the headlines of important articles in ISRAEL'S MESSENGER has found many imitators among our contemporaries, among them may be mentioned, *The Modern View* (St Louis), *The Hebrew Standard* (New York), *The Jewish Independent* (Cleveland), *The Hebrew Standard* (Sydney) *The American Hebrew* (New York) and last but by no means least, the London *Jewish Chronicle*. This is compliment indeed!



WEDDING BELLS.

A pretty and interesting wedding took place at the Synagogue Shearith Israel, Seward Road, on Sunday, the 20th ultimo, the contracting parties being two of the most popular young members of the Jewish community of Shanghai, namely Mr. Joshua Aaron, of Messrs. E. D. Sassoon and Co., and Miss Flora Ezra, sister of Mrs. S. R. Minny. The synagogue which had been most beautifully decorated by friendly solicitous hands, was crowded much beyond its capacity and seldom has a ceremony of the kind been attended with a fuller, freer or more spontaneous display of happy sympathy than was exhibited on this occasion. Mr. S. J. Solomon performed the ceremony in the presence of the relatives of the couple. The canopy over the contracting parties was upheld by Messrs. M. Shabbeth, J. A. B. Ezra, J. Ellis and S. Moosa. The bride, who looked extremely pretty in a rich and daintily becoming gown of old point lace and white satin, was given away by her brother, Mr. A. Ezra; her bridesmaids being two graceful and pretty little girls, Rachel Moosa and Essie Levi, and her page, a diminutive but highly

efficient little functionary, Master Solie Moosa. Mr. E. Jonah attended the groom in the exacting role of best-man and Mr. M. Myer and one or two other friends of Mr. Aaron assisted him in this most important transaction of his life, in the capacity of ushers. A very pleasant and successful reception was subsequently held in the young couple's honour at the residence of Mr. and Mrs. D. M. David, Bubbling Well Road.

The toast of the bride and the groom was proposed by Mr. D. M. David in a felicitous speech and was responded to with enthusiasm. M. M. Myer made a short speech in which he pointed out the rapidity with which young folks were leaving their bachelorhoods and congratulated the married couple and wished them long life and happiness. The happy couple were the recipients of many beautiful and useful presents. We are enabled to publish the following list of gifts so far received:—

Bridalroom to the bride, one diamond ring
Messrs. E. D. Sassoon and Co., cheque
Mr. S. A. Hardoon, cheque
Mr. and Mrs. Simon A. Levy, cheque
Mr. and Mrs. D. M. David, cheque
Mr. Ellis Kadoorie, cheque
Mr. and Mrs. J. Moosa, 1 Silver sugar Tong
Mr. D. Sidman Somekh, 1 silver card case
Mr. and Mrs. Frederick Ezra, 1 Silver purse
Mr. K. Shen, 2 napkin rings
Mr. R. J. Solomon, 2 napkin rings
Mr. N. E. B. Ezra, 4 napkin rings
Mrs. S. Isaac, 1 silver salt cellar
Mr. and Mrs. D. E. J. Abraham, 1 silver Fancy cellar
Mr. H. W. Booker, 1 silver cigar lighter
Mr. and Mrs. N. S. Levy, 1 silver Jar
Mr. Wong Li Tong, 1 silver Ash Tray
Mr. and Mrs. T. Toledano, 1 silver umbrella handle
Mr. and Mrs. A. Levy, 1 silver butter knife
Mr. and Mrs. R. E. Tooz, 1 silver belt
Mr. Tingehong
Mr. Powtai
Mr. Hojoo
Mr. Jingkee
Mr. Sungchun
Mr. and Mrs. S. J. Solomon, 1 silver Jewel box
Mr. S. Valgiehoy, 1 silver card case
The Misses Ezra, 1 silver ornament
Mr. and Mrs. R. H. Elias, 1 silver powder box
Mr. A. Benjamin, 1 silver Cigarette case
Mr. J. H. Baring, 1 silver Cigarette case
Mr. and Mrs. M. Mussim, 1 silver tea strainer
Mr. and Mrs. A. B. Rosenfeld, 1 silver card case

Mr. B. A. Somekh, 1 silver umbrella handle
Mr. and Mrs. C. L. Gutierrez, 1 silver cruet stand
Mr. J. Spunt, 1 silver shoe horn
Mrs. M. A. Sopher, 1 pair silver napkin ring
Mr. I. Joseph, 6 silver tea spoons
Mr. J. E. Salmon, 1 silver money bag
Mr. E. A. Roberts, 1 silver spoon and fork
Mr. and Mrs. I. A. Levi, 1 set table cutlery etc.,
Mrs. H. Good, 1 set fish knives and forks
Mr. and Mrs. S. Goldstein, 1 silver shoe horn
Mrs. M. Joseph, 1 silver buckle
Mr. R. Spunt, 1 silver comb
Mr. Forsyth, 1 pair vases, 1 incense burner and 1 gong
Mr. and Mrs. E. Baring, 1 pair silver brushes
Mr. Jack Ellis, 1 Egg cup holder and tray
Mr. M. J. Nathan, 1 fancy dessert Knife and fork
Mr. Chin Hui Pin, 1 silver buckle
Mr. and Mrs. A. Saphier, 1 silver umbrella handle
Miss Hardoon, 1 silver photo frame
Mr. and Mrs. S. S. Somekh, 1 silver photo frame
Mr. M. S. Perry, 2 silver fancy napkin rings
Mr. and Mrs. A. E. Abraham, 1 silver photo frame
Mr. and Mrs. E. M. Ezra, 1 silver cruet stand
Mr. S. E. Tooz, 6 tea spoons
Mr. M. H. Michael, 6 silver tea spoons
Mr. A. Tablah, 1 silver card case
Mr. A. S. Gubay, 1 silver card tray
Mr. T. Shen, 1 silver hair brush
Mr. T. Yao, 1 silver hair brush, comb and vase
Mr. and Mrs. J. S. Abrahams, 6 silver tea spoons
Mrs. Aaron, 1 Gold (Sovereigns) bracelet
Mrs. E. M. Hillel, 1 Gold chain with pearls ruby and sapphire brooch
Mr. and Mrs. S. R. Minny, 1 crescent Pearl, ruby and sapphire brooch
Mr. A. Ezra, 1 gold and jade bracelet
Mrs. E. Ezra, 1 gold bracelet
Mr. and Mrs. J. Fetherstonhaugh, 1 silver cruet set
Mr. A. E. Wearne, 1 silver butter Knife, Jam spoon and fork
Mr. and Mrs. Edward I. Ezra, one ivory powder box
Mr. and Mrs. S. Moosa, 1 pearl and diamond ring
Mr. and Mrs. E. Jonah, 1 gold and jade stone
Mr. and Mrs. J. I. Jacob, 1 gold bracelet
Mr. J. A. B. Ezra, 1 gold and sapphire brooch
Mr. and Mrs. J. J. Judah, 1 gold brooch
Mr. D. H. Benjamin, 1 gold charm
Mr. and Mrs. N. A. Cohen, 1 gold brooch
Mr. R. N. Allane, 1 gold scarf pin
Mr. J. Shen, 1 gold brooch
Mr. and Mrs. J. Joseph, 1 silver hook, shoe horn and photo frame
Mr. and Mrs. H. M. Greenburg, 1 shoe horn and 1 Look
Mr. L. Woo, 1 silver bracelet
Mr. and Mrs. John O'Shea, 1 pair silver flower vases

Mr. J. Pollock, 1 salad bowl
Mr. Ma, 1 embroidered silk table-cover and 1 Chinese jar
Misses Talbot, 1 pair oil painting
Mr. Tuckson, 1 set tea trays etc.,
Mr. and Mrs. M. Myer, 1 ladies toilet case
Mr. and Mrs. S. J. Shabbeth, 1 gentleman's toilet case
Mr. Sethna, 1 gentleman's toilet case
Mr. S. A. Perris, 1 album with post-cards
Mr. C. M. Sunna, 1 photo album
Mr. and Mrs. J. A. Fredericks, 1 photo album
Mr. Paul Kohn, 1 photo album
Hongkong.
Mr. and Mrs. I. S. Levy, one silver umbrella handle
Mr. E. I. Ellis, one gold bracelet with opals and diamond
Mr. and Mrs. E. B. Raymond, 1 silver case
Mr. J. Ezekiel, 1 silver butter dish

PHYSIOLOGICAL TIT-BITS.

The average weight of an adult man is 140 lbs. 6 ozs.
The average weight of a skeleton is about 11 lbs.
The average weight of the brain of a man is 24 lbs.; of a woman 2 lbs 11 ozs.
The average weight of an Englishman is 150 lbs.; of a Frenchman 146 lbs. of a Belgian, 140 lbs.
The average height of an Englishman is 5ft. 9 in.; of a Frenchman, 5ft. 4 in.; of a Belgian, 5ft. 6 in.
The average number of teeth is 32.
A man breathes about 20 times in a minute, or 1,200 in an hour.
A man breathes about 18 pints of air in a minute, 1,067 in an hour, or upwards of seven hogheads in a day.
A man gives off 4.08 per cent. carbonic gas of the air he respire; respire 10.068 cubic feet of carbonic acid gas in 24 hours; consumes 10.686 cubic feet of oxygen in 24 hours—123 cubic inches of common air.
The average of the pulse in infancy is 120 per minute, in manhood 81, at sixty years 60.
The pulse of females is more frequent than that of males.
At each beat of the heart (about 72 per minute) about 6 ozs. of blood is driven into the aorta from the left ventricle, and the same amount driven from the right ventricle into the pulmonary artery. The whole of the blood in the body (about 5,760 grammes in an average man) passes through the heart in 32 beats.
1,000 ounces of blood pass through the kidneys in an hour.
174,000,000 holes or cells are in the lungs, which would cover a surface 30 times greater than the human body.
2,500 square inches may be estimated as the surface of an ordinary-sized man's body.
Each pore is about a quarter of an inch in length.
There are about 7,000,000 pores in an ordinary sized man.
There are 1,750,000 inches of pores, that is 145,832 feet, or 48,604 yards, nearly 28 miles of this drainage in a human body.
58 ounces, in 24 hours, of insensible perspiration pass from the human body.
98 degrees is the average temperature of the human body.
The pressure of the atmosphere being 14 lbs. to the square inch, the human body sustains a weight of 20,232 lbs., about 13 tons.
The average duration of life in twins is 38 years, in the country 55 years.

TENTH ANNUAL REPORT OF THE ANGLO-JEWISH ASSOCIATION.

SHANGHAI BRANCH.

I have much pleasure in presenting the report and the accounts for 1907-8 and regret to say the accounts show a slight falling off in subscription say, about fifteen dollars—as compared with last year. The low rate of exchange ruling in the market has further tended to diminish the amount in sterling; and this year's remittance to the Parent Association shows a difference of about £7/- less than last year.

A glance at the report issued by the Association last year brings home convincingly to many of us the magnificent work and the many-sided activities in which the Association is engaged. The education of children in Eastern Countries constitutes the principal field of enterprise on the programme, and to this the Council gives constant attention and consideration. The demand for new schools is constantly herad and only recently the Grand Rabbim of Mossoul, ELIA S. SAYEGH, who is at present in Shanghai, wrote to the Parent Association asking them to send an English teacher to Mossoul where a new school had been opened under the aegis of the Alliance Israelite Universelle. It is to be apprehended that the Jewish public has not yet realised the importance of properly helping the beneficent labours of the Association; and it is to be earnestly hoped that every member of this Branch will do his best to send as large a subscription as possible next year and induce his friends to follow his example. The result of the civilizing and humanitarian work of the Association is beginning to bear abundant fruit as several Eastern Communities, who were steeped in mental darkness for want of education have now awakened from their lethargy and been

found to be engaged in various walks of a commercial nature. It is thus evident that instead of encouraging pauperism, which characterised our attitude in years gone by, the Association is endeavouring to put a stop to it by proclaiming its ennobling ideal of "Self-help."

Mr. L. J. GREENBERG is still acting as Representative of our Branch at the Council's monthly meeting, which he attends regularly and for which the thanks of every member of our Branch, are due to him.

N. E. B. EZRA,

Hon. Sec. and Treasurer.

BLUME'S WEDDING.

By HALIVACK.

At last the great day had arrived; and with it came the three musicians from Trilock. They were the famous three. Itzig the Fiddler could play any tune on earth upon one string; and it melted ones' heart to hear him in the Good-Bye dance on the morning after the wedding. Moshe the Piper could make his silver-bound reed talk, or chirp like a bird, or howl like a wolf, whichever he liked. He had served in the regimental band, and the great lady used to faint whenever Moshe happened to be amongst the musicians at a court ball. Then there was the heavy whiskered, deep-voiced David the Jester, though nobody could tell why he was called the Jester, for he mostly made people weep. But perhaps the world knows best what to expect of his paid humorists. David had nothing but a tambourine for instrument, but there was magic in his fist, and especially in his middle finger, when he wetted it with his tongue and rubbed it across the parchment. But that was only in the melancholy pieces, in which the Jester was in his element, and then when the tambourine said Who-who-who-who! It made the windows rattle, and one felt the houses getting crowded with the spirits of the dead.

It was in the early afternoon. The musicians were now returning from their official rounds, where they had been sent to play good-morning in the houses of relatives and distinguished neighbours. The time had come to begin with the bride.

The principal room in Simon's house, the Saal, as Hannah loved to call it, was stripped of all superfluous furnishings, to make room for the dancing. Blume sat on a chair, neatly but plainly dressed, so that nobody could have singled her out from the rest of the young ladies, who were surging around her,

chatting and giggling. All the girls of the town were there, the rich and the poor, the fully grown, the overgrown, and those that were merest sprouts. They were all there on equal strength. There was no need to send invitations to anybody. A wedding had only to take place in Pavoda, and there was a standing invitation, from times immemorial, for every young girl to come.

Now that the musicians had returned, the foremost young ladies began pairing themselves off for a Franciscan. It was difficult enough to draw limitations as to numbers, out of so many; but the greater difficulty was assigning to each her respective function in the dance—which was to be the lady and which the gentleman. They all preferred to be the gentleman. That, too, was settled at last; and then they began to collect amongst themselves for coppers, to make up the musicians' fee.

"Little sisters and little daughters," presently sounded the voice of David the Jester, and immediately all eyes turned upon him in wonder, as the time had not yet arrived for David to start. However, having their attention properly secured, David continued in rhyme. David would speak only in rhyme; and so mighty a rhymester was he that he cared little for rhyme. As a master of diction, he could not in reason be bound to any rules of syntax. And so thus spoke David the renowned Balchan:

Little sisters and little daughters,
List unto what I you shall tell;
Simon, live he, has squared all matters;
And that was for us Kismorim a sell;
For he's paid for all the lances,
And has robbed us of all chances.
Therefore, ye good girls all,
Let your steps merrily fall;
For there's not a copeck to pay.
And not one, a word to say.

The fiddle and clarinet answered in chorus, David joining them with his voice, his fist at the same time working wonders upon the tambourine.

Ti-ri-bom-bom-bom! Di-reindel-deindel-dandel dingle-dangle-dong!

It was a surprise, and a very pleasant one. People could dance as much as they liked without a fraction to pay! The like had never been heard of before. But then this wedding was to surpass every other wedding in so many points besides, that it was little to be wondered at, after all. Before, however, the dance could begin, Zundel the Shamas had stepped in and planting down his heavy staff with a bang, he addressed the players:

"Be it known to you, Kismorim, in the name of the Rabbi, Reb Nebemiah, and all the Ba'alathim and honest Yidden of Pavoda, that you are not to play for any promiscuous dancing men and women. And in view thereof may we all live to see the deliverance of Israel. Amen!"

Of late it had been found necessary to issue such warnings to the players at every wedding. Times were getting lax, and indiscretion, the Merciful guard us, was threatening to become rampant, with so many young men returning now and

with so many others who had seen life in the Russian interior during military service, cases were growing frequent in which spinsters and bachelors joined together in dances at weddings, even in towns every bit as truly Yiddish as Pavoda. Now, regarding Itzig the Fiddler, he was a genuine old-world Jew, and so far from lending himself to such practices as against which he had now been cautioned for the hundredth time, he always played with his eyes closed, so as not to look upon the dancing of the females; and he knew when to stop or change the music only from the clapping of hands by the mistress of ceremonies. But perhaps that was where Itzig defeated the ends of a pious cause; for there was always a young man or two ready to slip in quietly amongst the dancers without Itzig ever knowing a word of it. Moshe the Piper was no good. A young man still, an ex-soldier, with an eye for a pretty face and a fine figure, it mattered little to him whether the gentlemen in the quadrille were ladies or gentlemen, so long as the ladies in it were ladies. David the Jester was old enough to know better, but nobody could expect a humorist to take things seriously, excepting his own humor.

At length the quadrille was in full swing. Many more quadrilles followed. Then came some odd polkas, Kusatebkas; and several other sorts of dances with names too long to remember. Then suddenly the music ceased, and the ladies all fell back, to make room for a new-comer. It was Zloti, the bridegroom's mother, who came carrying on her arms a beautiful cashmere shawl, folded into a square, on which lay a great oval honey-cake, of rich dark brown, and elaborately covered with frostings and Hebrew letterings in white and yellow and pink. She walked straight up to Blume, made a queenly courtesy and delivered up both shawl and cake the gift of the bridegroom's mother to the bride. Whereupon the elder lady threw open her arms, in formal reception of the younger one, as child of her bosom. Now David's voice rose out clear and strong: "A kinswoman beloved and dear, The bridegroom's own mother, For a hundred and twenty to live and thrive.

Is to go the first dance with the bride, And now, ye Kismorim all, up alive."

The players obeyed and struck up their liveliest note, David accompanying them with both voice and tambourine. He had many ways of working either, to suit all turns; and when David just kept jerking the back of his outspread hand across the parchment it, while his voice was going in an undertone, noy-dim-nim, noy-dim-nim, tum-tum-tram, all was happy and smooth. It betokened that the function of the women was of even temperament.

Zloti carried Blume round in a circle once or twice, gently, very gently; then she set her down again on the chair, with a warm kiss on the forehead.

Blume looked pale and exhausted. No thing had pressed her lips since the night

before, and the heat in the room was oppressive. There was a long long day of fasting yet before her. A Yiddish daughter is not permitted to pay at bride lightly.

David continued to sing out one by one all the female relatives on the groom's side, calling upon each one in turn to take out the bride for a dance. When there was not a second nor a third cousin left on the side, David started anew with the other side, beginning with Hannah, and so Blume was being dragged round and round a great many times, till her head swam, and she was finally put back in her chair half-dead and half-alive.

Now came the time for seating the bride. A hush fell over the gathering as a soft, deep armchair was wheeled into the middle of the room, and Blume was made to sink down in it.

A bevy of the foremost matrons gathered round her and began to undo her hair. They did it slowly, gently, and very carefully; but there were many fingers at it, and soon there was a thick, long, silky mass of light brown falling all over the back and sides of the chair. An odd finger here and there was still feeling for some fugitive hairpin; but there was none left. Deborah, wife of the Rabbi, stood right at Blume's back, a lump of sugar in one hand, a saucer with a little water in the other. She dipped the sugar in the water and rubbed it down along the falling hair, leaving a glossy streak studded with minute particles of white. Then Deborah handed the sugar and water to the next lady, who did the same, leaving a fresh streak on Blume's hair. More lumps of sugar were brought in, to afford due turn to each one of the good matrons, till the last one had had hers.

David had not been idle in the meantime. While the ladies around Blume were busy pulling, brushing, and sneaking, David stood in front, his voice coming thick and heavy, his tone the tone of a prophet of woe: "Bride, O Bride, give unto me your ear; Know you, O Bride, before whom you sit here? Know you, O Bride beloved, what is this day? Then listen, O Bride, to what I unto you will say."

The fiddle and clarinet made fitting answer to that. David moistened his middle finger and rubbed it hard once or twice across the back of the tambourine. David said nothing himself; but the tambourine said Who-who-who-who! and that was enough. All the ladies at once burst into tears. Blume had her head buried in her two hands, and her crumpled-up figure was seen writhing with sobs.

The heat in the room was getting insupportable; for now there were many tallow candles kept lighting, to add to the solemnity of the moment. David mopped his broad brow with a speckled cotton handkerchief, and resumed his address:

"Think, O think, Bride, and it will make you shiver.

Think again, and let your tears flow as the river.

Pray to God for yourself and your allotted one, too,

For this day your fate and his will be written anew.

This day is for both you the judgment day.

Weep, therefore, weep, O Bride, and cease not.

Pray to God to grant you a happy lot.

God of Sarah, Rebekah, Rachel and Leah will see to your tears,

And chase away from your future all fears.

Pray to Him to accept also your fast, And give you life for a hundred and twenty to last.

Weep and pray and weep again for to be written in the Book.

For a life full of blessings and luck."

The fiddle and clarinet tuned up, and the tambourine again said who-who-who-who! The tears came trickling through Blume's white fingers, and all the rest of the ladies wept aloud. They could not, perhaps, tell what made them, but they meant it for Blume's personal benefit, to let their tears mingle with hers, and flow in one united murmuring stream up to the foot of the judgment seat.

The day was wearing on, and it was time to see to the groom. So David and the other two betook themselves to the groom's quarters.

Pale and nervous, with eyes downcast, Lazer sat at the head of the table, surrounded by the finest Ba'albathim and young men, who sought to entertain him with their choice conversation. Towards the lower end of the long table, as well as at the one or two side-tables given over to the general public, men kept continually going and coming. It was the bridegroom's levee, and everybody was eager to pay him due respects. A Mitzvah such as that, nobody would willingly miss.

The Kismorim struck up a lively piece, the brass in David's tambourine jingling merrily. But that did not last long. Only too soon the music ceased; David fell back into his most solemn attitude, and opened his mouth once more: "Bridegroom, O Bridegroom, of a king the equal, Forget not Him, the giver and withhold-er of all.

This, O Bridegroom, is the greatest day in your life;

For this day you are taking unto yourself a wife.

Cry out aloud to the Creator, blessed be He,

For His prayers and tears will avert the evil decree.

Your fate and future are now trembling in the scale.

All to be settled this day for wee or for weal.

Therefore, O Bridegroom, let your heart be low and sad,

Come to Him now with soul steeped in repentance,

And you will be sure to carry off a happy sentence."

There was due response from fiddle and clarinet, and the tambourine's who-who-who-who! was this time accompanied with a rumbling ti-ri-bom-bom from the depths of David's own throat.

The moment was now ripe to take the groom down to the bride's quarters, for the office of the beveling, and a general move was made. The musicians, in full orchestra, led the procession through the street. Arrived at the house, Lazer, with the Rabbi at his side, walked up to Blume, between two rows of bridesmaids who stood with lighted tapers in their hands. Hannah stationed by the side of Blume, held out a brightly-colored silk square lying on a plate, which latter contained besides hops mixed with ground sugar, a quantity of white threads, of even length. Lazer and the Rabbi took hold of the cloth, each by a corner, and threw it lightly over Blume's face; and then the bride was duly veiled. Immediately a thick shower of hops descended upon Lazer's head and shoulders, not sparing the Rabbi nor any of the other gentlemen that had come in, all of whom were now beating a hurried retreat.

Lazer was now taken straight to the synagogue courtyard, where the canopy was already planted to receive him. The musicians again led the way, Lazer walking slowly between his own father and mother, each holding a lighted taper; a great crowd following in the rear, with heads bowed in dumb respect. While this was in progress abroad, the matrons around Blume were again busy with her hair. Deborah had tied the silk square in a knot at the back of her neck, leaving the cloth in front to fall deep over Blume's chin; and now the rest of the ladies took a white thread each from Hannah's plate, to tie up the bride's hair in as many thin curls. Finally a white silk net was drawn over the curls, glossy and sprinkling with minute pieces of sugar in all stages of solution; and then the bride, too, was ready for the canopy. They were only waiting for the Kismorim to come back to fetch her.

Lazer was in the meantime passing through the severest ordeal of the day. In the midst of a great sympathetic crowd, he had never in his life been so isolated as when he stood now all by himself beneath the canopy. He felt he was the object of a thousand critical eyes, and once or twice he thought he had heard certain unpleasant personal remarks fall from the lips of the high-headed boys holding the canopy poles. He was expected neither to look nor speak, but only to stand there as a study for all the rest. There he remained rooted to the ground, his shoulders all in a hump, his face buried in the collar of his overcoat, which was thrown loosely over the white Kittel.

Presently the rumbling echo of a distant who-who-who-who-who came through the dusky evening air. All eyes immediately turned towards the direction from which the sounds came. Before many moments the head of the solemn procession was in view. Blume came hanging helplessly upon the arm of her father and mother. The eyes of the latter red and

swollen. The three figures were surrounded by many young ladies, friends and companions of the bride, each with a lighted taper. It was a slow, slow procession, and every now and then the musicians had to turn round and wait playing all the while.

At last the bride was landed beneath the canopy and while her father and mother were circling her round and round the groom, the Chazan, with his full choir opened the ceremony. More benedictions followed, from the Rabbi, Reb Nehemiah, Artzig, and several others, and the quietest and simplest part of all was the actual tying of the nuptials, when Lazars slipped the ring upon Lume's finger and said nervously, "harei eth," etc. Then, after a short while, a mighty jubilant shout of "Mozzicov!" rent the air. The canopy was hastily whisked away; the Klismorim tuned up their brightest and merriest, David lajoring his tambouring with clenched fist. Old ladies dandled aloft great twisted loaves, while they danced and capered before the happy couple, who were now walking side by side. Many others clasped their hand in time to the music, and the whole throng seemed to follow all the way to the bride's quarters in one light-footed, light-hearted dance. There was something good awaiting them all the rich and the poor alike. They may have been made to sit at different tables, but the fare was the same for everybody. One banquet, one Chuppa-Vetzora for all.

When the feasting was over, and when the young couple had quite recuperated themselves with their "golden" soup, Blume was summoned before the Baal-bath for the Kosher Dance. She came in with her face still covered. The first to take her out for the Kosher Dance was the Rabbi. He took hold of the other end of the handkerchief which Blume kept in her hand, and led her around in a narrow circle once or twice, his step slow and expressive of majestic dignity. Next came Reb Nehemiah, the Dayan, and the dance was in every respect worthy of the dancer. Reb Nehemiah did nothing half-interpreted. He carried out all his actions according to both spirit and letter, and with a heart-and-a-half at that. The origin of the Kosher Dance was to rejoice with the bride, so as to add to her happiness, and little Reb Nehemiah meant to do it. He took the corner of the handkerchief and then went off whirling and spinning around Blume, hopping and skipping and frisking, now and then turning around to life a corner of Blume's veil, to look up her face. But not he. He was only looking up with the lobe of his left ear, while his eyes were directed to his own boots. "Lozeke," he cried out with animation, "Lozeke, I say, you Shegatz, you swartly-looking plough-boy, you, what have you done to deserve such a bride! Look, you peasant-and, see what a beautiful bride you have! She would dazzle your eyes—she is fit for a king!"—hop-hop-hops! Away he was off again gambling and cutting capers, till in the end he wound up with turning a somersault.

"Nu," he challenged them all, as he stood up, "can any of you make a sprung like mine?"

Assuredly nobody could. Nobody had so large a heart, so sweet and innocent a soul as the dear old little Rebbele—Reb Nehemiah the Dayan.—*The Jewish Chronicle.*

JEWISH ENTERPRISE.

As energetic as ever, our fellow resident, Mr. J. Delbours, of 12 Nanking Road, agent of the Compania General de Tabacos de Filipinas, has scored a new success. After a flying visit to Amoy he has secured a contract for the supply of cigarettes and cigars to the American Battleship fleet shortly to visit that port. The contract amounts to 750,000 cigarettes and 800,000 cigars, all having to be supplied by the Compania General de Tabacos de Filipinas of Manila.

It is not surprising that this Company has secured this contract as they are one of the oldest and best known Philippines firms in the trade.

Due credit must be given to Mr. J. Delbours for having once more been so fortunate. *The Bund.*

A FRENCH ABBE ON RABBINICAL TEACHING.

Abbe Rouet, a learned Catholic priest, in a work published in France, thus speaks of the Jewish literature of the Middle Ages: "We must not forget the services which they rendered to philosophy, to the criticism of the holy books, to grammar, to astronomy and to medical science. Under these different relations it may be said that the Jewish nation took an active part in the progress of civilization. There is no doubt that the philological works of the rabbis have been very useful, especially to Christians, who have extracted from the rabbinical writings everything that is good and substantial.

"The Jewish academies of Spain and Italy have acquired a just celebrity. From their midst there came forth real scholars, who spread in many directions a taste for learning. To whom does Europe owe its success in Oriental languages if not to the rabbis?"

"Was it not they who, in Italy and France, taught these languages to Christians, and who wrote grammars and compiled lexicons without number?"

"If this were the place, it would be easy to demonstrate how the knowledge of Oriental languages aided the progress of history, of grammar and of commerce. People would then acknowledge that the labors of the rabbis had also assisted the march of the human mind. The Jews are the teachers of humanitarian principles of moral laws, of temperance and progressive knowledge. As a Catholic priest, I say, Glory to Judaism!"

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$9.70
Anonymous	3.53
J. S. S.	1.00
Total	\$14.23

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18-9-08 12 m.

What are Premium Bonds?

In the first place this is not a Lottery Ticket Scheme and we must urge upon our readers to bear this fact well in mind, viz.: We do not deal in Lottery Tickets but only in Continental Government and Municipal Stocks, which constitute a favorite form of investment on the Continent, where it is with justice claimed that they foster thrift, and act as a powerful deterrent to the sport of gambling and betting.

Premium Bonds are high-class securities made payable to bearer, issued by the various Governments of Europe, well-known Municipalities and other regularly organized public bodies, as vouchers or scrip, for loans with the authorization of the Government for various public purposes. The Bonds are redeemable by the Governments or Municipalities at periodical Drawings either with Prizes or at their full nominal value.

How the Premiums are Paid.

The method by which the payments are made on Premium Bonds is as follows:—Instead of paying a high rate of interest annually the Bonds pay only a small annual interest to the holder, and in some cases no interest at all; but, on the other hand, the Governments or Municipalities arrange that the accumulated compound interest and sinking fund shall be combined and be distributed in the shape of prizes of various amounts by means of Drawings which are held at fixed annual dates.

These Drawings are so conducted and controlled by Government, that such a thing as fraud in connection therewith is rendered absolutely impossible. Thus the holder of a Bond is not only assured of drawing at the very least the full nominal value of his Bond, but he participates in all Drawings for Premiums until his Bond has been called in and repaid. At each of the Drawings the Bondholder has the legitimate chance of winning Big Cash Prizes.

The great advantage they possess over the stock of English Corporation, is that they participate in periodical Drawings, at each of which a large number of Bonds are called in and reimbursed with handsome Premiums.

Safe and Sure.

The foregoing explanation, presented as clearly as is possible without entering into incidental details, should appear clear enough to anyone who possesses the rational desire to add to his bank account without encountering the ordinary dangers of speculation. THERE EXISTS A PLAN OF SPECULATION BY WHICH YOUR CAPITAL IS POSITIVELY ASSURED OF PRESERVATION, THEN THAT'S

THE PLAN YOU WANT TO PROCEED UPON.

Each Bond is represented in the periodical drawings at the moment when its number is drawn, when the holder thereof is repaid, either with one of the prizes or with the minimum amount provided for by the terms of the loan in question. THERE ARE NO BLANKS. Every Bond must be drawn in order to be repaid, so that by reason of the minimum referred to,

YOU CANNOT LOSE YOUR INVESTMENT.

FOR PARTICULARS APPLY TO

W. HOFFMANN & Co.

No. 2, The Bund.

YOU KNOW THAT THE POUND STERLING = 240 PENCE

Subdivided into two parts:

(a) A Half sovereign	120 Pence
(b) " " "	120 " "
There are 4 Half crowns	30 " "
each containing	24 " "
One Florin	12 " "
One Shilling	12 " "

REMEMBER THAT THE HUMAN SKELETON CONTAINS 240 BONES

Subdivided into two parts:—

(a) Head and Trunk	120 Bones
(b) Limbs	120 " "
There are 4 Limbs each	30 " "
containing	24 " "
The Spinal Column	12 " "
Ribs (2 sets)	12 " "

Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG, PEKING, TIENTSIN, TSINANFU, TSINTAU, YOKOHAMA, KOBE, SINGAPORE.
Paid-up Capital...\$b.Tls. 7,500,000.

Founded by the following Banks and Bankers:

Keenigliche Schandlung (Preussische Staatsbank),
Direction der Disconto-Gesellschaft, Deutsche Bank, S. Bleichroder, Berliner Handels-Gesellschaft, Bank für Handel & Industrie, Robert Warshawsky & Co., Mendelsohn & Co., Berlin, M. A. von Rothschild & Söhne, Jacob S. H. Stern, Frankfurt a/M., Norddeutsche Bank in Hamburg, Nat. Oppenheim jun & Co., Cologne, Bayerische Hypotheken & Wechsel Bank, Munich

London Bankers:
Messrs. N. M. Rothschild & Son, Union of London & Smith's Bank, Ltd. Deutsche Bank (Berlin), London Agency. Direction der Disconto-Gesellschaft.

Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in taels and dollars.

Interest allowed on Fixed Deposits according to arrangement. Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

4-9-08. 12 m.

Marconi's Latest Wonderful Invention.

Marconi Velvet Tone GRAMOPHONE DISC RECORDS Wonderful as Wireless New Material, New Surface, Perfect Tone, Unbreakable, Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited J. ULLMANN & Co.

Corner of Nanking and Human Roads. 28-12-1907. 12 m.

THE BEST L. Moore & Co.

CREAMERY BUTTER.

(Established 1874)

Direct from

SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70, cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin

S. ZIMMERMAN & Co.,

34-35 Nanking Road.

23-2-08.

12m.

Auctioneers of Piece Goods; Household Furniture AND GENERAL MERCHANDISE. HOUSE AUCTIONS A SPECIALTY.

12m.

19-4-08

THE CHINA FIRE INSURANCE CO. LTD.

The Undersigned

Agents for the above

Company are prepar-

ed to grant Policies

on Foreign and Chin-

ese Risks at current

rates.

GIBB LIVINGSTON & Co.

E.D.SASSOON & Co.

Agents.

12m.

10-4-08

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.
DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit balance shall not at any time exceed the sum of \$1,000.
Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.
Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12m, Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund—
Sterling Reserve 41,500,000 at 2/6 .. \$15,000,000
Silver Rese. etc. 14,000,000 .. \$10,000,000
Reserve Liability of Proprietors .. \$16,000,000

Head Office: HONGKONG.

Court of Directors

Hon Mr. W. J. GIBSON, Deputy Chairman
F. G. BARRETT, Esq.
C. G. R. HODDERSEN Esq.
G. FRIEDLAND, Esq.
C. S. GURRAY, Esq.
W. HILMS Esq.
C. R. LENZMANN, Esq.
R. SHAWAN, Esq.
Hon Mr. H. A. W. SLADE,
H. B. TOLKINS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers

London and County Banking Company Limited.

Branches and Agencies

London.

Amoy.	Hongkong.	Rangoon.
Bangkok.	Hioio.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Poochow.	New York.	Tientsin.
Hamburg.	Peking.	Yokohama.
Hankow.	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3 1/2 " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest at the rate of 5 per cent per annum will, until further notice, be renewed at the old rate of 5 1/2 per cent per annum.

Local Bills Discounted.

Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS OR.M.
Manager.

12m.

23.5.08.

14th Sep 1908.

Banks Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Capital £1,200,000
Reserve Fund 1,325,000
Reserve Liability of Shareholders..... 1,200,000

Head Office:

HATTON COURT,
THREEDNEEDLE STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, I. I.	Hongkong
Bombay	(S. Maitra)	Poochow
Calcutta	Singapore	Shanghai
Madras	Kuala Lumpur	Tientsin
Rangoon	Bangkok	Hankow
Colombo	Batavia	Yokohama
Penang	Sourabaya	Kobe
Thaiping (Perak)	Manila	New York
Ipo (Perak)	Saigo	
Karachi	Cebu (Philippine)	

The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received on the following terms:—

For 12 months...	5% per annum.
" 6 "	4% " "
" 4 "	3% " "

GEORGE MILLER,
Manager

19th April 1908

12m.

THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £587,500-0-0

II.—Fire Funds..... 8,065,874-15-7

III.—Life and Annuity

Funds 14,315,842-10-3

Sinking Fund Account 45,907-5-8

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-18-7

Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,198,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m.

10-8-07

THE BEST CREAMERY BUTTER.

Direct from

SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70, cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin

S. ZIMMERMAN & Co.,

34-35 Nanking Road.

23-2-08

L. Moore & Co.

(Established 1874)

Auctioneers of
Piece Goods;
Household
Furniture
AND
GENERAL
MERCHANDISE.

HOUSE
AUCTIONS
A SPECIALTY.

12m

12m

19-1-08

THE CHINA FIRE

INSURANCE CO. LTD..

The Undersigned

Agents for the above
Company are prepared to grant Policies on Foreign and Chinese Risks at current rates.

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.

Agents

12m

10-8-08

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$2,000.

Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

Depositors will be presented with Pass Books in which all transactions will be entered. 1883 books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve \$15,000,000
Silver Reserve \$14,900,000
Reserve Liability of Proprietors \$15,000,000

Head Office: HONGKONG.

Court of Directors.
E. SHILLISTON, Esq., Chairman
Hon Mr. W. J. GIBSON, Deputy-Chairman
E. G. BARRITT, Esq.
C. G. R. BRODERICK, Esq.
G. PRIESTLAND, Esq.
C. S. GUERAY, Esq.
W. HELMS, Esq.
C. R. LENZMANN, Esq.
R. SHEWAN, Esq.
Hon Mr H. A. W. SLADE,
H. B. TOX KISS, Esq.

Chief Manager,
Hongkong—J. R. M. SMITH, Esq.

London Bankers,
London and County Banking Company Limited.

Branches and Agencies

London
Amoy, Hongkong, Rangoon,
Bangkok, India, Saigon,
Batavia, Kobe, San Francisco,
Calcutta, Lyons, Shanghai,
Colon, Manila, Singapore,
Cebu, Nagasaki, Sourabaya,
Hankow, New York, Yokohama,
Peking, Penang.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—

For 12 months, 4 per cent per Annum.

For 6 months, 3½ " " "

For 3 months, 3 " " "

Deposits for 12 months now bearing interest at the rate of 5½ per annum will, until further notice, be renewed at the old rate of 5½ per annum.

Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.
Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS ORAM,
Manager.

12m. 23.5.08. 11th Sep 1908.

Banks Chartered Bank of India Australia and China.

Incorporated by Royal
Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders 1,200,000

Head Office:

HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg, Madras, Hongkong,
Bombay, (Siam), Fuchow,
Calcutta, Singapore, Shanghai,
Madras, Kuala Lumpur, Tientsin,
Rangoon, Bangkok, Hankow,
Colombo, Batavia, Yokohama,
Penang, Sourabaya, Kobe,
Thampong (Perak), Manila, New York,
Ipoh (Perak), Saigon,
Karachi, Cebu (Philippine)

The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p.a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received on the following terms:—

For 12 months... 5½ per annum.
" 6 " " " 4½ " " "
" 4 " " " 3½ " " "

GEORGE MILLER,
Manager

19th April 1908

12m

THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £1,875,500-0-0

II.—Fire Funds 3,065,374-15-7

III.—Life and Annuity

—Funds 14,315,842-10-3

Sinking Fund Account 45,907-5-3
£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

" Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0
£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free from liability in respect of each other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER, } Agents.
GIBB LIVINGSTON & Co. }

12m.

10-8-07.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1886.

Roubles 15,000,000
Shanghai Tls. 2,000,000
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT
Kuping Teals 6,000,000

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, Threadneedle St, E. C.

Branches and Agencies:

Askaniad	Margoula
Barnaul	Moscow
Batoum	Moukden
Blagovestchensk	Newchwang
Bombay	New York
Boukhara	Nicolaevsk
Bisk	Novo-Nicolaevsk
Calcutta	Oulissutai
Chefoo	Ourga
Colombo	Paris
Hailar	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kalgan	Stretensk
Kashgar	Tashkent
Khabarovsk	Tchita
Khokand	Tchougouchak
Kiachna	Tientsin
Kirin	Tsitsikar
Koutlaja	Verechno-Ainsk
Krasnoarsk	Verny
Kuanchendze	Vladivostok
London	Yokohama

Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oester. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippman, Ro-
senthal & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities of the world bought and sold.

M. SPEELMAN

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

The Yokohama Specie
Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... " 15,000,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Arthur, Dalny, Linyang,
Mukden, Tieling,
Antungchien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 8½ per cent per annum.

" 6 " 4 " "

" 12 " 5 " "

Drafts granted on principal place in
Japan, Corea, Formosa, and China and
the chief commercial place in Europe,
India and America, and every description
of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

The
**ARTS
&
CRAFTS.**

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20 g 68

12 m.

ISRAEL'S MESSENGER.

AND I shall come to you on that day, and the great CORNET shall be blown, and the people shall prostrate themselves before the Lord of the HOLY SPIRIT. — Isaiah — 27-13

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth: — Isaiah — 52-7.

Official Organ of the Shanghai Zionist Association
A fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

Only a Jew
What do Jews Believe?
A Letter of the young Turks
The Zaddik and the Rabbi
Zionists and Home Rulers
Obituary
News from Australasia

M. FREED

The following are our Agents:—CINCINNATI: Messrs Cershowy Bros; CARDIFF: N. S. Feinstein (Co-Editor)

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	„ 60
Second Class	.....	„ 40
Children	.....	Half Price.

Come one! Come all!!

6.9.07

12m.

De Souza & Co.

TELEPHONE No. 1198.

PRINTERS, BOOK-BINDERS, STATIONERS
AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
No. 16, PEKING, ROAD SHANGHAI.

All classes of Job Printing, in English, Portuguese,
French, Italian, German Spanish and Chinese languages,
Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

KEEP ABREAST OF THE TIMES AND READ "THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

Full local reports and doings
General world news by special cable service.
Delivery at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year	.....	\$50 00
Six Months	.....	12 00
One Month	.....	2 00
Single Copies	.....	0.10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature
and science in general, and to the mental
culture and progress of the Jews in the Orient.
It is the only paper of its kind published in the
East having an extensive circulation. Only
first-class advertisements solicited. Published
fortnightly - every alternate Friday. It con-
tains the latest Local Domestic and Foreign
News and present articles and contribution of
a varied and interesting character from the
most reliable and authentic sources.

Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

ISRAEL'S MESSENGER being a high-
class family newspaper, is an excellent med-
ium for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.
Single copies 25 cents.

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, October 16th. 1908 -21st. Tishri 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Tishri 28th (October 23rd) Sabbath commences (time
of lighting) at 5.00 p.m.
Saturday, Tishri 29th (October 24th) Erev Rosh Hodesh (New
Moon's eve) portion of the Law Bereshith, Genesis, chapters
1 to 5 inclusive; Haphtarath, Samuel I, chapter 20; Pro-
phets, Jehoshua, chapters 1 to 10 inclusive; and Psalms
chapters 1 to 10 inclusive. Sabbath terminates at 5.10
p.m.
Sunday, Tishri 30th (October 25th) Rosh Hodesh Hishwan
Monday, Hishwan 1st (October 26th) (New Moon)
Friday, Hishwan 5th (October 30th) Sabbath commences (time
of lighting) at 4.50 p.m.
Saturday, Hishwan (October 31st) portion of the Law, Noah,
Genesis, chapters 6 to 11 inclusive; Haphtarath, Isaiah,
chapter 54; Prophets, Jehoshua, chapters 11 to 18 inclu-
sive; and Psalms, chapters 11 to 19 inclusive. Sabbath
terminates at 5.35 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shoshon, Hazzan.

Saturday, mornings at 7.15 o'clock.
12.5.08 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. L. Alphonso, Hazzan.

Saturdays at 6.30 a.m., 3.00 p.m., and 5.10 p.m.
Week days at 6.00 a.m. and 4.10 p.m.
1.1.08 12m.

SYNAGOGUE "OHÉIL MOISHE"

9, Seward Road.

M. K. H. Hazzan.

Saturdays at 8 a.m., 3.00 p.m., and 5.10 p.m.
Week days at 7.00 a.m. and 4.10 p.m.
11.8.08 12m.

The many friends of Mr. P. S. Gubery, of Hongkong, will
be pleased to hear of his connection with Messrs. the Jewish
Both parties are deservedly popular and well-known. We extend
to them our sincere congratulations.

"THE GOLDEN CITY."

A SONG

Written for "Israel's Messenger."

By M. L. R. BRESLAR (London)

[ALL RIGHTS RESERVED.]

I had a lucid dream
A flash-light, and a gleam
Of Israel's city reared beside the sparkling sea,
Engraved by colored hills,
Illumed by throbbing mills,
Where so far as dome and hammer clang so merrily.

Here hanging gardens trim
Hard by the rivers' brim
See white wings skim the streams and oarsmen send away,
Or laughing, stop to greet
Gay friends on wherries fleet,
Whose life is one vast song, a pound roundelay.

To notes of lute and horn
The rustling sheaves of corn
Are garnered in by reapers singing all day long,
Where plovers build their nests
And thrushes preen their breasts
And nightingales cross the night with dreamt song.

Here freemen come and go
Who taught of distance know,
Whose independence won, enguldes every brow;
Here Wisdom, laws divine,
Mid peace and pleasure shine --
For Love is at the helm, and Beauty's at the prow.

Alas! 'twas but a dream:
Things are just as they seem
And life for us is short of Beauty's lustrous hue
We still are groping on
Step up, step down upon
The tremor's round with naught but subtle skies to

Our only hope is Hope,
Mounting to Heaven's cope
By ladder steepled with pearls on wings of sapphirine light,
Implying there before
The God of Peace and War
That Israel soon may reign by "Universal Right."

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	60
Second Class	.....	40
Children	.....	Half Price.

Come one! Come all!!

6.9.07

12m.

De Souza & Co.

TELEPHONE No. 1198.

PRINTERS, BOOK-BINDERS, STATIONERS
AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
No. 16, PEKING, ROAD SHANGHAI.

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CALENDAR FOR THE FORTNIGHT

Friday, Tishri 28th (October 23rd) Sabbath commences (time
of lighting) at 5.00 p.m.
Saturday, Tishri 29th (October 24th) Erev Rosh Hodesh (New
Moon's eve) portion of the Law Bereshith, Genesis, chapters
1 to 5 inclusive; Haphtarab, Samuel I, chapter 20; Prop-
hets, Jehoshua, chapters 1 to 10 inclusive; and Psalms
chapters 1 to 10 inclusive. Sabbath terminates at 5.10
p.m.
Sunday, Tishri 30th (October 25th) Rosh Hodesh Hishwan
Monday, Hishwan 1st (October 26th) (New Moon)
Friday, Hishwan 5th (October 30th) Sabbath commences (time
of lighting) at 4.50 p.m.
Saturday, Hishwan (October 31st) portion of the Law, Noah,
Genesis, chapters 6 to 11 inclusive; Haphtarab, Isaiah,
chapter 54; Prophets, Jehoshua, chapters 11 to 18 inclu-
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A SONG

Written for "Israel's Messenger."

By M. L. R. BRESLAR (London)

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I had a lucient dream
A flash light, and a gleam
Of Israel's city reared beside the sparkling sea,
Engirt by colored hills,
Illumed by throbbing mills,
Whose forges flame, and hammers clang so merrily.

Here hanging gardens trim
Hard by the rivers' brim
See white wings skim the streams and oarsmen scud away,
Or laughing, stop to greet
Gay friends on wherries fleet,
Whose life is one vast song, a jocund roundelay.

To notes of lute and horn
The rustling sheaves of corn
Are garnered in by reapers singing all day long,
Where plovers build their nests
And thrushes preen their breasts
And nightingales caress the night with flamet song.

Here freemen come and go
Who naught of durance know,
Whose independence won, engirdles every brow;
Here Wisdom, laws divine,
Mid peace and pleasure shine—
For Love is at the helm, and Beauty's at the prow.

Alas! 'twas but a dream:
Things are just as they seem
And life for us is shorn of Beauty's lustrous hue
We still are groping on
Step up, step down upon
The treadmill's round with naught but sable skies to view.

Our only hope is Hope,
Mounting to Heaven's cope
By ladders strung with pearls, on wings of sunbeams' light,
Imploping there before
The God of Peace and War
That Israel soon may reign by "Universal Right."

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£ 18,114,624-11-1

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10-8-07

ONLY A JEW.

By Rabbi L. Weiss.

Living in an age when culture and enlightenment raise their anointed heads loftily, imbuing mankind with a spirit that makes them more just and fair towards their fellow-man than was done in ages past, prejudice and intolerance towards others of different religion is fading away daily more and more, and barriers dividing creed are slowly but certainly falling. Yet one man, hoary with age, rich with experience, and of ancestry as noble as the noblest, whose history is as clear as the azure sky on a sunny day, is made an exception of. He is still made to feel that he is not altogether welcome to merge into the sea of humanity. He is still kept aloof from the fraternity that characterizes itself the brotherhood of man, because he is ONLY A JEW.

What is a Jew? One who persistently adheres to the primitive ordinances of the One true God, the original commandments and laws that were given to man by the mighty Creator, the Father of all men.

When heart-rending news of Russian savagery and barbarism reaches us we hear condemnation uttered by individuals, and the press in general is loud in obprobrium, but Christendom is not deeply enough concerned—the churches are not very eager, or raise the voice in earnest protest against the massacres of Jews.

Macedonia, a province of Turkey, whose inhabitants are Christians—Christians such as the Russians are, and not less savage—had the consideration of the powers of Europe; when Turkey was supposed to mistreat them, the European powers rose in battle array, bringing war vessels to the front, with threats to press to the very scraggle if Turkey would not make reforms in the treatment of these Christians (God forbid that the world have all such Christians!) but have nothing to say to Russia when it slaughters men, women and children solely because they are Jews.

Government officials are the instigators and the ringleaders, and dastardly massacres are favored by them. Roosevelt, the prince of peace, who was so eager to step between Japan and Russia when they were fighting, and Russia was "getting it in the neck," when asked to use his good offices with the Czar, replied: "We have no right to interfere in the internal affairs of another government." But when Russia is famine stricken, we do send there vessels laden with provisions that those beasts should not starve. In that we have a right to interfere. We can step between hunger and Russian humanity.

Here we have a country of freedom and equality to all men, regardless of race, creed, or denomination, as far as government—and law are concerned, but

how about the good Christians that make up the vast majority of this noble country?

Dr. Kraus-kopf, in one of his lectures, tells us how one day as he was walking in Philadelphia, the city of brotherly love, he saw a crowd gathering at a certain spot, and he accelerated his steps to see what the cause of that gathering was; when two men coming from there were asked what the matter was over there, they replied nonchalantly, "Oh, only a Jew fell down." A poor old peddler had slipped on the sidewalk and fallen, people going and coming stopped to see it, not to help him up, oh no, but to see the fun as he picked himself up, with a streak of blood trickling down his face, which he wiped away amid the jeers and gibes of the crowd that stood around laughing at the poor Jew. This in a free country and at a time when the streets were full of people, going and coming, to and from stores and shops, purchasing goods for the approaching Christmas, a day festive to Christians, who celebrate it as the birthday of him whom they call the Prince of Peace; of whom it is written in the New Testament that the angels sang for him: "On earth peace, good-will towards men!" a precept upon which Christianity was built, which, however, during ages and centuries was not lived up to by constituents. Not only that, but Christian intelligence, Christian genius invented methods to malign and vilify the Jew. Shakespeare, who personally did not know a Jew, at least not in England, as there were none there at the time he lived, did not shrink from producing a Shylock, a character whose like Jews never had, thus fanning into flame prejudices that smouldered in the breasts of people. Dickens invented a Fagin; Marlow gave the reading world a Barabba; Scott created an Isaac of York, and so did many a writer dip his pen into gall and wormwood, to traduce and caricature the Jew, because the vulgar world delighted in it: because the Jew was powerless to protest, much less to resent or defend himself. These talented writers cared not how much misery and suffering they added to the already suffering people, whom they know to have been once God's chosen people, sinking low, degrading themselves by calling them only a Jew.

Christian monarchs had no compunction in extorting money from Jews in most horrible ways, inflicting execrable suffering, perpetrating the most inhuman atrocities upon them. They called themselves Christians, yet thought that savage barbarity was not at all wrong when their unfortunate victim was only a Jew, as if a Jew were not as human as they were. If we read Mitford's history of Greece, we learn how debased and how degraded that nation was; the most shameful usurers carrying on their nefarious business with no law to hold them in check, yet they were not made "a byword and a reproach." The wickedness of the people of Verona, of Genoa, of Modena and other cities of which Hallam writes, not as fiction, but as actual history, left no mark upon the minds of the Christian readers; it failed

to impress them with the idea that if there were Jews who were guilty of usury, that they learned the art from Christians, from the Armenians, from the Greeks, from the Romans. They have given Jews vivid lessons of wickedness. The Jew had turned out to be what Christians made of him. He had no chance to anything else. He was deprived of the privilege of being anything but a money lender and a trade in goods, such as Christians did not handle. But it is sublimely true that when the shackles were removed from him and equal rights vouchsafed to him with other men, that he proved to be ever a good citizen, a law-abiding subject of any country he had his home in, and a desirable neighbor to respectable people.

And one who derisively utters the execrable phrase, "only a Jew!" if he were honest enough to acquaint himself with the principles of the Jew, he would find that he was laboring under a mistake. One potent fact which the Christian must contemplate should be that that beautiful precept upon which Christianity rest, or should rest: "On earth peace, good-will towards men," was accorded by Matthew, who was only a Jew. That it has been promulgated for ages as a mere phrase that Christians had it only in doctrine and in precept, but not in example, is but too true!

Were the Jews judged by their lives and by their history, we would not want anything better. One particular ancient history, after the Bible, the history written by Josephus, which Christians seem to regard with great respect, and would consider no theological library complete without it, is the work of only a Jew.

In the world of biography, of fame and renown, Jews furnish their quota, in scholars, statesmen and philanthropists. Of the many too numerous to mention, we will speak of a few only. Isaac Disraeli, an intelligent, learned Jew, who lived in London, having had some disagreement with his congregation, which aroused his spirit to a pitch of irascibility, in a moment of hasty passion renounced his faith and embraced Christianity. He had a son named Benjamin, born while yet he was a Jew, who became a scholar and a genius, with an ambition that knew no bounds. He worked his way to the bar of English jurisprudence, which became to him a stepping-stone to parliament. He became the leader of a political party that finally made him Lord Beaconsfield, premier of Great Britain and the dominant power of his time, while he was the son, of only a Jew.

Moses Montefiore, whose name is inspiration today, and was at a time the theme of verse and rhyme, of poetry and song, in England and throughout the world of whom it was said in his day, "Since Moses there was no Moses till Moses Montefiore was born." He was a blessing to his generation not only a Jew, but also a Christian and all humanity, for his philanthropy was illimitable, his usefulness extended to all mankind. Suffering

humanity in Europe and Asia, Jews and Gentiles, all were recipients of his benefactions. His life's endeavors were to lift up the fallen and help the needy to which work his purse and personal service were devoted, and he was only a Jew.

Judah Touro, whose name in America is uttered with deep reverence, whose charity knew no creed, whose philanthropy was circumscribed by no class or race; who built monuments of human hearts, who contributed support to churches and synagogues, and built and aided asylums and institutions, all that keep and perpetuate his memory. He was—only a Jew.

Baron de Hirsch, whose benefactions reached over the world, expending over two hundred millions of dollars for the good of humanity, was only a Jew.

But let us go back in the annals of the world's existence, when divine religion was not yet revealed to mankind, one man was instrumental in laying the foundation of divine faith in the human breast, publishing to the world and will of the living God. He lead and taught Israel for forty years, preparing them to become God's missionaries, the carriers of God's message to the world and to mankind. That was Moses, only a Jew.

One who is worshipped and adored as the savior of seven or eight hundred millions of people whose name they love and revere because it is their life, their hope, their faith and their salvation, that is Jesus of Nazareth, who was only a Jew.

Paul and Peter, Matthew and John, writers of New Testament, the book that Christians prize high and dear—each of them was only a Jew.

But enough of this. We could go on this way ad infinitum, but we will not ransack the whole history of the Jew.

We will not be guilty of that egotism to call the Jews better than or superior to non-Jews. We are neither suns, angels or holy beings; we are but human, endowed with human virtues and human failings. There are good Jews and bad Jews, just as there are good and bad people among all nations, creeds, and classes; but the Jew has an enduring quality that no others have, and that must have been planted into him by God at the time he had chosen him to be his peculiar people, his chosen bearer of truth and light to mankind.

During ages and centuries he was oppressed and persecuted, he was deprived of every right and human privilege, driven about as the hunted doe by the rifleman, killed and massacred, with every intent to destroy, to annihilate him, and why? What was his iniquity? What wrong was he guilty of? He was no criminal, or he would have been in prison, sentenced by judge and court. His crime was, that he believed in the one God, the Creator of all, whom he would not forsake under any circumstances. In any other people it might have been regarded a noble trait, but Israel's posterity was only a Jew. He endured, he lived and survived all hardships.

WHAT DO JEWS BELIEVE?

By H. G. Enelow, D. D.

TRACT ISSUED BY THE CANTRAL CONFERENCE OF AMERICAN RABBIS

What do Jews believe? Both Jews and non-Jews are often heard to put this question: the former to make sure where they stand, to render to themselves what the old rabbis called an "account of the soul," the latter because they are eager to know just why we remain Jews in the religious sense and at all cost keep from merging with any other religious body. Are there any beliefs at all that Jews are agreed upon and that may be said to form the grand work of universal and perennial Judaism? Such beliefs I think there are, and the purpose of this paper is to describe them briefly.

The first belief of Judaism relates to God. It is as clear as daylight that no matter how broad or liberal or advanced one may be, one cannot consider oneself a true Jew if one does not believe in God, Religion without God is a self-contradiction, and altogether out of the question. In fact, belief in God with us has not only been a matter of reason, but also of intuition, if that side of our soul which the old rabbis regarded as a phase of reason, and which after all plays a very important part in the life of all. This is not to say that Judaism had undervalued reason. Quite the contrary is true. Reason is invoked by both the Bible and the Jewish thinkers of later times as confirming the truth of God's existence. But primarily the Jew has always felt the existence of God as a basic truth in life. Not experience but his own soul first taught him to exclaim: "Hear, O Israel, the Lord our God, the Lord is one," those stirring words which from time immemorial have comprised the foremost motto and epitome of the Jewish faith.

Thus, then, is our first belief. Without it one may be descended of Jews, associate with Jews, belong to a Jewish club or lodge, marry a Jewish husband or wife—one may be Jewish in racial or social relations—but one is not a Jew in the true historic sense of the term.

But, in relation to God, Judaism has always held another characteristic belief, namely, as to His attributes, or qualities. Judaism lays stress on the Oneness of God, and, if I may say so, the Uniqueness of God. Oneness, in the sense that true Judaism has never admitted the possibility of more than one God, or of the division of the Deity, into different parts, powers, or forms. But God also is Unique. "One," and there is no unity like unto His Unity," as the old Hebrew hymn has it. The meaning of this assertion is that Judaism has invariably considered that God is Perfect, and in this respect different from all other gods. To put it in other words, the Jews believe that God is not only One, but also free from those infirmities and limitations which have been associated with the gods of other peoples.

Egypt, Babel, Syria Macedonia, Rome and other powerful nations crumbled and perished, the Jew, although his nation dissolved, his Zion was laid in ashes, his country taken from him; scattered, as he was, and spread over the whole world, his identity was not lost, and his strength today, numerically, and spiritually, is superior to what it was in Israel's palmiest days. What makes that? God had destined him so to be, because he had God's mission to perform, which he did perform faithfully and is performing it to-day unconsciously. Not in some extraordinary functions, but in the exercise of his religion, in his manifestation of his unshaken trust in God, in living up to those laws and ordinances which came from God, he is fulfilling God's mission. That was the means that preserved the Bible, God's book, till it was taken from the Jews by willing hands and fortified its existing strength so that it can no longer be displaced.

There were times when the Jews suffered martyrdom for this book, when they were forbidden to read it under penalty of torture and death. They still read it and studied it, sooner giving up their lives than the ownership of that book. It were well if Christians bore that in mind when they claim possession of the Bible, to which they are welcome, that they own a treasure coming to them from the man whom they disdainfully call—only a Jew.

It were also well if Christendom would at last awake to the full realization that the basic foundation of their religion, "On earth peace, good-will to man," needs carrying into practice. Hitherto it was only a beautiful theory, theory only, for if it had been practical in example, the phrase "only a Jew," would never have been composed; and now, when the light of culture and civilization has brightened up the soul of humanity, let us substitute the phrase with, "the Jew is human!" human like all humanity, not better than others, nor worse. His religion is very solemnities about his deportment and uprightness, in all manner of work and life. It particularly urges him to be loyal to the country he lives in, kind to his fellowman and charitable to all who need charity.

It were well if this were understood by those of little hearts and narrow souls; by those who think themselves the favored of God and readily condemn others not of their faith and belief, by those who look with disdain upon the seed of Abraham, from whom they obtain the sweetest blessing of their existence, God and salvation, and sincerely remark "only a Jew," then they would understand the position and acknowledge with the prophet of Israel (Malachi) who soulfully proclaimed:

"Have we not all one Father?
Hath not one God created us?"

Visitor: "I hear you have been very ill, Nettie. Did you suffer much?"

Nettie (aged five): "Yes, ma'am; I enjoyed an awful lot of pain!"

Such accounts of the contests, ambitions, rivalries, and moral imperfections of the deities as may be found, for example, in the mythology of the Babylonians, of the Greeks, or of the Teutons are unthinkable in connection with the Jewish God idea. From earliest times we have been taught that God is Holy, Allwise, Allpowerful, and that His sole plan in the Universe is to cause within it the triumph of Holiness and Righteousness. "Holy, Holy, Holy," as we read in Isaiah, "is the Lord of Hosts: the whole earth is full of His glory." (vi, 3.)

This leads us to another Jewish belief, and that is with regard to the World. "The whole earth is full of His glory." It is well known that some people believe that the world as such is tainted with sin, that, being matter, it is inherently corrupt, that it is in reality but a place in which one is to prepare for another life, and that those are the most pious men and women who withdraw from it as much as possible. This belief has given rise to morbid views of the world, as well as to the various orders of monks and nuns. What do Jews believe on this point? It may be said that the common belief of the Jews of all ages has been the contrary of the idea just alluded to. We do not believe in a devil, in the corruption of the world, nor that to be in the centre of the world's activities and enjoyments means necessarily to subject oneself to the taint of sin. We believe in God as the Creator of the world, which, of course, need not mean a literal belief in the old accounts that He created the world in six days. Whatever process He may have used for bringing it into being, we ascribe its origin to Him. Without God chaos. Having created the world, however, He has not sent it forth to run its course in haphazard fashion. He is not an absentee God, contemplating Creation from a distance, and caring not how the world wags. On the contrary, He is everywhere and in everything. No other power interferes with His presence. "Whither shall I go from Thy spirit?" says the Psalmist, "or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness biddeth not from Thee; but the right shineth as the day; the darkness and the right are both alike to Thee." (Ps. cxxxix, 7-12.) Moreover, God governs the world according to His law of righteousness and goodness. "He loveth righteousness and judgment," says the Psalmist, "the earth is full of the goodness of the Lord." (xxxiii, 5.) And as to its inhabitants, their chief duty is not to turn their backs upon the world in fear of pollution, but rather to cling to it and work in such manner as to help fulfill the Divine plan of beauty, order, and goodness, and thus become what the rabbis have called "fellow-laborers with the Holy One." "For

thus saith the Lord that created the heavens," says Isaiah, "God Himself that formed the earth and made it; He hath established it, He created it not as a waste, He formed it to be inhabited: I am the Lord; and there is none else," (xlv, 18.)

Indeed, this is what gives man his place in the world. But that leads us to another of our important beliefs, namely, with respect to Man and human life. What do we believe about Man? To put it negatively first, we do not believe in a great many of the doctrines that are current among other people, as the doctrine of the original sin, the fall of man, the need of vicarious atonement, and such like. On the contrary, it has been rightly pointed out that the idea of Original Virtue, or the Virtue of the Fathers, has played a more important part in Judaism than that of Original Sin. As a matter of fact, we believe that man, as the Bible tells us, was created by God in His own image, and amid all varieties of trial, desire, and power preserves the stamp of divinity. Hence the Jewish idea of the brotherhood of all men, of the sanctity of even the humblest life, and of the embracement of all in the Divine plan, howsoever they may differ in outward things. All bear the impress of the Divine image in their soul. Furthermore, to realize this divine nature and enact it in his life, is man's paramount duty and purpose. Insofar as he does this, his life is what it is meant to be; otherwise, it falls short. Nothing, according to the great teachers of Israel, can take the place of this individual responsibility, of this personal duty, of this consecration of life; neither ritualism, nor sacrifices, nor fasts, nor feasts, nor material charity; neither the merit of the fathers, nor the mediation of another person. Holiness, righteousness, morality—not morality in the narrow conventional sense, but in the widest sense—this is the fundamental duty. Other things may follow, and add grace and glory to life; but first there must be the true striving after holiness, not with an eye on reward of any kind, but rather because holiness ought to be the chief pursuit of man. Said Antigonus of Sokko, a Jewish teacher of the third century B. C.: "Be not like slaves who serve their master with a view to receive recompense, but as servants that serve their master without a view to receive recompense." Or, as once for all this principle is summed up in Leviticus xix, 2: "Ye shall be holy, for I the Lord your God am holy."

But, it is asked, has God really said so? Do we know anything about His will? In other words, do we believe in Revelation? Religion, it has been said very truly, is not merely the belief in the existence of God, but rather in the possibility of man's approach of, and communion with, God. That God has communicated, revealed, His nature and laws to men, has always been one of our basic beliefs. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos vi, 7.) This is not to say that all Jewish

thinkers have been at one in their idea of the method or the process of Revelation. Discussion of the latter, however, belongs to the realm of metaphysics. Suffice it to say, that we believe that the Bible furnishes a faithful record of the great laws of life, of the laws of morality and religion, which God revealed to Israel, and more especially to the Prophets of Israel. Technical disputes as to how the revelation occurred do not affect the general belief; nor is it affected by whether or no we hold that every letter of the Bible was inspired. Though we may suppose that the actual writing and editing of the Bible took place in the usual human fashion, we do not waver in our conviction that it contains the highest revelation of God possessed by mankind. Moreover, our belief in the choice of Israel for the Divine Revelation, does not preclude the view that God has spoken to other people as well. On the contrary, we believe in the universality of Revelation. "The whole Torah was spoken in every tongue," we read in the Talmud. "Every word that went forth from the mouth of the Holy One was divided into seventy tongues." Other utterances of similar nature might be cited from Jewish teachers of all ages, testifying to the Jewish belief that, though God may have revealed Himself particularly to Israel, He did not withhold His light and His truth from the other peoples. "For from the rising of the sun unto the going down of the same, my name is great among the nations; and in every place incense is offered unto me, and a pure offering; for my name is great among the nations, saith the Lord of hosts." (Malachi i, 11.)

As to what becomes of man after he has "shuffled off this mortal coil," Judaism has never speculated very much. Yet we must admit that this is one of the main questions that men are apt to ask. Religion to us is not a preparation for death. Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what state of the soul is, the purest teaching of Judaism has never attempted to define. Our attitude has found expression in the Biblical verse forming the opening words of the traditional Burial Service: "The Rock, His work is perfect, for all His ways are judgment: a God of faithfulness, and without iniquity, just and right is He." (Deut. xxxii, 4.) We are sure that the soul of man which, in Biblical phrase, is a light of God, is not put out altogether, and that our life, with its struggles and sufferings and failures, will be rightly dealt with by the Lord of righteousness. More than this we cannot say. In this respect, the good Jew, rather than engage in idle fancies and theories, is content to walk in faith, and, in the words of the beautiful old hymn, he says:

Into His hand I commend my spirit
When I sleep and when I wake;
And with my spirit, my body also,
The Lord is with me, and I will not fear.

But what do we believe about the Messiah? It is well known that the Messiah idea has been closely connected with Jewish thought and experience. Christianity, which is built on this idea, sprang from Judaism. Jesus, the Messiah, or the Christ, of the Christian world, was a Jew, and it was the question of his Messiahship that created the cleft between the two religions. No wonder it is of times asked what belief we hold on the subject. Now, on this point there is now, as there always has been, difference of opinion. Doubtless Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah. All Jews, however, agree in the hope for the advent of a messianic age, an age when humanity will enjoy the reign of righteousness, unity, and peace, and all hearts shall be united in the pure worship of the One and Only God. "And the Lord shall be king over all the earth; in that day shall there be one Lord, His name one." (Zechar. xiv, 9.) This messianic ideal, toward which it is the duty of all men to work and aspire, we regard as one of the most beneficent gifts Israel has made to the spiritual riches of the race.

Moreover, Israel as a people, as a religious community, as a spiritual brotherhood, is in duty bound to work unflinchingly for the realization of this lofty ideal. To him this ideal was revealed of yore, to him the laws of its fulfilment were communicated by the mouth of the Prophets, and upon him was the inviolable task laid of spreading and furthering it with all his heart and all his soul and all his might, at the price of no matter how much trial and suffering. This, the call, the election, the mission of Israel. This makes Israel what the Prophets have called him, the Servant of God. This is why Israel has been "the man of sorrows" among the nations, despised and rejected of men, stricken and afflicted and acquainted with grief, wounded and bruised, persecuted and outlawed, humbled and humiliated, in order that he might witness to the supreme Ideal, to God and Righteousness, and care mankind of superstition and iniquity, and bring nigh the age of justice, of knowledge, and of peace. Well may humanity say: "The chastisement of our peace is upon him and in his wounds there is healing for us!" (Isaiah liii.)

We believe that the Jews will have to continue to stand together, and toil, and suffer until the final fulfilment of their noble ideal. That is our faith as to our future. Nor has our work thus far been in vain. "The righteous flourish like the palm-tree!" we are told by the Psalmist, to which the old rabbis add by way of comment: "When you plant any other tree, it grows for itself; but plant a palm and it will put forth roots on all sides; so the righteous." May we not apply this figure to Israel? Judaism has not only flourished for itself, but has put forth roots for other peoples. Israel's influence is felt in the religious life of the whole civilized world. It is felt not only in the

old forms of faith, but also in the new liberal spirit which is abroad in the land, and which insofar as it is a departure from certain old dogmas, marks a return to the pure faith of Judaism. But even where we have as yet failed of tangible proofs of success, has our work been in vain, though seem so it may? Such work is never done in vain. It sleeps in the very bosom of things, of the universe, and only bides its time. Come forth it shall. It is there. . . .

Such, in brief, are the Jewish beliefs. The Unity and the Holiness of God, the goodness of the World, the divine nature and the immortality of the human Soul, and the possibility of its Communion with God, and the consecration of Human Life: these ideas are the foundation on which Judaism has built. Moreover, we believe in the Election of Israel as a means to an end, the end being the diffusion of those ideas among all men and the ultimate reform of human life in accord with them. Whenever this has come true, it shall mean the Kingdom of God on earth the Messianic age, the fulfilment of Israel's highest Ideal.

ZIONISM.

One of the side issues of the granting of a constitution in Turkey will be the effect this is likely to have upon the future development of the Zionist movement.

The first step toward Zionism's object of founding a legally assured home for the Jewish people in Palestine is the grant of a charter by the Sultan. The late Dr. Herzl had more than one interview with him for the purpose of obtaining this instrument, but the Sultan would assent only to the creation of a number of scattered colonies, and negotiations were dropped.

Now that a constitution is coming into force leading Zionists are of the opinion that the continuance of diplomatic negotiations will be possible, since they will no longer depend solely upon the personal will of the Sultan. A mere immediate result of the new regime will probably be that Zionist propaganda will openly be permitted in the Turkish Empire—a development that will be quite as important as the recent promise given by M. Stolypin to the Zionist leader that the movement will no longer be hindered in Russia.

It is also interesting to note that the Zionist organization has just founded the Anglo-Levantine Company to carry on banking business in Constantinople, which may be made the basis of political activity.—*The Sun*. (New York)

A LEADER OF THE YOUNG TURKS.

HIS VIEWS ON ZIONISM.

The Had Hasman, the Hebrew daily of Wilna, Russia, publishes an interview which its Paris correspondent had with Dr. Ahmed Risha Bey, one of the leaders of the Young Turks Party. This interview throws important light on the Zionist situation in Turkey.

"We look upon the Jewish question very much as we do on the question of the Armenians," said Dr. Bey. "Both of these questions must be solved. A new epoch is now beginning for Turkey, and so far many questions have not been explained, and the answers to them will only be given when a new Parliament will assemble. As far as our party is concerned, I must say that we are for the intactness of our country; there is no chauvinism involved in this principle, and my statement does not mean that my chauvin will become 'Turkey for the Turks.' We are only against the tearing away of single promises of our land and we demand that the Ottoman Empire shall remain undivided."

"We Zionists," said the correspondent, "are not endeavoring to acquire any part of the country by the use of arms, as, for instance, Bulgaria is trying to do; we only wish to have Jewish autonomy in the Holy Land. Will your party also oppose this?"

"This question," said the Turkish leader, "we view in an altogether different light. If the majority of the people in Palestine will be Arabs and the Jews will form only the minority, we will certainly be opposed to this demand, for such autonomy will be unjust; but if the Jews will be a majority we will favor their demand. Autonomy will only be granted to which is in the majority, and if the Jews will form the majority, then all the social and administrative institutions will be in their hands anyway, and through this along they will already receive autonomy."

To the question as to how the Young Turks regard Jewish emigration in Palestine the Turkish leader said: "We will not establish any laws to restrict the emigration for the reason that we regard the Jews as our brethren and there will be no room among us for any restriction. The whole question will be submitted to Parliament, in which the Jews will also be represented through their own deputies. I can assure you that the Parliament will treat the Jews with sympathy."



DO YOU NOT ENJOY YOUR MEALS?

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RESTORE THE APPETITE, STIMULATE

DIGESTION,

CURE DISORDERS OF THE LIVER AND

STOMACH

A MESSAGE OF THANKS FROM MOULMEIN.

Loss of appetite, a disinclination to take sufficient food at regular meal times, is a sure indication that the digestion is debilitated, that the stomach and other organs of the digestive system are not in proper working order. As a general rule failure of appetite is accompanied by other disquieting symptoms—there is a sense of general enfeeblement, a feeling of depression and of inefficiency to meet the demands of daily life; the sufferer is afflicted with indigestion, constipation, flatulence, Sick Headaches, and other ailments.

It is a mistake at such times to attempt to find a cure—as so many people do—in purgative medicines. These may give some temporary relief, but they cannot cure, and the persistent use of them is debilitating and injurious in the extreme. What is needed is a Tonic—something which will restore to the stomach and other digestive organs the strength they have lost, and which at the same time will give a fresh supply of vitality to the whole system.

Dr. Williams' Pink Pills for Pale People are just the one medicine pre-eminently qualified to do this, because they are the most perfect Tonic yet discovered, because they permanently strengthen all the organs of the body by giving to them a fresh supply of rich, red, health-restoring blood, and because they have stood the test of twenty years, and during that time have earned the heartfelt thanks of tens of thousands of sufferers whom they have cured of disordered digestion and the many ills resulting therefrom. Here is what one cured sufferer, Mr. P. Sharp, Schoolmaster of 96 Upper Main Road, Moulmein, Burma has to say:—

"I was for a long time subject to Sick Headaches, Giddiness, and Loss of Sleep, due to the sedentary habits occasioned by my profession as a tutor," writes Mr. Sharp, "but being advised by a friend who had himself derived great benefit by these Pills—had, in fact, been restored to health and vigour by them. I procured some Dr. Williams' Pink Pills from the

New Medical Hall here in Moulmein, and I am glad to say I am now quite well, and entirely free from my old complaints.

"What I find remarkable in these Pills is their efficacy in expelling foul secreted matters which have long lain—persistently annoying—in the stomach, and which other pills, potions, and draughts have failed to remove. They also act as a cordial to the spirits. On several occasions I have administered Dr. Williams' Pink Pills to my children with very satisfactory results."

Dr. Williams' Pink Pills for Pale People are equally good for children and adults. They are world-famous as the remedy for Liver Complaint, Indigestion, Headaches, Malaria, Rheumatism, Sciatica, Paralysis, Nervous Breakdown, Early Decay, Scrofula, Eczema, Boils and Skin Eruptions generally, and the after-effects of Fevers, Dysentery, and Chills. To ladies between youth and middle-age they have an especial value at the trying times. Obtainable at most shops where medicines are sold, also direct from the Dr. Williams Medicine Co. 88 Kuikiang Road, Shanghai, who send 6 bottles for \$8/- or 1 bottle for \$1/60 post free.

UNITED STATES SCOURT FOR CHINA.

BEFORE HIS HONOUR JUDGE L. R.
WILEY.]

OCTOBER 9th.

In the Estate of Mrs. Rachel Abraham.

The petition of J. R. Elias, brother of the deceased, asking for that letters of administration be granted to him, was presented by Dr. Hinckley.

His Honour read the petition, which set forth that the deceased was the wife of H. J. Abraham, who was believed to be residing in San Francisco. The deceased was an American citizen resident in Shanghai and died in January last, leaving an estate valued at about \$1600. No will had been found.

Mr. Elias was sworn and stated that the deceased was his sister. She had two brothers and one nephew in Shanghai and none of them made any claim, on the estate, the funeral expenses being all that was required to be expended. The husband of the deceased was believed to be in California but had taken no action since his wife's death and they had waited nine months.

His Honour—Upon his failure to act you ask for letters of administration?

Mr. Elias—Yes.

His Honour—The application will be granted. Let the record show that Dr. Hykes is appointed administrator of the request of Mr. Elias.

"Our Johnny is in love!"

"Pshaw! He's only a youngster!"

"All things must have a beginning.

He has commenced to wash himself behind the ears."

THE ZADDIK AND THE RABBI.

ADAPTED FROM THE YIDDISH
OF PERETZ.

In his youth, the Zaddik of Biala was one of the most promising pupils of Rabbi Chayim of Brisk. But one day he left Brisk and was not heard of for many years. It was said that he was traveling abroad. After a long absence he returned and settled down in Biala.

Noah left Brisk because Rabbi Chayim's school was too cramped for him. What could the rabbi teach him? Formulas, Talmudical exegeses, casuistry but nothing whatever for the soul. Therefore Noah decided to leave him. But one could not so easily tear himself away from the studies of years.

Once Noah dreamed a dream. A figure like that of his teacher came to him and said: "Come, my well beloved! let me guide you through Paradise." Noah followed him.

They arrived at a magnificent palace and were met by a wonderfully brilliant light which blazed before them; yet they were not dismayed. They went further. There were innumerable corridors and rooms. The walls far in the distance seemed made of crystal. The light hurt Noah's eyes, but he kept on. Finally he felt weary and faint would have rested, but Rabbi Chayim exclaimed sternly: "Here there is no resting; one must ever onward!" A cold sweet gathered on the young man. The loneliness of the place was oppressive. He felt strange yearning for companionship. The rabbi seemed to know his secret thought, for he said:

"Here is access only for you and for me. Hold fast; should you leave me and wander from the path, you will never again be able to find it."

The youth was frightened, yet he replied: "O rabbi, I did not come here to be alone with you. It is even here that I seek and long for my brethren. I would have my brethren even here!"

And as he spoke the figure of the rabbi faded away and Noah was alone in the spacious rooms. He sought in vain for an exit, but an icy cold wind met him on every side. And in addition, the loneliness of the place, the feeling of abandonment, Noah wept bitterly: "Oh God, better to be in hell with all Israel than to be alone in Paradise!" Then he saw a Jewish driver approaching, coming whence he knew not. A red girdle was bound round his waist and in his left hand he held a long whip. Without a word the driver took Noah gently by the hand and led him out into the free air. Then he awoke.

The dream made a deep impression upon Noah. As he hurried to the synagogue that morning he saw a wagon on the market place. On it sat a Jewish driver with a red girdle bound about his waist and a long whip in his left hand. It was the man he had seen in Paradise. He approached the wagon and asked: "Dear friend, whither do you go?"

"It's no concern of yours," came the answer.

"For all that, take me with you."

The driver examined him from head to foot said, in a softer tone of voice: "Can a young man go no further?"

"Why, where shall I go?"

"That, you see, is not my affair," came the answer. "Go wherever your feet may carry you."

Noah understood.

He traveled over the world for many years and lived with the poorest and most ignorant of the Jewish people. He felt, suffered and wept with them, that he might learn to know them as his brethren.

After that he settled down in Biala, which is not very far from Brisk.

The pious teacher of Biala tells the story of the meeting of Noah and his former master, Rabbi Chayim of Brisk.

"I, a poor Melamed, came to Biala about the same time as did the Zaddik, entered the home of the worthy Jachiel and was teacher to his children.

He was a very pious man and, fortunately for him, very rich. He had married off his daughters to reputable young men; one to a very eminent scholar; and he had selected wives for his sons from among the most distinguished rabbinical families. One son, the learned Jonathan, had married the daughter to Rabbi Chayim of Brisk.

Jachiel himself was a simple man and his inclinations drew him to the Zaddik Noah. But Jonathan had the greatest contempt for the Zaddik and Chassidim, and would know nothing of them. I would often speak of the Zaddik when seated at the supper table, whereupon the son would give me a sharp look of reproof. And the father, secretly devoted to our faith, but unlearned, knew not how to rebuke his learned son.

"It so happened that one day Jechiel's daughter-in-law, that is, Rabbi Chayim's daughter, lay in the throes of childbirth, and was soon in great pain. We Chassidim knew well enough that Rabbi Chayim had been punished for his harshness toward us in that two of his daughters had died in giving birth to their first born. But what we knew, this man with blazing eyes did not care to know.

"And here was his third daughter in the very same plight. I was greatly distressed, for she was a very good woman of the kindest disposition, and it hurt me to see her suffer for the sins of her father. I at once suggested to the family that someone go immediately to the Zaddik and ask for his intercession, at least, to receive his blessing. But I prayed to deaf ears. Jonathan, the husband, turned away and left me standing there like a fool. Jechiel would have followed my advice but to ask the blessing of the Zaddik for the daughter of the Rabbi of Brisk Chayim would never forgive the insult. I ran to the mother. "What can it harm," I persisted. "We need write only a few lines to the Zaddik, and it's done." But she would do nothing without her husband's consent.

"In the meantime the poor woman was suffering agonizing pain. Whereupon I myself ran to the Zaddik as fast as my legs could carry me, permission or no permission, and implored him to do something for her. Give me at least an Amulet, something that will bring a blessing." But,

"No," replied the Zaddik; such remedies are only effective with the faithful. In Jechiel's house there is no faith."

"Then one came and said the family had given up hope, and as a last resort has distributed large sums of money to the poor."

"Rabbi," I said, "shall all this count for nothing?"

"Then the door was flung open and Jechiel himself entered, pale and agitated. He said to me: 'A carriage waits for you at the door; go to Brisk at once. Let Rabbi Chayim himself come and see what is going on here.'"

III.

"A Russian peasant drove our carriage. It was Succoth time and the air was filled with the smell of ripe fruit. Suddenly the sky darkened, heavy clouds rolled up and were driven high in the sky by a furious wind. The earth became black in an instant. Many times our carriage was nearly overthrown. The peasant was frightened and was for returning at once. It rained in heavy torrents, and the road became muddy and almost impassable. We expected at any moment to be stuck on the highway. But by dint of lashing and swearing, we rode into Brisk with whole skins.

"Rabbi Chayim did not waste time. He sat at himself next to me, and we started on the return journey. All at once, as we whipped up the horses, the sky

cleared and the elements were quieted. The sun broke through the rushing clouds and seemed to pursue them down to the horizon, and before we could well look about us we were driving on a dry highway. It was all as if a magic hand had been drawn over the sky, pressing back the clouds and clearing the way for us. The peasant was astonished at the change and looked at the rabbi, stern and stately, with awe and reverence. He bent down to me and whispered, glancing shyly at the rabbi.

"By God's truth, this is a God-like man!"

"And so we returned to Biala. As we neared the house we heard a long-drawn-out wail. The rabbi sprang out of the wagon. Jechiel greeted him with a distracted air, and the son-in-law proffered his hand in silence, then turned away to cool his hot temple on the cold window panes. The women in the house fell to the rabbi's feet sobbing aloud."

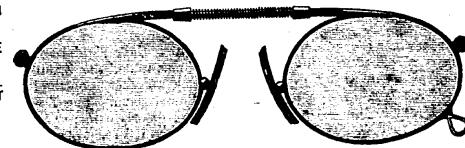
"But, have you ever met Rabbi Chayim? He was a very imposing personage. Tall and broad-shouldered, straight and vigorous as an oak, a heavy beard adorning a massive face, long thick eyebrows, covering eyes that pierced one like a dagger; certainly a magnificent man. He cried out brusquely: 'Let me pass, women, and show me my daughter.' He was shown to the room where the young woman lay, much nearer death than life.

"A dreadful fear took possession of me. This man with flashing eyes and thundering voice, this imposing man, why, he would frighten the young woman, and the shock might kill her."

I ran to the Zaddik. He welcomed me with a cheerful laugh. "Well," he said

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have, you seen him? Is he not splendid—the reflected splendor of the *Torah*! My fears vanished. If the Zaddik could greet me so cheerfully all must be well.

IV

"And all was well, and no wonders were needed. The young woman was happily delivered of a healthy boy and was on the road to a speedy recovery. Rabbi Chayim remained with us to celebrate the last two days of Succoth. On Simchas Torah we were seated at the table and the rabbi was delivering a learned and ingenious discourse. It was not easy for me to follow him, for the rapidity with which he argued left me so I could scarcely draw my breath.

"I would have been happy to go to the Zaddik, whose talks were not so learned. When the Zaddik spoke his hearers understood him, and felt carried away to another world. But I did not dare leave the table!

"The rabbi asked abruptly, 'Have you a Zaddik here?'

"Yes, a certain Noah," he said. "It cut me to the quick. 'A certain Noah!'

"Ah, this human belittling! He inquired further.

"A wonder-worker?"

"So the women say, but who listens to such little-tattle."

"Don't you receive money of the people for his miracles?"

"That he does not. He gives whatever he receives to the poor; one must give him credit for that."

"The rabbi's face cleared. 'Does he know Torah?'

"The answer was, 'He is certainly a learned man.'

"And where is he, this Noah?"

"No one knew that. A conversation followed between the rabbi and myself. He asked: 'Was not this Noah once in Brisk? I believe he did.'

"Ah," he then said, 'you are a Chassid, a believer?'

"And he looked at me thereafter with disapproval. I was glad when the dialogue ended. Then he arose and said resolutely:

"Take me to your Zaddik! I am inclined to renew our acquaintance."

"My heart was filled with foreboding as I prepared to go with him to the Zaddik's."

"Rabbi! I said to him when on the road, 'what is your purpose in visiting the Zaddik?'

"He answered, 'I have come to the conclusion that it might have been wrong of me to condemn one without a hearing. If this man is really that Noah who studied with me at Brisk, then I must admit that he is a worthy man and learned, and may hope some day to have him as my disciple.'

"That reply satisfied me.

"Well, the two mountains met.

"It was the Zaddik's custom to remain in his room on Simchas Torah, but when the Chassidim passed, he would come out and sit on his little balcony, and the brethren, when going by, would hush their singing. Whereupon the Zaddik would come forward to the railing and begin a

melody which the Chassidim would at once take up, and, passing on, could be heard singing it cheerfully in the distance. But this time the Zaddik met us at the door, and gave us a quiet welcome. He offered the rabbi a seat with great deference. The rabbi returned Noah's greetings and seated himself. Then he raised his eye brows and asked coldly:

"Tell me, Noah, what did you lack when you were with me; why did you leave me?"

"I needed air," the Zaddik replied quietly. "I was suffocating there in your school."

"What do you mean," said the rabbi, with wonder in his voice. "You needed air when you were with me?"

"To put it better," returned the Zaddik softly, "my soul was oppressed; my soul wanted air."

"How, Noah?"

"Your law, your knowledge was too complex and too severe; of the law you made iron bonds, without kindness or love."

"The rabbi heard him with astonishment.

"What have you to offer the people, the common people," continued the Zaddik. "What have you for the poor mechanic and laborer; what do you offer the poor unlearned?"

"Rabbi Chayim was silent; all this was so strange to him.

"Your pardon," the Zaddik went on. "With you the Torah is hard and dry; without soul or spirit; when I was with you I saw but the body of the Torah, and I sought its soul!"

"The soul of the Torah?" queried the rabbi.

"Indeed, the very soul of it! Your Torah you made for the few, yet the holiness of God rests upon all Israel; the Torah should give life to all the people."

"And your Torah, Noah?"

"Would you see my Torah, rabbi?"

"See the Torah," the rabbi ejaculated.

"Come, then, I will show it you. You shall see the reflection of the Torah, the joy of the law which should rest upon all Israel!"

"At first the rabbi did not move.

"Come, rabbi," the Zaddik begged.

"They went out upon the balcony and I followed them. The Zaddik turned and whispered to me: 'Today you too shall see the reflection of the glory of the Torah!'

"My eyes were fixed on his. Then as we swept out into the foreground, although I saw everything as I had seen it from year to year, yet it was so different!

"It seemed to me as if a curtain were rolled up before my eyes and there I saw—

"The clear blue sky, wide and unending, and in the far distance earth and sky kissing. Silver white clouds floating like windblown fleecy upon a blue field. The city, was encircled with a green girdle, a dark, deep green. Nature radiated life and joy and the beams of the great sun seemed to penetrate every corner of the

earth—all was harmonious and pleasing. The grass swayed and there was joy; the flowers kissed and there was joy; the leaves of the trees rustled against one another, and there was joy.

"And in the valley far below, sauntered groups of Chassidim; a flash of happiness and love on every face, while they sang in well-sustained chorus the beautiful melodies of trust and hope and good cheer. They sang the songs of the House of God, and it seemed as if the echoes met them and there were mingled angels' voices singing the earth's chant to the heavens, the heaven's chant in praise of the earth.

"Then the sharp voice of the rabbi broke the spell. He said:

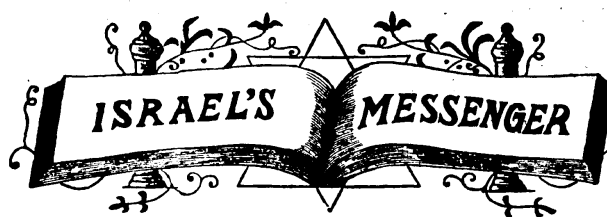
"It is time to say the *Minecha*."

"At once all disappeared; the light was extinguished, and I saw a dilapidated town, full of poverty and dirt, and the Chassidim in the valley beneath in torn and dirty coats. The brightness of the vision was gone, and the melodious chant died away."

"The rabbi and the Zaddik parted. They did not understand each other. But though the Rabbi of Brisk went forth without his disciple, since that day he no more persecuted the Chassidim."—*The Jewish Comment.*

JUST A LITTLE MIX-UP.

Frederick the Great, King of Prussia was very strict with his soldiers. When he saw a new face in the army he asked three questions: "How old are you?" "How long have you joined the army?" "Have you had both your feet and clothes regularly?" One day a Frenchman came into the army. The soldiers taught him to say these answers: "Twenty-one years, sire," "Six months, sire," "Both, sire." When Frederick saw the new face he put these three questions to him, but he put the second first. "How long have you joined the Army?" The answer was, "Twenty-one years, sire." "How old are you?" "Six months, sire." "Either you or I must be mad to-day, then," said the king. "Both, sire." This was the first time that the king was ever called a fool by any of his soldiers. But when that French soldier told him he could not speak the German language, Frederick said: "He would forgive him, but hoped he would turn out a clever soldier."



SHANGHAI: 16th OCTOBER, 1908-5669.

ZIONISTS AND HOME RULERS.

JEWISH SYMPATHY WITH IRISH NATIONAL ASPIRATIONS.

The following despatch, which we take from the London *Times* of the 12th ultimo, bears out the article which we published in one of our recent issues regarding the traditional excellence of the relations which have always subsisted between the Jews settled in Ireland and the people of that country, which is, as we have said once before and will always take pleasure in iterating, the only country in Europe in which our race has never been systematically persecuted. It is needless to say in a Jewish paper that the Jews not only in Ireland but throughout the world are grateful for this immunity, and for the unhindered liberty which they have always enjoyed in the Emerald Isle to worship God and observe the customs of their forefathers in the way ordained by Moses and the Prophets. The fact that the Irish people themselves were not so blest, but that they bore and suffered for centuries under the cruel Penal Laws against the Roman Catholics, to which religion the great majority of the inhabitants of the country have belonged since the days of St. Patrick, makes the fact of their toleration of Judaism all the more remarkable and creditable to their magnanimity; but, we suppose having known persecution themselves they were unwilling to inflict its bitterness and barbarity on

THE DEATH OF MOSES.

From the Midrash Tanchumah.

In the hour when the Holy One, blessed be He, said unto Moses: "Get thee up into this mountain . . . and die"—"Now," thought the Angel of Death, "hath the Holy One given me dominion over the soul of Moses." And he appeared and stood before him.

"Then spake Moses: 'The Holy One, blessed be He, hath promised me that He will not give me over into thine hand.'"

And the Angel answered: "The Holy One, blessed be He, hath sent me unto thee; for thou shalt pass away this day."

Then said Moses unto him: "Get thee hence; for I seek to extol the Holy One. 'I shall not die, but live, and declare the works of the Lord.'"

"Why vaunt thyself?" spake the Angel, "There be others to sing His praises. Lo! the heavens declare the glory of God."

And Moses said: "The heavens are still when I extol Him, as it is written: 'Give ear, ye heavens, and I will speak.'"

The Angel of Death again approached unto him. Moses pronounced the tremendous Name, and the Angel fled; as it is said: "For I will proclaim the Name of the Lord."

Once more the Angel of Death drew nigh. Then thought Moses: "It may be that he cometh bid by Heaven, and that I must bow before the just decree."

"The Rock, His work is perfect."

"The soul of Moses wrested to go forth and he restrained her saying: 'O my soul what sayest thou? For Angel of Death seeketh to gain dominion over thee.'"

She spake: "It cannot be. For the Holy One, blessed be He, hath promised me that He will not give me over into his hand."

"Nay, but thou sayest thou hast seen the people weeping, and that thou didst weep with them."

She said: "Thou hast delivered my soul from death, mine eyes from tears."

But thou fearest to be thrust unto the grave."

She said: "And my feet from falling."

And of his soul he asked: "Whither wilt thou take thy flight in realms unknown?"

She answered: "I shall walk before the Lord in the land of the living."

When Moses heard these words, he said unto her: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

As he passed away, a voice went up from earth. "Moses commanded us a Law, an inheritance for the assembly of Jacob."

And the heavens answered: "He executed the justice of the Lord, and His judgments with Israel."

Yea, the Holy One, blessed be He, himself in His glory, proclaimed his praise: "And there hath not arisen a prophet since in Israel, like unto Moses."

OBITUARY.

THE LATE Mr. M. A. SOPHER.

It will not be any news to our readers in Shanghai when we record in this issue of ISRAEL'S MESSENGER the fact that Mr. MARCUS AARON SOPHER, until recently the respected head of the eminent firm of Messrs S. J. DAVID and Co., in Shanghai, has been called away. The event is comparatively an old story,—a very sad old story—now, but this is the first reference which we have made to it in the MESSENGER and it is therefore becoming that we should devote some little space to the occurrence.

We need not dwell upon the sorrowful series of events which led up to the departure of Mr. SOPHER from Shanghai, where he had lived so many years, where he had made a prosperous

and happy home, where his activities had been so large and so successful, where he had been so honoured and conspicuous, not only among his own community but among all the other sections of our cosmopolitan population. Mr. SOPHER was richly endowed with all the qualities which make a man a worthy citizen and an acceptable friend in private life. His views were large, tolerant and generous, and whenever he manifested the deep though quiet interest which he took in public affairs, it was always on the side of progress and sound civic policy. He was a man of very unassuming character, and seldom permitted himself to figure prominently in any public function, but his influence on the innumerable committees and directing bodies,—social, commercial and philanthropic—on which he served since he became a resident of Shanghai in the early seventies was always weighty in proportion to its deep wisdom and invariably exercised in the best direction. Practically the only recreation in which he took lively pleasure was racing and sport and the older members of the Race Club,—a rapidly dwindling band, who remember racing under very different conditions from those which govern it now in Shanghai—where, we fear, it has largely ceased to be pursued for sport's sake alone and has assumed an aspect of grim, hard business which men of Mr. SOPHER's generation can only deplore but not interfere with—received the tidings of their old comrade's passing very sorrowfully indeed. The same was the case at the Shanghai Club where few members were held in greater esteem than Mr. SOPHER; and while we are referring to his connection with these Clubs we may mention that the flag of the Race Club was half-masted out of respect to him on the day the news of his death was published.

Another class of Shanghai people among whom Mr. SOPHER was highly honoured were the Chinese merchants who had business dealings with him. Mr.

SOPHER's relations with some of these gentlemen dated back for more than quarter of a century, and the fact that the harmony subsisting between him and them was never jarred or interrupted in all that long period, taking into account the magnitude of many of the transactions in which they used to be interested in common, is a circumstance which speaks volumes for Mr. SOPHER's tact, business acumen and immaculate commercial integrity; for, without the exhibition of all these qualities, unceasingly and in the very highest degree, no foreign merchant need ever hope to retain the affection or respect of the discerning Chinese as Mr. SOPHER did.

Mr. SOPHER was also an eminent member of the Masonic Body and much respected by the Craft. He was one of the oldest Brethren of the Royal Sussex Lodge 507 E.C. and served as an important officer in that Body for many years. He was Past District Grand Sword Bearer of the District Grand Lodge of Northern China and was highly esteemed by the members of the District Grand Lodge. He served many years in the Rising Sun Royal Arch Chapter 129 s.c. rising to the highest office in the Chapter in 1903 when he was elected Principal of the Chapter.

Of Mr. SOPHER as a family man we do not here desire to say too much. The subject is too sacred for public discussion and the grief of those nearest and dearest to him is still too fresh and poignant to bear open reference without becoming intensified. We desire but to express our deepest and sincerest sympathy with Mrs. SOPHER, with her bereaved sons and daughters with the aged mother of the deceased, with his sisters and brothers and with all the relatives and intimate friends both here and abroad in the sad loss which they have suffered. A good husband and father, a staunch kinsman and a genuine and trusty friend has been taken from them in Mr.

SOPHER, in whom also the poor and afflicted of all creeds and classes in Shanghai, have lost a generous sympathiser whose bounteous hand was always ready with unostentatious help to alleviate want or distress.

The deceased, who was on his way to Bagdad for a prolonged rest from business cares when he died, was born in that ancient and historic city in the year 1856.

While he was still a young boy his family went to Bombay where Mr. SOPHER and his brothers (one of whom is now in the London office of Messrs DAVID SASSOON and Co., and the other in business on his own account in Bombay) received a liberal education. He was still a very young man when he first left India, being then in the employ of Messrs DAVID SASSOON and Co., who sent him to Shanghai in the early seventies, this being the occasion of Mr. SOPHER's first acquaintance with the Model Settlement in which so much of his later life was destined to be spent. Later on he left this firm and returned to Bombay, where he had the proud happiness of winning the hand of the lady who became his devoted wife and the mother of his five children, LYNN, sister of Sir SASSOON J. DAVID, ex-Sheriff of Bombay. Almost immediately after his marriage he was sent by Messrs S. J. DAVID and Co. to Shanghai as manager of the branch of their firm here, but after a few years' service in that capacity he determined to go into business on his own account. He therefore left the firm and became member of the Shanghai Stock Exchange. In the year 1898 he made the last great change in his life, when he resumed the managership of that firm's Shanghai office, which post, as we have already said, he held with success and distinction up to a few months ago when his health unfortunately broke down.

As a communal member the respect in which he was held by his co-religionists

was expressed by their appointment of him as Vice-President of the Synagogue BETH-EL, a post which he occupied for a number of years past.

Mr. SOPHER was no doubt the oldest surviving member of the Synagogue and rendered it incalculable services. As far back as the year 1883, over twenty five years ago, he was the recipient of a large silver bowl, from the members bearing the following inscription. "Presented to M. A. Sopher Esq. by the Congregation of the Synagogue Beth El as a mark of esteem and appreciation as Hon. Secretary, for services rendered. February, 1883." During all the years since 1878 and until his lamented death Mr. SOPHER served on the Committee of the Synagogue, truly a unique record in communal history and one which the younger members of our community should remember.

Besides his bereaved widow the immediate members of his family in Shanghai are two sons and three daughters, the eldest of whom—one of the most popular girls ever reared in these Settlements,—was married two years ago to Mr. EDWARD I. EZRA.

PROSELYTES

IN POST-BIBLICAL TIMES.

By the Rev I. S. MEISELES.

The many and various allusions, some of them quite incidental, to proselytes in both the Talmudim—the Palestinian as well as the Babylonian—prove beyond a doubt that conversions to Judaism must have been of frequent occurrence; nor does it require a profound study or comprehensive knowledge of the Talmud to ascertain this. In the present article I intend to confine my attention to those proselytes only about whom we have less extensive information, thus intentionally omitting the more well-known names. In Galilee there were to be found many proselytes who, without having undergone the indispensable services, had yet married Jewish women. In Mesopotamia, a town on the Tigris, in Babylon, the population contained a strong admixture of heathen residents who had become proselytes.

Rabbi Geira and Rabbi bar Abuha interested themselves greatly in the well-being of proselytes; in Palestine, on the other hand, the authorities would not appoint proselytes even as inspectors of weights and measures. Several of the heathens who thus embraced Judaism had acquired a knowledge of the law. Rabbi Akiba had amongst his pupils two proselytes—an Egyptian named Ben-jamin, and an Aramite by the name Jehuda. Other instances of proselytes are not difficult to find. Rabbi Jehuda was called "the son of proselytes," because, says Rashi, "both his parents were proselytes." He was the pupil of Rabbi Simon b. Jochai, and must have stood very high in the estimation of his master, else he would scarcely have sent his own son to him in order to receive his blessing. In the case of Rav. Shemuel, son of Rav. Jehuda, the Indian, both father and son were proselytes. One lady proselyte was so well versed in the Bible that she could carry on a discussion with no less a personage than Rabbi Gamaliel himself, about an apparent contradiction to be met with in the Torah. Nor is the Talmud our only source of information, for the statement that "in the century before or after the destruction of the second temple by Titus, a leaning toward the religion of Israel seemed to take possession of the peoples of the earth."

In DAMASCUS most women openly professed Judaism; in Antioch the Jewish service attracted a great multitude of Greeks who thus became, in a certain

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sense, a constituent part of the community itself. It was, however, in Rome that the movement achieved its highest success; and the remarkable fact is that, notwithstanding the prejudice and hatred which the Romans entertained against everything Jewish, Judaism should yet have found its adherents in their midst, and that, not only amongst the mass of the people, but also in the hearts of some of their most prominent men and women. The Emperor Domitian, hostile to the Jews as he was, was still yet more so toward proselytes to Judaism, whom he regarded as nothing less than traitors to the state. Attachment to Judaism was regarded by Roman law as atheism, and those accused of the crime were dragged before the tribunal and, if convicted, incurred the penalty imposed by the Roman law on atheists—they were either deprived of their property, or driven into exile, or even condemned to death. Such was the fate which befell Flavius Clemens and his wife, although both were near relatives to the emperor. It is not too much to say that in Rome, in particular, the converts to Judaism were mostly of the highest and most fashionable circles. The conversion to Judaism of the nobleman and high ecclesiastic, Bodo, one of King Louis I's favorites, created a great sensation at the time; the non-Jewish chronicles speak of it as they would of some public national calamity.

The Franciscan monk, Fray Diego, convinced through study of the Bible of the truth of Judaism, on the one hand, and of the groundlessness of Christianity on the other, openly expressed his conviction to his brother friars, on which he was subjected to the tortures of the Inquisition. Learned theologians were directed to discuss the matter with him and to try by arguments and disputations to save him from apostasy—all, however, to no purpose. He remained faithful and steadfast to his conviction as to the truth of Judaism. After spending two years in prison he was burnt alive at a solemn auto da fe. Another case was that of Moses Germanus, in Amsterdam, who, regarding Christianity as a huge fraud, had entered into the covenant of Abraham. This was by no means an isolated instance of Christians who, from no other motive than that of pure love of Judaism, became proselytes, and by doing so laid themselves open to all manner of abuse and ignominy.

How did it come about that the number of those joining the synagogue was so very small in comparison with those who went over to the church or the mosque? In the first place, having regard to the nature of the influences held out by other religions to would-be proselytes, he thought that the number of conversions should really be very much larger than it really was. When we consider further the

hardships which intending converts to Judaism have to undergo, and the difficulties which Judaism throws in their way, we should be surprised, not at the small number of those who have at any time embraced Judaism, but rather at the fact that, in spite of such obstacles in their path, any one could ever be found ready to throw his lot with Israel. For what is the actual state of things? Whereas Christianity and Mohammedanism do all they possibly can to induce Jews by means that cannot but appeal to certain weak and corrupt natures, to become traitors to their God, religion and people, Judaism pursues a totally different course; it attempts to repel and dissuade, by every means in its power, intending proselytes from adopting the faith. Our mission on earth is neither to force our religion on the attention of others nor to be indifferent to its observance as far as we ourselves are concerned. What we have particularly the guard against is the attempt to, as it were, forestall Providence and lure fate to ourselves what is distinctly and peculiarly the function of Heaven.

If we are to succeed in a trusting and securing the peoples of the earth to the service of God, it must be purely and solely by means of our own conduct in life, by the example we set to the world of a nation living in accordance with a law based on the highest imaginable concep-

tion of duty to God and to man. As long as Israel, the heritage of the Lord, remains true and loyal to itself, to its splendid and glorious traditions, and does not relinquish or swerve from a single one of the duties and obligations of its calls and responsibilities, it has nothing to fear from any quarter whatsoever. It may then, too, safely leave the conversion and reclamation of the heathen to those whose special function it is to achieve that end. The two daughter religions of Judaism—Christianity and Islam—missionary religions as they undoubtedly are—(as some of our greatest and most distinguished rabbis, including such names as those of B. Jehuda Halevi, in the Cussari, and Maimonides, in his *Yad Hachazaka*, have pointed out) by means of their propaganda destined to bring about, if not directly, at all events indirectly, the conversion of the whole of mankind to the belief in the God of Israel. How this is to be achieved cannot be better described than in the following words of Maimonides, dealing with the subject of the future Messiah: "If there should arise a king from the house of David, studying the law and occupying himself with the precepts of the Law, and will induce all Israel to walk therein, and to repair the breaches and fight the battles of the Lord, such an one may possibly be Messiah. If he succeeds, and builds the temple in its place, and gathers together the outcasts of Israel, he is certainly Messiah; and if he does not succeed, or is slain in war, it is evident that he is not the Messiah promised in the Torah, but is simply like the other worthy kings of the house of David, whom the Holy One raised up, only to try many by means of them, * * * As for the events of Jesus and of Mohammed, who rose after him, they were intended but to pave the way for the King who would lead it to unanimous service of the Lord. * * * When however, the true, Messiah King will arise and prosper, and be exalted up, both Christians and Mohammedans—seeing as they then will see, that their belief was false—will at once return to the true faith."

THE JEWISH NATIONAL FUND.

Amount already acknowledged...	\$14.28
Box No. 376.....	1.00
Box No. 308.....	1.00
Box No. 310.....	1.50
S. A. HANCOCK, Esq.....	10.00
D. M. NISSEN, Esq.....	5.00
M. MYER, Esq.....	5.00
Total	\$37.73

Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in *ISRAEL'S MESSENGER*.

NEWS FROM AUSTRALASIA

(FROM OUR OWN CORRESPONDENT.)

SYDNEY, AUGUST, 1908.

THE AMERICAN FLEET.

Sydney has been gay the past week. The occasion being the visit of the American Fleet to the Harbour of Port Jackson. Festivities and entertainments of all kinds have been held in honour of the stars from the land of the Stars and Stripes, and it is to their credit that it may be said that although some 12,000 men are included in the fleet no disorder has occurred, and a more well behaved lot of men it would be impossible to find. Last Saturday morning twenty of the Jewish sailors under the charge of "Midshipman Cohen of the U.S.S." Kansas attended the service at the Synagogue. They were welcomed by the singing of Baruch A.B. by the choir; and Midshipman Cohen who had a seat in the President's Box was called to the reading of the law as also were one of the sailors, and a British Tar from H.M.S. "Challenger" who was likewise present. The Synagogue was draped with the Union Jack and Australian and American flags, and the local Jewish volunteers and exiles attended in uniform, and their colours gave a bright appearance to the place. Each of the American sailors was presented with a souvenir order of service specially printed for the occasion and a daily prayer book. They were afterwards entertained at luncheon, and were thus made to feel that although far distant from their native country yet amidst their co-religionists, the old adage that "all Jews are brethren" was still a fact. In the public committees organized to arrange entertainments and for the decorations of the streets several prominent Jewish residents were included.

THE REV. DAVIS.

On Saturday the 15th August the venerable Rabbi Emeritus of the Sydney Congregation the Rev. A. B. Davis celebrated the eightieth (80th) anniversary of his birthday. He has only lately returned from Melbourne where he has been residing with his son-in-law the Rev. Dr. Abrahams. The Rabbi looked well after his recent illness and attended the Synagogue where he was accompanied with a seat in the President's box. On being called to the reading of the Law he recited the blessings in a strong voice, the tones of which recalled reminiscences of a few years back when he used to give the services. The Rev. E. A. Cohen preached a special sermon for the occasion entitled "Age with Honour" and gave due respect to the great services rendered to the Sydney community by his predecessor. At the

conclusion of the service a reception was held in the vestry room when the Rabbi Emeritus was congratulated by the congregation who was pleased once more to welcome him amongst them.

THE NEW GOVERNOR.

The arrival of the new Governor Sir T. D. Gibson-Carmichael in Melbourne was availed of by the Jewish community to present him with an address of welcome on behalf of the Melbourne, East Melbourne, St Kilda, and Ballarat Hebrew Congregation.

ANNUAL MEETINGS.

A number of the Melbourne communal institution has recently held their annual meetings. At the Melbourne Jewish Philanthropic Society's meeting there was a record attendance of about three hundred members. There was a strong partisan feeling shown in the election of the President and to this is no doubt due to the large number present. The Chairman Mr. M. Zeltner in moving the adoption of the report and balance sheet stated that the year had been a particularly anxious one through the influx of new arrivals mostly unfortunate refugees from Russia and Roumanian persecution. He commented on the small sum amounting to £377 received for subscriptions. Considering that the Almshouses alone absorbed £100 and another £200 was distributed to regular pensioners, the executive had to contend with a desperate problem. During the year the Society had gained a handsome new cottage for the accommodation of poor convalescent patients, and the sum of £1,610 had been raised towards an endowment fund for its maintenance and upkeep. Mr. L. Isaacs was elected President, Mr. J. Waxman Treasurer, and Mr. T. Harper Hon Secretary.

The annual meeting of the Melbourne Jewish A.I.S. Society was also held recently. This useful communal institution which has been held as a pattern for other bodies, and whose ideas and rules have been adopted by the recently established Victorian Provident Society on non-denominational lines, was founded twenty years ago by Mr. Philip Blushki. During that lengthy period 345 deserving cases have been assisted and more than £18,000 has been lent without interest to deserving co-religionists and the total loss incurred through failure to pay loans etc has been less than one per cent. This is a truly wonderful record, speaking both of the excellence of the management, and the honesty of the borrowers. The similar society in Sydney under the presidency of Mr. Aaron Blushki a son of the founder of the Melbourne institution, also tells a similar tale. Both have done much towards helping poor Jews to a start in life, without destroying their self-respect.

Wife: "I claim that the story you told me last night when you came home was a deliberate lie!"

Husb: "And I say it wasn't! I never thought up one more quickly in my life!"

CHARITY A GOOD INVESTMENT.

By the Rev. S. EYNE.

How hard it is to get people to subscribe to charity proportionately to their means, is well known to those public spirited men and women who have made the collecting of money for charities their chief vocation in life. People imagine that they reduce their capital to the extent they give, they lose, and therefore reckon only how much they can afford to lose. And since giving to charity is a losing game, to their mind, most people feel they can afford to lose but very little, hence the disproportionate amount subscribed by the well-to-do majority. If people, however, could be persuaded, could but get themselves to believe that giving to charity is not a losing but a profitable game, that far from diminishing they increase their substance to that extent, nay, even to a greater extent, there would be but few people who would refuse to give their fair quota. For who would refuse to make a good investment and be considered a good and charitable man at the same time? This is exactly what the Midrash (Tanchumah, Deut. xiv.) would like to impress upon our heart and mind, and to press the lesson home, it tells a remarkable occurrence.

Once upon a time their liyed a man in a certain part of Palestine who was very exact in his Tithes. His field produced annually a thousand measures, and proportionately he gave away one hundred in Tithes, year in and year out. The 900 left him even more than enough to keep him and his in comfort and ease. The man was about to die, and he charges his son to pay all the attention to his productive field and to be most careful and scrupulously exact in giving away the proportionate tithe to a nicety. The man died. The field yielded her usual abundant crop, and the son gave away, the first year, the hundred measures in tithes, as prescribed

by God and willed by his father. When the second year came, a spirit of niggardiness passed over him and he began to begrudge the large quantity he had to give away in tithes. It was too much to part with, he thought; and so he reduced the tithe by 10 per cent—instead of 100 he gave 90. The following year the same field yielded but 900 measures—God also took off 10 per cent? And now, having a good excuse, he reduced his tithe next harvest still further by another 10 per cent—he gave away only 80. The year after his field played him the same trick—it too reduced its yield by another 10 per cent and produced but 800; and so it went on from year to year; he raced against his field and his field raced against him. For every *ten* he took off, the field, as it were, took off a hundred until on the tenth year the same field had yielded a crop of but one hundred measures. Exactly the quantity his tithe came to the first year. His relatives, who were painfully watching this curious race between his uncharitable disposition and the yield of his field, now dressed themselves in festive attire and came to congratulate him.

"Congratulate me? On what? On my misfortune?" said he, and he became furious. "You rejoice at my downfall!"

"No! No?" protested his relatives. "We but came to facilitate you on your elevation to the priesthood. Ten years ago, you were the *Baal habayith* and *God the Cohen*!—you had the 9 shares and *God* the tithe? Now *He* came to be the *Baal-habayith* and *you* the *Cohen*!—*He* got the nine and *you*, the tithe!"

When we give charity, we give to *ourselves* nine times as much as we give to the *poor*! It may not come at the moment, but it comes as sure as God's word. Charity is a capital investment! Happy is he or she who will invest in it all they can.

"He gives to himself who gives to others."—*Hebrew Standard* (New York)

NEW ZEALAND INSUR-

ANCE COMPANY LTD

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital,£690,000
and Reserves

Net Revenue for 1907 £642,760

Fire and Marine Insurance* of every description at current rates. Claims promptly paid in Shanghai or elsewhere without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kinkiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

* Kinkiang Road.

E. E. PARSONS

Manager.

18-9-08 12m.

What are Premium Bonds?

In the first place this is not a Lottery Ticket Scheme, and we must urge upon our readers to bear this fact well in mind, viz.: We do not deal in Lottery Tickets but only in Continental Government and Municipal Stocks, which constitute a favourite form of investment on the Continent, where it is with justice claimed that they foster thrift, and act as a powerful deterrent to the spirit of gambling and betting.

Premium Bonds are high-class securities made payable to bearer, issued by the various Governments of Europe, well-known Municipalities and other regularly organised public bodies, as vouchers or scrip, for loans (with the authorisation of the Government) for various public purposes. The Bonds are redeemable by the Governments or Municipalities at periodical Drawings either with Prizes or at their full nominal value.

How the Premiums are Paid.

The method by which the payments are made on Premium Bonds is as follows:—Instead of paying a high rate of interest annually the Bonds pay only a small annual interest to the holder, and in some cases no interest at all; but, on the other hand, the Governments or Municipalities arrange that the accumulated compound interest and sinking fund shall be combined and be distributed in the shape of prizes of various amounts by means of Drawings which are held at fixed annual dates.

These Drawings are so conducted and controlled by Government that such a thing as fraud in connection therewith is rendered absolutely impossible. Thus the holder of a Bond is not only assured of drawing at the very least the full nominal value of his Bond, but he participates in all Drawings for Premiums until his Bond has been called in and repaid. At each of the Drawings the Bondholder has the legitimate chance of winning Big Cash Prizes.

The one great advantage they possess over the stock of English Corporation, is that they participate in periodical Drawings, at each of which a large number of Bonds are called in and reimbursed with handsome Premiums.

Safe and Sure.

The foregoing explanation, presented as clearly as is possible without entering into incidental details, should appear clear enough to anyone who possesses the rational desire to add to his bank account without encountering the ordinary dangers of speculation. THERE EXISTS A PLAN OF SPECULATION BY WHICH YOUR CAPITAL IS POSITIVELY ASSURED OF PRESERVATION, THEN THAT'S

THE PLAN YOU WANT TO PROCEED UPON.

Each Bond is represented in the periodical drawings until the moment when its number is drawn, when the holder thereof is repaid, either with one of the prizes or with the minimum amount provided for by the terms of the loan in question. THERE ARE NO BLANKS. Every Bond must be drawn in order to be repaid, so that by reason of the minimum referred to,

YOU CANNOT LOSE YOUR INVESTMENT.

FOR PARTICULARS APPLY TO
W. HOFFMANN & Co.

3-4-08 12m

No. 2, The Bund.

A pious woman found a needle in the body of a chicken that she was preparing for the holy Sabbath meal. She distractedly left the house in search of a Rabbi who would be able to determine whether the chicken was Kosher or "treif" (fit or unfit for a religious Jewess to eat). She met a gentleman and inquired of him the way to a Rabbi. He directed her to the dwelling of a reformed reverend gentleman known

by the name of Dr. Hammer. She rang the bell and when she saw the Reverend gentleman with his clean shaven face, she asked doubtfully, "Am I in the right place? Are you a Rabbi?" "I beg your pardon, Madame," answered the reverend gentleman stiffly, "I am the Doctor."

"Alas!" retorted the woman, looking down on the chicken piteously, "no doctor can help my poor chicken, she is dead."

Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG, PEKING, TIENTSIN, TSINANFU, TSINTAU, YOKOHAMA, KOBE, SINGAPORE.
Paid-up Capital...Sb.Tls. 7,500,000.

Founded by the following Banks and Bankers:

Koenigliche Seehandlung (Preussische Staatsbank),
Direction der Disconto-Gesellschaft, Deutsche Bank, S. Bleichroder, Berliner Handels-Gesellschaft, Bank für Handel & Industrie Robert Warshawsky & Co., Mendelssohn & Co., Berlin, M. A. von Rothschild & Söhne, Jacob S. H. Stern, Frankfurt a/M., Norddeutsche Bank in Hamburg, Sal. Oppenheim jun & Co., Cologne, Bayerische Hypotheken & Wechsel Bank, Munich

London Bankers:

Messrs. N. M. Rothschild & Son, Union of London & Smith's Bank, Ltd. Deutsche Bank (Berlin), London Agency Direction der Disconto-Gesellschaft.

Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in taels and dollars.

Interest allowed on Fixed Deposits according to arrangement.
Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIDDE, Manager.

+9-08. 12 m.

Marconi's Latest Wonderful Invention.

Marconi Velvet Tone
GRAMOPHONE DISC RECORDS

Wonderful as Wireless

New Material,
New Surface,

Perfect Tone,
Unbreakable.

Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited

J. ULLMANN & Co.

Corner of Nanking and Honan Roads.
28-12-1907 12 m.

THE BEST CREAMERY BUTTER.

Direct from

SIBERIA.

This butter which
has proved its super-
iority to all other
butters, owing to the
present low rate of
exchange, is now sold
at 70, cents per pound
and the minimum
quantity obtainable
is 5lbs., packed in a
tin.

S. ZIMMERMAN & Co.,

34-35 Nanking Road.

23-2-08.

L. Moore & Co.

(Established 1874)

Auctioneers of
Piece Goods;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE
AUCTIONS
A SPECIALTY.

12m.

19-4-08

THE CHINA FIRE INSURANCE CO. LTD.,

The Undersigned
Agents for the above
Company are prepar-
ed to grant Policies
on Foreign and Chin-
ese Risks at current
rates.
GIBB LIVINGSTON
& Co.
E.D. SASSOON & Co.

Agents.

12m.

10-8-08

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE,
DEPOSITS of not less than \$1.00, or over
\$100 will be received at one time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$5,000.
Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Taels, at the option of the depositor.
Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.
Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12m, Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund:
Sinking Reserve \$15,000,000
Silver Reserve.. 14,000,000
Reserve Liability of Proprietors..... \$39,000,000

Head Office: HONGKONG.

Court of Directors.
R. SHILLIM, Esq.,—Chairman
Hon Mr. W. J. GIBSON, Deputy Chairman
R. G. BARRITT, Esq.
C. G. R. BRODERICK, Esq.
C. FRISLAND, Esq.
C. S. GUNAWAY, Esq.
W. HELMS, Esq.
C. R. LENZMANN, Esq.
R. SHEWAN, Esq.
Hon Mr. H. A. W. SLADE,
H. E. TOMKINS, Esq.

Chief Manager,
Hongkong—J. R. M. SMITH, Esq.

London Bankers:
London and County Banking Company
Limited,

Branches and Agencies
London.

Amoy.	Hongkong.	Rangoon.
Bangkok.	Iloilo.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Pootchow.	New York.	Tientsin.
Hamburg.	Peking.	Yokohama.
Hankow.	Penang.	

SHANGHAI BRANCH.
INTEREST allowed on Current Accounts
at the rate of 3 per cent per annum on the daily
balance.

On Fixed Deposits:—
For 12 months, 4 per cent per annum.
For 6 months, 3½ " "
For 3 months, 3 " "
Deposits for 12 months now bearing interest
at the rate of 5½ per annum will, until further
notice, be renewed at the old rate of 5½
per annum.

Local Bills Discounted.
Credits granted on approved Securities, and
every description of Banking and Exchange
business transacted.

Drafts granted on London and the chief
Commercial places in Europe, India, Australia,
America, Africa, China and Japan.

W. ADAMS OBAM.
Manager.

12m.

23.5.08.

14th Sep 1908

Banks Chartered Bank of India Australia and China.

Incorporated by Roy-
al Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders..... 1,200,000

Head Office:

HATTON COURT,
THE ADNEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, Deli	Hongkong
Bombay	(Siam)	Pootchow
Calcutta	Singapore	Shanghai
Madras	Kuala Lumpur	Tientsin
Rangoon	Bangkok	Hankow
Colombo	Batavia	Yokohama
Penang	Sourabaya	Kobe
Thiaping (Perak)	Manila	New York
Ipo (Perak)	Saigo	
Karachi	Cebu (Philippine)	

THE CORPORATION grant
DRAFTS on the above Agencies
and BRANCHES and also on
the principal Commercial Cities
throughout the world; buy and
receive for collection BILLS OF
exchange, issue TRAVELLING
LETTERS OF CREDIT, and
undertake general Banking busi-
ness of every description.

CURRENT DEPOSIT AC-
COUNTS.—Interest is allowed
at 2 per cent p. a. on the daily
balance.

GOVERNMENT SECURI-
TIES, STOCKS, and SHARES
bought and sold on account of
clients and also received for safe
custody and collection of interest
and Dividend when due.

FIXED DEPOSITS are
received for twelve months and
shorter periods at rates to be as-
certained on application.

GEORGE MILLER.
Manager.

18th October 1908

12m.

TIENTSIN ADVERTISE- MENT

D. ADLER & CO.,
Piano store
and
Factory.

Furniture
Factory,
Auctioneers
Commission
Agents,
General
Merchants.
Head Office
Tientsin.
Branches:
Peking
and
Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.08.

12. m.

THE BEST CREAMERY BUTTER.

Direct from

SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70, cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin

S. ZIMMERMAN & Co.,

34-35 Nanking Road,

L. Moore & Co.

(Established 1874)

Auctioneers of
Piece Goods;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE
AUCTIONS

A SPECIALTY.

THE CHINA FIRE INSURANCE CO. LTD.,

The Undersigned
Agents for the above
Company are prepared to grant Policies on Foreign and Chinese Risks at current rates.

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.

Agents

23-2-08

12th

12th

19-1-08

12th

10-8-08

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$5,000.

Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.

12th, Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund—

Sterling Reserve

\$1,500,000 at 2½

Silver Reserve .. 14,000,000

Reserve Liability of Proprietors .. \$30,000,000

Head Office: HONGKONG.

Court of Directors.

F. SHELLIM, Esq., Chairman

Hon Mr. W. J. GIBSON, Deputy Chairman

R. S. BARKER, Esq.

C. G. R. BROOKER, Esq.

G. FRIEDLAND, Esq.

C. S. GURRAY, Esq.

W. HELMS, Esq.

C. R. LENZMANN, Esq.

R. SHERMAN, Esq.

Hon Mr. H. A. W. SLADE,

H. E. TOMKINS, Esq.

Chief Manager,

Hongkong—J. R. M. SMITH, Esq.

London Bankers.

London and County Banking Company Limited.

Branches and Agencies

London

Amoy, Hongkong, Rangoon,

Bangkok, Indo, Saigon,

Batavia, Kobe, San Francisco,

Bombay, Lyons, Shanghai,

Canton, Manila, Singapore,

Colon, Nagasaki, Sourabaya,

Foochow, New York, Tientsin,

Hamburg, Peking, Yokohama,

Hankow, Penang,

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3½

For 3 months, 2½

Deposits for 12 months now bearing interest at the rate of 5½ per annum will, until further notice, be renewed at the old rate of 5½ per annum.

Local Bills Discounted.

Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS ORAM,

Manager,

12th,

23.5.08.

14th Sep 1908

Banks Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders 1,200,000

Head Office:

HATTON COURT,
THREADE NEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, Deli	Hongkong
Bombay	(Sumatra)	Foochow
Calcutta	Singapore	Shanghai
Madras	Kuala Lumpur	Tientsin
Rangoon	Bangkok	Hankow
Colombo	Batavia	Yokohama
Penang	Sourabaya	Kobe
Thaiping (Perak)	Manila	New York
Ipsch (Perak)	Suigo	
Karachi	Cebu (Philippine)	

The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Manager.

13th Octob r 1908

TIENTSIN ADVERTISE- MENT.

D. ADLER & CO.,

Piano store

and

Factory.

Furniture
Factory,
Auctioneers,
Commission
Agents,
General
Merchants.
Head Office
Tientsin.
Branches:
Peking
and
Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.08.

12. m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000
Shanghai T's.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, Thearneedle St. E. C.

Branches and Agencies.

Askhabad	Marguerite
Barnaul	Moscow
Batoum	St. Petersburg
Blagovestchensk	Newchwang
Bombay	New York
Boukhara	Nicolaevesk
Russk	Novo-Nicolaevesk
Calcutta	Juliasutai
Chefoo	Ourga
Colombo	Paris
Hailar	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kalgan	Stretensk
Kashgar	Tashkend
Khabarovsk	Tchita
Khokand	Tchongoutchak
Kiachta	Tientsin
Kirin	Tsitsikar
Kouldja	Verehneoudinsk
Krasnoarsk	Verny
Kuanchendzo	Vladivostok
London	Yokohama

Bankers.

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.
BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
senthal & Co.

Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

M. SPEELMAN

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,000,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4½ „ „

„ 12 „ 5½ „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20.9.08

12m.

ISRAEL'S MESSENGER.

AND I shall come to
ress on that day,
that the great
CORNET shall be blown... and the people
shall prostrate themselves before the Lord on the
holy mount at
JERUSALEM.
— Isaiah — 27-12

Issued on
every
alternate
Friday.

HOW beautiful are
upon the mountains the
feet of the MESSENGER of
good tidings, that publisheth
peace, that announce tidings
of happiness, that publisheth
salvation, that saith unto
ZION, Thy God
reigneth: —
Isaiah —
52-7.

Official Organ
of the
Shanghai Zionist
Association
A Fortnightly
Journal for the
Jewish home.

PRINCIPAL CONTENTS.

In Robes of Snow
The Messiah and False Messiahs
Correspondence
Living Above one's Income
Zionism
By the Way Notes
A Maimed Gift

— N. FREED —

The following are our Agents:—CINCINNATI: Messrs Gershtoy Frois; CARDIFF: N. S. LIEBICH (Co-Editor)

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

Come one! Come all!!

6.1.07

12m.

De Souza & Co.

TELEPHONE No. 1108.

PRINTERS, BOOK-BINDERS, STATIONERS
AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS.

No. 10, PEKING ROAD SHANGHAI.

All classes of Job Printing, in English, Portuguese,
French, Italian, German Spanish and Chinese languages,
Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

KEEP ABREAST OF THE TIMES AND READ "THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

Full local reports and doings
General world news by special cable service.
Delivery at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year	\$ 0.00
Six Months	12.00
One Month	2.00
Single Copies	0.10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family newspaper devoted to Judaism, Zionism, literature and science in general, and to the mental culture and progress of the Jews in the Orient. It is the only paper of its kind published in the East having an extensive circulation. Only first-class advertisements solicited. Published fortnightly every alternate Friday. It contains the latest Local Domestic and Foreign News and present articles and contribution of a varied and interesting character from the most reliable and authentic sources.

Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

ISRAEL'S MESSENGER being a high-class family newspaper, is an excellent medium for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.
Single copies 25 cents.

OFFICE 37 YU-HANG ROAD, SHANGHAI.

Shanghai, Friday, October 30th. 1908 5th. Hishwan 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Hishwan 2th (November 6th). Sabbath commences
Time of lightening at 1.15 p.m.
Saturday, Hishwan 3th (November 7th) portion of the Law,
Leviticus, chapters 12 to 17 inclusive; Haphtarah, Isaiah, chapter 10; Prophets, Jeremiah, chapters 12
to 21 inclusive; and Psalm, chapter 20 to 33 inclusive.
Sabbath terminates at 5.30 p.m.
Friday, Hishwan 19th (November 13th). Sabbath commences
Time of lightening at 4.40 p.m.
Saturday, Hishwan 20th (November 14th) portion of the Law,
Wise men, Genesis, chapters 8 to 22 inclusive; Haphtarah,
Kings II, chapter 11; Prophets, Judges, chapters 1 to 10
inclusive; and Psalm, 31 to 41 inclusive. Sabbath
terminates at 5.25 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT

Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan

Sunday mornings at 7.15 o'clock.

18.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 3.00 p.m. and 5.30 p.m.

Week days at 6.00 a.m. and 1.15 p.m.

1.1.08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. K. Hazan.

Saturdays at 8.00 a.m., 3.00 p.m. and 5.30 p.m.

Week days at 7.00 a.m. and 1.15 p.m.

11.8.08

12m.

IN ROBES OF SNOW.

A RONDEAU

Written for "Israel's Messenger."

By M. L. R. BRESLAR (London).

[ALL RIGHTS RESERVED.]

In robes of snow, like surplice hung
O'er priest, stands Hermon gaunt, among
The Orient plains of waving corn,
Where lay, from eve to dawning morn,
Acres blood, and corpses flung. —
The flower of Rome! her brave, her young,
Mingling their blood, wept, unsung,
With Priests! when we yearly mourn,
In robes of Snow,
To the "Great Day" our souls have clung,
Weary and faint: "We are unstrung,
Waiting for Songs from Silver Harp,
To call us "Home." We are outworn
By fastings, and by prayers, song
In Robes of Snow.

Riszisowa is a village near N. S. S. S. Galicia. It has a small brick factory, owned by a Jew, Wolf Reichsied. For several years he has been employing a peasant, who also resides in his house. Lately the nine-year-old child of the peasant suddenly disappeared, and without hesitation the Jew was accused by the peasant of having murdered his son for ritual purposes. In the presence of gendarmes, who came to arrest the accused Jew, the windows were broken, and then the house demolished. When Reichsied complained to the gendarmes he was told that no one would ever defend him, and that, the police, would have no mercy on him and this to a child of my of them. In the meantime a peasant woman arrived leading the child by the hand. The gendarmes became so exasperated that they threw the peasant woman to the ground for interfering with them, and threatened to avenge the Jews.

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Shanghai, Friday, October 30th, 1908—5th. Hishwan 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Hishwan 12th (November 6th) Sabbath commences
(time of lighting) at 4.45 p.m.
Saturday, Hishwan 13th (November 7th) portion of the Law,
Levi, chapter 12 to 17 inclusive; Haphtarah, Isaiah, chapter 40; Prophets, Jehoshua, chapters 12
to 21 inclusive; and Psalms, chapters 20 to 89 inclusive.
Sabbath terminates at 5.30 p.m.
Friday, Hishwan 19th (November 13th) Sabbath commences
(time of lighting) at 4.40 p.m.
Saturday, Hishwan 20th (November 14th) portion of the Law,
Wayside, Genesis, chapters 8 to 22 inclusive; Haphtarah,
Kings II, chapter 14; Prophets, Judges, chapters 1 to 10
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11-8-08

12m.

IN ROBES OF SNOW.

A RONDEAU

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

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In robes of snow, like surplice hung
"O'er priest, stands Hermon gaunt, among
The Orient plains of waving corn,
Where lay, from eve to dawning morn,
Acres blood, and corpses flung.—
The flower of Rome! her brave, her young,
Mingling their blood, unsung,
With Princes, when we pearly morn,
In Robes of Snow.
To the "Great Day" our souls have clung,
Weary and faint. We are unstrung,
Waiting for Songs from Silver Horn.
To call us "Home." We are outworn
By fastings, and by prayers, sung
In Robes of Snow.

Raszcisowa is a village near Neu Stadl
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Jew, Wolf Reichseid. For several years he has
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them. In the meantime a peasant woman arrived
leading the child by the hand. The gendarmes
became so exasperated that they threw the peasant
woman to the ground for interfering with them,
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12m. 29.6.08.

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II.—Fire Funds..... 3,065,374-15-7

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Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

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12m.

10-8-07

"The Messiah and False Messiahs."

[Written for "Israel's Messenger"]

By the Rev. Dr. MOSES GASTIER (London)

Zionism and the Teaching of the Bible.

This subject is one of the most important elements in our faith, because the Zionist movement, with which I am fully in sympathy, has begun to assume such large proportions, and there is no question agitating the Jewish mind so deeply and for so many centuries as the question of its future destination and the form Judaism is to assume, as it were, at the end of these days. This movement, as soon as it was started, was declared by some not to be in conformity with the words of the Bible and tradition. But people forgot to draw the line, to tell us what is the exact teaching of the Bible; what is binding upon us as fundamental, and where the tradition comes from. What is the real tradition? Who has formulated that tradition in an authoritative manner? If we go to our ancient literature we are told that there is no direct tradition beyond what the Bible tells us. The hopes and yearnings of many centuries have centred in the one idea—the Messiah. In him have been combined all the other expectations that surged up from the depth of human feeling in the course of the varied forms which Jewish life has assumed in the centuries of its dispersion. In times of persecution the Messiah and the Messianic age were looked upon as the period of freedom and peace, in times of war and bloodshed it was looked upon as the ultimate era of human love and fraternity and universal brotherhood. For those who were mystically inclined it was the period when they were to see the mysteries of this world explained, and so the Messianic idea assumed the colouring of the times in which it was uttered and the circumstances under which it found weight and expression. The growth of this idea and its doctrine are to be compared to the grain that is entrusted to the earth. It requires time and favourable circumstances to make the grain sprout and grow and yield produce. So the doctrine and idea of the Messiah and the Messianic age, germinated in the words of the Pentateuch, could only grow in the full confidence and faith of the people when the elements favourable for it had already set in. The people could not hope for a return unless the exile had already commenced. The people could not expect the re-establishment of the Kingdom of David until this kingdom had been first established and then, as it, were temporarily destroyed. They could not look forward to the fulfilment of all the words

of the Law before persecution and dispersion among the nations had made it possible for them to keep up the Temple, to bring the sacrifices, and to fulfil all the details of the Law, so the idea grew out slowly from what may be imagined to be an obscure hint in the Pentateuch, which has been enlarged upon in glowing form and in glowing terms.

Only the words of the Pentateuch are Law.

It must be observed that to us only the words of the Pentateuch are law, to which the Prophets have not been able to add one single item; and unless a precept, or a doctrine, or a teaching can be brought into connection directly with the words of the Pentateuch, it has no binding force upon us as a religious doctrine. One can easily imagine that a subject of this magnitude, which has agitated the human mind for at least two thousand years, taking the lowest estimate, has produced an immense literature; but we can only go back to the primitive sources, because we start with the question: "What is the believing Jew to take as his faith when he expresses his belief in the Messiah?" As far as Daniel is concerned, he is not even a prophet—he sees simply a vision. Then the idea is further expanded in the apocryphal literature, partly contemporary with the second Temple, and partly written or composed immediately after its destruction. Then it is found in the Targum, which is a popular interpretation, a Palestinian commentary of the Bible, and finally we find it in the pages of the Talmud, and is lastly concentrated in the Daily Prayers and the Eighteen Benedictions formulated by the men of the Sanhedrin in the time of the Temple, and being the recognised Jewish prayer all over the world, represents the tradition of Israel and Judah. The doctrine of the Messiah, therefore, must be based upon a statement in the Pentateuch, and whatever the prophets have said about the Messiah and the Messianic kingdom, is taken merely as a poetical foreshadowing of events to come, without any legal binding force upon us. They tell us merely what will happen, and even this is not sufficiently clear, but not how and when and in what order all those events will be realised. In the Talmud, the words of the prophets are called simply the Words of Tradition. It is only upon the Words of Law that legal decisions can be based, and they alone are the ultimate source and basis of our religious belief.

The Messiah and the Messianic Age.

What, therefore, are the Messiah and the Messianic Age to be according to the Law of Moses? Which are the elements to make up the full doctrine, and in what form have they been crystallised in the course of centuries? Practically what does the Bible—the Pentateuch—teach us and what have we to consider as the irreducible minimum of this belief? In formulating it in this way, and in limiting the doctrine of the Messiah and the Messianic Age to the legal aspect, we are far removed from all the other elements that are in the popular mind connected with the idea and the personality of the Messiah and his time. In itself, the idea of the Messiah is, as we shall see, scarcely, though sufficiently, indicated in the Pentateuch, and could only have been accentuated and brought prominently forward before the mind and conscience of the people at a time when persecution had set in, when parts of the words of the Pentateuch had not been fulfilled, when tribes had been driven into exile, and when the Temple was destroyed and sacrifices had to cease. The idea as such, however, is thoroughly Jewish from beginning to end. It is not borrowed from any other religious system as some people now try to derive almost everything that they call post-Biblical—from other systems, Persian, Egyptian and other forms of religion. One of our sages has given the most poetical expression to this belief by saying that among the things which God had contemplated from the very beginning of the creation was the name of the Messiah. That means the evolution of the world will go on progressing, developing more and more in the direction of law and order, of peace and love, according to our teaching, and that the end of days will be, unlike its beginning, more perfect, superior, and in every way ideal. The progress from small beginnings to the highest form of perfection of which mankind is capable, is

An Essentially Jewish Conception.

The other religions, as a rule, start with gods who slowly become humanised. Their first rulers are gods, and their kings are descendants from gods. At the commencement of the world there is a golden age, to which follows an age of silver and so deteriorating to our modern iron age. The Persian law knows of the conflict between good and evil, simply, and that at the end of the world the good principle will conquer. This ultimate conquest of the good over evil is, as Dr. Darmesteter points out, shown together with the whole of their religious literature a light and incomplete reflex of the Jewish ideas in the Pentateuch, although some scholars, like Mills, of Oxford, and others are opposed to the view. As for the Northern mythology in Europe, which speaks of the great burning up of the world and the end of the world in a very gross manner, this is merely a reflex of Jewish legends that are filtered through Christian teaching. With us, on the contrary, it commences with an age almost devoid of every form of civilisation. The first

children of Adam were the first disoverers and inventors of the most rudimentary craft and skill, and the world goes on developing to the time foretold by the prophets.

The Age of the Messiah.

What is this Messiah to be? For giving a more clear and decisive reply to this question, I will show that the basis of it is sought and found in the Pentateuch as a general idea. Now to give it a more concrete form, what have we to understand from the Messiah according to the law? There is the personality of the Messiah? Is he to be a person, or is it merely a symbol? What are to be his attributes? his qualifications? his actions? Will it be merely the return of the Ten Tribes, the return of the whole of Israel to the ancient country? Will there be any wars? And when will be the period of the struggles and wars connected with the return, and in what relation does the Messiah stand to them, like the wars of Gog and Magog? Then the question as to the time when the Messiah was expected to arrive. Will he appear when this world has come to an end, inaugurating a new era as it were, of spiritual happiness and life, or will he come as the turning point in the history of mankind, inaugurating a happy life in this world, or to put it more simply, whether he will stand at the end of days, or at the end of one period? And immediately, another idea is connected with it. Will he take part, or in any way be connected with the resurrection of the dead, or the last judgment, or will his kingdom and his power and his rule be of an earthly character entirely independent of any question surrounding a future life?

What will He Be?

Will he be a warrior or peace bearer? Is he superhuman? From whence will he come? What are signs by which to recognise him? What is he expected to do? All these questions are neither temporary, nor have they been answered hitherto in one unqualified manner. To these questions I shall now attempt to give the answer, guided principally by the words and opinions of our great master and teacher, Moses Maimonides, and expressed by him in his great work, the "Yad ha-Chazakah," and also in his famous commentary to the chapter in the Talmudic treatise Sanhedrin where the opinions and interpretations of the rabbis have been collected together. I am still speaking here strictly from the legal aspect of the Messiah. What were the expectations of those sages, and what authority have they for us from the simple legal point of view? We are told by the highest authority—and certainly no one will dispute the authority—it is, Maimonides who sums up the whole of our

Legal Traditions.

We are told by him distinctly and clearly that the one point fundamental to the Jews and to the Jewish faith is only the belief in a personal Messiah a descendant from the house of David, who will

re-establish the kingdom in Palestine. Israel will be gathered to the country, and the Temple will be re-established. That is the minimum and maximum of the legal decision of the doctrine of the Messiah. There is no single instance beyond these four points that can claim any legal validity or any binding force upon a professedly Orthodox Jew. This is the whole that can be derived from the Pentateuch or is based upon the words of the Law of Moses. In order to be valid it must be based upon them and them alone. In order to make the Messianic doctrine a principle of Judaism it had to be founded upon the Scripture. The ancient tradition finds thus the allusion to the Messiah and to the House of David in the prophecy of Balaam, when he says: "I see him, I hold him but not now," and "A star will arise from Jacob." That is the only basis or allusion that has been brought into connection with the belief in the Messiah.

The Restoration.

Then the return from exile was a second element connected with the Messiah from the Biblical teaching. And as we are taught that not a word of the Bible can ever remain unfulfilled, or can ever be abrogated, so the third element connected with the personality and time of the Messiah was the restoration of the sacrifices and the absolute fulfilment of the other prescriptions of the Pentateuch that have hitherto not been fulfilled. This, and this alone is practically the whole legal basis for the Messiah according to Jewish Law. This is considered to be one of the fundamental principles of the faith which no Jew professing the Jewish religion can with impunity deny. The prophets were merely explaining these fundamental principles, using in many instances mysterious language, the meaning of which is hidden, which we are not able to interpret correctly and authoritatively, nor to smooth over the contradictions that can be found in them. There could not have been a question of the Messiah so long as the people dwelt securely in Palestine. Nor could they conceive the idea of a Messiah of the House of David had been established firmly and taken root as the chosen house. So this idea lay slumbering in the minds of the people. It is like the unspoken name of the Messiah that appeared before God at the creation. It was there but not uttered. The prophets, with the exception to one or two passages, never alluded personally to the Messiah. They alluded to the Messianic time, or to a time of great happiness. Many of the sentences of the prophets meant, in the first instance, Israel taken as a whole, and these were afterwards applied to the ideal Israel. The ideal centred in one being, one who should be called upon to break the fetters of slavery, to lead Israel victorious to the kingdom of its own king, to re-establish the law which the Jews were not able to perform in foreign lands. The ideal grew

in strength the more the people suffered from persecution and internecine war. It assumed a very stronghold on the imagination of the people, and was already embellished with legends and tales when the Second Temple was near to destruction. Some of the old apocryphal literature is full, especially, of the longing to bring back those who dwelt in exile. Then there is also the great question: Does God allow the punishment of Israel? Also: Will the destruction of the Temple last for ever?

How Long and How Will the End be Achieved?

These are the great questions which most of those writers repeat in beautiful and impassioned language. The result of a careful examination of the whole apocryphal literature coincides entirely with the fundamental principles as explained by me above. The writer knows merely of a warrior or a powerful king, who will bring back those that are living in exile at a time appointed by God, and then all the desolation and trouble that had before befallen Israel will come to an end. The old kingdom of the House of David will be re-established, the Temple re-built, sacrifices introduced and the Law brought back to its pristine beauty. The Messiah is to be human born and is not expected to perform any miracle, or to be miraculous in his birth to the slightest degree. His activity will be direct first to fight the war of Israel, to re-establish the ancient kingdom, and to fulfil literally every word of the Law of Moses.

Characteristics of the Messiah.

This is entirely different from the conception usually associated with the founder of the other religion that has sprung from us; he will go through no form of vicarious atonement, no resurrection of the dead; no miracles to be performed, no suffering for Israel, and in fact none of the characteristics that are ascribed to the other. It is to be the saviour simply and solely in the material meaning of the word, to free the Jews from slavery and persecution, and to set up a high standard of human liberty and human equality in absolute accordance with the teaching of Moses. He is expected to die a natural death although his life may be prolonged for a long time. He is in no way connected with the resurrection of the dead, or with the last judgment, nor is he expected to stand at the end of this terrestrial world to inaugurate the happiness and joy of the world to come beyond the grave. All this is expected to be done not by a man, and not by the anointed king, but by God Himself, alone. These are the essential points which explain to us why the Jews could not be persuaded to accept as the Messiah anyone who had not come up to these requirements. Therefore, there is no tradition that has been handed down with any authority concerning these things, nor can we go beyond the very limited form of belief as based upon the Pentateuch for our conception of the Messiah

and the Messianic kingdom. No man therefore can say that any movement that might arise in the midst of Israel is against the tradition in the Bible, unless he can prove that it is against this fundamental principle, but as for tradition we decline to accept any man's statement.

Jewish Tradition

As to Jewish tradition in the question, there is none. As for our sages, they had no authoritative tradition in the point beyond these four cardinal items. Nothing beyond this is to be taken as a direct legal injunction. They drew conclusions simply from their interpretation of verse of the prophets, and therefore there is scarcely one single item connected with the Messianic beyond these cardinal four points, for which we have not the most conflicting statements of the Rabbis. They apply their own method of exegesis with the greatest freedom to the words of the prophets, which show evidently that they had no direct tradition on the question. They interpreted them just as circumstances dictated, just as their fancy pointed to them. First, as to

The Name Messiah.

What does the name mean in itself? Messiah simply means the anointed, and no king and no priest was allowed to take the lead in Israel unless he was anointed with the holy oil, and this title was not attributed merely to men of Jewish descent. It also applies to King Cyrus, standing as it were for the elect of God and not merely anointed of God, and also in one place it stands as the designation of the whole nation. There is scarcely any item that is not contradicted.


About his Personality.

Some place him in Rome, others make him come from Galilee. According to one statement, his mother is Hephzebah, his father is Nathan the Prophet, and our sages mention at least five or six names of the Messiah, all symbolical—Messiah, Yimón, Menachim, Nehemiah, Shiloh, Hezekiah, &c. As for the time of his advent, it is doubtful whether the prophet Elijah will be before him heralding his coming, or whether he will be contemporary with him. It is a question when will be the wars with the various nations, before the gathering or after the gathering of the tribes. The Messiah as such is triune to be a human being. The Messianic kingdom is to be a kingdom of this world, and Maimonides in his introduction to his famous thirteen Articles of the Creed, most emphatically states that the Messiah will be human born, that he will not live for ever, that he will merely be the first of a dynasty, that he will die and his son and his grandson and the others will rule after him, and that the world will merely live in a perfect state that will enable the men who live then to prolong their lives, and at the same time make them worthy of the life to come after death. There can, therefore, not be the slightest doubt as to the human character of the Messiah.

THE EXTRAORDINARY CASE OF MR. NORMAN RAYMOND.

I, Patrick Norman Raymond, of "The Refuge," NARIYAN Pitiya Road, Colombo, am glad of the opportunity thus afforded me to tell the story of my miraculous experience—my cure being a miracle one may truly say, for it was thought by many that I could not live. If some other poor sufferer benefits by my narrative then I shall be amply repaid and satisfied.

"I am now 47 years of age, and it was about six years ago that I first fell ill. At that time I was head clerk to a firm of Colombo merchants, but I had to leave them finally because this ill-health rendered me unfit for duty. The start of my symptoms was that I had a bit of Diarrhoea, and on one or two occasions of attacks of Malarial Fever. Then I became so ill that I was



Mr. P. N. Raymond,
of Colombo, Ceylon,
Given up as a 'Hopeless Case'
by Doctors, and who here
relates how he was raised
from his Dying Bed by
Dr. Williams' Pink Pills,
my face and body and my feet
had swollen up. I left the
Hospital after about a week because it was my
wife's desire to nurse me herself, and
after my return home the best physicians
in Colombo were called in. They did all
they could, but my malady baffled them
despite their skill, and day by day my
condition went from bad to worse. I
was absolutely bed-ridden, could eat no
solid food simply keeping life in my
body by taking milk. My pains were
terrible, the whole of my body—head,
legs, and every joint—being a source of
torment to me. It was agony even to turn
over on to my side.

A HOPELESS CASE.

I turned to native treatment but this proved equally useless, and after that I gave up all faith in doctors and their medicines, and abandoned myself to despair. There I lay helpless and suffering agonies, a misery to myself, a source of anxiety and sorrow to my dear wife and family, hopelessly waiting to be called away beyond the grave.

"It was then that my mother-in-law suggested a trial of Dr. Williams' Pink Pills for Pale People. She had heard of so many other sufferers having found benefit and cure from their use that she thought they might help me. Well, my wife procured a supply of Dr. Williams' Pink Pills, and unbelievable as it may seem the first bottle of them made a marked change for the better in my condition. Soon I was able to get up on my feet again and to move about the house. I regained appetite, slept better, the pains diminished every day. By degrees all the eruptions disappeared from my face and body the fever left me, I improved in every possible way. After that I was able to get out and take up work again. For seven months now I have been agent for a big firm of Talking Machine agents travelling for them all over Ceylon. The benefits I have derived from Dr. Williams' Pink Pill are absolutely miraculous - no other word can describe them. I am never tired of telling the story of this wonderful medicine which took me from my dying bed and put me on my feet again, an active, and exceedingly thankful man.

It had been in cases described as 'incurable' that Dr. Williams' Pink Pills for Pale People have often wrought their most wonderful cures. These Pills act through the blood. They purify and at the same time strengthen the blood; they make new blood; and this pure, strong health-renewing blood drives out the cause of disease and restores all the organs of the system to vigorous life. They are the proved remedy for Anemia (weak watery blood), Malaria, Nervous Debility, Indigestion, Liver Complaint, Palpitations, Headaches, Rheumatism, Sciatica, Paralysis, Eri-Beri, Boils, Pimples and Skin Disorders, and those special ailments which trouble ladies between youth and middle-life. Obtainable at most shops where medicines are sold, also from Dr. Williams Medicine Co., China branch, 88 Kiangkang Road, Shanghai, at \$1.50 for bottle or 6 bottles for \$8/-.

QUEEN TRUSTED ROTHSCHILD.

In the "Letters of Queen Victoria," recently published in England, King Leopold, who had been carrying on a correspondence with his royal niece, gave expression, in one of his letters, to the opinion that third persons were opening the letters sent to him. After Queen Victoria had made an investigation through Lord Palmerston, she assured her uncle that his suspicion was entirely unfounded. She wrote: "My letters to Brussels and Paris are quite safe, and my letters to Germany, those that have any real importance, I always send through Rothschild, who is always trustworthy and very punctual."

OUR CONTEMPORARIES.

TOLSTOI.

It is but natural that the Russian hierarchy should take the occasion of the celebration of Count Tolstoj's eightieth birthday to denounce him as a "pagan," and to forbid the faithful from participating in any demonstration in his honor. That the venerable sage has shed greater luster on the Russian name than any other of his countrymen is a matter of small moment to a priesthood that sees in him only an enemy of the church and a defier of its authority. Had it not been that the public opinion of the civilized world protected him Tolstoj would have been summarily silenced long ago by banishing or deportation to Siberia, and his continued existence as the one man in Russia who enjoys freedom of speech, is a thorn in the side of the Czar, the bureaucracy and the Holy Synod. The Russian Church especially has good cause to hate the great writer, as he has dared to speak plain truths of it and to it on many occasions. He has denounced it for what it is, an organization rooted in paganism, with a veneration of Christian myths and superstition, devoted to maintaining the power and privileges of the most debased, and conscienceless ruling class that has ever existed since history has been recorded. The action of the Russian hierarchy therefore is consistent with the role of the Russian Church, and exactly what to be expected. —*The American Israelite* (Cincinnati)

JEWISH JOURNALS.

There are in this city and in the country at large a few Jewish heads or families who are not subscribers of some Jewish newspaper.

Among those are a number who pride themselves of the fact that their "liberalism" so runs away with them that they prefer not to have such a paper about their homes.

These "broad-minded" men ought to thank their lucky stars that they are not residents of Russia, where Jews are forced to subscribe to anti-Jewish papers at the point of the bayonet.

"The slova," of Tchernigov, theorizing of the murderers and thieves who kill and pillage Jews, was about to give up its ghost when the governor of the province at the suggestion if he police, stepped in and assumed the role of circulation manager. The governor dispatched police officers through the province, who called on all the Jews and compelled them to subscribe and pay in advance for the miserable, murderous sheet which was on the point of death and which agitated massacres of the Jews

The Jews were forced to subscribe, or if they had no particular desire to have the paper in the house, the police were satisfied if they simply paid the price of the subscription.

Some of those self-satisfied "American Jews who claim to be too "liberal" to read a paper which devotes its energies and time championing their cause and who are the first to yell "anti-Semitism!" as soon as they are per onally assailed by being pitched out bodily from some summer resort hotel, ought to get a little taste of the methods of the Russia circulation manager.

It might do them good. *The Jewish Independent*, (Cleveland.)

ENTHUSIASM IS NEEDED.

It is not only necessary for the sake of Judaism itself to keep the people faithful. It is quite as much necessary for the sake of the world at large. The destiny of Israel has no been completed or fulfilled. Superstition, error, bigotry and hatred are still potent forces in the affairs of man. The recognition of God's unity and fealty to His law, and its moral implications are not only far from being universal; they are in fact the possessions of only a minority of the people of even civilized lands. Judaism is the only complete system of religion that can establish the absolute reign of truth and righteousness. The Jewish home must begin, the school and synagogue must supplement the work of holding the Jewish people to their faith; so that they may become in very truth the witnesses of the divine truth which Israel was sent to teach to all the nations of the earth. It is not so important that the numbers of devout adherents should be large as it is that one should have a compact, earnest, enthusiastic body of the faithful. In this host of young people must form the strongest and dependable contingent. Without them the battle is lost. The present apathy must be overcome at all hazards. *The Jewish Exponent* (Philadelphia)

HEALTH AND DIET.

How many young Jews disregard the commands concerning diet, and eat all kinds of trephal They appear to regard it as a sign of superior knowledge and freedom and disdainful in the presence of those who would suffer hunger rather than eat unclean food. But when sickness or disease comes they change their attitude and wake up to the necessity of dietary law; when they discover that Kosher food has kept the faithful from disease, whilst they themselves are in the doctors' hands from eating meat which poisoned their blood and ruined their stomach. The trephal food swells many a doctor's bank account. It is a well known fact that when plagues have swept away a whole city's trephal-eating population the faithful Jews have been spared from disease and death. —*The Jewish Standard* (Chic'ago)

COME WITH ME AND BE MY BRIDE.

Zeligwell got into a good scolding humor the other day and gave it to the Zionists. He said they were *meschugge* and *bal chutspah*. It was clear that they did not know their business, and that the only right thing for them to do was to

always come right with us.

"A few years ago when I heard of the massacres in Russia I was very sorry, for though I am not a Jew I was sorry, because the Jews were innocent; yet they suffered. In Russia all the Christian element was against you, but in Turkey only the Government has been against you. The European Powers said nothing when Russia beat the Jews, but when Turkey abused them in the Armenian massacres all Europe arose against the Mohammedans. We believe in a God and you believe in the same God. There is not a great difference between the Jewish religion and the Mohammedan. There are more than 300,000 in Turkey and none to say the Turk abused them."

"Into Turkey you can come any time you like. We will treat you nicely we do not hate foreigners. Turkey is a large country and you can go to any part of it not only to Jerusalem I mean to say Palestine. All is free to Jews in Turkey on condition that they obey the laws. You are not Russians though you live there, but in Turkey you can find real homes. We open our arms to you as free as England, which is our friend and is the Jew's friend. Come there and in the near future you will be as strong as Turkey and we will be fighting together if we are molested."

"The Constitution is not granted; it is demanded, and we get it. It is not true, as has been intimated to you, that we had no long revolution. We had the revolution for thirty-two years, and we won with four or five elements: The Turks, the Jews, the Armenians and so on. We hope in time that we shall become a nation as strong, as honest and as solid as the other countries, as England and the United States and France."

Mundji Bey promised to cable to his Government of the meeting, and he said he felt sure that he should be instructed in reply to express the sympathy and the recognition of the Government to the people who had organized the meeting and given so warm a tribute to his countrymen. There was another uproar of applause when Mundji Bey sat down, and the meeting adopted resolutions sympathizing with the constitutional Government in the Ottoman Empire.

The statement concerning the attitude of the Young Turks towards Zionism is confirmed by the Paris correspondent of the Hebrew daily, of Wilna, Russia *Had Hazman*, who states that prominent leaders of the Young Turks have made it known to Jews who are interested in the matter, that it was the belief of the Turkish reformers that a large Jewish colonization of Palestine would help greatly the development of Turkey.

Correspondence.

[The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.]

He reserves to himself the right to publish or reject any contribution.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

Zangwill a Shattered Idol.

TO THE EDITOR OF "ISRAEL'S MESSENGER."

DEAR SIR, After an exciting session of the Seventh Zionist Congress, a session of "Sturm und Drang," during which Zangwill and his "obstructionist" brigade had fought a bitter and losing fight, I happened on to one of the helmsmen of the Hotel "Three Kings," overlooking the Rhine. Zangwill was there, in company with his charming wife and Miss Carmel Goldsmid. He beckoned me over to his table.

"Why are you against me?" he asked, as I approached.

"Because you have your shoulders squared to receive the mantle of Elijah, and they are not broad enough."

The friends who were with me thought I had spoken too harshly, and as I thought it over I felt that perhaps they were right. But Zangwill's subsequent conduct, his creation of the ITO, his ludicrous attempts at statesmanship, his contentiousness, his scoldings and beratings of all who dare disagree with him, his impertinent interference with the work of organizations with whom he is not in any way connected, and finally the astonishing tirade against the Zionists uttered by him at the celebration of the third anniversary of the organization of the ITO, have brought me to the conviction that the words spoken in haste and possibly bad temper were after all, the truth.

It hurts me to write this, but more keenly than I care to say. For years Zangwill was an inspiration to me. A quite accidental reading of a chapter of the "Children of the Ghetto" first aroused my dominant interest in Jewish life, and it was not long after he flung himself, body and soul, into the Zionist movement, that I followed him into it; and it was he who helped me to formulate my present Jewish Nationalist point of view—a viewpoint which my one-time pedagogue now reviles—because it suits his political cards, and also, perhaps, for domestic reasons.

It was at the Seventh Zionist Congress that I was rudely and completely disillusioned. Something had happened before that had shaken my faith, but, at the Congress his conduct shocked me beyond expression. I had expected to see him strong and magnanimous, a generous

victor, but even more generous in defeat. I had expected to see a good fighter, fighting in parliamentary fashion and to the very last ditch, but if defeated joining with the victor in repairing the damage caused by the fray, and in the work of progress. In a speech which he delivered in London, shortly before the Congress, he had uttered words which led to the mistaken inference that such would be his course. I did not hear this speech, I read it in the *Jewish Chronicle*. I took it for granted that he meant it when he said that the majority at the Congress must rule, and that for any minority to stand out against the majority and refuse to vote of the Congress as final would be worse than treason national infamy in sooth, or words to that effect. But, instead of measuring up to the standard that I had made for him in my mind, he revealed himself as a *Cherka* politician, as wholly petty.

He fought with noise and with rioting, encouraging the thirty or more disturbers of the peace who were aligned with him to resort to "obstructionist" and "demonstrationist" to booting, to cat-calling, to banging chairs against the floor, to packing the galleries with a howling mob. He had declared for majority rule when he had imagined that he would lead the majority at the Congress. But, disappointed, defeated, he hurled charges of treason, of national infamy against the victors, arraigned Nordau before the bar of history, and like any other *Bored Shuster* or *Yankel Schneider*, disappointed in his presidential aspirations, rushed off with his little rag-tag and bob-tail clique and organized a new *Cherka*, of which he, of course, became the "bruder president."

If he were only not so petty. If he were big enough to be a leader, a real leader even of the ITO! The need is great, staggeringly great, and if only the ITO, under his or anyone's leadership, would or could do something to help solve the terrible "Brotherage" of the Jews, to establish a refuge for the oppressed, for the refugees from pogroms! The tongue raised against him then were better paralyzed, and the hands raised to stay him, palsied. There isn't a single Jew in all this world, be he Zionist or no, who would not bless him, who would not help him. But he fails to measure up to his pretensions with his ridiculous assumption of statescraft, with his egregious conceit which drives him to a sickening use of the first person, singular. That anniversary celebration speech of his is no statesman's utterance. It neither inspires nor assures; but it does disgust. It lacks poise, modesty, temperateness, dignity, manliness. It is "I, Zangwill," who talks all through that tirade, and "I, Zangwill," talks like the most brazen of the suffragettes whose cause he has recently espoused. In fact, the strident amazons who make a practice of stoning the houses of Premiers, of turning the House of Commons into a bedlam and getting themselves arrested, so that they may pose as martyrs for the cause of their sex,

may well sit at his feet and study methods. The notorious ladies of Billingsgate have nothing on him, as we say here.

Let me take a few sentences from that leader's celebration speech to demonstrate how he measures up to leadership. "You know how a desire for purity turns men into fools and fiends," he assured his audience. Was it a Jew who said this, a leader of Jews?

What fiends and fools the Jews have been through the ages with their desire for national purity. What fiends and fools our martyrs have been. What foolish, fiendish pages of history our ancestors have written. True, he didn't say it as against the Jews, he was speaking of the Romanians, but the words are there, stark and raw, a double-edged sword. Was he misquoted? Let us hope so.

"I will not put myself under obligation to the Russian Government until I am at the end of my resources," quoth "I, Zangwill."

Are the Jews of London as devoid of a sense of humor as it is alleged all Britishers are? How "I, Zangwill," must have towered as he spoke "them noble words." It was not beneath the dignity of a Herzl to treat with plebeys, to go to St. Petersburg and place himself under obligation to the Russian Government. But what was Herzl by contrast with "I, Zangwill."

He preens himself with his precious Immigration Regulation Department, the Galveston plan. The Industrial Removal Office has been doing practically the same work, only surrounded with more difficulty, the difficulty of getting Jews to leave New York, for quite a few years, and quite successfully too; but we have yet to hear Mr. Cyrus Sulzberger say that he is thereby solving the Jewish problem. Suppose that the "M. B." discovered by a Gentile write in "Charities and Commons," is earning \$2 a week in Kansas City—then what? Does this help solve the Jewish problem—the great problem of the Jewish future? Suppose a thousand, or even ten thousand "M.B.'s" recent arrivals from Budystock or Kishineff or Olesha should earn \$12 a week in Kansas City, or in Joplin, Mo., or in Oklahoma City, or anywhere else in these United States—then what? Is that all? Since when do Jews live for bread alone?

In the lobby of the Southland Hotel, at Dallas, Texas, I met a Jew named Rosenthal, who had traveled some three hundred miles from a town on the Texas prairies, because he had read that there was to be a B'nai B'rith convention and also a Zionist meeting in that city. He was not a delegate to the convention, he was not a member of the Zionist organization. He was the only Jew in his town, and he was lonesome. He was lonesome for another Jewish face, for the sound of a Jewish voice, for the utterance of a Jewish thought. He came to Dallas because he was homesick—sick with the nostalgia which only a Jew cut off from everything Jewish can suffer.

In a small town not an hour's ride from Pittsburg, Pa., I met a Jew—a

merchant—who unburdened his aching soul to me. He was prospering, and his business future was bright. Yet he saw the time approaching when he would have to leave Jeannette, Pa., and go to either Pittsburg or New York. Why? Because his children were growing up in a non-Jewish environment, and he wanted them to be Jews in the fullest sense of the word. We talked about a mutual acquaintance, a bachelor, and I was told that if he and his sisters were not of the "fiends and fools who desired national purity," they could have married long ago into the best Christian families in the town. There was no Jewish society in the town, they would not countenance a *schetchen's* intervention, they would not marry *shegotsim* or *shikshahs*, no matter how aristocratic and no matter how accomplished.

"Oae Jew directed to Galveston means more to the Jewish future than a hundred directed to New York or Montreal," declares "I, Zangwill." That is, Jews isolated from all Jewish association, deprived of Jewish environment, with their children sure to drift away from Jewish moorings, are in "I, Zangwill's" opinion, worth more than a hundred Jews who are living their lives out in constant touch with a million other Jews, a Jew who, even by the very pressure of their environment, are held within the Jewish fold!

The truth of the matter is that one Jew in Palestine is worth more to the Jewish future than a hundred scattered through the South and West via Galveston, because the Jews in Palestine will help to make a Jewish future—a real Jewish future. And the Jews have all footing in Palestine—a better footing than ever before.

Zangwill charges the Zionists with interfering with the success of the Galveston plan, and in proof of his charge he says that a certain paper, published in Russia has been "mischievous and misleading." But he says nothing about the co-operation of the Zionists in Texas. Perhaps he is not aware of it. But Rabbi Henry Cohen of Galveston, Texas, (not a Zionist), the very head and front of the Immigration Regulation work in that city is aware of it; Morris Waldman, who was the manager of the work at Galveston (now manager of the U. H. C., New York) is aware of it. Let him seek information where information is to be had. But perhaps it is the very existence of the Zionist movement that interferes with the Galveston plan. If that is so, I really don't know what can be done about it.

Surely he does not expect them to give up their assertion that Palestine and its neighboring lands, and these alone, are the logical places for the establishment of an autonomous Jewish settlement, nor their repudiation of the philanthropic pose; nor their firm adherence to Nationalism in all its phases, even to the "fiendishness and folly of national separatism and purity."

Zangwill is like history, "*Chardak*." He repeats himself. His attack on the Gover-

nor of the Jewish Colonial Trust recalls his famous onslaught upon the I. C. A. some years ago. Then it was the I. C. A. that was "kol bo," because it would not do the bidding of Zangwill, Zionist. Now the Governors of the Colonial Trust are imbeciles, innates and villains, because they will not turn over the vast sums of money, which they extorted from the Jewish people by false pretenses, to "I, Zangwill!" ITO. Such *chutzpah*, such *meshuggas*, to obey the mandate of the Congress, to endeavor to carry out the will of the Zionists, whose agent and servant it is! No more astonishing exhibition of *chutzpah* can be conceived than Zangwill's wanton interference with the Colonial Trust in its attempt to go through the formalities of an amendment to its articles of incorporation, limiting the sphere of its activities, as it was ordered to do by the Congress. That the court upheld him does not prove that his attitude was just; no. Blackstone, who is something of an authority on English Common Law, says that the law is not always justice, and the whim of one judge in a matter of this kind, which is discretionary, might not be the opinion of another judge before whom the petition might have enjoyed better fortune. Yet it is he who talks of interference.

Let Zangwill go ahead with his work. Let him go ahead with his Galveston plan. Let him go even further, and finally locate his Island, which yesterday was in Morocco is to-day in Central or South America, and will be, to-morrow, just south of Terra del Fuego, and the day after to-morrow —. But let him locate it, get it, and start his great exodus thither. The Zionists will take him at his word, and make of it a huge training school for the Jewish State on Jewish national soil. But let him go ahead, and keep his nose to the grindstone. He has a big job in front of him, and he really ought not to waste any of his precious time to bother with the pitifully small handful of imbeciles who call themselves Zionists.

Sincerely, I hope he succeeds. The need is great, staggeringly great. That the Zionists cannot join hands with him, give up their work, turn over the National Fund and the Colonial Trust funds to him, is another story. What does he need their money for, anyway? He has all the big-wigs with him. He can get all the money he needs from them. He needn't *schmorn* from Jew or Goy. And surely he does not need to emulate the practice of some of the Ghetto brethren who are chronic litigants. The Zionists have their work to do. He has his. But his work and the work of the Zionists differ in this:

He is an attempt at philanthropic relief work; he is endeavoring to find a home for the Jews of Russia and Rumania, who need a place of refuge from persecution and oppression; the Zionists want Palestine, not merely as a refuge, but as the place that belongs to the Jews, and where the Jewish spirit can and will develop to its highest fruition;

no other place will serve as a substitute. Belief to be efficacious must be speedy.

The ITO must succeed soon in finding Itoland, or his fervent prayer that there shall not be many more anniversaries for the ITO to celebrate will be granted.

The Zionists, on the other hand, are in the position of a besieging army. How well or poorly they are besieging the closed gate to Zion is not material. That, however, is the work for them to do, and that alone, until the gate swings open and the Jews come into their own. And from this work they will not be diverted even by the petty puns, the cheap puns and the suffragette ravings of "I, Zangwill." Of this he may accept the assurance of a member of the "rabbit" wing of the Zionist party, who subscribes himself with all due humility.

A. H. FROMENSON.

New York.

LIVING ABOVE ONE'S INCOME.

If morals be an essential element of religion, and they are certainly so in the Jewish faith, they assume an important place in our religious life. By morals we are to understand the duties and obligations resting upon ourselves and the influence that our conduct may have upon our fellowmen. We cannot be religious in the true sense of the word unless we are governed by high and noble motives, by unflinching fidelity to the principles upon which are based all the elements that produce a refined and cultured civilization. To reach this, every individual must be imbued with feeling that he is a force in its production, whether his station be high or low. He must act consistently with his position in society and live in accordance with his condition and environments. Thus he will be fulfilling the moral duties which are allied to true religion, and one of these duties, and a most trying but necessary one, is to live within one's means. We should never attempt to do that which we cannot do without a violation of the moral code. There is no intelligent observer who is not aware of the fact that one of the most flagrant sins of the day among all classes, it may be said, is the desire of people to live beyond their means. The proprietor

of a business, be it large or small, sets the example of living up to the last dollar of his income, the bookkeeper and clerks follow suit, and even the porters follow in the wake. Now, a man having a stated and certain income yearly can well afford to indulge in luxuries, but a man in business should be more prudent. Who can deny that a majority of the failures reported in the papers are not due to living beyond the means that the business would permit. These failures are the result of a want of moral courage; in other words, are the offspring of violated morals as herein understood. And so it is with all those who are dependent upon others for their support, a majority of whom, be it said, are in that chronic condition popularly termed "hard up," because they live beyond their means.

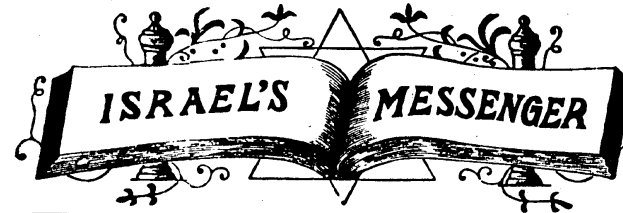
A well-to-do merchant or a capitalist, even on a small scale, has to be economical if he wishes to stand well in society, and how much more necessary is it for those in lower stations to be economical. But, no! Such people are determined to keep up appearances, to be in style, in the fashion, and, need we say, too often at the expense of the tailor and the shoemaker, the baker and the landlord, or the milliner and the dry goods house. Yet such persons may wear the cloak of religion and pretend to be exactly what they are not. This sham is too transparent, and in time he or she who plays the sham must stand the exposure of their masked folly. When the bubble bursts, then comes the wail of being unlucky or unfortunate, when the real cause is plain to be seen. It is impossible for a man with one hundred a month income to support himself and family in the style of a man who has an income of from three hundred to five hundred dollars a month.

When you ask a question or reply to one, be not rash; speak in choice language, in a pure tongue, in a moderate voice and strictly to the subject, as one who seeketh to learn and who searcheth for truth, and not as one who quarrelleth and is eager for victory. *Maimonides* (1135-1204).

ZIONISM.

The Actions Committee publishes the following proclamation in *Die Welt*:—We are face to with an epoch-making development. Our East is awaking to new life. Freedom has made its solemn, peaceful entry into Turkey and beloved Palestine. The Zionist idea must now once more rise up like a new dawn before the Jewish masses. It is now quite clear that we, true to the past, have rightly foreseen the future in directing our efforts and hopes towards Palestine. The measures of the new Turkish Government have already opened up considerable possibilities of labour in Palestine. In order that work may be done in Palestine, work must be done in Palestine, *i.e.*, Zionism. Every effort must be made to obtain resources for our movement in order that it may be equal to its present great tasks. Many have found it tedious to take part in the routine work of the organisation. It is true that patience is necessary, but if one has no patience no effort is produced, and if no effort is produced it is quite impossible to carry great schemes into effect. The recent conference extended the time of grace for shekel payments, this year, till October 1st. Remember the shekel! The only real members of the Zionist movement are paying members. Only those who pay do any work. It is only by the organisation of paying members that Zionism obtains a concrete form and independent significance, not only as an idea, which it always was, but also as an organisation. An organisation without resources is an impotent factor. Remember the Party Fund! The Congress unanimously adopted the Party Fund. At meetings, and also the last conference, impressed our adherents with the duty of contributing to this fund. Think what it means to maintain institutions and be always demanding new ones without furnishing the resources for this purpose. No movement and no labours can achieve this great task without means, not only for maintaining the old, but also for creating the new. The more thorough the work of gathering resources, the more intense the enthusiasm of the societies as expressed in concrete results, the more shall we be in the position to lead Zionism strenuously towards its highest goal: Organisation, union, renewed collecting and spending powers are the tasks of the moment.

What is the difference between a fisherman and a lazy schoolboy? One buys his book, and the other hates his book!



SHANGHAI: 30th OCTOBER, 1908-5669.

BY THE WAY NOTES.

A Jew is a Jew

A correspondent in *The Hebrew Standard* of August 28th under the title: "Zionism a Religious Doctrine" and signing himself—"A Biblical Zionist"—seems to have fallen quite in an hysterical state over the most beautiful and thorough Jewish utterances of Dr. Harry Friedenwald at the recent Convention of the Federation of American Zionists. This "A Biblical Zionist" as he calls himself, is actually alarmed at Dr. Friedenwald's saying: "Zionists in the full spirit of modern tolerance ask but one question:—Are you a Jew?—Only him do we exclude who through apostasy or without it separates himself from his people."—Excellent Dr. Friedenwald! But you could have gone a step further and said that according to our ancient *true Biblical Zionists*—(our sages)—a Jew can fully claim to be a Jew even when three generations before him have turned entirely away from Judaism. It was our ancient tolerance that taught us: *V'ohavto l'raiecho choma'icho* and, alas, our modern tolerance is often only too superficial!—We are told not only to *tolerate* but to love our brother in faith.

Zionism a Return to Judaism.

A "Biblical Zionist" asks quite naively: "Does Dr. Friedenwald not know that Dr. Nordau at the last Zionist Congress dis-

tinctly laid down the truism that there must be a return to Judaism before there can be a return to Zion?"—What an absurd question! It is just the full conviction that Zionism is the best means to return the Jew to Judaism that prompted Dr. Friedenwald to say that every Jew should be gladly received in the Zionist camp. Are such men like Drs. Herzl, Nordau, Marmorek and a host of others, further from Judaism since they became Zionists? It was after Dr. Herzl has become a Zionist that he became so saturated with everything Jewish. And again it was as soon as Dr. Herzl became a Zionist when he said: "Zionism is more than merely seeking the security of a home for the poor and persecuted: it strives for moral and intellectual betterment. *Zionism is the realisation of the Jewish mission.*" Let men like "A Biblical Zionist" act what they preach, and deal with Justice and Righteousness, and Zion will soon be redeemed.

Intermarriage.

Rabbi Mendel Silber, of St. Louis Mo, is to be complimented on the lucid and masterly way in which he dealt with his subject on: "Intermarriage" in his paper, read before the Central Conference of American Rabbis. Rabbi Silber has undoubtedly proved up to the hilt that "Intermarriage" is *inadvisable, undesirable and unpermissible*. It is really very cheering to see a Conference of Rabbis discussing vital subjects of that sort. If

our worthy Rabbis always try to add good work to faith they would soon be a powerful factor in our social, moral and religious life and they would far easier induce their flock to live an orthodox and exemplary life both in belief and practice.

The Woman of Europe.

It has been said long ago that France is the woman of Europe. —What is really a woman made of? The following striking quotation from a Sanskrit text dealing with the creation of woman will adequately explain it:—

In the beginning when Twashtri came to the creation of woman he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma after profound meditation, he did as follows. He took the rotundity of the moon, and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the tapering of elephants trunk, and the glances of deer, and the clustering of rows of bees, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrots bosom, and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the kokila, and the hypocrisy of the crane, and the fidelity of the chakrawaka, and compounding all these together he made woman, and gave her to man."

Does France possess all these qualities?—Those who studied the French Nation, its history, character and its peculiar hysterics will undoubtedly say—Yes. France seems really to be the woman of Europe. But alas, not the ideal woman!

Is It Madness?

In France, it seems, if you shoot at a person deliberately, with malice and aforethought, the only thing you have got to do is, to plead *à la Gregori*, (who fired two shots at Dreyfus

during the Zola celebration at the Pantheon last June/and say you did not mean to kill the person (Dreyfus) but the clique, the idea (Dreyfusism) and you will be acquitted. Is it madness? —No, it is the virulent, inborn race-hatred that eats the very vitality of any civilized nation.

The Grammar of Virtue.

The German Emperor gives proof with his utterances, whenever occasion arises, that he has the wish for the maintenance of the blessings of peace in the world very much at heart. Addressing the veteran soldiers recently at Stuttgart he said: "The German army is a guarantee for European Peace." This seemingly boastful saying is, nevertheless, a very laudable one. The Kaiser is evidently determined to teach the world the *Grammar of Virtue*; would to God, he may succeed!

The False Prophets.

It really sounds almost horrifying to read the heading on a paragraph in *The Jewish World* to the effect:—"Mr. Lucien Wolf sounds the *Death-Knell* of Zionism." Alas! for the shortsightedness of the men of Mr. Wolf's calibre! The majestic wave of Zionism is marching forward, in spite of the *False Prophets* and the progress of the Movement is gradually penetrating the farthest corners of the earth. It is the *Jewish heart* that harbours the Zionistic Idea! Then would it not be better and far more advisable for Mr. Lucien Wolf to go with his ideas about Zionism into Mr. Zangwill's "Melting Pot?"

Dr. Harry Friedenwald.

The Zionists in America are to be congratulated on having at the head of the Zionist Federation such an earnest and clear minded man like Dr. Harry Friedenwald. His Presidential Address at the Annual Convention of the Federation of American Zionists last July, was brilliant, lofty-mind-

ed and bristling with glaring truths from beginning to end. To appreciate it fully one must read it and read it well. *Israel's Messenger* of September 4th, gives a full report of Dr. Friedenwald's address.

The Sore Point.

Dr. Friedenwald amongst other things said:—"Whatever has been done is but a small fraction of what should have been done. The experience of several years has taught us that our *weakness* is due to dependence upon unpaid officers whose time is absorbed by their own vocations and at great sacrifice can but give a small part of their time to our cause." In a letter of mine to the *Jewish World*, August 1st, 1904, under the heading: "Dr. Herzl's Successor," the following passages will fully prove that I am in thorough agreement with Dr. Friedenwald's remarks:—"Zionists in future must bear in mind that their leader must be kept in a position of material independence. Dr. Herzl's private material worries cost us too much by the sacrifice of his life for us, not to take warning." What has been done is really a small fraction of what it would have been done had the main leaders of the Zionist Movement not have been expected to drive the whole machinery for pure Mitzvahs sake at the sacrifice of their own private means. That is really our sore and weakest point!

Apprehension of Truth.

Where is there to be found any Movement of note or even a charitable institution on a large scale with unpaid prime workers where there should be much go for onward, onward? The Jewish enthusiast as a rule is extremely sensitive and *attempts* the impossible and the Jewish supporter of any cause *expects* the impossible, consequently both must be disappointed and the cause is doomed to failure. Spare time, voluntary labour cannot possibly go very far nor

very long.—If officers and mainly secretaries of all the Zionist Institutions, who are and ought to be the very souls of any Movement, would give all their time of Zionist work and get paid for it, the Zionist Movement would really have been very far ahead by now.—The Zionist Organisations must take the work in *earnest* and this can only be by their preferring the truth, viz.—the main workers must be paid for their labour,—to their past apprehension of truth viz.—that a Movement can be driven by Mitzvah-power only.

Do they know their Biography?

Frankness, they say, invites frankness, puts the parties on a convenient footing, and makes their business a friendship. That is just the terms I want to be on with our splendid American Zionists. Therefore let me ask them frankly: As American subjects do they know their own biography? Some of them might have forgotten. Mr. Herbert N. Casson, in an article in "Munsey's

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Magazine" says: "The Jews have the best rights to be in America. They were there first." That is perfectly true because the epoch-making voyage of the Columbus would not have been possible without the aid of a Jew, Luis de Santagel, who advanced the necessary money for the expedition, 160,000 dollars as a personal loan to the King and Queen. The great navigator's map was drawn by Ribes, called the Map Jew; his astronomical tables were compiled by the Jew, Abraham Zacuto; his ship's doctor was Bernal, the Jew; his superintendent was Rodrigo Sanchez the Jew; the first sailor who saw land was Rodrigo de Triana, the Jew; and the first European to set foot on American soil was the interpreter, Luis de Torres, the Jew. What a grand record!

What we Expect.

To be a Jew means to be a Hero. Zionism means simply an

obedience to the secret impulse of the Jewish natural inclination. As long as the Jews will not try to be their own masters they will remain the dupes of the world. Yet through all those centuries the Jews have taken the great hoax that was so incessantly played on them, so innocently, worked so headlong and believing setting their hearts on false hopes, made themselves happy with a little gossip, a little praise or an elevation to an empty title for some of them, that the master-mind of the Jew ought to simply laugh at such earnest nonsense. — Zionism has *thank God*, killed the Jewish callousness! The Zionising process of the American Jew is now in full swing. A Society like The Young-Peoples Union of Zion, Washington, with an attached spirited journal, *The Zionist*, is a true sign of the Golden Times we so much hope for. *What we expect* is that what the Jews

have done for America they should also try to do for the Jewish Flag and the land of their Fathers—the Holy Land and the realisation of the aim of Zionism will soon be an accomplished fact.

N. S. BURSTEIN.

Cardiff.

WHITE INK FOR BLACK PAPER.

Carefully wash some egg shells, remove the internal skin and grind them on a piece of porphyry. Then put the powder in a small vessel of pure water, and when settled at the bottom, draw off the water and dry the power in the sun. This powder must be preserved in a bottle. When required for use, put a small quantity of gum ammoniac into distilled vinegar and leave it for a night to dissolve. Next morning the solution will appear white. Strain through a cloth and add the powdered egg shells, and the result will be a good white ink.

A MUNIFICENT GIFT.

Mr. Jacob Sassoon's Liberality.



Mr. Jacob Sassoon, Bombay, (India)

Our distinguished co-religionist, Mr Jacob Sassoon, wrote to the Governor of Bombay on the 27th September as follows:—"In view of the pressing need for improved science teaching in Bombay I offer to Government Rs. 10,00,000 towards the creation of a central science institute on modern lines to be named after me, to be open to all students of any individual college, and to be located near the present University of Bombay."

Sir George Clarke replied:—"I feel that I cannot sufficiently thank you for your most generous offer. It has been one of my

greatest wishes to put the teaching of science on a proper footing in this Presidency and to provide for the growing needs of the community in this direction. Your munificent offer, following that of Sir Cowasji, will enable me to provide for teaching in the higher branches of science as well as for the grounding which I wish to make general for all students. I trust that now the objections which have been raised to the centralisation of science teaching will disappear. Again thanking you most warmly for the public spirit which I am sure will always be a source of keen satisfaction to you, &c."

EDITORIAL NOTES.

The Liberality of

Mr. Jacob Sassoon.

We have great pleasure indeed in announcing elsewhere in this issue, the generous gift of Rs. 10,00,000 by Mr. JACOB SASSOON to the governor of Bombay for the purpose of establishing a Science Institute in that city to be named after the generous donor. The spontaneous spirit and character of the gift coming as it does, at a time when the need of some such help was most greatly needed doubly enhances its value. The liberality of Mr. SASSOON is proverbial. His name is a household word in India where he has long distributed gifts lavishly and without distinction of colour, race or creed. The munificence of Mr. SASSOON in this particular instance clearly indicates that the traditional instincts which he inherited from his parents are being magnanimously upheld by him.

A Valuable Journal.

The first anniversary number of the *Zionist*, a monthly publication and the official organ of the Young People's Union of Zion, Washington D. C., has just reached us. It contains several articles of general interest to our co-religionists and the Editors, MESSRS NATHAN COHEN and FALK HAKMEL are to be congratulated upon the style and appearance of this really excellent production. The illustrations which are beautifully executed include among others portraits, of some of the members of the Young People's Union of Zion, the Editorial staff of the *Zionist* and some of the prominent members of the Washington Jewish Community. One cannot help being struck at the remarkable progress that Zionism is achieving among the younger elements of Jewry, as the illustrations before us show that the mem-

bership to the Zionist Society is mainly recruited from among the younger Jews, the ages of most of them averaging from 20 to 30 years. This is the "Stronghold of Zionism" indeed. Let us hope that the *Zionist* has come to stay and that it may continue to labour for the cause which it so magnanimously represents. To the indefatigable Editors, Treasurers, and Business Managers, all of whom, it is gratifying to see, are honorary workers, we wish every success and prosperity.

A Righteous Man.

The death of Father IGNATIUS, reported by cable from London on the 18th inst in one of our Hongkong contemporaries will be received with genuine regret by our co-religionists throughout the world. The deceased, a Roman Catholic by birth, was an ardent lover and admirer of our people in whose welfare he always manifested a deep and abiding interest. When the Zionist Movement was initiated by the late Dr. THEODOR HERZL, the deceased at once showed an intense solicitude for the cause and encouraged and exhorted our brethren by letters and speeches on the Zionist platforms urging them to adhere loyally to their principles and turn neither to the right nor left. It would fill columns of our paper were we to enumerate the numerous good deeds he performed in the interest of our people who have every reason to mourn his passing away. Jews had few men of Father IGNATIUS calibre to speak a word for them in Christendom and his death deprives them of a friend and champion who will be hard indeed to replace. The memory of a pious man is always a blessing and Jews throughout the world will assuredly hold in loving remembrance the memory of Father IGNATIUS, and forget not what he has done for them.

The wise, the just, the pious and the brave,
Live in their death and flourish in the grave.

A Beautiful Number.

The Modern View, of St. Louis, has issued a splendid and highly artistic special number in honour of the New Year and the dedication of Temple Israel, in St. Louis. Jewish journalism in the United States flourishes exceedingly well and the issue before us containing one hundred pages of interesting and instructive contributions from eminent writers, shows that our esteemed colleague Mr. A. ROSENTHAL, the able Editor has spared neither pains nor effort to make his publication an unqualified success. *The Modern View* is undoubtedly, one of the best conducted weeklies in America, and we take much pleasure in congratulating the Editor upon the excellent "get up" of the special issue and wishing him continued success and prosperity.

An Inconsistent Bigot.

The record of the "Eighteen months Jewish Minister of Victoria, British Columbia" needs to be chronicled one day. We, however, prefer to leave this congenial task to the future historian. The author is MONTAGU N. A. COHEN, Rabbi-Editor of a couple of American Jewish periodicals. He has a naive way of inditing editorials. The mantle of EMANUEL SCHREIBER, (whose screeds we have not noticed for some months in any of the American Jewish Papers) seems to have fallen on his shoulder. Whenever he has any occasion to write about Orthodox Judaism or Zionism he reminds us of Numbers 22-28.

Not very long ago our critic came out with the statement that Zionism is dead (sic). In a recent number of the *Jewish Outlook*, of Denver, he says that "Zionism has but little chance to live in America." Poor fellow! In his anxiety to curry favour with Messrs LEO WISE and KAUFMANN KOHLER, the anti-Zionist writer has completely forgotten what he said a little while ago. Such a demented and inconsistent journalist ought

not to be treated with contempt. He ought to be made to feel that his nonsensical jibes and taunts bring neither credit nor honour upon the radical wing of Judaism to which he has become a convert. The reason why Zionism is receiving such ridiculous and shameful oppositions from some of the Reform Jews of America is because Zionism is a revival of Jewish sentiment while Reform Judaism is anything but that. The attempt of Mr. COHEN to gain notoriety at the expense of ridiculing Zionism should be strenuously combated. He ought to be made to feel that a Movement which has sprung out of the depths of the Jewish consciousness can not be crushed by a stroke of the pen. Mr. COHEN ought to know this. He ought to be made to feel that he knows it. The Rabbi-Editor should not engage in sowing the seed of discord and disunion. He should keep quiet and not disturb the peace of his more active brethren. He ought to be made to feel that it is not his business to meddle in affairs of which he is not as yet competent enough to judge. Mr. COHEN! cease your wranglings and devote your spare time to studying a little more Jewish theology and then realise how far you have drifted from the teachings of your venerated instructor, Dr. MICHAEL FRIEDLANDER.

A Good Book.

We have to thank the Jewish Publication Society of America, for a copy of their latest excellent publication "The American Jewish Year Book." It contains among other interesting and useful information, a review of the year 5668, from the pen of Mr. LOUIS H. LEVIN.

Love is indestructible.

It's holy flame from ever burneth;
From heaven it came, to heaven returneth
Too oft on earth a troubled guest,
At times deceived, at times opprest;
It here is tried and purified,
Then hath in heaven it's perfect rest.
It soweth here with toil and care,
But the harvest time of love is there.

FOUND

A round silver brooch, with a shield in the centre and the letters T. J. A. and three corresponding letters in Hebrew round the shield - one letter at each point of it - was found on the floor near the Ark in the Shearith Israel Synagogue No 9 Seward Road, on Yom Kipur last, in the afternoon. Owner can have same on applying and stating description to Mr. J. I. Jacob, Hon. Secretary of the Synagogue.

FOREIGN NEWS.

Sects have been formed among the Russian peasants, which, in some of their principles and practices resemble Judaism. Thus, they keep Saturday instead of Sunday and practice circumcision. One sect, called "New Israel," even denies the divinity of Christ.

The Rabbi of Rostchuk received a letter from an anti-Semitic revolutionary committee threatening, that if the Jews did not leave Rostchuk in two weeks their houses would be blown up. There are other evidences of organized anti-Semitism in Bulgaria.

Mr. Albert Antebi, director of the School of the Alliance Israélite Universelle, and Mr. Levy, manager of the Anglo-Palestine Company, are named as possible candidates to represent Jerusalem in the Turkish Parliament, to be elected under the Constitution.

The Governor-General of Moscow has issued a circular informing the Jews who are residing there contrary to the laws or residence that in the future they will, when discovered, not only be expelled, but also subjected to a fine of 500 roubles, or the imprisonment for three months.

An incipient pogrom at Kieff was broken up by the police. Some of the Odessa Black Hundreds went there to incite peasants. They broke up a Jewish funeral procession, and the agitator made public speeches. When he was arrested by the police the Real Russians began to assault the Jews. It was then that the police successfully interfered.

At a seaside suburb of Odessa, Langeron, the Jews were attacked by an armed band of young men, by whom many were cruelly beaten, and one was severely wounded. The Governor-General, Tolnatcheff, as the result has issued a warning to the Union of Real Russians, threatening the perpetrators of such crimes with expulsion, imprisonment, or heavy fines.

Rabbi Haim Nahonin has been elected as Chief Rabbi of Turkey, by the Consistory and the Beth Din. He is expected to inaugurate a new era of progress for Oriental Judaism. He is a young man, thirty-six years of age, who has had a good Jewish education, and has held several positions as teacher in the Jewish Seminary and other schools of the A. I. U., and in the Superior School of Military Engineering.

The city of Constantine was shaken by earthquakes during the night between the 3rd and 4th of August. There were twenty-three shocks in ten minutes. The inhabitants fled from their homes in great panic. In the European town the buildings, being new and of stone, were spared. In the Jewish quarter the houses are for the most part very old. The walls in the majority of cases collapsed and the streets were filled with the debris of the houses and the contents. The majority of the Jews was without shelter.

A secret organization, to expel all Jews from the country, was unearthed in Bulgaria. The program of that organization is identical with those of the Black Hundreds of Russia, except that the former are carrying on their agitation in secret. The organization was discovered accidentally. A Christian servant girl in the employ of a Jew disappeared. A rumor was soon afloat that she was kept a captive by the Jew. The Chief Rabbi of Sofia received a threatening letter from that secret organization in which he was given five days to procure the girl. Otherwise he and every other Jew would be assassinated. The letter also stated that the Jewish community is fined 50,000 francs. At the present writing the girl was not found, and the Jews of Bulgaria are living in a state of terror.

"The Union of True Russians," the reactionary organization of Odessa, after six months of activity, is preparing to resume its anti-Jewish raids, but the present Governor-General of the city, General Tolnatcheff, is determined that they shall not, and there are evidences that he will proceed in this direction with more energy than any of his predecessors. General Tolnatcheff has just issued an order in which he informs the Union that he will under no circumstances tolerate the existence of their "fighting faction," and that he will take strict measures toward its suppression. Imprisonment for three months, to be followed by expulsion from the country, will be the punishment for violation of this order. The firm stand of the Governor-General is due to renewed attacks by members of the Union on peaceful Jews.

MEANNESS AS MANIA.

While thrift is one of the virtues, meanness is certainly a vice. It is narrowing, and stunts a man's mind and soul.

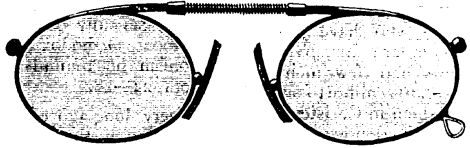
Although mean people abound in all parts of the world, the champion specimen is surely a man who was recently sued for divorce by his wife in the United States.

In her evidence, she stated that, after twelve years of married life, he refused to increase her housekeeping allowance of eight shillings a week. He kept a pain of scales, and weighed all the groceries, counting the apples and eggs. On one occasion he even counted up the sticks in a box of macaroni.

The limit of meanness was surely reached, however, when he compelled their son to take long strides in walking, to save his leather. By this, said the lady, would get along just as well, and wear out his shoes less quickly.

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GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Manager.

19th October 1908

HONGKONG & SHANGHAI BANKING CORPORATION, TION, SHANGHAI.

SAVINGS BANK OFFICE.
DEPOSITS of not less than \$100, or over \$100 will be received at one time.
Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$1,000.
Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Tula, at the option of the depositor.
Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.
Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12th, Shanghai, 29th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve \$15,000,000
Silver Reserve .. 14,000,000
Reserve Liability of Proprietors..... \$29,000,000

Head Office: HONGKONG.

Court of Directors.

F. SHRELLIM, Esq.—Chairman
Hon Mr. W. J. GRESSON, Deputy Chairman
G. G. BARRETT, Esq.
G. PRIESTLAND, Esq.
C. S. GURRAY, Esq.
W. HELMS Esq.
C. R. LENZMANN, Esq.
R. SHEWAN, Esq.
Hon Mr. H. A. W. SLADE,
H. E. TOMKINS, Esq.

Chief Manager,
Hongkong—J. R. M. SMITH, Esq.

London Bankers
London and County Banking Company Limited.

Branches and Agencies

Amoy.	Hongkong.	Rangoon.
Bangkok.	Hilo.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Peohow.	New York.	Tientsin.
Hamburg.	Peking.	Yokohama.
Hankow.	Ponang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 3 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per Annum.
For 6 months, 3½ " "
For 3 months, 2½ " "
Deposits for 12 months now bearing interest at the rate of 5% per annum will, until further notice, be renewed at the old Rate of 5% per annum.

Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.

Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS ORAM,
Manager.
12th, Shanghai, 29th Oct. 1908.

23.5.08.

TIENTSIN ADVERTISE- MENT.

D. ADLER & CO.,

Piano store

and

Factory.

Furniture

Factory,

Auctioneers,

Commission

Agents,

General

Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.08.

12. m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000,
Shanghai Tls.....2,000,000,
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 5,000,000.

RESERVE FUND.....Roubles 4,955,000

Head Office: St. PETERSBURG.

LONDON OFFICE:
41, Theobalds St, E. C.

Branches and Agencies.

Ashtabad	Margulan
Barnaul	Moscow
Batoum	Nicolaevsk of Amour
Blagovestchensk	Newchwang
Bombay	New York
Bonkhara	Nicolaevsk-Oussouisk
Brisk	Novo-Nicolaevsk
Calcutta	Ouliasutai
Chefoo	Ourga
Cionbo	Paris
Hailar	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Senipalutinsk
Irkutsk	Shanghai
Kalgan	Stratensk
Kashgar	Tashkent
Khabarovsk	Tchita
Khokand	Tchongoutchak
Kinchi	Tientsin
Karachi	Tsit-skar
Kouldja	Verchneoudinsk
Krasnoarsk	Verny
Kuanchendze	Vladivostok
London	Yokohama

Tel. Address: Simorusse, Shanghai

London—Messrs. Glyn, Mills, Currie & Co.

Paris—Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.

Berlin—Messrs. Mendelssohn & Co.

Hamburg—Messrs. M. M. Warburg & Co.

Vienna—K. K. priv. Oester. Credit

Andstalt für Handel & Gewerbe.

Amsterdam—Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange. Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAH & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antunghsien,
Changchun,
etc.

SHANGHAI BRANCH.

INTEREST allowed on current account at the rate of 2 per cent per annum on the daily balance of over two hundred taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4½ „ „

„ 12 „ 5½ „ „

Drafts granted on principal place in Japan, Corea, Formosa, and China and the chief commercial place in Europe, India and America, and every description of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20.9.08

12.11.

ISRAEL'S MESSENGER.

AND HE shall come to free on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. Isaiah 27:13

Issued on every alternate Friday.

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

Official Organ of the Shanghai Zionist Association—A fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

News From Australia
The Coins of Simon Bar-Cochba
Judaism as a Religion
Accomplishing the Impossible
Cannot believe in Both
Our Contemporaries
By the way Notice

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershon Bros; CARDIFF: N. S. Lurstein (Co-Editor)

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	.. 60
Second Class	.....	.. 40
Children	Half Price.

Come one! Come all!!

6.9.07

P.m.

De Souza & Co.

TELEPHONE NO. 1198.

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AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS.

No. 10, PEKING ROAD SHANGHAI.

All classes of Job Printing, in English, Portuguese,
French, Italian, German Spanish and Chinese languages,
Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

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OF THE TIMES
AND READ
"THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

EDITED By JOHN O'SHEA.

Full local reports and tidings
General world news by special cable service.
Delivered at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year	.....	\$ 0.00
Six Months	.....	12.00
One Month	.....	2.00
Single Copies	.....	0.10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature
and science in general, and to the mental
culture and progress of the Jews in the Orient.
It is the only paper of its kind published in the
East having an extensive circulation. Only
first class advertisements solicited. Published
fortnightly every alternate Friday. It con-
tains the latest Local Domestic and Foreign
News and present articles and contribution of
a varied and interesting character from the
most reliable and authentic sources.

Annual Subscription \$3.00 (Mexican)

Sample copies sent on application

ISRAEL'S MESSENGER being a high-
class family newspaper, is an excellent medi-
um for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.

Single copies 25 cents.

OFFICE 37 YUANG ROAD, SHANGHAI.

Shanghai, Friday, November 13th. 1908 -19th. Hishwan 5669.

CALENDAR FOR THE FORTNIGHT

1. Day, Hishwan 26th (November 30th) Sabbath commences
(Time of lighting at 4.10 p.m.)
Saturday, Hishwan 27th (November 21st) portion of the Law
Hayan, Sarah, Genesis, chapters 23 and 24 part of 25;
Haphtana, Ki-ti-ti, Leviticus 19; Prophets, Isaiah, chapters
1 to 21 inclusive; Isaiah, chapters 42 to 50 inclusive;
Sabbath commences at 5.25 p.m.
Monday, Hishwan 28th (November 22nd) Erev Rosh Hodesh
New Moon's Eve
Tuesday, Hishwan 29th (November 23rd) Rosh Hodesh (New
Wednesday, Kislev 1st (November 24th) (Moon)
Friday, Kislev 3rd (November 27th) Sabbath commences (Time
of lighting at 4.35 p.m.)
Saturday, Kislev 4th (November 28th) portion of the Law
Elohi, Genesis, part of chapters 25, chapter 26 and 27
and part of 28; Haphtana, Ma-tan, chapter 1; Prophets,
Samuel I, chapters 1 to 7 inclusive; Isaiah, chapters
51 to 64 inclusive; Sabbath terminates at 5.21 p.m.

TIME OF SERVICES AT THE SYNAG-
OGUES DURING THE FORT-
NIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan

Saturday mornings at 7.15 o'clock.

18.5.08 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, Hazan

Saturdays at 6.15 a.m., 3.00 p.m. and 5.25 p.m.

Week days, at 6.00 a.m. and 1.35 p.m. 12m.

19.08 12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road

M. Kari, Hazan

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.45 p.m.

Week days, at 7.00 a.m. and 1.35 p.m. 12m.

11-8-08 12m.

SALEM S. DAVID.

P.P.C.

BOUQUETS FOR "ISRAEL'S MESSENGER."

I was very glad to receive the first copy of
ISRAEL'S MESSENGER, for which pray accept
my best thanks. I shall be very pleased to
accept your kind invitation to write articles for
your paper. I need not assure you that I
found the copy very interesting and it speaks
well for the public spirit of our brethren in far
off China.

Johnnesburg.

Dr. J. L. LANDAU

Permit me to congratulate you on the ex-
cellent production of your paper. I admire
the courage of the opinions expressed in your
editorials even if I do not agree in *toto* with
some of them. Taken as a whole the Mes-
senger must exert a most beneficial effect as
a unifying influence amongst our co-religionists
and not in the East only, whilst also acting as
a focus for intelligent effort and aspiration by
those interested in the betterment of Jewry.

Manchester.

S. DANZIGER.

I have just received copies of ISRAEL'S
MESSENGER of 4th September last, for which I
am truly grateful. Will you kindly mail me a
few more copies of that issue?

Apart from the utterances that fall from my
erratic pen I am proud to be associated, in
even so small a way, with so progressive and
so scholarly a paper as ISRAEL'S MESSENGER.
Moreover, *unobtrusively* do I say it that in a
way ISRAEL'S MESSENGER is unique among
Anglo-Jewish "weeklies." The present issue
containing Professor Schechter's address is
itself a number worth prizing, apart from the
many other clever items you have presented
your fortunate and highly cultured readers. I
congratulate you and your co-workers in art,
literature and learning on your zeal for Judaism.
London

M. L. R. BRESLAR.

THE COLON CINEMATOGGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	" 60
Second Class	.....	" 40
Children	Half Price.

Come one! Come all!!

6.9.07

12m.

De Souza & Co.

TELEPHONE No. 1198.

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AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
NO. 16, PEKING, ROAD SHANGHAI.

All classes of Job Printing, in English, Portuguese,
French, Italian, German Spanish and Chinese languages,
Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

Full local reports and doings
General world news by special cable service.
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SUBSCRIPTION RATES

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Hayai Sarah, Genesis, chapters 23 and 24 part of 25;
Haphtara, Kins 1, chapter 1; Prophets, Judges, chapters
11 to 21 inclusive; and Psalms, chapters 42 to 50 inclusive.
Sabbath terminates at 5.25 p.m.
Monday, Hishwan 29th (November 23rd) Ereb Rosh Hodesh
(New Moon's Eve)
Tuesday, Hishwan 30th (November 24th) Rosh Hodesh (New
Wednesday, Kislev 1st (November 25th) Moon)
Friday, Kislev 3rd (November 27th) Sabbath commences (time
of lighting) at 4.35 p.m.
Saturday, Kislev 4th (November 28th) portion of the Law
Toldoth, Genesis, part of chapters 25, chapters 26 and 27
and part of 28;—Haphtara, Malachi, chapter 1; Prophets,
Samuel 1, chapters 1 to 7 inclusive, and Psalms, chapters
51 to 64 inclusive. Sabbath terminates at 5.20 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

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16, Peking Road.

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Saturday mornings at 7.15 o'clock.

12m.

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1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE"
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M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.35 p.m.

Week days, at 7.00 a.m. and 4.35 p.m.

11-8-08

12m.

SALEM S. DAVID.

P.P.C.

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Johannesburg.

Dr. J. L. LANDAU.

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Moreover, *unhesitatingly* do I say it that in a
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Anglo-Jewish "weeklies." The present issue
containing Professor Schechter's address is
itself a number worth prizing, apart from the
many other clever items you have presented
your fortunate and highly cultured readers. I
congratulate you and your co-workers in art,
literature and learning on your zeal for Judaism.

London.

M. L. R. BRESLAR.

HOPE BROS

& CO.,

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Shanghai's Leading
Jewellers.

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Jade & Pearls
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E. P. Silver Ware
Sterling Silver Goods

The Largest Assortment in
Shanghai, offered at prices
heretofore unheard

Our Motto!

"Quick Sale.—Small
Profit."

20.9.04

South British Insurance Company.

Capital subscribed....£2,000,000.
Capital paid up 100,000.
Reserve Fund..... 280,000.
Reinsurance Fund.... 130,000.

THE undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBERG
& Co.,

General Agents
WAKEFORD COX
Local Manager,
No. 7, Kiukiang Road,
Shanghai, 29th June, 1907

12m, 29.6.08.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:

STEAMSHIP LINES
with the goods they ship, and the Colonial and Foreign Markets they supply;
EXPORT MERCHANTS
arranged under the Ports to which they sail, and indicating the approximate sailings;

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of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal Order for.

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12m.

7.9.08.

12m.

TSINGTAU BEER

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GERMANIA BREWERY
TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 " " " 80 pints.

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A Sparkling Table Water

\$ 8.00 per case of 8 quarts.
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Allowance for empty
bottles returned Pints or
Quarts — 2 ½ cts per bottle.

SLEVOGT & CO.
No. 6 Yuen-Ming-Yuen Road.
Sole Agents.

12. m. 29.6.08.

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INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—
Boots, Shoes and Leather,
Chemicals and Druggist's Sundries,
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Provisions and Oilsmen's Stores.

etc., etc.

Commission 2½% to 5%.

Trade Discounts allowed.

Original Invoices supplied.

Special Quotations on Demand.

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WILLIAM WILSON & SONS.

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25, Abchurch Lane London, E. C.
able Address: "ASNEUR LONDON."
7.9.08. 12m.

NEDERLANDSCHE
HANDEL-MAATS-
CHAPPIJ
NEDERLANDSE TRADING SOCIETY
Established 1821.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
Glds. 5,378,375 (about £418,000)

Head Office.....Amsterdam
Head Agency.....Batavia.

Branches:
Hongkong
Singapore
Penang
Rangoon
Medan
Kuala-Railja
Padang
Palembang
Sumatring
Cheribon
Teyal
Pekalongan
Tjibajap
Seraidjaja
Pasopas
Banjeremas
Makassar

Correspondents at the principal places in Europe, Asia, Australia and North America.
London Bankers: The Union of London and Smith's Bank, Limited.

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and correspondents and transacts banking-business of every description.
Current account kept in taels and dollars.

SAVINGS INTEREST ALLOWED:
On current accounts, at the rate of 2 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
On fixed deposits, according to arrangement.

W LA GRO.

Manager.

12m Shanghai, 25th August, 1907.

JUST RECEIVED

A LARGE LOT OF
WINTER GOODS.

Ladies' Materials, Gentlemen's Suitings, New Style, Silk Ties, Bows, Shirts, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas, Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all Kinds of American Boots and Shoes, Felt Shippers etc., etc., Prices Moderate.

CHONG SING & Co.,

3918-319 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1908. 12m.

NORWICH UNION FIRE OFFICE

Established 1797.

(ALFRED DENT & Co., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & CO.

1.5.08

12m.

INTERNATIONAL BANK- ING CORPORATION

Incorporated under United States
Charter

Head Office—New York.

Capital paid in—

Gold \$3,250,000 £650,000

Surplus paid in—

Gold \$3,250,000 £650,000

Total Gold \$6,500,000 = abt £1,300,000

London Bankers:

National Provincial Bank of England
Limited.

Union of London and Smith's Bank, Ltd.

Branches:

London
Washington
San Francisco
City of Mexico
Colon
Panama
Kobe
Shanghai
Bombay
Calcutta
Yokohama
Penang
Hongkong
Canton
Manila
Cebu
Singapore

Represented at

Colonbo Saigon Batavia Hankow
Rangoon Amoy Madras Sonrabaya
Tientsin Bangkok Samarang

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum, and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

1A, Kiukiang Road

21st Oct 1907.

12m.

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital£687,500-0-0

II.—Fire Funds.....3,065,374-15-7

III.—Life and Annuity

Funds 14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-18-7

„ Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,136,129-16-11

The Accumulated Funds of the

Fire and Life Departments are free

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NEWS FROM AUSTRALIA.

[From our own Correspondent.]

Sydney, September, 1908.

THE JEWS OF SYDNEY.

The Australian Congregations hold their annual meetings and election of Office bearers during this month before the high festivals. The reports of them all bode steady progress. That of the Great Synagogue Sydney is a lengthy document, and deals with the different events of communal interest during the year. Regret was expressed that the office of assistant minister had not yet been filled. Mr. Josef Messinger had been selected by the London Committee, and it was confidently expected that he would accept the position, but at the last moment he declined the appointment. Some alterations were to be made in the building so as to provide a robing room for the Ministers. During the year the Beth Din had admitted three gentiles into the faith. 28 marriages had been celebrated and 29 boys had been bar-mitzrah, 796 seats had been let producing a rental of £2,422 and the offerings amounted to £297. There was a balance in hand of £83 after providing for £450 as a reserve to meet the cost of alterations. Mr. Louis Phillips was elected President and Messrs J.J. Cohen M.L.A. and M. Gottlieb J.P., Vice President and Treasurer respectively. A motion by Mr. A. Lion to give the lady-wardens the right of voting was after discussion defeated.

THE JEWS OF MELBOURNE.

The report of the Melbourne Congregation is also of a satisfactory nature, although as there is a mortgage on the building the finances are not in as flourishing condition as in Sydney. The receipts amounted to £1962 and the expenditure to £1800. Mr. Levi Isaacs was elected President and Mr. M. Alexander, Hon. Treasurer.

The East Melbourne Congregation's report showed that the income was £1408 and the expenditure £1,587. Messrs M. Cohen and I. Morris were elected President and Treasurer respectively. For the ensuing year at the St Kilda (Melbourne) Synagogue Mr. F. D. Michaelis was elected President and Mr. Joseph Levi Treasurer. The report shows progress and refers to the alterations which had been made to give extra accommodation. A resolution that money lenders or pawn-brokers should not be eligible for re-election to the committee was after discussion rejected.

AN AUSPICIOUS EVENT.

Rabbi Dr. Joseph Abrahams of the Melbourne Synagogue having completed

twenty five years of service as Minister to the Congregation, a special social function was held to fittingly celebrate the occasion, when in addition to over two hundred members of the community the Lord Mayor of Melbourne and other prominent citizens were present. An address and purse of sovereigns is to be presented to the Rabbi who has so worthily looked after the interests of his flock in Melbourne. Dr. Abrahams is besides his position of Senior Minister of the Melbourne Congregation, President of the Victorian Beth Din. He is married to the eldest daughter of the Emeritus Rabbi of the Sydney Congregation Rev. A.B. Davis and is a brother of Mr. Israel Abrahams the author of Jewish Life in the Middle Ages and other well known Jewish works. At the banquet before mentioned Sir Henry Weolton the Lord Mayor of Melbourne referred to the enjoyable visit he recently paid to Rev. Dr. Herman Adler, and the pleasure he derived from a visit with the Chief Rabbi to the Jewish Free School at London, and he thanked the Melbourne Congregation for the letter of introduction to Dr. Adler. He read a special message of greeting which he was the bearer of to the Melbourne Jews from the venerable head of British Jewry.

A JEWISH LORD MAYOR.

Mr. A. Levy having been elected the Mayor of Ballarat, a special service was held at the Synagogue of that town to celebrate the occasion. The Rev. Jacob Lenzer of Melbourne officiated and he was assisted by the Rev. B. Lenzer. Included in the attendance were the Mayors and Councillors of the Town and City with their officers. It is no uncommon thing for a Jew to be elected Mayor in these parts, but it is rather unusual for a special municipal service to be held, at which he and his officers attend in their official capacity.

CONGREGATIONAL JUBILEE.

On Sunday September 20th the Adelaide Hebrew Congregation celebrated the Diamond Jubilee of its foundation with a special thanksgiving choral service at the Synagogue in Rundle Street. There was a large attendance amongst those present being the Mayor of Adelaide (Mr. Frank Johnson) and a number of the aldermen and councillors. The Rev. A.T. Boas gave an eloquent address taking as his text Psalm LXXIV verse 2 "Remember Thy congregation which Thou purchased of old" in which he

traced the progress of the Synagogue during its 60 years of existence and alluded to this happy land of civil and religious liberty where all dwell together in peace and unity. An interesting pamphlet giving the history and growth of the Adelaide Jewish community has been published by the Rev. A.T. Boas in connection with the Jubilee. According to it, the first Jewish settlers were the brothers Solomon who arrived there in 1838 two years after the proclamation of the province. In 1838 the Adelaide Hebrew Congregation was formed, its first President being the late Mr. J.M. Solomon and the first Treasurer Mr. B. Nathan. In the same year the land in Rundle Street on which the present building is built was purchased, and on September 30th 1850 the Synagogue was consecrated.

A LOSS TO ISRAEL.

Victorian Jewry has lost one of its most prominent and staunchest adherents in the death of the Hon. Nathaniel Levi J.P. He was born in Liverpool, England, in 1830 but for over fifty years he has been prominently identified with the public and communal life of Victoria. He was the first Jew to enter the Parliament of that State and has been elected for constituencies in both houses of the Legislature. As a Jew he was always an upholder of the orthodox traditions of his religion, and he held numerous offices in connection with the communal organisations. He was several times president of the Melbourne Hebrew Congregation. He took a keen interest in educational matters and when President of the United Jewish Education Board he formulated a scheme for the establishment of a high class Jewish School in Melbourne, which unfortunately has not yet been realised. He was a keen supporter of the Zionist movement, and until a few months ago was the President of the Victorian Zionist League. The funeral service was conducted by the Rev. J. Danglew. There was a large attendance of both Gentile and Jewish friends to pay the last respects to one whose place in Victorian Jewry it will be hard to fill.

AN ACTIVE ZIONIST SOCIETY.

The Sydney Zionist Society is showing activity in furthering the movement in New South Wales. 200 shekelim have been forwarded to headquarters, and a number of donations towards the olive tree fund have been received. The Ladies branch which was recently formed are holding shortly a dance in aid of the funds. Two Australian Jewish papers recently published a special bulletin issued by the society giving particulars of practical work in Palestine being done by the Zionist Organisation, and is intended to issue same in pamphlet form.

KING'S BOUNTY.

The King's bounty of £3 has been sent to Mrs. Herl. Mann, a dock labourer's wife, of York-buildings, Stepney, who has given birth to triplets.

The Coins of Simon Bar-Cochba.

THE FALL OF JERUSALEM AND THE DISPERSION OF ISRAEL.

[Written for "Israel's Messenger"]

By W. J. MACDONNELL, (Sydney)

The undying interest which attaches to the Jewish people and the vast influence which the nation has exercised over the progress of civilisation, makes everything connected with their history of extreme importance. For a brief period (about 70 or 80 years) the Jews reached their highest political power under kings David and Solomon. After the death of Solomon, the nation became disrupted, and decadent in power. Judaea was the shuttlecock of its powerful neighbours, passing from one to the other as the tide empire flowed. In a previous article, we have seen how the heroic house of the Maccabees regained for a time the lost independence of the Jews. The descendants of Simon Maccabaeus ruled the country a.c.87, but the later princes of this family were feeble and degenerate, when compared with the illustrious founder of their line. Rome having now appeared on the scene, the whole of the East, westward from the Euphrates, passed under her domination. Generally speaking, where the people were quiet and submissive, the Romans left them to their own rulers and customs; something analogous to what England is doing at present in India. The native rulers retained a certain amount of independence, and govern under the supreme control of the British Raj. So, in Judaea, who succeeded the Asmoneans or Maccabees, held sway under Roman protection. As time went on, the kingdom of the Herods gradually lost, instead of gaining in power. Rome continually encroached more and more, until, in A.D.44, the civil authority of the native princes came to an end. Palestine was absorbed into the Empire, being appended to the Roman Province of Syria, and ruled by Roman Procurators.

The Jewish people resented the loss of their independence becoming more and more restless and exasperated, till, at last, they broke out into a great War of Independence, known to history as the First Revolt of the Jews, a.d.66-70. For four years they struggled fiercely against Rome, whose armies were commanded by Vespasian, who became Emperor in A.D.69, leaving his celebrated son Titus as general-in-chief. Jerusalem was taken in A.D.70 the revolt collapsed, the Jews settling down in sullen and unwilling disobedience. Josephus, a Jewish officer of high distinction a personal friend of

Titus, and the Bazine of his times, has left a very vivid account of this war.

For some sixty years things were generally quiet in the distracted land, still the Jews resented both the rule and the exactions of Rome. All forms of cult, the worship of the innumerable foreign deities were welcomed to the Pantheon of Imperial Rome, subordinated only to the worship of the earthly Zeus, the Emperor. This was more a political than a religious matter, symbolising the unity of the empire, and was accepted by all the easy going subject States; Greece, Asia, Egypt, and other parts of the Roman Empire fell into line. There was only one national exception, the Jews. The Christians also refused to recognise the divine honours paid to the Emperor, but they were then only an obscure sect, mostly belonging to the lower classes, without any cohesion or political importance, as a matter of fact, the Romans confounded them with the Jews.

Finally, the Emperor Hadrian decided to rebuild and dedicate the temple of Jerusalem, (destroyed in the First Revolt) to both the celestial and terrestrial Joves. This was the last straw, the proud and high spirited race clinging strongly to its old established rites and customs, broke out into rebellion in A.D.131. A terrible and desperate struggle ensued. This time it was very verily for victory or annihilation. The war, known as the Second Revolt of the Jews, was carried on with increasing bitterness, under the leadership of Simon Barcochba (the Son of the Star). He declared himself as the Messiah in fulfilment of the prophecy, "There shall come a star out of Jacob" (Numb. XXIV.17) He fought at first with great success, driving the Romans out of Jerusalem, where he was proclaimed King, causing coins to be struck in his name. The war spread over all Judaea, over fifty towns, besides many villages and hamlets, fell into the possession of the Jews. At length, on the arrival of Hadrian's general, Julius Severus, from Britain, Jerusalem was retaken, and on 15th August 135 A.D., Bethar, the last stronghold of the Jews, was stormed by the Romans, Simon, their leader, falling in its desperate defence. It is recorded that 1,800,000 Jews perished in this bloody conflict. Hadrian caused Jerusalem to be utterly destroyed, the few remaining Jews were driven out of country, and from this fatal struggle

dates the dispersion of their race. They never regained national independence. Passing into strange lands, they became an alien people, and as the Christians gained the upper hand, the fate of the Jews became worse and worse. To the standing disgrace of medieval Christianity, the Jewish race has endured contempt, oppression, and persecution for over 1600 years, almost up to our own times. The followers of Mahomet were more tolerant in their treatment of their Hebrew subjects. However, in most civilised countries, and especially in English-speaking lands, the Jew has been restored to full civil and religious liberty and social equality.

Simon Bar-cochba issued a coinage both in silver and copper, but from want of efficient mints and moneyers, the Jewish authorities were compelled to use the current Roman coins of Syria, by striking them with Hebrew types. Thus, the debased Tetradrachms of Caesarea, were recoined into shekels, and the ordinary Roman denarius became the quarter shekel. The shekels bore on the obverse a convention I representation, probably of the Beautiful Gate of the Temple, with an emblem above, generally a star. Around in archaic Hebrew letters, the word "Simone". The reverse of a shekel in the writer's possession, shows a citron and bundle of branches, with the words, second year of the Deliverance of Israel (i.e., A.D.133.) The smaller coins (quarter shekel) struck over denari, had a variety of devices on either side. One of the specimens in the same collection, has on the obverse a bunch of grapes, "Simone" around; and the reverse a three stringed lyre, around "the Deliverance of Jerusalem" undated. These coins are not equal in execution or fabric to those issued by Simon Maccabaeus, in many instances the striking was done hurriedly and imperfectly, the types and inscriptions of the Roman coins remaining visible; a sure indication of the troublous times. But they have their own special importance and interest, they are the last sad memorials of the independence of Judaea, and bear an eloquent, though silent, testimony to the tremendous struggle, which culminated in the final fall of Israel. The war was hardly noted by Roman historians; to them it was merely a colonial episode, while, on the other hand, the Jews had no Josephus this time to send down to posterity the record of their overthrow; thus many of the details are lost, much only rests on tradition, or legend, but enough of the story remains to enlist our sympathies with the gallant, but unfortunate people-Vae victis.

Tailor: "Thought I'd met some cheeky customers, but -" Bootmaker: "What now?" Tailor: "I've had to press these trousers four times, and they are not even paid for." Bootmaker: "That's nothing. I went to collect a bill for a pair of boots yesterday, and the fellow kicked me out with them."

JUDAISM AS A LIVING RELIGION.

By GERTRUDE S. PLATNAUER.

[FROM "THE THEOSOPHICAL REVIEW"]

The word "Judaism" occurs for the first time about 100 B.C. in the Græco-Jewish literature, and signifies the religion of the Jews, as contrasted with Hellenism, the religion of the Greeks (*Second Book of Maccabees*). In the New Testament (*Galatians*, i. 13) the same word seems to denote the Pharisaic system as an antithesis to Gentile Christianity. In Hebrew the corresponding noun never occurs in the Bible, and it is rare in the Rabbinic books. When it does occur, "Yahuduth" implies the monotheism of the Jews as opposed to the polytheism of the heathen. Judaism appears from the first as a religion transcending tribal bounds. The "Jew" on the other hand was originally a Judean, a member of the Southern Confederacy called in the Bible "Judah," and by the Greeks and Romans "Judæa." Later, however, the term "Jew" came to relate to what had earlier been the Northern Confederacy of Israel also, so that in the post-exilic period Jehudi or Jew means an adherent of Judaism without regard to local nationality.

Judaism is here taken to represent that later development of the Religion of Israel which began with the re-organisation after the Babylonian Exile (444 B.C.) and was crystallised by the Roman Exile during the first centuries of the Christian Era. The exact period which will be here taken as a starting-point is the time when the people of Israel were losing, never perhaps to regain, their territorial association with Palestine, and were becoming (what they have ever since been) a community as distinct from a nation. They remained, it is true, a distinct race, and in a sense remain so still. Territorial nationality ceased about 135 A.D. when the last desperate revolt under Bar-Cochba failed and Hadrian drew his Roman plough over the City of Jerusalem and the Temple area. Hadrian then made the Jew an alien in his own fatherland, for he denied him the right of entry into Jerusalem.

What concerns us is the legacy which the religion of Israel bequeathed to Judaism. This legacy was a synthesis of the whole of the religious experiences of Israel as interpreted in the light of Israel's latest, highest, and most approved standards. The domestic stories of the Patriarchs were not rejected as unprofitable when Israel became deeply impregnated with the monogamous teachings of writers like the author of the last

chapter of Proverbs; the character of David was idealised by the spiritual associations of the Psalter, parts of which tradition ascribed to him; much of the sacred literature was re-interpreted in the light of an added belief in immortality; God, in the early literature a tribal deity, was in the later literature a righteous ruler who loved and demanded righteousness in man.

Judaism took over, as one indivisible body of sacred teachings, both the early and later literature in which these varying conceptions of God were enshrined; the Law was accepted as the guiding rule of life, the ritual of ceremony and sacrifice was treasured as a holy memory, and, as a memory, not contradictory of the prophetic exaltation of inward religion, but consistent with that exaltation, as but another aspect of Micah's enunciation of the demands of God. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" Judaism, in short, included for the Jew all that had gone before.

One element in the legacy was negative. The Temple and sacrificial system were gone for ever. That this must have powerfully affected Judaism goes without saying. Synagogue replaced Temple, prayer replaced sacrifice, penitence and not the blood of bulls supplied the ritual atonement. Events had so prepared the way for this change that it did not present the character of an upheaval. For synagogues had grown up all over the land soon after the fifth century B.C.; and regular services of prayer with instruction in the scriptures had been established long before the Christian era. It may be that, as Prof. Burkitt has suggested, the awful experiences of the fall of Jerusalem and the destruction of the Temple produced within Pharisaism a moral reformation which drove the Jew within himself and thus spiritualised Judaism. There was always a latent tendency in Judaism towards inward religion, and it may be that this power was intensified by the loss of the Temple and its sacrificial rites.

But though the Temple had gone, the Covenants of Abraham and Moses remained. Not so much in name as in essence does their spirit pervade Judaism, and, of the legacy of the past, they are the most inspiring elements. It is of little moment whether Abraham and Moses were historical persons or figments of

creative fancy, for criticism is coming more and more to see that behind the eighth century prophets there must have towered the figure of a Moses if not of the traditional Moses; and behind the prophets a Law-giver, if not the Law. Be that as it may, to the Jew of the Christian era, Abraham and Moses were real, and the Covenants unalterable. They conferred a distinction and imposed a duty. They formed a bond between a gracious God and a grateful Israel. The Covenants made the Jew self-confident and arrogant, but these very faults were needed to save him, for they were his only defence against the world's scorn.

The Sinaitic Covenant of Moses showed itself outwardly in the keeping of the Sabbath. But, apart from such observances, the legacy from the past came to Judaism hallowed and humanised by all the experiences of redemption and suffering which had marked Israel's course in ages past, and was to mark his course in ages to come. The Exodus, the Exile, the Maccabean heroism, the Roman catastrophe; Prophet, Wise-man, Priest and Scribe—all had left their trace. Judaism was a religion based on a "book" and on a tradition; but it was also a religion based on a unique experience which was eternally significant and inspiring. It shone through the Roman dispersion as it afterwards illuminated the Roman ghetto, making the present tolerable by the memory of the past and the hope of the future.

The feature of Judaism which to many observers stands out most prominently is its legalism. Life was thereby voluntarily placed under the control of Law. Only the later developments of Judaism seem to turn in another direction. For many centuries, certain yokes to the French Revolution, Religion as Law was the dominant conception in Judaism; and law expressed itself in conduct, social and individual, moral and ritual, which it regulated in the minutest details. This Law was a system of opinion, of practice, and of feeling, in which the greatest principles of morality, the deepest concerns of spiritual religion, the essential requirements of ritual, all found a place. Law seized upon the whole of life, both in its inward experiences and its outward manifestations. Harnack characterises the system harshly enough, but he at least admits that everything taught in the Gospels was also to be found in the Prophets, and even in the Jewish traditions of their time.

Judaism was realised as such in a series of codes. The first code, the Mishnah (teaching by repetition), was compiled about 200 A.D.; but was the result of Pharisaic activity for over two centuries. Then there was the Mishnah (interpretation), a twofold exposition of Scripture; then came the Talmud in two recensions, the Palestinian and Babylonian, the latter completed about 500 A.D.

For some centuries afterwards the Geonim (heads of the Rabbinical universities in Persia) continued to ally and define the legal prescriptions and ritual of Judaism, adding and changing

in accord with the needs of the day; for tradition was a living thing. About the year 1180 Maimonides produced a code of law and custom which influenced Jewish life ever after. In the sixteenth century Joseph Caro (mystic and logicist) compiled the *Shulchan Aruch* (*Table Prepared*), in which, with masterly skill, he collected the whole of the traditional law, arranged it under convenient heads in chapters and paragraphs, and carried down to our own day the Rabbinic conception of life. Under this code, with more or less relaxation, the great bulk of Jews still live, although the emancipation from it is progressing each year, for the olden Jewish conception of religion and the old Jewish theory of life are becoming undermined.

While one cannot assert that Judaism attached more importance to ritual than to worship, yet the two being placed on the same plane, it is possible to find ritual piety and moral laxity side by side. Such a combination is repellent, and critics do not pause to think whether the laxity would be more or less if the ritual piety were absent instead of present. But it is a fact that on the whole the Jewish codification of religion did not produce the evil results possible or even likely to accrue from it. The Jew was always distinguished for his domestic virtues, his purity of life, his sobriety, his charity, his devotion. These were the immediate consequences of his law-abiding disposition and theory.

Since the epoch of the Great Sanhedrin, 500 B.C., there has been no central authority recognised throughout Jewry. The Jewish organisation has been congregational since about the fourth century. At that date the Calendar was fixed by astronomical calculations. The Canon of Scripture had been decided by Synods, but there is no record of any attempt to promulgate articles of faith. The Synods of the Middle Ages invariably dealt with practical morals or with problems which arose from time to time in regard to the relations between Jews and their Christian neighbours. Occasionally we read of excommunications for heresy. But in the case, for instance, of Spinoza, the Amsterdam Synagogue was much more anxious to disassociate itself the heresies of Spinoza than to compel him to conform to the beliefs of the Synagogue.

Since the time of Moses Mendelssohn (1728-1786) the chief Jewish dogma has been that Judaism has no dogmas. In a sense this is certainly true. Dogmas imposed by an authority able and willing to enforce conformity and punish dissent are non-existent in Judaism. In olden times membership of the religion of Judaism was almost entirely a question of birth and race, not of confession. At the same time the earliest passage put into the public liturgy was the "Shema" (*Deuteronomy* vi. 4-9) in which the Unity of God and the duty to love God are expressed.

[To be Continued.]

DROVE THE POISON FROM HIS BLOOD.

SEVERE ECZEMA CURED IN CEYLON BY
DR. WILLIAMS' PINK PILLS

WHERE HOSPITAL TREATMENT FAILED.

Samuel Gardner Jackson is a young man of eighteen residing at "Hill Side," St. Sebastian Street, Colombo. An active sportsman, he plays football in the Royal College team, and takes a keen interest in cricket. Yet there was a time when he could not go out of doors, or even put his boots on, so dreadfully was he afflicted with Eczema from the knees to the toes. "I was at a loss to know what to do for the boy, his condition was so bad," said his mother, Mrs. R. G. Jackson. "None of the doctors seemed able to give him the slightest relief. Both my husband and I were astonished at the 'wonderful cure wrought by Dr. Williams' Pills.' Then the lady called her son so that he might tell his own story.

"When I was about eleven years old eruptions broke out on my knees and spread from there down my legs to the toes," said young Mr. Jackson. "The cause of this was a poison which got into my blood through playing with my comrades in stagnant pools. The sores were small and red, and full of matter. There were hundreds of them, all in cluster and the doctors said it was Eczema. When they burst they came again, and they caused me exceedingly great pain. These eruptions were even between my toes, and irritated me so much that I could not put on boots or stockings. My mother took me to the Hospital and also consulted some of the best physicians in Colombo about my case; during seven months of getting ointments, lotions, and internal medicines were tried, but instead of getting cured of Eczema by better I got worse and worse.

"Then my father decided to try Dr. Williams' Pink Pills for me, and as I was so young my mother gave me the Pills out in two half a pill for each dose. The result was that soon all the sores disappeared and I was cured. During the past seven years I have enjoyed excellent health and have never had a return of the Eruptions."

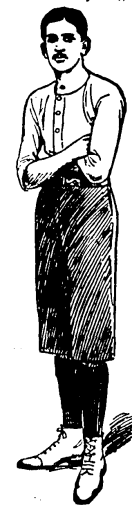
health and have never had a return of the Eruptions."

Eczema, in all its forms is rightly regarded as an obstinate disorder, when attempts are made to cure it by mere outward applications; Dr. Williams' Pink Pills, by acting upon the source of the disorder—Impure and Impoverished Blood—promptly restores sound health to the whole system. Thus, as in Mr. Jackson's case, they readily cure Eczema; and in like manner they have also cured Malaria, Anaemia, Indigestion, Palpitations, Rheumatism, Sciatica, Neuralgia, Nervous Disorders, Paralysis, Beri-Beri, Effects of Overwork or Worry, also Ladies' Ailments, Obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., Cavanagh Bridge, Singapore or from the China branch 88 Kiukiang Road, Shanghai, at \$1.50 per bottle or 6 bottles for \$8/-.

ACCOMPLISHING THE IMPOSSIBLE.

[From "THE ZIONIST," Washington, D.C.]

A few days ago Orville Wright, an inventor hailing from Dayton, Ohio, demonstrated to thousands of people here that the realms of the air had been conquered and added to the dominion of man. Right at the outskirts of our own city of Washington, at the Fort Myer parade ground, he ascended gently in his aeroplane, and rivaling a swift flying bird in grace and ease of movement, he circled the grounds fifty-five times, covered 38 1-2 miles, and stayed up in the air for more than an hour. Ten years ago a performance of this sort would have been declared by many "level headed" people to be utterly out of the realms of possibility. Almost any conservatively thinking man could have advanced you a dozen reasons why aerial navigation with heavier-than-air machines would never be accomplished. Prof. Langley's efforts directed along correct and scientific lines were turned to ridicule by the unthinking public. Today Langley has been vindicated and aerial navigation is an accomplished fact. Today any one who has seen Mr. Wright fly and thor-



Mr. S. G. Jackson of Colombo. Instead of getting cured of Eczema by better I got worse and worse.

Dr. Williams' Pink Pills.

oughly understands his machine, wonders how it was that he never thought of it himself. The principle seems so "dead easy!" The construction is so simple!

It is easy to say that a thing is impossible before some one with energy and ability shows it to be possible. Anybody not even endowed with sufficient brains to know when to get out of the rain can say "impossible." It is the old, old worn-out excuse of the incompetent who is trying to escape a work which he has not sufficient courage and brains to tackle. It takes ability, aye, sometimes even genius of the highest order, to conceive the possibility of doing a difficult work and then going about to execute it.

Some years ago when the Zionist movement was in its infancy, the pet argument of the lazy and indifferent in the ranks of Jewry was that Zionism was impossible, it was a dream. It could never be carried out. Anyone could say that. It required no brains, no energy, and no money to sit back and say with oracular cock-sure self-complacency, "I don't think it can be done; therefore I shall do nothing to help it along. What is the use of wasting your energy on the impossible?"

There is an old Talmudic tradition which runs something like this: When the righteous man is admitted to heaven, all the duties and mitzvahs he was supposed to perform, and which he did perform were shown to him, and they appeared in the form of an immense mountain.

"Blessed be Thou, Oh Lord!" he exclaimed wonderingly yet joyously. "Is it possible that I have overcome this vast mountain?"

"When, on the other hand, the wicked man is passed before the gates of heaven, all the mitzvahs he was expected to perform and which he failed to do, appeared to him in the form of a mole hill. 'Woe is me!' he exclaimed in deep remorse. 'Is it possible that I have failed

to perform this little insignificant task?'"

When the few doubting Thomases in our ranks will find that the aims and objects of Zionism shall have been carried out without their assistance, then that once considered so difficult will appear to them so easy that they will have difficulty in satisfying their consciences for refusing to help so noble a cause when it was so easy for them to give it material assistance; for being so blind as not to lend a helping hand toward the carrying out of the only practical movement for the salvation of Judaism and the Jew. The work may seem difficult now, but to all except those who have not the proverbial sufficient amount of brains it does not seem impossible of accomplishment. In fact, recent political events in the Turkish government give us additional hopes from a totally unexpected quarter.

No let us all rally around the banner of Zionism. Everybody, let there be no more doubting Thomases in the ranks of Jewry.

EDITOR'S NOTE.

In spite of the sad tragedy which an unhappy end of Mr. Wright's flights for the time being, it is still an indisputable fact that the Wright brothers have solved the problem of flying. The accident which befell Mr. Wright was one similar which might occur to an express train if a piston rod should happen to break, or to an automobile, if the steering gear should fail to operate. The parallel drawn in this article is no more affected by this accident than would be the practicability of the express train or an automobile by a similar accident as above cited.

The healthy baby ought to wake up of his own accord and let the mother know he is awake by cooings and gurglings, not by cries. If a baby be awakened before he has had his sleep out, it is only natural he should be cross and fretful. If a pillow is used, let it be very small, and not too soft. Do not lay the baby on his back, but preferably on the right side.

CANNOT BELIEVE IN BOTH.

The Jew Cannot Accept Christian Science and Remain a Jew.

I attended the services at one of the Christian Science churches recently. It was surprising to note the large number of people that were in attendance. At this season of the year, when many of the churches are closed, one does not expect to see many people at the churches that are kept open for worship. In most of the Jewish congregations and the Evangelical Christian churches you find but a handful of people present at the services in summer. It does not seem to be so with the Christian Science churches. They seem to have their regular quota of worshippers. Nearly every seat in the large auditorium of the Christian Science church which I attended was occupied. There must have been at least a thousand persons present. The followers of this new cult are certainly loyal to their church. They furnish a good example to the other churches in Christendom as well as Jewdom. It should be stated that here, as elsewhere, the women predominated. The proportion was five to one. It is difficult to explain the psychology at the bottom of this devotion to their church. To an outsider there does not seem to be anything inspiring about the service, nothing soul-stirring or uplifting. A male soloist made up the entire choir. He sang one Christological song. The other song numbers were sung by the congregation. The congregational singing is very good. The Christian Science church has no sermon. It does not believe in the sermon. It believes in the Bible as its sermonizing hand book, and in Mrs. Eddy's Science and Health as its interpreter. A considerable portion of the service is taken up with scriptural reading and with the interpretation of the same from "Science and Health." There are two readers, one a man, the other a woman. The scriptural reading is done by the women, the "Science and Health" interpretation is read by the men. The voice of the man-reader was raspy and draggy and singsongy. However, I learned upon conversation with a member of this church that many do not like the reading of the woman-reader. This, of course, is a matter of taste and there is no accounting for tastes. There is one portion of the service that is given over to what is called silent communion, in which the worshippers, on bended knee, in silence turn their thoughts to God. I noticed that a large number were turning their eyes everywhere to see what the other worshippers were doing during this portion of the service. Still, this seems to be a very effective part of the worship.

There were a number of colored people present scattered throughout the body of the church. They were seated among the rest of the worshippers, and none seemed to take exception thereto. It is doubtful whether this would be tolerated in other Christian churches, and speaks well for

the democracy of the Christian Science church. There were also a number of Jews present, but not as many as I had expected, because I had always been led to believe from the way people spoke that a very large per centage of the members of the Christian Science church was composed of Jews. I could not see more than a score of Jews present. There may have been more, for one can not see everyone in such a large auditorium. I noticed that the Jews in attendance entered lustily in the service. They joined in the congregational singing with vim. It is questionable whether they would join as heartily in the singing if it were in the synagogue. When silent communion was called for they prostrated themselves and prayed. The songs of the Christian Science church are Christological in character. Jesus is spoken of as "the Christ," the "redeemer" and "savior," etc. But this did not stand in the way of the Jews present singing with all the fervor and ardor of the most devout Christian. On this particular Sunday a number of members were admitted into the church. I was told that this does not occur more than twice a year. There were about thirty or forty who joined the church. Among them I noticed one or two Jewish faces that I did not know and at least one that I did know. I was shocked when I listened to the reader pronounce the creed or declaration of faith of the Christian Science church, which he asked the neophytes to solemnly acknowledge, and more shocked to hear the Jews give their affirmative reply to this creed. I have frequently been told that no one is asked to subscribe to beliefs that are distasteful to the Jew or run counter to his way of thinking. The creed of the Christian Science church is purely Christological in character, and were it not for the healing element in the Science church there would be no reason in the world for the Evangelical churches to take exception thereto. But how any Jews can conscientiously subscribe to such a creed and still declare that they are better Jews and Jewesses since they joined the Christian Science church than they ever were before passes my understanding. They must profess a belief in the divinity of Jesus, in his sonship of God and in vicarious atonement. How Jews can do this and still declare themselves to be Jews is something that is very dark and mysterious to me. Hitherto the synagogue has taken no stand in this matter. It has regarded the men and women who have joined the Christian Science church as still a part of the household of Israel. Jews who are members of the synagogue are also members of the Christian Science church. There is certainly a striking incongruity here, and the synagogue ought to take some action in the matter. The subject was barely touched upon in a Round Table discussion at the convention of the Central Conference of American Rabbis which met at Frankfort, Mich., in 1907. A Jew who joins the Evangelical church of Christianity is regarded as outside the faith of Judaism, but when one becomes a member of the Christian

Science church he is still regarded as a Jew. I am not one of those who believe in heresy hunting and am certainly no heresy hunter, but Christian Science Jews have read themselves out of the synagogue. The synagogue needs take no such action. Still, if Jews who are members of the Christian Science church do not feel as though they have left the synagogue it is time that they should be told that they can not be Jews and be members of the Christian Science church at one and the same time.

It so happened that a few days after I attended the Christian Science church I met a Jewess who had become a member of that body and who is accustomed to say that she is a better Jewess since she joined the church than she was ever before. This person is at least consistent in one thing. She resigned the synagogue to become a member of the Science church. For many years, she and other members of her family had been ailing and wonderful results has her belief in Mrs. Eddy and her health theories effected for her and those connected to her by the ties of kith and kin. Naturally I told her about my presence at the Christian Science church and what impression it made upon me. I also told her that I could not understand how she could say that she was a better Jewess now since she became a Christian Scientist than she ever was before. I repeated what she knew to be the declaration of faith of her church. I asked her if she believed that Jesus was the son of God. She replied, "Are not you a son of God?" I asked her if she believed that Jesus died to bear her sins, whether she believed in vicarious atonement, and she answered that these things are differently interpreted in the Christian Science church and that they were not to be taken literally. This is the process usually resorted to when these questions are discussed. It is claimed that we do not understand the real teachings of Christian Science, that we do not understand Mrs. Eddy's book. I confess to the last charge. I have read this book and tried to understand it but confess that confusion here is so confounding that I could not understand it. There are others who can not understand it. It is very questionable whether Christian Science readers understand it. Some go still farther and say that Mrs. Eddy herself does not understand what she has written down in her world-revolutionizing or rather religion-revolutionizing book. Be that as it may, one thing is certain, and that is, that I understand plain English and in the confession of faith the neophytes are asked to acknowledge their belief in Jesus' sonship of God, and when this, confession of faith asks this it does not mean to declare humanity's sonship of God. Certainly every Jew believes that all men are children of God. Scripture expressly says this: "Ye are sons of God." But the confession of faith of Christian Science does not ask this. It asks a belief in the special sonship of Jesus. If it meant to convey the thought that all men were

God's children, it would have asked the neophyte to acknowledge his belief that all men are children of God; it would have asked him to subscribe to the belief in the divinity of humanity, but it does not do this. It simply asks him to subscribe to the doctrine that the God head is composed of persons or parts, and that Jesus is the second person in the God-head. A Jew who subscribes to that doctrine can not be a good Jew. He is no Jew at all. A Jew who subscribes to the atonement doctrine can not be a good Jew. He can not be a Jew at all. Those who are admitted into the Christian Science church are asked to subscribe to these doctrines. By this fact, they have read themselves out of Judaism. They should not consider themselves a part of the synagogue; the synagogue should not consider them a part of the household of Israel. They should not call upon the rabbi to marry them. They should not call upon the rabbi to bury them. They should be consistent throughout and go to their own church for the consecrating and consoling words in hours like these. But it is very hard to be consistent in life and just as hard and sometimes more so to be consistent in death. Christian Science may be a panacea to cure the ills of the human body; it is no talisman against death. Christian Scientists die the same as other individuals. When this sad hour comes they want to have the Sh'ma Yisrael recited. They ask for a Jewish burial. The situation calls for an investigation by the leaders of American Israel. What attitude should the synagogue assume toward Jews who have forsaken it and joined the Christian Science church? Shall they still be regarded as Jews or shall they be held to account for their desertion of the synagogue? It is a serious question and calls for an earnest consideration on the part of the rabbis of the country.

TOBIAS SCHANFARBER.

Chicago.

HAVE COURAGE, MY BOY, TO SAY NO.

You're starting, my boy, on life's journey, Along the grand highway of life; You'll meet with a thousand temptations, Each city with evil is rife. This world is a stage of excitement, There's danger wherever you go, But if you are tempted in weakness Have courage, my boy, to say No!

Chorus—

Have courage, my boy, to say No, Have courage, my boy, to say No, Have courage my boy, Have courage my boy, Have courage, my boy, to say No! The bright ruby wine may be offered. No matter how tempting it be From poison that stings like an adder, My boy have the courage to flee. The billiard saloons are inviting. Deeked out in their tinsel and show: If you should be tempted to enter, Think twice—then stoutly say No!

OUR CONTEMPORARIES.

True Religion.

We Jews have only one Torah, to which we must dedicate ourselves. The word of God is holy and our life must be made holy by its observance. No matter what we do we cannot make it more sacred than it is, but we can verify its truth by the devotion to the cause. There is one great trouble, that some of our people reverence the parchment more than what is written thereon. Outward manifestations of devotion does not cost anything but when it comes to making sacrifice for the upholding of these principles they retire to a remote corner and become invisible. The maxim expressed by Rabba in T. B. Makkoth, 22 B., "How foolish are those people who will arise at the sight of a scroll of the law and not in the presence of the great men who interpret its meaning!" is certainly applicable in all such instances where people make fetiches of everything without paying due heed to the consequences. Our people should learn a lesson that honoring God's law does not mean the kissing of the parchment or touching with the lips any vestment which covers it. Perform the duties taught thereon, and you will be honoring God and yourself.—*The Jewish Standard* (Chicago.)

New Year Greetings

THE JEWISH TRIBUNE wishes:
Its subscribers—a pleasant holiday
Its advertisers prosperity!
The various congregations—increased membership!
The *Chasanim*—correct Hebrew reading.
The Jewish choirs—Clear voices!
The Gentile choirs in Jewish houses of worship—no breaks in chanting Hebrew!
The many Rabbis—to practice what they preach and to some rabbis—pure Jewish hears!
The Jewish—Christian Scientists—to leave the Jewish temples and stick to Mrs. Eddy's Christian Churches
The Jewish merchants—to learn the fact that their preference to patronize the advertising columns of religious publications other than Jewish, makes them the laughing stock of their Gentile friends!
Commissioner Bingham—to be more careful in making statements.
All mankind—peace with one another! —*The Jewish Tribune* (Portland, Ore.)

"Caught in his Net."

As another evidence that it is easier to preach than to practice, I cite the case of Mr. D. W. Trickett, Assistant Attorney General of Kansas, who recently made a strong fight against grafters and against the saloon element. The temperance forces brought this man to Chicago some time in the winter to bolster up their cause. He came here when the great

fight was on to enforce the law keeping the saloons closed on Sunday. He was very strong in his denunciation of the city authorities for refusing to enforce the law. Among other things he said was the following: "When the Mayor of Chicago says he will not close the saloons on Sunday," he is guilty of treason and nullification. Lo and behold, this great man has been caught in his own net. He has been convicted of grafting himself. When the announcement was made that he grafted himself, the temperance workers in this city would not believe it, and declared that it was the work of his enemies. But it was not the work of his enemies, at least the courts decided that Mr. Trickett was fined \$500 and costs in the North Division of the City Court, Kansas City, Kansas, for collecting fees illegally. Judge M. Newhall, before whom Assistant Attorney General Trickett was tried and convicted last week for illegally accepting fees in a liquor prosecution, overruled the defendant's motion for a new trial and passed judgment. Judge Newhall decreed that the defendant stand committed to jail until the fine and cost of the case be paid. Mr. Trickett is not the only man who assumes the Lam-holier-than-thou attitude only to find himself practicing the same things that he denounces. The man who attacks his brother man ought to be very careful, and see to it that his own hands are clean before he undertakes to throw mud at him.—*The American Israelite* (Cincinnati, O.)

Grossly Exaggerated!

The *Dayton Journal* is out with a black, glaring headline proclaiming to the world at large that "Rosh Hashama is observed by Jews." It also adds a surprising bit of information that in the House of Jacob synagogue on Friday evening "the service was chiefly for men."

The reporter no doubt forgot to cast his eagle eye over the gallery, where, in Orthodox synagogues, the women worship.

The same learned authority also informs us that "about the middle of the service the Shofar will be blown and will continue to sound until the conclusion of the rituals, about 2 o'clock in the afternoon."

We don't pity the Shofar blaser quite so much as the poor congregation. Talk about your continuous performances. This certainly is the limit.—*The Jewish Independent* (Cleveland, O.)

"Canned Sermons"

"Canned Sermons" is the latest novelty in the theological market. A firm has just advertised that they will furnish clergymen with weekly printed sermons at one dollar per annum. This is an idea of which some of our modern Rabbis should take advantage; it will at least have the benefit of sparing their congregation the pain of listening to perennial piffle.—*The Hebrew Standard* (New York.)

Obsequies.

How simple were the funeral obsequies in the olden days! Today however, it is all pomp and show, bordering on the barbaric. And we boast of progressive civilization! Our methods but mock it. The exaggerations and aggravations we permit today border on the ludicrous, and then we wonder why the bereaved mourners remain uncomfortable and give way to cruel paroxysms of grief. We would do well to come to our senses and learn considerateness, to make obsequies brief and unostentatious.—*The Jewish Outlook* (Denver)

Return Thanks.

Our appreciation of the numerous kind words and letters of congratulations on our last issue will seek to find expression in renewed activity in the interest of the community and attempted betterment of our journal.

We cordially and heartily thank all our well-wishers, and proceed to our task invigorated by the elixir of their approval.—*The Modern View* (St. Louis).

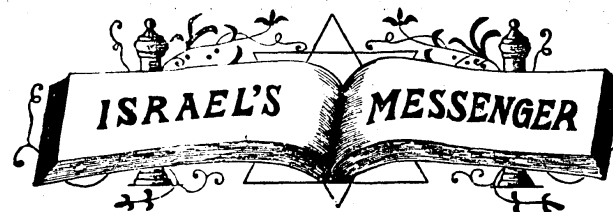
AN INGENIOUS HAZAN.

Hazan x, had incurred the displeasure of the President and Officers of the Congregation and had been summarily discharged. He was found guilty of using profane language and of conduct unbecoming a *Hazan*. It was not his first offence. Time and again he had been warned to hold his tongue; but he would not mind; he was the favorite and idol of the people. As a *Hazan* he had no equal. Conscious of his popularity, he went about speaking and uttering foolish things, irrespective of personalities. At last, having grossly insulted the President of the congregation, he was discharged, as above stated.

And it came to pass that fully three months had elapsed since the dismissal of the *Hazan* by the congregation and still no successor had been selected. True many a candidate had applied for the position, but none was accepted. For who could compare with the former incumbent? For this reason the congregation was without a *Hazan*, and the *Hazan* without bread. When, through the efforts of some of his friends and admirers a reconciliation was effected, it was agreed that he should make a public apology and say: "What I have said about the President, I have lied."

On the appointed *Shabbas* the synagogue was crowded to its utmost capacity with people who were anxious to hear their beloved *Hazan* both sing and apologize.

Accordingly the *Hazan* mounted the steps of the *Bimah* and after having charmed the people with the sweetness of his Prayer-reading, at the conclusion of the service he faced about to the congregation and impressively recited his retraction in the interrogative mood, as follows:—"What I have said about the President, I have lied!"



SHANGHAI: 13th NOVEMBER, 1908-5689.

BY THE WAY NOTES.

The Protectress of Civilization.

The caldron of European political trickery is fairly on its boiling point. All the Powers, great and small, are trying to show their teeth and hastily measuring their brute force. Only the Turkish newspaper "Sabah" alone cries aloud: "Long live Britain, the protectress of civilization." It is really sublime to have the privilege of such a grand name. And England is also called the *Land of the Free*! But what about that ugly speck on England's bright name, well known as "The Alien's Act"? It is high time it should vanish like the gourd of Jonah

The Moral Rash.

The Prime Minister as well as the secretary for Foreign Affairs stated most emphatically in Parliament, Oct. 12th, that it was impossible for this country in the interests and the value of treaties to recognise any alteration of them being made by any individual state. That is a just saying and the echo of every right thinking man. But why did not England raise its powerful voice long ago when Roumania has broken the Berlin Treaty in such a cruel and barbaric fashion against its unfortunate Jewish subjects? The present European war-fever and the outbreak of what we may call, the *Moral Rash* among all those petty Govern-

The Traffic in Souls.

The London Society for Promotion of Christianity Amongst the Jews with its patronising friends ought now to stop and think for a while whether their nefarious Traffic in souls is a paying business and whether it is really worth the candle. In a period of 100 years,—according to recent accounts,—they have spent a tidy sum of nearly three million pounds for converting the outcasts of Israel into fraudulent Christians.—Can they not apply these millions of money to something more useful, more fruitful and more humane, than trying to make bad Jews into worse Christians? But the answer is, they have ears and they hear not; they have eyes and they see not.—Alas for the misguided benevolent souls!

N. S. BURSTEIN.

Cardiff.

WITS AND HUMOUR

Preacher: When you're tempted to drink, think of your wife at home.
Henpeck: I do—and that's what drives me to drink.

Blubbbs: There seems to be a strange affinity between a colored man and a chicken.

Slobbs: Naturally. One is descended from Ham and the other from eggs.

He: There's one thing you make quite as well as your mother used to make it.
She: What's that?
He: Trouble.

MOSES'S FEAT.

"Now, Johnnie," said the Sunday school teacher, "can you tell me one of the most remarkable things Moses ever did?"

"Yes, ma'am," replied the bright youth; "he broke all the commandments at the same time."

A gentleman who was no longer young, and who never was handsome, said to a child in presence of her parents:—

"Well, my dear, what do you think of me?"

The little one made no reply, and the gentleman continued:—

"Well, you don't tell me. Why won't you?"

Two little fat hands tucked the corners of a pinafore into her mouth, as she said archly, in a timid whisper:—

"Cause I don't want to be whipped."

To-night!



To-night!!

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AN HOUR OF DEATH.

Dr. Thomas Mulligan, a well-known physician, of New Britain, Connecticut, wrote to the editor of one of the principal New York newspapers, saying, "If you care to come and talk to a patient of mine, who died at 2 o'clock yesterday afternoon, and was as thoroughly dead for one hour as she ever can be, she will be glad to give you an audience." The editor promptly despatched a reporter, who found the patient, Mrs. William M'Nulty, quite convinced that she just returned from a visit to the spiritual world. She was still weak, and had great difficulty in describing her sensations in earthly terms.

This is what she said:—"Everything was black at first. Then I seemed to glide through space over interminable distances. After a while a region of strange light appeared in front of me, and it grew dazzling, a hundred times more so than sunlight. It was not like the light of the sun, but was just a flaming brilliance, which pervaded everything, though it did not proceed from any one place in particular. I found myself amidst endless crowds of people, all smiling

and moving to and fro at will. Suddenly I saw my mother, and beside her a distant relative who died 30 years ago. While talking to them the light seemed to go out, and I awoke to find Dr. Mulligan bending over me."

Dr. Mulligan says that the lady's mind is perfectly clear, and that she was in no trance, but that her condition was one of absolutely suspended animation. "So far as my medical skill could determine," he added, "she was dead."

HER WISH.

It was at dinner, and there had been chicken, of which the little daughter of the house had partaken with great freedom. "I want some more chicken," said Frances. "I think you have had as much as is good for you, dear," replied Frances' mamma. "You can't have more now; but here is a wishbone that you and mamma can pull. That will be fun! You pull one side and I'll pull the other, and whoever gets the longer end can have her wish come true. Why, baby, you've got it! What was your wish, Frances?" "I wish for some more chicken," said Frances, promptly.

TREATMENT OF CHILDREN

A frequent cause of temper and anger with children is a sense of injustice. Often where there are several little ones in a family a parent is apt to behave unfairly toward one or another of them. For instance, the girl may be a special favorite with her father, and he is so fond of her that he cannot refuse any of her requests, while he finds it quite easy to say no to the boy or to an older child. Result, the boy becomes irritated and annoyed; he cannot see why he should be treated less generously than his sister. Parents should guard against this, and whatever their inner sentiments are they should be carefully hidden, for nothing is more calculated to ruin a child's nature than injustice and favoritism.

First Burglar: "Halloa, Bill, you look annoyed. What's the matter?" Second Burglar: "Matter? D'ye see this bill in the police window? They're only offering £50 for my apprehension this time, and it used to be a hundred. My popularity must be on the wane."

ALEXANDER THE GREAT

Alexander the Great, having traveled in Africa with his victorious army, arrived in the midst of a quiet and happy population, who lived in perfect harmony with their neighbors, because their ruler was just and wise.

The elders went to meet Alexander, and took him to the palace of their king. After the usual introductions, the African monarch offered some refreshments consisting of bread, figs, dates and strawberries in gold. Alexander was very much surprised, and asked the king if it was customary to eat gold in his country.

"No," said the sultan, "but I thought if you would have some ordinary bread and fruit you could find some at home, and you would not come so far."

"I come to your country to study your laws," said Alexander.

"Well, then, stay as long as you please; I will provide for you and your escorts, although I do not understand when one travels for his instruction he need to be accompanied by an army."

The next day two men came before the sultan. They had a difficulty and asked to be judged. In that happy country all the difficulties among citizens were settled personally by the sovereign. Alexander occupied a seat next to the sultan.

The Sultan—Which is the plaintiff?

Emeth (the Truth)—It is I.

Sultan—Speak, be brief, and tell the truth.

Emeth—I bought a parcel of land from my neighbor, Tzedek.

In working it I found a treasure. I would give it back to him, but he obstinately refuses to take it.

Sultan—Tzedek, what is your answer?

Tzedek (Justice)—I am as honest as my neighbor, Emeth. When I sold the land to him I sold him everything that it would produce. I never knew it contained any treasure. He found it, and as I did not lose any I cannot take it back.

Sultan (turning to an elder)—What do you think of that, Emu-

nah?

Emunah (Faith)—I often heard from old Tzedek that his field contained a treasure; his father told him so before he died, but he always thought he only wanted him to work well. Although he plowed from time time, he never found anything, only through his efforts he made the best of land of it, and thought it really worth a treasure.

Sultan—All right; the case is settled. Tzedek, have you a marriageable daughter?

Tzedek—Yes, sir my daughter—Tzedeka (Charity) is eighteen years old.

Sultan—And you, Emeth; is your son twenty years old?

Emeth—Sultan, that is the age of my son. Scholem (Peace).

Sultan (with solemn voice)—Emeth and Tzedek, you are both honest and good men; you don't care for the gold that is not fairly earned. Let it be so; but in the meantime someone has to take the money. The son of Emeth is going to marry the daughter of Tzedek, and the treasure will belong to them.

Both parties retired perfectly satisfied.

Alexander was lost in thought.

"What is it?" inquired the African king.

"I am surprised? at what I have heard.

"Surprised? How would that suit terminate in your country?"

"In my country it would take ten years; lawyers, the judges, would absorb the whole amount, and nobody would get anything."

Sultan (surprised)—Does it rain in your country?

Alexander—Certainly.

Sultan—Does the sun shine? Alexander—We have the nicest sun in the world.

Sultan—Have you any cattle?

Alexander—Plenty of them.

Sultan—Oh, well, I understand now; it rains and the sun shines in your country to make the grass grow to feed your cattle, for, judging by what you told me of the administration of justice in your kingdom, the men are not worthy to enjoy the blessings of heaven.

Correspondence.

[The Editor does not hold himself responsible for the opinions of Correspondents, and the publication of any correspondence does not necessarily indicate his concurrence with the views expressed therein.]

He reserves to himself the right to publish or reject any contribution.

The real names and addresses of all Correspondents should always be sent in not necessarily for publication.]

Daniel's Vision.

TO THE EDITOR OF "ISRAEL'S MESSENGER."

DEAR SIR, Apropos to the scholarly and interesting article by the Haham Dr. M. Gaster, of London, on "The Messiah and False Messiahs," in the last issue of your valuable journal, your readers will probably be interested to learn that so recently as 1895 Mr. H. L. Rosenthal (Manchester), published his "Sod Kedoshim: or the Secret of the Holy Ones," in which he so ably expounds Daniel's abstruse phraseology "Time, Times and Half" by the aid of Gematria, that I take the liberty of reproducing it here. Commenting on the 7th verse of Daniel's 12th chapter, he says:—

"The definition of Time is a period of 120 years, and was absolutely fixed by the Lord Himself as the days of respite—pervious to the Antediluvian Dispensation [Gen. vi. 3]. Hence is 120 years a period of Time.

In the Hebrew Alphabet every letter stands for a given number, and the combination of the word Moed 'Time' is exactly 120, thus:—Dai 4; An 70; Waw 6; Min 40 = 120.

Therefore Moed, Time = 120

(Mondin) Times = 240

(Wa-baitzi) Half a Time = 60

Total [420 years.] Thus was Daniel informed by the "man clothed in linen" the precise date for the destruction of the Second Temple by Titus and that of the dispersion of the Jews, which actually took place exactly 420 years later, in A. M. 3829, i.e. reckoned from A.M. 3409, the date of the expiration of the Babylonish Captivity.

It is remarkable, adds the author, that precisely to the Time, Times and Half (i.e., 420 years later) the Second Temple was destroyed, and Judah's banishment from the Holy land commenced.

The passage, Daniel xii. 7, concludes thus:—"And when they have made an end of breaking in pieces the power of the holy people, all these shall be finished." "At first," the author comments, "Daniel did not grasp the true meaning of the 'Time, Times and Half' thinking they had reference to the time of the end of the 2300 years Dan. viii. 14; but on hearing that afterwards the 'power' of the holy people would be broken, he then understood that it could not mean the time of the end of the 2,300 years, and

was therefore anxious to know what would follow," hence it is further said: "And I heard but understood not, then, said I O my Lord, what shall follow these? (meaning the Time, Times and Half). And what reply did he get? The angel said: 'Go thy way Daniel for words are shut up and sealed till the time of the end (i.e., the end of the 2,300 years).'"

And as regards to the question, "How long shall it be to the end of these wonders?"—the author gives it further with a full explanation.

From the above you will see that the phrase "Time, Times and Half" really refers to the destruction of the Second Temple by Titus (compare Dan. vii. 19-24), and that also of the simultaneous dispersion of the Jews (Dan. xi. 33) which actually took place in A.M. 3829, i.e., 420 years later, corresponding with the "Gematria" quoted.

A careful examination of Daniel's prophecies with Mr. Rosenthal's commentary would result in our expressing the deep sense of respect towards the author of "Sod Kedoshim," who has, metaphorically speaking, broken the seal and opened the book, showing with a new light Israel's bright and near future!

Yours obediently,

A JEWISH STUDENT.

Hongkong.

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THE KADDISH—SACRED MEMORIES.

By Dr. Henry Berkowitz.

(Philadelphia)

The keenest personal interest is felt in that part of our liturgy which constitutes the mourner's service. Its message is so directly personal that no one is exempt from its appeal. In even the most callous it kindles the fires of sympathy. No hour in all the year is so intensely spiritual as this. At no other time during the public worship is that solemn hush of reverence laid upon every soul as when the hallowed words of the Kaddish are pronounced. Then a deep undercurrent of devout sentiment sweeps all hearts into the communion of general worship. Even the stranger within our gates finds himself wonderfully stirred by the tender pathos and beauty of that act of solemn devotion. Many have so expressed themselves to me.

In view of these facts I can not but regret the cheap and commonplace criticism of those who stigmatize the mourners as "Kaddish Jews" and lay upon them the charges of rank superstition and worship of the dead. I know that during the past three hundred years, since the Kaddish came into vogue, a strain of Catholicism has passed from our environment into some Jewish practices. Thus somehow there has gained currency among the Jews the notion of a purgatory in which the souls of the dead are, after their release from this earth, kept under fire of probation. During that year the petitions of the Kaddish are declared to be effective in cleansing from sin and securing admission to Paradise. Therefore no opportunity must be missed to attend public worship in order to repeat the Kaddish. Woful is the fate of that parent who leaves no son to lift up the petitions of the Kaddish in his behalf. And shame upon that son who so defames his father, and reflects upon his merits by continuing to repeat the Kaddish the full twelve months. Therefore these mystic words are spoken only during eleven months following the death of parent, or child, husband or wife, brother or sister. And again therefore at each anniversary or Jahr Zeit the recital of the Kaddish is to open the inner gates that lead to ever higher abodes of bliss in Heaven.

The mere statement of these rapid superstitions will, I believe, excite surprise in many of you who have never even heard that any such crude fancies could be associated with that simple and reverent act of worship we call the Kaddish or Sanctification. But you do know that here and there these antiquated and absurd notions have made way among us for even more childish fancies and for the gross quackery of spiritualism and other occult pretensions in which the Kaddish is regarded as a mystic means of communion with the dead. There are no doubt a great many of our people who are

filled with the rankest superstition and to whom these charges may apply.

The emphasis which Reform Judaism places on the Mourners' Service is intended to lay its severest condemnation upon all these superstitions by making this a service not for the dead but for the living. The solemnities of our great Atonement Day ascend to the climax of the most sublime fervency in the hour which is set aside for the "Hazzarat Neshamot," the "seelen-feir" or Memorial. In this service are centered all those exalted purposes which animate us individually on the recurrence of the great day of grief which commemorates the passing of one of our dear ones—"The Jahr Zeit," as the Germans all call it—"The Nacheloh" or inheritance, as the Spanish beautifully and suggestively term it. These are the times of our most sacred memories and therefore the moments in life that are for us the most truly sanctified.

Whatever force may reside in the criticism of the "Kaddish Jews," is to serve as wholesome warning. But let not cruel scorn and unjust contempt send its blighting and destructive breath among the flowers of genuine religion which grow in the garden of the sorrowing heart. It is the tragedy of human life that sooner or later all must suffer the pangs of grief. No home is exempt from the invasion of death. Sorrow presses the cup of bitterness to the lips of the young and old alike. For years we may have basked in the sunshine of joy and deemed ourselves safe under the aegis of earthly prosperity. Life was so full of keen interest and its maternal concerns so engrossing, that Religion had no real and vital meaning to us. It was something apart, for funerals and obsequies, for holiday and solemn events. Joy came and beheld! a gracious beneficence filled the world with beauty. We accepted it with a smile, as a matter of course, and scarcely a ripple of gratitude stirred the placid surface of our souls. Reason, with all the armory of argumentation at command, would attack the citadel of our indifference. Instructed with doubts and skepticism, but all in vain. Nature spoke with the matchless eloquence of science, but the ear of the soul was dull and unresponsive. But suddenly a day dawned that was full of clouds and darkness, terror rode upon the wings of the wind and grief forced an entrance into the soul. In the hours of agonizing which are to keep for words, the spirit was mellowed and became tender, susceptible at last to the deeper influence and responsive to the earnest appeal of Religion.

An old rabbi of the 16th century wrote a book called "Healing for the Soul" "Marpe Neshamot." He pictured the wails of the wounded heart for healing and declared that "the only healing is to be found in prayer." Under the burden of heavy grief and in some mighty inspiration, the musician pours out his heart in melody, the poet chants a soulful dirge,

the artist invests his canvas with splendor or makes the marble throb with life. All these are forms of prayer—strange as the assertion may sound. It is not the money to be earned or the fame to be won, which makes the genius, but the irresistible demand of his deepest, truest self to find expression. We are all allied with genius, not in the power of expression, but in the sincerity of our yearning therefor. Every soul has within it inmost depths the divine gift of prayer. We are most absolutely sincere when the shams and vanities of life are turned to mockery by death. Therefore, it is, that in sorrow we want prayer, the language of purity and truth. It is the atmosphere in which alone the soul can breathe and find its healing.

For such supreme moments of tenderness and sacred memories the masters of old have framed for us the words of the "Kaddish." Its quaint Chaldaic phrases come to us out of gray antiquity from a source clouded in obscurity. It has passed down the centuries under various modifications, hallowed by the pious use of the generations and it has been so deeply wrought into the consciousness and affections of the Jewish people throughout all lands that any invasion of it, is like an act of desecration. Laps may have been prayerless for years, but the Kaddish has power to amend them. A man may roam throughout many lands but when the hours of those sacred memories come which bind him to the beloved dead, he will even in most distant places, find the way to the House of God that he may pay that act of loving devotion, which the Kaddish invites. Now of ten any I called as is every rabbi, to say the Kaddish for one who even, after years of severance from all Jewish ties, yet in the last hour has felt the wondrous thrill of those accents call him home to his people and his God.

Poetry and worship are blended in these hallowed phrases. Unnumbered millions in the generations past, have sanctified them with their tears. Thus watered, the flowers of filial piety grow in strength and beauty, twining about the rugged rocks of duty and clinging so firmly that the storms of life can never tear them away.

The Kaddish pledges to parents the loving remembrance of their children. It thus binds the living with the dead and links earth to heaven. What sustaining comfort lies in the thought that when we pass away from the turmoil of this life and enter into the unknown beyond we shall not have lived in vain, if our efforts are cherished with gratitude and living devotion enshrined in the hearts of our children. In them our hopes, ideals, wishes and prayers will live on. This is their "Nacheloh" or inheritance which gains undying force through their sacred tribute as they speak the noble, sanctifying words of the Kaddish.

From the strange fascination which the Kaddish exercises, one might easily be led to a superstitious reference to its words as mystical. Yet they contain

nothing but ascriptions of praise to God, repeated with the fullness, characteristic of Oriental redundancy. But these embody the sublime pronouncement of those eternal verities to which the Jew has clung through all ages in the midst of dangers and in the face of death. When death makes us aware that all things pass away, we tell of what lasts on, setting forth the prime truths of Judaism. They are summarized in four distinct pronouncements.

By the first of these, a man is summoned away from the selfishness of sorrow to the sanctification of duty. Life calls even from the verge of the grave: "God's work must be done." "His Kingdom of Righteousness must be established, in your life and in your day." Each one of us has a share in that supreme task. And to that haste ye and say: "Amen!"

The second sublime precept with which the Kaddish strengthens the soul, is that of Faith. "What! shall we receive the good from God and not receive the evil?" asks Job. In answer the rabbis prescribe a benediction for death as well as life. "All the round world and the myriad manifestations of God's wisdom and goodness and grace proclaim his praise." Learn from this that however deep your grief and bitter your sorrow, there is in your trial some supreme lesson of life, some noble chastening of the soul for which you too must unite your voice in the grand praise of all creation's universal praise of its Maker and say: "Amen!"

The third deep and tender precept of the Kaddish is that of Hope. In the presence of death when gloom seizes upon the spirit and despair threatens the soul, our Religion whispers immortal hope. It sanctifies the memory of the beloved dead and enshrines it as the perpetual inspiration of our life for good; it invokes divine peace upon the immortal soul and sustains, comforts and strengthens us in our grief with thoughts of God's mercy and grace.

The remembrance of all the martyred and noble dead descends to us as a heritage of blessing. And as we link to this, the memory of our sainted dear ones, we are impelled to grateful acknowledgment as we say: "Amen!"

The fourth exalted precept of the Kaddish is that of Resignation. In the presence of death, when so often we are full of rebelliousness the knowledge of our mortal weakness is forced upon us. The achievements of our hands and the triumphs of our intellects are brought down to their actual measurements in time by the standards of eternity. When we come to realize that our utter helplessness and dependence, crushed and humiliated, we find rest and comfort and peace only in that submission which is the product of true Religion: "May he who ordaineth peace in the worlds above, grant peace unto us." As all the heavenly hosts and the minutest creatures fulfill their destiny and r His will so must we learn resignedly to conform our wills to His and to

this, with eager hearts, we hasten to say: "Amen!"

These four sterling principles are proffered us by our ancient faith in the time of our direst need, when the soul craves for utterance.

Thousands and tens of thousands have risen from before their dead, and upheld by these simple stirring accents have bravely responded to the demands of life and manfully carried the burden of their grief. Rich is the fortitude, religio a calm and moral courage which the Kaddish inspires.

Let these four sterling principles by which life is sanctified in sorrow, the Sanctification of Duty, Faith, Hope and Resignation, control us as we unite in this Memorial Service. That they may be vividly presented, let me offer them to you in this excellent rhythmical paraphrase of the Kaddish by E. A. C. Brown:

Exalted be his great and holy name,
 Whose righteous hand hath righteous judgment wrought.
 Through all the worlds created by His will

Now be His Kingdom of redemption brought.

Let righteousness spring forth. Oh, haste and tarry not!

And say ye: Amen.

Dominion, honor, glory, grace and power,

Blessing and bliss, and praise, exceeding praise,

Realms beyond realm, and worlds, all worlds beyond,

To Him, Father of souls, Ancient of Days,

Still with one voice of faith the scattered House shall raise,

And say ye: Amen.

To holy souls, departed by His will,
 By sorrow chastened and by mercy shriven,

Be blissful portion in the future life,
 Be favor shown and gracious welcome given.

To them be peace, fullness of peace, in highest heaven.

And say ye: Amen.

The hallowed One, dwelling in Israel's praise,

Hath formed the worlds according to His will.

All souls are His. All worlds shall know His ways.

In life or death His ways are mercy still.

Who maketh peace in heaven, His peace our hearts shall fill.—*The American Israelite*. (Cincinnati, O)

FELINE AMENITIES.

Dolly: Do you think this photograph does me justice?

Belle: Yes, indeed. I should call it justice—tempered with mercy!

THE LIMIT.

An American visiting London, grieved to desperation by the necessity for tips,

finally entered the washroom of his hotel only to be faced with a large sign which

read:—"please tip the basin after using."

"No!" said the Yankee, turning on his heel, "I will go dirty first!"

FAREWELL DINNER TO MR. SALEM S. DAVID, OF BOMBAY.

A farewell entertainment was given to Mr. Salem S. David, of Bombay, last night at No. 4, Miller Road by some of his friends, on his return to Bombay. A very enjoyable evening was spent by those present. Mr. David was deeply touched by the warm reception tendered him by his friends and in thanking them, he said:—



Mr. Salem S. David.

Ladies and Gentlemen.

I find it impossible to thank you all individually for the warm reception you have accorded me since my arrival in Shanghai from Bombay about two months ago. I hope you will believe me when I say how grateful I feel towards you all for your kindness in arranging this entertainment for me. Although travelling in China is inconvenient to me, still I assure you I find it very pleasant and enjoyable to be with you once more especially when it is borne in mind that China is my native country. I find that a great change for good has taken place both in Hongkong and Shanghai since I had been here 26 years ago. I was pleased to meet all my old friends again; indeed it was an exceptional joy to make additional acquaintances with those whom I had not the

FOUND

A round silver brooch, with a shield in the centre and the letters T. J. A. and three corresponding letters in Hebrew round the shield one letter at each point of it was found on the floor near the Ark in the Shearith Israel Synagogue No 9 Seward Road, on Yom Kipur last, in the afternoon. Owner can have same on applying and stating description to Mr. J. I. Jacob, Hon. Secretary of the Synagogue.

honour of knowing when first I was in China. You have been kind enough to show me all the fine sceneries and important sites of Shanghai with which I was particularly delighted. This week I received a letter from my wife, in Hongkong, in which she requested me to convey to you her thanks for the kindness you have shown her and my son, during their stay here. Before I take my seat, I propose to drink to the health of all my friends.

Mr. David will leave to-morrow for Japan on his way to Bombay. We wish him *bon voyage*.

SEINRICH HEINE.

[WRITTEN FOR "ISRAEL'S MESSENGER"]

By **M. L. R. BRESLAR (London)**
[ALL RIGHTS RESERVED.]

Heine your life hath bitterness know,
For us who know, and love, and wildly mourn.
Four years ago, up Montmartre's noisy brow
I clomb and gazed upon your tomb below.
"Why rave the Fates, why vulturelike pursue
The hapless dead? Why o'er your resting place
Still crouch? Some pity, surely, was your due
For anguish borne with adamantine grace
And pride as stoic as Prometheus'?"
O windswept Pharos isled to seas of Shame,
Dark is the doom of starless years up there
Haunted by raucous scenes and nightly flail
Of Minion Hongs, for songs miraculous
Forged by your Demings in fire and flame!

JEWISH MONUMENT IN CHINA.

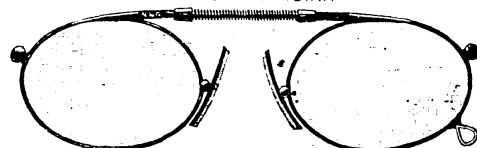
We cull the following item from the columns of our esteemed contemporary, *The North China Daily News*, of Saturday, 7th instant:—

A report from Kaifengfu call renewed attention to the neglected condition of the memorials of the forgotten Jewish community there. During the summer one of the Japanese scholars of the Imperial University in Peking visited Kaifengfu and was so shocked by the lack of care of monuments about the old capital that he addressed a friendly letter to the magistrate on the subject asking him to look into it.

明
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行

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12m, Shanghai, 29th July, 1907

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20.9.08

12m.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day that the great CORNET shall be blown, and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. — Isaiah 27:13

Issued on every alternate Friday.

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

Official Organ of the Shanghai Zionist Association— A fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

The Jewish National Fund
Judais as a Religion
A Jewish Religion
Foreign News
The National of the Prophets
Zionist Bulletin
By the way, etc.

Y. FREED

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6.9.07

12m.

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ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature
and science in general, and to the mental
culture and progress of the Jews in the Orient.
It is the only paper of its kind published in the
East having an extensive circulation. Only
first-class advertisements solicited. Published
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tains the latest Local Domestic and Foreign
News and present articles and contribution of
a varied and interesting character from the
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A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

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Single copies 25 cents.

OFFICE 37 YU HANG ROAD, SHANGHAI.

Shanghai, Friday, November 27th. 1908 4th. Kislev 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Kislev 10th (December 14th) Sabbath commences
(time of lighting) at 1.35 p.m.
Saturday, Kislev 11th (December 15th) portion of the Law,
Wayssah, Genesis, part of chapter 28, and chapters 29, 30
and 31; Hopharah, Hosea, chapter 11; Prophets Samuel
I, chapters 8 to 12 inclusive; and Psalms, chapters 65 to 72
inclusive. Sabbath terminates at 5.20 p.m.
Friday, Kislev 17th (December 21st) Sabbath commences (time
of lighting) at 1.35 p.m.
Saturday, Kislev 18th (December 22nd) portion of the Law,
Wayssah, Genesis, chapters 32 to 36 inclusive; Wayssah,
Othay, 4th; Prophets, Samuel I, chapters 13 to 21 and
22; Psalms, chapters 73 to 75 inclusive. Sabbath
terminates at 5.20 p.m.

TIME OF SERVICES AT THE SYNA-
GOGUES DURING THE FORT-
NIGHT

Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shalom, H. H. H.

Services, mornings at 7.15 o'clock.

11.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. F. Aronson, H. H. H.

Sabbath at 6.45 a.m., 3.00 p.m. and 5.20 p.m.

Week days, at 6.00 a.m. and 1.35 p.m.

1.1.08

12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road

M. K. H. H. H.

Sabbath at 8.00 a.m., 3.00 p.m. and 5.20 p.m.

Week days, at 7.30 a.m. and 1.35 p.m.

11.8.08

12m.

BIRTH

MYER. On Monday, the 4th inst., at No. 37, Yu Hang Road, the wife of M. Myer, of a son, born.

DEATH

EZRA. On Friday the 20th inst., corresponding with 26th
Heshvan, 5669, at No. 37, Yu Hang Road, the wife
of B. N. Ezra, aged 56. Deeply mourned by her husband,
children and grand children. May her dear soul rest in
peace.

YIGDAL.

Exalted be the living God, and lauded be His name.
He doth exult and will there endless praise be sung.
Our God is Unity and Unity like His throne's name.
Almighty and invincible He and there all times is one.
He doth no form nor shape nor yet our mortal fashion bear;
In heav'n, on earth, nor naught like to His holiness compare.
Prior to each created thing, of wondrous shape and grace,
He was the first, and one He was, our none commencement trace.
Behold! He rules the Universe, His creatures teacheth He.
The greatness of His exaltation, His glorious sovereignty.
The spirit of His promise hath He bestowed on those
Whom, for the glory of His name, our Heavenly Father chose.
Thou great the fame of Israel's sons, meek Moses none excelled;
Alone, among her sons, be God's spirit taught to yield.
A law of truth and life He gave, our everlasting Rock.
By him who was the first, in heav'n, the teacher of His flock.
This law sublime and heavenly, for any new or strange,
Our Shabbat, pure all eternally, we have received as a heritage.
The secret treasures of our thoughts, no man can know.
And clear to Him, all hidden things, their own announcements show.
His love and kindness, blesseth those who will their task fulfill,
A voice of love and truth, heavy on their hearts and will.
His presence ever with us, surely sent from heav'n above,
Rejoice in him, who, strong in truth, for His salvation strive.
In love, He will the dead revive, that sleep beneath the ground.
For ever blessed be His name, His praise forever sound.

FREE OF ALCOHOLISM.

Prof. Lombroso Points Out a Trait of the Jewish Race.

Prof. Cesare Lombroso, who is passing his
holiday in England, in an interesting interview deal-
ing with Jewish immaturity, and crime among the Jews,
draws attention to their remarkable freedom from
drunkenness. He said:

"I had a remarkable instance of this when I
visited the Jewish lunatic asylum at Amsterdam.
In any general asylum it would be safe to say that
as a result of the patients became insane through
alcoholism, either direct or inherited. Indeed, I
know no exception to this rule. But in Amsterdam the director
informed me that he had no cases of insanity caused
by alcohol among his patients. The freedom from
alcoholic insanity, he observed, was general among
the Jews everywhere."

Prof. Lombroso said that he was unable to
explain this phenomenon among the Jews.

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

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6.9.07

12m.

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OFFICE 37 YUANG ROAD, SHANGHAI.

Shanghai, Friday, November 27th, 1908—4th. Kislew 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Kislew 10th (December 4th) Sabbath commences
(time of lighting) at 4.35 p.m.
Saturday, Kislew 11th (December 5th) portion of the Law,
Wayessah, Genesis, part of chapter 25, and chapters 29, 30
and 31; Haphtarab, Hosea, chapter 11; Prophets Samuel
I, chapters 8 to 12 inclusive; and Psalm, chapters 65 to 72
inclusive. Sabbath terminates at 5.20 p.m.
Friday, Kislew 17th (December 11th) Sabbath commences (time
of lighting) at 4.35 p.m.
Saturday, Kislew 18th (December 12th) portion of the Law,
Wayishlah, Genesis, chapters 32 to 36 inclusive; Haphtarab,
Obadya, all; Prophets, Samuel I, chapters 13 to 21 inclu-
sive; Psalm, chapter 73 to 78 inclusive. Sabbath
terminates at 5.20 p.m.

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Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.15 a.m., 3.00 p.m. and 5.20 p.m.

Week days, at 6.00 a.m. and 4.35 p.m.

1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE" 9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.20 p.m.

Week days, at 7.30 a.m. and 4.35 p.m.

11-8-08

12m.

BIRTH.

MYER. — On Monday the 16th instant at No 32 Hasek Road,
the wife of M. Myer of a daughter.

DEATH.

EZRA. — On Friday the 20th instant, corresponding with 26th
Heshwan 5669, at No. 37, Yuhang Road, Seemah the wife
of B. N. Ezra, aged 56. Deeply mourned by her husband,
children and grand-children. May her dear soul rest in
peace.

YIGDAL.

Extolled be the living God, and lauded be His name;
He doth exist and will thro' endless aeons be the same.
Our God is Unity, and Unity like His there's none;
Ahl! inconceivable is He, and thro' all times is one.
He doth no form nor shape nor yet our mortal fashion bear;
In heav'n, on earth, can naught like to His holiness compare.
Prior to each created thing, of wondrous shape and grace,
He was the first, and, ere He was, can none commencement trace.
Behold! He rules the Universe, His creatures teacheth He
The greatness of His awful might, His glorious sovereignty.
The spirit of His prophecy hath He bestowed on those
Whom, for the glory of His name our Heavenly Father chose.
Though great the fame of Israel's sons, meek Moses none excelled;
Alone, among her seers, he God's similitude beheld.
A law of truth and life He gave, our everlasting Rock,
By him who was the faithful guide and teacher of His flock
This law sublime and beautiful, for any new or strange,
Our Shield, thro' all eternities, will nevermore exchange.
The secret courses of our thoughts doth th' Allwise watch and
know:
And clear to Him, all hidden ends their own commencements
show.
His loving-kindness blesseth those who well their task fulfil,
A chast'ning hand falls heavy on transgressors of His will,
His messenger he'll surely send upon the final day,
Redeeming those who, strong in faith, for His salvation stay.
In love He will the dead revive that sleep beneath the ground,
For ever blessed be His name, His praise forever resound.

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"I had a remarkable instance of this when I
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In any general asylum it would be safe to say that
55 per cent. of the patients became insane through
alcoholism, either direct or inherited. Indeed, I
know no more potent and certain cause of insanity
than alcoholism, nor one which affects posterity so
extensively. But in Amsterdam the asylum director
informed me that he had no cases of insanity caused
by alcohol among his patients. This freedom from
alcoholic insanity, he observed, is general among
the Jews everywhere."

Prof. Lombroso said that he was unable to
explain this phenomenon among the Jews.

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Local Manager,

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Shanghai, 29th June, 1907

12m. 29.6.08.

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W LA GRO.

Manager.

12m Shanghai, 25th August, 1907.

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Ladies' Materials, Gentlemen's Suitings, New Style, Silk Ties, Bow, Shirts, collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all kinds of American Boots and Shoes, Felt Slippers etc., etc., Prices Moderate.

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Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1908. 12m.

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(ALFRED DENT & Co., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

1-5-08

12m.

INTERNATIONAL BANKING CORPORATION

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Charter

Head Office—New York.

Capital paid in—

Gold \$3,250,000	£650,000
Surplus paid in	
Gold \$3,250,000	£650,000

Total Gold \$5,500,000 = abt £1,300,000

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Manager.

1, Kiukiang Road

21st Oct 1907.

12m.

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Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds..... 3,065,374-15-7

III. Life and Annuity

Funds 14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER. Agents.

GIBB LIVINGSTON & Co.

12m.

10-8-07.

THE JEWISH NATIONAL FUND.

[Issued by the Headquarters of the Jewish National Fund.]

There ought, by this time, to be no necessity for drawing attention to the National Fund, or of seeking to create interest in it, for the National Fund is the best known and the most popular institution of the Zionist movement, if not of the Jewish people as a whole. And yet, we are forced to the conclusion that the significance of the National Fund, in spite of the great popularity it has attained, is by no means sufficiently understood. We say, "in spite of," but should perhaps rather say, "because."

Many Zionists are led, just because of this popularity of the National Fund, into the error that sufficient effort is already made for its advancement. When it is remembered, however, that not even one per cent. of the Jewish people are interested in the collection of money for the National Fund, and that, after an existence of six years, the National Fund has a capital of only 1,500,000 marks, it cannot but be admitted that we are in great arrears in our duty towards the National Fund. This deficiency is probably due to inadequate propaganda. Even though agitation in the interests of the National Fund may appear to be wide spread, yet it must be granted that it is insufficient and unsatisfying when the great possibilities for its financial development are considered. It must be the aim of the Jewish National Fund to become an institution of the people, in the full sense of the term: that is to say, agitation in its behalf should not be limited to Zionist circles, but should be extended far beyond the confines of the Zionist organization in order to gain friends and helpers. We make this appeal not merely in the financial interests of the Jewish National Fund, but also from the viewpoint of Zionist propaganda in general.

While the Zionist organization, like every other party, requires a formal profession of opinion, yet the National Fund provides the non-Zionist or unconcerned Zionist with the means of participating in Zionist work for Zionist ends. We have come to understand that the Zionist movement is hindered in its progress not so much by opposition as by indifference. In many instances, the negative attitude has proved to be the beginning of a very real and positive interest in favor of the cause. We are, however, in a much more difficult position when it is impossible to exert any persuasion because of the impossibility of reaching the indifferent, and of bringing them into the Zionist sphere of influence.

Parallel to its significance as an important means for the attainment of the Zionist aim, the Jewish National Fund proves itself at the same time a valuable aid in general Zionist propaganda. When

this is considered, the benefits of the expansion of the National Fund propaganda beyond the party confines are at once apparent. Every Jew should be gotten to participate in the work for the National Fund, and should have a National Fund collection box in his home. In this way, too, collection facilities must be introduced into non-Zionist circles.

The necessity for an amplification of propaganda is now all the more urgent, as the National Fund now finds itself confronted with the duty of investing part of its capital in enterprises commensurate with its purposes. It has already acquired various landed properties in Palestine, of which the most important are herewith mentioned.

I. HATTA.

In this vicinity of Tiberias, a well-watered territory, excellently adapted for the establishment of hotels, Hatta extends over an area of about 1230 dunams, and was purchased with the proviso that 4,000 additional dunams would be acquired by the local inhabitant and made over to the Jewish National Fund.

II. UNELISCHINE AND DALMUKA.

These lands are situated in Lower Galilee, in the vicinity of Tiberias, about fifteen minutes from the railroad station, Gemakh and the Damascus Railway, and cover an area of about 6500 dunams.

III. HADID, near LYDDA.

Three-quarters of an hour distance from the seaport, Jaffa, about 3000 dunams.

Besides this, the National Fund has recently acquired two houses in Jerusalem, which are situated on an elevation commanding the entire city and which, because of this circumstance and their artistic architecture, constitute one of our finest possessions in Palestine. The National Fund has also granted a number of loans, which aim principally at furthering those Palestinian enterprises which are connected with the acquiring of land in Palestine.

The National Fund has also granted a loan of 20,000 francs to the Ohessa "Society for the Aid of Jewish Farmers and Artisans in Syria and Palestine" for the purchase of land at Fodsehe, near Petach Tikvah (very well suited to orange growing). This loan was made with the condition that the Ohessa committee raise a like sum of 20,000 francs, and for the express purpose of furthering the domination of Jewish farmers and artisans already in Palestine.

The ultimate attainment of the aim of the Jewish National Fund that of providing the Jewish people with a land of its own cannot be injured by the fact that the claims of the National Fund, because of legal and economic difficulties, is not yet in a position to secure much land, and is compelled to invest funds elsewhere in the meantime. It had adopted as a guiding principle the employment of a part of its available capital, as long as the realization of its real aim is impossible, towards improving the

condition of the local Jewish population by furnishing it with a better financial basis of credit. With this idea in mind, the administration of the National Fund has also found it necessary, in order to ensure the permanence of the Bezalel School of Arts and Crafts, to grant it the school site, as already reported. It has also guaranteed a loan of 800,000 francs by the Anglo-Palestine Company to the "Achshuth Bait" Building Association. It is intended by this measure to establish a new Jewish quarter in Jaffa, especially for Jewish emigrants.

There are a number of cities which could be brought into Jewish hands in this manner, as Haifa, Gaza, Saida, Akko, Sur, Tripolis and Beiruth, on the coast; and Nabulus (Nablus), P'salt, Bethlehem, Ramleh, Lydda and many other inland cities.

Besides this, the promotion of agricultural colonization, by leasing our lands in Daluka and Unelischine, and granting credit of the Palestine and Development Company, should not be overlooked. This new corporation will afford Jews an opportunity of acquiring a methodical training in agriculture, and also of becoming leasers and land owners, without financial means. This will afford the possibility of retaining in Palestine the already resident Jewish population and the numerous young Jews who come to Palestine, and of establishing a staff of workers. If the experiment of the Palestine Land Development Company does not succeed the ownership of the leased lands will revert fully to the National Fund upon the expiration of the period agreed upon. The Land Development Company constitutes one of the activities of the National Fund, with the exception that it takes all risks upon itself. The National Fund is permitted to influence the business management of this company for the reason that it owns so out of a total of 200 founders' shares.

This brief outline ought to suffice to demonstrate the untenability of the view that the National Fund needs no increased capital because it is not, at the moment, active in Palestine. Any one acquainted with conditions in Palestine knows that the various private and communal Christian associations are trying to obtain gradual control of the land, as well as of commercial and industrial interest, and to bring them into their own sphere of influence. It were, therefore, an unpardonable omission if we neglected any opportunity to create in Palestine a basis for the attainment of our end; but we should not proceed rashly, and must reckon with the legal technicalities surrounding the purchase of land, investing our money only upon sufficient guarantees—a policy which has heretofore succeeded very well. It is without question, the duty of all Jews to employ all available means to increase the capital of the National Fund, so that its administration may be in a position to take advantage of the favorable opportunities that occur from time to time.

JUDAISM AS A LIVING RELIGION.

By GERTRUDE S. PLATNAUER.

[FROM "THE THEOSOPHICAL REVIEW"]

[Concluded.]

Though there are no accepted Articles of Faith in Judaism, there is a complete consensus of opinion that monotheism is the basis of the religion. The Unity of God was more than a doctrine; it was associated with the noblest hopes of Israel; it was an inspiration. For it the Jews passed through fire and water, enduring tribulation and death for the sake of that idea. But Judaism has never attempted to define God at all. It wavers between two opposite conceptions: absolute transcendentalism and absolute pantheism. Sometimes Judaism speaks with the voice of Isaiah; sometimes with the voice of Spinoza. It found the harmony of the two in the voice of the Psalmist: "The Lord is high unto all that call upon Him."

Moses Mendelssohn said that when in the company of a Christian friend he never felt the remotest desire to convert him to Judaism. This is the explanation of the effect on the Jews of the combined belief in God as the God of Israel and also the God of all men. Jew and Gentile even held that the same religion was not necessarily good for all, just as the same form of government was not suitably all the various national psychologies. Modern reformed Judaism is universalistic. It lays stress on the function of Israel, the servant, as a "Light to the Nations." It tends to eliminate those ceremonies and beliefs which are less compatible with a universal than with a racial religion. Modern Zionism is not a real reaction against this tendency. For the separation of Israel has even been a means to an end, never an end in itself. The end of Israel's separateness is the good of the world. And the religious, as distinct from the merely political Zionist, who thinks that Judaism would gain by a return to Palestine, is the one who also thinks of that return as a necessary preliminary to the Messianic age, when all men shall flow into Zion and seek God there.

"Reformed" Jews would have to be Zionists also in this sense, were it not that many of them no longer share the belief in the aspects of the prophecies as to Israel's future. These believe that the world may become full of the Knowledge of God without any antecedent withdrawal of Israel from the world.

It is laid to the charge of Judaism that it has no theory of "sin." This is true, if virtue and righteousness are

obedience to God, then disobedience is both vice and sin. No further theory is possible. Atonement is reversion to obedience.

The sense of brotherhood, in other relations besides public worship, is a characteristic of Judaism. Even more marked was this in the halloving of the home life, which has always been one of the best features of Judaism, and connected with this was the habit of charity in the sense of both almsgiving and lovingkindness.

The historic consciousness of Israel was vitalized by a unique adaptability to present conditions, which is shown in the fidelity with which a number of ancient festivals have been maintained through the ages. Some of these were native feasts taken over from the pre-Israelite cults, and are among the oldest rites of men. But, as Maimonides wisely said, eight centuries ago, religious rites depend not so much on their origins as on the use men make of them. The really interesting thing is that feasts which originated in the fields and under the free heavens were observed and enjoyed in the streets of the ghetto. The influence of ceremonial is undying when it is bound up with the life of a community. This is what has happened with the Passover, Pentecost, and the Feast of Tabernacles, which were originally nature-festivals but became also pilgrim-feasts.

Despite the luxury of Sabbath observance and Synagogue attendance, these three celebrations are at the present time occasions on which in spring, summer and autumn, a large section of the Jewish community contrives to find its way to places of public worship. But far more remarkable are the two other holy days of the year. The genius of Judaism is nowhere more conspicuous than in the fuller meanings which have been infused into New Year's Day and the Day of

What is your district, Sir?
My district is Sam Han.
Is your family in the colony?
Where do you live?
Where is your residence?
I live in West Point.

Atonement. The New Year is the first day of the seventh month (Tishri) when the ecclesiastical year began. In the Bible the festival is only known as the "day of blowing the ram's horn" (Shofar). In the Synagogue this rite was retained after the destruction of the Temple and

is still universally observed. The Day of Atonement (associated with a strict fast) was transformed into a Day of Judgment. It is one of the few ascetic ceremonies in the Jewish Calendar as known to the average Jew.

But, on the whole, there is in modern Judaism a tendency to underrate somewhat the value of asceticism in religion. To purify desire, to enable the will,—this is the essential condition of Atonement. Hence the fast has a distinct importance in and for itself, and it is to be regretted that the laudable desire to spiritualize the day is leading to a depreciation of the fast as such. There are some minor festivals, not of the same importance, although they are popular with some sections of the community.

Within the main body of Judaism there are distinct mystical tendencies; in fact, Jewish mysticism begins with its interpretation of the scriptures. Honour was thus done to them, though the documents were somewhat cavalierly treated in the process; Philo's doctrine (at the beginning of the Christian era) and the great canonical book of the medieval Kabbalah, the Zohar (beginning of XIVth century) were alike in this; they were largely commentaries on the Pentateuch. Maimonides in the XIIIth century followed the same methods. This prince of rationalists agreed with the mystics in a lofting an esoteric explanation. Some of the foremost mystics were famous Talmudists, men who were appealed to for decisions on ritual and conduct. Mysticism did not assert that God was distinctly knowable, but rather that He was unknowable by reason, yet nevertheless realizable in human experience.

Throughout its whole history, Jewish mysticism substituted mediate creation for immediate creation "out of nothing," in this view the mediate beings were not created but were emanations. This view was much influenced by Solomon Ibn Gabirol (1021-1070). In the XVth a very strong impetus was given to Jewish Mysticism by Isaac Luria (1534-1572). His chief contributions to the movement were the practical Kabbalah. But Judaism, even in its mystical phases, remains, always a religion of conduct. Luria was convinced that man can conquer matter; this practical conviction was the moving force of his whole life, which was saintly.

That the soul has a life of its own after death was a firmly fixed idea in Judaism, and Maimonides emphatically asserts the spirituality of the future life in the philosophical Guide. There can be no question but that this insistence of Maimonides has strongly affected all subsequent Jewish thought. To him eternal bliss consists in perfect spiritual communion with God.

The later history of the doctrine in the Synagogue may be summarised in the words of Dr. Kohler in the Jewish Encyclopedia: "while the medieval philosophy dwelt on the intellectual, moral or spiritual nature of the soul to prove its immortality, the Kabbalists endeavoured to explain the soul as a light from heaven."

and immortality as a return to the celestial world of pure light." But the belief in the pre-existence of the soul led the mystic to the adoption of the doctrine of the transmigration of the soul. Moses Mendelssohn revived the Platonic form of the doctrine of immortality. Thenceforth the dogma of the resurrection was gradually discarded until it was eliminated from the Prayer Book of the Reform Congregations.

Of the Messianic idea in Judaism, the philosophers of the Middle Ages tried to remove all materialistic notions. It is very difficult to assert now-a-days whether Judaism does or does not expect a personal Messiah. A very marked change has undoubtedly come over the spirit of the dream. There has been a slow but widespread tendency to reinterpret the whole intention of the Messianic hope of Judaism. If, however, Israel is not destined to a Restoration, if the Jewish mission is the propagation of an idea, on what ground is the continued existence of Israel as a separate organisation defensible? When Frederick the Great asked what should make him believe in God the answer was: "The survival of the Jews."

Dr. Guttmann, of Breslau, not long since put forward a similar vindication of the continued significance of Judaism.

In nature all forms die when their utility is over; in history peoples succumb when their work for the world is complete. Shall we recognise Judaism as the solitary exception, as the unique instance of the unfit and unnecessary? It is clear that Judaism still offers ideals to many, prescribes and enforces a moral law, teaches a satisfying doctrine of God, can the world afford to surrender a single one of its forces for good? If there are over ten millions of men, women and children who live by Judaism, can it be contended that the religion is obsolete? The main justification of Judaism is its continued efficiency, its proved power still to control and inspire many millions of human lives. Judaism seems destined to survive because it represents at once the God-idea and the ethical motive. The liberal Jews as well as the orthodox believe that no other religion does this in the same way as Judaism. Putting it crudely, the Jew would perhaps admit that Christianity has absorbed, developed, enlarged and purified the Hebrew ethics, but he would rightly or wrongly think that it has obscured by dogmatic accretions the Jewish monotheism. And, apart from comparisons, Judaism stands for a life in which Godness and God are the paramount interests.

The master of St. Austell Workhouse reported to the guardians that a woman aged 97, who was brought into the workhouse recently by her son, aged 75, was taken out a few days later by her sister, who was 90 years of age.



THIS IS MR. ANDREWS

WHO, BROUGHT TO THE VERGE OF DESPAIR BY MALARIA, RHEUMATISM AND OTHER MALADIES, HERE THANKFULLY TELLS OF HIS COMPLETE CURE BY DR. WILLIAMS' PINK PILLS.

Mr. Benjamin Andrews is now on the staff of an engineering firm in Bombay, but previously he travelled extensively through the fever districts of India, with the result that for several years his health was seriously affected. Fortunately, Mr. Andrews has thrown off every trace of his long illness and for the splendid restoration he unhesitatingly gives the credit to Dr. Williams' Pink Pills. When seen at 18, Jubilee Buildings Sankley Street, Byculla, Bombay, he stated:

"Owing to the great amount of travelling I have done through the fever districts of India I have suffered many times from Malaria. These repeated attacks left me in a state of terrible weakness, a further serious trouble being loss of memory. In time I became so thoroughly run down and debilitated that I consulted one medical man after another in my anxiety to obtain relief. But though I took every kind of medicine suggested, nothing seemed to have any good result. I had frightful dreams at night, Rheumatic pains seized me in my knees at frequent intervals, often so acute that I could not struggle to business. Then I had splitting headaches with horrid pains in the nape of my neck; at this time my memory failed so badly that I could scarcely remember the most familiar incidents of every-day occurrence.

"Appetite I had none; in fact, the sight of food made me feel ill. I tried to take cod liver oil and light nourishment, but could digest nothing. My sleep at night continued to be broken by dreadful visions, and for five years my sufferings continued until I was reduced to a mental and physical wreck.

"When quite in despair I read in the press reports of many cures by Dr. Williams' Pink Pills for Pale People, so I bought one bottle and took them regularly. Before long I began to feel much brighter and better; my sight, which had

before been blurred and weak, became clear, and my appetite improved, I could take food and enjoy it without any fear of indigestion afterwards. Then my memory steadily returned, and all the twinges and pains of Rheumatism in my limbs left me. I began to feel a healthy, happy man.

"So I continued on the road to health, and after taking several bottles of Dr. Williams' Pink Pills I was absolutely my old self again. You can judge how thankful I am that I tried Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills for Pale People enrich weak blood and so feed the exhausted nerves; they are invaluable for both sexes, and have cured Anaemia, Indigestion, Rheumatism, Scatica, Neuralgia, Malaria, Paralysis, Nervous Disorders, and Ladies' Ailments. Only the genuine pills cure. Obtainable at most shops where medicines are sold and also direct from the Dr. Williams' Medicine Co., Cavanagh Bridge, Singapore, or from the China branch, 8 & 10 Kiu-kiang Rd., Shanghai at \$1.50 per bottle or 6 bottles for \$8.

A JOYFUL RELIGION.

By HARRY S. LEWIS, B.A.
(Manchester)

"Who is the rich man? He who rejoiceth in his lot."—Aboth iv. 1.

Addison in one of his essays says that he was engaged in discussion with a philosopher who claimed to have discovered the great secret. He talked of the secret as of a spirit which lived within an emerald and converted everything near it to the highest perfection it was capable of. It gives a lustre, and he, to the sun, and water to the diamond. It radiates every metal and a richer lead with all the properties of gold. It heightens smoke into flame, flame into light and light into glory. He further added that a single ray of it dissipates pain and care and melancholy from the person on whom it falls. In short, and he, its presence naturally changes every place into a kind of heaven. The charm which the philosopher had obtained is within the reach of us all. His great secret is nothing else but content. Our text declares that the contented man, who rejoices in his lot, is the rich man, for, if content does not bring riches, it does the same thing by banishing the desire for them. Like all the blessings of this life, content is not obtained without effort. It is natural for man to desire what he does not possess, even to crave after the unattainable. We are all sometimes as foolish as the child in the tale, who cried for the moon and was quite inconsolable when his mother told him that he would be unable to have it. The Talmud tells us with much knowledge of human nature, that no man attains to half his desires during his life-time. Just as one, who climbs a

mountain pass seems constantly to be reaching the summit, and at each turn of the road finds fresh heights above him, so do men's desires constantly elude their grasp. Many persons of the highest rank live in a kind of splendid poverty, because, instead of being contented with their lot, they endeavour to outlive one another in show and ostentation. This habit of mind leads men to unhappiness and actual ruin. They endeavour to keep up an appearance above their means and fail disastrously in the effort. They impair the possessions and privileges they already possess in order to obtain new ones. The Talmud points out how the wicked thus grasp at shadows and a loss of riches. Such were the fates of Korah, of Absalom and of Haman, and such, too, will be the fate of the envious and discontented in all ages. Even if they do not involve themselves in actual ruin, they will render their lives embittered by vain anxiety. "No man," said Bion the Greek sage, "has so much care as he who strives after the most happiness."

The preacher continued by showing how contentment was taught in the book of Koheleth. A life, spent in the pursuit of enjoyment, brings satiety and weariness. It is vain, too, to think that a man will follow pleasure up to a specified point and then check himself. His desires grow by that which they feed on. If a man feeds his passions, they become the more hungry; if he checks them, they become calmer. The attainment of happiness depends mainly on our own dispositions, and although cheerfulness is very much a matter of inborn temperament, it is capable of being trained and cultivated like any other habit. This lesson is taught by the study of great men's careers as reflected in their works. We find that, for the most part, they made the best of life and tried to be glad in it. An essential element in a cheerful disposition is the capacity for hope. Men and women should do their work in an earnest, hopeful spirit, "heart within and God overhead." The wise man will provide for the future, but he will not fret himself about possible misfortunes, which may some day befall him. "Sufficient for the moment is his own trouble." Nothing can be more useless than to bewail imaginary disasters.

Some of your griefs you have cured.

And the sharpest you still have survived, But what torments of pain you endured From evils that never arrived.

It may be foolish to indulge in idle dreams of future success—to build castles in the air—but it is far worse to erect longueons in the air, such as are constantly built by grumbling, discontented people. We read of the manna, that it was to be gathered day by day and that none of it might be kept until the next morning, "for the God who brought a new day into existence would provide therein for the needs of his people." Commenting on this fact, one of the Rabbis remarks: "Everyone who has food for the day, and who says 'What shall I eat to-morrow?'

shows himself to be lacking in faith." This is a deep saying. Of course, it does not mean that we shall be reckless and imprudent. On the contrary, we are bound to take every possible step to provide for the future, lest we make ourselves dependent on others. But while showing this thoughtful care for the morrow, we should avoid uselessly worrying ourselves and fancying all sorts of contingent calamities. Having done our best, we should leave the future in the hands of God, in the firm assurance that His love will be with us then, as now, to cheer and sustain us in all the changing vicissitudes of life. Similarly we should not magnify our present troubles or grumble at fate, like the misanthropes who find that "whatever is, is wrong." Discontented persons are essentially selfish, for they are so absorbed in the sense of their own grievances that they have no thought to spare for others. On the other hand, happiness and content come from unselfishness and sympathy. If our mind is fixed on lofty aims, we forget our own trifling misfortunes, and in seeking the good of others we find our own.

Contentment is taught by Judaism, which is emphatically a joyful religion. Unlike those who profess other faiths, we hold no exaggerated notions about the fall of man and the inherent baseness of human nature. We recognise indeed, the corrupt element in man, the evil passions, which have to be fought against and overcome. But the desire for righteousness has also been implanted within our breasts, enabling us to make our lives pure and holy. This belief tends to strengthen and encourage us. Other religions denounce the world as wicked; we know it to be God's earth which he has declared to be very good, and has made for the happiness of his creatures. Judaism, therefore, inculcates a hopeful temperament. It calls on man to enjoy the blessings that God has given him, to use them, indeed, with temperance and moderation, but not to shut himself up in an atmosphere of melancholy and unhealthy isolation. In sharp contrast with the religions of gloom that have weighed down the spirit of so many races of mankind, Judaism teaches us to be joyful. The priests of Babel thought to propitiate their gods by cutting themselves with knives until the blood gushed forth upon them, and even those who have professed prior forms of religion that laughter is sinful, and that they serve God best by sour frowns and austere lives. "Not such as this is the lot of Jacob," for we have been taught a truer lesson. The gloomy fanatic, who thinks to serve God by denying himself innocent enjoyment, is only showing himself ungrateful for the divine gifts. "Are not the prohibitions of the law," the Rabbis exclaim, "sufficient for thee that thou must needs forbid thyself to enjoy innocent happiness?" The divine spirit of prophecy, we are told, did not rest on the man who was immersed in sadness or gloom, but on the man who was joyful in the pursuit of duty. To this spirit of prophecy we cannot hope to attain, but some rays of God's sunshine will rest on

us also if we go about our daily tasks with cheerfulness and content. We shall thus walk in the path of life, where God himself shall guide us, in whose presence is fulness of joy, and at whose right hand there are delights for evermore.

FOREIGN NEWS.

The Curator of the Warsaw Educational District notified the directors of the Warsaw community that, according to a ministerial decree, all Jewish communal schools may use either Russian or Yiddish. Hitherto the instruction in Warsaw has been imparted in the Polish language.

The board of the Wilna (Russia) musical-dramatic society petitioned the authorities for permission to use Yiddish at their meetings. The request was refused, according to a decree of the Senate, saying that in the northwestern governments of Russia the language of the district may not be used that is, all meetings in the northwestern part of Russia must be conducted in the Russian language.

The orthodox merchants and laborers of Poland have begun to complain of the continually increasing difficulty for Jews to observe Saturday as a holiday. The factory-owners are beginning to compel their Jewish employees to work on Saturday. The merchants, on the other hand, are gradually being compelled to keep their shops open on Saturdays, owing to the keen competition of the real Russian co-operative stores.

An interview by Mr. Herman Barnstein with M. Khomyakov, President of the Duma, recently published, made clear that the Jews in Russia would have to wait for relief from oppression. This Duma has not dealt with any of the problems involved in the Jewish question. M. Khomyakov said: "While it is in itself a very important question, it is not of first importance. And it is my opinion that it can not be solved until peace is completely restored throughout the land."

Of the eighty-two readers of the working classes who took part in the symposium only eight-ten were opposed to the introduction of the Jewish Emancipation Bill; of the thirty-six intellectuals seventeen were against, and of the two Duma deputies one was opposed. It is characteristic that with the exception of Nislovitch and Dubnow, all the representatives of the St. Petersburg Jews were against the Bill whereas the great majority of the provincial representatives were for it.

The Palestine Land Development Company reports that it received up to September 1st about £3600/- from 1,392 subscribers. Professor O. Warburg ac-

companies this statement with an appeal for the purchase of more shares, so that the company may have the £50,000 required by the constitution before the real work of the company can be started. A Jewish correspondent from Sofia, Bulgaria, writes as follows:

"Last week the Chief Rabbi of Bulgaria, Dr. Mr. Ehrenpreis, who is spending his holiday in Varna, went to Constantinople in order to investigate the condition of Turkish Jewry, after the promulgation of the Constitution. On his return I called on him in order to ascertain what impressions he had gained of the new situation. I asked him whether Zionism had anything to hope from the new regime. He replied, 'It will only be possible properly to estimate the situation after the meeting of Parliament. So far as I can judge at present however the grant of a Constitution will immensely stimulate Jewish emigration to Palestine, and will greatly favor Zionist colonization and educational work there. It is certain that the inauguration of a constitutional regime will attract Jewish capital and Jewish intellect to Palestine in far greater proportions than has hitherto been the case. In my opinion, the Constitution has come to stay, and there can be no going back. I, therefore, see no reason why, in the near future, the large Jewish organizations should not grapple with Jewish emigration to Palestine and co-operate with the Zionists in this work. Palestine, under a constitutional government, is an ideal country for Jewish emigrants. So far as the Zionist movement itself is concerned, the altered situation coincides in a remarkable way with the transference of the center of gravity of the movement to Turkey and Palestine since the Hague Congress. The charter and the intervention of the European Powers have now become antiquated conceptions, which have lost all significance. The legally secured home of the Basle program is, *ipso facto*, granted by the Turkish Constitution to all provinces of the empire and to all Ottoman subjects. More cannot be obtained, as the Constitution guaranteed territorial integrity of the Turkish Empire. The task which lies before us now is the regeneration of the Ottoman Judaism, especially as under the new liberal regime there is danger of the same assimilative forces coming into play as have wrought so much harm in the free countries of the West.' Dr. Ehrenpreis concluded with the remark that he thought the outlook for Zionism was more favorable than it had ever been before."

An unusual double wedding took place at Vinkovits, in Hungary, where a widower of 46 married a girl of 16 at the same time that his son, aged 22, married the girl's mother, a widowed aged 37.

The Nationalism of the Prophets.

[Written for "Israel's Messenger."]

By EUGENE KOHN (New York, N. J. U.S.A.)

When the newly emancipated Jews of western Europe sought a religious sanction for their rejection of everything distinctive in Jewish ritual and observance, their cry was, "Let us return to prophetic Judaism and extricate ourselves from rabbinic provincialism and clanishness; let us cease to cherish the hope of a national redemption, and, in the brave spirit of prophecy, accept it as our mission to spread our beliefs among the people with whom we live." But if these reformers had only read, though even in a cursory manner, yet without partisan bias, those very prophets in whose doctrines they professed belief, they would needs have been impressed by the basic position that Jewish nationalism held in their religious concepts. The idea of the choice of Israel as a nation to fulfill a mission such as only a nation could conceivably fulfill is axiomatic in the doctrine of all the prophets. For this mission was essentially that expressed by the words of the Torah, "Ye shall be to me a kingdom of priests and a holy nation;" not, mark you, a church of priests and a holy communion, but a kingdom of priests and a holy nation, Israel was to be not so much the disseminator of God's law as its custodian; his duty not so much to preach it as to obey it, to apply it to his social life, to be its very incarnation.

This ideal of the purpose of the Jews national existence was, as we have said, common to all the prophets, was the heritage that each generation of them handed down to the succeeding until prophecy, its work accomplished, ceased. But each generation added its share to this generous patrimony and it will be my task in this article to trace some of the various phases in the prophetic conception of Israel's mission which were from time to time made prominent by the events of history or the personality of the individual prophet.

At just what period in the history of the Jews prophecy began it would be hard to tell, but we know that already in Samuel's time, about 1100, B. C. E., the schools of the prophets were a fixed institution in Israel, possessing certain definite traditions and doctrines which they transmitted to future generations of prophets. All the prophets believed themselves to be the oracles of God, the instruments by which He of the Ineffable Name kept reminding His people of their covenant with him; in short, they were

throughout the leaders of that party which, true to Israel's history, championed the cause of the God who had led them through the wilderness, against the local deities of Canaan. For no sooner had the Jews been settled on their own land than a movement in the direction of assimilation began. The immoral cults of Baal and Astarte entered into competition with the pure worship of Jehovah, and the prophets, by identifying themselves with the latter, were protecting the true Jewish culture of their day from foreign invasion and corruption.

The desire of the people to imitate the surrounding nations also showed itself in their insistence on a king to rule over them, and Samuel, compelled to yield to public pressure, appoints Saul to reign over the people. It is significant, however, that as preparation for this office of king of the nation, he sends Saul to one of the schools of the prophets, and it is significant, too, that the very first act of Saul after he becomes king and while yet under the sway of the great prophet king maker, is to summon all the tribes to unite in defense of Jabesh Gilead. For the prophet party was ever the party of united Israel, inasmuch as the covenant which it espoused was made with all the tribes assembled at Sinai.

But the second king whom Samuel elevated to the throne, King David, played even a more important part in the history of prophetic nationalism, for he was the favorite and champion of the prophets, the national hero who made Israel's glory eclipse that of the nations; that the Jews had servilely imitated him who made the cult of Jehovah the national religion. In his rebuke of this prophet he, even when at the height of his glory, bowed down in potential meekness. No wonder, then, that the prophets idealized him, that they made him the pattern of the perfect king the canon by which all subsequent kings were to be judged, the type of the Messiah who would redeem not only Israel, but all the world.

But I am anticipating. It was only in later times, when the Jews had need of a David to redeem them, that they attributed to him this consummate perfection. Yet the impression that he made on the prophets of his day must have been profound, or they would not have had the foundation of that traditional lore that centered about his personality and was

so cherished by all the later prophets. The significance of David's reign is that henceforward the prophets had an example to hold before the people of a united nation, under an ideal king who was the anointed servant of God, governed by the law of God.

While David was yet alive, the prophet Nathan, according to the Biblical narrative, already assured him of the permanence of his dynasty, and we must regard the prophets' loyalty to the house of David as one of the causes why, after the division of the kingdom, the throne of Judah was not made the prize of contending claimants, as was the throne of the northern kingdom. The prophets believed that as Israel was chosen from among the nations, so was the house of David chosen from among all Israel; and though, like Israel, the seed of David might betray its trust, God would yet redeem it and send to earth a perfect king of the Davidic lineage to rule over a perfect Israel.

But the union of the tribes brought about by King David was premature. Local jealousies could not be hushed, and in the reign of the third king of his house, Rehoboam, there was again heard the cry, "What portion have we in the house of Jesse? To thy tents, O Ephraim!" Ten tribes, seceding, formed the kingdom of Israel, while Judah and Benjamin, who remained faithful to the royal line, came to be known as the kingdom of Judah. And yet this secession did not impair the faith of the prophets in the existence of the Jewish nation as a spiritual entity. In fact, so closely bound up with the religious ideals which they had been inculcating on the people was the ideal of Jewish national unity that Jeroboam, the king of Israel, found it necessary to set up rival gods, idols in Dan and Bethel, in order to keep his subjects from going to Jerusalem to worship and renewing their allegiance to the mother kingdom. Moreover, when we study more closely the lives and works of the individual prophets we shall see that they throughout refuse to recognize the breach occasioned by this secession as final.

We shall now have to confine our attention to one kingdom at a time and, as the life of the northern was of shorter duration, we shall begin with it. The first great prophet of Israel was Elijah. He stands for all time the redoubtable champion of the national religion against the invasions of Baal worship which had been imported by King Ahab as a result of his marriage with the Phoenician princess Jezebel. A slight incident in connection with the familiar episode of the sacrifice on Mt. Carmel is worthy of our observation. When Elijah builds the altar he builds it of twelve stones according to the numbers of all the Hebrew tribes. It is plain therefore that he did not recognize the separation of the tribes into two distinct nations. We know very little of Elijah's nationalism, for his words have not come down to us in a separate book but merely as a part of the Book of Kings, yet we may infer much from the legends and traditions that

cluster about his name. Of these I shall only mention one which, even in Biblical times, had taken great hold upon the people. Malachi, the last of the prophets, says that Elijah will come to earth again as the precursor of the Messiah, though a prophet of Israel he is to announce the coming of the descendant of David to rule over Judah.

The next great prophet of Israel Elijah continued Elijah's work in fighting the foreign cults to a successful issue in the overthrow of the house of Omri, the offending dynasty, the establishment of Jehu, the candidate of the prophet party, on the throne, but his words, like those of Elijah, have not come down to us in writing and so we can say little of his contributions to the national ideal of the Jew.

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"In those days will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old . . . and I will bring again the captivity of my people Israel."

And Hosea says, likening God to a bridegroom and Israel to a bride, "I will betroth thee unto me forever; I will betroth thee unto me in righteousness and in judgment, in loving kindness and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." And elsewhere he declares, "Afterward shall the children of Israel return and seek the Lord, their God, and David, their king."

Amos and Hosea were the last of the known prophets of Israel. The calamity they had predicted came to pass and the kingdom of Israel was obliterated, the people taken into captivity and never heard from since. We must, therefore, give our attention to the surviving kingdom of Judah. There was no prophet of transcendent greatness in Judah until a time about contemporaneous with the

last years of Amos and Hosea, and then appeared Isaiah.

Isaiah has come down to us in history, not only as a great prophet, but also as the greatest statesman of his day, and both his prophecy and his statesmanship alike rest on the same fundamental doctrine, namely, the Divine mission of the Jewish nation and its consequent indestructibility. His interpretation of this mission is very broad; in fact, his universalism has made him a great favorite of those Jews who want to make of Judaism a mere faith, of Jewry a mere church. And yet if we examine his most universal utterances it will not be hard for us to see the basic position that Jewish nationalism holds in his conception of the Jew's mission, and the fallacies in the arguments of those opponents of a national Judaism who profess to derive their views from the words of the prophet. He says (and the same prophecy is to be found in the Book of Micah):

"And it shall come to pass in the end of days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall go up 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 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 among the nations and shall rebuke many peoples; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

This, then, is Isaiah's view of the Jews' mission, not that they should go as apostles to the other nations of the world, but that they should cause other nations to go up to them, or, to translate this into the jargon of our modern pamphlet literature, not that they should preach Judaism in the diaspora, but that they should practise it on their own soil and, by the distinctive culture that they shall have evolved, become a vital force in the world's civilization.

There is yet another utterance of Isaiah's which is in accord with the philosophy of modern Zionism that I cannot refrain from quoting it. The prophet tells us: "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of mine hand, and Israel, mine inheritance." How much more liberal is this conception of nationalism which acknowledges a mission not only for us, but for other nations, than the bigoted presumption of the ultra-liberal party in Israel who feel perfectly sure that they are qualified to preach to all other people of the globe. Yes, verily we must return to the prophets for an understanding of true tolerance and universal sympathy.

But to return from our digression—Isaiah believed, and believed with perfect

companies this statement with an appeal for the purchase of more shares, so that the company may have the £60,000 required by the constitution before the real work of the company can be started.

A Jewish correspondent from Sofia, Bulgaria, writes as follows:

"Last week the Chief Rabbi of Bulgaria, Dr. Mr. Ehrenpreis, who is spending his holiday in Varna, went to Constantinople in order to investigate the condition of Turkish Jewry, after the promulgation of the Constitution. On his return I called on him in order to ascertain what impressions he had gained of the new situation. I asked him whether Zionism had anything to hope from the new regime. He replied, 'It will only be possible properly to estimate the situation after the meeting of Parliament. So far as I can judge at present however the grant of a Constitution will immensely stimulate Jewish emigration to Palestine, and will greatly favor Zionist colonization and educational work there. It is certain that the inauguration of a constitutional regime will attract Jewish capital and Jewish intellect to Palestine in far greater proportions than has hitherto been the case. In my opinion, the Constitution has come to stay, and there can be no going back. I, therefore, see no reason why, in the near future, the large Jewish organizations should not grapple with Jewish emigration to Palestine and co-operate with the Zionists in this work. Palestine, under a constitutional government, is an ideal country for Jewish emigrants. So far as the Zionist movement itself is concerned, the altered situation coincides in a remarkable way with the transference of the center of gravity of the movement to Turkey and Palestine since the Hague Congress. The charter and the intervention of the European Powers have now become antiquated conceptions, which have lost all significance. The legally secured home of the Basle program is, *ipso facto*, granted by the Turkish Constitution to all provinces of the empire and to all Ottoman subjects. More cannot be obtained, as the Constitution guaranteed territorial integrity of the Turkish Empire. The task which lies before us now is the regeneration of the Ottoman Judaism, especially as under the new liberal regime there is danger of the same assimilative forces coming into play as have wrought so much harm in the free countries of the West.' Dr. Ehrenpreis concluded with the remark that he thought the outlook for Zionism was more favorable than it had ever been before."

An unusual double wedding took place at Vinkovits, in Hungary, where a widower of 46 married a girl of 16 at the same time that his son, aged 22, married the girl's mother, a widow aged 37.

The Nationalism of the Prophets.

(Written for "Israel's Messenger.")

By EUGENE KOHN (New York. N. J. U.S.A.)

When the newly emancipated Jews of western Europe sought a religious sanction for their rejection of everything distinctive in Jewish ritual and observance, their cry was, "Let us return to prophetic Judaism and extricate ourselves from rabbinic provincialism and clannishness: let us cease to cherish the hope of a national redemption, and, in the breath of prophecy, accept it as our mission to spread our beliefs among the people with whom we live." But if these reformers had only read, though even in a cursory manner, yet without partisan bias, those very prophets in whose doctrines they professed belief, they would needs have been impressed by the basic position that Jewish nationalism held in their religious concepts. The idea of the choice of Israel as a nation to fulfill a mission such as only a nation could conceivably fulfill is axiomatic in the doctrine of all the prophets. For this mission was essentially that expressed by the words of the Torah, "Ye shall be to me a kingdom of priests and a holy nation;" not, mark you, a church of priests and a holy communion, but a kingdom of priests and a holy nation. Israel was to be not so much the disseminator of God's law as its custodian; his duty not so much to preach it as to obey it, to apply it to his social life, to be its very incarnation.

This ideal of the purpose of the Jewish national existence was, as we have said, common to all the prophets, was the heritage that each generation of them handed down to the succeeding until prophecy, its work accomplished, ceased. But each generation added its share to this generous patrimony and it will be my task in this article to trace some of the various phases in the prophetic conception of Israel's mission which were from time to time made prominent by the events of history or the personality of the individual prophet.

At what point in the history of the Jews prophecy began it would be hard to tell, but we know that already in Samuel's time, about 1100, B. C. E., the schools of the prophets were a fixed institution in Israel, possessing certain definite traditions and doctrines which they transmitted to future generations of prophets. All the prophets believed themselves to be the oracles of God, the instruments by which He of the Ineffable Name kept reminding His people of their covenant with him; in short, they were

throughout the leaders of that party which, true to Israel's history, championed the cause of the God who had led them through the wilderness, against the local deities of Canaan. For no sooner had the Jews been settled on their own land than a movement in the direction of assimilation began. The immoral cults of Baal and Ashtaroth entered into competition with the pure worship of Jehovah, and the prophets, by identifying themselves with the latter, were protecting the true Jewish culture of their day from foreign invasion and corruption.

The desire of the people to imitate the surrounding nations also showed itself in their insistence on a king to rule over them, and Samuel, compelled to yield to public pressure, appoints Saul to reign over the people. It is significant, however, that as preparation for this office of king of the nation, he sent Saul to one of the schools of the prophets, and it is significant, too, that the very first act of Saul after he becomes king and while yet under the sway of the great prophet king maker, is to summon all the tribes to unite in defense of Jabesh Gilead. For the prophet party was ever the party of united Israel, inasmuch as the covenant which it espoused was made with all the tribes assembled at Sinai.

But the second king whom Samuel elevated to the throne, King David, played even a more important part in the history of prophetic nationalism, for he was the favorite and champion of the prophets, the national hero who made Israel's glory eclipse that of the nations; that the Jews had servilely imitated and who made the cult of Jehovah the national religion. In his court was the prophet Nathan and to the rebuke of this prophet he, even when at the height of his glory, bowed down in penitential meekness. No wonder, then, that the prophets idealized him, that they in view him the pattern of the perfect king the canon by which all subsequent kings were to be judged, the type of the Messiah who would redeem not only Israel, but all the world.

But I am anticipating. It was only in later times, when the Jews had need of a David to redeem them, that they attributed to him this consummate perfection. Yet the impression that he made on the prophets of his day must have been profound, or they would not have had the foundation of that traditional lore that centered about his personality and was

so cherished by all the later prophets. The significance of David's reign is that henceforward the prophets had an example to hold before the people of a united nation under an ideal king who was the anointed servant of God, governed by the law of God.

While David was yet alive, the prophet Nathan, according to the Biblical narrative, already assured him of the permanence of his dynasty, and we must regard the prophets' loyalty to the house of David as one of the causes why, after the division of the kingdom, the throne of Judah was not made the prize of contending claimants, as was the throne of the northern kingdom. The prophets believed that as Israel was chosen from among the nations, so was the house of David chosen from among all Israel; and though, like Israel, the seed of David might betray its trust, God would yet redeem it and send to earth a perfect king of the Davidic lineage to rule over a perfect Israel.

But the union of the tribes brought about by King David was premature. Local jealousies could not be hushed, and in the reign of the third king of his house, Rehoboam, there was again heard the cry, "What portion have we in the house of Jesse? To thy tents, Oh Ephraim!" Ten tribes, seceding, formed the kingdom of Israel, while Judah and Benjamin, who remained faithful to the royal line, came to be known as the kingdom of Judah. And yet this secession did not impair the faith of the prophets in the existence of the Jewish nation as a spiritual entity. In fact, so closely bound up with the religious ideals which they had been inculcating on the people was the ideal of Jewish national unity that Jeroboam, the king of Israel, found it necessary to set up rival gods, idols in Dan and Bethel, in order to keep his subjects from going to Jerusalem to worship and renewing their allegiance to the mother kingdom. Moreover, when we study more closely the lives and works of the individual prophets we shall see that they throughout refuse to recognize the breach occasioned by this secession as final.

We shall now have to confine our attention to one kingdom at a time and, as the life of the northern was of shorter duration, we shall begin with it. The first great prophet of Israel was Elijah. He stands for all time the redoubtable champion of the national religion against the invasions of Baal worship which had been imported by King Ahab as a result of his marriage with the Phoenician princess Jezebel. A slight incident in connection with the familiar episode of the sacrifice on Mt. Carmel is worthy of our observation. When Elijah builds the altar he builds it of twelve stones according to the numbers of all the Hebrew tribes. It is plain therefore that he did not recognize the separation of the tribes into two distinct nations. We know very little of Elijah's nationalism, for his words have not come down to us in a separate book but merely as a part of the Book of Kings, yet we may infer much from the legends and traditions that

cluster about his name. Of these I shall only mention one which, even in Biblical times, had taken great hold upon the people. Malachi, the last of the prophets, says that Elijah will come to earth again as the precursor of the Messiah, though a prophet of Israel he is to announce the coming of the descendant of David to rule over Judah.

The next great prophet of Israel Elisha continued Elijah's work in fighting the foreign cults to a successful issue in the overthrow of the house of Omri, the offending dynasty, the establishment of Jehu, the candidate of the prophet party, on the throne, but his words, like those of Elijah, have not come down to us in writing and so we can say little of his contributions to the national ideal of the Jew.

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Isaiah has come down to us in history, not only as a great prophet, but also as the greatest statesman of his day, and both his prophecy and his statesmanship alike rest on the same fundamental doctrines, namely, the Divine mission of the Jewish nation and its consequent indestructibility. His interpretation of this mission is very broad; in fact, his universalism has made him a great favorite of those Jews who want to make of Judaism a mere faith, of Jewry a mere church. And yet if we examine his most universal utterances it will not be hard for us to see the basic position that Jewish nationalism holds in his conception of the Jew's mission, and the fallacies in the arguments of those opponents of a national Judaism who profess to derive their views from the words of the prophet. He says (and the same prophecy is to be found in the Book of Micah):

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But to return from our digression—Isaiah believed, and believed with perfect

faith, that the Jews had a national mission to perform and would not be suffered to perish until they had performed it. He therefore advocated freedom from all alliances—for alliance involved assimilation to the stronger power—and attention to the amelioration of internal conditions. Though Israel and Syria were at the time united against Judah, he nevertheless denounced Abaz's alliance with the rising Assyrian power. And when, in the reign of the next king, Hezekiah, the Assyrians threatened to destroy the Jewish nation, and even ravaged the land as far as Jerusalem itself, his faith remained unshaken and he proclaimed: "What shall one answer the messengers of the nations? That the Lord hath founded Zion and the poor of his people shall trust in it."

And yet, Isaiah could not but see that Judah, the battleground of the mighty powers of his day, would be unable to maintain its independence forever. Nor did this shock his faith, for he deemed it the just punishment of the nation's sin in oppressing the poor and forsaking God. He did, however, have to reconcile the fact in some way with the idea of the choice of Israel, and accordingly advanced the doctrine of a future national redemption the days of the Messiah, a redemption to be shared alike by Israel and Judah. He says:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek and his rest shall be glorious. And it shall come to pass on that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria and from Egypt and from Patros and from Cush and from Shinar and from Hamath and from the islands of the sea. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not vex Ephraim."

And this redemption of the righteous remnant was definitely associated in Isaiah's mind with the land of Palestine, for he says elsewhere, "The ransomed of the Lord shall return and come to Zion with song and everlasting joy upon their heads."

But let us leave our consideration of Isaiah and turn to the next great prophetic figure in all history, Jeremiah. Truly, this was "a man of sorrows and acquainted with grief." For he was compelled to denounce those whom he loved, to be accused of betraying those whom he sought to see the destruction of the kingdom of Israel, and despite his warning voice, which, if heeded, would have preserved the Jewish people on their own soil, the exile of the Jews into Babylon.

Let us listen to Jeremiah's arraignment of his people and observe the pleading, compassionate tone of it. In one passage he says: "Hath a nation exchanged its gods which are yet no gods? But my

people have changed their glory for that which profiteth not. They have forsaken Me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." The modern Zionist cannot read these lines without feeling that Jeremiah is pleading with us to-day, for we, too, have forsaken the fountain of living waters, the God of the national covenant, and have hewed us out broken cisterns of a pseudo-cosmopolitan culture which hold nothing that can satisfy our thirst. In another passage Jeremiah inveighs against the lawlessness that prevailed in his day, but how much pity, what an ecstasy of compassion is mingled with his invective when he exclaims:

"I have heard a voice as of a woman in travail and the anguish of her that bringeth forth her first child, the voice of the daughter of Zion that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers."

And the punishment for this sin, for this desertion of the national religion, was to be a national calamity which the prophet saw was soon approaching at the hands of the mighty Babylonian Empire. Exile was to be the penalty of Judah's unfaithfulness, a penalty which to Jeremiah seemed worse than death, for, when the dread event had actually come to pass, he says, "Weep not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more."

[To be Continued.]

THE BIBLE LIKENED TO A FLOWER.

The Bible is not an iron safe that can be opened only by some key which we are strong enough to force and fashion or by some combination which we are shrewd enough to figure out. The Bible is, rather, a beautiful flower which cannot be forced open, but which will open of itself in the sunlight of faith and love and give forth a beauty and sweetness that are divine. We need above all things else to-day that warmth of appreciative atmosphere and of humble devotion which will cause its deeper spiritual beauties to unfold for us and to exhale the rare perfume which so sweetened the lives of those on the generations that are gone.—REV. DR. JOHN ROACH STRATTON, Baptist, Baltimore.

A WORD ABOUT SABBATH LIGHTS.

The lighting of the special candles on the Sabbath, regarded as a religious duty, is of early origin.

The early Tannaim (10-200 C. E.) speak of it as a well known institution (*Shab. 11*) and their discussions turn mainly on the minor details connected with it, as the kind of wick or oil to be employed, doubtless with a view of preserving the sacred character of the observance by excluding all ingredients of an impure nature.

The later Rabbis differed in their opinion as to whether the lighting of the Sabbath lights was an obligation (*chovah*) or a meritorious act (*Mitzvah*). *Shab. 25 b.*, "Hadlokah" comp. *Shab. 23 b.*

Considered as an obligation, it is especially incumbent upon the housewife, and the neglect of it entails heavenly punishment. *Shab. 11, 5.*

If there is no woman in the house the obligation rests upon the man (*Shab. 11, 5*; *Orach Chaim, 263, 6*).

The blessings pronounced at the lighting of the Sabbath candles are as follows: "Blessed art thou Adonai our God, King of the Universe, who has sanctified us with thy commandments and enjoined us to light the Sabbath lamp" (*Shab. 25, b*; *Orach Chaim, 263, 5*).

Pious women recite a prayer "tehilah" for the health and prosperity of their families before and after the blessing.

It must be obvious to all reasonable persons, that to pronounce a prayer over candles used for Sabbath and holiday purposes, whose ingredients are impure—some being made of hog products—bores to say the least, on the sacredness, and becomes doubly so, when the offence is committed knowingly, under the pretence of false economy.

Pure olive oil can be used for Sabbath lamps, but from a religious, as well as from an economical standpoint, the consensus of Rabbinical opinion is, that for Sabbath festival candles the best are those made from paraffine, which is purely a mineral product.

He had gone to ask her father for her hand in marriage. "Well, sir, what is it?" snapped out the old man. "Remember, I am a man of few words." "I don't care if you are a man of only one word, if it's the right one," replied the suitor. He got the girl.

CHINA'S NATIONAL LOSS. A DOUBLE CALAMITY

The Famous Reform Edict of 1898



EMPERESS DOWAGER OF CHINA (Tsu Tsi).
Born November 17, 1834. Died November 15, 1908.



KWANG-HSI, EMPEROR OF CHINA (Tsu-Tien).
Born August, 1872. Died November, 1908.

By Courtesy of the North China Daily News.

ISRAEL'S MESSENGER.

Shanghai: Friday,
27th November, 1908—5669.

BY THE WAY NOTES.

To Work!

The article in *Die welt* by N. S. under the heading: "Zur Arbeit" (to work) may really be called "Dovor b'tau"—a word in its proper time which should have been translated into English and distributed broadcast in England and America. — Now is the proper time to nurture, stimulate and propagate all the scions of Zionism. The season of Zionist activities is just beginning and articles of that kind would help to show the right path.

A Power as a Body.

"N.S." has struck the right chord when he said: "Sorgen wir nur dafür, dass wir eine Macht werden, dann wird man uns schon berücksichtigen."—Let us only try to become a Power and we shall soon be taken in consideration. The Jew, as an individual has always tried to be a Power in one form or another. A power in science, art, literature, poetry, music, politics, finance and almost in every sphere of life. But it is only the modern Zionism that teaches Jewry to become a Power as a Body.—It is in the solid union of the Jewish people the nucleus for a Power lies and it is the Zionist Movement which possesses the main features to draw the Jewish people together. Therefore Zionists, use those features wisely and well.

'Israel's Messenger' Progressive.

Mr. M. L. R. Breslar, of London, writes:—"ISRAEL'S MESSENGER is now the most pro-

gressive paper in Anglo Jewry." Recognition is not flattery and a word of encouragement is the impulse of one's noble character. — You are quite right Mr. Breslar. Truth, Justice and Impartiality are the watchwords of ISRAEL'S MESSENGER and progress is its motive-power.

Contrary to Humanity.

All lovers of equity should turn their eyes towards Turkey where its Government is making every effort for improvement on the most liberal principles, is really *contrary to humanity*. We feel sure that we will express the feeling of every Jew when we say we earnestly hope that Great Britain will keep its promise and give Turkey every possible encouragement as well as real and efficient support in the magnificent fight for justice and humanity in her own country.

The Suicide Habit.

The Coroner Gibson at Man-

chester, October 22nd, in the course of an inquest on a suicide said:—"If a man was sane and attempted suicide he ought to be treated as a criminal and if insane he ought to be put under restraint. I think that the way magistrates and coroners' juries have treated suicide may, to some extent, be responsible for the alarming increase we have to face of suicides. Many juries are not disposed to regard suicide as criminal, and unfortunately, magistrates have got the same idea, and in nine cases out of ten treated as nothing, and the cases are simply discharged." Suicide with the Jewish people is not a habit, it is a rarity. The Jew looks upon a suicide with abhorrence, disgust and contempt. The Torah commands the Jew: "Ushmartem es Nafseicheichem"—you are the trusted guardian of your life, you must take care of it. Suicide is generally the outcome of irreligion, loss of faith in God, disregard to others and extreme selfishness. I believe it was Lord Bacon who said: "Our young people are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man, never darkened across any man's road, who did not go out of his way to seek them." The Jew though known as highly intellectual, has—on account of his deep seated religious tenets, fear of God and unceasing hope—a simple, pure mind and is seldom attacked by suicidal mania. A believing love for our Faith



EMPERESS OF CHINA.

and our God will relieve us from a vast load of care and keep our minds from going astray. Let us teach our children the meaning of the command: "Ushmartem es Nafseicheichem" and their souls as well as their bodies will be perfectly safe.

N. S. BURSTEIN.

Cardiff.

LOVE AND THE TORAH.

The evening shadows gathered in the Sinai Synagog at the close of the Sabbath day, and the members of the congregation, with open, but neglected, Psalters in their hands, so they might not violate the Sabbath by smoking, took snuff instead, and gave attentive ear to the recital of an edifying tale by the grey-haired beadle.

"We were chanting in the house of Rabbi Avremele," Baruch, the beadle, began in a quaint, sing-song. "The rabbi himself was, as usual, diligently pouring over the Talmud when in comes young Samuel Levy, dressed spick and span in a white collar and a new suit of clothes. He goes straight up to the holy man and says:

"Rabbi, I love your daughter Sarah."

"The rabbi says:

"I love her too. She is a very nice girl."

"I want her," insists Levy.

"Want her to do what? questions the rabbi, inclining his ear forward as if he was hard of hearing.

"I want to marry her," rejoins the young blade.

"Why her? Marry someone else," replied the rabbi calmly, as if that settled it, and turns over a page of the treatise he was perusing.

"Dear Rabbi," begs Samuel. "I love Sarah and not someone else, and, therefore, I wish to marry Sarah. She loves me, too."

"Reb Avremele now first raised his head and gave him a glance that ought to have turned him into a skeleton on the spot; then he smiled, closed lips

in a discreet way he had and muttered between his teeth:

"Here's a love affair for you! Hoity toity! Just as in Canticles!"

"Aloud he addressed the young chap thus:

"My boy, far be it from me to dissuade you from matrimony. It is a divine commandment, as is written: 'Therefore shall a man leave his father and his mother, and cleave to his wife.' There is no commandment, you will notice, that he should cleave to my daughter. You can discharge your religious duties by wedding anyone of the female persuasion."

"Rabbi," the young man appealed earnestly, "I love Sarah. If you stand in our way, I will become desperate. I don't know what I may do. I'm not responsible for myself I may go and eat a ham sandwich!"

You would commit this heinous crime against humannature," the rabbi retorted angrily, "because, forsooth, you prate of loving my Sarah? Fall in love with someone else! I'm an old man and a rabbi, and yet I'm not in love, and this whipper-snapper is in love! Nonsense! How do you feel when you're in love?"

"The feeling is cognate to that which a man may reasonably entertain for good wine or money," the youth tried to enlighten the rabbi.

"Precisely!" Reb Avremele called out in triumph. Just as I thought! When you have money

must you have this dollar bill and won't another dollar bill do just as well? In like manner, you can fall in love with another girl. Look here, lover, I have pledged Sarah to Rab Fyvisch, the widower, as everybody knows. You can't pretend to be the equal of Rab Fyvisch in piety or in age. Wherefore the less said the sooner mended."

The holy rabbi began to sway himself violently and read his book at the top of his voice, to the evident utter exclusion of all worldly matters. Young Levy made his exit in dudgeon.

"If only the matter had dropped there what a blessed thing it would have been," sighed deeply

Baruch, the grey-bearded beadle. "But Providence in the inscrutableness had decreed otherwise."

"The very next Sabbath Rab Fyvisch bounces breathlessly into this very synagog and up to Reb Avremele."

"Oh, star of the West! Oh, marvellous Reb Avremele! he shouts frantically. 'Better that I had become blind than that I should have seen what I have seen.'

"Has the Messiah come?" Reb Avremele asks, pale and confused.

"With these eyes I saw it," wailed Rab Fyvisch, sticking his index fingers between his eyelids. Then he swooned away."

"I dashed a pail of cold water into his face and he came to. He now rolled his eyes and muttered incomprehensibly as if he had seen a ghost, and at length composed himself sufficiently to falter out with numerous groans, the following horrible fact:

"I saw your daughter Sarah that was to be my wife, carry a handkerchief on the street on Sabbath!"

"Everybody present started and grew pale, and Reb Avremele shivered fitfully. Rab Fyvisch proceeded to moan as follows:

"I need not say that a handkerchief is a load, and carrying a load is equivalent to doing work, and one who works on the Sabbath should be stoned to death according to the law."

"Reb Avremele immediately tore home like a hurricane, and I at his heels. He met Sarah standing at the door of his house with an embroidered red little handkerchief held jauntily in her hand."

"Oh, wretched woman," sobbed the rabbi, "what are you doing? Who will marry you now?" Rab Fyvisch has renounced you, and even that silly Samuel Levy will never look on your face again! You will remain a maiden till your hair is grey."

"Out of the earth starts the scapegrace Levy and says:

"Not at all. I'll marry her."

"The marvellous Reb Avremele saw that it was a collusion, but under the circumstances he was

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too glad to marry her off to anybody, and he gave his consent with lively alacrity.

"The saddest part of the incident fell to the lot of Rab Fyvisch. At first he was so mortified that he abandoned all material cares and devoted himself to the study of the Torah day and night.

A week after the wedding of Samuel and Sarah he came across a passage in an out-of-the-way tone composed by a genius who lived more than a thousand years ago, proving distinctly that it was permissible to carry a handkerchief on the Sabbath. Profoundly wounded at having lost his betrothed, needlessly, he pinned away."

Teacher—"Johnny, if I gave you five cents and your brother ten cents, what would that make?"

Johnny—"Trouble."

JAPANESE JEWS.

China has her Jews with pig-tails and long, loose garments, Abyssinia, has her Jews whose skin is dark and hair woolly, and now it comes to light that Japan has her Jews, too. Of course, it has long been known that there are Jews in Japan. Indeed, there is even a Zion movement among them. But it is not these Jews who are called here Japanese Jews. The Jews who dream of Zion do not wear the Japanese costume. They are Europeans, and live to gether with the other European nations. They are engaged primarily in commerce.

Not so the Japanese Jews or "Ety," as they are called by the Japanese. The "Ety" devote themselves to the industries and particularly to shoemaking. According to old Japanese traditions, the "Ety" became shoemakers because they are meat eaters. The Japanese do not believe in eating meat nor any other food products which necessitate the butchering of animals. The "Ety" eat meat, and it is believed that they became shoemakers because as meat eaters they had the hides of the animals they consumed and desired to

make use of them. The fact that the "Ety" make shoes out of leather is also quoted by those who believe them to be Jews as an argument in favor of this theory.

It is well known that the Japanese natives did not use leather for shoes before Europeans came there. The "Ety" have been known, however, to make and use shoes for many years. They must, therefore, have brought with them the custom of wearing leather footwear from the countries where they originally dwelt.

The "Ety" live in a Ghetto. Not that the Japanese compel them to do so. But they seem to prefer to be isolated from the rest of the population. Their customs are different from those of the Japanese. As was already stated, they eat meat. Their religious practices also differ from those of the Japanese.

While the "Ety" are Buddhists, their worship resembles more the worship in a synagogue than that of a Buddhist temple. Inter-marriage between "Ety" and Japanese is known to take place rather frequently. But the "Ety" are almost always dissatisfied with such marriages.

The "Ety" women are of the Semitic type rather than the Mongol-

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lian, and the Japanese prefer them to the women of their own race. All in all, the "Ety" look more like European people than like Japanese. They are very able workers, and the few who follow commercial pursuits are successful business men.

In the Ghetto of Nagasaki, for instance, the "Ety" observe the Sabbath very religiously. Not only do they not work on that day of the week, but they do not smoke nor kindle fires, just like the Orthodox Jews. The language used by the "Ety" is the same all over Japan, and is a kind of Japanese jargon. This jargon, however, they only use among themselves. They all speak Japanese with the perfect accent of natives, and, except for their features, they would easily be taken for Japanese. It is for this reason that many writers consider them in the course of time as a tribe of Mongols. Others, however, declared them to be Jews on account of the many points of resemblance between them and the Jews. Vassili Nemirovitch-Danchenko, a well-known writer and traveler, who traveled and studied Japan carefully, has just published his views, saying that he was certain from his studies of the "Ety" that they must be Jews who have been living so long in Japan that they have become almost completely assimilated.—E.E.

Publican: "And how do you like being married, John?" John: "Don't like it at all." Publican: "Why, what's the matter with you, John?" John: "Well, first thing in the morning it's money; when I go to work it's money; when I go to my dinner it's money again; and at supper it's the same. Nothing but money, money, money!" Publican: "Well, I never! What do you do with all that money?"—John: "I dunno. I ain't give her any yet."

ZIONIST BULLETIN.

PALESTINEAN COLONIST MAKES TOUR THROUGH RUSSIA.

A dispatch which has been received by the *Tagblatt* of New York tells of a tour through the leading cities of Russia which has recently been made by Herr Mendel Schenkin, one of the pioneer settlers in Palestine and an ardent worker for the Zionist movement. Herr Schenkin came to Russia to confer with some well-to-do men of the Jewish communities in regard to the purchase of land in Palestine. His tour has met with considerable success and he has succeeded to interest a number of men of means to buy land for further colonization in Palestine. Herr Schenkin pointed out that in view of the recent changes in the Turkish Empire the one direct means of attaining Zionism is through the purchase of land and through the increase of Jewish immigration to the Holy Land. Among other cities he visited St. Petersburg, Kief, and Moscow. In Moscow Herr Schenkin had such a strong impression upon those with whom he discussed the matter that several men decided to invest 10,000 roubles for the immediate purchase of land. Herr Schenkin is very hopeful of the industrial development of the country.

Returning from an extended tour abroad Mr. E. W. Lowin-Epstein, chairman of the Palestine Committee of the Federation of American Zionists who during his absence has spent over two months in the Holy Land, reports that he has found the Jewish colonies in a most flourishing condition, and that the new changes in Turkey have given a powerful impetus to industrial and commercial development of the Holy Land. Mr. Lowin-Epstein described the various enterprises of the country, such as the vineyards, olive and orange groves, etc., all of which he said were improving from year to year. Experiments in cotton growing in some of the colonies have proved successful. He was greatly impressed by the educational and cultural conditions in Palestine and spoke of enthusiasm of the growth of the Hebrew language, which is fast becoming the general medium of the Palestine.

NEWS FROM PALESTINE.

The Jaffa correspondent of the *Maccabean* writes:—

"The new Building Society has purchased its land for the new Jewish quarter between Nevah Zetek and S. rona on the Jaffa-Jerusalem road.

A number of Christian Jews brought here by the ICA have arrived. The will be settled on a colony which will bear the name of the late Zedek Kahn.

Mr. Sachs, of Chicago, recently settled in Rechoboth colony and as an indication of his good will gave a loan of five thousand dollars to the colonists for the installation of the waterworks."

MEETING OF ACTIONS COMITE.

A meeting of the Small Actions Committee took place the week last in Cologne. Mr. Joseph Cowen was invited to take part in the deliberations in view of the steps necessitated by the changed situation in Turkey.

The attitude to be adopted by the Zionist Organization in regard to the present political conditions in the Ottoman Empire was thoroughly gone into, and the various possibilities considered. A number of projects which have been submitted were also taken into consideration. The proposal made at the recent annual conference for the formation of a Jewish Insurance Company in Palestine was ultimately referred to the Zionist Bureau in Berlin.

Mr. Joseph Cowen, director of the Jewish Colonial Trust, Limited, and Mr. F. Hirsch, manager, have gone to Constantinople in order to attend the opening of the Anglo-Lozantine Banking Company, the branch of the Jewish Colonial Trust in the Turkish capital. Mr. Hirsch will then proceed to Palestine in order to inspect the workings of the Anglo-Palestine Company.

The Palestine Land Development Company, which has been formed with the object of buying and cultivating land in Palestine for intending settlers, announces that so far \$18,065 has been subscribed by 1352 shareholders.

Minister—"Jimmy, what is the chief end of man?"

Jimmy—"The end with the head on."

OUR CONTEMPORARIES.

HARD TO TELL!

Some people in our midst seem to be very anxious to see Judaism die and go out of existence. Well, why do they not die?—*The Jewish Voice* (St Louis)

BIRDS OF A FEATHER.

We understand that Life is in need of an addition to its editorial staff. We presume that Mr. Isidore Singer would again ascend the editorial tripod if a proper offer was made to him. Why do not Life and Singer get together? They are well mated and of one opinion!—*The Hebrew Standard* (New York)

A HEN-PECK AT THE ITO.

Those Zionists who lean toward Territorialism will have to recognise that the solution of the nationalities question in Turkey betokens the downfall of ITOism or an indefensible disintegration, and therefore dissipation, or an enormous amount of Jewish energy, labour and capital. Dr. Isidore Hen in *Die Welt*, Cologne.

THE RECENT LIBEL CASE.

The great libel suit which lasted four days came to an end on Friday, when Mr. Henry O'Shea, the Editor of the *China Gazette*, was sentenced to two months' imprisonment, as a first class misdemeanant the Crown Advocate having intimated that a heavy sentence was not asked for. No doubt the defendant was ill-advised in the way he attacked Judge Willey of the U.S. Supreme Court, who was the real complainant. Many of the accusations preferred against the Judge were trivial and easily explained away, for when you hear both sides of a question, a very different complexion may be put on it from that represented by one side only.—*The Union* (Shanghai)

A WELL-FOUNDED COMPLAINT.

The most ridiculous articles appeared in the daily newspapers this year again describing the celebration of the New Year. It is rather strange that the representative papers of the country have not found it to their advantage to purchase a set of the Jewish Encyclopedia. It seems to us that every respectable daily paper ought to have a set of the Jewish Encyclopedia at its office. If they had, it would be an easy matter for them to go to that source and then they would not get things so blunderingly mixed. The outlay would be well spent. The fact of the matter is that most daily papers have one or more Jewish reporters on their staff, and one would think that they at least would get things straight, but they seem to know little more than the non-Jews on the paper, and they blunder things up miserably. It seems that even after you give the reporters the matter correctly,

they twist it up so that your information is lost in the telling of the story. Then the newspapers themselves don't want the plain facts of the celebrations. They want the bizarre, the grotesque, the outlandish, what they consider the sensational. The one feature that struck all the papers most favorably this year was the matter of Tashlich. They wanted to know what the people assembled at the banks of the river for. One of the papers went so far as to have a picture of the scene of a number of Jews on the river banks casting their sins into the water. All of them, with but one exception, referred to this year as the 5868. Of course that was because the one copied the story from the other and in that way the error went the rounds. It seems that the only way to get around this whole matter is for a committee of rabbis to get together and write the story and present it to the papers, and in those cities where there is but one rabbi, he can appoint himself a committee of one to write up the story for the papers of his community. This ought to be done because the grotesque way in which the newspapers write up these stories simply scandalizes the real meaning of our festivals.—*The American Israelite* (Cincinnati, O.)

OUR FRIENDS THE REFORMERS.

Mr. Wolf made a statement that the orthodox Jews have traditions and usages which forbid a Jew in uniform to participate in divine service. Mr. Salzberger does not remember such a remark in history or literature of the orthodox Jews. As to our own scant knowledge of Jewish Talmudical literature, without hesitancy do we make the statement that such a

law never existed, Jewish usage, so far as we know, has never interfered with one's uniform, and as to custom, we assure Mr. Wolf that we have seen many a Jew in uniform in the orthodox congregations, both in Europe and here, and no orthodox Jew found it wrong. We heartily join Mr. Salzberger's demand that Mr. Wolf produce the authority upon which he based his statement, and add that in case he fails to do so we should proclaim his statement a slander against the people of God. The orthodox Jews are used to receiving such treatment from the hands of good and representative Jews. If Mr. Jacob Schiff accused them of not being patriots, why should not Mr. Wolf supply data for that statement? Moreover both statements are at par as to their veracity. O! Lord, save us from our friends, should be the orthodox Jews' prayer by day and night.—*The Jewish Tribune* (Portland, Ore)

FATHER IGNATIUS.

Father Ignatius's attendance at synagogue, and his knowledge of Jewish practice must have been far more extensive than of many Jews. Certainly his love of Judaism and the Jewish people was keener and more enduring than that of many of our coreligionists. He knew how to combine a passionate loyalty to Christianity with a deep regard for the Jew and his creed. He preached his own faith with splendid power, yet resented the folly and fallacy of the Conversionist movement. His belief in tradition and the old dogma was as fervid in its relation to Judaism as to Christianity, and he disavowed impatiently, as radically mistaken, the reform movement in Jud-

ism. Nothing delighted him more than to exhibit on Zionist platforms or in the public Press his conviction as to the Jewish mission and future. He was, in fact, a fine example to the Jew himself, and let us not forget, to the too often narrow-minded clerics of the dominant faith. Jews would indeed be ungrateful if they did not long treasure the memory of this man peculiarly endowed with the powers that marked the Jewish prophets of old and who ever ready to place these powers at the service of the people whose heritage he never tired in proclaiming them to be. *The Jewish Chronicle* (London.)

THE AWAKENING OF PALESTINE.

The Turkish Constitution has proved an immense boon to Zionism. Jews were formerly forbidden to buy land in Palestine. They did so by stealth, but are now making purchases openly.

A report is current that the crown domains, extending over a large portion of the whole length of the Jordan valley from Tiberias to the Dead Sea, and forming the Sultan's private estates, are in the market, and that a Jewish syndicate is negotiating their purchase. There is little doubt that the Jews will soon once more be in possession of the site of ancient Jericho, the land which was the first fruits of their conquest in Canaan. The larger part of the Holy City outside the walls already belongs to Jewish capitalists and Zionist pioneers.

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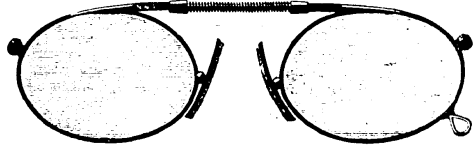
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Hon. Mr. H. A. W. SEADE,
Mr. H. E. TOMKINS, Esq.

Chief Manager.

Hongkong: J. R. M. SMITH, Esq.

London Branches.

London and County Banking Company Limited.

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Bangkok, Harbin, Saigon,
Batavia, Kobe, San Francisco,
Bombay, Lyons, Shanghai,
Canton, Hankow, Singapore,
Colon, Nanking, Swatow,
Hankow, Peking, Tientsin,
Hankow, Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:
For 12 months, 4 per cent per annum.
For 6 months, 3 1/2 per cent per annum.
For 3 months, 3 per cent per annum.

Deposits for 12 months now bearing interest at the rate of 5 1/2 per annum will, upon further notice, be repaid at the old rate of 5 per annum.

Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange Business transacted.

Branches granted in London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.

W. ADAMS GRAM
Manager.

12th, 22.5.08. 20th Oct. 1908.

Banks Chartered Bank of India Australia and China.

Incorporated by Royal Charter, 1853.

Capital £1,200,000
Reserve Fund £525,000
Reserve Liability of Shareholders £1,200,000

Head Office:

HATTON COURT,
THE ADNEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg, Madras, Delhi, Hongkong
Bombay, (S. Matra) Fanchow
Calcutta, Singapore, Shanghai
Madras, Kwa a, Lunap, Tientsin
Bangkok, Bangkok, Hankow
Colon, Batavia, Yokohama
Penang, Sourabaya, Kobe
Thamung, Penang, Manila, New York
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The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS. Interest is allowed at 2 per cent p.a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Manager

13th October 1908

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D. ADLER & CO.,

Piano store

and

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Furniture
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Branches:
Peking
and
Mukden.

Telegraphic address
"ADLER."
Tientsin.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 5,000,000.

RESERVE FUND..... Roubles 4,955,000

Head Office: ST. PETERSBURG.

LONDON OFFICE:
41, Theardneedle St, E. C.

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Askhabad	Marguelan
Barnaul	Moscow
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Bukhara	Novo-Nicolaievsk
Calcutta	Onliasutai
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Hankow	Peking
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Hongkong	San Francisco
Irkutsk	Semipalatinsk
Kalgan	Shanghai
Kashgar	Stretnensk
Khabarovsk	Tashkend
Khokand	Tehita
Kiachta	Tehongoutchak
Karnchi	Tientsin
Kouldja	Tsitsikar
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London	Vladivostok
	Yokohama

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LONDON—Messrs Glyn, Mills, Currie & Co.
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de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mandelsohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
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Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
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Local Bills discounted.

Special facilities for Russian Exchange.
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of the world bought and sold.

J. C. BERGENDAH & M. SPEULMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... " 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

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Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antunghsien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account

at the rate of 2 per cent per annum on
the daily balance of over two hundred
taels.

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For 3 months, $\frac{3}{4}$ per cent per annum.

" 6 " 4 " "
" 12 " 4 " "

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Japan, Korea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

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FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

209.08

12m.

Vol. V. No. 18

Shanghai, Kislew 18th 5669—11th December 1908.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great horn shall be blown, and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. Isaiah 27:13

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:— Isaiah— 52-7.

Official Organ of the Shanghai Zionist Federation—A fortnightly Journal for the Jewish Home.

PRINCIPAL CONTENTS.

The National of the Prophets
Foreign News
The Origin of Hannukh
China
By the way: Notes
Our Contemporary
Judaism and Theism

— N T R E E D

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Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
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Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

Come one! Come all!!

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ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature
and science in general, and to the mental
culture and progress of the Jews in the Orient.
It is the only paper of its kind published in the
East having an extensive circulation. Only
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News and present articles and contribution of
a varied and interesting character from the
most reliable and authentic sources.

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 37 YUHAN ROAD, SHANGHAI.

Shanghai, Friday, December 11th. 1908 18th. Kislew 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Kislew 24th (December 18th) Ersh Hamuk, Sabbath
commences (time of lighting at 4.35 p.m.)
Saturday, Kislew 25th (December 19th) First day of Hamuk,
portion of the Law, Waysteb, Genesis, chapters 37 to 40
inclusive; Mafor, Numbers, chapter 7; Haphtarab,
Zecharia, chapter 2; Proverbs, Samuel I, chapters 25 to
Samuel II, chapter 6 inclusive; and Psalms, chapters 79
to 81 inclusive. Sabbath terminates at 5.25 p.m.
Sunday, Kislew 26th (December 20th) Ersh Hodesh
(New Moon's Eve)
Monday, Kislew 27th (December 21st) Rosh Hodesh (New
Moon)
Tuesday, Tebech 1st (December 22nd) Rosh Hodesh (New Moon)
Sabbath commences (time of lighting at 4.10 p.m.)
Wednesday, Tebech 2nd (December 23rd) First day of Hamuk,
portion of the Law, Makess, Genesis, chapters 41, 42 and
43 and part of 14; Mafor, Numbers, chapters 7; Hapht-
arab, Kings I, chapter 7; Proverbs, Samuel II, chapters 7
to 18 inclusive; and Psalms, chapters 90 to 105 inclusive.
Sabbath terminates at 5.25 p.m.

TIME OF SERVICES AT THE SYNAG- OGUES DURING THE FORT- NIGHT.

Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.15 a.m., 3.00 p.m. and 5.25 p.m.

Fridays at 6.15 a.m., 1.0 p.m., 4.10 p.m.

Otherwork days, at 6.15 a.m. and 4.10 p.m.

1.5.08

12m.

SYNAGOGUE "OHEIL MOISHE" 9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.25 p.m.

Week days, at 7.30 a.m. and 4.35 p.m.

11.8.08

12m.

BACON'S TERCENTENARY.

LONDON, OCTOBER 17th, 1908.

A SONNET

Written for "Israel's Messenger."

By M. L. R. BRESLAR (London)

Life is a rod, whose grappling hooks reach down,
Down to the dark and dolorous Abyss,
Where Knowledge, bosom-locks, the Keys of Bliss,
Here are the men, who kissed her star-beamed gown;
Men who earned Death, and sealed the sea-capped town;
When, a grim Leviathan, a golden prize,
Shoots flames terrific from its rapt eyes,
Upon the Sutors to her Heart and brow.
At Ersh Hodesh, in homage, at this hour,
To Avraham, whose Fisher's heart and brain
Have made him free of Plato's company.
Our Rabbins, too, in loving ecstasy,
Would have acclaimed him, "Sage, without a stain,"
Who held it Truth, that "Knowledge leads to Power."

MODERN ZIONISM.

By Rev. H. MASLIANSKY (New York)

Israel, the Nali incarnate sent ravens invested in
Eli Kochba and Sabbatai Zebi, who proved total failures.
At last Israel came repentant, dismissed the ravens,
and ordered the doves, the modern Zionists, for a trip to
the Holy Land, to Zion.

These doves are plucking off olive leaves,
grapes and oranges.

These advance guards are the harbingers of a new
era, precursors of a rejuvenated movement and foremen-
ners of a great venture. Following their footprints, the
modern Noah will leave the rusty ark for wider quarters,
comfortable homes and wider possessions.

One of the popular members of the Hongkong Jewish
Community, to wit Mr. DAVID S. GEMMY, is to be united in the
bonds of holy wedlock with Miss SALLIE JUDAH, on Sunday the
20th instant, at the OHEIL MOISHE Synagogue, Hongkong. The
reception will be held at the Jewish Recreation Club.

THE COLON CINEMATOGGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	\$ 1.00
First Class	„ 60
Second Class	„ 40
Children	Half Price.

Come one! Come all!!

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Wednesday, Kislev 29th (December 23rd) Erech Rosh Hodesh (New Moon's Eve)
Thursday, Kislev 30th (December 24th) Rosh Hodesh (New Moon)
Friday, Tebeth 1st (December 25th) Rosh Hodesh (New Moon) Sabbath commences (time of lighting) at 4.10 p.m.
Saturday, Tebeth 2nd (December 26th) First day of Hanuka, portion of the Law, Malkees, Genesis, chapters 41, 42 and 43 and part of 44; Maftir, Numbers, chapters 7; Haphtarah, Kings I, chapter 7; Prophets, Samuel II, chapters 7 to 18 inclusive; and Psalms, chapters 90 to 105 inclusive. Sabbath terminates at 5.25 p.m.

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18-5-08

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Saturdays, at 8.00 a.m., 3.00 p.m. and 5.25 p.m.

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11-8-08

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Men who corned Death, and sealed the sea-capped town,
When a grim Leviathan, a golden prize,
Shoots flames terrific from its rageful eyes,
Upon the Suits to her Heart and brow.
All England bows, in homage, at this hour,
To Verlain, whose Fisher's heart and brain
Have made him free of Plato's company.
Our Rabbins, too, in loving ecstasy,
Would have acclaimed him, "Sage, without a stain,"
Who held it Truth, that "Knowledge leads to Power."

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reception will be held at the Jewish Recreation Club.

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All Bonds WE deal in are fully paid up without further liability to Purchaser.

The method by which the payments are made on Premium Bonds is as follows: Instead of paying a high rate of interest annually the Bonds pay only a small annual interest to the holder, and in some cases no interest at all; but on the other hand, the Governments or Municipalities arrange that the accumulated compound interest and sinking fund shall be combined and be distributed in the shape of prizes of various amounts by means of Drawings which are held at fixed annual dates.

These Drawings are so conducted and controlled by Government that such a thing as fraud in connection therewith is rendered absolutely impossible.

YOU CANNOT LOSE YOUR INVESTMENT.

FOR PARTICULARS APPLY.

Wm. HOFFMAN & Co.

No. 2, The Bond

3-4-08

South British Insurance Company.

Capital subscribed... £2,000,000.

Capital paid up..... 1,000,000.

Reserve Fund..... 280,000.

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(Published Annual y.)

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with the goods they ship, and the Colonial and Foreign Markets they supply.

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Pilsen Beer. Munich Beer
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A Sparkling Table Water

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INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including: Boots, Shoes and Leather. Chemicals and Druggists' Sundries. China Earthenware and Glassware. Drapery, Millinery and Piece Goods. Fancy Goods Perfumery and Stationery. Hardware and Machinery. Photographic and Optical Goods. Provisions and Oilmen's Stores.

etc., etc.

Commission 3% to 5%.

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12m.

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NEDERLANDSche Handels-Maatschappij

NEDERLANDSche Handels-Maatschappij

NEDERLANDSche Handels-Maatschappij

Paid-up Capital: 15,000,000 about £3,750,000.
Reserve Fund: 5,375,375 about £1,343,838.

Head Office: Amsterdam, The Netherlands.
Head Agency: Batavia, The Netherlands.

Branches:

Hongkong, Singapore, Penang, Rangoon, Molah, Kota Radja, Padang, Palembang, Samarang, Cebu, Manila, Yokohama, Kobe, Osaka, Hongkong, Shanghai, Canton, Hankow, Peking, Tientsin, Harbin, Manchuria, Amoy, Swatow, Hongkong, Canton, Hankow, Peking, Tientsin, Harbin, Manchuria, Amoy, Swatow.

Correspondents at the principal places in Europe, Asia, Australia and North America. London Bankers: The Union of London and Smith's Bank, Limited.

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and correspondents and transacts banking business of every description. Current account kept in Dutch and dollars.

SAVINGS INTEREST ALLOWANCE on current accounts at the rate of 2 per cent per annum on the daily balance.

On deposits, due at maturity, notice of 14 days per annum.

On fixed deposits, according to arrangement.

W. LAGRO

Manager

17m. Shanghai, 25th August, 1907.

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A LARGE LOT OF

WINTER GOODS.

Ladies' Materials, Gentlemen's Suits, New Style, Silk Ties, Bow, Shirts, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas, Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all kinds of American Boots and Shoes, Felt Slippers etc., etc. Prices Moderate.

CHONG SING & Co.

1318-1319 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1908. 12m.

NORWICH UNION FIRE OFFICE

Established 1797.

(ALFRED DENT & CO., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & CO.

1-5-08

12m.

INTERNATIONAL BANKING CORPORATION

Incorporated under United States

Charter

Head Office—New York.

Capital paid in—

Gold \$3,250,000 £650,000

Surplus paid in Gold \$3,250,000 £650,000

Total Gold \$6,500,000 £1,300,000

London Bankers:

National Provincial Bank of England

Limited.

Union of London and Smith's Bank, Ltd.

Branches:

London, Washington, San Francisco, City of Mexico, Colon, Panama, Kobe, Shanghai, Bombay, Calcutta, Yokohama, Penang, Hongkong, Canton, Manila, Cebu, Singapore.

Represented at

Colombo, Saigon, Batavia, Hankow, Rangoon, Amoy, Malacca, Sourabaya, Tientsin, Bangkok, Samarang.

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum, and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

13, Kiukiang Road

21st Oct 1907.

12m.

THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds 3,065,374-15-7

III. Life and Annuity

Funds 14,915,842-10-8

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

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10-8-07.

The Nationalism of the Prophets.

[Written for "Israel's Messenger."]

By EUGENE KOHN (Newark N. J., U.S.A.)

[Concluded.]

Jeremiah did all in his power to avert this terrible disaster. He preached submission to Babylon so that the Jews might be able to remain on their own soil. For in those days great empires interfered little with the local institutions of their tributary kingdoms, and Jeremiah thought it better for the Jews to hold to the Babylonian Empire, a relation somewhat similar to what we hope some day to hold to the Turkish government, than to be taken captive, scattered and disintegrated as was the people of Israel. But by the time that Jeremiah lived the doctrine of the inviolability of Jerusalem had become a popular superstition and his preaching against it stamped him as a traitor in the eyes of the people.

With the ruling house he was equally unpopular, for the successive kings, Jehorshim, and Zedekah, put their faith in an alliance of nations against Babylon, headed by Egypt, while Jeremiah, like his predecessor, Isiah, was opposed to all foreign entanglements as leading to assimilation. He asks, "Now what hast thou to do in the way of Egypt to drink the waters of Shihor? or what hast thou to do in the way of Assyria to drink the waters of the river?" For his opposition to the will of the people and of the king he was hounded and persecuted throughout life, put in the stocks and in the dung on; in fact, at one time almost slain but for the interference of his disciples - and all this in an endeavor to keep the people on their native soil.

But we have seen how far seen only one-half of Jeremiah's prophetic message; we have seen his opposition to the popular superstition of the inviolability of Jerusalem which to all his prophetic utterings of impending evil answered only, "The temple of the Lord! The temple of the Lord! The temple of the Lord!" And knowing this, we should expect that Jeremiah, if any of the prophets, would have either lost faith in the Jew and his mission or else would have given to this mission a denationalized, cosmopolitan interpretation. But nothing is farther from the thought of Jeremiah. The more certain the exile becomes, the more he preaches the belief in that return from exile which Isaiah had preached before him. Even the ten tribes of Israel, which he had seen uprooted by the hurricane of Assyrian conquest, were to share in this redemption. He says in reference to this event:

Thus saith the Lord: A voice is heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refuse to be comforted for her children, for they are not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

And not only did Jeremiah believe that the Jews would again return to their land, but he also believed in the full restoration of national independence. He declares: "Their rulers shall be of themselves, and their governors shall proceed from the midst of them." Even after the first of the Jews had already been led into captivity, Jeremiah, though in prison at the time because of his prophecy that the king would be taken into exile, instructed his disciples to purchase land for him in Judea and to deliver the deed into his hands, because of his conviction that the land would again be the Jews' and that his hearer would again establish his title to the property.

And to the exiles he sent the following message—of hope and counsel, especially interesting to us to-day as touching upon our relations with the lands of the diaspora:

“Build ye houses and dwell in them and plant gardens and eat the fruit of them. Take ye wives and beget sons and daughters, that they may bear sons and daughters, that ye may be increased and not diminished. And seek the peace of the city whither I have caused you to be carried away captive and pray unto the Lord for it, for in the peace thereof shall ye have.”

For thus, such the Lord, After seventy years he accomplishes I will visit: you and perform my good word toward you in causing you to return to this place."¹ It does not seem as if Jeremiah, though he advised the exiles to seek the peace of the city whither they were taken captive, was very much concerned over the "war of hell" by Babylonian citizenship that the expectation of a return to Judah involved.

Yes, Jeremiah, too, man of sorrow though he was, was yet sustained by that same hope which we Zionists to-day recognize as the one stay of our people, and the Jews who went into exile took his message of comfort with them, nor ever lost sight of the promised return.

Even "by the rivers of Babylon" prophets arose who kept alive the flame of faith in the hearts of the captives. One of these prophets of the exile was Ezekiel, and to him we shall next give our attention.

Ezekiel was a mystic. His prophecies are full of allusions to visions and raptures of the mind, in which he comes into personal communion with Deity. In his prophecies more than in those of any other we are impressed by the relationship of every individual soul to God. He does not regard the national calamity as the punishment of the individual sin, nor is he satisfied with the proverb that says, "The fathers have eaten sour grapes, and the children's teeth are set on edge," but he constantly reiterated dogma is, "The soul that sinneth, it shall die." And we might expect that Ezekiel, realizing so fully the personal relationship of every human soul to God, would content himself with a sort of individualistic, mystical religion, a sort of Salvation Army Judaism, void of any national ideal.

and yet we find this is not to be the case. For Jewish mysticism has always had this for its distinguishing feature, that it centred about the Torah, about that law which was to guide man, not only in his communion with God, but in his intercourse with his fellows, which was to regulate his social life through the creation of definite institutions. And this ideal of a society organized in institutions that are governed by divine law was especially fostered in Ezekiel by the fact that he was a priest, for the priesthood was the very symbol of this hierarchy, of this dominance of the Torah, which priest and prophet alike labored to establish. Now it is perfectly plain to us that such a hierarchy cannot be established by a scattered people subject to a foreign ruler, and so this prophet-priest, like his predecessors, looked forward to the restoration of his people to their own soil.

He voiced this hope in a parable, which is so beautiful and so characteristic of its author that, despite its length, I cannot resist quoting it almost in full:

And the Lord said, "The Lord is with me and will strengthen me; he will not leave me in the spirit of the Lord, and set me down in the midst of the earth, which was full of idols, and cause me to pass by their roundabout, and so come down in the midst of the valley; and, lo, they were very dry. And he said unto me, 'Son of man can these bones live?' And I answered, 'O Lord, God, thou knowest.' Again he said unto me, 'Preach they unto these bones and say unto them, 'O ye dry bones, hear the word of the Lord. Thus saith the Lord, Behold, I will cause breath to enter into you and ye shall live.' And ye shall know that I am the Lord. So I prophesied as he commanded; and as I prophesied, he was a noise, and behold a shaking, and the bones came to the flesh, bone to his bone. And when I beheld, lo, the snows came, the flesh came upon them and the skin covered them above; but there was no breath in them. Then said he unto me, 'Prophesy unto the wind, ye men of men, and say to the wind, Thus saith the Lord God, Come from the four

winds, O breath, and breathe upon these slaves, that they may live. So I prophesied as he commanded me, and the breath came into them, and they live! And I stood upon them, an exceeding great army. Then said He unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried up, our hope is lost, we are quite cut off. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

In the mind of Ezekiel this return was associated with the reunion of all the Jewish tribes, even the ten tribes that had disappeared, and with the reign of the Messiah. He says, speaking of Israel and Judah:

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; . . . and David, my servant, shall be king over the n "

Ezekiel, then, also, though he was a mystic, though his prophecies emphasized the personal aspect of religion, still was unable to conceive of a deionized Judaism, flourishing in a strange land, and so, like the prophets that walked before him, kept alive the faith in a return from the exile.

And better example can be found of the wonder working power of faith than the return of the Jews from Babylon. For had it not been for their trust in the prophetic promise, they doubtless would have followed the path of least resistance, have been assimilated to the Babylonians, have looked up in the conquest of Babylon by the Persians and Greeks, and been

by the Persians under Cyrus as having no bearing on their future, and, in short, have disappeared from history, even as Israel had. But as it was, they saw in Cyrus' conquest the opportunity of liberation from Babylonian subjection and a return to their own land. And to

and a return to Zion. The prophet in particular did the success of Cyrus seem far off with deep meaning. We do not know his name, but he has come to be known as the Second Isaiah or Isaiah of the Exile, because through some confusion his prophecies found a place in the Book of Isaiah. They are the chapters beginning with the fortieth of that book to the end. From the opening words, "Comfort ye I people, saith your G-d," to the conclusion his prophecy is one chorus of exultation at the prospect of a return to Zion. He does he herald the approaching deliverance:

"O Zion, that bringest good tidings,
get thee up unto the high mountain;
Jerusalem, that bringest good tidings,
lift up thy voice with strength; lift it up,
be not afraid; say unto the cities of Judah,
Behold your God!"

Zionism has often been accused of not being a true descendant of the Messianic hope of the prophets. We are told that we must wait in resignation to God's will.

till he chose to send a redeemer to the earth. But this is ever the cry of men of lofty faith: for they, while professing to see the work of God's hand in the events of the past and looking farly forward to a golden era in the distant future, are not sufficiently convinced of His providence and omnipotence to see His shaping hand in contemporaneous history, to see Him working through human agencies. Isaiah the Second was not of these. Though tradition demanded a king of the Davidic lineage to be the deliverer of his people, he sees in Cyrus' conquest a divine

agency to restore the people to their land, in Cyrus, the anointed of God. He says: "I am the Lord that saith to Jeru-salem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherder, and shall perform all my pleasure, even saying to Jeru-salem, Thou shalt be built, and to the Temple, Thy foundation shall be laid."

Of all the prophets, the Second Isaiah seems best to appreciate those phrases of Jeremiah in which the Zionist movement today emphasizes. Could there be a better statement of the object of modern Zionism than the following?

"They shall build houses and inhabit them. They shall not build and another inhabit; they shall not plant and another eat; . . . they shall not labor in vain, nor bring forth for trouble."

Barth with all this fine orientation of what we may call the "inner side" of the national ideal. Is it of this Exclusive with the older peoples the mystical conception of God's special relationship with Israel? In one passage he says in the name of God:

"Zion said, The Lord hath forsaken me and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget: yet will I not forget thee."

Nor did the Second Isaiah ever lose sight of the universal mission that the nation was called upon to fulfil. His universalism, however, by contrast of the first Isaiah, was not at all in conflict with his nationalism. On the contrary, only through the nation could it be realized. He says:

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thine because of the Lord thy God and for the Holy One of Israel, for He hath glorified thee."

And elsewhere he says of the Gentile
 "Even them will I bring to my ho-
 mountain and make them joyful in my
 house of prayer: their burnt offering
 and their sacrifices shall be accepted upon
 my altar, for my house shall be called
 house of prayer for all peoples."

Such, then, was the message of the Second Isaiah, a message of hope and comfort that showed the people the possibilities of a noble future which Cyrus' conquest laid open to them. Nor was

Isaiah alone in looking forward with eager expectancy. When, as he had anticipated, Cyrus actually gave the Jews permission to return to their land, about 42,000 seized the opportunity. But if they expected, as they probably did, immediately to realize the full measure of the Messianic hope, they must have been bitterly disappointed. For forty-two thousand cut off from the rest of the nation, as the difficulty of travel in those days necessitated, could scarcely constitute a powerful people. In fact, they soon discovered that they were in reality little more than a pioneer colony, with all the difficulties to encounter that usually beset pioneer colonies, and others in addition. For they had not only to cope with the envy and enmity of their Samaritan neighbors and with the hard task of reclaiming the soil, but, what was worse, with that despondency, the result of unrealized hopes, that led many, in despair, to throw down the barriers existing between them and the people of the surrounding nations and freely to intermarry with them. How these problems were solved belongs to another chapter of Jewish history, for their solution was the work of scribe, priest and administrator rather than of prophet; but as there were prophets among the Jews who had returned from Babylon, we are interested in the effect of these conditions on their conception of Jewish nationalism.

The prophets of this time whose works have come down to us are Haggar, Zephaniah and Malachi. The message of all three was the same so far as their attitude to the nation was concerned. It was one of encouragement and hope that at some distant time the Messianic dream would still be realized. In answer to the groanings of the aged who remembered the old Temple and compared its glory to what seemed to them the utter insignificance of the new building erected to take its place, Haggar brings the following word of cheer to the people and their leaders, Zephubbah, the descendant of the royal line, and Joshua, the high priest:

"Ye know be strong, O Zorababel, saith the Lord; and be strong, O Joshua, son of Joseph-leh, the high priest; and be strong, ye people of the Land, work ye for I am with you, saith the Lord of Hosts. Yet once, it is a little while, and I will shake the heavens and the earth, the sea and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."

The quotation needs no comment, and with it we may well close our historical sketch of the nationalism of the prophets. We have not made a study of each individual, as it has rather been our intention to show the general content of prophetic nationalism and some of its most striking modifications as affected by the course of events and the genius of certain of the greatest prophets. We

have tried to show what attitude prophecy took to the nation, from the time of Samuel, when it first became prominent, down to the time of Ezra and Nehemiah, when it ceased. But perhaps it is well, before leaving the subject, to recall those nationalistic principles which were common to all the prophets and compare them with Jewish nationalism as expressed in the Zionist movement.

The first thing that then strikes our attention is that the nationalisms of the prophets had infinitely more of definite religious content than that of most Zionists. It did not come to them by a process of critical analysis, but was an axiom in their philosophy of life. A Judaism without nation was as inconceivable to them as a Christless Christianity would be to a Christian. But equally inconceivable to them was a Jewish nation without a Judaism. We Zionists are often inclined to taunt our opponents with having invented a mission for the Jewish people as an apology for our existence on earth. But the prophets, too, believed in the mission of the Jew, in the special function which he was called upon to perform in the world. Nor did they evade the issue by talking in general terms of a national culture as the goal of Jewish ideals. Their unequivocal statement of this mission is, from Zion shall go forth the Law and the Word of the Lord from Jerusalem. Nationalism, being a promise in their thought rather than a conclusion, was not regarded as an end in itself, but as the means of bringing about the kingdom of God on earth.

And from this belief that the Jewish nation had a definite place in the universal scheme of things, that its existence was ordained by as immutable laws as govern the procession of day and night, seed time and harvest, they derived that hope which helped them to survive the darkest hours, conscious that, whatever their present lot, the future was theirs, which made them realize that it was worth their while to maintain themselves alive until they should see that future, which made them seize upon every opportunity to hasten the coming of that future. It would be a great blessing if we could again attain to this point of view. We should then feel that there was an absolute guarantee for the success of our movement in the fact that without Zionism Judaism would die and that Judaism cannot die; we should never suffer ourselves to yield to discouragement, but should ever watch vigilantly for our opportunity to our land even as did the prophets of the exile, and we should see that opportunity as they did, and take advantage of it as they did.

A little girl of three years was saying her prayers, not long since, when her little brother, about four years old, came shyly behind and pulled her hair. Without moving her head, she paused and said: "Please, God, excuse me a minute while I kick Herby."



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INDICATE ANAEMIA—WEAK BLOOD
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DR. WILLIAMS' PINK PILLS
MAKE RICH, RED, HEALTH-GIVING BLOOD,
AID WOMEN AS NO OTHER
MEDICINE CAN.

A REVEREND MOTHER'S ENTHUSIASTIC TESTIMONY.

"Take the case of one young girl, a pupil teacher in our school," said the Rev. Mother Superior of St. Joseph's Convent, Mandalay. "In her case Dr. Williams' Pink Pills worked wonders. She was just one of those girls without much life or nerve; she was anaemic; was always pale, listless and despondent; suffered with headaches once or twice a week. I gave this girl Dr. Williams' Pink Pills for Pale People, and speedily she showed marked signs of improvement. After about four bottles she was restored to health. Now she is strong and healthy, never complains of headaches, and performs her teaching duties with cheerfulness, and in a way which gives perfect satisfaction to all concerned."

No more convincing proof of the efficacy of Dr. Williams' Pink Pills as a prompt and certain remedy for Anaemia and its attendant ailments could be wished than this, but the Rev. Mother had further instructive things to say. "When our Sisters come out from Europe to carry on the work of the Order here," she continued, "they bring a supply of Dr. Williams' Pink Pills with them for their own use. We also find these Pills especially beneficial for the weak children in our School. I mean the children with poor appetites; who are growing too fast; or, who get run down through their studies. It gives me pleasure to be able thus to record my high opinion of Dr. Williams' Pink Pills for publication for the information of others."

While Dr. Williams' Pink Pills for Pale People are known throughout the world as the medicine for those ailments which afflict women only, they also have quite as great a reputation—built up upon almost countless cures—as a remedy for complaints common to both sexes. Among the diseases they have been proved to cure are, Anaemia (weak watery blood), Liver Complaint, Indigestion, Nervous Debility, Early Decay, Paralysis, Beri-Beri, Rheumatism, Scintia, Scrofula, Eczema, Pimples, Boils, Malaria and the after-effects of Fevers, Dysentery and Chills. Obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., Cavanaugh Bridge, Singapore, or from the China branch, No. 10, Kiang Road, Shanghai, at \$1.50 per bottle or 6 bottles for \$8. Many weak, sickly, stunted children have become strong, well-grown and healthy through their use.

NEEDS OF PALESTINE.

NEW ERA FOR EXPANSION OF INDUSTRY AND COMMERCE.

Under the above heading the *Daily Consul and Trade Reports* for Oct. 22nd published the following article:—"Samuel Hurwitz, exporting and importing agent at Jaffa, Palestine, writes to the 'Manufacturers' Record' as follows: 'There are most likely in the United States some pushing people who can give the Arabs lessons in the arts of the Americans, and who will find in a reconverted Turkey a new outlet in which for their products. Since the construction was proclaimed new beginnings and new business projects are cropping out on every hand.'

The new minister of commerce, Gabriel Effendi Novakovic, has called upon specialists and scientists for advice as to the construction of roads and the equipment of artificial irrigation stations.

The city of Jerusalem, which up to this time, with its 120,000 inhabitants, has gotten along without proper water supply, now seeks a company to supply it with water upon a practical plan. Local groups are now forming, which are ready to aid in such a profitable enterprise with money and influence.

Jaffa is visited every summer by from 1,000 to 5,000 people in search of health, since the inhabitants of the country round about hold the local sea baths in high esteem. Year by year the numbers of these guests increases, but there is not a bath house. A local merchant, M. Shoenberg, writes, with the aid of German capital, to buy out a street and build a hotel for the water-cure visitors, with promenades, etc., shortly.

A CLEVER RUSE

FOREIGN NEWS.

In the town of Dash lived a very prominent rabbi. He was entering on his fiftieth year as Rabbi of his congregation. His members met in secret session in order to discuss the importance of presenting the worthy Rabbi with something suitable for his long and faithful service. Chairman Shlevinsky called the meeting to order; Secretary Solanskowitz read the names of the members present, fifty all told after which, Mr. Shlevinsky arose and said:

"Brothers, we will now hear your pleasure." Mr. Levenstine a large wine merchant arose and said:

"Mr. Chairman and gentlemen, we are called to present our worthy Rabbi with something suitable, and in my opinion there is nothing so suitable as fine wine; and as we are fifty of us here, I make a motion that we present our worthy Rabbi with fifty gallons of fine Tokio wine; and as you all know that I am in the business, I will as it is for a charitable purpose, furnish for cost price, at two dollars and a half a gallon."

He had hardly got seated when up jumped Mr. Bazorskie, and said:

"Mr. Chairman and gentlemen, I think Mr. Levenstine charged too much; I can furnish it for two dollars and a quarter a gallon."

Then up jumped Mr. Surenskie and said:

"Mr. Chairman and brothers, I think these gentlemen want to take advantage of this benevolent congregation, and I will say that I can furnish the same wine for two dollars a gallon."

There is an telling how far this would have gone had the chairman being a wise man, arose and said:

"Brothers, I think the best thing we can do is for each one of us to buy on galon wherever we like, of fine Tokio wine, and pour it in a barrel. We will have fifty gallons of fine wine, and there will be no favors to anyone, and I will appoint a committee to present it to our worthy Rabbi with our best wishes and congratulations." This suggestion was adopted, and a fifty gallon barrel was soon on the way to the Rabbi's home. The committee made a very appropriate speech and the Rabbi thanked them with tears in his eyes.

After a while the Rabbi says: Esterlehen, let us go and taste the fruits of our labors." He poured a large wine glass full and held it to the light a little while, then tasted. His companion, watching very closely, remarked, "Yosef, is it fine Tokio?" He says, "Fine Tokio, Esterlehen, you taste it," which she did. No sooner has she done so than she dropped the glass with a crash, and cried out, "It is nothing but water."

It appeared that all had thought like this: "If I put a gallon of water among forty-nine gallons of wine they will not be able to tell the difference."

Many prominent Jews have joined the committee of the Young Turk party, which have been formed in Jaffa and Jerusalem.

A proper water supply is being introduced into Jaffa. At present the supply is confined to the houses of the principal streets in the town.

M. Niselovitch expresses his belief that the third Duma will play a part in Jewish emancipation in Russia if it lasts five years. Yet he says most of the Deputies are blind anti-Semites.

In response to the Austrian Emperor's wish that his jubilee may be celebrated not by the presentation of costly gifts, but acts of charity, especially in favor of helpless children, the Jews have in whole-hearted and munificent manner made contributions to Jewish and non-Jewish foundations.

A society named Achdus (Unity) has been established at Haifa, with the view of fusing the Ashkenazim and Sephardim into one body. It is intended to hold courses of study for adults in Hebrew, Arabic, Turkish and French, under the direction of M. Nahon head master of the Alliance Israelite School, and Herr Bugalon.

Through the efforts of Dr. Isaac Levy of the Anglo-Palestine Bank, Mr. David Yellin, Mr. Ben Jehula and others a society of Ottoman-Jewish citizens has been founded in Jerusalem, with the object of safeguarding the rights of Jewish subjects of the Sultan promoting education among the Jewish population, and spreading the knowledge of the Turkish and Arabic languages.

The famous Jewish author, "Shalom Aleichem" (Irr. S. Rabinowitz), has completed twenty-five years of literary activity on October 21. The popular writer is still ill, though his condition is improving. He is urgently in need of support, in order to be able to settle in a country with a warmer climate. "Shalom Aleichem" has expressed his strong desire to transfer his residence to Palestine immediately after his recovery.

The program of the Committee of Union and Progress in Turkey includes proposals which, directly or indirectly, affect the Jews of the country, such as according the same rights and same taxes to all subjects, without distinction of race or nationality; maintenance of the privileges of the religious communities; liberty of education, State supervision of schools, use of Turkish in the schools, and exemption of purely religious schools from the general rule.

Jaffa has 800 orange gardens, embracing 1500 hectares (about 3,700 acres) and with its 50,000 inhabitants necessarily needs large quantities of water. The Ode River is only about 7 kilometers (kilometer = 0.62 mile) from the city, and ample enough to supply the town and the outlying settlements with all the water needed for usual purposes, as well as for power and electricity. The Germans have, therefore, again put in their petition for water concessions for electric lighting and power, as well as for canalization. They also wish to build railways.

From 12 to 14 kilometers distant from Jaffa is a rich Jewish colony, "P-tach Tikvah" (Door of Hope). These people suffer from miserable transportation and road accommodation; more than 100 persons travel to and from Jaffa, and from 19 to 12 tons of freight are carried the same distance daily, not to mention, in season, 8,000 to 10,000 hectolitres (hectoliter 2 1/2 gallons) of grapes and wine every two or three months, and 60,000 to 100,000 cases of oranges, almonds, grain, etc., not readily estimated, during the same period of time. There are at this place 400 to 500 orange gardens irrigated by from 50 to 60 motors of 5 to 7 horsepower each. The community is very much dissatisfied with such a system, and some of the more progressive citizens desire a general irrigation plant, as well as suitable field and freight trainways (railways).

ANTIQUITY OF MODERN SCIENCE.

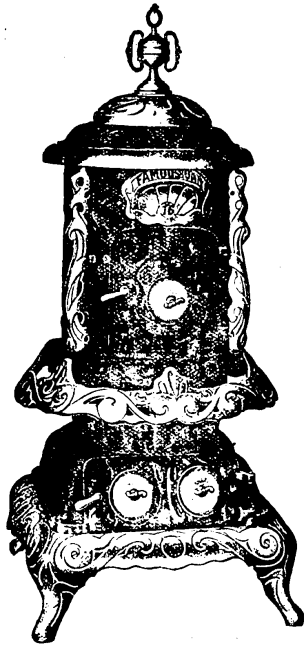
From time to time glimpses come to sight of that light that really existed far beyond what is commonly supposed as the esoteric knowledge of the ancient world. Much of the teaching of the earlier books of the Old Testament is now seen to be in accord with some of the most advanced sanitary science. A Turkish professor has recently given us an insight into the medical teachings of the Talmud, from which we gather that most ailments, new even in those days, supposed to be due to little dangerous organisms termed "shedus" (destroyers) too small to be seen by the naked eye. These organisms were inhabitants of air, water, animals, and decomposed food. Hogs and certain fishes were the creatures most infested by them. Leprosy was due to the presence of such organisms beneath the skin, and its origin was attributed either to eating certain fish or to wearing untanned hides. The ordinances which forbade spitting in the streets of Jerusalem, allotted four cubits of space to each dweller in a room, and prescribed the investigation of the lungs and livers of slaughtered animals, seen to indicate quite an up-to-date board of health some two thousand years ago.

"A man told me this morning I looked the image of you."

"Where is the fool? I'll thrash the life out of him!"

"Too late! I killed him!"

STOVES.



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THE ORIGIN OF
HANUCAH

The feast of Hanucah has stronger claims on the observance of modern Jews than they seem ready to follow. The origin of this celebration is erroneously identified in the minds of very many of our people with the story of the miraculous cruse of oil which was found in the Temple in the course of the purification following upon the success of JUDAS MACCABEUS. The quantity of oil was, it is said, only sufficient for one night's lighting of the Temple lamp, but by a miracle it was found sufficient for eight days. Ask an average Jewish man and woman and he or she will tell you this story for our observing the Feast of Hanucah. The story is pretty enough; it is even told in the Talmud; it is full of suggestiveness; but is it likely that such an incident as the sufficiency of a small quantity of oil for eight days' lighting would have been able to communi for over 2,000 years such a celebration as the Hanucah? We have, however, to look in another quarter for the origin of the Feast. We have to consider the historical associations which cluster around the name of MARTYRUS, and the victories of the MACCABEES. It is not generally understood that the "Feast of Lights," as it was called by the Greek Jews, was but part of a larger celebration, namely the "Feast of Dedication." Hanucah reminded us of the dedication of the altar, of the re-dedication of the Temple after it had been for over three years in the hands of heathen idolaters, who in the most savage manner

had desecrated the holy place, and all things that belonged to the pure worship of the One God. It was over 2,000 years since those events took place, and yet we were rehearsing the trials and triumphs of our nation at the time, and determined not to allow the significance of that epoch to fade from the memory of our people. It was an old story, yet ever new to the Jewish heart, which is not dead to our national history, but which beats with a quick pulse in response to the call to national honour and glory. Such a story were best told in simple language; it required no varnish, no imagery to add to the effect to be produced upon the hearer. The origin of the Hanucah celebration was ever in its historical bearings full of fascination, declaring in a word the brilliant success of God's holy law, the glorious triumph of our religion, proving once again that victory was achieved "not by strength, nor by might, but by acting in the spirit of God." But was the "Feast of Dedication" also a "Feast of Lights?" Indeed it was. It celebrated, however, the brilliancy of a light of another kind, different from that which shone outside the veil concealing the Ark. The light of which the Feast of Hanucah reminded us was the law which our sages compared to the material light. It was the light of the Torah, which, in the days of Antiochus Epiphanes, was well-nigh extinguished; it was the law which preaches, if anything, purity and morality, that was threatened with destruction at the time. The light of such a law and such a religion seemed, at that crisis in our history, scarcely able to last for one night, and yet by a miracle from Heaven—though not without the instrumentality of human witness—it was preserved; it was strengthened; it was not suffered to be extinguished. The Divine Decree had once gone forth, and it would not be called back. "The grass withereth, the flower fadeth, but the word of our God shall stand for ever." So, we celebrate not

the miraculous preservation of some material light, but something far higher—the preservation of the light of our Law and Religion, for were it not for the preservation of our law and religion it is very doubtful whether our existence would have been preserved to this day. In this sense, therefore the "Feast of Dedication" becomes to the Jew also a "Feast of Lights."

CHINA.
(CONTRIBUTED)

Although not actually under the Chinese flag in the foreign Settlement of Shanghai we are still in China and our happiness and prosperity depends to a very large extent upon our relations with the Chinese. In the past considering the conditions obtaining in this Empire, the attitude of the Chinese has been friendly and honourable and there are many signs of this good understanding being increased with the spread of civilization and learning in the interior. In recent years there have been many signs of honest effort on the part of the Chinese government in connexion with the welfare of the masses—education, employment, and so forth—and in all these matters the joint Rulers of China took deep personal interest. The late Empress Dowager possessed strength of mind to an extraordinary extent. Her wishes were mandates which none dared to question; and for many years she carried out her will caring nothing what anyone thought; but her supreme confidence at length became shaken and thereafter she began to listen more and more to good counsel. In becoming amenable to broader influences however, she lost none of her unswerving determination to be obeyed once she had decided upon a certain course.

Thus we find that she sought and accepted the counsel of her ablest ministers regarding the suppression of opium smoking; and, when she had come to the conclusion that the welfare of the nation demanded vigorous action, she put into effect a code of laws which already have been attended with surprisingly good results. Reports from nearly all centres in the interior show that very great reduction in the number of smokers has resulted; and, what is equally important, the areas devoted to the cultivation of poppy have been lowered very much. In times of danger, when floods and famine have endangered the lives of her people, the stern Empress Dowager who ruled the country from behind the "dropped curtain" always showed her concern by acts of alleviation; those who failed to render the aid she decided to give might feel the weight of an anger masculine in its intensity, but the woman's heart always responded to the misfortunes of her people, no less than did the naturally tender susceptibilities of the Emperor.

During the short period when the Emperor's yearning for the adoption of Western customs and learning carried him so far in advance of what the government was prepared to accept we had an opportunity of gauging his enthusiastic, progressive disposition. That his good intentions were thwarted was the natural result of coming into contact with the powerful people who surrounded the Empress Dowager. Had he been more cautious we should not have the terrible experiences that followed nor a life of disappointment and enforced seclusion. And though we may love his memory for the noble ambition that actuated his departure from the orthodox conduct of Chinese Emperors, we cannot but admit that he lacked the force of character necessary to uplift 430,000,000 people of the most conservative nation in the world today. None but a visionary could expect that the political

giants who surrounded the Empress Dowager would tamely submit to be replaced by a group of reformers, perfectly revolutionary in their ideas of governing the country. Where then would be the cherished old customs which formed so large a part of their religions? Where would be the supremacy of present rank and power if students advised and an Imperial student held the sceptre? It needed only a little sober reflection to know that the situation, from the reactionaries' point of view, was impossible, and those old politicians demonstrated its impossibility at the very earliest moment. The freedom of abdication was not vouchsafed to the Emperor in his distress and so we have the memory of a grief-stricken chastened Prince, a monarch only in name, pining in comparative solitude until death brought relief.

BIRTHDAY HONOURS.

Mr. Herbert Samuel, M.P., has been made a Member of His Majesty's Privy Council. This honour has been conferred on Mr. Samuel in recognition of his services in conducting the Children's Bill through Parliament. It is not often that the skill and urbanity of a Minister are acknowledged from all sides of the House, and Mr. Samuel scored a rare triumph. He has studied politics all his life, but has only been a member of Parliament for six years. He is one of the youngest members of the Government, being only thirty-eight.

Sir Matthew Nathan, who was already a Knight Commander of the Order of St. Michael and St. George, receives the Grand Cross of the Order. This is in acknowledgment of his distinguished political services in cementing peace in South African and in promoting the success of the Durban Convention for South Africa Federation. Since he has been Governor of Natal, Sir Matthew has won all hearts by his geniality and attention to the needs of all classes of the population. He has specially devoted his attention to the native problem, and has done much to confirm the allegiance of the coloured races to the Crown.

BY THE WAY NOTES.

Jewish anti-Semites.

Der Israelit of October 22nd relates the following painful tale:—"From Nyir-Bator, Hungary, we are told of a curious case which points out the exasperated Jew-hatred among certain classes of neological Jews. On the occasion of the newly elected President of the Tribunal Simak, a banquet took place where several Jews were also present. One of them a Mr. Edmund Mandel in toasting the health of the President requested him to exterminate the "Streimel—Jew" (Streimel is a peculiar cap worn by the old fashioned Jews) who defile the town and he should also close their Talmud Torah-Schools as there is not a word of Hungarian spoken there. The Jews present cheered Mandel's propositions. A liberal minded peasant Basvari by name argued against Mandel and said he wishes many more hundreds of those religiously faithful Jews may come to settle in their midst, as it is they who are useful and bring much good to the peasantry, not the irreligious, so-called intellectual Jews. Here-upon arose a regular Jewish debate in which the President definitely declared he could not adopt Mandel's suggestions, as the Law has no control over a citizen as to which dress etc., he should wear. Every one has a right to dress as he pleases. Also the Talmud Torah School stands,—as he has previously been fully convinced,—on a lawful basis and must not be disturbed."

The lesson is simply glaring and comment is not necessary.

Mothers, We Want.

The deplorable religious situation of the German Jews—according to Das Frankfurter Israelitisches Familienblatt gives much food for earnest thought to every thinking Jew. Mixed marriages and baptisms are on the increase

to an alarming extent. Perhaps a powerful "J'accuse," à la Zola might shake the lethargy of the law-abiding Jews who ought to do something to stop this scurrilous epidemic which destroys the vitality of the noblest race on the face of the earth. Ah, where are the true mothers in Israel? It is they who can save the situation! It is Jewish mothers we want, mothers!

The Ideal Minister.

It is indeed sad to think that a brilliant young man of such sterling character like the Rev. S. ALFRED ADLER, of London, has been compelled through continued ill-health, to resign his post as a minister of the Hammersmith Synagogue. Those who have the pleasure of knowing the Rev. ADLER personally will agree with me that had he been in good health this most excellent person would just have been the one capable of imbuing his fellow-men with a feeling for humanity, benevolence and a living sympathy for the distresses of mankind, and it is really deplorable to see such an ideal minister to have to withdraw (let us hope only temporary) from active ministerial work. The readers of ISRAEL'S MESSENGER will no doubt join us in wishing Rev. ADLER a speedy and complete recovery. May God bless the man who deserves to be blessed!

A Minister's Sphere

About nineteen months ago while on a visit to London, I called to see the Rev. S. ALFRED ADLER. Among many subjects we talked about we touched the question as to what a minister ought or ought not to do. This conversation we had in Hammersmith synagogue, of which he was so proud. And taking a prayer book he pointed to the following passages:—"The practice of charity timely attendance at the house of study morning and evening; hospitality, towards strangers; visiting

the sick; dowering the bride; attending the dead to the grave; devotion in prayer and making peace between man and his fellow."—"This" he said, "is the minister's sphere and that is where a minister's duties lies." This he brought out with such a liberal modesty, that I could easily see his cardinal virtues and I thought to myself—here is a son worthy of his father.

N. S. BURSTEIN.

Cardiff.

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OUR CONTEMPORARIES.

ROUMANIA AND THE POWERS.

We again express the fervent hope that nothing will be allowed to stand in the way of the united action of Jewry. We shall watch with the keenest interest, not unalloyed with anxiety, the progress of the measures which may be taken for the protection to our Roumanian brethren of the rights conceded them by the Berlin Treaty so shamelessly flouted by the Roumanian Government.—The Jewish Chronicle (London)

PROGRESS.

Progress is the hand-maid of Judaism. We must advance with the times and conditions in our secular life, but be guided and governed in our religious life by Judaism. That, however, must not be derogatory to our progress, and it is not. We can be Jews, good Jews, and live up to the progress of times. We must not die in Haran, but go on to Canaan, where progress must follow.—The Hebrew Standard (New York)

WITHOUT PREJUDICE.

Father Ignatius, who lately died in England, was a better Jew than many who travel under that name. He never spoke to Jews without reminding them of their religion, and he attacked rabbis who made light of any of the tenets of Judaism. With all their suspicious naturally, sharpened, the Jews never were able to detect in his speeches the slightest attempt or hint at conversion. They even allowed him to speak in the synagogue. Princes that Jews began to spurn he upheld, and even allowed them in himself. The Jewish Comment (Baltimore)

CONGREGATIONAL JEALOUSY.

Efforts are being made in many quarters to bring about a better understanding of us among our neighbors. It would be better, perhaps, if we tried to bring some of our own congregations to a true realization of their duties and obligations. If as tradition has it, Jerusalem was destroyed because of jealousy, then the two thousand years of Diaspora has not yet sufficed to reform those of our brethren who in their petty jealousies forget the great cause of Jew and Judaism.—The Modern Free (St. Louis)

GOD'S BLESSING.

Many a land has the Jew considered his country, and as to his own he has

offered the best that is in him for the benefit of that; the marrow of his bones, his brains, the blood of his veins, and all his very self has he sacrificed for many such a land, yet he was never recognized as one of the nation, nor was his name mentioned in the annals of history, and he never was considered a blessing. History of the past ages and the present time leads to the conclusion that all these promises of God may be fulfilled only in the land of promise.—The Jewish Tribune (Portland, Ore)

NEWSPAPER WAR!

Why is it that there are such signs of hostility between the various Jewish newspapers of this country? Seldom does it happen that one contemporary speaks a good word of another. It is always a question of getting even, or of saying a curt or ugly word one against the other. Would not the cause of Jewish journalism, or for that matter of Judaism itself, be furthered if instead of spirit of antagonism there would arise among the Jewish editors a spirit of friendly co-operation and fraternity?—The Jewish American (Detroit.)

RIGHT YOU ARE!

Some of our brethren are happy in the thought that in our day the learned men in Israel no longer wage war against one

another as they did a generation ago, but they forget that there is but very little left about which to wage a wordy warfare, *The Jewish Voice* (St. Louis)

THE SURVIVAL OF JUDAISM.

Judaism prescribes in the most categorical manner the duties which the more fortunate members of the community owe to the poor and the indigent. A religion that takes such a living and such an abiding interest in the poor is destined to live. The dietary laws have rendered the Jews almost immune against certain loathsome diseases. In the Middle Ages the Jews were almost unaffected by the Black Plague which devastated nearly half of the population of Europe. Modern statistics show that the death rate from consumption is proportionately smaller among the Jew than among other races, notwithstanding the many difficulties they have to contend with in some of the lands. *Emann-El* (San Francisco.)

THE FRUIT OF ASSIMILATION.

SECRETARY OSCAR S. STRAUS' devoting Yom Kippur day to his usual work in his department, to the entire non-observance of the holy-day, caused much unfavorable comment among the Jews at the capital. Of course if Mr. Straus' absence for a day from his post would have placed the safety of the country in jeopardy it was his duty to sacrifice his pious inclinations. That this would possibly not have been the case is indicated by the wheels having continued to revolve during his recent rather frequent absences for the purpose of making campaign speeches in various parts of the country. Secretary Straus seemingly does not value the good opinion of his coreligionists sufficiently to care whether or not he offends them, but the Jewish people have a right to expect that he will show a proper amount of respect to the Jewish religion, because he owes his place in the presidential cabinet to his being a representative Jew. This is not said in derogation of Mr. Straus' high qualifications for the office. He is well equipped for the discharge of its duties, but then there are thousands of others in the country who are equally so. There can be no question that he was put into the cabinet because he was a Jew, probably the best fitted of those available, and it was thought advisable to give the Jews representation there, just as his colleague, Mr. Bonaparte, of Maryland, was made Secretary of the Navy because he is a Roman Catholic. We are quite certain that Mr. Bonaparte would not similarly offend the religious sentiments of his coreligionists, and the ISRAELITE does not hesitate to say that Secretary Straus in failing to conform in this respect to Jewish custom has violated the accepted canons of good taste and has done that which will not tend to raise him in the esteem of either Jew or Christian. *The American Israelite* (Cincinnati, O.)

JUDAISM AND THEISM

Preached at the Theistic Church

By the Rev. Charles
Voysey, B. A.

Isaiah xliii. 12: "Ye are My witnesses saith the Lord, that I am God."

Under the general term "Judaism" may be included very various ideas. Like all other human institutions deeply rooted among mankind, "Judaism" has been a religion of change and of growth; but there has ever been in it one element constant and abiding beneath every fluctuating tide of the fortunes of Israel and every modification which has affected its rites and ceremonies. Although we cannot altogether separate the abiding from the transient, yet in treating of Judaism we must first of all distinctly recognize the difference between the two elements, for without that distinction it would be impossible to understand their past history or their present religious condition. The abiding and constant element is that which is recorded in their own Scriptures, and which it would be irrelevant to paraphrase: "The Lord our God: the Lord is one. And thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might. . . . And thou shalt love thy neighbor as thyself." This is their own statement of their religious belief and of its inseparable connection with the highest morality. No other testimony is needed; but if it were, surely the Christians will readily accept the witness of Jesus of Nazareth, himself a Jew, who, after repeating them, declared, "On these two commandments hang all the law and the prophets." This trust in and love of God existed in the heart of Abraham before even circumcision was instituted. It prevailed among the Israelites during their sojourn and bondage in Egypt, long before the giving of the law on Sinai; many centuries before the institution of Levitical rites and ceremonies; it animated the hearts of Israel's leaders and judges and kings, of their priests and prophets, and inspired the sacred songs of warm devotion, which no age, no people, down to this very day, have ever been able to rival. This faith survived, nay, it burned with still greater brilliancy under the distresses and humiliations of their repeated captivity. Exiled from Jerusalem, bereft of their temple, its altars and its priests, these children of God nevertheless kept intact from corruption the one sublime article of belief which was implanted deep in the breast of the first father of the race. All through their terrible vicissitudes down to the conquest of their land by the armies of the Roman Empire, this faith was wonderfully

preserved. No amount of contact with Gentile races succeeded in obliterating it; no reverses nor disasters, nor even the overthrow of their city and temple, nor their consequent dispersion among the Gentiles; neither the practice nor the cessation of all sacrificial rites nor the extinction of the sacerdotal order availed to touch the citadel of their heart's firm trust in the living God. Most remarkable of all, the Jewish Faith remained absolutely pure in spite of all the efforts made in the Schools of Alexandria to corrupt it with Greek Philosophy. And down the stream of the Christian ages, if we follow them in their piteous misfortunes and cruel persecutions, we search in vain for anything like a general apostasy or for a break in the chain of their lasting fidelity.

Recall the glory of that day when the Temple of Solomon was consecrated, and listen to the strains of triumphant song which rose to heaven amid clouds of incense and the smoke of the burnt offerings—and compare all that profusion of ceremonial splendor, that outburst of national pride and rejoicing, with the silence, darkness, poverty and squalor of the poor Jews in the Ghettoes at Rome, or lying naked in the cells of the Inquisition in Spain; and then behold with admiration a faith which is indeed invincible, unextinguishable, firm and unshaken as the everlasting hills! With or without national existence, with or without a temple or a Shechinah, with or without the burnt offerings and the incense, with or without a sacerdotal caste and a high priest, with or without even a synagogue to worship in, or a tongue to read their sacred Scriptures, this people have alike been always able to believe in God and to love Him, to hope in His mercy and to hand on the blessed and priceless inheritance of their faith to their children's children.

This, then, is the undying, immutable element of Judaism; that which I hope and believe is destined to overspread the world, to root out all idolatry and priesthood, to lighten all souls darkened by doubt and despair, and to dispel the strifes, jealousies and controversies which have hitherto rent mankind in tumult and war.

Judaism thus described in its essential element was, however, clothed in a system of elaborate and minute ceremony. The ceremonies—of the comparative worth of which I do not here attempt to speak—have been for the most part mutable and transient. Institutions relating to domestic and private life, others pertaining to social and public life, and others more immediately connected with worship, have come and gone with the ebb and flow of all things human. But some of those rites have remained in full force long after the rest were disused, and abide to this day. Of these the most significant are the rite of circumcision, the observance of the seventh-day Sabbath, of certain fasts and festivals, and the dietary laws supposed

to have had a Mosaic origin. We do not deny or wish to diminish the importance attached to these ceremonies by the great mass of living Jews. They are regarded as Divine laws, and the infringement of them as sins against God. And we can easily see some ground of justification for the regard in which they are held in the fact that the Jews have been preserved as a peculiar people for a peculiar purpose; and the means by which they have hitherto maintained their traditional faith has been in a great measure the faithful maintenance of their traditional ceremonies. Had they not preserved their distinctness by isolation and peculiar rites and customs their faith might have been lost, and the purpose of their continuance in the world as a distinct people would then have been frustrated. Hence, I, for one, am not prepared to condemn all these ceremonies as idle, or the regard in which they are held as superstitious. The time will come, and perhaps it is not far distant, when even these ceremonies may be safely dispensed with; when all that has made the Jew separate and singular may be safely discontinued without the least risk to the Faith which the ceremonies were designed to protect. But till that day comes every Jew is bound without cowardice and without evasion to stand by his own people, and both by word and deed to own thankfully, if not proudly, his high descent and his sublime creed.

Notwithstanding this great regard for the Jewish ceremonies which still survive, all men of any culture and deep piety amongst the Jews to-day confess openly that, however valuable and necessary they may have been, or still may be, the ceremonies do not stand, and never did stand, on the same footing as the Faith of Israel. By comparison, that alone is considered essential, that alone is regarded as permanently sacred. All the rest is valued according to its intrinsic benefit to humanity, and is expected to perish or to endure in exact relation to its moral value. They would thus put the Sabbath before circumcision, and the moral precepts of the law before the Sabbath. At all events the Jews who read and think all the world over are unanimous in distinguishing the essential and abiding element of the Jewish Faith from the changing and transient accidents of the Jewish rites. In anticipating, then, the conversion of the Christian world to the Jewish religion, you will understand me to mean only its conversion to the essential and constant element of belief in the One Living and True God.

And now I would ask you to look with me a little closer into this simple Jewish creed. On the face of it it is essentially monotheistic. But it is not only that. Other religions profess to be monotheistic, but they are not identical with Judaism. Mohammedanism is monotheistic, but it claims homage to a human prophet who was its founder. Unitarianism is monotheistic, but, like

Islam, it claims too much for Christ as its prophet and founder. Judaism stands alone in this respect, that it worships one God alone and claims no homage for any prophets or founder. God Himself is believed to be the sole Author and Founder of the Faith. He alone is worshipped; and no human name, not of Abraham, or the patriarchs; no, not even of the great Deliverer and Law-giver, Moses, is heard on their lips as a talisman to their prayers. God Himself is the only Teacher, Guide and Comforter of His people. Intercession, human or Divine, would be in their eyes an impertinence, as well as an impiety.

But this is not all. The Jewish theology is the only one that can venture unarméd to face the weapons of modern science and Biblical criticism. It has no warfare with these. None of God's truth and facts can come into collision with it. It has no definition of God and it needs none. The very names which custom or piety have structured are no part of the Divine Being Himself in whom the souls of men can seek and find their Everlasting Home. Whatever may have been the exigencies of the race in its earliest discipline, anthropomorphic ideas of God have been either totally banished or reduced to the very slenderest possible dimensions. Nothing in heaven above or in earth beneath, or in the invisible world supposed to lie hidden beneath the canopy of the deep was ever permitted to be used as a symbol or emblem of the Eternal. Not the noblest man who ever adorned humanity, nor the most spotless spirit who surround the throne of glory could ever be a true image of the stupendous and ineffable majesty of Him whom "the very heaven of heavens cannot contain" and yet who maketh His home in the lowly. The Jewish conception of God outstrips the highest yet known among all other religions in the world. Isaiah touches the highest point in human conceptions of God when he puts these words dramatically into the mouth of God Himself: "My thoughts are not your thoughts; neither are My ways your ways, saith the Lord. But as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." This leaves polytheism, Buddhism, Confucianism, Parsism, Mohammedanism and Christianity all far behind it, and Judaism has no more to fear from modern science or criticism than had they never been born.

It is based on no texts, on no church, on no book, on the priest; no, not, even on the Lord's own prophets. Its foundation rests on two immutable facts—on God and man. Never having tampered with metaphysics or mythology, it has ever had the sanction of human reason and the grateful echo of the human soul. As a religion it is at once the most intellectual (i. e., rational), and the most emotional of all Faiths. It never reasons, and yet it brings the soul nearer in holy and joyful communion

with God than all the other religion put together. Needing no idols, no mediators, no priests, it brings us face to face with our Eternal Father and Friend.

In venturing to predict the final triumph and universal acceptance of the Jewish Faith, it is obvious that I speak only of that one constant and essential element which has survived all changes and defied all efforts to corrupt it. For Christians to become Jews is, of course, a palpable absurdity. A Jew is born, not made. Even the rite of circumcision cannot make a Jew, nor the omission of the rite make him cease to be one. Christians have no need to adopt their surviving ceremonies, to keep their Sabbath instead of Sunday, or to celebrate their fasts and festivals, nor would any intelligent Jew desire them to do so. The institutions were for the Jews and for no other race, and there would be no sense in Gentiles conforming to Jewish ceremonial. But in proportion to this radical depreciation, so to speak, of the value of rites and ceremonies, do the most cultured and devout Jews long to see the whole world blessed by accepting their own pure faith. This exquisitely simple and sublime religion could do nothing but exalt and refine the nations. It would banish superstition and idolatry, and bring new ties of brotherly love among men. Before all things the claim of Judaism is that their God is not the God of the Jews only, but the God of all the whole earth. He is not only the Father of Israel, but the Father of all mankind. Whatever bigotry, narrowness and exclusiveness may belong to the earlier and darker times of their history, in the days in which we live Jews claim no monopoly of Divine favour, and forswear that pristine arrogance which stained some pages of their Scriptures. All they claim and with undoubted right is that they believe in the One Only Living and True God who made and loves us all, and that it is most surely a Divine favour, a heavy-sent boon, to be able to believe in Him and to preserve their fidelity under crushing disadvantages.

Still, if we repudiate supernaturalism and seek within human limits the explanation of this unbroken constancy of the Jewish faith, we shall see at once sufficient to account for it. In the first place, it is neither more nor less than the one unvarying axiom of Natural Religion—of the religious instincts of man, unfettered and uncorrupted by superstitious fear, unencumbered by metaphysics and accorrupted by mythology. It is the faith to which every really good and intelligent person must come when left perfectly free to work out a theology for himself by the study of what God has made him to be. If this, the essence of natural religion, be not true, so far as it goes, then religion of any kind is a mistake. The late Cardinal Manning himself admitted this to me again and again. If it does not commend itself to the upright heart and the unsophisticated mind, then man must be

made over again, an entirely different creature from what he is. "There is a God," cries the Jew, "but nothing life anything we can see or imagine. He is the Author and Ruler of all things, the Friend of every creature, the Father of all souls. He wills our absolute righteousness and must obeyed. He wills our highest good and must be entirely trusted. In the deepest of sorrows, in the worst degradation of sin He will never leave us nor forsake us. We have nothing to do but to love Him with all our heart and mind and soul and strength. If we wish to please Him best, we shall love our neighbor as ourselves and walk in obedience to His good Laws. We have no fears, no restless longing to lift the veil of the world unseen and of time to come; in His hands are the issues of life and death, and though He slay us, yet will we trust in Him." "He will never leave us nor forsake us." He will still be with us "in the valley of the shadow of death."

Such is the religion of the Jew in its core and kernel. And such is our own religion, though called by another name—Theism. We have found it for ourselves in a natural way, by natural means, just as Abraham did when he had escaped the fetters of a darker creed and were no longer afraid to think for ourselves. When we first saw this entrancing vision, it did not at first occur to us that it was as old as the hills, that a great nation had lived in its light ages and ages before we were born, and that they had been wonderfully preserved to maintain it in ever-increasing purity and brightness. Nevertheless, it is so, and we now see that it came to us just as it came to Abraham in the idolatrous land of his birth. He lifted up his heart and God came down into it and filled it with His presence and His peace. "He saw the darkness overflowed and drowned in tides of everlasting day." We have done the same, and God has blessed us, too. Let any one go out, as it were, under the open canopy of heaven and lift up his soul to the All-Loving One with but a sigh for celestial grace and guidance, with but an aspiration to be led and taught in the paths of truth and righteousness, and the dews of Divine blessing shall rest upon him; peace and hope shall soothe his throbbing breast; faith and love shall guide his steps; nevermore shall he be friendless or alone; a Hand that never tires, never grows cold, shall lead him on forever and forever in light and liberty and glorious joy.

The Christian religion is only perishing by reason of the decay of what in it is unnatural and therefore, untrue. It is a chrysalis struggling out of its shell into a brighter and freer world. Theism is that world, and to Theism the path of rational progress, as well as that of natural religious instinct, must lead. Judaism, however much encumbered in olden time by artificial accretions, has been sloughing them off through many generations, and the sacred fire of per-

secution has burned away much of the dross leaving more brilliant than ever the pure metal of its sublime faith. The approach between Judaism and Christianity, after centuries of hostility, is now becoming mutual. When the day comes for Jew and Christian to be absolutely free from the non-natural elements of their respective religions, then shall be fulfilled those words of ancient Jewish prophecy: "Behold, the days come, saith the Lord, when I will put My laws in their inward parts and write them in their hearts. And I will be their God and they shall be My people. And they shall no more teach every man his neighbor and every man his brother, saying: 'Know the Lord,' for they shall all know Me, from the least of them even unto the greatest."

THE JEW AS A SCAPEGOAT.

Antisemitism, in its narrowness and bigotry, would ascribe the low, materialistic tendency that obtains in society to-day to the presence of the Jew and his debasing influence upon society. The Jew, the antisemitic claims, is Judaizing society. He is corrupting the morals of the world. The Jew has always been the convenient scapegoat upon which to cast the wrongs of the world. In the middle ages he was charged with poisoning the wells, with being responsible for the black death, and the murder of innocent children, using their blood in the Passover ritual. To-day, when the low, commercial spirit is rampant, it is the Jew again who is held responsible for it. As little as the charges made against him in the middle ages were true, so little are the charges made to-day in harmony with fact. If the Jew is impregnated with the commercial spirit he has the civilization into which he has been thrown to blame for it. The Jewish spirit is the spirit of idealism. The Jewish spirit is the spirit of justice and righteousness. The ancient Jew knew little or nothing of commerce. He knew little or nothing of war or the martial spirit. The Jew stood for the religious sense, he was the exponent of morality. He was the spiritual Midas turning everything that he touched into spiritual gold. The Jew, indeed, need fear no comparison when brought alongside of the non-Jew when it comes to the question of morality. It is not he who has been implicated in all the great frauds that have been brought to the attention of the people in recent days in the political world.

With but one exception, he has a clean bill, and that is the Ruef case. It is not his name that figures in the disclosures of embezzlements, defalcations and robberies of all sorts and kinds. It is not he who had anything to do with the Standard Oil frauds. It is not he who has been implicated in the Federal land frauds, the printing frauds, the Indian school frauds, the Post Office frauds, the municipal frauds, the state frauds, and frauds of many other and various kinds. Think of it, members of the Senate, that most august, dignified and revered body, selling their souls through bribe for money! Think of it, governors of states and other men high in authority dragged into the meshes of corruption and fraud. The recklessness, the thievery of the so called great men at the head of the vast corporate octopi, simply make us lose all faith in humanity. And not one of these is a Jew. The world needs to be told this, and it needs to give this matter its earnest consideration and then forever have done with laying the blame at the door of the Jew. The Jew is not poisoning the wellsprings of society, but it is society that is poisoning the morals of the Jew. He is not the infectious bacteria, the poisonous microbe spreading disease and destruction, but he is suffering from a too close contact with the world and the blighting contagion of this western society. Society needs a moral shaking up. It needs to be stirred up from the center to the circumference. It needs to be aroused by the appeal of the old Jewish prophets. Their call was for justice and righteousness. Not until society hearkens to that appeal will we get that ideal state, which has been the hope and dream of all sages in all times and all ages.

TOBIAS SCHANFARBER,

Chicago.

AN ACTIVE SOCIETY.

The Sydney Zionist Association has issued a pamphlet containing much useful information regarding the various Zionist activities in the Holy Land. A vigorous campaign is being made for the Movement in Sydney and much of the credit is due to the President of the Society, Mr. PEARCY J. MARKS, an enthusiastic and indefatigable communal worker. We wish him and his colleagues continued success in their noble work.

Don't waste yourself in rejection nor bark against the bad, but chant the beauty of the good. —Emerson.

EDITORIAL NOTES.

Universal Judaism.

We publish elsewhere in this issue a sermon from the pen of the Rev. CHARLES VOYSEY, a notable Christian divine, taken from the columns of our Pittsburgh contemporary, *The Jewish Criterion*. It is well worth reading as it enables us to see the great strides which the fundamental principles of Judaism are making. Those who share Rev. Voysey's views and those who may differ from them, will agree in regarding his brilliant exposition of Judaism as a fine specimen of eloquence and scholarship. Mr. Voysey expounds in this sermon more fully his views of the future of Judaism. Universalism is the logical outcome of Israel's Mission. Those who would regard the sermon as a message of advanced reform, will see that it is at least consistent with that oft-repeated utterance of the synagogue which concludes every service: "In that day the Lord shall be proclaimed the only God, and His name One." This in reality is the keynote of the sermon, and might have been the text at the head of it. Judaism in its historical and orthodox presentations has ever held fast to the ideal of a future in which all nations shall come and worship before the universal God who was revealed to Israel. The "kingdom of priests" and the "holy nation" the "messengers," "witnesses," and "servants" are all so many terms expressing the one idea, that Jewish separateness or distinctiveness has always been but a means to an end. It is the goal of our race—the compensation for all the sufferings and sacrifices of the ages. We apprehend that the ideal is one which the most orthodox Jew cannot fail to share, if he understands the drift of Bible and post-Biblical Jewish history. The very fence of the Law

itself was only a safeguard intended to preserve the religious idea which is ultimately to burst forth beyond the confines of a single people. However divergent may be the various religious opinions of the present generation, we recommend the sermon to the earnest consideration of all thoughtful readers.

A Good Number.

The October issue of *The Zionist*, the organ of the Young People's union of Zion in Washington, is just to hand. It contains several interesting contributions from the pen of well-known writers. We are glad to observe that the *Zionist* is meeting with favor and success. We wish its promoters continued success and prosperity.

A Standard Work.

The Humanity, Benevolence and Charitable Legislation of the Pentateuch and the Talmud, pp. 306; Price \$2 (Gold) By Maurice Eliezer (Baltimore.)

We have to acknowledge with thanks the receipt of the above scholarly work from the strong and flexible pen of Dr. ELIEZER, the well-known author of *Religious Rites; Spirit of the Biblical Legislation—Messiah Ideals*, Vol. I. Jesus of Nazareth; Vol. II. Paul and New Testament; Mohammed and Quran; Zend-Avesta, Brahmanism and Buddhism; Israel the Biblical People; Philosophy, Qabala and Vedanta, etc., etc. The book before us gives a comprehensive account of the antiquity as well as the sublimity of the Mosaic legislation and is well worth reading. The author deserves every encouragement and help for his painstaking and unselfish devotion to a worthy cause; and it therefore behoves our readers to support him in his praiseworthy enterprise.

We call the following instructive extracts from the book which simply prove our contention that the work is a standard one and ought to be read widely. Analysing the Biblical benevolence, Dr. ELIEZER, says:—

This aim of the Biblical humanity and charity laws is thus summed up: "That there may be no pauper among you;" though there will be enough of poor ones, for "the poor man will not be missing in the land." No illusi—! Poor ones there will ever be in human society; the communistic ideal is futile but look at that the poor shall become no pauper; let not unscrupulous and unfair competition, selfishness and social ostracism close against him all the avenues of production. The great institutions of the *Jubilee*, the year of Release, and the *Subbiath*, of which we have elsewhere treated and shall yet continue, were created in that behalf, the bodily rest and recreation, the mental and moral elevation and education, the personal freedom, and the hereditary cottage of the poor etc. are safeguarded by the law. It bids the wealthy to leave for him part of his own crops, to admit him to his hospitality; to spend liberally and better even, to lend him; not to be a hard creditor, or a hard master. Whilst the years of Release and of Jubilee aim at a total renovation and restoration of society. All that shows the grand statesmanlike, far-sighted object: "that there shall be no pauper class among you;" that there may be a chance for everyone to gain a livelihood and "be happy in the land allotted them." Here the idea is propounded that a just distribution of wealth with a fair contentment of all, should be the great object of the State and the nation; that *live and let live* is the best policy. With the zeal of a philanthropist and the accuracy of an economist, the Lawgiver shows solidarity to be the safest base of society and frames his positive laws in accordance as will be specified further on.

A War of Words.

A lively row is going on in the American Jewish Press between Mr. SIMON WOLF and Judge MAYER SULZBERGER. An unfounded story in a Boston daily that a Jewish marine was refused admittance in a synagogue on the day of Atonement because he happened to wear a naval uniform was the cause of the war of words between these two distinguished leaders of American Israel. Mr. Wolf in a letter to the Hon. U. H. METCALF, secretary of the navy, said that "it was an orthodox usage not to allow men in uniform in synagogues, which statement called forth the righteous indignation of Judge SULZBERGER, who, as President of the American Jewish Committee, called upon him in an open letter, to quote an authority for his statement or apologize. Meanwhile, says *The*

Jewish Independent, Boston was torn up with excitement and explanations were in order. Signed statements were issued, including one by the president of the congregation which caused all the turmoil and the upshot of it all was the explanation that the reason he was not allowed to enter at that particular moment was because the sermon was then being delivered and that it is the rule of the synagogue not to permit any person to enter while the sermon was on.

Mr. Wolf addressed two open letters to the Judge in one of which he referred to the great service which he had rendered to the persecuted Jew during his lifetime and that this in itself would exonerate him from all charge of blackmailing his co-religionists. To this a sharp reply was given which was not to the liking of Mr. Wolf who resented being dictated or lectured by Mr. Sulzberger. The outcome of this episode has shown in an unmistakable manner that the time has gone by when an attack upon Orthodoxy can be made with impunity. Judge SULZBERGER ought to be congratulated for the valuable service which he had rendered in this case.

Acknowledgement.

We received from Messrs Mazin and Co., Ltd. of the London Hebrew Publishing Co., 141 Whitechapel Road, London, E., an artistically and well designed Jewish calendar for the current year 5669. It is exceedingly well got up and nicely arranged in both Hebrew and English giving the corresponding dates of both lunar and solar months. It is very handy and useful and should be in every English-speaking Jewish family house.

A link-boy asked Dr. Burgess, the preacher, if he would have a light. "No, child," said the doctor, "I am one of the lights of the world." "I wish, then," replied the boy, "you was hung up at the end of our alley, for we live in a devilish dark one."

ISRAEL'S BIRTHRIGHT.

Israel lays no claim to exclusive privileges that render it superior to the good of all creeds which work for God, virtue and immortality, but it would be denying its history before the world if it failed to assert that it had a birthright, loyalty to which is its only "raison d'être."

It is Israel's birthright to be in advance of its age, even as the patriarch was when he left home and country to found a more spiritual worship; even as Moses was centuries ahead of his era when he proclaimed freedom throughout the land; even as Isaiah with his soul-stirring utterances bade his age look forward to the new dawn. And the sages of the Talmud were by no means asleep, but boldly anticipated in many instances the ripest modern thought.

It is Israel's birthright to endure, at whatever cost. Sacrifice for principle is written in blazing letters on Jewish history. It was easy to sell the birthright for money, position and ease, but as a race Israel has endured the crucifixion of two thousand years and held fast to the birthright in

religion, language, aspiration. Nor did it count the sacrifice too great for the grandeur of the task.

It is Israel's birthright to hope—that is the rainbow which spans past and future. It hopes for better days; and its hope is unselfish—for humanity's sake, not its own. It dreams not of Jewish sovereignty, but of God's sovereignty. It aspires not, to universal power, but the resurrection of humanity from serfdom to passion. Its highest goal is mankind's betterment and a common brotherhood under God.

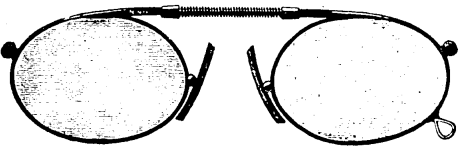
That is Israel's birthright—and if some of us, in our greed for the mess of pottage, forget the birthright, it is but a passing fashion. Israel cannot surrender principle without ceasing to be Israel.

CHARLES LAMB.

Charles Lamb was once much bothered by a man, who laid down the law to him with much emphasis about some silly little thing. He silenced him at last with the following:

'Tis true, quite true,
That twice one's two,
That old's not new,
That black's not blue,
That grey's not blue,
That old's not new,
That you're not me
And I'm not you!

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THE LOOKING GLASS.

Earrings.

The practice of wearing ear-rings is traceable to remote antiquity. In the Middle Ages they were commonly called "pendants." At the present day their use in different forms exists among almost all nations and tribes of men, both civilised and savage. In some countries they are worn by both sexes. The operation of piercing the ears is in the majority of cases harmless and unattended by bad results. On the other hand, it has been known to cause erysipelas. To be safe, the ring worn should be of pure gold, not less than 18 carats fine. The wearing of imitation jewels and base metal rings may cause cancer. The ear is an extremely delicate organ, and nothing in the way of quick medicines should ever be used for ear-ache or attacks of deafness. For protruding ears, which give so ugly an appearance to the face, a cure is sometimes effected by the wearing of a band at night; or there are proper ear straps sold for the purpose.

Headress for an Elderly Woman.

Part the front hair and roll it back loosely above the ears. Fast below the centre of the back of the head commence to plait the long hair, leaving it sufficiently loose around the neck and behind the ears to form a kind of pompadour or puff. Now carry the plait up toward the top of the head, allowing it to stand up from the crown, and bring the end back to the starting point. This gives a graceful, oblong effect. Use as few pins as possible, and let those few be of tortoise-shell, or of imitation tortoise-shell, which are sold at 24s. the box.

Rouge.

Painting the face is a most injurious habit as well as an unnatural one, and, since paint clogs up the pores of the skin and drives the humours back into the blood, its ill-effects are readily to be understood. Rouge will produce pimples, and even worse ailments of the skin. Now and then it goes so far as to affect the eyes, rendering them sore and watery. A woman is quite mistaken when she imagines that artificial tints pass for the natural bloom of health. A brisk walk in the early morning, contentment in the joyousness of mind, temperance in eating, drinking, and sleeping—these are the things that help to give colour to pale cheeks.

After family prayer, a few evenings since, a little boy asked: "Mamma, how can God hear folks pray when He's so far away?"

Before the lady could frame a suitable reply, a sunny-faced little miss of five summer vehemently said:

"I'll jes' bet He's dot telephones a runnin' to every place!"

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Tientsin.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$5,000.

Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours 10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 20th July, 1907

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund \$15,000,000

Storing Reserve \$15,000,000

Silver Reserve \$14,000,000

Reserve Liability of Proprietors \$15,000,000

Head Office: HONGKONG.

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E. SUGGILL, Esq., Chairman
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E. G. BARRETT, Esq.
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INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

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For 12 months, 4 per cent per annum.
For 6 months, 3 1/2 per cent per annum.
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W. ADAMS GRAM

12th Dec 1908

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great GOMNET shall be blown, and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. Isaiah—27-33

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceeth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth. — Isaiah—52-7.

Official Organ of the Shanghai Zionist Association. A Fortnightly Journal for the Jewish home.

PRINCIPAL CONTENTS.

Our English Blood
Jew and Christian
The Civil New Year
A Note on Universal Judaism
Olive Tree Monument to Dr. Herzl
Zionism in Cardiff
Editorial Notes

M. FREED

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Tials 5,000,000.

Reserve Fund.....Roubles 4,955,000

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41, Threadneedle St., E. C.

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Shanghai 19th April, 1908.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 21,000,000

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&c.

SHANGHAI BRANCH.

INTEREST allowed on current account at the rate of 2 per cent per annum on the daily balance of over two hundred taels.

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For 3 months, 3 1/2 per cent per annum.

" 6 " 4 " "
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S. K. SUZUKI, Manager.

Shanghai 29th July 1907.

12m.

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112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	....	....	\$ 1.00
First Class	" 60
Second Class	" 40
Children	Half Price.

Come one! Come all!!

6.9.07

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ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature
and science in general, and to the mental
culture and progress of the Jews in the Orient
It is the only paper of its kind published in the
East having an extensive circulation. Only
first-class advertisements solicited. Published
fortnightly—every alternate Friday. It con-
tains the latest Local Domestic and Foreign
News and present articles and contribution of
a varied and interesting character from the
most reliable and authentic sources.

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ium for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 37 YUHAN ROAD, SHANGHAI.

Shanghai, Friday, December 25th, 1908 7th. Tebbeth 5669.

CALENDAR FOR THE FORTNIGHT

1st, 12th & 15th (January 1st) Sabbath commences (Time of beginning) at 1.15 p.m.
Sabbath, 12th 1909 (January 2nd) portion of the Law,
Way to Sinai, Genesis, chapters 11, and chapters 15, 16
and 17; Haphtaroth, Exodus, chapter 37; Prophets, Samuel
II, chapters 18 to 21 and Isaiah, chapters 1 to 5
and 118 and 119; Sabbath commences at 5.30 p.m.
Sabbath, 15th 1909 (January 3rd) Sabbath (Ch. 1st of
Leviticus).
1st day, 16th 1909 (January 3rd) Sabbath commences (Time
of beginning) at 1.15 p.m.
Sabbath, 16th 1909 (January 3rd) portion of the Law,
Way to Sinai, Genesis, chapters 18, 19 and 20; Haphtaroth,
Exodus, chapters 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
and 32; Prophets, Isaiah, chapters 1 to 5
and 118 and 119; Sabbath commences at 5.30 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

Subject to alterations!

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, H. M.

Sabbath morning at 7.15 o'clock.

12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. E. Abraham, H. M.

Sabbath at 6.15 a.m., 3.00 p.m. and 5.35 p.m.

Week days at 6.30 a.m. and 1.15 p.m.

12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road.

M. K. H. H. M.

Sabbath at 8.00 a.m., 3.00 p.m. and 5.35 p.m.

Week days at 7.00 a.m. and 1.15 p.m.

12m.

BIRTH.

ABRAHAM—On Thursday, the 17th instant, at No. 51, Carter
Road, the wife of J. S. Abraham, of a daughter.

OUR ENGLISH BLOOD

A RONDEAU.

'Written for "Israel's Messenger."'

By M. L. R. BRESLAR (London)

Our English Blood is fed, from a deep spring,
Whose fires volcano, and convulsive, ring
And fence the world. They made blind Milton sing
A far less song, in a majestic key
The true song of deathless Liberty!
You Quakers, unfortunates! Plucked from the wing
Of Liberty, it is hard, to snare and sting,
Hounding and rant, and all Hypocrisy,
Singing, in English blood.
O modern death! let me honour bring,
And service, to the cause, that I may fling
A pebble at Gouthene I die!
Let me, I shout, to the Choir sing
And to the Flag of Freedom set, sky high,
The men of English Blood.

ZIONISM.

In the current issue of *The World* Herr Nahum
Sokolow reviews the new situation in Turkey in the light
of the Zionist movement. He points out that the
introduction of a constitutional regime involves the
distribution of the power that was formerly concentrated.
As a result, Zionism, instead of having to deal with one
authority, will have to deal with a number of various
factors. He points out that legislation will no longer be
imposed from above; the State will have to rule itself, and
minorities will have to be properly represented. It is
when local self-government is properly introduced that
the various nationalities in the Empire will be able to
secure autonomy, and therein lies the chance of the
Zionists. In an enlightened orientalism Herr Sokolow
sees the most favourable soil for the growth of philo-
Jewish sympathies. Now that there are proper guarantees
for the security of life and property, there will be no need
for Jews to remain subjects of foreign states, and by
becoming Turkish subjects they will be able to exercise
that amount of political influence which their numbers in
the Empire warrant. On the whole, he thinks that the
reign movement in Turkey constitutes a great step
forward for Zionism, and he urges that the movement
should be strengthened by the support of all Jews so
that present opportunities may not be frittered away.

THE COLON CINEMATOGGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	60
Second Class	40
Children	Half Price.

Come one! Come all!!

6.9.07

12m.

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EDITED - - - By JOHN O'SHEA.

Full local reports and doings
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Judaism in the East.

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Single copies 25 cents.

OFFICE 37 YUHAN ROAD, SHANGHAI.

Shanghai, Friday, December 25th, 1908—7th. Tebbeth 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Tebbeth 8th (January 1st) Sabbath commences (time
of lighting) at 4.45 p.m.
Saturday, Tebbeth 9th (January 2nd) portion of the Law,
Wayigash, Genesis, part of chapter 44, and chapters 45, 46
and 47; Haphtarab, Ezekiel, chapter 37; Prophets, Samuel
II, chapters 18 to 24 inclusive; and Psalms, chapters
106 to 118 inclusive. Sabbath terminates at 5.30 p.m.
Sunday, Tebbeth 10th (January 3rd) Sim Tebbeth (the fast of
Tebbeth).
Friday, Tebbeth 15th (January 8th) Sabbath commences (time
of lighting) at 4.50 p.m.
Saturday, Tebbeth 16th (January 9th) portion of the Law,
Wayhee, Genesis, chapters 48, 49 and 50; Haphtarab,
Kings I, chapter 2; Prophets Kings I, chapters 1 to 5
inclusive; and Psalms, chapters 119 to 135 inclusive. Sab-
bath terminates at 5.35 p.m.

TIME OF SERVICES AT THE SYNAG-
OGUES DURING THE FORT-
NIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.15 a.m., 3.00 p.m. and 5.35 p.m.

Week days at 6.30 a.m. and 4.45 p.m.

1.1-08

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Ketz, Hazan.

Saturdays, at 8.00 a.m., 3.00 p.m. and 5.35 p.m.

Week days, at 7.00 a.m. and 4.45 p.m.

11-8-08

12m.

BIRTH.

ABRAHAM.—On Thursday, the 17th instant, at No. 51, Carter
Road, the wife of J. S. Abraham, of a daughter.

OUR ENGLISH BLOOD.

A RONDEAU.

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Our English Blood is fed, from a deep spring,
Whose fires volcanic, and compulsive, ring
And fence the world. They made blind Milton sing
A fadeless song, in a majestic Key—
The tragic song of deathless Liberty!
Your Quill's three fortunate! Plucked from the wing
Of Icarus, 'tis barbed, to suite and -ting,
Humbly and cant, and all Hypocrisy,
Sapping our English blood.
O modern cobble! let me homage bring,
And service, to the cause, that I may fling
A pebble at Goliath ere I die!
Let me, a Semite, to the Altar cling
And to the Flag of Freedom set, sky high,
By men of English Blood.

ZIONISM.

In the current issue of *Die Welt* Herr Nahum
Sokolow reviews the new situation in Turkey in the light
of the Zionist movement. He points out that the
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As a result, Zionism, instead of having to deal with one
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for the security of life and property, there will be no need
for Jews to remain subjects of foreign states, and by
becoming Turkish subjects they will be able to exercise
that amount of political influence which their numbers in
the Empire warrant. On the whole, he thinks that the
reform movement in Turkey constitutes a great step
forward for Zionism; and he urges that the movement
should be strengthened by the support of all Jews so
that present opportunities may not be frittered away.

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Established 1824.

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Head Agency.....Batavia.

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Penang
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Medan
Kota-Badja
Padang
Palembang
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Cheribon
Tegal
Pekalongan
Tjilatjap
Soerabaya
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Bandjermasin
Makassar

Correspondents at the principal places in Europe, Asia, Australia and North America.
London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking-business of every description.
Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:
On current accounts, at the rate of 2 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
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W LA GRO

12m Shanghai, 25th April, 1907.

JUST RECEIVED A LARGE LOT OF WINTER GOODS.

Ladies' Materials, Gentlemen's Suitings, New Style, Silk Ties, Bowes, Shirts, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all kinds of American Boots and Shoes, Felt Slippers etc., etc., Prices Moderate.

CHONG SING & Co.,

318-319 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1908. 12m.

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(ALFRED DENT & Co., AGENTS)

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ALFRED DENT & CO.

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Incorporated under United States

Charter

Head Office—New York.

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Gold \$8,250,000 £650,000

Total Gold \$6,500,000 = abt £1,300,000

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Limited.

Union of London and Smith's Bank, Ltd.

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Washington Shanghai Canton
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City of Mexico Calcutta Cebu
Colon Yokohama Singapore
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Rangoon Amoy Madras Sourabaya
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Every description of Banking and Exchange business transacted.

H. C. GULLAND,

Manager.

1A, Kiukiang Road

21st Oct 1907.

12m.

THE NORTH BRITISH AND MERCANTILE INSUR- ANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds.....3,065,371-15-7

III. Life and Annuity

Funds14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,221-18-4

Sinking Fund Account... 8,282-5-0

£ 4,186,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER,

GIBB LIVINGSTON & Co.,

Agents.

12m.

10-8-07.

South British Insur- ance Company.

Capital subscribed... £2,000,000.

Capital paid up 100,000.

Reserve Fund 280,000.

Reinsurance Fund... 130,000.

THE undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBERG
& Co.,

General Agents

WAKEFORD COX

Local Manager.

No. 7, Kiukiang Road.

Shanghai, 20th June, 1907

12m. 29-4-08.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:

STEAMSHIP LINES

with the goods they ship, and the Colonial and Foreign Markets they supply.

EXPORT MERCHANTS

arranged under the Ports to which they sail, and indicating the approximate sailings.

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of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

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THE LONDON DIRECTORY
Co., LTD.

25, Abchurch Lane, London, E. C.

7-9-08.

12m.

TSINGTAU BEER OF THE GERMANIA BREWERY TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 „ „ „ 80 pints.

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A Sparkling Table Water

\$ 8.00 per case of 8 quarts.
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Allowance for empty
bottles returned Pints or
Quarts—2 ½ cts per bottle.

SLEVOGT & CO.

No. 6 Yuen-Ming-Yuen Road.

Sole Agents.

12. m. 29-6-08.

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INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—
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Provisions and Oilsmen's Stores,
etc., etc.

Commission 2½% to 5%.

Trade Discounts allowed.

Original Invoices supplied.

Special Quotations on Demand.

Sample Cases from £10 upwards.

Consignments of Produce Sold on Account.

WILLIAM WILSON & SONS.

(Established 1810)

25, Abchurch Lane London, E. C.

Cable Address: "ASSUAIRE LONDON."

7-9-08.

12m.

JEWISH LONGEVITY.

The Reasons for It, Hygienic
and Religious.

Superficial scrutiny of the vital statistics yields the Jew a prominent position in the sanitary world, if longevity serves as an index of hygienic living. With the average length of life for all Christian people placed at 36 years 11 months (1900), the Jew may hope to reach 48 years 9 months.

Neufville (1855), inquiring into the comparative duration of life and causes of death of Jews and Christians in Frankfurt, learned that one-fourth of the Jewish population was living beyond 71 years, while only one-fourth of their neighbors were living beyond the age of 50 years 10 months. Abbott claims that "they (i. e., Jews) are much less frequently the subjects of tubercular and acute epidemic diseases than any other race of mankind."

Why should this seeming vital superiority exist? According to Richardson "the causes are simply summed up in the term 'sobriety of life.' The Jew drinks less than his 'even Christian'; he takes as a rule better food; he marries earlier; he rears the children he has brought into the world with greater personal care; he tends the aged more thoughtfully; he takes better care of his poor and he takes better care of himself." To this might have been added that through religious customs hygienic tendencies became an inheritance.—From the *Dietetic and Hygienic Gazette*.

WORKED BY WOMEN.

Women who clamour for their rights should go to Besenkovskitchina, in Russia, probably the only place in the world that is run entirely by women. The State is made up of seven villages, each presided over by a mayoress, the whole under the superintendence of a lady named Sisekht, who acts as president. There are women magistrates, women preachers, women policemen—in fact, every capacity in the State is filled by women. The roads are made by women, and women sell milk and deliver letters. If you want to bring an action against your neighbour in this State, you go to a woman lawyer and if there is anything in your house to be stolen, then a burglar of the weaker sex steals it. No place of any importance is filled by a man.

SECTARIAN BIGOTS CRITICIZED BY PRESIDENT ROOSEVELT.

"Secretary Taft's religious faith is purely his own private concern, and not a matter for general discussion and political discrimination," says President Roosevelt in a letter to J. C. Martin of Dayton, O., in which he also answers numerous other correspondents. The President says he deferred the publication of the letter to avoid any agitation likely to influence the election. The letter follows:

November 8, 1908.

My Dear Sir—I have received your letter, running in part as follows:

While it is claimed almost universally that religion should not enter into politics, yet there is no denying that it does, and the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic. Since Taft has been nominated for President by the Republican party, it is being circulated and is constantly urged as a reason for not voting for Taft that he is an infidel (Unitarian) and wife and brother Roman Catholic.

If his feelings are in sympathy with the Roman Catholic church on account of his wife and brother being Catholics, that would be objectionable to a sufficient number to defeat him. On the other hand, if he is an infidel, that would be sure to mean defeat. I am writing this letter for the sole purpose of giving Mr. Taft an opportunity to let the world know what his religious belief is.

I received many such letters as yours during the campaign, expressing dissatisfaction with Mr. Taft on religious grounds; some of them on the ground that he was a Unitarian, and others on the ground that he was suspected to be in sympathy with Catholics. I did not answer any these letters during the campaign because I regarded it as an outrage even to agitate such a question as a man's religious convictions, with the purpose of influencing a political election.

But, now that the campaign is over, when there is opportunity for men calmly to consider whether such propositions as those you make in your letter would lead, I wish to invite them to consider them, and I have selected your letter to answer because you advance both the objections commonly urged against Mr. Taft, namely: That he is a Unitarian and also that he is suspected of sympathy with the Catholics.

You ask that Mr. Taft shall let the world know what his religious beliefs are.

This is purely his own private concern; and it is a matter between him and his Maker, a matter for his own conscience; and to require it to be made public under penalty of political discrimination is to negative the first principles of our government, which guarantee complete religious liberty, and the right to each man to act in religious affairs his own conscience dictates.

Mr. Taft never asked my advice in the matter. But if he had asked it I should have emphatically advised him against thus stating publicly his religious belief. The demand for a statement of a candidate's religious belief can have no meaning except that there may be discrimination for or against him because of that belief. Discrimination against the holder of one faith means retaliatory discrimination against men of other faiths. The inevitable result of entering upon such a practice would be an abandonment of our real freedom of conscience and a reversion to the dreadful conditions of religious dissension which in so many lands have proved fatal to true liberty, to true religion and to all advance in civilization.

To discriminate against a thoroughly upright citizen because he belongs to some particular church, or because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American life. You are entitled to know whether a man seeking your suffrage is a man of clean and upright life, honorable in all his dealings with his fellows, and fit by qualification and purpose to do work in the great office for which he is a candidate; but you are not entitled to know matters which lie purely between himself and his Maker.

If it is proper or legitimate to oppose a man for being a Unitarian, as was John Quincy Adams, for instance; as is the Rev. Everett Hale, at the present moment chaplain of the Senate, and an American of whose life all good Americans are proud, then it would be equally proper to support or oppose a man because of his views on justification by faith, or the method of administering the sacrament, or the gospel of salvation by works. If you once enter on such a career there is absolutely no limit at which you can legitimately stop.

So much for your objections to Mr. Taft because he is a Unitarian. Now, for your objections to him because you think his wife and brother to be Roman Catholics. As it happens, they are not; but if they were, or if he were a Roman Catholic himself, it ought not to affect in the slightest degree any man's supporting him for the position of President. You say that the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic.

I believe that when you say this you foully slander your fellow-countrymen. I do not for one moment believe that the mass of our fellow-citizens, or that any considerable number of our fellow-citizens, can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as a reason for either supporting or opposing a candidate for a political office.

Are you aware that there are several states in this Union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics in those states (or in any other states) who refused to vote for the most fit man because he happened to be a Protestant; and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic.

In public life I am happy to say that I have known many men who were elected, and constantly reelected, to office in districts where the great majority of their constituents were of a different religious belief. I know Catholics who have for many years represented constituencies mainly Protestant, and Protestants who have for many years represented constituencies mainly Catholic; and among the Congressmen whom I know particularly well was one man of Jewish faith who represented a district in which there were hardly any Jews at all.

All of these men, by their very existence in political life, refuted the slander you have uttered against your fellow-Americans.

I believe this Republic will endure for many centuries. If so, there will doubtless be among its Presidents Protestants and Catholics and very probably at some time Jew. I have consistently tried while President to act in relation to my fellow-Americans of Catholic faith as I hope that any future President who happens to be a Catholic will act toward his fellow-Americans of Protestant faith. Had I followed any other course I should have felt that I was unfit to represent the American people.

In my cabinet at the present moment there sit by my side Catholic and Protestant, Christian and Jew, each man chosen because in my belief he is peculiarly fit to exercise on behalf of all our people the duties of the office to which I have appointed him. In no case does the man's religious belief in any way influence his discharge of his duties, save as it makes him more eager to act justly and uprightly in his relations to all men. The same principles that have obtained in appointing the members of my cabinet, the highest officials under me, the officials to whom is entrusted the work of carrying out all the important policies of my administration, are the principles upon which all good Americans should act in choosing, whether by election or appointment, the men to fill any office from the highest to the lowest in the land.

Yours truly,

Theodore Roosevelt,
Mr. J. C. Martin, Dayton, Ohio.

LIFE BELOW STAIRS.

Mistress: "I don't want you to have so much company. You have more callers in a day than I have in a week." Cook: "Well, m'm, perhaps if you'd try to be a little more agreeable, you'd have as many friends as I have."

JEW AND CHRISTIAN.

[Written for "Israel's Messenger."]

By the Rev. MORRIS JOSEPH, (London)

"Verily, all the nations may walk every one in the name of the Lord; but we will walk in the name of the Lord, our God, for ever and ever."
—MICAH IV. 5.

During the coming week Christendom will be engaged in celebrating its greatest religious festival. The circumstance is one to which we Jews cannot be altogether indifferent. We live in a Christian country, and cannot be unaffected by Christian customs. The fluctuations in the tide of business, which at this season of the year rises to the water mark, and then suddenly falls again, touch Jews as closely as their Christian neighbours. Nay, more, the genial influences of the season somehow find a response even in the Jewish heart, always receptive to external impressions. It is not to be wondered at if the Jew is infected with the prevailing cheerfulness, if he not only promises himself—enjoyment at home or plans some holiday abroad, but deems the time a fitting one for the endeavour to promote the comfort of others. We can scarcely escape from recognising Christmas even if we would.

And this brings me to my first point. What is the right attitude for Jews to take up towards this great Christian celebration? There was a time when Christmas was hailed by our people with chastened feelings. I have heard of Jews, who, even in my own time marked its advent by a deliberate curtailment of their ordinary comforts. They would deny themselves the most modest pleasures; they dined off the simplest fare. They were at pains to dissociate themselves from the merry-making of their neighbours. Of course their aim was not to disclaim all fellowship with their Christian brethren, but to offer a protest against the religion whose birth was in course of celebration. It was not the social, but the religious side of Christmas, of which they disapproved. Nor would they have made the protest, had it not been wrong then by bitter memories. The Jew of a bygone day could not forget the cruel wrongs which Christendom had heaped upon him, the contumely and the torture he had suffered at the hands of those who professed the religion of love. It would have been unnatural, then if he had welcomed the day on which the Founder of that religion was supposed to have first seen the light. He would have been hardly human, had he not regarded it with sad feelings as the symbol of his own and his people's woe.

So much may be said in vindication of the Jew of the past. We, however, live in

different times. A chasm of centuries separates us from the tragedy which dealt anguish and ruin and death to our forefathers. Our sense of wrong is less personal; it is bred chiefly of quick sympathy with the suffering Jew of former age. And even that reflected resentment is fast becoming dimmed by the gracious influence of time. Distance, too, enables us to see things in their true perspective. Now that the agony of persecution is past, we can judge the religion of our persecutors more soberly, more justly. We can distinguish between Christianity and Christendom, and discern in the sufferings of our race, not the work of the religion, but the wickedness of its professors. We shall no longer be inclined, with the sorely tried Jew of the Ages, who saw his home plundered and broken up, his dear ones insulted, his happiness shattered, to regard Christianity as a curse, but rather to look upon it as a blessing whose beneficent effects were neutralised through many a weary century by the cruel passions of a half-madened world. Nor is this view the exclusive product of our ear. Even Maimonides has recorded the opinion that both Christianity and Mohammedanism are instruments in God's hand for aiding the progress of mankind towards a better day. And if he, who lived nearly 800 years ago—he who knew from personal experience what oppression meant—could calmly adopt this view, how much more does it be one of us of this happier age to take fast hold of it. And so, I think, we may permit ourselves some feeling of fellowship with our Christian brethren at this season. It would be a mistake to imagine that it is a Jewish duty to shut our hearts against its cheery influences. Judaism is for ever opposed to moroseness; and those who are charistish are anti-social are no friends to its cause.

When our neighbours are brimming over with kindly feeling we may well let a few drops be distilled by our own hearts. Nay, if in the past degenerate followers of Jesus have turned their sacred festivals into opportunities for maltreating the Jews, let us retort in Jewish fashion by turning them into opportunities for blessing the Christians. I should like to see Jews make a point of responding generously to Christmas charity appeals.

But we may go somewhat farther than this. I should be the last, to minimise the shortcomings of Christianity. Its teachings about God are such as no truly rational mind can

possibly accept. Some are positively unintelligible; others deny to the Supreme the very attribute of Deity. Nor can we forget—the recurrence of Christmas only too vividly recalls the fact year after year—that to a very serious extent Christianity, as its friends themselves admit, has failed in its mission. The universal brotherhood it was to establish is still a dream, and is likely to remain a dream for many a weary day. After the lapse of nearly twenty centuries the world is only a few steps nearer to that Kingdom of God which the Founder of Christianity confidently declared he was about to establish. Crime and vice and suffering are still fast-rooted in communities which profess to make the teaching of Jesus the rule of their life. The vision of "peace on earth and good-will to men" is far from being realised. The most Christian nations, as the events of the past few months only too conclusively prove, are still intent on war. They think about it, they talk about it; they write about it, if the sword is not actually drawn, it is kept well-sharpened in the scabbard ready for use whenever the need shall arise.

But while we Jews recognise this sad disparity between promise and performance, and have no choice but to attribute it to some inherent defect in the religion itself, we may still admit that Christianity has not been without effect as an exalting force. It has failed, but not totally failed. It draws a distorted picture of God; but at least it teaches men to believe in Him, and no one can believe in Him without having his life made the purer and the sweeter and the nobler for it. From this point of view, then, we Jews may rejoice in the existence of Christianity, even hail with satisfaction the advent of its birthday. But beyond this point we must be careful not to go. In the age of the Maccabees—that heroic age which we have lately been commemorating by the observance of the Feast of Dedication—a recreant Jew, Jason by name, wishing to curry favour with the Greeks, sent a sum of money to Tyre as a contribution to the expense of the festival periodically held in honour of Hercules. His Jewish emissaries, more conscientious than their master, declined to use the money for this purpose, and presented it as a donation towards the cost of the fleet which the Greeks were in course of equipping. All honour to their scruples. No Jew could show that he was in sympathy with these idolatrous celebrations without branding himself as a traitor to Judaism. There is a point where liberality loses its name, and becomes shameful weakness and despicable treachery. And so whatever sympathy we extend to our Christian neighbours at this season of their joy must be, paradoxical as it sounds, a truly Jewish sympathy—springing out of the strong belief we have in our own Judaism. It is because we have Jewish convictions, because Judaism is for us a living faith, yielding to us all the joy and solace strength that a living faith imparts to those that cherish it, that we appreciate the blessings of religion; and it is because we appreciate

those blessings that we can rejoice that Christians have them too. But meanly to share in the rejoicings of Christendom at this time of the year from sheer indifference to Judaism, from a feeling that all religions are alike and that ours is no better than any other—this is to play the part of the renegade Jason, who, when the death-agony of his people, writhing under the religious persecution of the Greeks, had already begun, calmly offered to subsidize the degrading rites of Greek worship.

And this leads me to say a word upon the larger question involved. What ought to be our attitude to Christianity as a whole? It is no unimportant question for we are necessarily thrown into close contact with our Christian comrades by the very conditions of school-life. What I have to say on this larger subject will be much the same as what I have said on the smaller. Cultivate the virtue of toleration, but toleration of the right sort. There is a sort of toleration which is only thinly-veiled contempt. Indeed, the word toleration itself almost implies this feeling, and I would rather substitute for it some such expression as liberality or fair-mindedness. Cultivate, then, fair-mindedness. Many of us attend large public schools, and it seems to me that public-training should inculcate chiefly two duties—self-respect and respect for others. And however diligently we may learn the specific lessons that are allotted to us, we will have missed the great aim of our school-life if we fail to learn this one supreme lesson. Show, then, respect for the religious belief of our schoolfellows; show that we recognise their honesty in professing it, our devotion to our own religion will be none the less sincere because we acknowledge the religious sincerity of others; our testimony to the truth of Judaism will be none the less powerful because we admit that Christianity is not all falsehood. We have excellent precedent for this liberality. The Bible can tell of an angel being sent from Heaven to speak words of comfort to Hagar, the Egyptian woman, of Solomon praying for the stranger, or at the consecration of the Temple, of Jonah, the prophet, being sent on a special mission of mercy to the heathen city of Nineveh. The Talmudic fathers in their turn declare that a pagan who obeys the moral law is as great even as the High Priest, and that the righteous of all creeds are consecrated a share in the life eternal. Nay, even the Rabbins of the Middle Ages, whose sympathies are usually supposed to have been narrowed by persecution, could echo this large-minded doctrine. Of Maimonides I have already spoken. But his words are only a sample of the teaching of his order. "Honour," said one of his contemporaries, "honour a good Christian above a bad Jew." "I call heaven and earth to witness," cries a still earlier Rabbi, "that all men, without distinction of religion, are to be judged by their conduct alone; that is the sole test by which to determine whether they are partakers of the divine spirit." "The Founder of Christianity," declares yet another, "con-

ferred a two-fold blessing on the world; for he emphasised the binding force of the Mosaic precepts, and he weaned the heathen world from idolatry and won it for the moral law."

But in making these declarations which did no less honour to Judaism than justice to Christianity, the medieval Rabbins did not abate one jot of their loyalty to their own religion. They knew how to be fair to other creeds whilst preserving in undiminished vigour their reverence for their own. Nay, their appreciation of the worth of Christianity was only made possible by the intensity of their love for Judaism. Their attachment to their ancestral faith was so strong that they could afford to be just and even generous to a religion that had ever proved itself hostile.

Our sympathy with the religion of our Christian companions, if it is to be worth anything at all, must be of the same healthy kind. It must have its roots in a strong affection for our own religion, not in indifference to it. There are people who, possessing very little religion themselves, plume themselves on their tolerant spirit. Theirs, of course, is a cheap sort of liberality. It costs them nothing, and confers nothing on the religion they patronise. Their admiration for it is of little worth seeing that they have so little admiration for any religion. Such people are like the Romans of whom we have read, who when they went into strange countries offered sacrifice to all the local gods with a fine impartiality. They were able to do so, simply because they had not much belief in their own duties. No one would say that this was really broad-mindedness. No, the true measure of the value of religious liberality is the religious sincerity of those who manifest it.

While then we are careful to be just to Christianity, be sure that we are true to Judaism. Justice, like charity, begins at home. It is right that we should consider Christianity a good religion; but it is equally right—to say the least—that we should consider Judaism a far better one—nay, the best of all religions. Hold out the hand of fellowship, to our Christian acquaintances; but let the act come from our strength, not from our weakness; let it be the result of our attachment to Judaism not the fruit of our indifference to it. Look upon Christians as our brethren; but do homage to the Law of Sinai, from which we have learnt this gracious duty—The Law which thousands of years ago taught the maxim: "Thou shalt love thy neighbour as thyself." Respect the words of our ancient Prophet, "verily all the nations may walk every one in the name of its god;" yet, careful not to stop there in false, a worthless liberality, finish with the Prophet, and cry "but we will walk in the name of the Lord our God for ever and ever."

"I thought you turned over a new leaf?"

"Well, the wretch I did blow back!"

THE JEWS AND THEIR INFLUENCE ON MEDICINE.

Jewish influences have never been of any importance in English medicine, though they have predominated in Southern Europe. It is for this reason that no English book gives a clear account of the part played by the Jews in the history of medicine. Most people know that the Jews in the early middle Ages numbered many great physicians among their race, and that the physicians of the great emperors and kings were usually of Hebrew extraction. Few except the professed student of the history of medicine, know to how great an extent the very existence of medicine has depended upon the Jews.

Dr. Richard Landau has published a history of Jewish doctors which is full of interest even to the general reader. He traces the medical faculty amongst the Jews from Moses, their greatest law-giver, who was essentially a member of our profession in its highest and best form, for he was a sanitarian through St. Imon, Elshah, Isamb, Ezekiel, and Jesus the son of Sirach, to the Essenes, whose Aramian root-name shows that that at first professed medicine, though the sect soon became lost in mysticism. It was not until the first century of our present era, however, that the really great school of Jewish physicians began with Akiba and Ishmael, followed by Hunna about the year 200. Hunna was contemporary with Samma, the great oculist and even greater acrobatic, whose collyrium was long a formula throughout the then-known world. Samuel preceded first in Palestine and afterwards in Mesopotamia. His bosom friend was Raw, a man possessed of the truest scientific spirit, for the Talmud tells us that he would spend his all to obtain books for dissection to perfect himself in anatomy. Abba Ommar and Rabbi Gamaliel III, in the fourth century, ably mentioned the prestige of the Jewish physicians, who, in the fifth century became pre-eminent in Western Europe. When a knowledge of Greek was lost they made them lives masters of Arabic, and obtained a key to all that mass of literature which was locked away for many subsequent years. Soon after Spain had been conquered by the Caliphs in the eighth century, great schools arose in Africa and in Europe, and in these the Jews were the leading teachers. The Jewish School at Carro first migrated to Cordova, then to Sicily, and afterwards moving to the Italian mainland, it established itself at Salerno, proceeding thence to Arles, Narbonne, and still later to Montpellier and Paris. Avicenna a Latinised form of Ibn-Sina, Ibn Zohar, who is better known to us as Avenzoar, Ibn Roschd, or Averroes, and Moses ben Maimon, called Maimonides, were the most illustrious Jews in the tenth and eleventh centuries; their names are familiar to us from Chaucer's mention of

them in his Prologue to the *Canterbury Tales*. The priests looked with a jealous eye upon the encroachment of the Jews in medicine, and they obtained a formal excommunication against all who committed themselves to the care of a Jewish physician, whilst the canon law enacted that no Jew might give physic to any Christian.

During the twelfth and thirteenth centuries the Jewish doctors spread from Spain over the whole of Europe, penetrating even to the far East, for Saad Eddula was both physician and Prime Minister to Great Chum, Argon. This was the time of their highest repute. The Spanish decree of 1492 compelled 160,000 Jews to leave Spain within four months of its promulgation. About a tenth of these made their way into Portugal, and establish schools there; the rest were dispersed, but many thousands died by the way. The persecution of Spanish Jews was not an unmixt evil; it led to a still wider distribution of the Hebrew race throughout Europe and to a dissemination of the knowledge and of the culture possessed by its best members. France and Italy received especial benefit, and the Popes were wise enough to attach a Jewish physician to their service for several generations after the edict of banishment had been promulgated in Spain.

If a new pen-ink is burnt with a match it will write much better.

A Hungarian has invented a washing-machine, which, with electrified water, will cleanse 300 garments in less than fifteen minutes without the aid of soap.

English is practically the only language in which the singular first personal pronoun is split with a capital letter—"I."

In Tibet it is a sign of politeness, when meeting a person, to hold up the hand clasped and protrude the tongue.

The tone of a piano is best when the instrument is not next to a wall.

Turkey can produce more cases of longevity than any other country.

TO DESTROY RATS.

Cork cut into thin slices and fried in fat, then placed where the rats are likely to come, will be greedily devoured, and cause death. Unbaked lime in powder sprinkled around their haunts will stick to their feet. The animals lick off the lime and then die. Field rats are destroyed by pellets made of arsenic and coarse meal flour, the rats being fed on plain meal previously for a day or so.

A Society Lady's Experience at Court

"Thought I would have Fainted!"
Her state of Acute Anaemia cured by
DR. WILLIAMS' PINK PILLS

Every gentleman in society regrets the occasion of her attending at Court as one of the most pleasurable yet nerve-racking occasions in her career. An interesting description of the ordeal was kindly given by Miss Theresa Sheridan a few days ago, when referred to her attendance at Court. Miss Sheridan is well-known as the daughter of the late Henry Brinsley Sheridan, M. P. for Dudley for many years, whose name is revered by all smokers, he being instrumental in securing the privilege they now enjoy of smoking compartments on all railway trains.

When she kindly granted an interview to a London journalist at her residence, Welbeck Court, Kensington, Miss Sheridan presented a perfect type of the healthy handsome English lady of society, but it was quickly made apparent by her remarks that for some time until lately her health had caused her and the members of her family serious misgivings. Miss Sheridan's opening words were significant.

"How I succeeded in not fainting when I went to Court I hardly know now. A somewhat severe attack of influenza," she mentioned, "had left me very weak and nervous. I began to have the most depressing feelings of lassitude, so that I who had time and time again felt somewhat stronger. As I previously been of most active habits, felt unable to fulfil even ordinary engagements. Persistent headaches completely prostrated me. Of course, I consulted medical specialists, and then learnt to my dismay that I was suffering from Anaemia."

"I cannot describe to you the various stages of Anaemia through which I passed. My social obligations had to be neglected, for I felt so depressed and melancholy that I could take no interest in matters of even pressing urgency. My strength entirely failed, and the slightest exertion with Dr. Williams' Pink Pills my health was caused me to collapse through exhaustion. My completely restored. My colour and complexion nerves were so affected that at the time when I went to Court I was terribly depressed and physically ill."

"As the best medical treatment seemed unable to help me I went to the Riviera for some time. One would naturally expect even the most afflicted anaemic to recover in such genial surroundings, but such was not the case. Medical attendants did their best for me; still I could trace Punctuations, Fainting Fits, Headaches, Neuralgia, no improvement. The headaches continued and Eczema and Skin Disorders. Sold by all dealers, the weariness and exhaustion never left me, while I lost all my usual colour and complexion. I returned to London ill and unhappy."

"Some time after this, while glancing through a periodical I read about Dr. Williams' Pink Pills for Pale People and resolved to try them, as they cure are



MISS THERESA SHERIDAN, in her Court Dress.
(From a Photo)

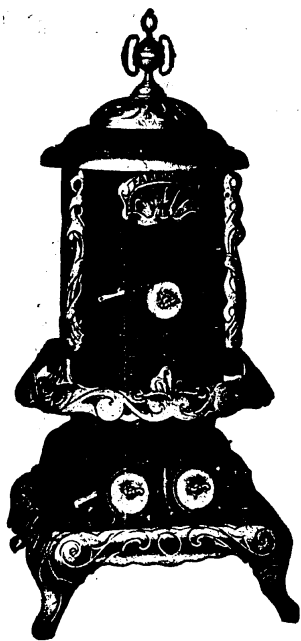
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Dr. Williams' Pink Pills.

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THE CIVIL NEW YEAR

Jews throughout the world cannot help taking note of the civil new year. It controls all the activities of commerce, and penetrates the intercourse of daily life. The use of ordinary dates still survives in all matters ecclesiastical, but for the purpose of ordinary correspondence the modern computation of our fellow-citizens has taken its place even among ultra-conservatives. Jews are thus called upon to observe two new years, an ecclesiastical and a civil date, and this is decidedly an advantage. Each has its separate associations, so that there is no danger, so far as Jews are concerned, of confusing the religious issues of what is to them the most solemn season in the Jewish calendar with the merry-making with which their fellow-citizens are accustomed to usher in the birth of a new year. The observance of the first of January is largely pagan in its origin, the calendar of January having been observed as the beginning of the year, and a public holiday at Rome, from at least the time of the Julian reformation of the calendar. Already in the age of Numa, the day had been dedicated to Janus, the double-faced deity who faced the future as well as the past. Ovid in his *Fasts* tells us that it was observed by abstaining from litigation and strife, by sacrifices and white-robed processions. The early Christians were in the habit of joining in these Pagan observances of the first of January, just as they participated in the Saturnalia of the preceding

month, which have survived to the present day in the festivities of Christmas. The custom naturally called forth the remonstrance of many a Church Father and Ecclesiastical Synod, but as it had taken too deep a root to be dislodged, the Church set about converting New Year's day into a religious festival. When, during the 5th century, the 25th December became a fixed religious festival in celebration of the nativity of Jesus, the 1st of January became a subordinate religious festival in commemoration of his Circumcision. Ecclesiastically, the day is still marked by this name in the Christian calendar, but the fasting and austerities with which it was ordered to be observed have long disappeared and given place to rejoicing. In addition to January 1st, Christians at one time used to observe the 25th March as a legal new year, until Pope Gregory XIII. abolished it in Roman Catholic countries. England, being a Protestant country, only adopted the change in 1752, but Russia still preserves the old style of reckoning. Whether the 25th March was selected for this purpose because it represented the date on which the mother of Jesus conceived, or because it roughly corresponded to the Vernal Equinox, and therefore to the 1st Nisan in the Jewish calendar, is a debatable point.

Denominational. The little daughter of a clergyman, hearing her father talking of John the Baptist, inquired what a Baptist might be, and then said:

"Are you a Baptist, papa?"
"No, I am a Congregationalist."

"What am I?"
"You are a Congregationalist, too."

The child paused a moment, and then with great earnestness asked:

"Well, what is God?"

A NOTE ON UNIVERSAL JUDAISM.

[CONTRIBUTED.]

Ideals appeal to what is best in the best of us and the conception of a fervid all-embracing faith, free of "fetters," and dedicated to the God of all the earth undoubtedly thrills one. With religious conventions so general and religious enthusiasm so rare, to criticize such a conception seems to a sensitive conscience perilously like stoning a Prophet. Yet the Prophets themselves it is right to remember were but messengers—and a message half delivered is terribly apt to mislead. The God of Judaism is in truth the God of the spirit of all flesh; but to proclaim His reign by a repeal of His laws, and to substitute ecstasy for observance, will hardly commend itself to Jews. He has laid His burden upon us, and the casting of it aside, be it Hebrew language or Saturday Sabbath, will not help the heavy laden "alien" one stage upon his way. If we are to be missionaries, our mission is that of witnesses, and in silently testifying to the beauty of a religion which for 1,900 years has kept its men faithful and its women pure, and has helped both to live on "unaffrighted by the silence" of contempt, "undistracted by the sights" of *auto da fés*, Jews have done, and, under changed conditions can continue to do, good missionary work. It is superficial criticism which calls steadfastness stagnation and recognises only action as a force. The dream of a universal Judaism is, to sober vision, the design of a formulated Judaism, the goal of dream and design is the same, that "all peoples of the earth, shall know My name as do My people Israel." The methods differ. But surely, the river, "the streams whereof shall make glad the City of God" must not

be diverted from its source, nor the banks of Law and of language thrown down which have kept it, in its separateness, an irrigating stream. Without banks, a river is unquestionably "wider," yet a waste of waters is but a fine name for a swamp. "Universal Judaism"! the shadow in the pool, the mirage in the desert. For fable or song these images have a fascination and a use; for practical purposes perhaps their value lies in their moral.

The Religion of Israel concerns itself with the substance, no less than with the shadow; with conduct as much as with faith; with observance as much as with spirituality. "Nor soul helps flesh more now than flesh helps soul;" and it is only out of the practice of personal, racial and ritual Judaism that the beautifully vague ideal of an Universal Judaism will ever be realized.

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Further contributions will be thankfully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

OLIVE TREE MONUMENT TO DR. HERZL.

By O. LEONARD, IN THE ST. LOUIS "STAR"

There are people whom oppression drives to despair and whom ill fortune demoralizes. What is true of people is true of races, of nations, and of tribes. The Jews seem to be an exception to this rule. Under the worst of oppressions, when their horizon has been the darkest in the course of the long centuries of suffering the Jews have been hopeful, optimistic, trustful that the future has something good in store for them. This may perhaps explain to a large extent why the Jews have survived, when others under the same circumstances would have perished.

The hope for better days to come seems to be a part of the Jewish soul. This hope now and again in the course of history has shown itself in the rise of prophets, of saviors, of leaders among the Jews who endeavored to point the way to a brighter future, to a realization of the hopes which have kept the Jewish people from despondency, which would perhaps have been fatal.

One of these saviors in modern times was Dr. Theodor Herzl. For the message of hope that he brought to the Jewish people which resulted in the Zionist movement, his memory is to be honored by the planting of an olive forest of 100,000 trees in Palestine, the land of his dreams, the land where he wanted to see his people once more. The forest which is known as the Herzl Wald is to be not only a memorial. It is to be a source of inspiration for others, furnish employment for 700 Jewish families, help spread culture in Palestine and serve as a memorial to thousands of dear dead.

The more one thinks about this unique monument to a leader of an oppressed people the more one admires the originality of the idea, the practicableness and usefulness of the scheme. This Herzl Wald is in every respect so different from the monuments cast in molten metal or cold marble. It is a living thing. It is a growing entity. It symbolizes what those who erect it want it to mean. Israel Zangwill on addressing a large mournful audience at a memorial meeting, shortly after Dr. Herzl's death, said:

"Herzl is not dead. He is with us speaking to every heart; he will never leave us again. Not dead because undying. Of Moses we are told that no man knew the place of his sepulchre. And who can say where Herzl will be buried, since his living influence is everywhere."

Zangwill's words represent the sentiment of the Zionists all over the world. Herzl, the originator of modern Zionism, the departed leader, they

feel is with them still. He inspires them. He helps them unravel the problems that come up in the movement from time to time. If he is not dead why erect to him a monument of metal or stone? Something which shall live they wanted. Then, too, they felt that their departed leader would not have approved, were he living, of the expenditure of large sums of money in his behalf. In the last years of his life when he worked hard for Zionism and in the same time earned bread for his dear ones and himself, he would not listen to the proposals of a salary from the movement whose leader he was. On the contrary, he contributed his own hard earned money to it. More perhaps than he could well afford to give. When Zangwill wrote him from London that there were persons ready to raise a fund for him that he may be able to give up his journalistic work and devote himself to Zionism exclusively, Herzl refused to accept. The author of "Children of the Ghetto" wrote "No one will know." The leader of the Zionist Movement then answered "There will always be one person who will know—myself."

In the light of those facts, for facts they are even if they may sound to some as fiction, how natural it is that a forest shall be planted for a monument to such a man, instead of the usual rock carved figure. Who originated the idea of the Herzl Wald? Some one who is too modest to have his name mentioned. At the seventh Zionist Congress the Herzl Wald was first spoken of. A committee which had been chosen for the purpose of getting up plans for a Herzl memorial, Prof. Otto Warburg was chairman of the committee. It is believed that he proposed the unique memorial.

Even the manner in which the Herzl Wald fund is being collected is original. Any one can add a tree to a forest by paying \$1.50. The trees thus subscribed serve in the same time as a memorial to those for whom they are subscribed. Many a loving husband subscribes for a number of olive trees in memory of his departed wife. Parents subscribe olive trees in the Herzl Wald in memory of departed children. Many leaders are honored by their loving followers by trees being subscribed in their name. In the forest there are to be groves dedicated to various persons. A certain number of trees make a grove. Those who subscribe for that number of trees decide whose name the grove shall bear. The same applies to single trees. Thus the Herzl Wald is not only a monument to one person, but a monument to thousands of persons. This, too, is true to the spirit of the man the entire forest is dedicated. He was one of those who desired to share with others fame and fortune.

Another feature of the monument is the fact that it gives work to so many people. It has been calculated that

100,000 trees will give steady employment to the heads of 700 families. A Jewish family in Palestine is not very small, so that one may safely say that at least 4,000 persons will be provided with bread and shelter as a result of the Herzl Wald.

But this is not all. The enormous income which the olive trees will bring is to be devoted to education. The intention is to establish a university in Palestine, which shall be sustained with the income of the forest. Then, too, the forest will help the country in other respects.

At present there are 10,000 trees subscribed. The seventh congress had decided that at least that many were to be subscribed in order to form the memorial. A few weeks ago the news came from the headquarters of the Zionist movement that the forest was completed. A cry soon followed it saying that 10,000 trees were not sufficient for the Herzl Wald. It was made clear that 100,000 trees were needed, and now subscriptions are being taken one more all over the world for olive trees. From every city in the world where Jews live subscriptions are coming in fast. From St. Louis for instance hundreds of subscriptions of trees have been sent. For, like other cities, St. Louis has its Zionist movement. Moreover, the loyal Zionists are held up as a model before other Zionists in the United States because they are more liberal with their financial support of the movement. Indeed, the fame of the city went all over the world because of this fact. The Zionist news bureau carried the news to the "four corners of the world."

What are the Zionists doing? What do they want? These are questions that undoubtedly will present themselves to the minds of those who read the foregoing. Before telling what the Zionists want, we shall look for a moment at the origin of the modern Zionist movement. While there were in the course of the centuries attempts here and there at a return to Palestine, the Zionist movement of today is entirely different from any of those movements. The movement of today, which has a little over a decade of growth behind it, is a cultural movement. It has created a literature of its own, Jewish art, works by Jewish artists on Jewish subjects, treated from a Jewish point of view, has come into being as a result of this movement.

The origin of modern Zionism is to a large extent the result of the now famous Dreyfus affair. In the days when all Paris was divided into two classes, Dreyfusards and anti-Dreyfusards. Of course, those who were for Dreyfus were known as friends of the Jews, and those who were against Dreyfus made it very clear that they hated the Jews. In those terrible days, terrible for Jews who lived in France and particularly in Paris, Dr. Theodor Herzl was the Paris correspondent of the Neue Freie Presse, the leading Vienna daily paper. The actions of the French people toward the Jews made him feel that it were best for the Jews to

return to Palestine, and once more have a home of their own. He wrote a book in which he set forth his ideas. At first he did not know whether to publish the book or not. On the advice of Max Nordau, the famous critic, Herzl published the "Judenstaat." As he said himself, he did not think that the publication of the book would result in a worldwide Zionist movement. He had no idea that he would be called upon to become a leader of his people, and that he would have to have audiences with crowned heads of Europe in behalf of his people.

About two years after the publication of the "Judenstaat," however, the first Zionist Congress gathered in 1897, in Basle, with 204 delegates from many parts of the world. Since that time the Zionist Congress meets regularly, and the delegations are larger every time. At the last congress, held in Hague in 1907, there were 400 delegates. At these gatherings the delegates discuss ways and means of bringing about the realization of their ideal, which is "to establish a public legally assured home for the Jewish people in Palestine." In order to propagate this idea the Zionists have paper all over the world. The official organ is published in Cologne, and is called "Die Welt." It was founded by Dr. Herzl about twelve years ago. It now has become the property of the Zionist movement.

In addition to the papers there are numerous speakers who travel from place to place trying to persuade Jews to enroll in the Zionist movement. There are organizations in every city. St. Louis has about a dozen of Zionist organizations. All of the organizations in the city are under the supervision of the Zionist Council. The Zionists of this city have a Zion Hall, at Ninth and Wash streets, where any one who desires, has free access to the library and reading room. In the same hall are held meetings of the various organizations, and public propaganda meetings.

In this way the work goes on. The followers of Zionism are enthusiastic, hopeful, and this gives them courage to carry on their work which requires many sacrifices. Lately they have organized an association for the purpose of establishing a colony in Palestine. This showing that the work is not merely theoretical but also practical. Shares are being subscribed fast. For, the colony will be not merely a matter of ideals. It is to be an investment. The shares are paid for when yearly instalments, and when one has paid for all his shares he receives a clear title to the land.

Whatever one may think of the advisability of the return of the Jews to Palestine, one is bound to respect the man who originated the movement which has brought new hope to tens of thousands of oppressed people in Russia and to the starving Jews of Galicia. Dr. Herzl is one of the leaders of men whose memory will live through the ages, and serve as a source of inspiration for others.

To-night!



To -night!!

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THE ONE THING LEFT.

After the shopman had pulled down everything in the place without satisfying his customer, a woman, she asked him if there was anything else he had not shown her. "Yes, ma'am," he said, "the cellar, but if you wish it I will have that brought up and shown to you."

THE SCHOOLAR SCORED.

"What are heathens?" asked the Sunday school teacher. "Heathens are people who don't quarrel over religions," replied an intelligent scholar.

TO PREVENT LAMPS SMOKING.

Soak the new wick in strong vinegar and dry it well before placing in the lamp. It will then burn pleasantly, without danger of smoking.

APPORTION YOUR TIME.

"SUFFICIENT for the day is the evil thereof," and vice versa. It is false economy to endeavour to crowd too much work into one day.

The day's work should be faced with the resolve that each job will be done in turn, and that while it is in hand it will receive all your energy. Don't spread the thoughts over what is to come or has gone. "One thing at a time" are good mottoes.

Endeavour at the outset to apportion to each task its fair share of your time. Then sail straight ahead. The saving in nervous energy is enormous. Avoid undertaking too much, and try not to worry over the fear of failure. Do your best; no man can do better than his best.

The man who stops to ponder over the chances of success is seldom the man who succeeds. The successful man is he who does his duty to the best of his ability, in the full knowledge that he cannot do more to guard against failure.

"Did I understand you to say you were slightly deaf?"

"Depends on who is talking and what he wants."

A GREAT SPEECH.

A lawyer, whose eloquence was of the spread-eagle sort, was addressing the jury at great length, and his legal opponent, growing weary, went out side to rest.

"Mr. B—is making a great speech," said a countryman to the bored counsel.

"Oh yes, Mr. B—always makes a great speech. If you or I had occasion to announce that two and two make four, we'd be just fools enough to blurt it right out. Not so Mr. B—He would say:—

"If, by that particular arithmetical rule known as addition, we desired to arrive at the sum of two integers added to two integers we should find—and I assert this boldly sir and without the fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of the two given integers added to the other two integers would be four!"

ZIONISM IN CARDIFF.

(FROM A CORRESPONDENT.)

The local Zionist Association is making active propaganda work for the Zionist Movement. It has already succeeded in securing some of our well-known English Zionists who promised to come to Cardiff to deliver addresses. Amongst those may be mentioned the following, namely, the Haham Dr. M. GASTER, the esteemed President of the English Zionist Federation, Mr. HERBERT BENTWICH, Dr. CHARLES DREYFUS, the Rev. H. JEKREVITCH. The first session was opened on Sunday the 15th November with a concert, which was a brilliant success. On the 22nd Mr. NORMAN BENTWICH, an eminent Barrister and a most promising active Zionist, delivered a brilliant address on "Looking Forward" before a meeting of the Dorshei Zion Association. It was a successful meeting throughout. Messages to the meeting addressed to Mr. N. S. BURSTEIN, the indefatigable Hon. Secretary, were sent by prominent leaders of the Movement. Dr. MEX NORDAU, has sent a thrilling message, which runs as follows:—"Owing to the great change which has taken place in the Ottoman Empire, new, momentous and urgent tasks rise before Zionism and require being accomplished speedily and energetically. The most strenuous efforts of all Zionists are not too much to endow our movement with those moral and material resources without which it can never hope to reach or even approach its lofty aim."

Dr. Gaster wrote:—

DEAR Mr. BURSTEIN,—I see that my hopes of a thorough revival of Zionist activity in Cardiff are beginning to be realised in earnest. Your first evening has been a financial success as well as a success in re-kindling enthusiasm for our Movement and fostering the desire of others to join our ranks.

I am glad to know that my young friend, Mr. Norman Bentwich is going to address you on Sunday. He will bring to you tidings direct from

the Holy Land, and will therefore prove an apostle for the propagation of Zionist principles and Zionist ideals. His lecture is sure to stimulate more strongly the re-awakened zeal and his eloquence, I have no doubt, will strengthen the work of propaganda, which to my mind is now of first rate importance.

For a long time this side of our activity seems to have been neglected, and I am afraid it is still neglected in many responsible quarters. Now unless we increase the number of our followers and multiply the ranks of the adherences to the Movement, the task may become too heavy for the few who are now bearing the brunt of the battle and carry on arduous work under great sacrifices. We ought to concentrate our activity now as much as possible, to gain new members, to draw into the sphere of our activity many of the forces which are either lying fallow or which are wasted in useless attempts. Other plans now seem to be doomed, but our aim rests on the rock of tradition and on the sure foundation of our hopes. It must be realised and it will be realised that it is the duty of every Jew to hasten the day of its realisation. At no time have the conditions been so favorable as they are just now. A grave responsibility rests upon every one who at this time of the National crisis prefers a policy of "watching and waiting" to one of "working and hoping."

Let me express the profound conviction that the meeting will be a thorough success, that the work which has been inaugurated now under such good auspices will go on prospering and progressing from day to day and hasten the advent of the final victory of Zionism.

I remain, with Zion's greetings,

Yours faithfully,

M. GASTER.

To keep the atmosphere of the home beautiful great care on the wife's part is required. Women can make home so bright, so restful, that her husband will turn from the discord of the world to the holy joys and pleasures of home with a glad heart. No man's footsteps are likely to turn homeward eagerly and willingly when he knows that gloom, discomfort, and disorder are there to welcome him, and that his weary ears will be filled with the shrill tones of a nagging woman. So many wives fail to enter into the needs of their husbands whose nerves have been unstrung in the ordinary course of business. On the other hand, nothing can be more soothing than for a man to return to a gentle sympathetic helpmate.

THE NATION'S CHOICE.

By Rabbi N. Mosessohn,
(Portland Ore.)

Judge W. H. Taft is the people's choice for President of our great country. The fight against the President-elect was not limited to party differences alone, but also waged by a large portion of our Christian clergy. "Taft is an infidel." "Taft is a Unitarian." "Taft's mother and brother are Roman Catholics," has been heard from many apostles as objections to his election. Not his sense of righteousness, his understanding of justice, his uprightness, candor, fairness, honesty and integrity, were brought to judgment, neither were his personal merits which concern the welfare of the country and its citizens weighed upon the scale of justice. No, the greatest issue against him was his standing in the registers of Heaven, whether after death he might be admitted into Paradise or sent to a warmer region, in which latter place, we think many a bigotted clergyman would keep him company.

From many a Christian (?) pulpit Sodom's brimstone was hurled against Mr. Taft, because in his accounts with his Maker he does not agree with these narrow-minded, fanatical and indocile representatives of so-called Christian churches. Their great ambition in this matter was to defeat Taft because he does not believe as they do, and at the same time to sow the seed of discord among the citizens of our great nation. The foolish theological disputes, which have cost the lives of millions of conscientious men and women, disputes which have always terminated in willful murder and robbery, all this in the name of the religion of love, and by the advocacy of wicked representatives of the church of that love-preaching religion, was revived in this last Presidential election. However, the people of our country, notwithstanding their support of the various churches, have shown their true opinion of the value of their clergy's meddlingness in matters political, where wisdom, reason and unity are required, since humanity's common welfare is at stake. This election should teach these pulpit mischief-makers that their display of unwarranted pique in the attempt to cause strife between brother and brother is no longer a secret, and that they are the abomination of every true American.

The election of Judge Taft has not only proven that the people of our country have chosen the right man in the right place, but also that the American people do not overestimate the virtues of a bigotted clergy.

EDITORIAL NOTES.

Jew and Christian.

We wish to draw the attention of our readers to the brilliant discourse on "Jew and Christian" by the Rev. MORRIS JOSEPH, published elsewhere in this issue. The subject is one that can hardly fail to arouse interest and enthusiasm amongst our readers. We are indeed glad to observe the rapid advance which both Jews and Christians are making in civilized countries in their commendable efforts to understand each other better. The sermon on "Theism and Judaism" by the Rev. CHARLES VOYSEY, published in our last issue, is an indication that our Christian neighbours are beginning to realise the great significance of Judaism as a world-wide religion and to give credit for the services which its adherents had rendered to mankind. The discourse of Mr. JOSEPH in this issue, is another indication of the fact that we Jews have never been oblivious of the fact, even in the days when persecution had darkened the lives of our people, that modern civilization owes a debt to Christianity which it can never repay. The inspired Christian men and women who have laboured, and who are labouring for the upbuilding and uplifting of the human family, are civilization's great factors, and the world has been made better and nobler for their having lived in it. In making this admission, we do so, as Mr. JOSEPH rightly points out, not because we are weak but because of our strong and unwavering loyalty to our ancestral faith. To-day we live among a friendly people; their disposition, their attitude is changing towards us

as is ours toward them. The time is fast coming when the various crude notions concerning the deity will be laid aside and men begin to look upon God as the Father of all men, the eternal and infinite Lord of all.

The concluding part of Mr. JOSEPH's discourse needs greater attention and consideration. The tendency in certain quarters to praise other people's screeds at the expense of belittling their own, is to be greatly deplored. It is unfortunate that many Jews adopt this attitude under the sting of criticism. They surely lack open-mindedness. They should be equally fair to their own religion. They should familiarise themselves with their sublime literature. They should endeavour to gain a glimpse of the great treasure-store which the Bible contains. The old Testament is not a "millstone of civilization" as Prof. GOLDWIN SMITH proclaims it. On the contrary it gives man the basis of social life, the inspiration to prayer, the highest rules of moral conduct and the purest belief in God. Jews then should be open-minded to the greatness of their own religion; they must believe in it and live it. Their lives must be no contradiction to their ideals and aspiration and in this way they will convince the world by their example.

Inventor of Airship.

The following bit of news, most interesting if true, comes to us by way of Berlin:

The allegation that the original inventor of the Zeppelin airship is not the aged and well-advertised Count Zeppelin, but a Jew named David Schwartz, is heard everywhere. The bitter war between the Count and Major von Gross is followed with great interest by the Jews in Vienna, says a telegram from that city. Frau Schwartz, widow of the supposed inventor, who resides in Vienna, is, it is said, determined to "expose" Count Zeppelin, and declares that the Zeppelin airship was fully elaborated in

David Schwartz's plans, which the Count has in his possession. Her campaign is rendered all the more difficult because Germany regards the matter as an affair of national honor. Jewish circles which have been appealed to by the friends of the Schwartz family are maintaining an attitude of studied reserve—first, because Count Zeppelin explicitly denies Frau Schwartz's allegation, and secondly, because this lady and her children recently left the Jewish community. Rabbi Dr. Grunwald, the folklorist, who has interested himself in the matter, applied to the Prussian Minister of War for information and the authorities sent him a photographic copy of Schwartz's plans, together with a letter. From this communication, it is said, it is quite evident that the fundamental ideas of Count Zeppelin's airship, and especially the more important parts, are identical with those of the Schwartz craft.

On the other hand, in a letter to Dr. Grunwald, Count Zeppelin's representative denies that the Count bought the Schwartz plans, and states emphatically that he "never thought of acquiring the, for him, quite useless plans of the late Schwartz." He admits however, that the Count bought out a firm which had a contract with Frau Schwartz to pay her 10,000 marks for every airship built on the Schwartz or other system. A movement is said to be on foot in Vienna to erect a monument to the late David Schwartz.

A New Monthly.

The English Zionist Federation, has just issued an interesting Bulletin which gives an account of Zionist activities throughout the United Kingdom. It is edited by Mr. MURRAY ROSENBERG, the Hon. Secretary of the Federation. We wish him every success in his laudable undertaking.

Itoism.

ISRAEL ZANGWILL, the active President of Territorialism, has

so far not succeeded in making a successful move in making his scheme a success. We are afraid his movement to found an autonomous Jewish state outside of Palestine will be a failure. It is reported that the Geographical Commission of the Ito, has declared unequivocally that the proposed territory for Jews in North Africa is unfit for colonization purposes. It is, however, not likely that Zangwill will give in so soon and declare himself beaten by those who foresaw the impracticability of his dream of founding a Jewish State in Africa. ZANGWILL may send another Commission to investigate another land. And if this too fails, he may send yet another. It must, however, be remembered that Itoism came into being because the state of affairs in Russia rendered it necessary to find a place of refuge for those who would not and could not remain in the land of oppression. It is four years since the movement was founded. Unlike Zionism, Territorialism has no ideal aims for the encouragement of Jewish feeling. Consequently it stands or falls by its practical programme, which must be fulfilled at an early date or the movement is self-condemned.

Dr. GASTER in his recent speech before the London Zionist League said that no geographical commission would ever find a place so attractive to the Jewish people as the Holy Land. There is a substratum of truth in this statement. Recent happenings in the near East has so completely changed for the better the political outlook of Zionism that it is to be earnestly hoped that the brilliant novelist will not squander his energy in fruitless schemes but throw himself heart and soul into the Zionist Movement and work assiduously for its welfare.

"Husband (arriving with his wife at the station just as the train steam out): 'There; if you hadn't taken such a fearful time in dressing we shouldn't have lost that train.' Wife: 'And if you hadn't hurried me so all the way here we shouldn't have such a long time to wait for the next one.'"

A JEW FOR PRESIDENT

"President Roosevelt's prediction that the time will come when the occupant of the White House will be of Jewish faith," says the "Waterburg American," "has been productive of much discussion among leading Hebrews."

Why not? If we are to look for true aristocracy, where are we to find it except among "God's chosen people?" If we are to search for the ripest scholars in the world, where are we to find them except among the Jews? The wisest ruler the world has ever known was a Jew—Solomon, of blessed memory. The greatest poets the literature of the world has ever known were Jews—David and Isaiah. The most effective of all the sanitary experts of the world were Jews—the story of their work is to be found in the Book of Deuteronomy. The hardest fighters in the world were Jews—read the story of Joshua's campaigns against the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. In literature in art in the science of government and political economy, in finance, in the domestic virtues and in religious fervor and conviction there are none to compare with the Jews. Naturally, Solomon would have to doff his hat to Theodore, but there is only one of Theodore, and there have been a host of Solomons or of his kind among his people, since the world began. Why should there not be a Jew in the office of President?

We have a number of very good and wise men of that race who would fill the office as well as Mr. Roosevelt has filled it. For example, there is Samuel Untermyer, of New York, the accomplished lawyer, and Jacob Schiff, the successful financier, and Nathan Strauss, the progressive merchant, whose charities have entitled him to the gratitude of the poor and friendless of all the

tribes of men, a number of other eminent Jews who have "made good" in this land of the free and home of the brave. It will be remembered that Disraeli was premier of England, the mother country, which is almost as Christian as the government which has grown out of the colonies founded here by Great Britain. A number of Jews, all very good men and wise administrators, have filled the office of lord mayor of London, and the present mayor of the city of Rome, the very heart of Christendom, is a Jew. We have gone a good deal farther in hunting up presidential material among the Gentiles with what results the interested reader will be able to determine by studying Mr. Roosevelt's essays some of his predecessors in office. Another thing that should be said in behalf of the Jews is that most of the better class of Jews are Democrats. They could not very well be anything else.—Charleston (W. Va.) News and Courier.

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ANTI-SEMITISM, THE STRONGEST PROOF OF OUR GREAT FUTURE.

[WRITTEN SPECIALLY FOR "ISRAEL'S MESSENGER."]—

By Rabbi S. FYNE (Philadelphia, Pa. U. S. A.)

One day, the Talmud relates, R. Gamliel, R. Elazar ben Azaria, R. Joshua, and R. Akiba made a pilgrimage to the ruins of Jerusalem. Approaching the Temple Mount they saw a Jackal emerging from the Holy of Holies, the three burst into tears; the fourth R. Akiba, smiled! His colleagues looked at him astonished. "What makes you smile?" they asked. And "what moves you cry?" rejoined R. Akiba. "What makes us cry?" I rehearsing his strange query in still greater bewilderment. "Why. This place, once the Holy of Holies, into which no ordinary person was dare to enter once our pride and our joy has come to be a layer for Jackals; and you ask what we cry for? Is not this enough to make us cry? Is there anything in this world more calculated to stir us to tears than this agonizing sight?"

"And I smile, just because of it!" answered R. Akiba. "This very agonizing sight, is the surest pledge, of the promise of our resurrection; that this very place will become once more what it was. But for this sight, I might have despaired!"

"Prophecy," continued R. Akiba "foretold two things, viz. our downfall, and our resurrection. Until we have witnessed the realization of the one we might have doubted the fulfilment of the other. Now, however, at we see, with our own eyes, how literally the one was fulfilled, we may rest assured, now more than ever, that the other will be equally as minutely realized!"

That said R. Akiba, looking at the ruins of Jerusalem; and this I would say, looking at the rise of anti-Semitism which grows apace, and made a ruin, as it were, of all our cherished hope of universal fraternity, formed at the beginning of the last century; namely, I have great hopes for the future of our nation, I would say. Just because of it!

If in an age like the present, when the Jew rushes headlong into the stream of assimilation, would denationalize himself at all cost; he proceeds to the most absurd lengths, all in order to accomplish it, if at such a crisis in our Religious history, when so many of us seek to

be buried alive in the Church, if we were to see anti-Semitism going down the hill declining and dying in the breast of the Gentile—a result which a good many of us did expect to see—we might perhaps, have had cause to tremble for the future of our people; as this dying away of the old deep-seated prejudice against us could be indicative but of one thing, namely: That the Gentile world, or the Church has ceased to regard us as nationally alive, as possible competitors in the near future (whose rivalry they need fear, and whom, as such, they would have a right to battle against; and even hate). That they regard us as nationally dead; and have, therefore, no competitors or rivals in the field, present or future, actual or possible; none to fear, and none to hate—for people very seldom carry prejudice beyond the grave. The Church, in particular, has rather a liking for dead Jews—or they would not figure so largely in her services!

Now, however, that we see the contrary spectacle, that the prejudice or hatred against us, far from decreasing is increasing, far from dying is very much alive; its intensity growing with every decade, and is aglow even in such civilized countries with liberal Constitutions as France, Germany, Austria, England, the United States and Canada—even there the anti-Semitic spirit is all aglow, and the Jew is made to feel it—seeing this, Jewry, like R. Akiba in the story, ought rather to smile. Far from filling us with anxiety as to our future, it should fill us with joy; as this is the strongest evidence, from the outside, that the time for our national resurrection is fast approaching. The Gentile feels it instinctively; his heart is a true prognosticator of coming events. It tells him, that the Jew, whom he had so long regarded as a nationally dead was all the time but in a trance. That he is now nationally reviving; and will assert himself nationally in the near future. That he will have in the Jew an opponent to reckon with; one that will compete with him all along the line, religiously, intellectually, commercially, socially, and politically; hence his fury, hence his

strong hatred!

The anti-Semitism of to-day, though a legacy from the middle ages, is yet essentially different; and in its modern garb it must be regarded as something distinct from the old anti-Jewish feeling. Then, during mediaeval times, it was a relic of us fanaticism, pure and simple. The world was then so religious, or thought it was; and it hated the Jew for his religious obstinacy—because it could not induce him to join the Church; and here is the proof of it. For no sooner had a Jew changed his religion and become a Christian than all the hatred against him disappeared. Every door, every portal, every office was open for him; he could become Bishop, even Pope of Rome—as was the case with a certain Andrews.

Modern anti-Semitism or Judeophobia is not exactly the result of religious fanaticism. The world is not so religious, for one thing, nor quite so narrow minded. The Church to-day, really does not want to see the Jews converted in a body for reasons best known to herself though it still continues to pray for it. The converted Jew, nowadays, is not regarded as such a treasure, and is not received with such open arms as he was in the middle ages; he does not cut now any great figure, and stands not much higher in the estimation of the Church which he left. Modern anti-Semitism is a product of a different kind. The Religious element or motive, though present forms yet but a small part of the component; and even this is somewhat of another kind. By far the larger, the more potent ingredient is "fear"—an instinctive fear of the Jew! for which the Gentile can not satisfactorily account even to himself. He is under its intoxicating spell which controls and sways him, and from which he can not free himself even he would. He can not; he is powerless to reason it away.

He is afraid of the Jew because of his present numbers—even now he is the strongest, because the more solid non-Conformist body in his midst; and one that stands singularly apart from the general body; he is still more afraid of

him because of his certain great increase in the future—infant mortality among Jewish people is so much lower. It is the same old fear of *"I'm Yidish"* which drove the ancient Egyptians to self-defence, as they thought—to reduce Israel to slavery.

The Jew is begrudged his equal civil and political rights. And if the times had not so changed as to make the imposition of slavery impossible, the average Gentile would not be unwilling to see the Jew enslaved again. But since such a measure is out of date, and the average Gentile finds himself unable to subdue his conjured up antagonist finds himself helpless, so to say; he expresses this very helplessness of his by way of hatred towards the Jew if only to relieve his feelings.

This "fear" of the Jew is, of course, unreasonable, groundless, silly; for numerous as we may ever become, they will still be and always remain the overwhelming majority, the Gentile will always be the physically stronger. But this is, as it would seem to be, one of the instances where nature revenges itself upon the strong by making them instinctively afraid of the weak! The Talmud enumerates five such instances: (a) The Lion is afraid of the Mosquito; (b) the Elephant, of the Gnat; (c) the Scorpion, of the Ichneumon fly; (d) the Eagle of the Flycatcher; (e) the Whale (or Crocodile) of the Stickleback; and we might add a sixth; namely, the Gentile of the Jew! with perhaps this difference. That unlike the other five, the Gentile's fear of the Jew is not so much on account of what the Jew *now* is, as of what he is likely to become—fear in anticipation with a vengeance! Afraid that the Jew will rise of his (Gentile's) expense, that he, the Jew, take all the shine out of him, outstrip him in every walk of life, and restore to the Orient all her ancient glory, all her former predominance over the Occident.

Then comes the confessional element in the anti-Semitic compound which again, is not the old fanatic love, or lesre to save the Jew's soul but rather to save the Christian body! The rise of the Jew makes him fear for the future stability of his Church. He sees his old religious opponent steadily growing, assuming larger proportion year by year, and his instinct more than his reason, tells him, that this "despised" people, these deicides, are growing again into a nation, who will in the near future possess themselves of Palestine and its neighbourhood once more; and he is sore depressed; for will not the Synagogue raise its head and become a formidable rival of the Church? Now, the Synagogue, glad to be left alone so he reasons with himself does not carry on a proselytizing propaganda; but in her own land, having to offer an historic Creed, based upon the plain words of the Testament, and supported yet by such evidence as the fact of the Restoration—the verification of Prophecy, why, the Synagogue will certainly not fail to make the most of it, to make itself prominent in missionary work! This is what the

Gentile feels. Besides, what is to become of his proud boast, that he "supplanted Israel in the Divine favour," if Israel—the said to be supplanted comes back to his place and return to his former position! The contemplation of this possibility does not make him, as a Christian, particularly happy. It is all fear! The Jew is a bone in his throat, which he can neither swallow nor eject, the does not want him in the Gentile countries, and dreads his return to Palestine! The Jew is feared—the "Strong" is afraid of the "Weak!" and the strong considers, himself helpless hence his hatred! This is the alpha and omega of modern anti-Semitism!

We, however, like R. Akiba, should smile at this spectacle. Nationally, we should even thank him, the Gentile for his anti-Semitism; as he is driving us by it to return to Palestine and become a nation against his will and against our will. It is useless to deny the fact—uncompensatory to ourselves as it may be—that we would not depart from "Golus" by our own sweet will. We have to be forced out of it—and anti-Semitism supplies this required force. We like to lick the stick that beat us—we have developed a "golus" trait in our character. We would rather remain tenants than Landlords. Fortunately, for us, nationally, the Landlords kick against having to keep us as their tenants; and although our present-day Landlords, in the more civilised countries, do not proceed to extremes, to actual expulsion, as did their sires, of unenviable memory, in Spain, Portugal, England, France and Germany, yet the hint they give us to quit, is of the broadest kind, and in continual repetition. This hint is repeated louder and louder with every

year, and has reached even the hard-hearing ears of the well to do among us; even they begin to hear it—the Jewish millionaire as the Jewish hawk. This loud anti-Semitic sound of discontent is destined, however, to change itself into the blast of the "great cornet" promised to sound for our freedom! whose first effect will be—as it is already beginning to show—to bind us together—as common adversity ever does—to unite us upon one great course of action; and its second and lasting effect, to make of us a nation in our ancient Home in Palestine!


Anti-Semitism, is at once, the cause and the effect of our coming restoration!

TRUE ZIONISM.

AS FAR AS I AM CONCERNED, I DO NOT understand a Zionism which does not rest on the rock of our tradition and is not to be the embodiment of the prophecies of old and a realization of the hopes which have lit up the darkness of centuries for our people in Exile. If Zionism is divorced from Jewish literature, from the knowledge of the spiritual life of the past, and of the everlasting ideals of our forefathers, if we give to Zionism any other meaning than to be the modern expression of the national yearning, then the word loses its meaning and the movement is torn from its roots. "Zionism" serves, then, and examples have shown that it has been used to denote, East African apostasy and Territorialism, as was M. GASTER, President, English Zionist Federation, London.

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By the Rev. Dr. Madison C.
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I feel so much at home among Jewish people that many think I must be a Jew myself. I am not a flatterer, but I do believe in telling the truth. There are no perfect people. The man who never makes a mistake is a myth. If I seem to say only that which is good it is a habit I have of saying the good things and forgetting the bad.

Christians and Jews don't know each other. They make ignorance of each other a claim for judgment. They are afraid to know each other for fear they might like each other.

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Who are the fellows in congress that are selling us out? Who of our legislators are selling their votes to the corporations? Do you find any Jews among them? You have no trouble in finding Christians!

Who watered the railroad companies' stocks? Who looted the insurance companies? Jews? No; good church-goers. Who own the majority of mortgages in the land? Christians who can go Shylock one better!

The Jew is practicing the gospel preached by Jesus, the Jew. When the Christian churches go back to the church of Christ and drop all creeds and dogmatic interpretations and adopt the Golden Rule, there will be no question of the Jew. That time will come in about five hundred years—and I'd like to be alive to see it.

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