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Vol. IV. No. 20

Shebbat 7th 5663  
Shanghai 10th Jan. 1908

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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, 10th, 1908 - Shebat 7th, 5668.

## CALENDAR FOR THE FORTNIGHT.

Friday, Shebat 14th (January 17th) Sabbath commences (time of lighting) at 1.55 p.m.  
Saturday, Shebat 15th (January 18th) Rosh Hashana LaIlannah (New Year of the trees) portion of the Law, Beshallah, Exodus, chapters 14 to 17 inclusive, Haphtarah, Judges; chapters 5, Prophets, Kings II, chapters 9 to 11 inclusive, and Job, chapters 12 to 19 inclusive. Sabbath terminates at 5.45 p.m.  
Friday, Shebat 21st (January 24th) Sabbath commences (time of lighting) at 5.05 p.m.  
Saturday, Shebat 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.

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(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. Petrus, 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 Szechuen Road, the wife of L. 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 Zion	8.00
Box No. 387	2.16
<b>Total</b>	<b>\$139.00</b>

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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W. LA GRO.

Acting Manager.

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Shanghai, 29th June, 1907

12m. 29.6.07.

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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 festal-tide, 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 gressness 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 Mukewal 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 Mukewal 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.



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 heal 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 there 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 asurition, 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. Parsee or Mohamadan, with whom it came in contact.

## 'BEHOLD, A SIGN HAS BEEN GIVEN YOU!'

Mr. Schiff views with horror the sacrilegious tempt 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 thunders 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 sub-joined 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 Horub, of Egypt, or the Déity 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. D. 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 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 realization 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 features 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

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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 unintermitted 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 grown 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 organization 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 authorized 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 Sobatz, 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. N. 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 (over the pseudonym Rabbi Karov) abound. Although the audience consisted of ladies and gentlemen who had come, so to speak, from all 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 "Ha'olam" 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 Shephattah, 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 18 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 uncut 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 waltz—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 availeth 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 Allah soon after they arrived in England—Abdallah being too suggestive 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 dinners. 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 masterpiece of ostentatious but 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 \$300,000—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 fords 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 MOSESSOHN. A Rabbi (?) a graduate of the Cincinnati College, H. G. ENELow by name, ascended to heaven and not unlike Rabbi YISHMAEL BEN ELISHA COHEN GADOL (Lehabeed!) 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. MOSESSOHN; 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 Zionistic 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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the revelation of God to all the habitable globe. The Jew is God's ethnological miracle that challenges all the civilisation of the world. The Jew's purpose is the salvation of the world. For from Zion (not from Cincinnati, in America) shall go forth the Law and the word of the Lord from Jerusalem. That is the reason the Jew must be preserved unmixed, and amalgamation with the nations is utterly impossible.

The local Zionist Association will hold a public meeting on Sunday next, for the purpose of hearing the report of the Eighth Zionist Congress, sent out by the delegate the Rev. Dr. M. GASTER, the President of the English Zionist Federation. All who are aware by Dr. GASTER's scholastic achievements and the work which he has rendered and will render to the Zionist cause, will agree with us that it is worth while to listen earlier to his views on the present and future possibilities of Zionism than to wait till the next issue of ISRAEL'S MESSENGER, when we shall publish a full report of the proceedings. The members of the local Association should bring their friends with them to the meeting and induce them to study and labour for the advancement of their cause. A veritable treat is in store to all those who attend the meeting and we hope for it a hearty success.

Turning from the all-absorbing theme of Zionism we would direct attention once more to the opponents of the cause who persist in maintaining the notion that Israel has a mission to perform in her dispersion. At the outset we were strongly disinclined to believe this silly nonsense disseminated by the anti-Zionists; but time has left its mark upon us and we now confess that we greatly misunderstood the meaning and significance of such a "Mission." (We took these men to be sincere and honest in their demand, but lo and behold! The sum total of this "Mission"

consists in denying the Divine origin of the Bible; it is no longer so they say, binding or authoritative for the Reform Jew; Moses never lived; the observance of certain divine laws "is apt to obstruct rather than to further modern spiritual elevation"; it is a fiction that God commanded the observance of the Sabbath at Sinai, etc., etc., etc., etc. . . . *ad nauseam.* With Rabbi MELDOLA DE SOLA we exclaim: What a travesty of Judaism! What a burlesque of Religion! What a picture of degeneracy! We challenge the President of the Radical Union College to prove that we have in any way misrepresented the trend of American Reform Judaism, of which he poses as a leader. We are fully convinced that neither he nor anybody else can safely contradict us in the estimate given above. And yet these are the men who hug themselves in the belief that they have a mission to perform amongst the nations of the world! These are the men who have the brazen effrontery to style themselves Rabbis and exponents of Judaism! We ask in all seriousness what difference is there between them and the Karaites? Who will answer? Silence is the motto of the professors of the new-fangled Judaism. They are afraid to fight out in the open lest they be overpowered and silenced by the strength of truth and logic. They do their level best to stifle discussion and if they ever answer, they tell us with a shrug of the shoulder that we are "fanatics", "narrow-minded" and so-forth and so on. How long will this state of affairs in Judea last? Why not settle once and for all the question whether you are for us or for our adversaries? Why sail under false colours? We earnestly echo the words of the *The Jewish Tribune*, of Portland, when it calls upon the whole House of Israel to repudiate and disclaim the "mixed multitudes" in our midst who commit the acts of a ZIMRI and seek the reward of a PHINEAS! Thus saith our contemporary:—

Is it not time that the bulk of our nation should openly disclaim them? Is it not time that the other nations of the world should learn that these Rabbis are the prototypes of Jeroboam, the son of Nebat of old and their followers neither Christians nor Jews? It is not sufficient that of the 12,000,000 members of our nation, nine-tenths disclaim them, we must now also openly disclaim them before the Christian world as non-Jews, as communities which have no religion but their conceited Rabbis' whims, and have no share in Judaism whatsoever.

*The Scribe*, a weekly journal published in Minneapolis is the latest visitor to our sanctuary. It is edited by the Rev. Dr. S. N. DEINARD who is widely known for his staunch conservatism and advocacy of Zionism. The appearance of the journal is excellent and reflects considerable credit on its able and scholarly Editor. We wish him and his enterprise a long lease of life, and every success and prosperity.

*The South African Jewish Chronicle*, a weekly journal published in Johannesburg was to have suspended publication a few months ago but through the self-sacrificing efforts of a few enthusiastic individuals who came to the rescue by promising financial help; the *Jewish Chronicle* has since commenced a new series and the contributions now appearing are such as to ensure the longevity and success of the literary enterprise. The journal is still edited by Mr. L. LIONEL GOLDSMID who, has our hearty good wishes in his undertaking.

#### SAYINGS OF THE SAGES

If silence is good for wise men, how much better must it be for fools.

Of two that quarrel, he who first gives in shows the nobler nature.

Justice exalteth a nation, but benevolence is a sin to nations.

First learn, then teach.

Thy friend has a friend, and thy friend's friend has a friend. Be discreet: Even to rebuild the Temple the schools must not be closed.

#### DEATH

ABRAHAM. — On Monday, the 6th instant, at the Shanghai General Hospital, the wife of Mr. H. J. Abraham, of San Francisco, aged 70 years.

#### "PERSECUTION OF THE JEWS"

The editor of the *Corasopolis Chronicle* writes a very sympathetic editorial on the subject of the "Persecution of the Jews." He expects that some assistance should be given by the Christian world to efface this foul spot from the escutcheon of modern civilization, and feels that the so-called Christian nations should intervene in behalf of the Russian Jews. We have no doubt that such intervention would be exerted if Russia were a small, insignificant power, but there are few people likely to approach the Russian border to demand, either with or without arms, that the barbarian of the North cease the bloody strife which is a disgrace to the age in which we live.

The editor asks, however, what explanation the rabbis have for such a manifestation of human hate toward those who are called God's chosen people. He wants to know how this savagery can be reconciled with the promises and covenant of God, made to and with the people of Israel. The question surprises us, coming as it does from a non-Jew. If he were to ask the average Christian preacher he would learn that it is the belief of the church that Israel's sufferings are the fulfillment of the so-called prophecies. Of course, the writer believes nothing of the kind, but he has so often been told that Jewish misery is due to the rejection of the teachings of the New Testament that he feels that many, otherwise kindly souls, actually believe this monstrous blasphemy against God. Many there are who feel that Israel of to-day is on a reaping the vicarious consequences of acts performed by the ancestors of long ago, although it has again and again been shown that the Jews as a people were not responsible for the so-called rejection of their brother of Nazareth, and that it is probable that the charges brought against a few Jews are as unlikely to be true with regard to them as to the general body of Israel.

We have not entered into the counsels of God and cannot tell why He permits so much suffering on earth. We have, however, our general explanation of the Russian and meaning of suffering which applies with equal force to the others. But in this particular instance we are too jealous of the honor of God to shift the responsibility to Him which of right belongs to His unworthy children. We must not blame God, but man. Israel's sufferings are due, in the main, to the survival in men of the traits of the animal. When men are civilized and humanized by the ministrations of religion, there will be no such dark and horrible page of recorded suffering such as disgraces the story of the nations with regard to Israel. Centuries of falsehood, era of malign and debasing persecution, ignorant and silly racial prejudices, sectarian bitterness and theological hatred, have tended to embitter the world with regard to a people, who, in spite of many human failings

and weakness, have, in the main, been true to their fathers' God and faith.

We must not seek the explanation of the persecutions of the Jews from any mystical or mysterious standpoint, but from the actual facts of the case. With the bondage of ignorant superstitions and preconceived notions removed from the eyes of thoughtful people, it will be seen as clear as day-light, that Israel is a martyr for conviction's sake and is being treated as have been the prophets and martyrs of humanity in all ages, with ungenerous inconsiderateness and brutal severity. This explanation may not explain to others the persistent faithfulness of Israel, but it is the reason which Jews, as a rule, accept and which gives them the power to endure where others have weakly and miserably failed. We thank the *Chronicle* for its sympathetic interest in the cause of Israel, and we feel that if the press of the country manifested its spirit we should not have to write what we have above concerning Hattinburg, Miss.—J. LEONARD LEVY.

#### CONCESSION TO THE JEWS IN PALESTINE

The report that the Sultan of Turkey has taken a new and friendly interest in the Zionist movement, and that he has recently been visited by Herr David Wolfson, president of the Zionist Action Committee and leader of the movement in regard to certain concessions which the Turkish Government offered to grant to the Jews in Palestine, is now partly confirmed by a correspondent of the Hebrew daily *Hazman*, which is published in Warsaw, Russia.

The representative of that paper gives a report of a conversation which he had with Dr. L. Katzenelson, of Liban, who is the president of the Jewish Colonial Trust, and who accompanied Herr Wolfson on his recent trip to Constantinople. Dr. Katzenelson said that the Turkish Government is greatly interested in the work of the Zionists, and that its attitude toward Zionism is friendly. He said that the activities of the Zionists in Palestine were all well known in the circles of the Government.

The result of Herr Wolfson's journey to the Porte will be disclosed in the columns of *Die Welt*.

#### BARONESS ROTHSCHILD'S BEQUESTS.

London, 27th December.

Baroness Adolph Rothschild has bequeathed £400,000 sterling to charities and Jewish institutions. Paris will benefit largely.—*Reuter*.

#### ADVERTISEMENT.

Shanghai, January 1908.

DEAR SIR,

We beg to inform you that we have started business here at No. 41, Kiangse Road, (Occupying the whole of the ground floor).

Good furniture of any description will be received and sold at best possible prices at for sale rooms and account salu-rendered immediately after the auction. We are specially skilled and experienced in handling private house auctions, displaying and placing every article in its proper place, and thus ensuring a higher bid than otherwise whilst the marking and mustering will be very carefully carried out, all such auctions will be made on a system for the full satisfaction and benefit of the seller. We are always prepared to advance money on all kinds of goods and cargo that may be handed over to us to sell, accounts will be settled twenty-four hours after sales.

Entire European supervision by experienced men. Orders, however small, will receive our care and attention.

Trusting to receive your kind patronage.

Your faithfully,

SHANGHAI AUCTIONEERING Co.

Please note our address

No. 41, Kiangse Road,

Telephone No. 3018.

12m.

29-11-07.

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  
£ 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. } Agents.  
GIBB LIVINGSTON & Co. }

12m. 10-8-07.

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.

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Agents.

12m.

10-8-07

NEW TRAVELLER'S  
HOTEL.

2 and 1 Broadway and Fearon Roads,

EVERYTHING FIRST-CLASS

EUROPEAN MANAGEMENT.

Board by Day, Week or Month on

moderate terms. First Class Cuisine

Mrs. A. STERLING, Proprietress.

19th April, 1907.

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 "ROYAL" declares a bonus  
of £7. 10 each quinquennium, on every  
£100 insured in the participating  
branch.

FIRE DEPARTMENT.

Every attention is given to Fire busi-  
ness and claims are settled without  
reference to Head Office.

Agents: Messrs. WARD PROBST & Co., Shanghai.

CHAS. A. GRAVES.

Resident Secretary.

12. m.

19th April, 1907

L. Moore  
& Co.

(Established 1874)

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Piece Good;  
Household  
Furniture  
AND  
GENERAL  
MERCHANDISE.  
HOUSE  
AUCTIONS  
A SPECIALTY.

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10-4-07

WE HAVE OVER

5000 MEMBERS

ON OUR BOOKS.

ARE YOU ONE?

IF NOT

SEND FOR

OUR FREE

BOOKLET

A GOOD WAY

TO BUY

A GOOD

WATCH.

SHANGHAI  
WATCH CLUB

40, Szechuen Road

12m.

14-12-06

International Banking  
Corporation.

Incorporated under United States  
Charter

Head Office—New York.

Fiscal Agents for the United States of  
America in China and the  
Philippine Islands.

Capital paid in—  
Gold \$8,947,200 \$811,000  
Surplus paid in—  
Gold \$8,947,200 \$811,000

Total Gold \$7,994,400=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 1 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,  
and on fixed deposits upon terms which  
can be ascertained on application.

Every description of Banking and Ex-  
change business transacted.

J. C. MOIR.

Manager.

21A, Szechuen Road.

21st Oct 1907.

12 m

Just unpacked ex s/s Prinz  
Eitel Friedrich" Gents' Box;—  
Calf Boots in black and tan sizes  
6 to 12. Ladies' boots in black  
Derby and Bal. Sizes 2 to 7  
Latest French & American  
styles.

We offer the largest selection  
in babies, girls and youth's  
shoes and boots in tan, black,  
white and grey.

Dancing shoes in satin, white  
kid, pink and green

IS. CANTOROVITCH & CO.

83 Szechuen Road.

next to Noel Murry and Co.

12m.

22-3-07

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TRY THE

Diamond Jubilee

Dairy Company's

Victoria Brand

Table Butter

and you will use no other.

Unparalleled

for its

Freshness

and

Purity.

To be had in ½ lb. & 1 lb. tins at all

First Class Provision Stores.

S. ZIMMERMAN & Co.,

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Sole Agents for

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& JAPAN.

12m.

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Telephone No. 588.

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Sole Agents in China

and Siberia

FOR

"Rainier" Beer,

"Stenhouse" Liqueur

Whisky,

"Wiser's" Canada  
Whisky, (Guaranteed  
by Government.)

"Filhos de' Jorge  
Rodriguez" Port

Wines,

"Altaras Cy "

Sherries.

ALSO FOR

French Brandies,

American Rums,

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION

FOR VLADIVOSTOCK and HARBIN.

12m.

18-7-07

**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 recordsmake  
indeed the Gramophone  
indispensable in every  
home.

Inspection Invited

**J. ULLMANN & Co.**

Corner of Nanking and Honan Roads.

28-12-1906.

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**RECEIVED FOR  
SALE.**

A limited number of the fol-  
lowing maps, size 14½ x 11½  
inches.

Ancient Jerusalem

Holy Land 12 Tribes

Palestine Old Testament

Kingdoms of Judah and

Israel

Price 15 cents each

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this paper.

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## TRY THE Diamond Jubilee

### Dairy Company's

### Victoria Brand

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and you will use no other.

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for its

### Freshness

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First Class Provision Stores.

S. ZIMMERMAN & Co.,

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Sole Agents for

### CHINA, SIBERIA & JAPAN.

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Registered Telegraphic Address:  
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Telephone No. 588.

## DALLAS & Co.,

General Merchants  
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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 Rums,  
French Liqueurs,  
Clarets, Burgundies,  
ETC., ETC., ETC.

BUYERS OR COMMISSION  
FOR VLADIVOSTOCK AND HARBIN.

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18-7-07

## Marconi's Latest

### Wonderful Invention.

Marconi Velvet Tone  
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New Material,  
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Can be used on all  
disc-Gramophones. This  
marvellous records make  
indeed the Gramophone  
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A limited number of the fol-  
lowing maps, size 14 $\frac{1}{2}$  x 11 $\frac{1}{2}$   
inches.

Ancient Jerusalem  
Holy Land 12 Tribes  
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Price 15 cents each

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DEPOSITS of not less than \$1.00, or over  
\$100 will be received at one time.  
Not more than \$1,500 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 $\frac{1}{2}$  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.  
Shanghai, 29th July, 1907.

### Hongkong and Shanghai Banking Corporation.

Paid-up Capital ..... \$10,000,000  
Reserve Fund :—  
Sinking Reserve  
\$1,000,000 @ 2 $\frac{1}{2}$  % \$10,000,000  
Silver Reserve .. 11,754,000

..... \$31,754,000  
Reserve Liability of Proprietors..... \$10,000,000

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Mr. HENRY KEWICK.—Deputy Chairman.

A. FUCHS, Esq.

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Calcutta.	Lyons.	Shanghai.
Colombo.	Manila.	Singapore.
Kobeohow.	Nagasaki.	Sourabaya.
Hamburg.	New York.	Tientsin.
	Peking.	Yokohama

SHANGHAI BRANCH.

INTEREST allowed on Current Ac-  
counts at the rate of 2 per cent per  
annum on the daily balance.

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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-  
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H. E. HUNTELL,  
12m. Manager,  
3,5,7. 11th June 1907.

## Banks. 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

" " " " " "

" " " " " "

### Drafts granted up- on all the principal places in the World and every description of Exchange and Banking business transacted.

E. B. SKOTTOWE,  
Manager.

10th April 1907.

12m

## DEUTSCH-ASIATISCHE BANK.

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CUTTA, HANKOW, HAM-

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PEKING, TIENTSIN,

TSINTAU, TSINANFU,

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YOKOHAMA.

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7,500,000.

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M. A. von Rothschild & Söhne,

Jacob S. H. Stern, Frankfurt o/M  
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London Bankers

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SON.

UNION OF LONDON & SMITH'S  
BANK, LD.

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DON AGENCY

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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 Deposits  
according to arrangement.  
Local Bills discounted.

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and Exchange business transacted.

H. FIGGE,

Manager,

16th May, 1907.

12m.

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BANK.**

Organised under Special Decree of 10th  
December, 1895.

CAPITAL ..... 15,000,000 Roubles  
CAPITAL contributed by  
Chinese Govern-  
ment ..... 5,000,000 K. Taels  
RESERVE FUND..... Roubles 8,977,462

Head Office: St. PETERSBURG.

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Bodaibo, Boukhara-Busk, Caloutta, Che-  
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Harbin, Hongkong, Irkutsk, Kalgan,  
Kachgar Khabarovsk, Khokand Kiaichta,  
Kirin, Kobe, Kouldja, Krasnoiarsk,  
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gasaki Newchwang, Nicoljeffsk, Oulias-  
soutai, Ourga, Paris, Peking, Port Arthur,  
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kent, Tshits, Thougoutchak, Tielin  
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Local Bills discounted.  
Special facilities for Russia Exchange.  
Foreign exchange no the principal cities  
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Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April., 1907.

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( Established 1880. )

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000  
Reserve Fun ..... " 14,550,000  
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Arthur, Dalny, Liaoyang,  
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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, 3½ per cent per annum.  
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" 12 " 5½ " "

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S. CHOH, Manager.

Shanghai, 29th July 1907,

12m.

Telephone 1855

The  
**ARTS &  
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**CABINET MAKERS**
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**ESTIMATES**
**FREE**

573 NANKING ROAD.

20.9.07

12.m.

Vol IV. No. 21

Shebbat 21st 5668  
Shanghai, 24th Jan. 1908

# Israel's Messenger.

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.

Issued on  
every  
alternate  
Friday.

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A Fortnightly Journal for the Jewish home.

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

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, Haphtarah, 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)
Tuesday, Adar I 2nd (February 4th) 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, Haphtarah, Kings I, chapter 5, 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 Pettrich Moshe Rabbenu, time of breaking fast at 6.05 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., 3.0 p.m. and 6.00 p.m.  
Week days at 6.30 a.m. and 5.15 p.m.

11-1-07

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A. Latus, Hazan.

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Week days at 7.00 a.m. and 5.15 p.m.

11-8-07

12m.

## 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. Moosa Esq)..... 2.60

Total, \$137.60

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## THE JEWISH NATIONAL FUND.

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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 insouciant 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 in 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 contemn), but having absolute faith in Thine 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 stupendous 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 marvelously 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 sally 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 its 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 nature 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 rites 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 legislate 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 lugging 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 so militarily 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 deity. 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 a hibition 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 were our 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 infinitesimal 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 beyond the pale of Judaism—even their own champions admit the low state of religion among them. That the futur 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.

**Mental 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 ceased not His presence on Israel to  
rest,  
Till their Labor had shown of their merit  
a to-t.

## 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 Ivens 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. DANZLOW 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 Ladies 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 Kriegerie 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 the 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 mouse 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 pesty 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 un-earl-of 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 has 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, nay dead.

These were men of little faith and it was necessary therefore that those of a stronger faith should band 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

peculiar 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 economic 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 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 "patry" colonisation or other so-called practical work. It is neither "patry" 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 that 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 their 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, or vegetable 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 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 Jewry of 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 vain 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: 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 organization 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 co-adjuvants. 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 so 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 stranching 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

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## 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 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 his 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 our 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 *Israel's Messenger*, Brother

Right you are, Rabbi Sritz! Our Talmudical sages have already told us: *Rishahim aphillio al pithha shel Gehinnam ainam hotzrin 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 Machasor, 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 Zionistic 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 is 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 might,  
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 Challukah 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. GARDNER 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 Comite of the Zionist Organization:

The Small Actions Comite met in Cologne on Sunday the 24th and on Monday the 25th 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 Comite 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 important 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 organizations. The Small Actions Comite welcomed the endeavors of the President and resolved to continue the work along these lines with all energy.

The Small Actions Comite, 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 Comite in January in Berlin, a meeting of the Large Actions Comite 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 Comite and of the Council of the Jewish Colonial Trust will be held.

After a thorough discussion, the Small Actions Comite 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 Comite 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 to develop 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 Comite.

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

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

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

Further communications from the Actions Comite inform us that it is not unlikely that the President of the Actions Comite 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 Juedischer Verlag might be brought to Berlin.

With Zion's Greetings,  
J. L. MAGNES, Secretary.  
Federation of American Zionists.  
New York, Decr 10th, 1907.

**THE MACCABEAN SPIRIT.**

From "The Zionist" Washington, D. C.

I.—  
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 FRIELICHOFF.

**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 for 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 him 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 is certainly 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 bit of silk in the middle and puts different prices on each piece, may figure he is making money by his action, but satisfaction 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.

Honesty is the best advertisement a man can have in his business. —Dollars and Sense.

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Resident Secretary.

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Paid-up Capital ..... £687,500-0-0

II.—Fire Funds..... 2,953,049-4-11

III.—Life and Annuity

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

£ 17,808,538-6-6

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

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I. - Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £387,500 0 0

II. - Fire Funds..... 2,953,919 4 11

III. Life and Annuity

Funds..... 11,167,989 4 7

£ 17,808,538 6 6

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

Life and Annuity 1,826,082 4 2

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20.9.07

12m.

Vol. IV. No. 22

Adar 5th 5668  
Shanghai, 7th Feb. 1908

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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.

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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, Haphtarah, 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. Haphtarah, 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)

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16, Peking Road.S. B. Shooker, Hazan.  
Saturday mornings at 7.15 O'clock

18-5-07.

12m.

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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 Lettus, 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, Romann 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.

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Acting Manager.

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7.9.07. 12m

THE DUTY OF ORTHODOX CONGREGATIONS.

By Rabbi MELDOLA DE SOLA, (Montreal, Canada)

[Concluded.]

Speaking of the old renegade movement, 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 fecklessness and ended in treason to religion and nationality." Will not the future historian write in similar terms of that which is so wrongly 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 accomplish that in which a Pharaoh, a Hannan, an Antiochus, a Hadrian, a Troguequada, and other would-be destroyers of Israel failed!

What really does concern us in the condition of American Judaism to-day is Kol Anoth, 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 "send for my people." Rashi informs us that the expression, "thy people," applies to the, or mixed multitude, who accompanied our forefathers from Egypt, and who were the cause of their corruption.

Now, in support of my contention 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 but sufficient love for the faith of our fathers to remain orthodox nor sufficient honesty to style itself "reformed," but which seeks refuge in the conveniently ambiguous term "conservative," and lends the knee "in strange service" to the popular idol-fetters.

Now, we have already remarked that places of worship: it is fashionable to have prayers recited in the vernacular; it is fashionable to ape un-Jewish cus-

doms; and this fashionableness "conservatism" endorses and encourages. Until quite lately such bending of the knee "in strange service" was termed "reform," and a congregation that introduced 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 "reformed." 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 "conservative" 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 ATTACHED TO THE TERM "REFORM" NOW THAT THE REAL TENACITY 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 assumption "conservative" by moderate reformers 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 moderate reform, which nothing short of negotiation 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 insidious 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 fecklessness 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 fecklessness which develops into the treason of radicalism. We must therefore guard with the utmost diligence against the first symptoms of this feckleness, 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 "conservation," 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 concession 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 principle 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.

In is not necessary that a congregation go the whole length of denying supernatural 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 of too common occurrence, 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 Brahma, 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 home 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.

## ISRAEL IS STILL ALIVE.

Address Delivered at Banquet of Talmud Torah

BY FANGORUM SILBERMAN

The Talmud, expounding certain Biblical quotations, concludes, "Israel is compared to the dove." The Mishnah defines the distinction of the dove as follows: "All fowl 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 unharmed and destroyed, the dove, the emblem of peace, gentleness and affection, the symbol of holiness, besides being attractive graced with silver-colored 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. 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 and 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 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 as 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

## Sabbath's Vast Political Influence.

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

Author of "Spirit of the Biblical Legislation,"  
"Israel, the Biblical People," "Philosophy,  
Qabbala 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 extends 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 a slave thou hast been 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 (11 M. 23, 12) corroborates plainly the sense of the foregoing second 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

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 institutions 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 *amercia 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. FYNE, (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! It was never offered on the altar (*vide* 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* (xxix, 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 extra-ordinary 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 nagreat medenda! 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 menses 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 border of Jabbok—the extreme eastern border—did he set foot on the land promised to his children, than he is suddenly reminded of that 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 being 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, stone 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., 15). And in serious reflection—because Jacob could not help but regard 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 uninvitably 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; my 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 unfair; 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.*

## THE JEWISH NATIONAL FUND.

Amount already acknowledged. \$137.60  
Box No. 808 (Per M. NISAM ESU). 5.00

Total \$142.60

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

## 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 these 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 *antilatitudinarianism* 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 spry 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 Haansi, 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 Cochim; 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 "Meshubrim," 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, subverting, Moscow and planting its stakes 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 Mongol finds 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 dauntless 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 demonstiated oracles, are once more looking to Asia for new rules of life, new guides to the perplexed, precisely as the Roman 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 will 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."

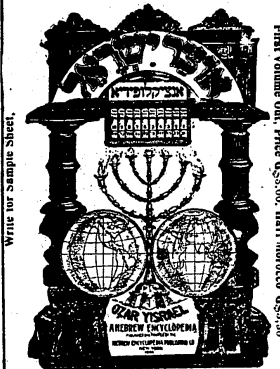
"That is a very easy thing to do," the man answered, "and I accept your proposition. I cannot kill my father, I will not curse my God, but I can get drunk, and when I become sober all will be well."

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 he 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. Spritz 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 strong 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. "Laasruah 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 waartz.* 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 Biblicalian 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, anemic, 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 MUCOUS 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 waru

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, 1905, 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 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. SCHACHTER

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

[To be Continued.]

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Gold \$8,947,200 £811,000

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Capital and Surplus authorised,  
Gold \$10,000,000 = abt £2,055,000London Bankers:  
The National Provincial Bank of England,  
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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

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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.

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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, 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 39, Haphtarah, Kings 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) Ereb Rosh Hodesh (New Moon Eve.)
Tuesday, Adar I, 30th (March 3rd) Rosh Hodesh (New Moon)
Wednesday, Adar II, 1st (March 4th) Rosh Hodesh (New Moon)
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, 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) Se'at Patterath Moshu 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. E. 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., 5.00 p.m. and 6.25 p.m.

Week days, at 7.00 a.m. and 5.10 p.m.

11-8-07

12m.

## BORN.

ABRAHAM. On Friday, the 21st inst. at No. 184, Chong 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" Dawuld, 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.....	
Per 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 in his 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 annihilate our lot what avail 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.

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COMPELS ATTENTION!

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CARDIFF: N. S. Burstein (Co. Editor).  
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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, Haphtarab, 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.  
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(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"

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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.

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

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11-8-07

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J. M. ....	2.00
Box No. 387.....	1.10
COLLECTION IN A BOX PLACED IN THE SYNAGOGUE	
"MAGHAIN DAWLED Calcutta, Per SAM E. ....	
ARAKIE Esq. <i>Hon Secretary</i> .....	Rs. 38.0-0
COLLECTION IN A BOX PLACED IN THE SYNAGOGUE	
"BETH-EL" Calcutta, Per M. A. SASSOON.....	
Esq. <i>Hon Secretary</i> .....	Rs. 4-8-0 = 29.30

Total, \$175.00

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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.





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 Rabbimowicz's "Variae Lectiones," which enabled him to examine critically and correct the text of the editions. It is true that Rabbimowicz'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 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 air 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 rest and enjoy 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 the prophets 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! NARAZAL 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 amends 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 traversed 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-led 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 the Captives of hope, he cared as true 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 I 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, tormented 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 omnious 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 bad. 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 woman 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 lullacinate 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 dumps of moral corruption, the impure associations, nor 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, trusting 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 unwisely 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. H. C. Bittiny, 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 hates 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 ranges 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 in misstatement, and his sense of approval of any worth. The church of which the Reverend 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 utterances 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 learns 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 hates 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 baptistry 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 in the illogical utterances of many of the pulpits. 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

Isra-1? 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 here 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 ardent 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 Reiss 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 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. HARDOON, 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 disfigures the history of Eastern Europe, and which, happily is non-existent in this distant outpost of western civilization, he will endeavour to become not only a useful citizen of the country but likewise

contribute his quota towards its progress and material prosperity.

### 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 created 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 in the central place of its origin, 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 pitious 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 2000 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—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 in 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 acquaintances, 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 remnant 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, Manassah Ephraim, Reuben, and Judah. The people to be selected by casting lots. Thirtymiles holy portion—Benjamin, Simeon, Issacher, 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 this be said of the fruit trees, 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 glibly 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 'Burgart.'

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 give the lie to the charge that we are materialists in 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 know 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 denoted 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, Wolfsohn 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.—*Rev. D. Sessums, Episcopalian, New Orleans.*

## THE CALL

[From "The Zionist" Washington, D.C.]  
 Thy name, O great land of my birth,  
 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  
 An exile band,  
 And now they come into their home,  
 The promised land.  
 — SOLOMON BENNETT FRICKHOFF.  
 Baltimore, Md., December 1, 1907.

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**Wonderful Invention.**  
 Marconi Velvet Tone  
**GRAMOPHONE DISC RECORDS**  
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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

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10-8-07

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12 m.

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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.....14,187,989-1-7

£ 17,808,588-6-6

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  
 Fire and Life Departments are free  
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10th April 1907.





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CAPITAL contributed by

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Shanghai 19th April, 1907.

12m.

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12.m.

# Israel's Messenger.

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

Printed by Messrs. De Souza & Co.,  
16, Peking Road, Shanghai.

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## ADMISSION FEE

Reserved Seats ..... 1.00  
First Class ..... 80  
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Come one! Come all!

15.9.07

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### Drift so Far?

The longer you save off wearing Glasses, the longer you will have to bear the discomfort of Defective Vision, and the more difficult will the burden become.

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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, 6th, 1908 - Adar II 3rd. 5658.

### CALENDAR FOR THE FORTNIGHT.

Friday, Adar II 10th (March 13th) Sabbath commences (time of lighting) at 5.15 pm.  
Saturday, Adar II 11th (March 14th) portion of the Law, Wayikeh, Leviticus, chapters 1 to 5 inclusive; Mafre Zakhor, Deuteronomy, chapter 25; Haphtara Samuel I, chapter 10; Prophets, Jeremiah, chapters 49 to 52 inclusive; Proverbs, chapters 17 to 21 inclusive. Sabbath terminates at 6.30 pm.  
Friday, Adar II 13th (March 16th) Sim' Esther (Fast of Esther, time of breaking fast at 6.30 pm.  
Saturday, 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 pm.  
Saturday, Adar II 18th (March 21st) portion of the Law, Tsao, Leviticus, chapters 6, 7 and 8; Mafre, Parah, Numbers, chapter 19; Haphtarah, Ezekiel, chapter 36; Prophets, Ezekiel, chapters 1 to 8 inclusive; Esther all. Sabbath terminates at 6.35 pm.

### TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORT-NIGHT.

(Subject to alterations)

#### SYNAGOGUE "BETH EL,"

16, Peking Road.

S. R. Shooker, Hagan

Saturday morning at 7.15 am,  
Purim at 5.15 pm, and 7.15 am.

15.5.07

12m.

#### SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hagan

Saturday at 6.30 am, 8.30 pm, or 6.35 pm.  
Week days at 6.15 am, and 5.15 pm.

1. 407

12m.

#### SYNAGOGUE "OHEIL MOISHE"

9 Seward Road.

A. Lerner, Hagan

Saturday, at 8.00 am, 3.00 pm, and 6.35 pm.  
Week days, at 7.00 am, and 5.30 pm.

11-8-07

12m.

### BIRTH.

Channah, 4th Month, the 21st February, at No. 29  
B. Road, the wife of M. Gidhara, 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. GATES, 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:  
Printers: Messrs Gershteyn Bros. (London)  
N. S. Burstein (Co. Editor) Singapore  
M. J. Sharda

## 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 rebuked 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 Shanioshim.]

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. DAWEED.

Take 8 from 5, and it leaves my name:—TAKE 8th FROM HANISHA.

## 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, consoled in the balustrade, 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 troubled look came into her eyes as she held the smiling baby in her arms; and in his 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 her hiding 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 dainty 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 the 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 re-echoed 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. Shafts 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.

"Hold! Hold!" cried an old magician named Bilam, who sat far down the table. "This is a bad omen for the King."

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

"Remember thy dream, O King! the dream of the balance. 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 Hebrew. Abraham, his ancestor, doctored one mighty Pharaoh, saying of Sarah, his wife, 'She is my sister.' Isaac, his son, did the same. Jacob was also a deceiver and robbed Esau 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 hath understanding 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, sullenly 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, chiding some of the burning liquid thither and soiling 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 a 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 killed 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. Leopold 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 their 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 Mu, 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 these 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 nuclei 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. CHOTZNER.

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., 86, where it is designated by the name of "Mordecai's day," called in the original Greek *Mardocheiaikē hēmera*.

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 seemingly 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 afore-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 treated 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. Neither 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 "Purim 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 recherche, 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. Sokolow 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. Ruppin 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 were 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. Ruppin, 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 to 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 175. 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 a 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. Moosohn, 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 goodwill. 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 Savior 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 indignity 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 festal wreath, used during the "Succos"; Tabernacle feast consisting of the "Lulab"; palm, symbolizing gratitude; the "Esrog," pome citron, benevolence; the "Hadass, myrtle, unity; and the "Hara'vab," 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 Hadass, fragrant, but unattractive in appearance, represents those who are benevolent, but lack learning; the Hara'vab, having neither beauty 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 almost delight to the ancient liturgical melodies. I know men who, ever since their arrival as boys in this country, live in an impres-

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 "Matzokleese" 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 desireth 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. 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 be 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.

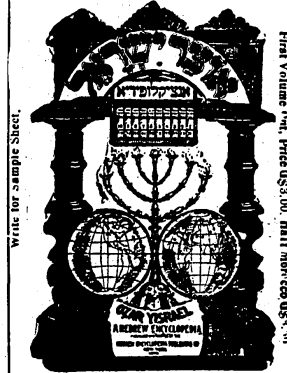
"Oh, no!" cried the bride, "thou shalt not go! Thou remain here, and let me go to meet that angel! Let me speak to him!" And she hastened to find that grim angel. As she beheld him she cried bitterly: "Art thou the angel who came to take the soul of my husband?"

"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 off on any task; free shall he be home for one year, and shall 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.

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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 AHA'SUERUS. 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

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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 circum-

stances, 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 Guttrud," 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-constitute 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 worldwide 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 Pittsburg 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-manolth* 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 FELTSenthal, 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. Hewett, 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 Lino 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 merchandise, 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 hatching—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 the stomach itself, for the flatulence 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 their 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 flatulencia 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 capjeput, 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 carraway 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 of 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 carbonate 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. "Your 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  
Dre?

There's better man had had no birth,  
And ne'er had come to live on earth;  
But since he liveth, 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.

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Wines,

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18-7-07

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£ 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

£ 17,808,538-6-6

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

Fire and Life Departments are free

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Insurance against Fire effected

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BALLARD & HUNTER. } Agents.  
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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 1906

£ 17,808,538.

I.—Authorized 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

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other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

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10-8-07.

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Capital £10,000,000.  
Reserve Funds £1,000,000.  
Total Assets £11,000,000.  
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Profit and Loss Account £100,000.  
Dividend 5% per annum.  
Interest on deposits 4% per annum.  
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INTEREST allowed

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Drafts granted upon all the principal places in the World and every description of Exchange and Banking business transacted.

GEORGE MILLER, Manager

10th April 1907

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Organized under Special Decree of 10th December, 1885.

Capital 25,000,000 Roubles

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Local bills discounted.  
Special facilities for Russia Exchange.  
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Manager for China & Japan.

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Head Office: YOKOHAMA, JAPAN

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INTEREST allowed on current accounts

at the rate of 2 per cent per annum on the daily balance of every two hundred taels.

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For 3 months 3 1/2 per cent per annum  
6 " 4 " "  
12 " 5 " "

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E. CROFT, Manager.

Shanghai, 29th July, 1907.

1200

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571 NANKING ROAD.

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Vol. IV. No. 25

Adar II 17th 5663  
Shanghai, 20th March 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 announceeth tidings of happiness, that publisheth salvation, that saith unto ZION, Thy God reigneth:—Isaiah-62-7.

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.*

TELEPHONE No. 1198.

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CODE PRINTING A SPECIALTY.

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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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## 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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## 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.



**FAILING SIGHT . . .  
COMPELS ATTENTION!**

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**N. LAZARUS.**

566 NANKING ROAD

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appointed our agents:—  
CINCINNATI:  
Messrs Garshony Bros.  
CARDIFF  
N. S. Burstein (Co-Editor)

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Get your Friends to Subscribe also.

The only Jewish paper Published in the Far East.

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, 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, Sheini, Leviticus, chapters 9, 10 and 11; Mafir, Exodus, chapter 12; Haphtarah, 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) Erech 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 FORT-NIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL,"  
16, Peking Road.

S. R. Shooker, Hazan.

Saturdays 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. &amp; 6.45 p.m.

1.4.07

12m.

SYNAGOGUE "OHEIL MOISHE,"  
9 Seward Road.

M. Katz, Hazan.

Saturdays, 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. 17 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 skeleton at an ancient feast,  
They get quite nervous of the "ohappie";  
Yet Jews love "enri-s" nothing even—  
A trale 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 al', 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
Messes, 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. NISSIM, Esq.	5.00
M. MYER, Esq.	5.00
Box No. 32 (Per D. H. BENJAMIN Esq.)	4.65
D. E. J. ABRAHAM, Esq.	3.00
Box No. 387	3.00

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. EZEKIELS 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 Brahma Samaj movement. The occasion for the remark is the appointment of the Brahma 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, Brahma families are surely the salt of the earth." He adds, "Mrs. NOLINY 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 Fienkirchen, 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 Bazarr, 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 Emam, or Oberzan, ascends to the highest steeple of the mosque, and, turning to the four quarters of the globe, proclaims to the faithful, the Islam formula: "J. Allah, Muhammed Rasool 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 break 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 dependent air.

Two hours are daybreak the faithful are aroused by the call 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 fasting, 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 Et-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 "Sekakan" (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 Mueharrem (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 practice 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 muslin 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 Ganimers, and on the arrival of a visitor the Sh-ikh 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 befall 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 Hakbar," "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 "Shalame 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. Hooves 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 'Prinim 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 Roosian,  
A Frenchman or a Proosian,  
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 and 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 unprofitable 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-hours on Sunday, till the church bells chime their inciting 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-hours 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 not restrict our 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.

Delov' 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 motus 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 desired to do, the scriptures once more coming within the reach of the knowledge of all who were not fully conversant with the Hebrew language, with Zinzli, Gajzer, 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, at last we have the Jewish faith reformed into its pristine purity. 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 bleaser 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 constancy: "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.

Ye have proof of this in our days. Over five million Jews in Russia would not 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. What ever 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 upon us.

"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 rabbi 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 attain-; 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. Praed 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.

Jakey (aged eight)—When I was two years old and my big brother was six, was he three times as old as I?

Teacher—Yes.

Jakey—And when I was four and he was eight, was he twice as old as I?

Teacher—Certainly.

Jakey—And now I'm eight and he's twelve, is he only once and half as old as I am?

Teacher—Yes. Why?

Jakey—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.)

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 eliving 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's 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, 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 sake of necessity over the score 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 glittering 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, 't is ideal. What is real? Is it fame's report As mutable as it is short? Ephemerals? Can this be real? Character, bright as golden sun, Embodiment of duty done This is real, 't is ideal. What is real? Is it glory's show As quickly gone as ashes' glow? Evanescent? Can this be real? Life, devout, holy, true and pure, That mist of sin do we'er obscure This is real, 't is ideal. Truth is real, 't fore'er 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, 't is ideal. Seek the real! Things of sense and sight Like Jonah's gourd, depart o'er night, Not so th' ideal, for it is real. Years may pass 'ages onward go, The truly real no change will know, 'The ideal alone is real.

How many are willing to accept any such conception of the Real? Yet it is my conviction that the unseen, the invisible, the impendable, 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 every 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 many 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 this 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 insufficiency, 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 world with 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, "G'd? 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 so 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 masses 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 our 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 Balfour 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—(Shev 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 ekhod 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.

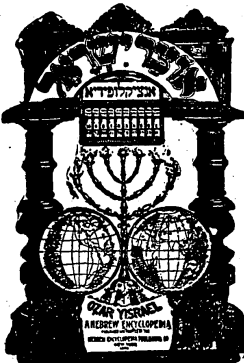
Yours most truly N. SOKOLOV.

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 them the tenets of a mighty prince (Gen. xxiii:8), 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. Lantzy, 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 barren hills petty-mafics 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 Berseba. 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 guarded 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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## ISRAEL'S MESSENGER

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, one requires proof of the ubiquity of this race, to whom 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

### MATZOS

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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 ALFONSO 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)  
Repell'd 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

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 form an aristocracy as divine, and glorious in its traditions as any that the world has ever seen.

### EDITORIAL NOTES.

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 weakened 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).—MORTIMER 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



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-

ent could be safely cited as a dead "Shahrah" 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-

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 23 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 BRUDNO 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

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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

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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  
£ 17,808,538-8-6  
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 Account  
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-  
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Current Accounts kept in Cash  
and Dollars.  
Interest allowed on Fixed De-  
posits according to arrangement.  
Local Bills discounted.  
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and Exchange business transac-  
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H. FICKE

10th March 1908

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General Merchants and Agents,

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### THE NORTH BRITISH AND MERCANTILE INSURANCE 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.....2,953,049-1-11

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

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

HALLARD & HUNTER. Agents.

GIBB LIVINGSTON & Co.

12m.

10-8-07.

## 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.

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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

### 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 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 @ 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.

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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.

H. E. R. HUNTER, Manager.

12m. 3.5.07. 12th June 1907

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

Founded by the following Banks and Bankers:

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Direction der Disconto-Gesellschaft,

Deutsche Bank, S. Bleichroder, Berliner Handels-Gesellschaft,

Bank fur Handel & Industrie, Robert Warschauer & Co.,

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

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London Bankers.

Messrs. N. M. ROTHSCHILD & SON.

UNION OF LONDON & SMITH'S BANK, LD.

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.

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 5,000,000.

RESERVE FUND..... Roubles 9,240,000

Head Office: St. PETERSBURG.

LONDON OFFICE:  
41, Thearndneedle St, E. C.

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Bamaoul	Moscow
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Bombay	New York
Boukhara	Nicolaevsk
Biak	Novo-Nicolaevsk
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Chefoo	Ourga
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Hailur	Peking
Hankow	Samarkand
Harbin	San Francisco
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Irkutsk	Shanghai
Kalgan	Stretensk
Kashgar	Tashkend
Khabarovsk	Tchita
Kholand	Tchougoutchak
Kisichta	Tientsin
Kirin	Tsitsikar
Kouldja	Verchneoudinsk
Kraenoiarsk	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.  
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Anstalt für Handel & Gewerbe.  
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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 Fun ..... " 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:*

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London, New York, San Francisco,  
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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,

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, 20th July 1907,

12m.

Telephone 1855

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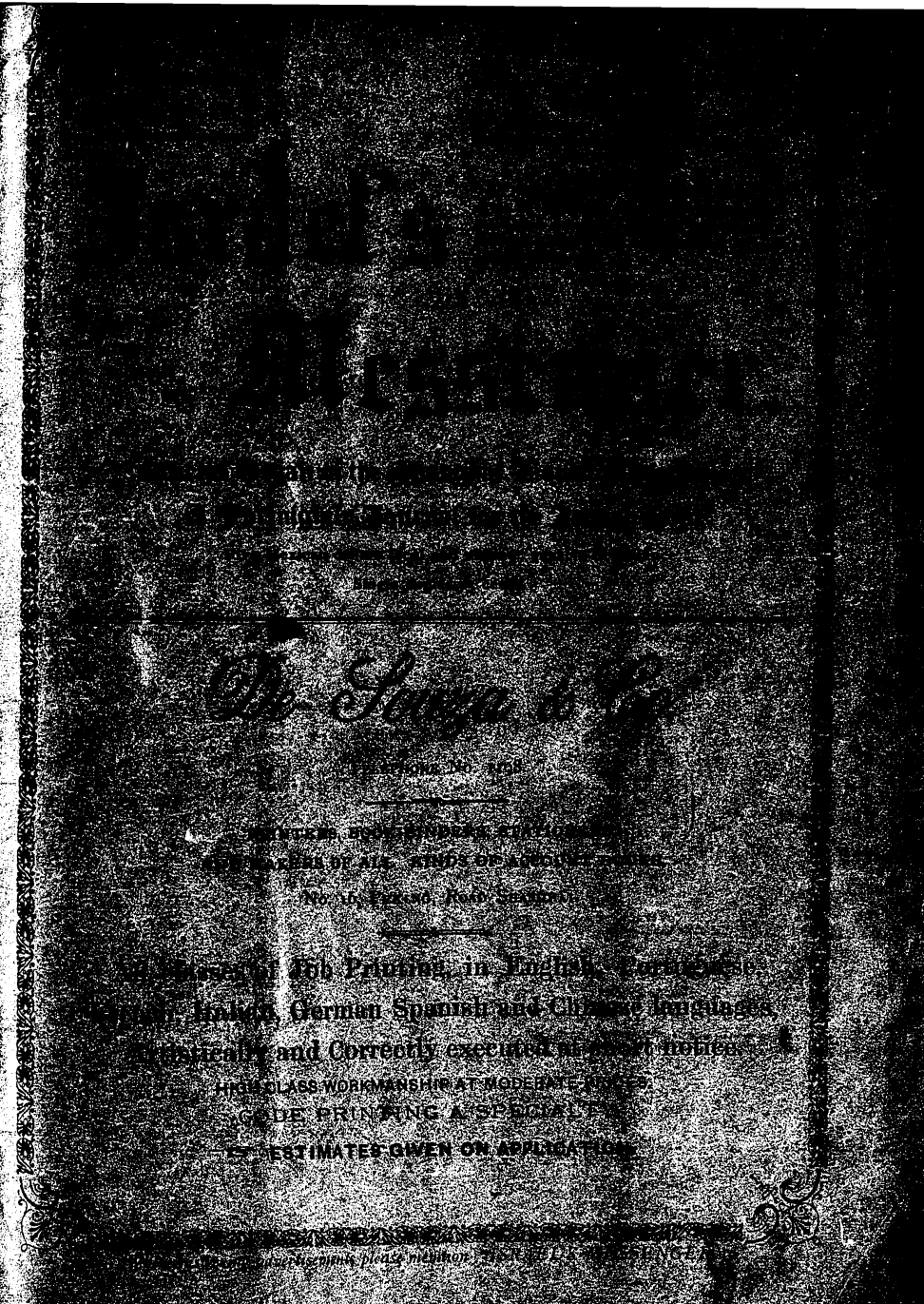
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573 NANKING ROAD.

20.9.07

12.m.



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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
Children	Half Price.

Come one! Come all!!!

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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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(BETWEEN HANGKOW AND HONGKONG ROADS)

18.6.27.

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Get your Friends to Subscribe also.

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Best medium for Advertising.

The following have been appointed our agents:  
Messrs. Gordon & Brown  
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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, 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; Hiphthah, 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 8.40 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) Shabbat Shel Pessah.  
Thursday, Nissan 22nd (April 23rd) Shabbat Shel Pessah.

**TIME OF SERVICES AT THE SYNAGOGUES 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., 4.00 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., 1.00 p.m. and 6.30 p.m.  
Holidays at 8.00 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 all adder-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 Saens, 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 it immensely 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 stem!" 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 ah. It says that every boy ought to drink nothing but cold water, lie on a good bed and steal away from had 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 d 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 down-trodden 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 any 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 Rhesperiere. 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 thrashing 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 wraps around the stern 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 faith 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 greedily, 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 unshaking hopes. Dangers and death, fire and sword, tyranny and tears they feared not, 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

## NEWS FROM AUSTRALIA

(FROM OUR OWN CORRESPONDENT.)

SYDNEY, 26th FEBRUARY, 1908.

The annual meeting of the Sir Moses Montefiore Jewish Home, the leading Jewish charity in Sydney was held recently. By 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 bill. The total income including refunds of relief granted and interest on legacies which have been funded, was £950 and the expenditure \$834. 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 since 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 enrolling 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 discuss 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

this religious love (?) subjected the Jew to the burning fires 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 spoke Balaam 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 were 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 pebbles of truth in his scrip, he has met the Goliath of the world and overcome it. The Jew has been a Laceron, writing 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, (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

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."

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 Blaski and Myra Freedman won these much appreciated honours. Another pupil Florence Ellis was successful in winning the first prize presented by the Macabean 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 Beauclerk, and he is the eldest son of the late Capt. Lord Amelia Beauclerk, 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 any variation.

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 "Kaporos"—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. Lertz'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.

"Kaporos" is not a sacrifice at all; it is simply a "Minhas," 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:—*Nishagub lidus Hakaporus binominon vnaism loanyim* (It is the custom to give equivalent value in money of the kaporos-fowl to the poor).

The aim and object of the sacrifices of old were introduced to divert our people from going after "Baal Peor" and "Moloch." It served as a "Korban Chatos" (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 traces of 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 best 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.

MOSES 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 showed 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 Goltus (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 Zionist 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. WITTMANN 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, as in like 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 GEMSON, "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 laws and I am fully convinced from my life-long liberal (not orthodox) pursuits 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. NORDBAUM 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 absurd 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. DULBERG  
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 "Cherem" 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. It is 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. DULBERG.

CARDIFF, JANUARY 30th 1908.

MY DEAR DR. DULBERG.—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 Truth, until the best possible relations among men will be fully recognised to be anterior in nature and time. That is the Zionist's 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 Maccabonim." "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 has been 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 uprightly as, like you,

Faithfully yours,  
N. S. BURSTEIN.

Dr. J. DULBERG  
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—the letters in yesterday's *Jewish Chronicle* from Mr. MOOSA 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 nothing 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. DULBERG.

February, 3rd, 1908.

MY DEAR DR. DULBERG.—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. MOOSA 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 idea, 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 regard,  
N. S. BURSTEIN.

Dr. J. DULBERG  
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 pertaining 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 the atonement, but only the means 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 Shooker 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. Shibbeth 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 glace 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.

Mr and Mrs S. Abraham, (Cheque and Silver ware);  
Mr and Mrs A. S. Abraham, Cheque;  
Mr and Mrs R. J. Mathalono, 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;

Mr and Mrs E. Samuel, (Akyab) Gold Brooch;  
Mr and Mrs A. J. Raymond, Jade Brooch;

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. (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 hook;  
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-dil, 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 E. 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. Dalbourgo, 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. Gatton, 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. Spathe, 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. Salmon, Silver Buckle;  
Mr and Mrs S. S. Somekh, Silver Trays;  
Mrs 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. Gonsburger, Silver Bowl;  
Mr J. Haimovitch, Silver Fruit Spoon;  
Mr and Mrs A. B. 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 Necklaces.

## 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 ABRAHAMS 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. WHYTCOR,

392, Chapoo Road.

acknowledged; non-Zionist as Mr. ISRAEL ABRAHAMS must be regarded really as a sign of the time. *Nolens volens*, Mr. ABRAHAMS 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 out 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 *elite* 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-advancement.

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 one 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 WAUHOPF 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 civilisation 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 time were careful in preserving the rule of their own tribes against all invasions of other races.

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

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 under 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

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—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 Joppa 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 Treasurers 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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French Brandy's

American Rums,

French Liqueurs,

Clarets, Burgundies,

ETC., ETC., ETC.

BUYERS on COMMISSION

FOR VLADIVOSTOK and HAMBURG.

12m.

18-7-07

## THE NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1906

£ 17,808,538.

I. Authorized Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II. Fire Funds 2,953,019-4-11

III. Life and Annuity

Funds 11,167,989-4-7

£ 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

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.

## HONG KONG AND SHANGHAI BANKING CORPORATION

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.

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.

8-8-07

Branches and Agencies: Amoy, Bangkok, Batavia, Bombay, Calcutta, Colombo, Foochow, Hankow, Harbin, Hongkong, Lyons, Manilla, Peking, Shanghai, Singapore, Swatow, Tientsin, Yokohama.

London and Country Banking Company Limited.

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London and Country Banking Company Limited.

## 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

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GEORGE MILLER, Manager

19th April 1907.

12m.

8-8-07

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Head Office: London

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London and Country Banking Company Limited.

**YOKOHAMA-SINGAPORE BANK**

Organized under Imperial Decree of 10th December, 1895.

Capital 5,000,000  
 Reserve Fund 2,400,000  
 CAPITAL CONTRIBUTED BY THE  
 JAPANESE GOVERNMENT 5,000,000

Head Office: **YOKOHAMA, JAPAN**

London Office: **15, Abchurch Lane, E. C.**

- |      |         |        |          |        |      |        |          |      |        |       |        |        |               |          |           |          |          |
|------|---------|--------|----------|--------|------|--------|----------|------|--------|-------|--------|--------|---------------|----------|-----------|----------|----------|
| Amoy | Batavia | Bombay | Calcutta | Canton | Cebu | Hankow | Hongkong | Kobe | London | Lyons | Manila | Peking | San Francisco | Shanghai | Singapore | Tientsin | Yokohama |
|------|---------|--------|----------|--------|------|--------|----------|------|--------|-------|--------|--------|---------------|----------|-----------|----------|----------|

**Branches:**  
 London - Messrs. Glyn, Mills, Currie & Co.  
 Paris - Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.  
 Lyons - Messrs. H. L. Lazard & Co.  
 Hongkong - Messrs. M. M. Warburg & Co.  
 Vienna - K. K. priv. Oester. Credit Anstalt f. Handel & Gewerbe.  
 Amsterdam - Messrs. J. P. van der Stoep & 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. D. O'HEARNE,**  
 Manager for China & Japan.

Shanghai Office: **15 The Bund.**

Shanghai, 19th April, 1907.

**The Yokohama Specie Bank, Ltd.**

(Established 1880.)

Head Office: **YOKOHAMA, JAPAN**

Capital fully paid up: **Yen 20,000,000**

Reserve Fund: **14,500,000**

Special Reserve Fund: **3,000,000**

London Branch:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Barclays Bank, Ltd.

Branches and Agents:

- |       |      |       |          |       |        |          |               |        |          |          |        |          |        |      |         |           |          |
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| Tokyo | Kobe | Osaka | Nagasaki | Lyons | London | New York | San Francisco | Hankow | Hongkong | Shanghai | Peking | Tientsin | Manila | Cebu | Batavia | Singapore | Yokohama |
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**SHANGHAI BRANCH.**

INTEREST allowed on current accounts

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

On Fixed Deposits -

For 3 months, 3 1/2 per cent per annum.

6 " " " " " "

12 " " " " " "

Drifts 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.

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**FURNISHING CO.**

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**CABINET MAKERS**

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**START**

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THE ISRAEL'S MESSENGER 1908-09

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PHOTOGRAPHED BY R. H. [signature] DATE 12-11-'59

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**KODAK LTD. RECORDAK DIVISION LONDON**

Y.  
15 April 1908 - 3 April 1909  
14. Nissan 5658 - 11. Nissan 5659

# ISRAEL'S MESSENGER.



AND if  
it  
will  
come  
for  
you  
on  
that  
day,  
that  
the  
great  
clouds  
shall  
prostrate  
themselves  
before  
the  
Lord  
on  
that  
day  
of  
JERUSALEM.  
Isaiah—39:4

Issued on  
every  
alternate  
Friday.

HOW beautiful are  
upon the mountains,  
the feet of the MESSIAH,  
good tidings, that  
peace, that  
announcement  
of happiness, that  
salvation, that  
ZION, Thy  
redemption.  
Isaiah—62:1



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, Yisro, Umasor  
By the Rev. Dr. I. M. Salkind (London)  
Editorials.  
Jewish Colonisation in Palestine  
Pa-cover, By Alfred Sassoon (Calcutta)

M. FREED

## 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 &amp; 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.

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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.

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 26th (April 30th) Erub Rosh Hodesh  
(New Moon's eve.)  
Friday, Nissan 27th (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; Mithr,  
Pinhas, Numbers, chapter 25; Haphtarah, Isaiah  
chapter, 60; Prophets, Ezekiel, chapter 33 to 34  
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.

1.1-07 12m.

SYNAGOGUE "OHEIL MOISHE"  
9 Seward Road.

M. Katz, Hazan.  
Saturdays, at 8.00 a.m., 5.00 p.m. and 7.0 p.m.  
Week days, at 7.00 a.m. and 6.15 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-nsecrate 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, gaping years between—  
Through coatings 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 sunoon 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 golden 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 illness 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 wash 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 ran'd from bleeding hearts, torn, trampled, riven,  
Will whelm the tyrant who this phantom rais'd!

O speed the season, Lord of Lore,  
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.

# ISRAEL'S MESSENGER.

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Saturday, Ayar 1st (May 2nd) Rosh Hodesh Ayar (Second day of New Moon Ayar) portion of the Law, Kedoshim, Leviticus, chapters 19 and 20; Maftir, Pinhas, Numbers, chapter 28; Haphtarah, Isaiah chapter, 66; Prophets, Ezekiel, chapter 37 to 39 inclusive; and Daniel, chapters 1 and 2. Sabbath terminates at 7.00 p.m.

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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.

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Saturdays at 7.80 a.m. 4.00 p.m. @ 7.00 p.m.  
Week days at 6.00 a.m. and 6.5 p.m.

1.1-07 12m.

### SYNAGOGUE "OHEIL MOISHE" 9 Seward Road.

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11-8-07 12m.

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[Written for "Israel's Messenger"]

BY ALFRED SASSOON, (Calcutta)

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Of bitter Herbs and yet more bitter tears,  
Doth consecrate the living and the dead,  
Bound in the leaden chain of doleful years.

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But vainly o'er the memories of pain,  
Russia, alas! with imitative hands  
Hath traced hell's characters with deeper stain.

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Upon the Red Sea's marge we seem'd to clean  
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  
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For mortar—bled our sick hearts in full measure,  
And bade us palaces of gold uprear  
For idleness and warm voluptuous pleasure!

An 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-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 falling 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 newer lease,  
Drink wisdom's rare, ambrosial wine,  
And eat the hallow'd bread of peace.  
Sweet-leaven'd with a love divine.

NEDERLANDSCHE  
HANDEL-MAATS-  
CHAPPIJ

(NETHERLANDS TRADING SOCIETY)  
Established 1824.

Paid up Capital—  
Gld. 45,000,000 about £3,750,000

Reserve Fund—  
Gld. 5,378,375 (about £148,000)

Head Office.....Amsterdam  
Head Agency.....Batavia.

## Branches:

Hongkong	Cheribon
Singapore	Tegal
Penang	Pekalongan
Batavia	Tjilatjap
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Kota-Badja	Pasoreoan
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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 correspondents 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 &amp; Co.,

P818-819 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1907.

12m.

South British Fire &  
Marine Insurance  
Company.

CAPITAL £1,900,000.

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, KARBERG  
& Co.,  
D. SASSOON & Co., Ld.

WAKEFORD COX

Local Manager,

No. 6, Kiukiang Road.

Shanghai, 29th June, 1907

12m. 29 6 07.

## 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:—

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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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TWENTY SHILLINGS.

THE LONDON DIRECTORY  
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TSINGTAU BEER  
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GERMANIA BREWERY  
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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.

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AGENTS promptly executed at lowest prices for all kinds of British and Continental goods including:—  
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etc., etc.

Commission 2 1/2% to 5%.

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THE "ROYA" declares a bonus of £7.10 each quinquennium, on every £100 insured in the participating branch.

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Every attention is given to Fire business and claims are settled without reference to Head Office.

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Marconi's Latest  
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Marconi Velvet Tone  
GRAMOPHONE DISC RECORDS  
Wonderful as Wireless  
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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  
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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.  
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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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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

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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 Maggid 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 Moishele, 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 Habdallah, Hyam confessed to her with 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 "gwiirim" 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 *de luxe* 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 though it its business to draw everybody's attention to the contest by banging 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 picture 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 rarer. 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 "gospodinia 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 overhappy: "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 'nebuch' to work very hard; may 'Hasbein 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 sources of all the scandalous rumours. It was Brains, the notorious "evil tongue" of the town, whose husband also lived in America and who seemed not to go on 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, and rarer 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 shopkeeper 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 'gvirote' 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. MARSH of Hebron, this week.

### THE JEWISH NATIONAL FUND.

Amount already acknowledged...	\$208.45
Box No. 890 (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 severally 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 vasoline 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	In Boxes	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

Dr.		STATEMENT OF ACCOUNT FROM 1ST APRIL 1907 TO 31ST MARCH 1908.		Cr.	
RECEIPTS		\$	cts.	EXPENDITURES	
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 National Fund	213	45		.. " " " 3/0 <sup>1</sup> / <sub>16</sub> = Tls. 66.55 at 73.60	90 42
.. Collection for Palestine Commission	89	50		.. Printing and Stationery	23 75
.. Donation from the Association for the Palestine Commission	150	—		.. Sundry expenses	14 69
				.. Advertisement in "Israel's Messenger"	15 —
				.. Subs. to "Maccabaean"	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 <sup>3</sup> / <sub>16</sub> = Tls. 13.26 at 73.80	14 25
				.. Cash in Saving's 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.

E. &amp; O. E.

Shanghai, 8th April, 1908.

J. A. B. EZRA.

I. A. LEVI

S. S. GATTON.

Hon. Treasurer.

## I. A. Levi, in account with The Jewish Colonial Trust Shares Club

Dr.		I. A. Levi, in account with The Jewish Colonial Trust Shares Club		Cr.	
		\$	cts.		
To Subscriptions Collected	320	88		By Cost of D/d for 5 shares: £5 at 2/10 <sup>1</sup> / <sub>16</sub> = Tls. 34.97 at 73.60	47 52
				.. " " 4 " 4 3/0 <sup>1</sup> / <sub>16</sub> =	26 22 74.80
				.. " " 5 " 5 3/0 <sup>3</sup> / <sub>16</sub> =	38 16 72.80
				.. " " 6 " 6 3/0 <sup>5</sup> / <sub>16</sub> =	39 66 73.39
				.. " " 3 " 3 3/0 <sup>7</sup> / <sub>16</sub> =	19 76 73.50
				.. " " 4 " 4 " " " =	31 64 73.90
				.. " " 3 " 3 2/0 <sup>3</sup> / <sub>16</sub> =	23 85 73.90
				.. " " 1 " 1 " " " =	10 86
				.. " " 1 " 1 " " " = 7.95 at 73.90	9 50
				.. " " 1 " 1 " " " for collector's fee	10 —
				.. printing and Stationery	3 50
				Balance in hand	1 68
		320	88		320 88

Audited and found correct.

E. &amp; O. E.

Shanghai, 8th April, 1908.

J. A. B. EZRA.

I. A. LEVI

S. S. GATTON.

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 publicly 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 spiritual 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 discontinued. 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 accent 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 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 Swaythins, 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 Swaythins 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.

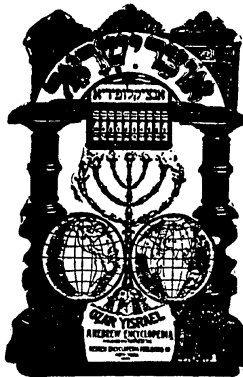
Dr. Asher went to New York about five years ago in answer to a call from the B'nai Beshurun congregation, Madison avenue and 65th street. His ritual was not sufficiently orthodox for the new rabbi, and he resigned and took charge of the smaller but less modern congregation. He is professor of homiletics and lectures on philosophy and ethics in 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: Wedn.-day,  
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 wide-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 Ardshheit, 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 arehim 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."

High-rto 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 solemnized at the "Obal 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 Lathrop, 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. Bellios, 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 "*Lechah 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 Mossella 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 sunshiny, 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 neat 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, gazar-trimmed in 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 Mexico. Later on, Mr. and Mrs. Toledano will leave for Shanghai, where Mr. Toledano goes on promotion as assistant-superintendent.

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E. P. Silver Ware

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Whisky, (Guaranteed  
by Government.)

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Clarets, Burgundies,  
ETC., ETC., ETC.

BUYERS on COMMISSION  
FOR VLADIVOSTOCK and HARBIN.

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18-7-07

**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 1,826,082-1-2

£ 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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12m.

10-8-07.

# 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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**DALLAS & Co.,**  
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Sole Agents in China and Siberia  
FOR  
"Rainier" Beer,  
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Whisky,

"Wiser's" Canada Whisky, (Guaranteed by Government.)  
"Filtrosde" Jorge Rodriguez Port Wines,  
"Alturas 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 £1,720,000

Paid-up Capital £8,750,000

II. Fire Funds £2,950,019 11

III. Life and Annuity

£ 1,100,000

£ 17,808,538

Lower Fire Branch £ 2,175,727 17 0

£ 1,100,000

£ 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

111, Nanking Road, Shanghai.

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 Pesos, 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% \$15,000,000  
Silver Reserve .. 18,500,000  
Reserve Liability of Proprietors.....\$18,000,000

Head Office: HONGKONG.

Court of Directors.

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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, 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,

12m. Manager,  
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

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Drafts granted upon 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.  
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.

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H. FIGGE,

16th May, 1907. 12m.

**RUSSO-CHINESE BANK.**

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.  
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CAPITAL CONTRIBUTED BY THE  
CHINESE GOVERNMENT:  
Kuping Teals 5,000,000.

RESERVE FUND.....Roubles 9,240,000

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London Office:  
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|-----------------|-----------------|
| Askhabad        | Marguelan       |
| Barnaul         | Moscow          |
| Batoum          | Moukden         |
| Blagowestchensk | Newchwang       |
| Bombay          | New York        |
| Boukhara        | Nicolaevsk      |
| Risk            | Novo-Nicolaevsk |
| Calcutta        | Ouliasutai      |
| Chefoo          | Ourga           |
| Co ombo         | Paris           |
| Hailar          | Peking          |
| Hankow          | Samarhand       |
| Harbin          | San Francisco   |
| Hongkong        | Sempalatinsk    |
| Irkutsk         | Sbhanghai       |
| Kalgan          | Stretensk       |
| Kashgar         | Tashkend        |
| Khabarovsk      | Tchita          |
| Khokand         | Tchongoutchak   |
| Kiaobta         | Tientsin        |
| Kirin           | Tsitsikar       |
| Koultja         | Verobnooudinsk  |
| Krasnoarsk      | Verny           |
| Kuanchendzo     | Vladivostock    |
| London          | Yokohama        |

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PARIS—Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.  
BERLIN—Messrs. Mendelssohn & Co.  
HAMBURG—Messrs. M. M. Warburg & Co.  
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Manager for China & Japan.

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Shanghai. 19th April, 1907.

12m.

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Reserve Fund ..... " 14,550,000

Special Reserve Fund... " 2,500,000

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Par's Bank, Ltd.

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" 6 " 4 " "

" 12 " 5 1/2 " "

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India and America, and every description

of Exchange business transacted.

S. CHOH, Manager.

Shanghai, 29th July 1907,

12m.

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573 NANKING ROAD.

20.9.07

12m.

Vol. V No. 7

Shanghai, Nissan 20th 1907—1st May 1908.

**ISRAEL'S MESSENGER.**

AND I shall come in peace on that day, that the great trumpet shall be blown, and the people shall glorify themselves before the Lord on the day of my coming, as it is written in Zechariah 9:14.

Issued on every alternate Friday.

HOW beautiful are upon the mountains the feet of the MESSENGER of good things, that publisheth peace: that announce good tidings of happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth: Isaiah 62:7.

**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.  
 Susanna, the Rabbi's Daughter, by Lulu Ardabich.  
 Fifth Annual Meeting of the Shanghai Zionist Association.

—Y. 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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First Class	.....	60
Second Class	.....	40
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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

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.

KCFIOPENPE:161G ROAD, SHANGHAI.

Shanghai, Friday, May, 1st, 1908 - Nissan 30th, 5668.

## CALENDAR FOR THE FORTNIGHT.

Friday, Ajar 7th (May 8th) Sabbath commences (time of lighting) at 6.24 p.m.  
Saturday, Ajar 8th (May 9th) portion of the Law, Emor, Leviticus, chapters 21 to 24 inclusive; Haphtara, Ezekiel, chapter 14; Prophets, Ezekiel, chapters 40, 4 and 42; Daniel, chapters 3, 4 and 5; and Ethics, chapter 3. Sabbath terminates at 7.05 p.m.  
Friday, Ajar 14th (May 15th) Pessah Sheni, Sabbath commences (time of lighting) at 6.25 p.m.  
Saturday, Ajar 15th (May 16th) portion of the Law, Behar Sinai, Leviticus, chapter 25; Haphtara, Jeremiah, chapter 32; Prophets, Ezekiel, chapters 49, 14 and 15; Daniel, chapters 6 and 7; and Ethics, chapter 4. Sabbath terminates at 7.0 p.m.  
Tuesday, Ajar 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.

11-5-07 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.

11-6-07 12m.

## THE JEWISH NATIONAL FUND.

Box No. 376 ..... \$1.00

## A VALUABLE PUBLICATION.

We have to thank Messrs Harro and Wisnes, 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 Community. 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 lead 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 contemporary 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 effective title page which was designed by a Mr. Freil, to illustrate a passage from Isaiah. It may not be generally known that the Messenger is the official organ of the Shanghai Zionist Association 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 co-religionists 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) 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.

## CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 7th (May 8th) Sabbath commences (time of lighting) at 6.20 p.m.  
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)

### 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., 4.15 p.m. @ 7.10 p.m.  
Week days at 6.00 a.m. and 6.25 p.m.

11-07 12m.

### 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.

## 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 neat manner in which he has condensed within such narrow compass the historical narratives of the Anglo-Jewish Community. 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 influence of the Jews in England are the principal feature of the work, of which Mr. HYAMSON must really be proud. His 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 4/6 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 contemporary 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 effective title page which was designed by a Mr. Freed, to illustrate a passage from Isaiah. It may not be generally known that the MESSENGER is the official organ of the Shanghai Zionist Association 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 house.

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.

We are very pleased to announce the engagement of Mr. I. Aaron with Miss Flora Ezra, (second daughter of Mrs. Ezekiel Ezra,) which took place on Sunday, the 26th April last, at the residence of Mr. and Mrs. D. M. David, 162, Bubbling Well Road. There was a large gathering of friends and relatives present and a very enjoyable evening was spent.

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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, anghofiedd fy nabeulaw ganu Glynedd fy nhabofid wrth dafoddy fy nghanau, om chofiaid di; om chofiaid Jerusalem goruchwyd fy LLaw-enydd 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 Fardd'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 Plautus, 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 nor 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 Madoc 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 in 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 Argentine 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. Here 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 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 pistachios 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 Cesarea 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, repatriated 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 effluvia 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 term 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 he 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 *Krishma*, to make *brochas*, to participate in the *Kiddush* and in the *Habdallah*. Soon he has donned the *Arba-Kanfosth* and reverently kisses the *Tatnix*. Soon he is taught to respond *Omine* and to recite the *Kadusha* and when he begins to learn the *Alph, beth*, with tender thoughtfulness does the pious mother accompany each newly acquired letter with some sweetmeat 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 *Barnitsah* 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 frailest 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 *tekinoth* and in the *Brochas*. They are more closely initiated in the intricacies of dietary laws especially in *Kashruth* and *Tarfes*. 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 and 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 intend 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 conveniences 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 Nazirite 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 in 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 take 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 he 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 *Sechot Daudi* (R. Shelomo 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 manual 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 merits 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 special sanctifications 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 inexperience 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 reseated 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 shrewd, 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 evildoer,—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 non-chalantly, and shrugged his shoulders.

"I am afraid, you must make yourself more explicit," he said rather curtly. "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. It is 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 redound 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 heartwhole, 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 sturly, 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 perfidious 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, he 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 checkmate 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 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 in 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 months 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-accursed 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 cogitating 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. Michael 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, Masoth, 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 these 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 year 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 Barmitzva, 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 chaffed 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 RAEBURN 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 you 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 sides 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, such 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 Barmitzva, 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 humbler 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 waterful burnt offerings of 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. MOOSA 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 tanks 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-regionalist 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.

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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 Phillipines, 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-care for teeth safeguard the general health by ensuring an aseptic condition of the mouth, as well as by making it possible to maintain 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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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

£ 17,808,538-6-6

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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Subscribed Capital £2,750,000

Paid up Capital £1,875,000 00

II.—Fire Funds £2,053,019 14 11

III.—Life and Annuity

Funds £14,067,989 7

£ 17,808,538 6 6

Reserve Fire Branch £ 2,175,727 17 10

Life and Annuity £ 1,200,000 2 0

£ 1,200,000 2 0

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