

ISRAEL'S MESSENGER.



AND HE shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. —Isaiah—22-12

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 walketh unto ZION, Thy God reigneth:—Isaiah—52-7.

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

PRINCIPAL CONTENTS.

The Jacob Sassoon Hospital
An Interesting Enterprise
The Parasite
Ourelves
Editorial Notes
By the way . . .

H. FREED

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Single copies 25 cents.

OFFICE 37 YU-HANG ROAD, SHANGHAI.

Shanghai, Friday, April 16th. 1909 - 25th. Nissan 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 2nd (April 2nd), Sabbath commences (time of
lighting) at 6.00 p.m.
Saturday, Ayar 3rd (April 24th) portions of the Law, Tazriyah
and Messorah, Leviticus, chapters 12, 13, 14 and 15;
Haphtarah, Kings II, chapter 7; Prophets, Ezekiel, chapters
16 to 26 inclusive; Proverbs, chapters 22 to 24 inclusive;
and Ethics, chapter 2. Sabbath terminates at 6.55 p.m.
Friday, Ayar 9th (April 30th) Sabbath commences (time of
lighting) at 6.10 p.m.
Saturday, Ayar 10th (May 1st) portion of the Law, Abharu Moth
and Keliloshim, Leviticus, chapters 16, 17, 18, 19, and 20;
Haphtarah, Ezekiel, chapters 20; Prophets, Ezekiel,
chapters 27 to 39 inclusive; Proverbs, chapters 30 and 31,
and Daniel, chapters 1 and 2; and Ethics, chapter 3. Sabbath
terminates at 7.00 p.m.
Wednesday, Ayar 14th (May 24th) Pessah Shenny.

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REUNION.

TO MY PARENTS RAPHAEL AND REBECCA

BRESLAR 1909-1907.

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

Thick, as leaves in winter copses lie,
Around me fall, the friends of far-off days,
Whose armour'd love, and sweet abiding praise,
Brushed from my brow the beads of labor's dye,
And slaked my thirst at wisdom's hostelry,
All, all are gone, whence Autumn's saffron says,
And blood-spurred winds, heap molly on my gaze,
Death's ex-rays on far-eyes, and his hand-eyes;
Yet when the sun brooks o'er the western bar,
Sometime, along the slanting path, there steals,
With muffled face, in robes of drabbed red,
A figure I have seen in dreams, with head
Of fine whose cloud-like wings uphold a star,
To light the way to friends no longer dead.

SAYINGS OF THE RABBIS.

The world is preserved only through the breath of the
children studying the Torah at the Rabbin: *Shabbath 119*.
The Holy One blessed be he has not in His treasury more
than the jewel of the fear of heaven. — *Berachoth 33*.

There is not any commandment that is written in the
Torah which mentions the reward thereof which does not
imply the resurrection of the performer thereof. — *Koloshim 39*.

There is not any commandment in the Torah, be it ever so
easy to perform which the performer thereof is not rewarded in
this world, and in the world, and in the world to come. I cannot
express how great his reward will be. — *Menachoth 44*.

No one is poor excepting he be ignorant; the Sages of the
West were wont to say, he who possesses knowledge possesses
everything; he who possesses it,—what does he possess? —
Nolaim 41.

It is not the serpent that kills, it is the sin that kills. —
Berachoth 33.

Chastisement cometh not on the world excepting on ac-
count of the ignorant. — *Baba Bathra 3*.

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It is not the serpent that kills, it is the sin that kills.—*Berachoth 32.*

Chastisement cometh not on the world excepting on account of the ignorant.—*Baba Bathra 8.*

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Funds14,815,842-10-3

Sinking Fund Account 45,907-5-8

£ 18,114,624-11-1

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E. E. PARSONS

Manager.

18-9-08

12m.

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Protect thee through this foreign land,
And give thee here that blissful rest,
That He had given to those He loveth best.

(18-9-08) Seats Booked at **ROBINSON'S PIANO CO.,** 17, Nanking Road.

THE PARASITE.

A STUDY OF RUSSO-JEWISH LIFE.

BY EZEKIEL LEAVITT.

At six in the morning I awoke. The night had not passed away; light and darkness skirmished. A melancholy cloud covered the world, which was still a dream. But in a few minutes the sky became blue and clear, the sun shone and chased the night away.

Rays of light stole into my small chamber through a window, like frolickers making zigzags on the walls and lighting the map of Palestine and the portrait of Gordon, that hung on the walls of my room. I lay in my bed half awake. Closer I wrapped the blanket around me, and sank into a reverie.

The fantasy, that knows no place nor time, carried me away to an old graveyard, where my childhood days are buried, my sweet dreams, my hopes - and I am surrounded by the neighboring corpses.

I am eight years old. I am in "cheder" under the instruction of Reb Harech. My schoolmates and I are seated around a large oak table. The master is quiet, not a word is uttered. His shirt sleeves are rolled up to his elbows and his hairy arms, that are as thin as splinters, fill us with fearsome impressions.

Now and then he wipes his face with the "Tallith Koton," whose fringes are blackened by constant dragging on the uncleaned floor.

Near the brick oven sat the Rabbi's wife feeding their only goat.

"Now, my children," the Rabbi exclaims, take your gamorahs, we will repeat yesterday's lesson."

Each of us took a "gamorah." "Well," said the Rabbi to one of my classmates, "commence!"

My master's eyes, that were black as cherries, shone; his cheeks deepened in color, and with a special tone he commenced: "Short shenaguch es haporoh" (an ox that goes a cow).

We joined him, and the "cheder" was filled with many different tones.

The "cheder" vanished, and another scene appeared before me.

I am fifteen years old. I have left the "cheder." I said my last good-bye to the pages of the Talmud. A student comes to my home to teach me those subjects that are necessary for those desirous of entering the fourth-year gymnasium.

"Madam," says my instructor to my mother, "you may prepare your son materially for the gymnasium, as he is fully capable of entering."

"Who knows? We are Jews, everything is forbidden to us. Every drunkard, every good-for-nothing, if he only wears a cross is fully welcome to all; but we are Jews in exile and meekly tolerated in Russia," she answered.

A few weeks passed by. I took the examination. I answered all questions I answered all questions satisfactorily. Soon, soon, I will be a student; I will also wear a uniform, and will be like Ivan who calls me ironically, "Jews," and who treats me with a stone occasionally. I will be as good as any of the Ivans, who laugh at me; soon I will be able to study—with these encouraging thoughts I grow stronger.

My mother's prophecy came to pass; all my plans became soap bubbles. "There is no room for your son," said the Director to my mother. "I cannot help it!" I did not understand the Director's words then. What does he mean; "there is no room." There is enough room for one hundred more, and there is not room for only one. But the fact that was strange to me when a child is fully plain to me now; still I ask: Why is there no room for Jewish children?

I lie in bed and think. My room becomes light and lighter. The sun has risen. It is time for me to rise. But how pleasant is sleep. I think. I will sleep a little longer, ten or fifteen minutes and no more. I close my eyes and dream.

"I buy old clothes!" was the cry that aroused me.

And that voice of my old acquaintance, Israel, the real man, split my heart in twain. Methinks this voice that rings so tragic is a great protest against our social life.

Although first impressions are the strongest, still the voice of Israel, makes as great an impression upon me at all times as at the first; and when I hear this agonized voice my heart breaks in fragments, and it awakens in me thoughts of the miserable condition of poor Israel, made a ragman by mankind.

I think—my soul is surrounded with darkness and my eyes overflow. "Jew, exploiter?" I suddenly hear a loud voice: "It is not enough that you cheat our brethren in the market? Must you intrude into my house?"

This voice awakened me. Quickly I arose, dressed, and walked into the street. The day was clear and warm, the heavens as clear as the tears of a babe; the sun smiling upon the world's countenance. Near the house where we lived people were conversing and a tumultuous sound filled the air. The one that raised his voice above all was Ivan Ivanovitch Durniov, our landlord. He was red-faced and fat-bellied; his nose red and covered with pimples; his hair black and heavy. He spoke loud. His eyes glowed like blazing coals in the dark, and his mouth was filled with foam.

The pale, worn-out ragman, Israel, stood near him, shivering. In one hand he clutched old clothes and the other overshoes.

"Why do you scold?" I asked of Ivanovitch.

"Your Jew has cheated me."

"Why? Israel? He is poor, but honest," I replied.

"Who is honest? Your Jew?" exclaimed Ivan Ivanovitch, angrily. "No, you are mistaken; he is neither poor nor honest. He daily idles away his time and cheats our brethren."

"What are you saying?" I asked. "Israel buys and sells old clothes daily; he walks in his house to house; in summer he stifles and in winter he freezes, and what does he earn? Only a few pennies, and that not always; often he comes home and does not bring bread, and he and his family hunger."

"Your defense is unnecessary. I know you Jew; you are parasites, exploiters and thieves."

"I understand," I sarcastically answered, "you must be a steady reader of the anti-Semitic papers."

"Two weeks ago there came to me that parasite, your Israel, and bought a black pair of pants, which were nearly new, and a coat for which I paid twenty-five roubles; and can you imagine how much he paid for them? Only three roubles, not more! Don't you think I justly call him parasite?"

"He did not compel you to sell it to him, did he?"

"He persuaded me; he swore upon the health of his wife and children that he could not possibly pay more for them."

"Who told you that they are worth more?"

"Stepanov told me."

"If you wish, Mr. Durniov," spoke up Israel, who had been silent now, I will fetch the bargain back to you, as no one cares to buy them."

"What?" exclaimed Durniov, "did you not sell them? Stepanov informed me that Ignatz Petrovich paid you ten roubles for them."

"If you disbelieve me," answered Israel, "I will bring them to you." And Israel walked away after them.

"That thief will not return; he has escaped," was the sneering remark of Durniov.

"He will return," I answered. "He will return!"

The heavens are blue; numberless and variegated and tinted clouds sail along the horizon. The sun's rays come down in the form of golden threads; the air is fragrant and invigorating; the birds that inhabit the garden near our house are singing, and their melody awakens all the noble, tender feelings of the listener.

I was sad. The birds' singing aroused in me many a sorrowful thought. Israel earns his money honestly, still he is nicknamed by the drunken Ivan "parasite," "exploiter."

"Oh, Heavenly Father! Does he deserve it? Oh, Israel, Israel! how poor and forsaken thou art!"

"Are you still here?" the voice of Israel disturbed my train of thought. In his hand he clutched Durniov's coat and trousers. "I am very tired," he said again. "I walked too rapidly. However, God is just!"

"Now, Israel," said Durniov, walking from the house in a drunken state, "did you bring my clothes?"

"Here they are. I will thank you a thousand times if you return me the three roubles," pleaded Israel.

"What? I am not a Jew, who buys and sells rags."

"Do you know, Mr. Durniov, I will call Stepanov, it may be he will pay more for your goods."

"No, No! I do not want that," screamed Durniov, "I do not want to have anything to do with you. Get thee hence!"

"I see," I said to Durniov, "that you made up the story about Stepanov, as the other false accusations are created by the other Ivans like you, against the Jews."

"All of you are impudent and parasites," screamed Ivan Ivanovitch, angrily. "You eat our bread and drink our blood; for every Passover Feast you slay Christian children and dip your unleavened bread into our blood. You are leeches, parasites and robbers!"

Ivan Ivanovitch walked away, cursing every Jew.

Why are you unhappy, my friend? I inquired of Israel after Ivan left us.

"I am unhappy because my wife is sick, the children have no food and I have not earned one penny to-day; and then to hear all these Ivans curse our people."

"Have hope, my friend," I cheered Israel; "We had Pharaoh, Haman, Spanish Inquisitors and many more like these! We are rid of them; we may be sure that from the present Pharaohs and Hamans we shall also be freed and we'll add to our list of holidays new Purims and Passovers."

"I hope so, too," and this was followed by a fervent prayer from Israel's heart, as he lifted his eyes to heaven: "But when will the good time come? When?" —The Hebrew Standard (New York).

THE POSITION OF WOMEN IN THE SYNAGOGUE.

ORTHODOXY VINDICATED
We cull the following letter from the columns of our esteemed contemporary, *The Hebrew Standard*, of New York:—

The reproaches that are continually cast upon the orthodox for what is termed their Oriental treatment, of the fair sex in the synagogue make it an unpleasant duty to reproduce the following clipping in answer to their detractors in the hope of its serving a useful purpose:

(Special to the World.)
Mount Gilead, O., Feb. 21.
The Rev. Henry W. Ireland, of the Disciples Church, declared, in the pulpit that there must be no more hugging and kissing in his church during services.

"Why," said the Rev Mr. Ireland, "I have seen young fellows who come to church for no other purpose than to disturb the service lean forward over the back of the pew and press a kiss on some fair maiden's lips, and the smack could be heard all over the house."

"And that is not the worst of it. This hugging and kissing nuisance is not confined merely to the younger set, but occasionally some older persons have amused me in the same manner."

"The kiss is an intoxicant, and, like the saloon, must go. The nectar quaffed from the red lips is more fruitful of consequences than any alcoholic beverage ever distilled."

"I think kissing is the worst thing a young woman can do, and amount of hugging and kissing some of our girls do — of our best families, too — is literally a menace to our morality."

"I have carefully inquired into the matter, and find that many young girls imagine this is the way to get husbands. It may help some, but kissing is not all that is necessary."

It would be of no avail for

reformers to argue that this is an extraordinary case, for, while it is gladly admitted that such conduct must be unusual, those who have eyes to see and ears to hear, and are not wilfully blind or deaf, know that small flirtations are not as rare in church as implied by the guarded reticence of the would-be exponents of progress and enlightenment. It must be remembered that the house of God is not intended only for "our best families," but that its doors should ever be kept wide open to welcome the ungodly, in the endeavor to win them over to righteousness. And this can be accomplished only by turning their thoughts, for the time being, completely away from the secular to the spiritual.

COMMON SENSE.

Because M. L. J. Greenberg was elected vice president of the English Federation of Zionists at its annual convention held at Sheffield. Dr. Moses Gaster, for two years president of the organization, has retired from office. At the same time, Alderman Moser, of Bradford, declined to accept office in the organization for the same reason. For some time past Zionism in England has been divided into two camps on personal grounds. The election of Dr. Gaster two years ago was a temporary defeat of the Greenberg party. Mr. Greenberg was elected vice president in order to unite both parties.

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ISRAEL'S MESSENGER.

Shanghai: Friday,
16th April, 1909—566

OURSELVES.

WITH this issue ISRAEL'S MESSENGER enters upon its sixth year of existence. Five years have gone by since this journal was first submitted to the friendly, and we may add non-friendly public and we will leave it to the fair and impartial judgment of our readers to decide whether we have played our part well since or not. It has always been our aim—and we have striven steadfastly in that direction—to serve our people's cause by chronicling every event of interest to Jewry throughout the world and by reviving interest in Jewish history and literature. The increasing support and encouragement we receive from friends and sympathisers, both local and abroad, induces us to renew our work with that zeal and vigor which is always essential to the successful accomplishment of a journalistic enterprise and in doing so we would once more dilate upon the great need of an organ devoted to the interests of Jews and Judaism in China. Through it we keep ourselves in touch with everything appertaining to our brethren in the remotest parts of the world; through it we realise that we have a problem to solve; the problem of a regenerated Israel in her own historic land; and through it we listen to the messages of our ancestors, seers, prophets, and teachers, who, continue to exhort us to stand steadfastly for our ancient ideals and aspirations.

We tender our sincere thanks to our kind contributors and correspondents abroad for their excellent contributions to ISRAEL'S MESSENGER. Their names will ever be cherished by us. We think we cannot sufficiently

thank our Honorary Co-Editor, Mr. N. S. BURSTEIN, of Cardiff, for the great services he had rendered and is still rendering to ISRAEL'S MESSENGER. Since his accession to our Editorial staff he has worked unflinchingly to make ISRAEL'S MESSENGER the premier Jewish paper in the Far East. We have, so far, not been in a position to remunerate him in any way for the great zeal he had shown in our cause; and it is a sad commentary on the support which we have received to say that in order to make our journal successful we should continually need the services of honorary workers, who, while willing to serve us in the best way they can for the weal and glory of Judaism, cannot be expected to do so indefinitely without any provision being made to compensate them for their services. The future of ISRAEL'S MESSENGER mainly depends upon the support of our co-religionists, who, ought to know by now that the cause we champion is their cause, and that we work for them and for their best interests. An esteemed friend and reader of ISRAEL'S MESSENGER living in far off India makes the following terse remarks on the subject in a letter addressed to us:—

"The cause ISRAEL'S MESSENGER champions is the people's cause, and if the people themselves will not come forward as subscribers and if some of them will actively try to injure the prospects of the paper—it will indeed require a stout heart to persevere in the task. But let us hope for the best."

Yes, we hope for the best; but hope deferred maketh the heart sick. Happily, we are not sick yet, as "faith" still sustains us. At this time of the year when we celebrate the sixth anniversary of ISRAEL'S MESSENGER we would dismiss any uncharitable feelings which we may have caused to harbour against anyone. To all those who have helped us in the past we wish to offer our sincere thanks and beg for the continuance of that measure of support and co-operation, without which the success of this little journal will be considerably impaired.

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EDITORIAL NOTES.

A Blessing To Humanity.

We publish elsewhere in this issue a report of the ceremony in connection with the opening of Jacob Sassoon Hospital in Poona. Sir Jacob Sassoon's stirring address is a striking indication of the character of the man who gives of his bounty and works whole-heartedly for the weal of humanity. His words on the occasion cannot fail to win praise for the great philanthropist after whom the hospital is named. Sir Jacob seems to have completely mastered the philosophy of wealth. If there is any living man who is beginning to realise the gospel of wealth, if there is any living man who seems to comprehend the duty and responsibilities of the modern philanthropist, Sir Jacob is surely that man. The philosophy of wealth, as it is understood to-day, consists not in hoarding up, but in giving up. The greatest victory consists not in laying by, but in laying out. It was Wesley who said: "Make all you can; save all you can; give all you can." And this is true. The man who is endowed with affluence and is conscious of his duty to mankind, is a boon and a blessing to humanity. And Sir Jacob's munificence entitles him to be reckoned in this category. His philanthropic deeds as well as those of his Consort are certainly worthy of all praise.

Mr. Lucien Wolf and Zionism

The anti-Zionist views of the London *Jewish World*, are becoming more and more pronounced every day. That journal is edited by Mr. Wolf whose foolish wranglings with the Zionists are well-known to most of our readers. Mr. Wolf seizes every opportunity that presents itself to ridicule Zionism and to disparage the good it has done and is destined to

do to Jewry throughout the world. In his fanatical attempt to do harm to the cause he allows himself to go to any length in order to blacken its prospects and give a distorted view of the future of Zionism. It is conceded by men able to

judge for themselves that the revolution in Turkey has made Zionism a practical, a living issue, and yet Mr. Wolf has the courage to declare at a meeting of the Central London Branch of the Jewish Territorial Organisation held last month, that "under the new regime the hope of acquiring Palestine is more remote than ever." Of course, talk of this kind is cheap and it costs one nothing to stand upon a public platform in order to pillory Zionism and bolster up a new movement which is to discredit Zionism and deprive it of the claim to be the agency which is destined to solve the Jewish problem. Critics of Mr. Wolf's calibre may cater to a certain sect that has recently sprung up in Jewry which has deliberately discarded the idea of a restoration; but the great bulk of Jewry which still cling steadfastly to the ancient ideals will know at what value to accept Mr. Wolf's declarations. We, therefore, dismiss unreservedly the nonsensical talk of Mr. Wolf concerning Zionism and direct the attention of our readers to greater authorities than he, whose views carry more weight and respect. The significant speech of Dr. RIZA TEWFIK, one of the Young Turkish leaders concerning the future prospects of Zionism (published in our last issue) will demonstrate to the most superficial observer to what extent the movement is likely to benefit under the new regime. It is our conviction that under the new regime Zionism has been brought within the reach of practicabilities; it has become a living issue to many who have heretofore looked upon it as a hopeless Utopia; and leaders of Jewish thought are reconsidering their views upon this world-wide Jewish question. Only a few are

persisting in their foolish opposition to it as nothing but blind hatred to Zionist ideals keeps them out of the camp of practical dreamers. And in this "camp" Mr. Wolf occupies a conspicuous corner. The shame of it!

A Loss To Israel.

By the death of Baron HORACE DE GUNZBURG (reported in our last issue) Jewry has lost one of her ablest and best-known sons of the day. The deceased was a loyal and ardent Jew, and was universally known for his unquestionable devotion to Judaism. In the terrible crisis confronting the Jews in Russia, a few years ago, Baron GUNZBURG rendered to them yeoman service, while the devotion and vigilance by which he averted a renewed outbreak of massacres by the fanatical mobs, will ever entitle him to be ranked as one of the greatest benefactors of humanity. The passing away of this truly great, benevolent and large-hearted philanthropist is a serious loss to our Russian co-religionists in general, and to us in particular, Jewry throughout the world has every cause to mourn his death for we realise now that a great prince has fallen in Israel. "The memory of the righteous is blessed," say our Sages, and therefore blessed will be the memory of Baron HORACE DE GUNZBURG who has been summoned into the realms of eternal life. He leaves behind him a good name, a glorious memory, not only among those dear and near to him, but also in the entire heart of the House of Israel which recognised and admired his self-sacrificing efforts in the interest of his people. Farewell! Farewell!!

Mr. G. I. SHEKURY, Managing Director of the Central Stores, Ltd., and the Palace Hotel, was made the recipient of a silver centre piece and two silver-fruit dishes. The presentation was made by the staff of the Central Stores, Ltd., as a mark of their esteem and respect. Mr. Shekury leaves for Australia next June. The articles were made by Messrs Mappin and Webb, of London, and are fine specimens of the Silversmiths art.

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BY THE WAY NOTES.

The Modern Jeremiah.

If Mr. Joseph Prag J.R. would have headed his article in the *Jewish World* of March, 5th, 1909, "Lamentations of a Modern Jeremiah" instead of "The History of a Great Betrayal" then at least his lamentations could perhaps be accepted—charitably of course—as an excuse for his most uncharitable insinuations and accusations against Dr. Herzl and the Zionist Movement. The modern Jeremiah—Mr. Prag—laments that *political Zionism* has killed "Chovevi Zion." This he is perfectly justified to do. But when Mr. Prag starts to mock and to chaff at the "Charter" and at "its legally assured home" with "its hidden possibilities" as he puts it, then I think Mr. Prag practically loses his calling as there is no "Justice" and no intention of striving for "Peace," in his argument. The pronouncement made by Dr. Max Nordau that: "There is no longer need of a Charter" seems to have overjoyed Mr. Prag and with great vehemence he exclaims that "the last vestige of the fabric of great promises and greater expectations upon Dr. Herzl relied to secure the support of his cor-religionists has crumbled away." It is really astonishing that a man of Mr. Prag's calibre should grasp so little of, and be puzzled so much

with the inner working of such a world-wide, well established Movement. Mr. Prag surely knows that *Tutty* at the time of Dr. Herzl was a *despotic* and now it is a *free* Government, so that the aims and objects of the Zionists did not alter a bit, only the methods of coming to it and the means by which to secure their goal when once reached must—as a matter of course, change, and take a different shape which will naturally have to be decided at the next Congress.

The Knights of the Thistle.

In his trenchant and injudicious article on "The History of a Great Betrayal" Mr. Prag among other things says:—"Looking back now at the events which took place when Dr. Herzl first appeared upon the scene, one wonders at the facility with which he captured support from all sides. It only shows what mysticism, accompanied by great promises and much self-deception, can do. Dr. Herzl was not a Zionist by conviction."—If Mr. Prag would not have been so factious and blinded by a seemingly justified attitude on account of the defeat of "Chovevi Zion," he would clearly see that it is just because there was no "show of mysticism, accompanied by great promises and no self-deception" that Dr. Herzl succeeded to capture with facility the support from all sides and it was absolute conviction,—this and nothing else,—that made Dr. Herzl turn from Territorialism to Zionism—pure and simple.

Dr. Herzl was not a *False Messiah*. He preached to the Jews what can be practiced and achieved provided they are in earnest; he did not try to build castles in the air; he did not perceive himself for did he try to deceive others? Dr. Herzl has built his plans on the rock of Jewish History, Tradition and Faith. His prompture was the *refined modern anti-Semitism*, his aim was clear, healthy, and indisputable by any unbiased man.

Messrs. Lucien Wolf, Joseph Prag and Co., Unlimited, oh, ye Knights of the Thistle, when will you see yourselves as others see you?

Self-Defiance.

There is a Greek verse which runs: "The gods are to each other not unknown." Hence Mr. Lucien Wolf's—I mean the *Jewish World*,—gleeful comment on Mr. Joseph Prag's article. Just listen reader to the finishing remark of the *Jewish World* in approving the drastic article of Mr. Prag: "Thus for the last twelve years, Zionism has been moving in a circle, without advancing a single step in the direction it had marked out for itself." It is only a want of self-trust that can prompt a Jew to talk such rot.—The *Archives Israelites*, Paris, though also not Zionist, tells us a different tale. It says:

The Western Jews, with at persuing the chimera of political Zionism, without dreaming of the utopian reconstitution of a Jewish State, cannot refrain from speculating on the efforts which bold pioneers are making to galvanise a land

so long enwrapped in slumber. They will be anxious to associate themselves with and to furnish moral and material aid to facilitate a task which has been undertaken with so much ardour and persistence and which renders compatible, in so happy a fashion, the duties of the sincere Jew with those of the practical man."

Come forward Mr. Joseph Prag! We do not want your criticism without recommending a remedy and giving practical help. To destroy is easier than to build. The throwing of mud is only scavenger's work, but the finding of a remedy and the show of readiness to help—is the essence of humanity.

Self is earthly—faith alone
Makes an unseen world our own;
Faith relinquish'd, how we roam.
Feel our way, leave our home!
Spurious genius our hopes entices,
While we scorn the pearl of price;
And, proferring servant's pay,
Cast the children's bread away."

Tolerance versus Intolerance

Rabbi Dr. J. Leonard Levy has, according *The Jewish Criterion*, Pittsburg, January, 22nd 1909, actually been invited by a Christian Minister and his Congregation to preach to them, giving him instructions to draw up "A Co-operative Creed for Jew and Christian," which has put Rev. Charles Voysey B.A. of London, in ecstasy. Rev. Voysey, preaching at the Theistic Church, London, December 13th 1908, hailed Dr. Levy's new Creed—manufacture—a kind of a mixture—with tremendous delight. Unfortunately Rev. Voysey cannot wholly accept Dr. Levy's saying: "They are at one in the belief that all men are the children of God," maintaining that the Christian dogma has it that all men are not the children of God, but can only be made so by baptism. And that is says Rev. Voysey one of the chief points which distinguish the Jew from the Christian." And what a distinction! Tolerance versus Intolerance!

A New Theology

Dr. Levy's sermon to Christians on: "A Co-operative Creed for Jew and Christian" is one of those painful attempts at the impossible.—Just like all the waters fall into the sea, so all

Religions must eventually turn to the Beacon of the Jewish God-idea, as *light must conquer and purity of thought will not stand adulteration*.—The fervent prayer of the Jew on New Year's day is: "That whatsoever hath been made may know that Thou hast made it, and whatsoever hath been created may understand that Thou hast created it, and whatsoever hath breath in its nostrils may say: Lord of Israel is King and His dominion ruleth over."—To give Dr. Levy my opinion about his wasteful efforts on his theme, "A Co-operative Creed for the Jew and the Christian," I must bring in here a letter of mine to Mr. Henriques, of London, published in the *Jewish Chronicle* June 14th 1907, and please Dr. Levy take note. Sapienti sat! My letter begins:

Despite our two-thousand-years-old history, which was written with our blood and tears; despite the fact, that with all the boasted latter-day achievements in civilisation, six millions of our co-religionists are writhing under the iron heel of Russian tyranny and oppression; despite that Rumania, Austria, Germany and France are steeped in Anti-Semitism, and here, in liberty-loving England, we are so troubled with such a heinous monster as the Aliens Act, and despite that the Zionists for the last ten

years, and now also the Territorialists, are racking their heads and straining every nerve to make a gigantic effort to settle once for all the burning "Judeo Frage"—there are still Jews in this unhappy world who can find leisure to write and waste brainwork and ability on long letters on such polemics as to whether "the Tables" were or were not given on the Mount Sinai.

Byron says of Jack Bunting: "He knew not what to say, and so he swore." Have we not enough virulent elements from outside, our community to fight against?

When Jonah went to the people of Nineveh to deliver his castigatory sermon he did not allude to their false conception of Deity, but to their evil ways and evil deeds. Our prophet Micah says: "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! And Rabbi Hilel's teaching, on what he says the whole of the Torah rests, is: "Love thy neighbour as thyself." Still, Mr. A.G. Henriques and a number of other thirsting souls are waiting longingly, breathlessly—for a new theology!

The very fact that the Jew still exists shows that no new theology could be a better trainer of morals, no new theology could teach men and women better the true aim of life, which leads to the noblest development in man, than the old well-tried Jewish theology.

Mr. Henriques's criticism will have no effect whatsoever on the sublimity and purity of our holy Torah, but what I do want to point out is, that even now among the more cultured classes of Jewry, there are still benighted thousands who have yet to be awakened to a realisation

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of their real duty to their race, nationality and religion. They have yet to be made to understand that Higher or Lower Criticism of our Holy Bible will not help in the least to heal the open wounds of their martyred brethren, or gag the mouth of any anti-Semitic.

It is not their criticism or form of belief, but their deeds, we want to help to raise the flag of Judah.

N. S. BURSTEIN.

Cardiff.

COMMERCE IN CHINA.

II.

DEAR MR. EDITOR:—Our friends abroad have seen a good deal of this Celestial Empire in print, especially such parts of it which are chromographed or lithographed on goods' labels, i.e. trade marks commonly known in these parts as "Chops". Is there anything rarer or better calculated to fire anybody's imagination than the sight of a highly coloured chromographed "Chop" depicting a pagoda-shaped building in the midst of a flowery garden, the roofs of which are laid elevated bridges on beautifully built balustrades, on m and around them you may see gorgeously dressed Chinese men, women, and children in walking sitting or standing attitudes, or other "Chops" wherein beautiful and strange animals in most incomprehensible postures may be seen? Or is there anything so approaching imagination than any of such "Chops" showing things grotesque, untrue and unsymmetrical than these "Chops"? And yet there are so many tens of thousands of "Chops" which are claimed by so many thousands of foreign and Chinese firms as their own exclusive properties, and so many more of a large and varied kind to be got for a little money that all these harmless pictures must of needs excite human imaginations in and out of China and through them see nothing else in this land than a flowery Tea Garden where eternal sunshine, peace and goodwill to anybody and anything is meted out in overloading measures. As a matter of fact, the Tea-gardens which we see here contain winding lakes with green and stagnant water that emits a nasty smell. The bridges as a rule are made of woodwork or bamboo, stiles or perhaps of stones in a rude, rustic and antiquated form, in many instances decayed and unsafe to pass. The Chinese men are not so gorgeously dressed, but they wear dresses and gowns which contain little picturesqueness and the women you see in these gardens are also nothing else but badly exaggerated ideals, for their faces are overpainted, their feet small and weak, and what not. And in and around such gardens one may meet with a "chong", or orthopedic receptacle where unapproachable things are stored with which the Celestial individual manures gardens where he grows the vegetables for our tables. Although I have seen a good few thousands of these "Chops", yet did I

not see a single one of them that will depict and convey sight and smell of a Chinese public Tea garden with its duty attendants richly and nicely dressed Chinese visitors, jagged beggars possessing one for whom, are with swarthy, and many other things that is unpleasant to see, mingling in a most unconcerned state.

I wonder, Mr. Editor, where the private Tea Gardens belonging to the proverbial Mandarins (which is supposed to be a name for richness, high-class oriental living and unbounded extravagance of the Celestial governing and squeezing classes) are situated; whether in them one may see Mandarins and Mandarinesses enjoying life, on the banks of winding waters emitting the heavenly perfume of the centifolia, and posing in most enchanting attitudes, drinking Tea, or eating cake with chopsticks, or feeding cranes and golden pheasants out of their open palms, or doing something else that is nice to imagine as really existing in the far away Empire of the Middle. But I will tell you Mr. Editor, what you and I, and most of us do see every day of our lives in China. We see things which a few of China's enlightened men also see and for whom reason they talk of. Constitution, of Modern Civilization and of other progressive things, for which reason I thought it opportune to talk to you about it in the hope that it will interest your Jewish readers in Europe and America, that you also will find it worth your while to say a few words about it so as to give our young and intelligent men an opportunity of doing something that is good, to discourage anything that rests on idleness, humbug and moral discrepancy, whether in Shanghai or any other part of the Far East, in fact to speak the truth and shame the devil. And as it is a very difficult task I have before me, I just wait a few days in the week to think whenever I can get a little leisure, whether to begin at the beginning or call the end the first chapter. In other words, whether I shall commence with banks or with wharf coolies, both of whom seem to be so indispensable to the daily routine of commercial affairs.

Having had ample time to think over how to begin, I resolved that though banks are as subject to criticism as the lowest worker in our daily business life, yet there is no hurry at present to deal with either of them, but to take in hand the more guilty parties responsible for the disturbance of the commercial balance in the Far East.

Having told in the foregoing so much about "Chops," it naturally follows that I should continue in close proximity. As you know, Mr. Editor, the Chinaman is getting clever in business, and he has given up the belief that a certain class of goods manufactured a generation ago and bearing all the time the same continuous "Chop" as when first put on the market does still possess the same quality. As a matter of fact he knows that any class of goods manufactured at certain intervals must vary for the better or for the worse, and he pays his price accordingly. There are Trade Marks in all other countries where they are estimated a merchantable property. In civilized

lands especially the fame of a Trade Mark with which the right to Patent is connected carries a good deal of value with itself, and it is thus that Trade Marks maintain chiefly their importance. There are also other Trade Marks or Trade Names which owing to the well-known integrity of their owners whose goods are preferably bought by the public, but nevertheless this same public is always open to make a change in what they purchase if reasonable causes occur. In fact, the "Chop" is no more an important factor in the trade of China than it is at present in other countries, but yet you will hear the Chinese merchant dragoon upon the importance of a "Chop" as if it really were so, and not already an exaggerated legend. The Chinese and Foreign Merchants in this part of the world are alike guilty of outwardly maintaining the "Chop's" importance, whereas as a matter of fact both parties know full well that to sell one's goods one must give a good quality at a cheap price with a suitable "Chop" thrown into the bargain. The Chinaman nowadays wants value for his money whether with or without a "Chop".

This state of affairs has been brought about by a certain method of trading in Shanghai which is not looked upon by any sound mercantile firm as healthful. It is an open secret that certain firms in Shanghai are conducting business on a basis and system that is calculated to drain the commercial interests of other firms, and as you know Mr. Editor, you will add that that what from the criticisms in the Market reports appearing in print publicly one has a right to draw his own conclusions, and my own conclusions are that if the present weekly auctions of various pieces of goods' firms were to be paying transactions, our Jewish merchant princes with Millions of Dollars at their backs would have presented their businesses on the same principles of selling at Auction, newly imported goods at an exorbitant loss or profit of anything from one half to five per cent either way.

From the weekly Market Reports giving a full account of these Auction Sales, I have recently taken the trouble to calculate one week's business and found that a certain Firm made a turnover of Tk. 175,000. Assuming, however, that the weekly turnover would be Tk. 150,000, per week and that there are only 18 working weeks in the year, the total turnover would be Tk. 2,700,000, and if this business were to be worked on the legal weekly commission basis of 2 1/2%, there would be a gross annual income of Tk. 180,000, to that firm. I think, Mr. Editor, that if any Firm were to earn such a gross annual profit its rivals would soon compete with it trying to capture the biggest share of its trade for their own benefit and enrichment, but since this is not the case my conclusion is that the system of selling at regular Auctions Sound and Perfect Piece Goods specially ordered from Europe is not a paying game.

Excuse me, Mr. Editor, in our last issue, should have been under the pseudonym "Bex-Inker," and not "Bex Ho-Ho." We regret the mistake and apologise to our contributor for it.]

NOTES FROM INDIA.

[FROM OUR OWN CORRESPONDENT.]

BOMBAY, MARCH, 1909.

It was in August 1907, that a Memorandum on the "drainage" levying and laying out of a garden in the Jewish Cemetery at Deltide Road, Bombay, was issued by Mr. Sassoon Nissim (now in the land of the living). It was the late Mr. Sassoon Nissim who first brought to the notice of the Jewish Community, the necessity of reforms in respect of the treatment, carrying, and disposal of the dead. He has his works which he daily uttered in his Memorandum.

There is positively no trace of respect paid to the dead among the Jews in Bombay, unless the prayer of money-grabbing paupers, who bring discord and regency where there should be peace and holiness, be counted as respect. It is nothing more than sheer apathy and superstition that binds the best of us to the mean fetters of this inferior class. Let us face the situation boldly and apply the necessary remedy to elevate not only ourselves but the whole community.

His suggestions towards improving the cemetery and using a hearse were carried out by a majority of votes. The Report of this Jewish Cemetery Fund has just been laid open to subscribers by Mr. S. A. Nathan, the Hon. Secretary in which we find the names of Sir Jacob Sassoon Bart, Sir Edward Sassoon Bart, Mr. Arthur Sassoon, and Sir Sassoon J. David as prominent donors. The following extract shows the work done by the committee since August 1907:—

Most of the land has been laid out into grass lawns with shrubs. The roads have been lined with bricks, waterpipes have been laid to cover the whole area with a plentiful supply of town water, which is supplied free of charge by the Municipality and tanks placed in convenient spots for storing water to ensure constant supply. A new water has also been purchased. The buildings, old graves, and compound walls, have been repaired and white washed. The old entrance gate which was rickety and unsightly has been replaced by a new gate made of stone pillars, and hinged on stone pillars. Two Malles (gardeners) have been permanently employed to look after the garden. The cemetery which was formerly a howling wilderness and waterlogged is now a nice well laid out garden with plants and shrubs.

This is indeed not waiting in appreciation from the West as may be seen from the extract of Sir Edward Sassoon's letter to Mr. S. A. Nathan:—

I must congratulate you and your coadjutors on the public spirit steps you are taking to remove what must be an eyesore and a discredit to the community. I am sending Rs. 1500 and Arthur, Rs. 1000. They are both personal contributions from us.

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AND I shall come to you on that day that the great CARNET shall be blown... and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM.
—Isaiah—27-18

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

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A Tribute to the Jew.
The Fox, the Goat and the Carrots.
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(2m)

1-5-08

1909.

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Official Organ of the Shanghai Zionist Association.

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Five Mexican dollars local and abroad; payable in advance.
Single copies 25 cents.

OFFICE 37 YU-HANG ROAD, SHANGHAI.

Shanghai, Friday, April 30th. 1909—9th. Ayar 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 16th (May 7th) Sabbath commences (time of lighting) at 6.20 p.m.
Saturday, Ayar 17th (May 8th) portions of the Law, Amor Leviticus, chapters 21, 22, 23 and 24; Haphtarath, Ezekiel, chapter 41; Prophets, Ezekiel, chapters 10, 11 and 12; Daniel, chapters 3, 4 and 5; and Ethics, chapter 1. Sabbath terminates at 7.05 p.m.
Sunday, Ayar 18th (May 9th) Lag Lagomer.
Friday, Ayar 23rd (May 14th) Sabbath commences (time of lighting) at 6.25 p.m.
Saturday, Ayar 24th (May 15th) portion of the Law, Behar and 1 Behukothai, Leviticus, chapters 25, 26 and 27; Haphtarath, Jeremiah, chapter 16; Prophets, Ezekiel, chapters 13 to 18 inclusive; Daniel, chapters 6 to 12 inclusive; and Ethics, chapter 5. Sabbath terminates at 7.10 p.m.
Thursday, Ayar 29th (May 20th) Erev 15th Hodesh (New Moon Eve).

TIME OF SERVICES AT THE SYNA- GOGUES DURING THE FORT- NIGHT.

(Subject to alterations)

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S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-08

12m

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9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.10 p.m.

Week days, at 5.30 a.m. and 6.20 p.m.

1-1-09

12m.

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9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.10 p.m.

Week days, at 7.00 a.m. and 6.20 p.m.

11-8-08

12m.

The many friends of Mr. David Barwald will be sorry to hear of the death of his brother Morris, which took place in Atlanta last month. Mr. Barwald has our sympathy in his bereavement.

CORRESPONDENCE.

ITOISM LEADS TO ZIONISM.

TO THE EDITOR OF “ISRAEL'S MESSENGER”
Dear Sir,—Now that the Jewish Question is looming so thickly on the horizon, I will not withhold a remark or two with regard to Mesopotamia which, we hear upon the authority of the London *Jewish Chronicle*, is now favoured by the Ito as suitable for Jewish Colonization.

When the Ito broke out, and myself was at that time one of the leading spirits of the Swansea Zionist Association, a mass meeting was called to discuss the situation. To the surprise of all listeners I said that I welcome the Ito for all roads lead now to Zion as anciently to Rome! These assimilators will never go straight to Zion, their heart will not permit it! If ever they are to come to Zion, they will travel in a circuitous round about way. It is therefore better that they had started travelling at all than to have still insisted upon our remaining where we are, i.e., to assimilate and become absorbed. All roads these travellers will take will ultimately bring them to Zion! Dr. Herzl (of blessed memory) started with a “Yuden-chitani,” any where; between whom at his sight and the Ito at her start there is no difference at all yet he travelled along for a little while and eventually found his way to Zion—because he travelled! And so will the Ito! Let them only travel! This is what I have said in 1905. Now, what happened? Four years have, but elapsed, and the Ito is already in Mesopotamia! Well, indeed, if to cover this great distance—from Uganda to Mesopotamia—took them only four years, surely they will cover that infinitely smaller distance—from Mesopotamia to Palestine, in much less time! Let them only travel! They will reach Palestine sooner than they expected. Yours faith fully,

Philadelphia, Pa.

S. FVNE

THE JEWISH COLONIAL TRUST.

The accounts of the Jewish Colonial Trust, Ltd., for the year 1908, which have just been published, show that there has been a gross profit of £48,271 against £17,389 in 1907, while the expenditure amounted to £2,280, of which £245 was spent in connection with the proposed alteration of the statutes. The net profits were £45,417 14s. 4d. The paid-up capital of the Trust now stands at £255,500, of which £261 £1 shares were acquired during the year. The largest part of the capital is being applied to the business of the Anglo-Palestine Co. Ltd. The Anglo-Levant Bank Co., Ltd., Constantinople, which commenced operations in October, is stated to be doing well. It also appears from the accounts that there are reserve funds amounting to £5,425 ss. 2d., while nearly £15,000 is in the hands of the Trust for unclaimed dividends. It is proposed to declare a dividend of 2½ per cent for the year 1908.

They talk of calling the next Zionist congress in Constantinople. That is getting near home, at least. Things certainly have changed since a Turkish official went to Biele and habited with Herzl to find out what the Zionists are after. Now they can bring their congress to Constantinople and let the Turks look it over. A lot of proper people will turn up their eyes in horror at the idea of Jews making their headquarters in Constantinople, but this is only another evidence of the truth of Brodie-Jasper's dictum that “the earth do move.”—*The Jewish Chronicle*. (Baltimore)

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Shanghai, Friday, April 30th, 1909—9th. Ayar 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Ayar 18th (May 7th) Sabbath commences (time of
lighting) at 6.20 p.m.
Saturday, Ayar 17th (May 8th) portions of the Law, Amos
Leviticus, chapters 21, 22, 23 and 24; Haphtarah, Ezekiel,
chapter 44; Prophets, Ezekiel, chapters 40, 41 and 42;
Daniel, chapters 8, 4 and 5; and Ethics, chapter 4. Sabbath
terminates at 7.05 p.m.
Sunday, Ayar 18th (May 9th) Lag Lagomer.
Friday, Ayar 23rd (May 14th) Sabbath commences (time of
lighting) at 6.20 p.m.
Saturday, Ayar 24th (May 15th) portion of the Law, Behar and
Behukothai, Leviticus, chapters 25, 26 and 27; Haphtarah,
Jeremiah, chapter 16; Prophets, Ezekiel, chapters 43 to 48
inclusive; Daniel, chapters 6 to 12 inclusive; and Ethics,
chapter 5. Sabbath terminates at 7.10 p.m.
Thursday, Ayar 28th (May 20th) Erev Rosh Hodesh (New
Moon Eve).

TIME OF SERVICES AT THE SYNA- GOGUES DURING THE FORT- NIGHT.

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S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.10 p.m.

Week days, at 5.30 a.m. and 6.20 p.m.

1-1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.10 p.m.

Week days, at 7.00 a.m. and 6.20 p.m.

11-8-08

12m.

The many friends of Mr. David Barwald will be sorry to
hear of the death of his brother Morris, which took place in
Atlanta last month. Mr. Barwald has our sympathy in his sad
bereavement.

CORRESPONDENCE.

ITOISM LEADS TO ZIONISM.

TO THE EDITOR OF "ISRAEL'S MESSENGER"

DEAR SIR,—Now that the Jewish Question is looming so
thickly on the horizon, I will not withhold a remark or two with
regard to Mesopotamia which, we hear upon the authority of the
London Jewish Chronicle, is now favoured by the Ito as
suitable for Jewish Colonization.

When the Ito broke out, and myself was at that time one
of the leading spirits of the Swansea Zionist Association, a
mass meeting was called to discuss the situation. To the surprise
of all listeners I said, that I welcome the Ito for all roads lead
now to Zion as anciently to Rome! These assimilators will never
go straight to Zion, their heart will not permit it! If ever they
are to come to Zion, they will travel in a circuitous round about
way. It is therefore better that they had started travelling at all
than to have still insisted upon our remaining where we are, i.e.,
to assimilate and become absorbed. All roads these travellers will
take will ultimately bring them to Zion! Dr. Herzl (of blessed
memory) started with a "Yulenschmidt," any where; between
whom at his start, and the Ito at her start there is no difference
at all yet he travelled along for a little while and eventually
found his way to Zion—because he travelled! And so will the
Ito! Let them only travel! This is what I have said in 1906.
Now, what happened? Four years have but elapsed, and the Ito
is already in Mesopotamia! Well, indeed, if to cover this great
distance—from Uganda to Mesopotamia—took them only four
years, surely they will cover that infinitely smaller distance—
from Mesopotamia to Palestine, in much less time! Let them
only travel! They will reach Palestine sooner than they expected.

Yours faith fully,

Philadelphia, Pa.

S. FVNE.

THE JEWISH COLONIAL TRUST.

The accounts of the Jewish Colonial Trust, Ltd., for the year 1908,
which have just been published, show that there has been a gross
profit of £16,402 (against £17,359 in 1907), while the expenditure
amounted to £9,486, of which £235 was spent in connexion with the
proposed alteration of the statutes. The net profits were £6,417 14s. 4d.
The paid-up capital of the Trust now stands at £255,561, of which
1,361 £1 shares were acquired during the year. The largest part of the
capital is being applied to the business of the Anglo-Palestine Co. Ltd.
The Anglo-Levantine Banking Co., Ltd., Constantinople, which
commenced operations in October, is stated to be doing well. It also
appears from the accounts that there are reserve funds amounting to
£2,425 14s. 4d., while nearly £15,000 is in the hands of the Trust for
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Now they can bring their congress to Constantinople and let the
Turks look it over. A lot of proper people will turn up their
eyes in horror at the idea of Jews making their headquarters in
Constantinople, but this is only another evidence of the truth of
Brother Jasper's dictum that "the earth do move."—The Jewish
Comment. (Baltimore)

12m.

WOMEN.

There has been going on in the columns of the London Jewish Chronicle for some time a discussion as to the exact significance of the prayer in the old Prayer Book, which the orthodox Jew recites every morning of the year, and which blesses God "who hath not made me a woman." Some see in it the seal of inferiority of women; others explain it as simply the acceptance in a spirit of devout thankfulness of the responsibilities which Judaism placed upon the man, the head of the home. Among the letters which appear in the Chronicle is one quoted below, which presents rather strongly the traditional view. In England, the home of the suffragette, an indignant repudiation of any intimation of the inferiority of woman would be expected, but the women who have joined in the debate, for the most part, see no slight in the old prayer, and the second letter quoted shows one, at least, quite impatient at the thought that there might be a little male uppishness in the prayer for men. Whatever may have been the prayer on the subject, the fact is that women had their sphere in Jewry, neither unimportant nor despicable. The discussion has a faraway sound to us, who are accustomed to hear and see women so prominent in religious affairs, that the prayer, "Blessed art Thou, O Lord our God, King of the Universe, who hath not made me a woman," might be construed as an exhibition of thankfulness at his release from all responsibility for the synagogue and its affairs.

The letters mentioned, read in part, are as follows:

It is gratifying to see that the supposed theological wrongs of the daughters of Israel begin to attract attention. I use the word "supposed" advisedly, because I am certain that those who were responsible for the formation of the ritual never meant any disparagement or slight on the weaker sex, and that the blessing, "Blessed art Thou, O Lord . . . who hath not made me a woman," was far from being illiberal, or even hinted at the idea of the inferiority of the sex, but that it conveyed the one idea that our males, having been assigned certain duties in connection with the active service of God, they had special reason to be thankful to Him for having given them that privilege. The same reasoning applies to the blessings for not being a heathen or a slave, to whom nobody will assert that Judaism is intolerant, but who, being exempted from certain duties incumbent on others, are not really so privileged in the service of God as those others thus hindered are. What does the blessing, then, really convey? It is an expression of our thanks to the Giver of the Law for having laid upon us its full weight, since males in the rabbinical view are charged with the fulfilment of all the commandments, while females are only bound to observe those compliance with which does not depend upon special periods.

It may be that the Torah was so endeared to the exemplars of the liturgy that they considered the charge to observe the law in all its details as a special vouchsafed to the male sex. Nay, it is even very probable that such is the right construction to be put upon this blessing, since the rabbis, especially of the older generation, very often speak with the greatest tenderness of the female sex. "Love thy wife as thyself; honor her more than thyself. He who lives unmarried, lives without joy. If thy wife be small, bend down to her and whisper in her ear. He who sees his wife die, has, as it were, been present at the destruction of the temple itself." Rabbi Jose said: "I never call my wife, wife, but mine, for she indeed makes my home. All the blessings of a household come through the wife; therefore should the husband honor her. Men should be careful lest they cause women to weep, for God counts their tears. In cases of charity, where both men and women claim relief, the latter should be first assisted. If there should not be enough for both, the men should cheerfully relinquish their claim. Tears are shed on God's altar for the one who forsakes his first love." These are a few of the aphorisms of the rabbis, known to every student of the Talmud, and which go to prove the high esteem in which our women were held.

ARE JEWS IMMUNE TO ALCOHOL?

It seems to be a fact that Jews are less affected by alcoholic beverages than other races, and it has been thought that this is the result of some sort of racial immunity. Dr. L. Cheinisse, who discusses the matter in *La Semaine Médicale* (Paris, December 23), concludes that it is rather due to social and religious conditions. This is not the only kind of immunity attributed to those of Hebrew race. The author notes that Borden in his *Medical Geography* (Paris, 1884) ascribes to them, although without exact demonstration, immunity to plague, dysentery, typhus, and malaria, and explains that the Jews, especially in the Middle Ages, when these beliefs first arose, were a sedentary, calm people, going abroad little and living a retired, hygienic life. This, Dr. Cheinisse remarks, is not really "immunity" at all, any more than the relatively small number of women killed by lightning entitles us to conclude that the female organism is "immune" to the electric discharge. The immunity of Jews to alcoholism is likewise apparent, he thinks, rather than real. He says:

"It is incontestable that the surprising vitality of the Jewish race, which has enabled it to resist victoriously, during so many centuries, such bitter persecutions, must be attributed, before all else, to their characteristic habits of temperance."

According to some authors, the influence of race has much more to do with this than that of religion; the Jews must possess, they think, a sort of hereditary immunity to the narcotic poison, and in particular all alcoholic beverages, so that these provoke in them only a slight reaction and not a profound poisoning of the organism. To this must be added the influence exerted by hygienic conditions of life.

"Without contesting the role of this second cause, we believe that the rarity of alcoholism among the Jews depends much more on social factors than on racial influence. In 1878, Samuelson, in his monograph on alcoholism, thought that the phenomenon in question might be attributed to two causes: (1) The Jews form generally a small, very compact community; and because of this intimate cohesion and of their isolation from the rest of the population, they are distinguished by very rigorous customs; (2) they never adopt occupations necessitating great physical effort. The same author remarks that among Jews of the higher classes, who do not keep so rigorously aloof from the Christians, and who are inclined to free themselves from their traditions, he does not observe the same abstinence that prevails among the lower classes. This fact is particularly worthy of note because it squares perfectly with recent observations. Thus, F. Abner has shown that, in New York, Jews of the younger generation, who assimilate their habits to their environment more easily are allowing themselves more and more to fall under the influence of alcohol. And on the other hand, . . . Z. Zloc-Rabin notes a considerable difference between Jews who have recently come to Paris and those who have lived there long; here also alcoholism spares the Jews only when they remain loyal to their traditional precepts."

"All these facts prove that the slight development of alcoholism among Jews, far from being due to some mysterious immunity of the race, depends on social conditions, and above all on the close cohesion of the Jews, engendered and cemented by long centuries of persecution. The church exerts a preventive force on suicide, but this, says Durkheim, is not because it preaches to man respect for his own person, but because it is a society. Now, Judaism generally has preserved, up to the present time, that character of a collective and social bond, which the other religious bodies have lost somewhat; and it is this very force of cohesion and concentration of the religious community that preserves the great mass of the Jews from alcoholism. But wherever the traditional bonds are loosened, we see at once a fissure opened by the alcoholic contagion, which slips into the environment, formerly absolutely refractory to it."

The Literary Digest.

SUNDAY TRADING IN RUSSIA.

According to a report from St. Petersburg, the special Douma Committee on Sunday Trading has now published its report. The committee has agreed to permit trading on Sunday for five hours during the day. This report, if adopted in the Douma, will be of great benefit to the Jews, who had to rest two days in the week in many places where the police enforced the Sunday laws rigorously.

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A TRIBUTE TO THE JEW.

The Daily Times-Dispatch, of Richmond, Va., published the following letter from a well known Christian clergyman with reference to the will of the late Isadore Strauss, of Richmond, Va., in which large bequests for charitable purposes were made and in which non-Jewish institutions had a liberal share:—

Have you read the will of Isadore Strauss?

Not that there's anything remarkable about it—it is the way of the high-type Jew the world over—but it's mighty interesting reading.

And it makes you ask yourself some interesting questions.

Why is it that when a Jew of moderate fortune dies we usually look for him to leave a part of his estate to benevolent objects?

And why is it that when a Christian dies, unless he is worth a million or more, we do not usually expect him to leave anything to benevolent objects?

And why is it that you and I are still sitting up nights praying over Christian benevolence and Christian beneficence, Christian munificence, as if we had cornered the milk of human kindness market and left not so much as a spoonful for Jew, Greek or barbarian?

A California gentleman, seeing something I had written in a book about Jewish liberality, wrote me that the most benevolent man he has ever known is an Israelite of Frisco. This old man receives every poor man who comes to his door as if he were Jehovah in disguise, and if a day passes without bringing a case of need, he goes home sad and wondering if God is displeased with him that He should not have visited him that day.

I smiled as I read it and thought it a beautiful fancy, until it occurred to me that Jews had taught us the same thing, not as fancy, but as an eternal truth: I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not.

The Jews have been princely givers from the beginning. At the very start of their national life, when they were given an opportunity to contribute for the erection of the tabernacle, they poured out their gold so fast that Moses had to send messengers posthaste through the camp to tell them to quit. They gave as if they were already confirmed victims of the habit. It was so in all their great national offerings. Nobody had to stand up in the pulpit to "lift" the collection or to explain that for every dollar they shipped in the Lord would give back a ten. They simply raised the lid of the treasury and the people came running with their gifts and they kept coming until the lid went down with a bang and the crowd was ordered to disperse.

Of course in all this the Jew had the start of us. He was taught in the school of benevolence three thousand years before we were out of the woods. But this alone does not explain why he is still ahead of us. We have been out of the woods something like a thousand years ourselves, and some of us have not got started yet.

The Jew first learned to give by giving to God. His first gifts were gifts of gratitude. The goodness of God pulled on his heartstrings and loosened his pursestrings. Then, later, trouble came to say—and the cry of their newly brethren scattered abroad arose never to cease; and from that day to this his gifts have been largely gifts of benevolence. Anybody who loves can give to missions; anybody who thinks can give to education, but only the man with the fellow feeling—the man who has known trouble, or has been raised within earshot of the cry of need—can be truly benevolent.

The Jew has been raised on trouble; he knows what it means and when the cry of distress strikes on his ear the chords vibrate in his heart. He simply can not slum the door to drown that cry.

George Washington was reputed to be America's richest citizen in his day; but when the colonies had lost their credit and the treasury was empty, the paymasters were out of a job, and the chances of success had faded almost out of sight and everybody was kicking, it was left for a Philadelphia Jew to raise the dead back to life again; and Haym Salomon, without asking security, poured into the public treasury more gold, hard cash

than George Washington was ever worth. When Jesse Seligman died in New York, Carl Schurz declared that in all his experience he had never known a man more truly helpful to his fellowmen. "There was no charitable enterprise within in his reach that did not feel the generosity of his open hand," and he made his bequests without regard to religion or nationality.

Juda Touro of New Orleans, never a man of great wealth, left fourteen Christian institutions \$5,000 each, and gave \$30,000 to New Orleans for the care of its poor. It has been said that his catholic munificence for a man of his means has never been surpassed in America.

Dr. Berard of Pittsburgh divided his estate almost equally between Jewish and Christian institutions. Simon Muhr of Philadelphia, gave one-third of his fortune to education and divided the remaining two-thirds equally between Jewish and Christian benevolences. I could name many others who have shown the same catholic spirit, among them names of fragrant memory familiar to us all here at home.

We are still given to talking of Jewish narrowness, but I do not recall that a single American Christian has ever divided his bequests equally between Christian and Jewish benevolences.

The question interests me more and more as I think of it. Why do our benevolent institutions receive more in bequests from Jews of moderate fortune than from Christians of moderate fortune? Is it because the Christian church looks only to mill-maires for legacies?

Is it because the Jew is more liberal than the Christian, or only because he gives more to benevolences and less to other things? Is it true that he gives less to other things?

Is it because the Christian church has fixed the thought of its rich men upon education and missions to the neglect of its benevolent institutions?

Is it because the Christian church has been so long a stranger to trouble and has little to pull upon its hairstrings? Would a great persecution such as moved the early Christian to sell all that they had for the common good quicken the ear of Christendom to the cry of the suffering?

Is it because we who profess the name of Christ do not really believe the words of Jesus and regard the faith of the aged

Israelite of Trisco as only a picnic fancy?

One thing more—Christianity is still suffering much at the hands of its friends. And chief among these hurtful friends are the pious simpletons who imagine they are giving glory to Christ when they roll their eyes and backward at every kindly mention of the religion and the rice from which sprang our own religion and our own Lord.

Away back in the dimness, when our unwashed forefathers were still roaming the woods, shooting Teddy Bears and things and eating their meat, raw and refusing to comb their hair, the Jew, following the ways of peace had already, quietly and unostentatiously, given to God and his followers more than enough to pay our national debt.

We can afford to be modest.

EDWARD LEIGH FELL, D. D.

THE FOX, THE GOAT AND THE CARROTS.

A Fox and goat were walking together on the main road. After having advanced a few yards, they saw a bag lying at the side of the hedge.

"I wonder what there may be in that bag," said the goat.

"I'll see," said the fox, and, putting his mouth to the string with which the bag was tied, he bit it through in a moment. Then, seizing the bottom of the bag, with his teeth, he shook it, and the most splendid carrots rolled out.

"Those are for me," said the fox, "for I have opened the bag."

"You shan't touch them," answered the goat, "else I'll batter you with my horns till your ribs crack."

The fox looked at the large horns of the goat, and showed his teeth. The goat, seeing the fox's teeth, thought within himself, "I don't like those sharp fellows." And the fox thought, "I don't believe my ribs would stand those horns."

So they kept standing over the carrots and looked at each other. After a pause the fox said: "What's the use of our standing here? Let us see which of us is the stronger? Yonder are two heaps of stones. You take one of them and I'll take the other; he who first throws down his heap shall have the carrots."

"Very well," said the goat. So each went to his heap.

The goat placed himself on his hind legs and knocked with his horns till the ground rebounded, but the heap did not move.

"You don't hit hard enough," said the fox. "Take a good run at it." The goat went a few steps back and ran as hard as he could. Crack! and both his horns fell to the ground.

When the fox saw this, he commenced dancing on his hind legs. "Ah, my dear fellow," said he, "the carrots are now for me."

"Not yet," said the goat. "You haven't thrown down your heap, and if you touch the carrots before then, I'll fight you with the stumps that are left on my head."

The fox looked at the goat's stumps and thought, "One of them is very sharp; he might rip up my sides."

"Very well," said he, "I'll throw down my heap; it is a trifle to me." He began digging around with his forefeet till there was a large hole in the ground. The heap tottered and fell; but it fell on the fox and broke his left hind leg. There they stood sadly looking at one another, one with broken horns and the other, with a broken leg.

"Jump at the carrots," said the goat. "I leave them to you."

"I can't," sighed the fox, "my leg pains me too much. You may take them."

"Very well," said the goat, and ran to the bag. But oh, dear! there was neither bag nor carrots, for during the quarrel a peasant had passed by and picked up both.

"Alas!" cried the goat. "What fools we are! Had we divided the treasure in peace, I should have saved my horns, you your leg, and each of us would have had enough of carrots."

EDWARD OF ENGLAND

Let us not forget Edward, of England, who on many occasions has shown an almost remarkable friendship for the Jews.

Edward apparently appreciates his Jewish subjects, for according to a report from London, he now contemplates a plan whereby Jewish soldiers in the British army will have kosher food prepared separately.

For years there has been a rule in England which permitted Jewish soldiers to take leaves of absence on Yom Kippur. This rule, according to late information has been extended so that leaves may be applied for not only for the Day of Atonement, but for the Passover, the Feast of Weeks, New Year Day and the Festival of Booths.

The Jews of the world ought to be grateful to a ruler who so untruly makes these concessions, and in a country which has a "state" religion, that of the Episcopalian.

It is scarcely necessary to compare the broad act of Edward to the rantings of those who are trying to unite church and state in the greatest and most liberal republic God's sunlight ever shone upon. — *The Jewish Independent* (Cleveland)

Why is the Bank of England like a thrush? Because it often changes its notes.

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COMMERCE IN CHINA.

III.

Fancy, Mr. Editor, a Manchester Shipping House getting an order for China say, for 20,000 pieces of Grey Cloth and 20,000 pieces of Dyed or Printed goods. The usual methods in executing such an order would be for the Firm's buyer to inform of it all the manufacturers' salesmen who call on him in the morning instructing them to meet him later on 'Change with quotations and to submit samples. There would be great excitement amongst these salesmen, everybody wanting to get the business. Heads of manufacturers' Firms would share this anxiety, and in the case of Finished goods, will make calculations with the assistance of their whole clerical staff, write letters to various other manufacturers, Dyers, Finishers, Bleachers etc., and a great commotion would exist in the market during the whole time until the order is placed. The order once executed and the goods sent to the Shipping House, there would be no end of trouble in examining and making them up ready for shipment. Suppose, however, if the smallest cause to pronounce these goods "wrong" would exist, there would be a great deal of trouble between the Shipping House and the Manufacturers, and either some reasonable or unreasonable compensation will be paid to the Shipping House or the goods would be rejected and thrown on the Manufacturer's hands. But should the Shipping House's warehouseman not have been smart enough to detect any fault in the goods and allowed them to be shipped to China in such condition, there would be more trouble between the Chinaman, the China foreign importer, the Bank, the Manchester Shipping House, and an endless string of people who had the misfortune of ever having had something to do with these goods.

In the case of the "wrong" goods being detected in Manchester, and the Manufacturer paying an indemnity, you may be sure that a good many factory hands would be dismissed from their employment for neglect of duty or for some other reason, but when such "wrongs" are detected in China only, there would be dismissals at home of Shipping House and possibly also of Manufacturers' hands from their employments, and real trouble and consternation would be the unfortunate lot of many a household. As a matter of fact, I know a case where a man was dismissed from his employment as a Fustian Cutter for some imaginary fault laid on his shoulders for goods shipped to China, the poor man could not find employment for the rest of his days, and starved to death in Manchester.

Such is the state of affairs at home when business is coming from China, and I can assure you Mr. Editor, that no other country in the world gives so much trouble to Manchester, Bradford etc, as this flowery, blooming and budding land. Faults and mistakes will happen everywhere. Manchester does business with the whole world, and if elsewhere goods are received which are really "wrong" there is always a pleasant way of adjusting such mishaps without setting in motion the wheel of misfortune. In China, as a rule, the man who handles the goods in a businesslike manner is the Chinaman, and as the Foreign Importer does not know how to handle piece goods, he not having been a retail or wholesale Draper at home, he falls an easy prey to the Celestial's machinations and "wrong" goods are either sold at Auction at a great loss (which by the way are re-bought by the original Chinese Indentor) or he accepts an offer which is far below cost. Therefore, when business is good, i. e., when Foreign Importers take orders from Chinese dealers and brokers, there is plenty of "wrong"

cargo, and when business is bad, which means that Chinese dealers and brokers do not take up their orders and decamp, there is again plenty of "wrong" cargo, and as there are few foreign trades-people in Shanghai who understand how to deal and handle such cargoes, the result is that they go to the Public Auction Rooms where the Celestials are able to buy any class of goods at astonishingly low prices. I wonder, Mr. Editor, who is bearing all these heavy losses in the end. There are two Firms of public Auctioneers who are auctioning piece goods regularly twice a week, and there are also three Foreign Import Firms who are selling regular goods weekly, all such goods are supposed to go to the highest bidder, but the highest bid is always below cost in the case of the former or else the Chinese would not buy as they can fill in their wants at regular prices any time they like by buying privately; therefore, the losses on these huge transactions in piece goods have to be borne by somebody, and as I cannot find out who bears them, I am wondering who it is.

But, perhaps there is money to be made in selling piece goods at auction, why then should not my brethren in Israel come to Shanghai and do such a business?

Some of them are very big Auctioneers on the London markets where they dispose of large quantities of raw materials such as wool, cotton, coffee, grain and the like. But, they argue, whereas London is the world's market where marchants from all its parts congregate to buy these good things, we can always sell these goods at a good profit provided that the state of the world's affairs is in a normal condition, and when it is not normal, we either make huge fortunes or lose a little, consequently to sell piece goods at auction on the Shanghai market is a risky game. Besides, after all, no gentleman likes to sell piece goods, it is a trade which

the Russians have christened "Bankrutsky Tavar" that means to say, goods which lead one to becoming bankrupt, there is something mean and lowly about it for even if you are a born gentleman, but have the misfortune of being in the piece goods or rather the "Drapery business," you always come in contact with a class of undesirable people whom you have to humour because they are your customers. We are better off in London, Paris, New York, Berlin, Vienna, St. Petersburg, etc., etc., as what we are, and are not humbugged by the Chinese drapery dealers. Moreover, it is risky for Jewish financiers to try an experiment which is open to everybody's investigations, for if the world were to learn that we Jews are selling Drapery Goods or any other cargo at Auction on the Shanghai Market at a constant loss, some of our Christian friends would raise a hue and a cry against us, saying that we are spoiling their trades, that we are responsible for the bad state of commercial affairs in the world, and might demand from their respective governments to frame against us "Alien Acts" of the most stringent character, and Mr. Lindley Jones would have endless "copy" to write in his "Commercial Guardian," etc., etc., etc.

Yes, Mr. Editor, to make a sale and lose money on it, is as bad as forgetting to put the whisky in one's soda when taking a drink, but a Tael lost on a sale at auction is a far worse business, for it can never be recovered.

BEN ISRAEL.

Editor (to Superintendent)--
"Why was the gas shut off at my office yesterday?"

Superintendent--"Because the meter was wrong. Oh, by the way, why didn't you print the poem I sent you yesterday?"

Editor--"Because the metre was wrong."

A JOURNALIST IN INDIA

PROSTRATED BY NERVOUS DISEASES

FINDS NEW ENERGY AND VIGOUR IN THE NERVE-BUILDING PROPERTIES OF DR. WILLIAMS' PINK PILLS.

As a journalist of great experience on the Indian press the name of Mr. H. Rice (now of the *Bombay Gazette*) is esteemed by all of his profession. One subject on which Mr. Rice speaks with full authority relates to the far-reaching and evil effect produced by a tropical climate upon those who are continually engaged in business. Mr. Rice mentions that he has found in Dr. Williams' Pink Pills a splendid remedy for the nervous disorders that so commonly afflict busy men in the Far East. He stated when interviewed at the Adolphi Hotel, Bombay:

"My journalistic work entails a great amount of worry and some time ago the continual strain so told upon my health that I was completely prostrated with Nervous Debility. My work was a burden; I could scarcely keep awake through the day, and by the time evening came I was completely exhausted. All that time I was on the staff of a Calcutta newspaper, but eventually my sufferings became so acute that I resigned my position, as I felt that I could not stand the strain any longer."



Mr. H. Rice of Bombay,
cured of Nervous Disorders by
Dr. Williams' Pink Pills.

"Thinking that a change of climate would benefit my health, I went to Bombay, where I accepted the post of sub-editor on the *Bombay Gazette*. The change appeared to do me good, but after a few months I had a relapse and I was forced to give up my work. I went to Simla for a month's holiday and while there felt somewhat better, but immediately I took up my duties again all my troubles returned."

"My nerves were completely shattered and the least noise jarred on me. The

lightest duty was wearisome and it was only by a great effort that I kept to my work. My sight became blurred; I suffered from racking pains in the head and thought I should be driven mad. Nothing seemed to do me any good and I began to despair of ever getting better."

"I was recommended at this time to try Dr. Williams' Pink Pills for Pale People, and knowing them to be a good nerve tonic I commenced a course. I took the pills regularly and in a short time felt the benefit, for my nerves became steadier and I felt more buoyant. The violent headaches left me and my vision became clear. I persevered with these wonderful pills and my health continued to improve. I felt more energetic and could get through my work without difficulty."

"I am now completely recovered and attribute my cure solely to Dr. Williams' Pink Pills. I always recommend these pills to my journalistic friends, as the nature of our work involves a great strain on the brain and a good nerve tonic like Dr. Williams' Pink Pills is essential to good work."

As with Mr. Rice, so it has been with countless other sufferers, Dr. Williams' Pink Pills fill the veins with New, Pure, Rich Blood, and so impart strength to the Nervous and Muscular systems. They have cured Anæmia, Disorders arising from Impoverished Blood, Indigestion, Neuralgia, Malaria, Rheumatism, Beriberi, Scatica and Paralysis; also Women's Aches and Ills. Dr. Williams' Pink Pills for Pale People can be obtained at most shops where medicines are sold and also from the Dr. Williams' Medicine Co., China branch 88 Kuikiang Road, Shanghai, at \$1.50 per bottle or 6 bottles for \$8/- Mex.

WILL HELP THEM IN THE EAST.

Hon. Oscar S. Straus' appointment as ambassador to Japan will flutter the Jews all over the extreme East. The little Jewish community of Nagasaki won't know what to make of it all. Then there are Jewish communities at Shanghai and Hong Kong, which lately had a Jewish governor, Sir Matthew Nathan. If Mr. Straus will be as accommodating with his addresses at his new post as he was in America, he will soon find himself on a lecturing tour that will comprise not only Japan, but China and the islands of the East.—*The Jewish Comment* (Baltimore)

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ISRAEL'S MESSENGER.

Shanghai: Friday,
30th April, 1909—5669.

LEARN TO LABOUR.

We take the following highly interesting article from the *Jewish Herald*, of Melbourne:—

It is a matter for genuine gratification to observe that the old system of "chalukah" and general pauperisation, under which the Holy Land has so long been regarded by our people as a sort of huge almshouse, is at length showing signs of giving way to a better and healthier state of things. To the special attention drawn to Palestine during the last quarter of a century—first by the enthusiasm of the Choveve-Zion, and later by the famous movement initiated by Theodor Herzl—must undoubtedly be assigned the main part of the credit of the awakening which is now taking place, and which is visible in nothing perhaps more clearly than in the efforts being made to introduce industrial conditions among the Jews of the Holy Land, and to raise their self-respect by teaching them and placing them in a position to gain a livelihood by the work of their hands. A certain distance has been gone in this direction by the agricultural and wine-producing settlements, but these departments of labour can only employ a limited number of hands, and do not appreciably affect the large population in the cities. The latter can only be reached by instruction in the technical arts, and by the establishment of factories and workshops to provide for the effective utilisation of the newly created labour power. It is a good portent that not only is the need of opening up a new era in Palestine by the conversion of idle and dependent communities into working and self-supporting ones theoretically recognised, but that practical and energetic measures to bring about the desired change are already in operation. As among the most conspicuous of these steps we may refer to the impending establishment of a school of technology at Haifa. That this is something more than a mere aspiration is shown by the fact that 440,000 has been already collected in the United States alone for the school. The circumstance that half of this sum was given by Mr. Jacob Schiff, the well-known millionaire and philanthropist, is particularly noteworthy, for Mr. Schiff has repeatedly declared himself a pronounced anti-Zionist. It is evident therefore, that his opposition to nationalistic theories and ambitions does not prevent him from believing that under a liberal and enlightened Turkish Government Palestine offer a large number of his coreligionists very favourable opportunities for a free, peaceful, and prosperous life, and that it is a proper and praiseworthy action to render them fit to take advantage of those opportunities. We thus see that it is not necessary to be in agreement with Zionist ideals in order to sympathise with the destinies of our brethren in the Holy Land, and in order to take part heartily and generously in every endeavour to lift them from the slough of despond on to a plane of healthy activity and development. Nevertheless, we are bound to admit that had it not been for the impetus to men's minds given by the Zionist agitation, it is very doubtful if their thoughts would have been directed so powerfully and persistently as they are to Palestine and its possibilities.

In Jerusalem itself there is already in existence a technical institution, the "Bezalel," under the direction of Professor Boris Schatz, which was established about three years ago, and is even already bidding fair to justify the hopes entertained by its founders. From beginnings,

this School of Arts and Crafts is now commencing to develop itself into a valuable factor in the regeneration of our brethren in Palestine, and as such it is being encouraged and supported by donations and annual subscriptions from Jews in nearly every quarter of the globe. The third annual report, which has just been issued, abundantly testifies to the excellent work of the "Bezalel" during the past year, and justifies confident expectations of a most beneficent development in the future. At present this school instructs numerous young Jews and Jewesses of Jerusalem in carpet weaving, wood carving, cabinet making, picture-frame making, filigree work, and stonemasonry; and it is in contemplation to add to the list other useful kinds of handicraft, as circumstances and means permit. Besides the creation of artisans, the "Bezalel" also contemplates the rearing of artists, and it possesses an art

department, in which modelling, drawing, and painting are taught, and with such good effect that some of the pupils have been able to enter the art academies of Paris, Berlin, Munich, etc. It is a noteworthy feature of this school that it not only teaches its pupils, but use its best endeavours to find a market for their products, and the attainment of this object is, no doubt, greatly facilitated by the fact that the school is able to command the assistance of the Anglo-Palestine Company. The report states:—"We have hitherto had no trouble whatever in the disposal of our products: on the contrary, we were unable to execute a part of the orders. Only a few carpets were sent to the Central in Berlin, and those not so much for sale as to demonstrate the great progress (acknowledged by experts) which has taken place in the school's carpet making." From all accounts, it appears to us that

this is an institution that richly deserves all the assistance that can be given it, and we certainly think that the abundant measure of philanthropy that flows towards the Holy Land should not pass by the "Bezalel" without leaving some small portion at least of its bounty for the furtherance of the admirable purposes of that establishment. On Lag-Baomer of last year the "Bezalel" held an exhibition of pupils' work, etc., which attracted great attention. An eye-witness of the function says that he saw an old Sephardic Rabbi lift up his hands and exclaim with enthusiasm—"Aschrei Ajin raata ele!"—"Happy is the eye that has seen these things!"

THE JEWISH NATIONAL FUND.

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SHANGHAI JEWISH COMMUNITY TO BE ORGANIZED.

Shanghai, April, 1909.

Dear Sir or Madam,

As the Shanghai Jewish Community has considerably grown and is still growing, we, the undersigned, consider that it is time that a recognised Association should be organized as exists in all parts of the world where there is a large Community and feeling the necessity of such an Association we have come to the conclusion to form one here also.

For this purpose we drafted a proposition to that effect as per form enclosed. It has been decided to hold a general meeting of all the Jews in Shanghai on Sunday, the 9th May, 1909, at No. 9 Jinkee Road, at 10.30 a.m., and your presence is therefore earnestly requested to form the Association and to elect a General Committee and also to deal with any question that may arise in connection therewith.

D. E. J. ABRAHAM	EDWARD I. EZRA	SIMON A. LEVY	D. M. NISSIM	S. J. SOLOMON
D. M. DAVID	E. A. HARDON	M. MYER	G. I. SHEKUNO	T. TOLEDANO

It is proposed to form an Association to be called "THE JEWISH COMMUNAL ASSOCIATION OF SHANGHAI" composed of members of the Jewish Community. The Association is to consist principally of the members of the "Beth-El" and "Shearith Israel" Synagogues. The members of the "Oh-el Moische" Synagogue have the option of joining the Association on the same terms as the members of the other two sister synagogues.

Subscription:—The subscription is to be as follows:—

For members of any of the Synagogues, 25% on the amount they subscribe to their Synagogues; but the subscription by each member shall not be less than One Dollar per month, payable quarterly in advance.

For those who are not members of any of the Synagogues the subscription shall not be less than \$24/- per annum payable in advance.

The subscription of members of the Synagogues shall be collected by the Synagogues concerned and handed over to the Association with a list of the Subscribing members.

Management:—The affairs of the Association shall be managed by a Committee which is to be composed of the representatives of the subscribing Synagogues, in proportion to the amount subscribed by each of them: but no Synagogue shall be represented by more than two-thirds of the total number of the Committee.

Object:—The object of the Association will be to look after all communal affairs, upkeep of the cemetery and the distribution of charity to the poor.

None of the Synagogue or its officials will be allowed to perform marriage divorce or other religious ceremonies without a written permit from the Committee of the Association.

The Association shall keep an official register of all births, marriages and deaths and shall issue certificates of copies thereof to members interested, on application.

Charity:—The Committee of the Association shall appoint a special Sub-committee to dispense careful and judicious charities. As the funds of the Association may not be sufficient for the purpose a special annual collection will be made to meet any such deficiency that the Sub-committee may find necessary to expend. The Sub-committee shall however be under the control of the Committee.

Nonmembers:—of the Association shall not enjoy any of the privileges of the Community.

The officials of the Synagogues shall not perform for them any marriage or other religious ceremonies. In the event of the death of a nonmember the deceased shall not be accorded a place in the cemetery unless a sum of \$100 shall have been paid by either the relatives or friends of the

The Jewish Poor:—shall of course be exempted from payment of any fees and their requirements will be attended to on the application of the representative of any of the existing subscribing Synagogues.

RABBI JOSSE BEN CHALAPTA.

Rabbi Josse was a pupil of Akiba. He was the first among the learned men of that day who interested himself in history and wrote the first Jewish history, under the title "Sefer Olam," from the creation to the revolt of Bar Kokkba.

He was famed as a very pious man, and still he had very liberal religious opinions. For instance, he said that God never descended to Mount Sinai, and that Moses and Elijah never ascended to heaven, for the script says: "Heaven is for God, Earth for Man." Rosh Hashannah was not regarded by him as a special Day of Judgment; he said man is judged every day.

Once an aristocratic woman asked him: "God created the world in six days; what has He done since?" Rabbi Josse sarcastically answered, "He makes matches. He bestows this woman on that man, and that man on this woman."

"I could do that myself," she exclaimed. She ordered her thousand male and thousand female slaves to appear before her, and paired them. The next day, oh what confusion prevailed! "I don't want my husband," the other cried, "I don't want my wife." She sent for Rabbi Josse and said, "You are right; to unite two different characters is only God's work."

Once a lady who worshipped snakes said: "Our God is mightier than yours, for Moses fled from the snake but not from the voice of God."

"I will tell you, one of thee from your God, but from the Almighty God one cannot flee, for he is omnipresent."

THE ANGLO-PALESTINE COMPANY.

The results of the year 1908 have been favourable for the business of the Anglo-Palestine Co., Ltd., a banking institution created by the Jewish Colonial Trust, Ltd. The chief office is in Jaffa, while there are branches in Jerusalem, Beyrouth, Hebron, and Haifa. After payment of all expenses, there was a net profit of £4,794 17s. 6d., and, after £1,500 has been carried to a reserve account, a dividend of 4½ per cent. will be paid. The business done has been mostly with small Jewish tradesmen and colonists.

IS HEBREW A LIVING LANGUAGE?

To the above Dr. Leo Mettman, chancellor of the Hebrew College, in Jaffa (Palestine), says in the *Examiner*:

"The Zionists in Palestine are putting new life into one of the oldest tongues the world knows."

"We have in Palestine more than a dozen Hebrew language societies whose purpose is to reintroduce the ancient Jewish tongue among the Jews of the Holy Land. In every considerable town and throughout the country districts committees are busy reviving the tongue of Moses and Abraham, and today quite a number of Jewish families, a thousand or more, are speaking Hebrew exclusively."

"The movement for reviving the Hebrew language among the adherents of Judaism was started about twenty five years ago, and has in it the guarantee of a new Zion, or it is hoped that the re-adoption of the historic speech will kindle in the hearts of the Jewish people existence in the form of an independent state under the guarantee of the great powers."

"We have in Palestine quite a number of Hebrew poets and novelists writing exclusively in Hebrew. As some of them are persons of rare genius, Jews all over the world are interested in their writings. But to know the works of these Hebrew poets, the reader must learn Hebrew—thus the study of the Hebrew tongue promises to become international."

"Another hopeful sign: In the Hebrew language movement, the purists were vanquished by the modernists, who succeeded in introducing new terms relating to politics, commerce, science, etc. Many Yiddish words, originating in the United States, are incorporated in the new-old Hebrew language."

"As to the Hebrew poets referred to, some of them rhyme their verses."

SOCIAL.

Mr. and Mrs. R. H. Elias held an "At Home" on Sunday the 25th instant at their residence No. 8 Seymour Road on the occasion of their eldest son Freddy attaining his Bar Mitzvah. There was a large gathering of relatives and friends and a very enjoyable afternoon was passed.

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THE LESSONS OF THE CRUISE.

The following letter appeared in the New York *Sun* of 24th February:—

Sir:—What is true greatness? The whole country is ringing with the echoes of the guns of the great American fleet which has concluded its great world cruise for the great purpose of impressing our greatness upon all nations, great and small.

How great it all is, and how great is the civilization which tolerates, requires and applauds such greatness!

After all it means the rule of brute force. It is a denial of peace on earth. A refutation of good will to all men. It slaps Christianity in the face. It insults Judaism.

The question is asked: Is this a Christian country? We have only to point to the great American fleet, etc., to find an answer. And "Jesus wept!" If this is Christianity, what sane man or Christian (?) wants it? It is ridiculous, unchristian, unJewish, unmanly to profess a religion of love of God and trust in Him and follow it with hate of man and distrust of Him.

The solution of war, with its crime, curse, and cost, is easier than man believe. May I suggest:

1. A supreme international court of arbitration to which all international disputes not may but must be taken.
2. The civilized nations to bind themselves to boycott commercially, and in every way any nation that does not bow to the decision of that court.

3. The court to be composed of jurists of all nations, preferably the senior judges of their supreme courts, who shall be subject to no "instructions" or "limitations" from their respective governments.

H. PEREIRA MENDES.

NEW YORK.

JEWISH CONVERTS TO MOHAMMEDANISM.

A Renter telegram from St. Petersburg states that the Senate, after considering a report by the Minister of the Interior, gave its opinion on the following two questions:

- (1) Is it permissible for Jews to abandon the Jewish faith and become Mohammedans?
- (2) Are Jews who go over to Mohammedanism to be released from the legal disabilities imposed upon them as Jews?

The Senate answered the first question in the affirmative, and the second in the negative.

THOSE TIMES AND THESE.

The library of the Jewish Theological Seminary of America recently acquired a volume containing several semi-mystical pieces of more or less interest to students of devotional literature. Among these is one, the contents of which appeals to wider circles. It dates from the sixteenth century, and represents the constitution of a secret rabbinical association, consisting of twelve members, and bearing among others the signatures of such famous names as Azulai, Sharoh, Alon, Baton, and Maychuk. The purpose of the association is pre-eminently spiritual, though there is reason to believe that the association had also some features of mutual relief: of an almost communistic nature. In modern times, the document, obviously defective in many places, reads in part as follows:

"By the will of God, who desires the repentance of those who return to Him, the spirit has come over us, the youngest of the flock, urging us to be knit together as one man. All this is done with the purpose of pleasing our Master, and for this purpose a covenant was established between us in accordance with the following conditions:

"That, all we, the undersigned twelve in number, corresponding of the tribes of the Lord, shall love each other, a love which shall include soul and body, so that all we twelve should consider ourselves as one soul of many ramifications. Indeed, each shall consider the other as if he were a part of his very self in every respect, so that if one of us should come into distress (God forbid), we all, or everyone for himself, shall hasten to come to his relief by every means in his power. But the chief thing

is that we should admonish one another, as when (God forbid) it is rumored that one of us committed a sin. In such a case everyone of us shall labor, here and in the hereafter, to save the soul of any member of the association, by all possible means. In brief, it is our duty to help and strengthen and encourage each other to do repentance and to share in the distress of each other, both in this world and in the world to come."

"We have further agreed that every religious ordinance or religious rule, or custom to be introduced by the consent of this majority of the association, should be binding upon all, no exception being allowed save in the case of such a need as is evident to the majority."

"We have further agreed and consented and pledged ourselves that none of us should praise the other, nor compliment the other, even if the other be greater in wisdom and prestige, so that we should consider ourselves like one body, no part of which can be deemed greater than the other. It is true that he who has eyes knows in his heart his worth and the worth of his neighbor, but it must never pass his lips. We have further pledged ourselves not to feel any resentment one against the other, which may be brought about by any other cause. If one of us has reason to think that the other has to any way sinned against his person, he shall at once forgive him with all his heart and with all his soul. We are, however, pledged not to betray to any creature in the world the existence of our association."

The lesson to be derived from this document is that miracles happened still in the eighteenth century. Let us hope that some student of the twentieth century will be able to prove that a similar miracle happened in the twentieth century. —*The Jewish Messenger*, (Baltimore)

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Shanghai Zionist Association
—A Fortnightly—
Journal for the Jewish home.

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A Square Deal
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OFFICE 15 WOO SUNG ROAD, SHANGHAI.
Shanghai, Friday, May 14th, 1909--23rd. Ayar 5669.

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Mr. A. R. ROSENFIELD, a popular member of the local Jewish Community, has been appointed Sergeant Major of the Infantry Battalion S. V. C. We extend to Mr. ROSENFIELD our sincere congratulations and hope that new honours are in store for him.

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NEWS FROM AUSTRALIA.

[FROM OUR CORRESPONDENT.]

Sydney, March, 1909.

Several of the Sydney Jewish charitable institutions have recently held their annual meetings. They are all of a satisfactory character, and the balance sheets being on the right side speak silently of the generosity of the community and the general prosperity.

The Sydney Jewish Aid Society was founded over twelve years ago by Mr. Aaron Blaschki for the purpose of lending money to poor Jewish tradesmen without interest. During the year 46 applications were granted representing an aggregate sum of £5 5:10:0. The total lent since the formation of the Society is £6,825 and repayments amount to £6,807. "In the 18 years of its existence it has lent practically six times the amount of its capital, and the capital was still intact" a remarkable result showing careful management and proving the honesty of the borrowers.

The Sydney Hebrew Ladies Maternity and Benevolent Society (formerly known as the Dorcas Society) which affords relief to the necessitous poor, providing nursing and medical attendance in maternity cases, and medicine, food and clothing to deserving cases closed the year with a substantial balance although a number of cases had been relieved, and pensions been paid to many deserving persons.

The Help in Need Society disbursed £209 and has a credit balance of £374 and several speakers at its annual meeting deprecated the creation of a large balance, and suggestions were made to increase the weekly pensions although it was pointed out that the Society had always been liberal with necessitous cases.

For some time past the executive of the Great Synagogue has been endeavouring to obtain the services of a competent Chazan who would be able to relieve the present ministers of some of their work. The community is such a large one that the present staff is found insufficient. News has just been received that the London committee of selection have appointed the Rev. M. Einfeld, and the Board of Management have confirmed his appointment as Chazan and Assistant Minister. He is reported to be a fully qualified Chazan, Shochet, Mohel, Baal Koreh and Baal Tekiah. He is at present reader at the Borough Synagogue South London to which congregation our Rabbi, the Rev.

Francis L. Cohen was formerly attached.

A meeting recently held in Sydney to form a branch of the London Society for the conversion of Jews to Christianity, has been the cause of some discussion in the daily papers. Nearly all the writers spoke strongly against this attempt to stir up sectarian strife. Such a society has very little hope of success here, and is not likely to get much financial help from the residents of the State. In fact the general opinion of Christians is that it is very inadvisable to have started it.

The twenty-sixth annual meeting of the Sydney Jewish Educational Board was held recently. This institution looks after the Hebrew and religious education of the Jewish children and it has a staff of teachers, that in addition to teaching classes at the schoolrooms attached to the Great Synagogue visit five of our leading public State schools and instruct the children in the rudiments of their religion and the sacred tongue. The average attendance was 288 at the week day classes and 97 at the Sunday morning classes. The Louis Pulver Memorial Prizes awarded to the senior Boy and Girl were this year gained by Morris Toffer and Millie Ellis and the special prize for Hebrew established in commemoration of our emeritus Rabbi A. B. Davis was awarded to Dora Perlman. Several liberal donations were given during the year. Mr. Neville D. Cohen the vice-president on his leaving the State presented £100:0:0 for the purpose of providing an annual prize and that generous benefactor of all our educational institutions Mrs. L. W. Levy has given £200:0:0 to form the nucleus of a permanent endowment fund. A number of pupils gained the medals awarded by the Board for punctual attendance, and on the whole the report is of a satisfactory nature although considering the size of the community a much larger number of children should be receiving instruction. It was decided at the meeting that the Board should amalgamate with the Sydney Jewish School, so that for the future one body will have control both of the Sabbath and week day classes.

Isn't it funny that at a wedding the bride never marries the "best man."

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2-4-09

12m.

A SQUARE DEAL.

SCENE AT THE MISSION
HOUSE, BETHNAL
GREEN, LONDON.

By Rabbi FVNE Philadelphia, Pa.)

Jew—Could I become converted here?
Missionary Yes, certainly; We are
here for this very purpose; but what
may be your qualifications as a candi-
diate for conversion?

Jew Well, Sir, My qualifications are
not special in any way. I can not claim
to be conspicuous either for the car-
dinal virtues, or the Evangelical
graces, but am a poor man; and as
such, I should think, I ought to
have some kind of a claim upon the
consideration of a silver-lined and
gold-edged organization such as yours.

Miss—Our organization is not a charity,
you must know, though we "never
refuse to help forward the Cause; but
you are a Jew, I take it, and a poor
Jew. Will not your own people do
something for you?

Jew—You see Sir, my Judaism is such
that my own people would not advance
any thing on it; but you, I understand,
are not quite so particular, you do make
advances upon any kind of Judaism.
Miss—Not exactly. We also like to see
what we do, that what we expend should
benefit the Cause; but had we not
better come to the point? Do you
believe in Jesus?

Jew—Jesus! Oh yes; he was a good Jew.
He did more for us poor Jews, than
Buddha or Mahomet ever would do.

Miss—Yes, true; But do you believe he
was the son of God?

Jew—"Son of God," to be sure. God is
merciful; and since his father would
not claim him, God had to!

Miss—Your answer is not quite
satisfactory; but perhaps I shall be
more satisfied as we proceed alone. Do
you believe in the immaculate concep-
tion i. e. that his mother Mary was a
Virgin before she gave birth to Jesus?

Jew—Sure, Mary was a virgin, undoubt-
edly, sometime before she became his
Mother!

Miss—And do you believe that he rose
from the dead?

Jew—Sure enough he did; he rose after
his death, and marvelously so. How
many knew or heard of him while he
was alive whereas now he is known
all the world over. Why, (Paul be-
thanked) Jesus is more alive now than
ever he was!

Miss—This answer is much more
satisfactory; and do you believe that
he was the promised Messiah?

Jew—The "Promised Messiah", Oh yes;
he was, no doubt the Messiah promised
by his party to effect a cure from social
ills.

Miss—Your answer is a bit ambiguous,
and your mode savours much of the
Talmudical disquisitionist, which I
should judge you are; but just because

of it. I should say, you would make
a good evangelical preacher.
Jew—Sure, you can bet your life on it; I
can preach to order as good as any
Evangelist.

Miss—Well Brother, You had better
turn up this evening, when I shall
introduce you to his reverence, the
Bishop, as a conscientious convert.

Jew—Thank you; that's all right. But
remember, there "is no taste in
nothing."

Miss—Oh well; that's understood.
Result—the Church, increased her
membership;

The Jew, his income!

THE ZIONIST
MOVEMENT.

MADME SOSHANNAH BUCHMIL
IN WASHINGTON.

[FROM A CORRESPONDENT.]
WASHINGTON, D. C., APRIL 4th, 1909.

An audience which entirely filled the
National Rifles Armory on March 28th,
greeted Madame Dr. Soshannah Buchmil
of Palestine, who is now touring this
country in the interest of the colonization
of Jews in Palestine. The mass
meeting was arranged by the three local
Zionist societies, the B'nai Zion, the
Poale Zion and the Young People's
Union of Zion, and the affair proved to
be a very successful one. J. Wold,
chairman of the committee on arrange-
ments, opened the meeting and intro-
duced Rabbi L. I. Egelson, of the Adas
Israel Congregation, as chairman of the
evening. Rabbi Egelson's address was
brief and to the point. He deplored the
unsympathetic attitude of the major-
ity of the American Jews towards the
Zionist movement, and the fact that the
Jewish religion and nationalistic spirit
seems to drift away from many of our
race who are living under the light of
tolerance.

Mr. D. Aberson of New York, who
is one of the editors of the Yiddish
Zionist weekly *Das Volk*, was the next
speaker. He dwelt on the new condi-
tions in Palestine since the granting of the
constitution, and urged that the Jewish
people take advantage of the favorable
opportunities now before them and at
once begin practical work in the Holy
Land.

Morris Fradichoff spoke along the
same lines, after giving a brief outline of
the object of Madame Buchmil's tour.

When Madame Buchmil was introduced
she received an ovation. Her address
was most interesting and convincing. She
gave a graphic description of the Pal-
estine of to day, and those who
had heretofore entertained the thought
that the Holy Land is barren,
unfruitful and wholly unsuited for

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Paid-up Capital £687,500-0-0

II.—Fire Funds.....£3,065,374-15-7

III. Life and Annuity

Funds£14,315,442-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Reversion Fire Branch...£ 2,240,652-13-7

Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,292-5-0

£ 4,136,159-16-11

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21st Oct 1908.

colonization, left the meeting hall with
the conviction that they had been
woefully mistaken, regarding the con-
ditions in that country.

Madame Buchmil explained in detail
the industrial and economical condition
of Palestine, and stated that the change
in the Turkish government had opened
the door to the Holy Land, in view of
which fact practical work can now be
started there. She urged that all Jewish
organization should unite and immedi-
ately start to work in earnest to regain
the land once our own, for, unless we do
so, the foreign capitalists, who are now
visiting the Holy Land with the view of
seeking profitable investments, will
eventually gobble up all the available
land from beneath our very eyes. An-
other thing upon which she laid great
stress was the formation in Palestine of
an Agrarian Bank to aid prospective
Palestinian colonists whose means are
not ample enough to enable them to
make a start in that country. She
stated that this proposed financial in-
stitution is receiving hearty support in
Russia.

Madame Buchmil expressed it as her
belief that Palestine is the only logical
place for the Jewish nation. She described
the growth of the colonies in Palestine
during the last 2 years. During that
time 30 colonies have been formed, the
largest as well as the most prosperous
one being Petach Tikvo. The principal
industries of Palestine are Orange and
wine growing. Recently the English ol-
ivists made some successful experiments
in cotton growing. Besides, there are
numerous other industries, such as wool,
leather, &c. During the last decade land
in Palestine has increased in value won-
derfully. Where 25 years ago there were
barren wastes and deserts are now be uti-
lized vineyards and orchards. In fact, Pal-
estine is more fruitful and better able to
support a large population than in the
days of yore. There need be no fear of
investing capital in Palestine and the
idea that it is in some parts a barbarous
country is ridiculous. Palestine can
easily accommodate fully six million peo-
ple, and its resources are ample to support
that number. The climate has not chang-
ed since the olden times, and is one of the
most healthful in the world. It is true
that Palestine is a torrid country, but an
ever blowing north breeze cools the
atmosphere and no discomforts are
suffered through the weather. Tubercu-
losis in Palestine is unheard of. The
water conditions are most favorable; be-
side, there is always a heavy dew
falling.

Palestine today is not the land where
the old and pious of our race go to die.
On the contrary, it is once more the land of
promise where the young should go and
where by earnest toil they can make a
comfortable living. Those of our people
now located in the Holy Land are good
agriculturists and the young element now
journeying thither easily adapt them-
selves to conditions and make excellent
farmers, as a general rule. They entertain
bright hopes for the reopening of Pal-

estine by their race and a movement is
on foot to organize all the Jews living in
that country.

Madame Buchmil dwelt on the status
of the Jews in Russia, stating that they
accomplished a great deal for the welfare
of that country, only to be rewarded with
persecution and oppression. She stated
that her mission to this country was not
to induce the American Jews to forsake
their country and go to Palestine. Those
who want to can do so, but there are
plenty of candidates for Palestine from
Russia, Roumania, Galicia and other
countries. For them it is far better to
live under the blue skies of the free Pal-
estine than be huddled up in dark Ghet-
tos in countries where they are in con-
stant fear of persecution and where they
barely eke out an existence. She does
urge the American Jews to interest them-
selves in Palestine and invest capital
there.

Touching on the educational question,
Madame Buchmil stated that in Palestine
the Jews are thoroughly nationalistic;
children are sent to Hebrew schools and
the Jewish religion is strictly adhered to,
in marked contrast, she regretted to say,
to the lax observance of same in this
country, especially by the younger element.
It could be gathered from her remarks
that she did not entertain any bright
hopes for the survival of the Jewish
religion in America in years to come,
judging from present conditions, and she
made the point that the revival of the
Jewish nation in Palestine means the
revival of Judaism. In Jerusalem, she
said, there are now 6 Hailur kindergarten
schools and in Jaffa, 2. The Palestinian
Jews are celebrating every year the birth
of that famous hero in Israel's history,
Bar Cochba, and all in all their Jewish
patriotism is at a high pitch.

In conclusion Madame Buchmil spoke
of the newly formed organization "Shi-
loh", which is concerning itself with the
colonization of Jews in Palestine, and
which she is representing. She then
touched upon the bequest of 250 million
francs to the Jewish people made by the
late Baron de Hirsch, which vast sum be
placed in charge of the Jewish Coloniza-
tion Association, or the IKA, as it is
called, they to use same for the purpose
of colonizing the Jews in various lands.

She stated that in view of the very favor-
able conditions now existing in Palestine
it is decidedly an unwise policy for the
IKA to permit this vast sum to be frit-
tered away to colonize the Jews wherever
possible. The only logical thing to do
now is to concentrate every effort towards
buying up the land in Palestine. It is
Madame Buchmil's desire to procure in
America at least half a million signa-
tures to a petition to the IKA to divert
its funds towards Palestinian coloniza-
tion. It is up to the Jewish people to
say if they want Palestine, and if such is
the wish of the majority, the IKA will
have to bow to their will.

Prolonged applause followed the con-
clusion of her address. The following
resolution was introduced and read be-
fore the assembly:

"We Washington Jews assembled in mass meeting Sunday March 28, 1909, recognizing that the concentration of the Jewish masses in Palestine under suzerainty of the Ottoman government is the indispensable condition for the solution of the Jewish problem, request the Jewish colonization Association, "ICA" and all other organizations engaged in Jewish colonization to devote their resources to the colonizing of Palestine by Jews."

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SHANGHAI JEWISH SCHOOL.

REPORT OF THE COMMITTEE.

The Committee of the Shanghai Jewish School beg to present the Report ending 31st December, 1908. The School has had an excellent year, the educational work connected therewith having progressed satisfactorily. Want of funds, the excess of expenditure over income, has prevented the Committee from carrying out many necessary and desirable improvements. The insufficiency of our income has been a great drawback in the good and useful work undertaken by the School. The Committee make an earnest appeal to the Jewish community for increased support. The School has and is accomplishing good work in educating children who would otherwise, in many instances, never be able to attend any School at all—some of our past Pupils are now earning their living in local firms and gaining respect by their good conduct and close attention to work. It is the Committee's intention to educate the children in such a manner as to enable them to earn their livelihood and be a credit to the Jewish Community in particular, and Shanghai in general. So far, our past Pupils have justified our expectations, we trust therefore, the Community will support us in our endeavours to make the little ones, under our care, useful citizens of Shanghai.

The Committee take this opportunity of most gratefully and sincerely thanking the Shanghai Municipal Council for their annual grant of Tls. 500.

The Committee also desire to thank Miss Patterson for her Report on the School, which has been most useful.

The Committee feel they are greatly indebted to Miss Perry, B.A., Head Mistress, for her able and conscientious work. The School under her devoted care has greatly improved and the Com-

mittee feel most grateful to Miss Perry for work, so well rendered. To the other members of the staff, the Committee also wish to offer their best thanks.

Our voluntary teachers continue to carry out their self-sacrificing duties; the thanks of every well-wisher of the school is certainly due to these ladies for performing such good and noble work, so regularly all the year round.

In conclusion, the Committee desire to state the School is always open to inspection and the Head Mistress will be delighted to receive visitors, at any time during the forenoon. A visit to the School will be a surprise and revelation to many; no one will fail to note, the eager manner the little ones attend to their studies. The thanks of the Committee are also due to Mr. A. E. Moses for so kindly auditing the accounts, and to Mr. S. A. Hardoon for his continued interest in the School.

D. E. J. ABRAHAM,
President.

EDWARD I. EZRA,

Hon. Sec. and Treas.

REPORT OF HEAD MISTRESS.

I have the pleasure of presenting my report on the work of the Shanghai Jewish School during the year 1908. The attendance is very satisfactory especially of Forms IV and II as will be seen from the average daily attendance. It was decided to ask a disinterested party to look over the work done during the year, and Miss Patterson very kindly and thoroughly examined the whole School and sent her report in detail. There is a marked improvement in English both written and spoken and now almost every child understands the language and speaks it, whereas in former years, the greatest difficulty lay in making them follow what is being said to them. Some of the pupils in Form IV are working for the Preliminary Cambridge Examination although they have been hardly two-and-a-half years and knew not a word of English when they joined. One boy, Solomon Shainen, began from the very beginning and made such rapid progress that through the kind assistance of Mr. Simon A. Levy, he was sent to the Public

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School to complete his education as we have no classes beyond Form IV. In other subjects besides English the progress is fairly satisfactory but there is much room for improvement. In the afternoon Hebrew branch in which both the teachers and the pupils take no little interest. Our greatest thanks are due to Mr. S. J. Solomon who spends his leisure hours to teaching the advanced pupils Hebrew as it should be taught, and the earnestness and zeal with which he performs his task cannot but encourage the children to work in a similar spirit. The School accommodation is very limited and children are obliged to go home for tuition and some on account of long distances do not return in the afternoon and then neglect needle-work which is essential to girls. I cannot close my report without thanking the whole staff for their support, especially the voluntary teachers who devote two hours every day towards the education of children who have to make their living in life. Without their generous help, the School which is so absolutely necessary in Shanghai would have to be closed, and the fate of the children thus thrown on their own resources, may be better imagined than described.

M. PERRY.

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5-3-09 41a SEWARD ROAD 41a 12m.

The Nations in Account With Israel.

[Written for "Israel's Messenger."]

By the Rev. S. FYNE. (Philadelphia)

In the loveliest season of the year, and in Palestine, the home of this festival, where from the shores of the Mediterranean to the heights of Judea and northward to the fertile plains of Samaria and Galilee, the land smiles fair in summer beauty, where a deep blue, cloudless sky arches over purple vineyards and dark olive groves, where the cornfields at this season ripen their cereals and the stalks bend under their heavy ears laden with healthy grain. Even more so, this harvest festival sets in amidst all the splendor and brilliancy and spell of a peculiarly favored clime, amidst all the smiles, the wealth and profusion of nature's bounty and charm of that region, accompanied by a chorus of melody of sweet songsters, nature's own trained musicians.

But the exile had divested this Palestinian native, this Pentecost festival, of its native garb, and made it don a costume of quite a different texture and cut, of a far different material and make; a costume, perhaps, quite as becoming, quite as pretty—some may adjudge it even prettier—but, for all that, a costume stamped with the impress of the exile! The significance of this festival had undergone a change as complete as the seasons. So complete as to render it almost unrecognizable to our Palestinian forefathers—could they but look at it again. That instead of signifying, as it did to our Palestinian ancestors a physical harvest festival, an occasion of joy and thanksgiving to the God of Nature, for a penurious agricultural yield, it has come now to be regarded by us, their cosmopolitan descendants, as a harvest festival, but of a far different kind of harvest altogether: of a crop, not to be placed in the same category at all; to wit, a spiritual harvest; Pentecost came to be regarded as the anniversary of the promulgation of the law on Sinai some thirty centuries ago—an occasion of joy and thanksgiving to the God, not of nature, but of Revelation! The Holy Law, taking the place of Holy Land.

That we, Israel, did not benefit by the cause, i. e., the exile, which brought about this change in the significance of Pentecost goes without saying. Our blood-stained history since the exile during even the recent massacre in Russia, is proof conclusive that we gained nothing by it—if it was ever meant as a gain for us.

That our religion, Judaism, did not benefit much by it, either, is also a fact, evidenced by the few, very few, converts the synagogue has attracted during our long dispersion.

And surely the land, Palestine, did not benefit by our exile. For look at her desolate state! Who, then, did benefit? Some must have benefited. For Providence, it is known, never permits an unmingled evil to take place! Now, since dispersion did not benefit either the Jews or the non-Jews, or Palestine, whom did it benefit? Who are the beneficiaries? The beneficiaries can therefore be none other but the Gentile nations? They must have benefited by it. And there can be no question but what they did; and did so to an enormous extent.

The presence of the trustees, the exponents and the exemplifiers of the "Word" among the nations of the earth dispersed as "witnesses in the truth of revelation," did not fail to attract the attention of the world to this Revelation; with the beneficent result that it transformed and improved the world all along the line, religiously, morally, socially, mentally, and even economically.

Prior to the revelation on Sinai the world (striking exceptions apart) was but one seething mass of corruption tempered with barbarity from pole to pole, steeped in vice, abomination and superstition to their very necks; diseased physically, disordered morally and decayed socially, and all because they had gone frantically astray religiously. Their civil laws outlawed the slave and ground down the poor, while their religious mania had rendered life unsafe for both young and old. A depraved hierarchy had let loose the fires of hell upon earth, and made the devil dance for joy. They consigned fathers to the grave, mothers (if widows) to the fetich of the age. While the people, they—us the interpreters of the will of the gods—directed to outrage every sentiment of decency and violate every instinct of morality. No wonder that the angels had reported that Canaan was a land constrained by its inhabitants, since marching through the land, they did not meet with bones in that land, their gigantic stature notwithstanding. And why? Because such vice as they had practiced, such corrup-

tion as they were steeped in, had sapped and undermined their constitution and cut short their span of life!

Such was the state of the world at the date of the Sinai Revelation. Look now at the world, compare it with its former state, and marvel at the gigantic strides it has made all along the line. From that day to this the history of the world been one long record of advancement from beginning to end, all because the world had been slowly, yet surely, gravitating all the while toward the Jew's Torah! Ever coming nearer and nearer the Divine pattern of conduct fashioned at Sinai.

At the beginning, of course, the progress, as such, was but snail-paced, awfully slow; their rising to the higher level was made by almost imperceptible gradations, though rising withal. On the one side the world had to be weaned from a vicious life, which centuries of hideous idolatry and licentious practices had engrained in the blood of the people—a thing hard to eradicate; while on the other there was a lack of a better living example in front of them that should stimulate their emulation and accelerate their work of progress. He not having in their midst the "Witnesses" to the truth of Revelation, who would accustom and emphasize their divine message by practical

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demonstration had considerably retarded the progress the "Witnesses" or exemplifiers of the "Word" had then lived away in one corner of the earth, unheard of and unknown to the rest of the world. Even those whom the report of the Revelation might have reached were perhaps inclined to regard it as fiction, in the absence of the "Witnesses" to substantiate the report. People are not half so much impressed by what they hear as by what they see! The Jew was wanted on this spot. The Jew, as the living example, had to be scattered among the Gentile nations before they could make more rapid advance towards the Sinai civilization; and so the Jew, forced out of Palestine on his own account, was made to serve a holy purpose, was sent among the Gentile nations (as a punishment? Eh! Well, perhaps not; for after all, the Jew had only sinned against himself! But rather) as a teacher, as a "living example" to help the Gentile on the road to the Sinai heights by his presence.

As a peculiar kind of tutor, as a teacher by example rather than by precept, the Jew at once began to be looked upon as the curious, the eccentric, the funny man; and shared the fate of the stranger who dares refuse to follow in the wake of the native crowd. The rabble soon singled him out for their marked attention. They jeered him, mocked and often enough ill-treated him. The Jew, however, suffered in silence, persevered with his task, and succeeded.

By the force of example he spread the light of his Torah regardless of all consequences, and to his aid came the two powerful agencies, Christianity and Islam, through whose medium were transmitted the refracted rays of the light of his law the Jew serving all the while as the "witness," whose mere presence was testimony in itself producing conviction, with the gratifying and amazing result. That the world, all now see, has undergone such a marvelous transformation, so changed for the better, that it does not look the same world at all! The law, through the Jew, has so metamorphosed the face of the earth as to have rendered it almost unrecognizable. It reclaimed humanity from a son of vice and corruption, from depths of hideous superstition that had well nigh submerged it, transformed the human animal into a man; the savage into the civilized; the

brute into the sympathetic; the physically and morally diseased into the hale and sound; the sensuous and murderous idolater into the moral monotheist; a d the short-lived home of the pagan era into one whose life is gradually extending. In short, the law through the Jew has restored man to his former dignified position, to conform once more to the type set up at his creation, "Man in the image of God."

This is what the law did, or rather what the Jew permitted the law to accomplish throughout his agency. To be still more precise, this is what the Jew did for the world! Now, what did the world do for the Jew?

That the world, or the nations did so much thing for the Jew, the Jew readily admits—or it would have been a very unsparingly dealt altogether—they did something. They have given us some kind of a home, though occasionally only in the cemetery, or to be buried alive in church. They have afforded us some kind of protection, though the tariff (set upon our lives) was so low, and the cost (in consequence) so ill guarded as to have tempted stragglers to snuggle some of us across the frontier of death, free of charge (of murder).

They did not altogether prevent us from educating our children, though, of course, at our own expense. They permitted us to trade, though not to produce, to cultivate the mind, but not the soil. They allowed us to exist, if not to live, striking exceptions apart; they have even granted us the privilege of dying for their countries—to prove ourselves patriots on the field of Manchuria, if not in the city of Moscow! They have fraternized with us, though only as a concession and a special mark of favor; have even shown themselves so magnanimous as to marry our daughters, when exceptionally talented, or rich heiresses. They have, in short, given us something in return for services (this we admit). But can this return be regarded as a fair *quid pro quo*? Is not the return, as such, rather poor, manifestly inadequate for the kind of service rendered and the risk run in rendering the same? The best minds in Christianity solemnly declare that it is; and persist in saying that the Nations are in Israel's debt. While the bulk of Jewry, groaning beneath the iron hoof in Eastern Europe, are likewise

of the same opinion and bitterly complain of the ingratitude of their beneficiaries.

That the nations, particularly those of the Church, would not be unwilling to discharge any such liability honorably if the moral debt could but be proved to their satisfaction, is a thesis which, perhaps, may be taken for granted; hence it would be a desideratum if the nations, now in account with Israel for close upon 3000 years, could be induced—if only for the sake of their own satisfaction—to issue to the world a kind of "Moral balance sheet," which should show, approximately, the debit and the credit—what the world has received from us and through us, the benefits, the honors and one blessings the Church admits to have been conferred up in the world by us, directly and indirectly; and what the world has given us in return, in the shape of shelter, protection and hospitality. The account to be balanced in the recognized form and the result shown below as to who is in debt—supplementing the same yet with perhaps a suggestion in the margin as to how liabilities on either side could best be met.

The account, in addition to the credit to be given us for our great contribution, direct and indirect, towards the religious, moral and ethical reformation of the world, should also place to our credit the immense capital of precious blood we have expended, i. e., shed (during the Maccabean period and the Middle Ages) in safeguarding the sacred trust, the law of revelation, for the benefit of mankind; for but for this the world would never have made the gigantic strides it did. The Jew risked this trust with his blood; and in this sense—the truer sense, the blood of the Jew—not of the one, however distinguished, but of the many—had saved the world from moral and physical ruin. This blood the Jew has shed in behalf of the trust was so much capital expended in behalf of the world's salvation and for this credit should be given us in the account.

Such a statement of accounts might do much to allay the irritation felt against us in some quarters, as it would dispose of the fallacy entertained by some that we are only receivers but no givers. It would, perhaps, have yet another effect. That the nations, should they find themselves in the Jew's debt, might feel disposed to do something for the Jew

nationally, to help us to regain a peaceful possession of our land!

If the nations could be induced to issue such a "balance sheet," the most appropriate day for issuing the same would be the anniversary of the promulgation of the law on Sinai the day of Pentecost.



WEAK AND ILL FROM WANT OF BLOOD.

ANEMIC GIRL'S HEALTH RESTORED BY

SINGAPORE BY

DR. WILLIAMS' PINK PILLS.

"It was about a year and a half ago that my daughter Clara first showed signs of Anemia," said Mrs. C. Atties, of 250 Benecolon Street, Singapore. "Her blood became watery, she had constant bad headaches, and rapidly grew thin and weak. Her appetite fell away; it was hard to make her eat anything at all. She suffered much with indigestion, Constipation, and pains in the stomach, also with intense pains in the back and sides, in fact it was seldom that she was free from pain of one description or another. Frequently she had horrible dreams at night. One effect of this an entire condition was to make Clara very low spirited, tired and sleep after sitting down for a few moments. It seemed as though all strength and energy had left her."

"We had doctor's opinion about the poor girl's condition and she took the medicines prescribed, but none of them did her any good. It was not until I tried the effects of Dr. Williams' Pink Pills for Pale People upon her that there appeared to be any hope. The result brought about by Dr. Williams' Pink Pills on Clara was marvellous. She rapidly regained appetite, and soon was well on the high road to health. In a short time she was completely cured and so has remained to this day."

"Besides, the ailments I have already spoken of," said Mrs. Atties in conclusion, "I must mention that Clara showed marked symptoms of Kidney Disorder. Dr. Williams' Pink Pills cured her of these also."

For all ailments arising from an impure or watery state of the blood, or from disordered nerves, Dr. Williams' Pink Pills for Pale People are the proved remedy. It is by purifying and strengthening the blood, and by supplying the system with new, good, health-giving blood, that these Pills have cured, among other disorders, Anemia, Debility, Melancholia, Indigestion, Liver Disorder, Headaches, Rheumatism, Scabies, Paralysis, Herpes, Boils, Pimples and Skin Disorders, and those special ailments which afflict ladies between youth and middle-age. As a restorative for men broken down by overwork, excesses, or residence in unhealthy climates they are unequalled. Obtainable at most shops where medicines are sold, they can also be had from the Dr. Williams' Medicine Co., 88 Kuikuing Road, Shanghai, at \$1.50 Mex per bottle or 6 bottles for \$8.75 Mex.

A NORDAU COLONY.

It is stated that, to mark the sixtieth birthday of Dr. Max Nordau, which will be celebrated in July next, a colony is to be established in Palestine bearing his name.

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$70.93
Box No. 337, For Mr. and Mrs. A. BENJAMIN (In memory of the late R. M. BENJAMIN)	7.50
Total	\$78.43

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

Some of us may labor under the impression that the Jews who live in remote corners of the world, have quit bothering about Matzos. This very day I picked up *Isra'el's Messenger*, a Jewish paper published in Shanghai, China, and there I find that Mr. J. Joseph Moalem, of 16 Peking Road, begs to inform the Jewish public that he will be prepared to supply Matzos for the coming Passover. The wheat, the advertisement claims, "has been brought from Calcutta and the machinery from America." It is further explained that "every imaginable care has been taken to ensure perfectly kosher, pure and wholesome cakes."

And Mr. Moalem has an eye to business; for he very plainly says, "all orders should be accompanied by cash." SHMOEL SHMOOS in the *Jewish Independent* (Cleveland, O.)

STRAUS UNACCEPTABLE?

New York, May 6.

The Turkish Government has intimated that the appointment of Hon. Oscar S. Straus as American Minister to Turkey is an unfortunate choice on account of his being a Jew.—Special to the *Shanghai Times*.

The following letter was published in *The Times*, of Saturday, the 8th instant:—

DEAR SIR,—Telegraphic intelligence published in your paper regarding Mr. Oscar Straus' appointment to an Ambassadorship by the American Government seems to be conflicting. First it was announced that President Taft would send him to Tokyo, but this was flatly contradicted a few days later. American papers then stated that when the Japanese Government was notified of the desire of the U.S. to appoint Mr. Straus it declared that the latter would not be acceptable because of his position regarding the enforcement of the Immigration laws. H. E. Baron Tukahira, Ambassador for Japan at Washington, has sent a most emphatic denial to the Press in which he stated that the Japanese Government was never notified of the desire of the American Government to appoint Straus American Ambassador to Tokyo, and therefore, there was no occasion for the Japanese Government to signify one way or the other its disposition as to the acceptability of Mr. Straus. His Excellency goes on to state that Mr. Straus' attitude on the matter of immigration and other things has always been regarded by his Government as only fair and reasonable, and the relations, both official and personal between them has always been cordial.

No sooner had the foregoing telegram been contradicted in your paper than you had another cable to the effect that Mr. Straus had been appointed Ambassador to the Turkish Government in Constantinople. American papers just to hand make no mention of this appointment. On the contrary, the post was offered to another leading Jew in America, namely, Judge Mayer Sulzberger, of Philadelphia, but he has declined it as he preferred to remain on the bench. The telegram which you published this morning stating that the Turkish Government regards Mr. Straus' appointment "as an unfortunate choice on account of his being a Jew" came as a great surprise to a large number of your readers. It must, however, be remembered that in 1897 Mr. Straus accepted a similar appointment in Turkey, which post he discharged most creditably both to himself and to the American Government. Turkey has always been well disposed towards the Jewish people and has discouraged sectarian intolerance. There are four Jewish deputies in the present Turkish Parliament and this fact does not show that Turkey harbours any race hatred towards the Jews.

Yours faithfully,

N. E. R. EZRA.

May 7th.

COMMERCE IN CHINA.

IV.

Well, Mr. Entrox, what do you say to this? "Seven Pained Jezebels" at Tis. 6.00, "Nine Ragamuffins" at Tis. 5.75, "A Dozen Old Sinners" at Tis. 7.00, "A Dog and a Jossman, a Tiger and a Jaccroman" (or as a cynic of our Polish co-religionists would call it "ein Hund und ein Rabbler, ein Baer und eine Rabbierin") at Tis. 4.75." Of course, Mr. Entrox, you very well know that this refers to some "Chops" in the Piece Goods trade about which some poorly and statey well-meaning issue weekly market reports telling us that all these were sold at so much per piece, and leave us guessing how much was lost on them. These market reports also tell us the same reason, year in and year out precisely at the same season, why these drapery goods were not bought at a further loss to the foreign would-be draper by the seek Celestial, also for what reason foreigners should import goods into China and always sell them at a loss. This week it is the currency question, but the reporter does not know, or if he knows, does not dare to say how the currency question is to be modernized. Last week it was "Lekin," and likewise writes a few inuendoes about this question that would make a real draper's cat laugh, but above all it is always that old sinner, the harvest or his scapegoats, little rain or no rain, drought or moonshine, frost, snow, or sunshine, or any other blessed thing that the wily Celestial will put in the reporter's hand, all of which are calculated to show why people in Lancashire and Yorkshire should be mystified by a thousand and one strangely named "Chops," why the world should think that great fortunes are made in China by those who are the owners of these "Chops," and therefore should fight and battle, and oppress their employees in obtaining business for the Celestial market, business which in three cases out of five goes to the auction rooms to be disposed of there at a loss. Truly, no wonder why the Chinamen wear such long and wide sleeves, it seems that they require this fashion of sleeve so that they can laugh into them when thinking of the foreigners' folly.

As everybody is aware, Auctioneers in England are a licensed body, so are barristers, bankers, public house keepers, costermongers, and if you want to know what other trade and profession is licensed, look into "Whitaker's" and you will know all about it. The possession of a licence is at once a distinction as well as a restriction, and I am inclined to think that the holder of an auctioneer's licence in England is rather under a certain measure of restriction than otherwise. But England is a free land, and her trade is great with the rest of the world, therefore there can be no oppressive restriction on the auctioneer in England; he is supposed nevertheless to comply with

certain regulations, so is the pawnbroker. The draper, however, or the watchmaker and the baker tinker and tailor need not possess a licence for they are expected to give immediate value for money and no talk. Talk, Mr. Entrox, is cheap, but Whisky costs money, even here though one must sign a chit to get it. Talk is also a very good stock-in-trade as long as it is meant for that purpose only, but when talk appears in print and is taken by a glib-tongued Mandarin at home as a Klondike worth to be exploited and finds that he made a mistake, then that talk must cease altogether.

I admit that the market reports on the Piece Goods trade issued by certain firms are useful in so far as to disclose to the interested observer the fluctuations of the prices of goods sold at auction. These statistical reports however are far more useful to the Chinese buyer than to the foreign competitor as all these reports are translated into Chinese and go to all other treaty ports. The wholesale draper in a provincial port knows exactly at what price the last lot was slaughtered on the Shanghai Piece Goods' Auctions, and since he got so used to buying his requirements through his native correspondent at Shanghai on a basis ruinous to the Foreign Importer, it is impossible to do business with him otherwise than losing money on any transaction done with him. I do not object to statistics, but I object to eternal apologies calculated to show why goods should be sacrificed in the auction rooms of Shanghai's General Auctioneers. I also object to the selling of regular lines of piece goods at auction by foreign importers.

Of course, the auctioneering business is known in other parts of the world, and as far as I know it in some continental countries, an auctioneer is not allowed to sell anything at all unless he has permission from the Police Officer, the Mayor, or some other government authority to do so for every sale he conducts. But should any merchant or draper try to make a regular practice of it by selling new goods at auction in the same way as it is done in Shanghai, he would escape the penalty of the law possibly by being torn alive into pieces by his competitors. So much for the Shanghai Auctions of "Sound and Unsound," Regular and Irregular Piece Goods. The man who cannot take off his coat, open a piece of White Shirts, take a yardstick in his hands, sell and measure out the quantity required, fold up the remainder, put it back in its place, and go on again in the same manner during the rest of his working day, that man, Mr. Entrox, should not sell Drapery Goods as a Commission Agent, or as an Auctioneer, or as a Wholesale merchant, and I look upon such a man who does it as an interloper, a Jack of all trades who has none, and I look upon him also as a foolish victim of the Celestial ruse and sharper. He is a man who will never leave a large fortune to his heirs from the earnings of the Drapery Business, no matter whether he calls it Piece Goods or something else, also no matter whether that name is of a hundred or a thou-

sand years' standing, and he must be driven off the field by men who are proper Drapers, Wholesale or Retail. They are the men to come to China and regenerate the trade.

To prove my contention, I shall merely mention the so-called allied trade of Cotton Yarn to the Textile Trade. I have to refer you, Mr. Entrox, only to the fact that the Yarn Trade is even more important than the Textile Trade and although we know that a few years ago there was a large slump in it, yet the foreign Yarn Merchants and Importers did not dispose of their heavy stocks at auction but they simply held the large stocks until they sold them gradually whether it took them a year or two, was nobody's business, and they alone knew whether they made or lost money during those trying seasons, but there was no monkeying with Yarn as this product is usually in the hands of strong and wealthy merchants with whom no tricks can be played, neither by a Chinaman nor a Foreigner. It is so all over the world.

If those Manchester Financiers and Shippers would only take a real insight into Shanghai's Textile Trade there would soon be a turn for the better, therefore, O ye, my beloved brethren in Israel who are of the Draper class, and who can do as I warned ye before, come into China and do your business for there is money in it. Come and learn how to speak and write Chinese, and ye will soon conduct a great and profitable Drapery business. But do not come with the idea of racing horses and ponies whereon to make your profits, nor shall ye come here and think that ye are descendants of Dukes, or of Counts, or of Barons, for it shall be sufficient unto ye if ye are descendants of Knights of the Yards which ye shall never forget in your dealings with the heathen of Siam. The Chinaman is a reasonable man and when he will see that you beat him, at his own game he will respect you and do plenty of business with ye, my brethren in Israel.

WANTED.

100 Jewish young Gentlemen to come to China and make money. Qualifications required as follows:—studious characters, bright and active; some knowledge of wholesale or retail drapery trade; knowledge of book-keeping, international currency, languages, arithmetic, chemistry, technical, applied and unapplied sciences as learned in the Grammar Schools of Constantinople, New York, Manchester, Vienna, Bombay, Calcutta, Paris, Odessa, Milan, Cairo, Amsterdam London etc., not to be forgotten. Objects:—

- 1st, to make money;
- 2nd, to teach Chinese modern civilisation, and
- 3rd to fight hunsbuns.

Please address:—

Ben-Israel.

Ambassador Tukahira writes to the editor of the *American Jew* that there is no anti-Semitic legislation in Japan.

ISRAEL'S MESSENGER.

Shanghai: Friday,
14th May, 1909 - 5669.

EDITORIAL NOTES.

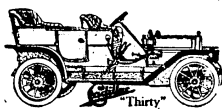
The Jew.

The history of the Jew has been one full of pathos and suffering. His annals are one long series of martyrdoms at the hands of successive persecutors. He has always been made the scapegoat for the wrongs and sins of others. He was the "despised and the rejected of men" even by those who received from him their religious ideals and inspirations. Wherever he wandered, wherever he sojourned, he experienced a sort of persecution, religious, social or political. That man, that stranger, that wanderer, we object to "because of his being a Jew" has been the war-cry of the Jews' detractors from time immemorial. But the Jew has borne all this obloquy and odium with remarkable patience and endurance. Being an optimist he believes in the goodness of human nature, in the triumph of right over might, in the triumph of righteousness over ungodliness, and for this reason he toils and moils unceasingly for the weal of humanity and for the salvation of the world. As BENJAMIN DISRAELI has so appositely said:—"One-half of the world worships a Jew, Jesus; and the other half worships his mother, Mary." As yet the world does not seem to be ready to do full justice to the living Jew. It still persecutes him. The Jew has been oppressed, villified and persecuted because of his belief in the oneness of God and of his being a Protestant in protesting by the example of the life he leads, against the heathenish conception of the

Deity. But there is a glory in suffering and the Jew glorifies himself in all his trials inasmuch as he has the consciousness of knowing that he stands as a witness to that sublime truth, to which nothing earthly is comparable.

Chief Rabbi Adler.

A very happy and auspicious event will be celebrated in London by our co-religionists at the end of this month, in honour of the 70th anniversary of the Rt. Rev. Dr. HERMAN ADLER, Chief Rabbi of the United Hebrew Congregations of the British Empire. Dr. ADLER is widely known and is universally respected by Jews throughout the world for his philanthropic activity and zeal in the welfare of his brethren. His work is by no means confined to Jews in the British Empire; he is always interested in and take pleasure in identifying himself with the needs and welfare of his co-religionists living in the remotest parts of the globe. Dr. ADLER succeeded his late venerable father as Chief Rabbi and has quite worthily carried out the onerous duties of his office. His only son (who, we hope, has fully recovered from his recent illness) has also followed his father's vocation and is to-day occupying one of the leading pulpits in the London Synagogues. Dr. ADLER wields a great power for good and is greatly esteemed by his flock. He is an orthodox of the orthodox and is endowed with excellent virtues and sterling qualities. In the vocations to which he has consecrated his life he yields to none in his loyalty. His zeal and courage, his manly and upright character, and his earnest efforts in uplifting the spiritual status of his co-religionists as well as his devotion to the cause of the hapless sons of Jewry give him claims to be regarded as a model Chief Rabbi. Under his guidance Anglo-Jewry can boast of many achievements which will serve as an example for other Com-



LONDON

has been startled by the "Cadillac" 4 Cylinder 80 H.P. Motor Car. The Anglo-American Motor Car Co. exhibited the Car which created a great sensation and the Cadillac Co., was in receipt of many orders for immediate shipment.

It was at the Brooklands Track, just outside of London, early this year that the standardisation test was held which opened the eyes of Europe to the high degree of perfection attained in the manufacture of the Cadillac. The test was under the supervision of the Royal Automobile Club of London.

We are anxious to prove the splendid qualities of the Cadillac and shall be pleased to arrange a Trial Run.

4 Cylinders 30 Horse Power
Cadillac Motor Car Seating 5 Passengers
4,000 Taels only.

The wonder of the Motor World.

**UNIVERSAL
SUPPLY CO.**

21, Nanking Road.

Telephone 2330.

1-1-09

12m.

munities throughout the world. Dr. ADLER is best known as a philanthropist; and his many-sided activities in charitable institutions with which he is closely connected has won him praise from all sides. He is known as a

Friend of better days
None knew him but to love him
None named him but to praise.

ISRAEL'S MESSENGER on behalf of the small Jewish Community of Shanghai and other Communities scattered all over the East, extends to the venerable Chief Rabbi ADLER its heartfelt congratulations.

The Local Jewish School.

We publish elsewhere in this issue the Committee's and the Head Mistress' Reports of the above-named School from which we are pleased to observe the progress that has been made by this Institution since it was established. We hope that the time has gone by when it was necessary to defend the need of such a useful Institution and we also hope that the Community will continue to demonstrate its unabated interest in it and give it its support.

It is long since the children of the school gave a demonstration to the public of their progress and attainments and we think it is about time that this was now done. We doubt not that such exercises performed in the usual able manner, in the presence of a sympathetic audience would go a long way towards establishing firmly and enhancing the usefulness of the school in the eyes of the general public. The Committee of the school has laid the Community under a great obligation for their perseverance in making the Institution a success.

JEWS INVITED TO SETTLE IN TURKEY.

Haham Bashi, Rabbi Nahon, received an official communication from Ahmed Riza, the president of the Turkish parliament, in which he is requested to inform all Jewish organizations, as well as the Rothschild family, that the Turkish government will welcome the settlement of Jews in Turkey, especially in Mesopotamia.

"THE BUND."

The Bund, a weekly journal of comment, published in Shanghai, has recently changed hands having been taken over by a well-known member of our Community, namely, Mr. ALFRED LEON. Under his able management The Bund bids fair to become the premier weekly in the Far East. The recent issues contain excellent reading matters which are sure to meet with the wishes of the cosmopolitan section of the community.

We congratulate Mr. LEON upon his journalistic enterprise and wish him abundant success in his new field of labour.

NEW TURKEY

When the revolution of last July was accomplished in Constantinople and other parts of the Ottoman Empire it was regarded too wonderful that it should be carried out in such a quiet manner. Indeed, it was altogether too good to last long. That ABDUL HAMID accepted the situation as a matter of course in the trend of the world's progress, was universally believed, and even now it is not exactly clear whether or not he was opposed to the new regime which resulted in the second revolution that brought his dethronement. He was an Emperor whose throne was considered rather "shaky" for more than a generation, an emperor who somewhat won the sympathy-arousing title of "the sick man" of the Orient, an absolute monarch who for nearly 34 years during which he was able to defeat all his progressive subjects by exterminating them in cold blood. He was the ruler of a vast Empire who had been able to ward off encroachments on his domains by rapacious neighbours by means of his much belauded tact and diplomacy, and there is no doubt, we say, that such a man would not

and could not easily submit to the new order of things and accept the situation as "Fate." Human nature remains the same whether it is in a ruler or in an ordinary individual, and since no ordinary individual does easily give up an occupation or profession to which he has been attached for a number of years, a man like ex-Sultan ABDUL HAMID surrounded by a corrupt court as he was, would certainly hanker after his previous absolutism. But no matter how clever he was, his oppressions have produced cleverer men than he was, and now he is at last "stowed" away from committing further harm,—in the Jewish Merchant Prince's Villa Allatini at Salonica.

It is a significant fact for the Jews all the world over that while apparently the main force of the ex-Sultan was around him in Constantinople where he might have thought out all his machinations to defeat liberalism, the real force that brought about his downfall was organised and trained in Salonica, the greatest seat of Judaism in Turkey. Salonica counted over 60,000 Jews some 15 years ago, the majority of them being well-to-do; and owing to their education obtained in various Jewish schools, private, public and charitable, the younger generation has had no small hand in the recent revolutionary movement. It is safe to conjecture the present situation in Turkey with a great share of material assistance given to the Young Turks by the Jews of Salonica as well as from other parts of their Empire. And it seems that while their Armenian countrymen who have also equally shared in improving the governing conditions of their country, the Jews were able to do so with little or no disadvantage to themselves. It is repulsive to read about constant massacres of innocent citizens, and we Jews have more cause than any other people to deplore these barbarous misdeeds of the Anatolian Mohammedans against their

Christian neighbours. But the world's history teaches us that great changes in a country's destiny never took place simply by people saying "boo" to each other; blood must flow and lives must be sacrificed and how many Jewish lives have been lost in the recent events in Andania or in the other parts of the Ottoman Empire during the recent troubles, we shall not have long to wait before we know, for it is impossible that our co-religionists escaped altogether unscathed seeing that the honorable mark of distinction of allowing them to serve in the Turkish Army was conferred upon them previous to last year's revolution. Let us hope, however, that those Jews who did in the recent troubles do so fighting manfully for the glory of human freedom and let us also hope that this time the revolution in Turkey will be the last one in the world of a painful and forcible character.

BEN ISRAEL.

CHIEF RABBI NAHOUM RECEIVED BY SULTAN

The Sultan having ratified the election of Rabbi Nahoum as chief Rabbi of Turkey, received him in private audience on March 19. The Rabbi was conducted with great pomp to the Imperial palace and was received most cordially by the Sultan and the Princess. Rabbi Nahoum delivered a short address in Turkish, thanking the Sultan for the protection he always accorded the Jews and assured him of the loyalty of the Jews towards the Sovereign and the Constitution. The Sultan replied warmly that he was always convinced of the fidelity of his Jewish subjects and praised the Rabbi's mastery of the language as well as his general education. With the same pomp the chief Rabbi was later conducted to the Soudine Porte, where he was presented to the Vizier and all the ministers.

FIGURES OF SPEECH.

A certain young lady away at school sent the following unique message to an uncertain young man.
I'm in a 10 der mood 2day
And feel pogie 2.
Thought I'd take my pen in hand
And send a line 2 you.
I'm sorry you've been too long
Don't tell Jaccousils.
But bear your life with 234s,
And they won't seem so grt.

JEWISH COMMUNAL ASSOCIATION OF SHANGHAI.

SUCCESSFUL MEETING.

A meeting of the members of the local Jewish Community took place on Sunday, the 9th instant at No. 9, Jinkee Road for the purpose of discussing the scheme formulated (published in our last issue) whereby the affairs of the local Community could be managed by a competent body. The following were present:

Messrs. D. E. J. Abraham, D. M. David, Mrs. J. A. David, Edward I. Ezra, Frederick Ezra, N. E. R. Ezra, M. Goldstein, M. H. Greenberg, A. S. Gubbay, Jack Haimovitch, E. A. Haddon, R. J. Haddon, E. Jonah, Felix Joseph, N. Krell, Isaac A. Levy, A. Michael, J. Moosa, S. Moosa, M. Myer, E. J. Nathan, Miss Rachel Nathan, D. M. Nissim, S. J. Solomon and T. Toledano.

Mr. M. Myer proposed and Mr. D. M. David seconded that Mr. Simon A. Levy take the chair. This was carried unanimously.

On the proposition of Mr. T. Toledano seconded by Mr. D. M. David, Mr. Edward I. Ezra was elected to act as Secretary to the meeting.

The Chairman in his opening speech gave a short review of the circumstances which led to the convening of the meeting and said that about four years ago a similar meeting was held at the Royal Asiatic Society's Hall for the purpose of forming a Communal Association, but it was sorry to state the result did not prove entirely satisfactory. Now that the Community had grown considerably since they met last it behooved them to do their best to form an Association that was to be thoroughly representative of the whole Community. Their situation was fully discussed at private meetings which he had arranged with certain members of the Community and they now came forward with some well-formulated schemes which will be submitted to them for discussion. He again impressed upon them the necessity of organizing an association in a Community which had considerably grown and would continue to grow so long as Shanghai remained a free settlement. He would therefore be pleased to hear any remarks that would help them in coming nearer to the solution of their local problem.

Mr. M. Myer said he regretted to see that the Ohel-Moshe Synagogue was not represented at the meeting. His past experience in communal work led him to believe that the members of that Institution were not very anxious to associate with the Sephardim—a fact which was to be greatly deplored especially when it was their object to unite their forces and act split them into different parties. He understood that enquiries relating to the holding of that meeting were sent round of the members to the Ohel Moshe Synagogue and their attendance that day, so anxiously looked for, would have greatly helped them and

strengthened their position regarding their future policies.

Mr. D. M. David suggested that the separate clauses in the circular, issued by the Provisional Committee of that meeting, be submitted one by one for discussion and approval, which was done.

Mr. J. Moosa said that the amount of subscription fixed would be a hardship upon many who could not afford it. He would suggest that a sum of \$6 a year be levied upon each member of the synagogue for the proposed Association.

The Chairman said that they had thoroughly thrived out this question before the scheme was formulated and they had come to the conclusion that the amount suggested by them would be quite reasonable and not entail any hardship upon anyone.

Mr. T. Toledano delivered a speech in which he dwelt upon the necessity of joining their forces and following the lead of other civilized Communities. The question of organization should be uppermost in their minds. The present situation that existed in the Community was like a ship without a helm and consequently everything was being done in an haphazard manner. It was high time that such want of organization amongst them should be remedied and a forward step taken.

After short discussion the scheme as drafted by the Provisional Committee with some slight amendments were approved of without any dissent. Mr. Edward I. Ezra proposed the following resolution:

"That this meeting of the Jewish Community of Shanghai after full discussion and consideration approves of the formation of the 'Jewish Communal Association of Shanghai' and fully endorses and supports the scheme circulated in April, 1909 and as amended at this meeting; and recommends the entire scheme be carried out in the manner suggested."

This was seconded by Mr. S. Moosa and unanimously carried. To the Chair proposed by Mr. D. M. David and seconded by Mr. D. M. Nissim, the meeting terminated.

With the approval of the Russian Ministry of War a monument will shortly be erected at St. Petersburg or at Wilna, in memory of the Jewish soldiers who lost their lives in the Far Eastern War. In addition, the community of the capital has decided, at the suggestion of the Government, to inscribe the names of the heroes on a tablet, to be placed in the largest synagogue of St. Petersburg, and to hold annually a special service in their memory.

INTERVIEW WITH NISSIM MAZLIACH

The *Neue Jüdische Korrespondenz* has received the following from Constantinople:

"The representative of a Jewish paper has this day had an interview with the Jewish deputy, Nissim Mazliach Effendi, who, in spite of his youth, is very popular in the Young Turk movement, and as is known, was chosen as Secretary to the Parliament. The correspondent asked him the question as to what relations existed between the four Jewish deputies, and if they would come to an agreement among themselves if the Jewish question were to come before the Parliament for discussion.

"Mazliach answered that the Jewish representatives would act together as a unit on every question concerning the Jew. No one could better plead for the Jewish interest than the Jewish deputies themselves. 'At present,' said he, 'there are certainly no events that can be forecast that would justify a special Jewish interest. But in any case, the Jews may be sure that their representatives will stand together with all their other associates in the Young Turk party on the importance of Jewish interest.'"

Interesting also in the interview is the reference to colonization of the Jew in Turkey in general and particularly in Palestine. Mazliach Effendi holds the immigration of the Jew as most advantageous, and for Turkey entirely desirable. He means that the Jew should not only settle in Palestine, but also in other parts of Turkey, as for example in Asia Minor, where there is much vacant land to be had, and where the Jew is offered a rich prospect for the application of his capital and labor. Palestine should, according to his opinion, not be merely a territory, but rather a spiritual center of the Jewish people whose influence should be exercised on the entire Jewish world. Mazliach is also a warm friend of the Hebrew language, the introduction of which he greeted and recommended in the schools and kindergartens in Palestine.

On the occasion of the anniversary of the foundation of the Jewish Colonial Trust the Russian Zionists have issued a strong appeal to their followers to support the institution and the movement.

STRAUS APPOINTED TO TURKEY.

New York, May 13.

President Taft had appointed the Hon. Oscar S. Straus as American Ambassador at Constantinople.—*Special to the Shanghai Times.*

[It is, however, doubtful whether Mr. STRAUS would accept the post proffered to him by President TAFT for when the the post of ambassador to Japan was offered to him he declined it owing to the desire of Mrs. STRAUS to remain in America during the college career of her son, who is to enter the university in the autumn.—Editor, ISRAEL'S MESSENGER.]

Some time had passed since he settled down as Rabbi of the congregation, and yet, to his great chagrin, no *Shema* question concerning dietary laws had been sent to him for his decision. Evidently the people cared little about *Kashrus*. He decided to resign. The president of the congregation asked him: "Rabbi, why do you want to leave?" "Because this is the very first *Shema* put to me ever since my coming," was the sad reply.

FOR A DESERVING CAUSE.

We are pleased to say that in response to the appeal made by Mr. B. E. Toeg for repairs to the building of the Yeshibah of Ezra Hasopher near Basorah, the following donation has been made towards the Fund.

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Messrs E. D. Sassoon and Co.	100.00
S. S. Benjamin, Esq.	50.00
R. E. Toeg, Esq.	50.00
D. E. J. Abraham, Esq.	25.00
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A. E. Moses, Esq.	10.00
Messrs J. R. and B. H. Elias	10.00
S. J. Solomon, Esq.	8.00
N. E. R. E.	1.00
Charity	1.00
Total	\$590.00


Further contributions will be thankfully received and duly acknowledged in ISRAEL'S MESSENGER.

A Galician Jew was engaged in conversation with a noble Austrian officer one day. A dispute arose, and in the course of this the Jew was heard to say, "My word of honor, I speak the truth."

"Where, Jew, do you come in to have a word of honor?"

"Don't excite yourself, my lord. Three years ago your brother borrowed some money of me and gave me his word of honor that he would return it in two weeks. Up to this hour I still have his word of honor, and this I now beg to return to you so that it may not be lost to your family!"

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Shanghai, 29th July, 1909

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Vol. VI. No. 4

Shanghai, Siwan 8th 5667—28th May 1909.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CORNET shall be blown... and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. — Isaiah — 22:13

Issued on every alternate Friday.

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

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

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A Misguided Movement
Judaism
By the way: Notes
Commerce in China
Our Contemporaries
Correspondence.

H. FREED

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





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OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, May 28th, 1909 - 8th. Siwan 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Siwan 15th (June 4th) Sabbath commences (time of lighting) at 6.30 p.m.

Saturday, Siwan 16th (June 5th) portions of the Law, Beha'alotikha, Numbers, chapters 8 to 12 inclusive; Haphtarab, Zechariah, chapter 2; Prophets, Isaiah, chapters 9 to 12 inclusive; and Ezra, chapters 5 to 10 inclusive Sabbath terminates at 7.20 p.m.

Friday, Siwan 22nd (June 11th) Sabbath commences (time of lighting) at 6.30 p.m.

Saturday, Siwan 23rd (June 12th) portion of the Law, Shelah Lekha, Numbers, chapters 13, 14 and 15; Haphtarab, Jehoshua, chapter 2; Prophets, Isaiah, chapters 1, 2, 3 and 4. Sabbath terminates at 7.25 p.m.

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8, British Indian St

CALCUTTA, 24th April, 1909.

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Some kind friends have advised me to send the following appeal to you for insertion in your valuable paper as the cause is a deserving one.

Yours faithfully,

L. A. ISAAC.

This appeal is made to the charitable ladies and gentlemen on behalf of an orphan boy, Eliezer Shalom, who distinguished himself in the whole of Bengal by heading the list in the middle school years ago and also gained a scholarship. He heads the list again in the whole of Bengal this year in the High School examination, with honours in four subjects, and gains a scholarship.

The school authorities say that this talented boy ought to be helped by the Community and sent to England for his education, where he will have full scope for his talents. Until the required amount is raised arrangements are made to send him to Nainital for his university education.

All charitable persons are requested to lend a helping hand. Remittances are to be sent to the Editor of ISRAEL'S MESSENGER or Mr. W. Grossmann, 2 Fairlie Place, Calcutta.

L. A. ISAAC.

THE JEWS AND 13.

Commenting on the thirteen superstitions in the *Oesterreichische Wochenchrift*, Jacob E. Ehrlich, a Jewish writer, says: "The number thirteen is surely not a bad one for us. The Holy Writ tells of the thirteen attributes of the Most High, and we have thirteen feast days in each year. Our great arch-enemy, Haman, was hanged on the 13th of Adar. The thirteenth birthday of our sons is a day of joy, because on that day the child becomes a member of the religious community. The dream of Joseph was of thirteen—the sun, the moon and eleven stars and Jacob had thirteen children."

THE PINCH OF FAMINE.

MORE RIOTING IN NEW YORK.

New York, May 20.—The closing of the Jewish bakeries in East side, New York, had led to rioting among the Jews in the district. *Special to the Shanghai Times.*

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Shanghai, Friday, May 28th, 1909—8th. Siwan 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Siwan 16th (June 4th) Sabbath commences (time of lighting) at 6.30 p.m.
Saturday, Siwan 16th (June 5th) portions of the Law, Behaalotkha, Numbers, chapters 8 to 12 inclusive; Haphtarab, Zechariah, chapter 2; Prophets, Isaiah, chapters 9 to 12 inclusive; and Ezra, chapters 5 to 10 inclusive Sabbath terminates at 7.20 p.m.
Friday, Siwan 22nd (June 11th) Sabbath commences (time of lighting) at 6.30 p.m.
Saturday, Siwan 23rd (June 12th) portion of the Law, Shelah Lekha, Numbers, chapters 18, 14 and 16; Haphtarab, Jehoshua, chapter 2; Prophets, Isaiah, chapters 1, 2, 3 and 4. Sabbath terminates at 7.25 p.m.

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CALCUTTA, 24th April, 1909.

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Some kind friends have advised me to send the following appeal to you for insertion in your valuable paper as the cause is a deserving one.

Yours faithfully,

I. A. ISAAC.

This appeal is made to the charitable ladies and gentlemen on behalf of an orphan boy, Eliezer Shalom, who distinguished himself in the whole of Bengal by heading the list in the middle school years ago and also gained a scholarship. He heads the list again in the whole of Bengal this year in the High School examination, with honours in four subjects, and gains a scholarship.

The school authorities say that this talented boy ought to be helped by the Community and sent to England for his education, where he will have full scope for his talents. Until the required amount is raised arrangements are made to send him to Nainital for his university education.

All charitable persons are requested to lend a helping hand. Remittances are to be sent to the Editor of ISRAEL'S MESSENGER or Mr. W. Grossmann, 2 Fairlie Place, Calcutta.

I. A. ISAAC.

THE JEWS AND 13.

Commenting on the thirteen superstitions in the *Oesterreichische Wochenschrift*, Jacob E. Ehrlich, a Jewish writer, says: "The number thirteen is surely not a bad one for us. The Holy Writ tells of the thirteen attributes of the Most High, and we have thirteen feast days in each year. Our great arch-enemy, Haman, was hanged on the 13th of Adar. The thirteenth birthday of our sons is a day of joy, because on that day the child becomes a member of the religious community. The dream of Joseph was of thirteen—the sun, the moon and eleven stars—and Jacob had thirteen children."

THE PINCH OF FAMINE.

MORE RIOTING IN NEW YORK.

New York, May 20.
The closing of the Jewish bakeries in East side, New York, had led to rioting among the Jews in the district.—Special, to the *Shanghai Times*.

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SPIRITED PROTEST

The following letter has been sent by Mr. Oswald John Simon of London to Canon Duckworth, who on the 7th April delivered a sermon at Westminster Abbey in which he appealed for the conversion of the Jews of East London to Christianity:

April 17th, 1909.

DEAR CANON DUCKWORTH,—You may possibly remember my having met you on various occasions in past years at the house of my uncle, the late Mr. Charles Salaman, and therefore I feel less compunction than I might otherwise in addressing you on the subject of your appeal at Westminster Abbey on behalf of the conversion of my co-religionists in East London, as reported in the *Times* and other papers yesterday.

I fancy that this is the first time Westminster Abbey has been associated in so prominent a manner with the scheme for converting Jews to Christianity. It was generally understood that the advanced school of thought in the Church of England, with which the Abbey is peculiarly identified, was alive to the futility of those efforts in which some very earnest Christians of other types have always been engaged. The venerated names of Dean Stanley and Dean Bradley and other distinguished members of your Chapter have been far removed from the category of those who have sowed so much discord by the crude and weak attempts to tamper with the faith of Israel. It must have been clear to such men that it was

plainly the will of God that the People of Israel were never to be divorced from the Faith for which alone they stood through the ages. Is it probable that, after the centuries of varied history both among the Jewish people and in Christendom itself, any organisation in East London is capable of shaking the foundations upon which the Jewish religion subsists? Moreover, is it fitting to place the two historic religions of Judaism and Christianity in the unfortunate light of seeming to war against one another? Shall we not rather be on terms of friendship and co-operation, seeing how much we have in common, and having regard to the fact that Christianity has sprung out of Judaism? After all, the spread of the knowledge of God and of Righteousness is the supreme work in which Christianity is capable of seconding and aiding Judaism.

You yourself quote the words attributed to Christ that "Salvation is from the Jews." It must be of enormous value to Christianity that there still abides through history the same witness of the Unseen and Incorporeal God from which your Apostles derived their inspiration. Is there not some species of error in the conception of a modern Christian who assumes that it is necessary that ancient Israel should put on a newly acquired theology?

It is mainly in theological conceptions that Christianity differs from Judaism. And there are not wanting signs within Christendom itself of a displacement of Trinitarian theology. What of Christian Unitarians? And apart from the actual denomination of Unitarian Christians, of which James Martineau was the saintly exponent, are there not

among most educated and thoughtful sections of Christian society growing tendencies to approximate towards the theological position of Judaism? The doctrines of the Trinity and of the Incarnation, which are the special features that conversionists offer to Jews, are fast losing hold of the consciences of the most robust intellects and the noblest characters among modern Englishmen who are said to be Christian.

Your quotation of the Good Friday Collect which classes Jews among "infidels and heretics" scarcely contemplated the numbers of those who are avowedly Christian, but who differ from Christianity on the very points upon which Jews differ. To class the Jews first among so-called "unbelievers" is hardly a happy method of winning way to their hearts. Roman Catholics would class all Protestants among "unbelievers," because you do not believe all that they believe. There is no "ignorance" or "hardness of heart" or "contempt" in Jews not believing the dogmas of Christianity, any more than there is "ignorance," "hardness of heart," or "contempt" in your not believing the dogmas of Judaism or those of the Roman Catholic Church. It is rather amazing that you should quote this quaint mediaeval document, which is so palpably the product of an intolerant age, and the spirit of which is so manifest in such "Christian" countries as Russia and Roumania.

I imagine that, before you consented to associate yourself with the conversionist societies in East London, you had not the opportunity to estimate the mischief which they have wrought and the grave misunderstandings which they create. The distrust which is engendered in districts where these agencies are at

work conduce to destroy that very feeling of brotherhood and friendly relations which the leaders both among Christians and Jews are so anxious to promote. I am sure that nothing could be further from your mind than to impede these good relations.

As your appeal in the Abbey has had such wide publicity, it is obviously necessary for me to send a copy of this letter to the Press.—Yours sincerely,

OSWALD JOHN SIMON.
THE REV. CANON DUCKWORTH D.D.

WAS IT PARALYSIS?

CEYLON INSURANCE AGENT'S ADAMINGU
MALADY PERMANENTLY CURED BY
DR. WILLIAMS' PINK PILLS.
His Wife's Health Restored By
THE SAME REMEDY.

"Some doctors said that my complaint was Paralysis, others declared that it was Rheumatism, but whatever it was it crippled me for two years and caused me much suffering. Mr. Edmund Richard Wijesooriya, an Insurance Agent residing at 'Tilly Villa,' Maradana, Colombo was the speaker, and his gratitude to Dr. Williams' Pink Pills for Pale People for delivering him from this painful and alarming malady was obviously deep and sincere.

"About eight years ago a benumbed sensation commenced in my left leg, robbing the leg of power and compelling me to drag my foot on that side," continued Mr. Wijesooriya. "I used to feel a pricking pain darting down my leg from the knee to the toes. At the same time my general health failed. Neuralgia in the face and head greatly troubled me.



Mr. E. R. Wijesooriya of Colombo, Ceylon (from a photograph) Cured by Dr. Williams' Pink Pills.

My blood got into a poor condition; at times the pains suffered were so severe as to compel me to remain in bed for days. Although I took the medicines and rubbed in the liniments which were prescribed, nothing gave me any lasting benefit.

"After this unhappy state of things had gone on for nearly two years, I determined to try whether Dr. Williams' Pink Pills would be of any service in my case. The result of the first bottle of these Pills was that I felt that the Neuralgia was abating. With each bottle I took I grew better and better. Finally all symptoms of Paralysis left my leg, the Neuralgia disappeared, and I found my health totally restored. Whereas formerly the flesh of my leg was so dead to sensation that I could pass a needle through it without much feeling after taking Dr. Williams' Pink Pills all normal sensation returned. I dare not put a needle into my leg now! My cure in this remarkable fashion by Dr. Williams' Pink Pills took place six years ago. Since then none of the ailments have returned."

"But that is not all, continued M. Wijesooriya. "From her girlhood my wife had been very delicate. Her trouble was Anæmia. She had had headaches and was subject to a weakening ailment which every woman will understand. After my own cure I thought that Dr. Williams' Pink Pills would do my wife good also, so I bought some for her. As a result she greatly improved in general health and appearance, put on much flesh, became cheerful and bright, the headaches left her, the improvement in her was altogether remarkable. I am quite willing that you should make public what I have said."

Dr. Williams' Pink Pills for Pale People have cured Paralysis, often in its severest forms, because of their remarkable strengthening and vitalising action on the Nervous System; they have cured Rheumatism in all its stages, because Rheumatism is caused by a poisonous acid in the blood and they are the greatest blood medicine known to medical science. Thousands of testimonials prove them to be the remedy for Anæmia (watery blood), Debility, Indigestion, Liver Complaint, Headache, Malaria, Beri-Beri, Eczema, Boils and Skin Disorders, as well as for those special ailments which trouble ladies between youth and middle age. Obtainable at most shops where medicines are sold, also from the Dr. Williams' Medicine Co., 8, N. Kinkiang Road Shanghai, at \$1.50 Mex per bottle or 6 bottles for \$8.50 Mex.

DEAR BREAD IN NEW YORK.

Apprehensions in the Ghetto

New York, May 19.

Two hundred Jewish bakeries have closed on the East side where a bread famine prevails and violence is feared. Special to the Shanghai Times. Jewish bakeries are Jewish bakeries in conformity with the Moslem laws, Ed. N.Y.

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JUDAISM.

A Paper Read before the Parliament of Religions in Calcutta, on 9th April, 1909.

By N. E. DAVID.

It is generally supposed that the creed known as Judaism originated with Moses the Lawgiver. This is an erroneous and misleading notion and in contradiction to established facts. Judaism is a coined word of comparatively recent date, the time of the downfall of the kingdom of Judah, one of the twelve sons of Jacob.

The most primitive term is "Ibrim" derived from "Eber" (great grandson of Shem, Noah's eldest son) who lived long before Abraham. Eber and his descendants were called Hebrews to distinguish them from the other branches of the Semitic race, (descendants of Shem's other children.) Hebrew continued to be the sole appellation until the time of Jacob who was given the title of "Israel," meaning a spiritual or divine being—on— who has become spiritually perfect and obtained life eternal. The prophets of the Old Testament, one and all, speak of the Hebrews as Israelites, including in the term the tribe of Judah. I therefore propose designating the religion of the descendants of Jacob Israelitism, as being precise and in harmony with facts.

The fundamental principles of Israelitism may be summed up in the belief of:—

1. The existence of the Eternal Cause, the Self-existing, Immortal, Incorporeal and Unchangeable Infinite Essence, which is the root, the life and the light of all things created, visible and invisible!
2. Its Unity, Abstract Unity, the embodiment of all things, spiritual, human, vegetable, mineral, etc. that were, are, and shall be; and
3. Divine Love which is Unbounded, Infinite, and Universal. Its ethics are:—

1. Pre-existence and immortality of the Soul;
2. Universal brotherhood and love; and
3. That Virtue brings its own reward and Vice its own punishment, and Salvation is obtainable only through our own works and merits.

These cardinal truths are in full accord with God's own unchangeable laws and in harmony with the voice of the Inner Man in us and tell us in the plainest language that it was by the Self-existing, the Eternal Cause, the Universe was brought into existence, that it was to the Divine Infinite love it and everything in it owes its being, and will be

maintained. It also inculcates that human nature is eternal and immortal as it is a radiation of the Universal Soul and of the same essence with it, that all men have spiritually and physically the same origin, and, therefore, one should love his fellow-beings, as his own self, and that salvation can only be obtained through one's own exertions.

The doctrines of the unity and self-existence of the Eternal are axiomatic truths on which the religious theology of every creed, ancient and modern, is founded, and these are imprinted on almost every page of the Old Testament and other Hebrew sacred books. He alone existed from Eternity and everything in nature, visible and invisible, have emanated from Him. He is the Alpha and the Omega, the first and the last; there was no God before him, neither shall there be any after him. He is Almighty, Incorporeal, and Unchangeable. He is the root, the life and the light of everything in existence and without Him none can exist. His love fills the universe and knows no bounds, and his tender mercies are over all his works.

Pre-existence and Immortality of the Soul.

The second chapter of Genesis (verse 7) makes mention of a living soul with which man is endowed. The phrase "Nishmath ha'iyim" there, rendered in the English Version "the breath of life" is quite different from and higher than "Nephesh Hayah" with which the animal kingdom is animated. The fact alone proves the superiority of man over the animal. Moses further speaks of God as the Lord of all spirits and souls and Job draw attention to the spirit and the soul of man. Proverbs tell us "the soul of man is the candle (light, spark) of the Eternal." Again, the law promises everlasting life and happiness, to those who walk by it, and this implies the existence in man of something other than the destructible body to enjoy them, and this something we call Soul. Man without a soul is a lower animal. Man, as we have seen, possesses a "living-soul"—a spark of the Eternal which is necessarily pre-existent and immortal in its nature.

Universal Brotherhood and Love.

The doctrine of the common origin and unity of everything in nature and of mankind in particular is also very clear.

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ly set forth and emphasized in the ideal creed of Israelitism. Everything, it tells us, has emanated from the Supreme Being, all human races and families have sprung from one source, and are "the children of one father" who is "the Lord of the spirits and souls of all flesh." "He is the King over all." "Heaven and all they contain belong to Him." "He hears the prayers of every one who calls on Him, and is nigh to all who approach Him in truth." In short, all things of which the universe consists, spirit as well as matter have proceeded from Him who is the root, the life and light of all: it will one day return. "The universe is not His dwelling-place, but it is in and with Himself," affirm our Sages.

These are the bases and nuclei of universal brotherhood and love and the very foundation and cornerstone of the religious philosophy of Israelitism which insist on every one to love, like himself, not only his fellow-being but also the stranger and to act mercifully, benevolently and loving-kindly irrespective of creed, color or race. "Ye shall walk after the Living One, your God," by acting up to His way and will, "which if a man do he shall live by it," obtain life eternal and bliss everlasting, enjoy our sacred books. The Law enforces various kinds of benevolent deeds on every one for the maintenance of the priests and the levites who are consecrated to the service of the Lord and humanity, charitable deeds for the use of the poor—the stranger, the fatherless and the widow; and gives precedence to the stranger over a co-religionist where benevolent deeds are concerned to be served first. It also speaks of the stranger as a brother (Lev. XXV. 35 &c). "He who hath liberally given to the poor, his righteousness endureth for ever." "He that hath mercy on the poor honoreth his Maker."

"He that hath pity upon the poor lendeth unto the Lord." "He who shows mercy to God's creatures is surely of the seed of Abraham our father." "Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy wall." "Cast thy bread upon the face of the waters, for thou shalt find it after many days." Man is also enjoined to deal with an enemy in the same kind manner as he is required to do unto his brother, See. Ex. XXII.

4, 5, etc. "Further if thine enemy be hungry give him bread to eat; and if he be thirsty give him water to drink." "Before not, when thine enemy falleth and let not thine heart be glad when he stumbleth."

Even the least are specially mentioned in this merciful Code. The Salmaths and feast are days of rest not only for ourselves, servants and strangers, but also for our animals. No cruelty is to be shown to animals. "Thou shalt not muzzle the ox when he treadeth out the corn." "A righteous man regardeth the life of his beast." "No man shall set down to his meal until seeing that all the animals dependent upon his care have been provided for." The Merciful Father of all showed pity on the Ninevites and their "much cattle" and spared Nineveh.

Israelitism is indeed a code of love and goodwill, and its precepts are the very essence of charity and benevolence, tolerance and unity among men. "The Torah (Divine Law), says the Talmud, begins and ends with loving-kindness" which is one of the pillars upon which the world rests. "If the virtue of three things the world is sustained—the Torah (Divine Law), divine worship, and loving-kindness," and "upon these the salvation of Israel depends." "Real wisdom," our sages tell us, "is to judge liberally, to think purely, and to love fellow-creature."

Salvation.

Salvation means the getting rid of matter and becoming spiritual, and is obtainable only through one's own exertions and merits. Virtue brings its own reward and view its own punishment. These are truths for all honest minds, and they form the groundwork of the teachings of our faith. The-y set up the truth that man is a free agent, he has the power, the spirit, in him by which he can become perfect and spiritual and obtain his liberation from this material world of woes and sorrows, if he only exerts himself, and emphatically rested on good and meritorious deeds. Israelitism knows of no intermediary to carry man's iniquities for him, nor does it recognize an intercessor or a mediator between man and God. "Return unto me, saith the Lord, and I will return unto you." Reform your ways and ye shall be forgiven—your past failings will be overlooked by His fatherly love, and also overlooked

and forsaken by your own selves in time. Lead a pure, holy and virtuous life and you shall inherit the Kingdom of Heaven. You shall become holy in his holiness. Obey his voice, keep His covenant, and walk in His law, and you shall be "a peculiar treasure unto him," "a kingdom of priests and a holy nation." "His chosen people"—yea, "Israel His first-born."

The religious foundation of all creeds is undoubtedly the same. They all tend to the same goal, and the sacred books, of all creeds contain immortal truths. But whilst almost every creed confines salvation to its adherents Israel and his creed have for their aim and object the welfare of all mankind, and are impartial and liberal enough to place all the pious and righteous of other creeds on the same level with the pure and godly of their own, and it is incumbent on every one to pray daily for the spiritual progress of all humanity.

Israelitism abounds in points of excellent doctrines and noble truths, and its spirit of universality is perfect. "Lord, who shall abide in thy tabernacle and dwell in thy holy hill? He that walketh uprightly and worketh righteousness. He that has a clean heart and a pure heart." "Happy is the man that findeth wisdom." "Blessed is the man whose strength is in the Lord." These are universal terms meaning any one and every one of whatever creed and nationality and do not apply to the Hebrew alone. Again, "Look unto Me and be ye saved, all ye ends of the earth." "Hear this all ye nations, give ear all ye inhabitants of the world." "Hear the Lord, ye nations." These teachings are for all the inhabitants of the world, and are met with everywhere in the Old Testament. The Hebrew prophets, one and all, preached not only for the Hebrews but also for all nations. Isaiah was called to be "Light to the nations of the earth" and Jeremiah was ordained from his mother's womb to be a prophet unto the nations. Jonah too was commissioned to go to Nineveh and preach repentance to the people who were not Israel's. The Psalms are full of the most earnest and soul-affecting instructions and admonitions and preachings for all and every human being, and the teachings of the other prophets are no less so. The Book of the Proverbs is a treasure of golden sayings and maxims and the Book of

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W. LA GRO.

12th Shanghai, 25th August, 1908.

Religionists handle the most difficult problems of life that are enigmas to the majority of men.

Israelitism embodies the spirit of pure unselfishness and devotion and assures us that the nations of the earth will ultimately acknowledge God as the Father of all and worship Him, and that all will see the salvation of the Almighty Who alone will be king over them all and that they will all ascend His holy hill, and that many of them will become priests and levites unto the Lord, even the unbelievers and those who denied Him and His house shall be "the house of prayer for all nations" (Isaiah LVI. 6-7 etc.). The Hebrew sages too, declared that the essence of the Lord is righteousness, that deeds of mercy and benevolence are above the study of the Law and whosoever loves his fellowbeings himself fulfill thereby the law-teachings of the whole Law. They laid down a maxim no less sublime: "what is hateful to thee do not do unto others." They further assured us that all the godly and wise (spiritually) of other nations will inherit the Kingdom of Heaven. We are not told to pray that the sinners may perish, but that "red and iniquity be blotted out of the earth, and humanity perfected under the Kingdom of the Living One, and the wicked turn unto Him." "I will teach transgressors by way of Him, and sinners shall be converted un-

to thee," says the sweet Psalmist of Israel (Ps. LI. 13). Said Betarish, the wife of Rabbi Meir, to her husband when he was once annoyed by certain of his co-religionists turning away from the Lord, "Be mindful of thy father; pray not that sinners may perish, but that in itself may disappear, and no opportunity for its practice remain." Such are the lofty sentiments of the true Israelites.

Our esoteric teachings are equally grand from which one single instance out of many is the following:—"There is not a limb nor a member in man's body that has not its corresponding type or affinity in the universe. As man's body is composed of various parts (limbs, joints, muscles, veins etc.) all fitted up in order, and each renders its service for the mutual preservation and welfare of the component parts of the body so everything put together make up one body one homogeneous whole, the universe. "Man, therefore, should always look upon himself as if the whole world is dependent upon him, and should ever be ready to sacrifice his body, spirit and soul for the good of humanity" ("Zohar" Book I. P. 184). Section Toldoth Lebay, Book. 111. P. 291, Section "see Tytman, part I p. 177).

Such is Israelitism, such is its lofty nature, and such are its excellent teachings and ideal conception. Its sole aim and object are the unity of all mankind under the banner of the Living One and His Divine Law. It is in truth, life eternal to all who appreciate its doctrines and act up to them. It is adapted to all stages of human progress. It promotes purity of mind and elevation of soul: raises the dignity and importance of human individuality; gives the strongest hopes for the gradual amelioration and progress of humanity; and enables those who abide by it to become holy and spiritual and to conquer death.

What a glorious Kingdom of Heaven is that whose gates are thrown wide open to the flower of humanity, the pure and godly of all nations, to enjoy life eternal and happiness unalloyed and bliss everlasting?

We live in the hope that the day will come when the earth will be full of the knowledge of the Lord and men united by the sacred tie of universal brotherhood and love under One Living God and one Law when no one will need to be taught the Divine Truth when all implements of war shall be broken and perfect peace reign supreme, "and the wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lamb and the falling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy Mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah Ch. II. 6-9).

TURKEY'S INVITATION TO THE JEWS.

In the last issue of ISRAEL'S MESSENGER mention was made of the important communication made by Ahmed Riza Bey, President of the Chamber of Deputies, to the Haham Bashi regarding the settlement of Jews in the Turkish provinces in Asia. It was while the Chief Rabbi paid his respects to the President of the Parliament that the latter said as follows:—"Of all the elements of which the empire is composed, the one on which we rely most for the regeneration of the country is the Jew. His sentiments of fidelity to his fatherland, his fraternity with the Mussulmans, which has been put to the test on several occasions, are above suspicion. We consider the Jews our real brothers. This being the case, we must work hand in hand to raise the condition of our country. Your nation is the first in everything—sciences, industry, commerce, finance, etc. We have need of your help. Submit proposals to me, they have my best consideration. I am well aware that you have relations with eminent Jews in the West. Write to the Chief Rabbi of Vienna. Write to the Alliance Israélite Universelle and intervene with Baron Rothschild in Paris, who is so deeply interested in colonization work. Inform the great Jewish organizations that we are all disposed to receive with open arms in every part of the empire, Jews from Russia and Roumania. Let them come with their capital in order to devote them to agriculture and industry. We have fertile lands, extremely rich, such as Mesopotamia, where there are only five inhabitants to the kilometer. In a word, we have need of the co-operation of your co-religionists and we rely on you to bring about what we require. I hope that you will very often come to see us in order that we may talk about the Jews, that noble nation which I admire so greatly."

These words coming as they did from the mouth of the chief of the Committee of Union and Progress and at the same time President of the Chamber of Deputies, are of great importance and will no doubt create a sensation among the Jews of the East as well as those of the West. It is reported that Jewish members of Parliament will soon confer together as to the further steps to be taken in this connection. It is also reported from London that the Zionist Action Committee decided to call a conference of the leading Jewish organizations for the purpose of discussing the plan of a large Jewish immigration in Mesopotamia. In view of the failure of the attempt to find a suitable land for a Jewish immigration it is expected that Mr. Zangwill will also attend the conference and induce his organization to divert its energies to the settlement of Jews in Mesopotamia. It is hoped now that these words of the Turkish patriot will help to unify Jewish philanthropic work and make all the important organizations work in harmony in this field of activity, pregnant with so many possibilities for the Jewish people.



LONDON

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ISRAEL'S MESSENGER.

Shanghai: Friday,
28th May, 1909--5569.

BY THE WAY NOTES.

Friendship.

The word friendship is a charming word, fully understood by few and misused by many. Like gems, there are spurious and real friendship. "When they are real they are not glass threads or frostwork but the solidest thing we know." When they are spurious they make the heart sick and the mind depressed. Beginning from the friendship between King David and Jonathan downwards through history, we find faithful, true and genuine friendship among many noble-minded men and women. Friendship is part and parcel of humanity and it is often the maker of many an individual in the social and moral world. There is also a kind of friendship between Nations with the modern fascinating name *Entente Cordiale*. This sort of friendship is called in Hebrew: Ahavoh t'layoh b'dov-or.—A love dependent on something.

I believe it was Lord Bacon who said: "I hate the prostitution of the name of friendship to signify modish and hardly alliances." One wonders what would Lord Bacon say, had he been alive now, of the present Anglo-Russian Alliance. But *The Daily News*, April 21st 1909, says: "The history of Anglo-Russian friendship has made gloomy reading."

The Fear of the Perplexed.

The modern Anglo-Jewry as the modern Anglo-Jewish Press, is a very sensitive plant. Dart on it a beam of light and it will

shrivel and show its weakness.—All those who read the recent issues of the *Jewish Chronicle* since March 26th, will, no doubt have noticed in what a tumultuous state the minds of the leaders of Anglo-Jewry have been thrown over the frank and spirited remarks of Mr. Norman Bentwich M. A. (son of the well-known Zionist Mr. Herbert Bentwich LL. B.) to his interviewer (*Jewish Chronicle* March 26th) on: "Zionism at the Universities." Twenty-five giant protesters have stormed the citadel of the Anglo-Jewish Press with a thrilling manifesto and hopelessly tried to smother the words of truth, Mr. Norman Bentwich was courageous enough to tell them.

It seems that Mr. Bentwich's utterances to his interviewer has frightened Messrs Oswald John Simon, R. M. Sebag Montefiore and Co. out of their wits. Simply because Mr. Bentwich dared say a word of truth. Ask, for instance, any young Irishman, Scotchman or Welshman if his young countryman "feel they can completely identify themselves with the English nation" and he will undoubtedly answer in the same strain as Mr. Bentwich:—"They feel that as Irishmen, Scotchmen and Welshmen—as the case may be—this is not possible etc." And we may be sure no one will impugn this statement. If anything it will be enthusiastically applauded.—Now let me ask those valiant "Signers" who are so "entirely English in thought" why the Irish, Scotch and Welsh are so incessantly trying to keep up and establish, if only possible their nationality without being impeached as unfaithful patriots to the English Empire?—There is only one answer viz: "As English in aspiration, interest and zeal as those who are descended from ancestors who have mingled their blood with other Englishmen for generations," they have a perfect right to do something for themselves.—Then why should not the Jews do some-

thing for themselves? How long yet will our modern Anglo-Jewry fondle the policy of masterly inactivity? When will our modern Anglo-Jewry begin to understand that all declarations of the articles of faith and all the show of heroism as true English patriots and thorough-bred citizens, will never, under present conditions, command the full respect and appreciation for the Jew, even in free England, as long as the Jew will not have a central power of his own in the land of his fathers? It is no use disguising the fact! The King and country do not doubt the Jew's fidelity and patriotism as a British subject; the law allows every nationality to work out its own salvation in a legitimate way; Zionism offers the Jew now a chance by which he can promote his self-respect, self-reliance and self-emancipation. Why, then, this beautiful policy of dreams which have

held our people in degradation throughout all the centuries? How long will Jewry be satisfied just with being able to "muddle through"?

Instead of interfering with the free expression of one's private opinion, why do not these twenty-five prominent English Jews, who are so anxious to be "entirely English in thought" loudly protest against the obnoxious and tyrannical Aliens Act, which has turned the free English shores into hell for the poor and oppressed? Why do they not protest against—what so deeply concerns the honour and dignity of English citizenship—the fact that the Government of Russia is, up to the present time refusing to vize, recognise or honour passports presented to its authorities issued by the English Government to English citizens, on the ground that the holders thereof are of the Jewish faith?

Great men have been among us, hands that penned And tongues that uttered wisdom.... These moralists could act and comprehend:

They know how genuine lory was put on; Taught us how rightfully a nation shone.
"Masters Angly-Jewry" Hath brought forth no such souls as we had then.
Perpetual emptiness! unceasing change! No single volume paramount no code, No master spirit, no determined road; But equally a want of books and men!"

As to the gallant Mr. Norman Bentwich, I will tell him in the same words Michael Angelo said to the young sculptor: "Do not trouble yourself too much about the light on your statue, the light of the public square will test its value."—And like a true British subject I will say emphatically: Zionism is on its march to progress and nothing will stop it!

The Wrong Voice
In an Editorial Note *The Jewish Voice*, St. Louis, Mo.

To-night



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10-8-09

March 5th, 1909, says: "Our Eastern contemporaries are more or less tainted with the peculiar malady called 'Jewish Nationalism', which sooner or later will prove fatal to many of our brethren." Is this the voice of Jacob?—No, it is not even the voice of Esau! The whole world recognises the Jews as a Nation with a glorious part and with a still more glorious promising future and it is only, alas, the Jews themselves who are too timid to own it openly. That is the peculiar malady!—What about all those centuries of Jewish sufferings when the Jews were not 'tainted with the peculiar malady called 'Jewish Nationalism'." What was the cause of their agony then?—It is the old long "Jewish Indifferentism" and the easy going modern Jewish aristocracy, rich, powerful, and resourceful which hides its head in the sands of bashful materialism that is mainly responsible for the troubles and pains Jewry is afflicted with, not Nationalism. Modern Zionism was not born out of despair, not out of luxury, comfort and tranquility. Zionism has come to cure the real peculiar malady of the centuries old "Jewish self-neglect"—It is a *Wrong Voice*, not a *Jewish Voice* that can tell our suffering brethren it will be fatal for them to look after their own self-respect in trying to establish a Jewish central Power in the Land of their Fathers!

The Turmoil of the East.

For the last two weeks the eyes of the world were fixed on the Ottoman Empire which like a volcano, suddenly burst forth fierce meteors and almost shattered the hopes for the brighter era, liberty-loving humanity quite recently built on it. But this turmoil in the East was only like an eclipse of the sun which temporary darkness makes the following light so much more appreciative.

The deposed Sultan Abdul Hamid has, as many before him shown the truthfulness of

the fixed law in nature that the stubborn, and the inflexible and the selfish create the weapons to be used for their own destruction. We Jews always pity the man who destroys his own position.

Purge the Press!

A plucky journalist of the *Lokal Anzeiger* succeeded in having an interview with the new sultan Mohammed V. just before he was proclaimed as sultan. After welcoming the journalist most cordially the new sultan started his remarks as follows. "I hear you are a journalist—indeed a German journalist. I like journalists and like the Press in general, for it is its task to bring science and enlightenment among the people and lead them to happiness"—What a glorious attribute! But alas, many of the developments of journalism of late years all the world over have been open to criticism, but none of the developments of journalism has been quite so fragrant and corrupting as the system of thinly-veiled, race-hatred which touched its height in the virulent anti-Semitic craze. Journalism of that sort is nothing but a grave scandal and a real danger to the public well-being. Purge the Press of its venomous matter. Get the Press to understand that its aim is not to increase the popularity of the papers by fostering the morbid tastes of the people who support them, but "to bring science and enlightenment among the people," then and only then will the Press lead them and fully deserve the tribute of Mohammed V.

N. S. BURSTEIN.

Cardiff.

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

COMMERCE IN CHINA.

V.

I cannot, Mr. Editor, say enough against the pernicious system of selling Piece Goods at Public Auctions as prevailing in the Model City of the Far East. I am ready to surmise that in the olden days when sailing ships were the only speedy medium of transit between Europe and here that proceeds of any foreign cargoes were best realized for very high prices on the auction system only. In those times merchants made large fortunes out of all classes of goods which they imported, so much so, that even certain colours in assortments of certain textures commanded a higher price than the other shades. Well, it has always been a 'cute draper's trick to a k more money for a given shade in an assortment of any class of goods than for the other colours, and it is pathetic to see how this custom is still lingering in the Shanghai Auction Rooms. In a recent market report of auction sales by three different firms it appears that a total of 250 pieces of Camlets were sold in seven distinct colours at so much per colour each. I can sympathize with those firms who have conducted their sales on the auction system during the past fifty or seventy years; these firms have to do it now whether or not they are making just a little money over the moderate lots they put up for sale at auction simply to maintain their dignity by adhering to the old custom so necessary with the sound and unsophisticated class of the Chinese wholesale drapers, but if it does not pay, why not give it up at all? Even the sound and unsophisticated Chinese dealer gets infected by the disturbing element of the regular auction sales as there is a clique of native dealers and brokers, with not very much capital, who offer an unfair and unsound competition to those dealers who have vested interests in their respective concerns of far more importance than the constant patronisers of the auction rooms. There are other places in the world of just as much commercial interest and value as Shanghai is to Manchester and where fortunes are made out of the Piece Goods business by importers and merchants but where the selling by auction of regular goods is not known, so why pretend that the auctioning of piece goods in Shanghai is necessary? Moreover, there is even no market report, weekly, monthly or yearly, about the huge transactions in Piece goods that are being conducted there and the world and Manchester is just as well off without them as it is with the weekly reports coming from Shanghai.

Here are a few statistical figures to show the utility of Shanghai Market Reports respecting Piece Goods:—

Trade in 1906.			
Of Turkey:—			
Imports from Great Britain	£8,009,000		
Exports to Do.	5,948,000		
Total	£18,957,000		
Of Egypt:—			
Imports from Do.	£1,856,855		
Exports to Do.	18,408,986		
Total	£20,265,841		
Total trade of Turkey and her nominal dependency			
	£28,222,841		
Of China.			
Imports from Great Britain	£12,576,188		
Exports to Do.	3,314,468		
Total	£15,890,656		
Of Hongkong:—			
Imports from Great Britain	£3,220,498		
Exports to Do.	688,607		
Total	£3,909,105		
Difference of trade in favour of Turkey and Egypt			
	£19,475,646		
	£15,742,996		

As you see, Mr. Editor, there is a huge balance of trade in favour of Turkey and Egypt against China and Hong Kong, notwithstanding that Turkey and Egypt have a combined population of about 38,000,000 only against the 400,000,000 of China, and yet, there are neither auctions of regular goods nor regular market reports of Piece Goods in both those countries where the trade is by far better off than in China, and I for one could never during my long knowledge of China's business understand for what purpose these market reports are issued. I have my private views about them, and am of opinion that those gentlemen who issue these market reports naming about three hundred or more different "chops" in each report, and writing besides a page or two of good English demonstrating to the world at large why and wherefore business in Piece Goods, i.e., Drapery Goods is constantly fluctuating would do far better to employ their times in a more genial or profitable manner for the one mighty reason that successful business is kept secret, but when a secret is disclosed there is no success then. What does the world at large care to know whether "six Young Vagabonds" want for Tls. 4.00, or one Blue Tea Sugar Basin" for Tls. 8.4? The man who manufactured the Goods to suit these grotesque names of "Chops" has no idea at all whether there was a loss or a profit on them. "John Brown" the maker of Preston does not care to know because he cannot understand, and "Tom Jones" of Manchester, the packer, or shipper, not being in the "know" is also mystified by these reports; it therefore remains between "Harry Smith" of London and "William Robinson" of Shanghai to check and compare the proceeds realized for all these "chops", and neither you, Mr. Editor, nor the reporter or your humble servant will ever get to know how accounts stand as it is nobody's business to know but "Smith's" and "Robinson's". I, therefore, repeat that these market reports about the Piece Goods trade in China serve no good purpose, and although they are of

many years' standing, have never been useful to anybody at all, except perhaps to the firms of General Auctioneers in Shanghai, and to those readers who will read anything for the sake of a little idle gossip.

The world is going on in its usual course without market reports on drapery goods as I have shown above, and as a matter of fact, there is no market in Shanghai since there is no open exchange in the place. A market is not constituted by a few Auction Rooms wherein unprofitable business to the principals is constantly recorded. The fish, butchers' and vegetable markets of Shanghai also do not constitute a Commercial Market, nor does the Stock and Share Brokers Association or "Exchange" with its closed doors to the public (and to Jewish applicants for membership as Association brokers especially) very much advance Shanghai's pretensions towards possessing a "Commercial Market", consequently there should be no Market Reports issued by anyone in Shanghai and no Drapery Goods especially.

Once upon a time, when war raged in America between the people of North and South, and when cotton was very dear, the drapery business gained the honorable distinction of being classed on the Amsterdam Exchange as a first-rate trade and "Somebody's" "Galathæas" were quoted in the official Exchange lists. There was a *raison d'être* for such a state. Goods were dear, and "Galathæas" are even unto this day a very necessary household textile with the Dutch people, the Manchester makers. Messrs "Somebody" had a hold on the Amsterdam market, as their name on the goods were a guarantee for quality, and the wholesale drapers in Amsterdam could do no better than give their clients a fair chance of providing themselves with the cloth, and thus "Galathæas" appeared in the official lists.

Just Arrived Summer Goods.

Ladies' Materials, Gentlemen Suitings, New Style Tweed, Flannels, Muslins, and Cellular Prints, Panama and Straw Hats, and Collars, Rain Coats, Dressing Gowns, Underwear, Cotton Laces, and Lace Curtains, Counterpanes, Umbrellas, Towels, Handkerchiefs, Socks, and Stockings, and all Kinds of American Boots, Shoes, and Slippers, etc., etc., Prices Moderate.

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Shanghai, 19th April, 1909.

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side by side with Coffee, Tea, Sugar, Cereal, Yarn, etc., in a most legitimate manner. The Sellers were in a position to control buyers of their clients as it is now-a-days between White men and White men, and business was conducted in a normal way according to circumstances. But they never dreamt of putting up their goods at auction in the hope of getting rid of them at a handsome price and as soon as the war was over "Galathians" returned to their former humble position. Now, had the Austrian wholesale drapers been men of limited abilities in their business they might have continued operating on (chance not only with "Galathians" but also with other textures, and the Netherlands would have become the most ruinous market for drapery goods, instead, however, it is the most flourishing market in the world without there being a single firm selling sound and regular goods of any description at auction, or issuing weekly market reports on the drapery trade.

The trade of China is becoming more general at present, and with the continued increase of Foreign residents in this country coupled also with the steady expansion of maritime and railway communication, it stands to reason that the old methods of conducting business have to disappear and give way to the newer, more effective, and more profitable systems as practised in all countries of modern civilisation.

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OUR CONTEMPORARIES.

THE VAGARIES OF REFORMED JUDAISM

It is rumored that one of our progressive Rabbis, intends advocating the removal of ladies hats in the Temple, for the reason, that instead of looking at him, they gaze upon each others bonnets.

—The Hebrew Standard (New York)

"A TURNING POINT"

Suddenly there came to the Zionists a turning point very recently. With the liberal constitution of the present Turkey, which gives to the Jew perfect political and civil equality, the weary wanderer has been given a splendid opportunity of coming into his own. He can now undertake truly to make his own history. All he has to do is to go to his home, and it shall be his home.—The Modern View (St. Louis)

REQUEST FOR '9 LAWYERS.

A venerable Philadelphia woman who died a short time ago left six thousand dollars to the Bible and Tract Societies, to be used in helping to convert the Jews. Now a number of her next of kin are contesting her will, claiming that she lacked testamentary capacity. Nineteen lawyers have been retained by the various parties in interest, and the unconverted Jews are accordingly very likely to stay unconverted, no matter how the contest is decided.

—The Jewish Exponent (Philadelphia).

SEVERAL YEARS LOST

It is said that Zangwill wants to confer with the Zionists now, with the object of working together. He could have done that several years ago. All this time he has been kicking and objecting, and breaking up the movement, and now he comes back to the place whence he started. It's good enough to confer now, but the past cannot be wiped out. Nor can the Zionist movement be put back in the same position it occupied before he went out to do things on his own hook. He has worked hard, but it was all a waste of time. Speeches, committees and nothing else.—The Jewish Comment (Baltimore)

JEWISH SCIENCE.

Make yourself useful; be always agreeable to do your full duty both at home and outside of the home; live in peace and harmony with everybody; avoid anger and excitement; avoid illness; be courteous and respectful to your own in your own family circle as well as to others; be cheerful and composed; be moderate in your desires and pleasures; above all be moral and pure. This is Jewish science. It has kept well and prospered in good health our fathers and our forefathers, our mothers, our grandmothers and our great grandmothers for the past four thousand years. Try it for yourself.

—Emma-Et. (San Francisco)

NEW TURKEY

HIS MAJESTY INTERVIEWED

The special correspondent of the *Daily Chronicle* at Constantinople has had an interview with the new Sultan. His Majesty said:—

I am glad to see you. The English have ever been my friends. You are the first European to whom I have given audience since I have been here, which is three years. You are the first correspondent whom I have ever received. Thank you for your coming here to day.

The moment is so portentous to the entire Turkish nation. My enemies have slandered me. They said I was a madman bordering on imbecility, and shut me up for years. But Allah has so willed it now in his merciful bounty that he has been pleased to call me to fulfil my destiny and rule over Islam.

The world's Press has a high mission to accomplish, especially the English Press. The man who carries the sword is powerful indeed, but the man whose weapon is the pen is the most powerful of all.

I beg you to be the envoy for the deliverance of a message which I would send to Europe and the entire world and which is the first of its kind ever sent out from within these walls.

Say, then that I have ever been a convinced and ardent supporter of the cause of enlightenment, liberty, and progress. If it be the will of that I should mount the Ottoman throne I should enter upon an important office fully realising its duties and responsibilities, fully conscious of the heavy burden which will fall on my shoulders.

But by the help of Allah, the Most High, I shall follow unswervingly the path of duty, seeking to act justly and honourably to all men, be they heathens or true believers. My voice has been silent 33 years, but the voice of conscience has never been stilled.

"IN AND ABOUT AMOY."

We are indebted to the Methodist Publishing House for a copy of their latest publication entitled "In and About Amoy" by the Rev. PHILIP WILSON PRITCHER, M. A. The author deserves every credit for his work which ought to be read by everyone interested in China. The recent visit of the American fleet to Amoy has made that place a famous one in the ports of China. The last chapter of the book is devoted to this subject and gives a fairly good record of it and is well worth reading. The work is beautifully illustrated depicting scenes of this port, and the author and the publishers are to be congratulated upon their excellent production.

The retail price of the book is \$2 Max. and is for sale at the Publishers office, No. 10, Woo Sung Road, as well as the leading booksellers. We commend it to our readers.

A proposal has been made to alter the Beal program by striking out the section which reads: "To take steps to obtain the consent of the Powers, which may be necessary in order to accomplish the Zionist aim." Recent developments in Turkey, it is claimed, make this section unnecessary.

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NOTES FROM INDIA

ENTERTAINMENT TO SIR JACOB AND LADY SASSOON.

Prior to their departure for Europe Sir Jacob and Lady Sassoon were entertained to an evening party on 22nd April, by Mr. Vassonji Trikamji Malji in his bungalow at Napan Sea Road.

A large number of European and Native ladies and gentlemen were invited.

Sir Jacob Sassoon arrived at 9-30 o'clock, Lady Sassoon being unable to attend.

In welcoming him, Sir Bhalechandra Krishna made a few remarks on behalf of the host. He said:

THE WELCOME

Ladies and Gentlemen: I deem it a high privilege to be entrusted with the duty of addressing a few words this evening on behalf of our kind host Rao Sahab Vassonji Trikamji. We have gathered here to bid good bye to Sir Jacob on the eve of his departure for Europe and to give a public and united expression, long overdue, to our feelings of joy and gratification at the high honour the highest to which we can aspire under the Crown—bestowed on the guest of the evening a few months ago by His Majesty the King-Emperor. Ladies and Gentlemen, the glorious name of the Sassoons has stood in the forefront of the sphere of commerce and philanthropy in this presidency for well-nigh three quarters of a century. It is but a truism to observe that the great destiny of our City, nay of the entire country, is closely associated with the enterprise and beneficence of our merchant princes. All honour is therefore due to those commercial magnates men, like Sir Jamesoji Jeejeebhoy, Sir Dinshaw M. Petit, Sir Cowasji Janangir, Mr. J. N. Tata, Sir Adanji Pooerbhoy, Sir Karimbhai Ebraimbhai, Mr. Gokaldas Tejpal, Mr. Morari Gokaldas and the guest of the evening, Sir Jacob Sassoon, whose quiet and unobtrusive work in the field of commerce and industry as well as charity has entitled them to a prominent niche in the gallery of national worthies on this side of India.

It is needless for me to detail to a gathering of commercial men the numerous concerns in which Sir Jacob has been interested in the last quarter of a century. It was his illustrious grandfather, the great David Sassoon, who laid the foundation of the business by commencing the Eastern trade. His good father, thus, worthy son of a worthy father, nursed it with filial care and augmented it greatly. But it was reserved for Sir Jacob to increase both the volume and variety of his paternal business. The Western trade of the house of Sassoon, both Imports and Exports is mainly due to him. Even the

ports of the Persian Gulf leading to his ancestral home of Baghdad have not escaped his attention. The numerous branches which he possesses in every important part of the civilised world afford some indication of his gigantic and manifold business connections.

PIONEER MILL PROPRIETOR.

Expansion must, however go hand in hand with concentration for attaining success in life. While preserving a wide and firm grip on the general trade of the civilised world, Sir Jacob's principal credit lies in his mill-industry, in which he has concentrated his resources from its initial stages in the country. His first mill will count among the first dozen in the city. He undertook the enterprise soon after he returned to Bombay from China and since then he has steadily increased the number until to-day he has five or six mills of his own, all of them proprietary; one mill alone the Jacob Sassoon Mill, the biggest mill in India, involving a capital of eighty lakhs.

Behind this large business stands the personality of Sir Jacob himself. The merchant prince, a combination of many qualities, commingled in due proportion. Those who have constant business dealings with Sir Jacob speak with admiration of his wonderful knowledge of the prevailing economic condition, his shrewdness and enterprise, his industry and business habits, his zeal and ambition above all, that indispensable quality in a merchant, his judgment. The possession of these pre-eminent mercantile virtues have enabled him not only to hold his head erect in times of stress and trouble, but augment and expand his paternal business. One feature deserves special notice as it contains an important lesson. The example of a grandson increasing the business of his grand father and its growing continuity for three generations is rare in this country. We seldom meet with the record of a commercial house steadily rising in wealth and honour for three quarters of a century. Sir Jacob has lived to accomplish it. Let those whom it may concern draw the obvious moral and look for its explanation to these sterling qualities of head and heart to which I have already made a passing reference.

COSMOPOLITAN CHARITIES.

Ladies and Gentlemen, the claims of Sir Jacob Sassoon upon our felicitations and gratitude would not have been half so pressing and deserving if this gigantic business had stood alone, not associated with his colossal charities. In the language of the great millionaire of America, Andrew Carnegie, he has regarded surplus wealth as "a sacred trust to be administered by its possessor, into whose hands it flows, for the highest good of the people." In fact beneficence is the noble heritage he has acquired along with his business from his worthy ancestors. I do not undertake to enumerate the numerous charities great and small associated with the noble name of Sassoon, for the simple reason that my list will not be accurately complete. The Jewish community of India and China

who have recognised in Sir Jacob their head and father have naturally come in for a large share. He has provided for their education and religion, health and feeding, by founding schools, synagogues, hospitals and funds for distributing clothes to the poor, but it is refreshing to observe that while the charities of the House of the Sassoons have commenced at home they have not stopped there but have been of a broad and catholic nature. I need only refer to the Mechanics' Institute and the Reformatory in Bombay and the Sassoon Hospital in Poona as instances in point. Only the other day we had the opening ceremony of a new building in the Sassoon Hospital in Poona for which Sir Jacob had given two lakhs.

As in business, so in beneficence Sir Jacob has followed the principle of concentration before expansion. His recent endowment of 10 lakhs for the Institute of Science in Bombay must be fresh in your memory. I do not herein lay so much stress upon the magnitude of the endowment, though it is the largest individual donation in the province after that of Mr. J. N. Tata, but upon the wise selection of his object. It is hardly necessary to dilate at this gathering upon the intimate connection between Science and Industry. Commerce means distribution of commodities; Industry is concerned with the production of wealth. Our commerce is now on a fairly satisfactory basis, but our industries are still in an infant stage.

BOMBAY'S COMMERCIAL COLLEGE.

The spread of scientific knowledge, nay, the creation of a scientific atmosphere in the country ought to be the principal concern of our statesmen as well as the leaders of industry in the near future. It was a happy coincidence that two minds were working simultaneously yet independently on this problem, that of our popular Governor, H. E. Sir George Clarke, as the responsible head of the administration and that of Sir Jacob Sassoon as the captain of Industry and prince of philanthropists. Happily the two minds met on a common plan of action and the one supplied what the other needed: Sir George Clarke with State support and Sir Jacob with the necessary endowment. The new Institute is not yet an accomplished fact. We have now learnt with infinite relief that H. E. Sir George Clarke will not leave before his time, and this gives the guarantee that not only new Institutions will be started on the contemplated lines but will be launched on its career of usefulness with all possible despatch.

Gratitude is well described as a lively sense of favours to come. Another problem is awaiting solution. The commercial education of this Presidency, the most commercial of all the provinces, is still on an unsatisfactory basis; in fact it has yet to be started. H. E. the Governor has entered his protest and has laid down a feasible plan. Two lakhs have been already promised. Let me avail myself

of the presence of so many representatives of commerce and industry gathered here to place before them the urgent need of taking some active step in furthering the cause of Commercial Education. Nay, I may be pardoned for asking the sympathetic attention of Sir Jacob himself to this pressing problem and in this way co-operating with His Excellency Sir George Clarke in the promotion of commercial education as he did in the advancement of scientific knowledge.

Ladies and Gentlemen, the one note of regret in this hour of joy is the absence of Lady Sassoon. Her absence is all the more regrettable because to us, as you know, she is her long and painful illness which has prevented her from taking her right place by the side of her noble consort in all social and public functions, and our sincere sympathies will always go forth to them.

Ladies and Gentlemen, I have done; but before I close let me ask you to wish Sir Jacob a pleasant voyage to Europe and a safe return to this land renewed in health and vigour. We cannot afford to miss him long. When we think of his life and career we are reminded of his great prototype, the late Mr. J. N. Tata. Both began their business career with the Eastern trade. Both have done signal service in the development of the Mill industry. Both have contributed largely to the promotion of scientific education. While the one has left us, let us cherish the hope and pray to the Almighty that the other will long be spared to us. (Applause.)

Sir Jacob having briefly replied, the assembly adjourned to the gardens for refreshments.

MR. EVELYN DAVID

We are sure we are expressing the sentiments of the local Jewish community in extending a hearty welcome to Mr. Evelyn David, eldest son of Mr. A. J. David of HongKong and a nephew of Sir Jacob Sassoon. Mr. David of Bombay, who has come to Shanghai to take charge of the local branch of Messrs S. J. David and Co. Mr. David is a young man who seems destined to make his mark in Shanghai. While in HongKong he studied commerce under his father (who is the senior managing partner of the firm in the Far East) and he had acquired a wide range of knowledge in trade regarding China and the East generally. Mr. David is a welcome addition to Shanghai business circles and we are confident will make himself extremely popular in the community. We extend to him our sincere congratulations and best wishes for a bright and prosperous career.

The wedding of Miss Esther Nissim, eldest daughter of Mr. and Mrs. M. Nissim, with Mr. D. H. Benjamin will be solemnised next Sunday afternoon at the "Sherrin Israel" Synagogue. Mr. S. J. Solomon will officiate.

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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 COMMUNAL ASSOCIATION OF SHANGHAI.

TO THE EDITOR OF "ISRAEL'S MESSENGER."

SIR, - The various attempts made by a section of the Shanghai Jewish community to establish an authoritative body for the purpose of conducting and controlling our affairs bids fair to become an accomplished fact in spite of the discouraging absence of a good many of our Sephardic and Ashkenazy colleagues. At the meeting of this Association held on the 9th inst. in the building of Messrs. E. D. Sassoon & Co., which meeting was presided over by no less a Jewish resident than one of the trusted managers of that illustrious firm.

The disheartening feature in all attempts to engender in our coreligionists a desire for a systematic administration has always been the supposed existence of class and caste in our otherwise small community of Jews through which cause most undesirable eventualities have unfolded so that in our present time it is very difficult to weed out the barren roots which are now firmly planted in a stony soil so that conflicting interests of very material importance are at every body's stake.

Far from advocating a situation of anti-social equality between one class of a community against another, I uphold the theory of social superiority amongst Jews in so far as the law of equality has been handed down to us by our Talmudic Sages whereby the populace is enjoined to show respect to such members of our race who are famous for possessing two or three out of the three gifts which every person is surely to receive viz.: learning, strength (either physical or mental) and beauty. (Our Sages have warned us that learning is superior to all others as while richness and health may be regarded as one of the temporary gifts along with beauty, learning is the only one permanent gift that clings to a person's name for ever.)

This, however, is one of the most materialistic settlements in the world, with interests created by an overbalance of cosmopolitan dominance which is by no means easy to overturn. But since we are a race whose early traditions will cling to the majority of us, except in the most casual cases, and of us which are constantly reminded, either voluntarily or otherwise are not considered to count amongst the

cosmopolitans, and unless we wish to separate ourselves entirely and be lost in the crowd of our non-Jewish neighbours, it is our duty to form a compact association so that we may pursue our religious and social inclinations, in such a spirit and in such a light as it is consistent with our traditions and individual circumstances.

We owe a debt of gratitude to those Sephardic Jews who took a share in the early making of the Shanghai settlement for having privately established a synagogue and given us a cemetery. This in itself is of sufficient value to preserve our respect and esteem towards the present successors of such Jews and recognize them as the fore-runners of Judaism in Shanghai (as it is at present, for the better or for the worse) and to follow their lead. But as the members of our community are a heterogeneous congregation and the leaders of the Sephardim are supposed to be versed in universal Judaism, they might have taken the pains to investigate and make themselves thoroughly acquainted with the social aspect of European and American Jews of the Ashkenazy lineage. It does not speak very well for some of the Sephardim to keep themselves aloof from religious and social gatherings concerning the whole community, the more so since it is well known that they have gained their early education in schools of a proper Jewish character, and the fact of successes gained in the field of finance does not exempt any Jew from his obligations towards Judaism. Our best and richest Jews in Europe and America take the keenest interest in the affairs of their

communities by which practice they gain not only the respect of their coreligionists, but also the esteem from other people with whom they come in contact, and in Shanghai we have an example in our late and never-to-be-forgotten brother Mr. Louis Mones, of blessed memory. Jews who cringe before their non-Jewish neighbours who equally adore the golden calf are greatly mistaken when they think that they are hiding their heads ostrich-like and are not seen by their scrutinisers. But there is one consolation in the whole situation, and that is that the near relatives of those early Shanghai Jews to whom we owe a debt of gratitude are innocent of my accusations, and if the position of leadership will fall into the hands of the Ashkenazy newcomers, undesirable as it may appear, the situation thus created, will be the result of the work done, for the Sephardim did not wish to understand the real position we are in.

Yours obediently,


BEN-ISRAEL.

[In our opinion the views expressed by our Correspondent are rather too pronounced and might have been a little modified. Of course there are always two sides to a question and we would be pleased if any of our other correspondents would give us the view on the other side. Our columns are always open to contributions from our read-ers and the printing of any article does not necessarily mean our concurrence with the views expressed. Editor, ISRAEL'S MESSENGER.]

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MERCANTILE INSURANCE COMPANY.**

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds..... 8,065,374-15-7

III. Life and Annuity

Funds 14,315,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-18-7

„ Life and Annuity 1,847,234-18-4

Sinking Fund Account... 8,282-5-0

£ 4,186,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

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Agents.

10-8-08.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000,
Shanghai Tls.....2,000,000,
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT—
Kuping Teals 5,000,000.

RESERVE FUND..... Roubles 4,955,000

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BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.

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On Current Accounts in Taels and
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Foreign exchange on the principal cities
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Shanghai 19th April, 1909.

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**The Yokohama Specie
Bank, Ltd.**

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,600,000

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BANKING CORPORATION,
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DEPOSITS of not less than \$1.00, or over
\$100 will be received at the time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$5,000.

Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum balance.
Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Taels, at the option of the depositor.

Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid-up Capital..... \$15,000,000

Reserve Fund:—

Sterling Reserve

\$1,500,000 at 2½ .. \$15,000,000

Silver Reserve .. 14,500,000

Reserve Liability of Proprietors..... \$15,000,000

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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, 4 per cent per annum,
For 6 months, 3½ „ „
For 3 months, 3 „ „

Deposits for 12 months now bearing interest
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Branch Office.

8 Kiukiang Road.

E. E. PARSONS

Manager.

18-9-08 12m.

THE NORTH BRITISH AND

MERCANTILE INSURANCE COMPANY.

Total Fund at 31st December 1907

£ 18,114,624

I.—Authorised Capital £9,000,000

Subscribed Capital £2,750,000

Paid-up Capital £10,750,000

II.—Fire Funds £3,065,374.15.7

III.—Life and Annuity

Funds £14,315,812.10.3

Sinking Fund Account £5,907.5.3

£ 18,114,624.11.1

Reversion Fire Branch £2,280,652.13.7

Life and Annuity £847,224.18.4

Sinking Fund Account £8,282.5.0

£ 1,136,159.16.11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates

BALLARD & HUNTER

GIBB LIVINGSTON & Co.

12m.

10.4.09

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
 Keping Tls. 5,000,000.

Reserve Fund Roubles 1,955,000

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 Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
 HAMBURG—Messrs. M. M. Warburg & Co.
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 Dollars at the rate of 2% per annum on
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The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up Yen 24,000,000

Reserve Fund 15,600,000

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SHANGHAI BRANCH.

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

On Fixed Deposits:

For 3 months, 3½ per cent per annum.

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Drawn-off on principal place in

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the chief commercial place in Europe,

India and America, and every description

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S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

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 \$1,000.

Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Tals, 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, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:

Sterling Reserve £1,500,000 at 2½% \$15,000,000

Silver Reserve. 14,500,000

Reserve Liability of Proprietors \$15,000,000

Head Office: HONGKONG.

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London Bankers: London and County Banking Company Limited.

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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, 4 per cent per annum,

For 6 months, 3½ per cent per annum,

For 3 months, 3 per cent per annum.

Deposits for 12 months now bearing interest

at the rate of 5½ per annum will, until further notice, be renewed at the old rate of 5½ per annum.

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OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, June 11th, 1909—22nd. Siwan 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Siwan 29th (June 18th) Erech Rosh Hodesh (New Moon's
eve) Sabbath commences (time of lighting) at 6.30 p.m.
Saturday, Siwan 30th (June 19th) Rosh Hodesh (New
Moon, 1st day) portions of the Law, Korah, Numbers,
chapters 16, 17 and 18; Mafur, Numbers, chapter 28;
Haphtarah, Isaiah, chapter 66, and Samuel I, chapter 20;
Prophets, Isaiah, chapters 20, 21, 22 and 23; and Nehemiah
chapters 5 to 13 inclusive; Sabbath terminates at 7.30
p.m.
Sunday, Tamuz 1st (June 20th) Rosh Hodesh (New Moon, 2nd
day)
Friday, Tamuz 6th (June 25th) Sabbath commences (time of
lighting) at 6.30 p.m.
Saturday, Tamuz 7th (June 26th) portions of the Law, Hak-
kath, Numbers, chapters 19, 20 and 21; Haphtarah, Judges,
chapter 11; Prophets, Isaiah, chapters 24, 25, 26, 27
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TO RAPHAEL

A SONNET

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DEDICATED TO MATTHEW ARNOLD MY
GUIDE AND POLE-STAR.

[Written for “Israel's Messenger.”]

By M. L. R. BRESLAR (London)

Spirit of Greece, in the age of Pericles,
Whose Art, translucent, you so sanctified
That centuries of sight, have meekly vied
To coo the music of your symphonies—
To me your Life a greater marvel is!
O Life and Art! the range is fearsome wide
As Earth from Starland! yet your manly stride
Kept bright and true the common tracks! Yea, sons,
And human tides aglow with passion's tones
Yea, fleshly skies, suffused with blood red lights
Never shone with magic, like those Holy Nights
You sought and found the Master's smile! Your bones
Alone are ours: Your Spirit has returned
To the Green Vales, to Rest and Sleep well-earned.

ZIONIST CONGRESS TO BE HELD IN DECEMBER.

The Actions Committee publishes the following
statement by *Die Hilde*:

“In consideration of the widely felt and justified
desire to bring the work of the forthcoming Congress into
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Inner Actions Committee has resolved—in view of the
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it have had to be postponed—to hold the 9th Congress in
the course of December next. The exact date and place
of the Congress will be announced later. In order to
avoid misunderstandings it should be expressly stated
that the elections for the 9th Congress will, of course, take
place on the basis of the shekel payments for this year
(the twelfth shekel year, 5669). As the shekel year ends
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on that date. Further information as to the date of
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ESTIMATES GIVEN ON APPLICATION

THE COMING ZIONIST CONGRESS.

By PAUL GOODMAN.

Once more we are approaching a Zionist Congress, and it is none too early to take stock of the achievements of the last two years and of the prospects of the immediate future. The Zionist Congress is beyond doubt the most vital and interesting event in the Jewish life of today, and whatever one's attitude towards the Nationalist movement, there is no gathering within Jewry which even approximately quickens Jewish thought and feeling to the same extent as the great convocations of the Jewish people are now. The Congress has been encircled by the halo of Theodor Herzl, but with his departure some hopes and many fears that all would be darkness again. But it is part of the imperishable achievements of Herzl that, in spite of many vicissitudes, his work lives after him in continued active vigor.

The outstanding event in Zionist political history has happened since the last Congress. When the Zionists met at The Hague, in 1907, Palestine formed a part of the dominions of an Oriental autocrat, who, at the Yildiz Kiosk, defied his own people no less than the Powers of Europe, and, in spite of the declared benevolence of the Sultan of Turkey toward the Jews, there was admittedly but the faintest hope that during his lifetime Zionism would have reached even an appreciable advance in its ideal. Abdul Hamid could truly say: "La Turquie, c'est moi!" It is, however, part of the strength and vitality of the Zionist idea that it is not subject either to the whims of individuals or to the vicissitudes of time, in so far as the hope in its ultimate realization is concerned. This has particularly manifested itself in the relations of Zionism toward the ruler of Palestine. It was felt by the whole-hearted Zionist that, whatever the decision of the Sultan in regard to the prospects of Jewish self-government in Palestine, the Zionists hoped were as indestructible as the Jewish people itself. Hence, all that was required was to maintain in full the Zionist tenacity of purpose and to bide our time.

A fire has arrived in the affairs of Zionism which may prove epoch-making in the progress of the movement, and the ninth Congress will be meeting under the propelling influence of a new situation. Whatever results the Turkish Revolution will, in the distant future, have on the realization of the Zionist program is on the knees of the gods. It is, in the first place, still an open question whether the revolution will achieve its object by surmounting the numerous difficulties in

the way, and the second point of serious import lies in the possible development of the State idea in the reconstructed Turkish Empire. Authorities differ in the prognostications on these two problems, but the balance of opinion is very decidedly in favor of the permanent character of the Turkish revival and of the autonomous grouping of the various important nationalities in the Empire. It may, perhaps, be desirable to add that the pursuit of the Zionist purpose would not be radically affected if these prognostications were not to turn out true; but if, indeed, it shall be what Zionists hope and believe, if Turkey is to exist as a modern State, then great possibilities are opened up before us. Instead of dealing with an effete despotism the Jews would form part of a modern State, while the demands of Greeks and Armenians would not only favor the Jewish desire for self-government in a small province of the Empire, but would even bring out into bold relief the peculiar loyalty which the Jews would cherish toward the dominant Turkish nation. We are indeed, still far from being able to take any action of far-reaching consequence on the strength of the changes in Turkey, nor is it very profitable to indulge in speculations as to the future. The positive work of the Congress, however, lies partly in giving a direction to the Zionist aim in Palestine, and we may be sure that this will be the most hotly debated point in the discussions of the Congress. It will replace a old struggle between the "practicals" and the "politicals," who waged such a strenuous fight up till the last Congress. Owing to the political metamorphosis, the "practicals" will now have it all to themselves. Alexander Maronick and a few others will seem to keep up an intransigent attitude toward the out-and-out "practicals" of the Ussachkin type, but Prof. Warburg, the head of the Palestine Department, is probably the most potent mediating force between the two sections. Unconcerned with the disputes of opposing factions, with no claim to authority and ascendancy, he pursues the even tenor of his way, creating one Zionist institution and strengthening another by his energy and influence. He is the most popular man at the Congress, not only on account of his personality, but by the work he represents. There can be no doubt that, whoever the theoretical views of the "politicals," they are heartily and joyfully glad at any good tidings from Zion.

What is it that the Congress can do of the present political situation, and what is it the executive can do? There may be doubt as to whether everything possible has been attempted, but none that something has been done. The movement is in the hands of men of energy and affairs, and is driven to action by the forces of a democracy. The establishment of the Anglo-Levantine Banking Co. in Constantinople last year is clear evidence that the movement does not only mark time, but is progressing, and is endeavoring to get, and keep, in touch

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with all the factors at headquarters. The fact that the old connections have now practically become of little value, and the uncertainties of the new regime in Turkey have created difficulties and obstacles in the way which must be taken into account in any legitimate criticism and suggestion, the ordinary Zionist who feels a keen interest in the advance of the cause may permit himself to make. We have all a right to dabble in politics, but it is necessary to remember that even in the most modern of democracies foreign affairs are left in the charge of those responsible for them. The advantages of serious criticism and fruitful encouragement which will be given to the Actions Committee in the debates of the Congress will, nevertheless, act as spurs to those by whom the movement is carried along.

The suggestions that will be made affect the present status of the Jews in Palestine and the relations of Zionism toward the Turkish nation. Now that the idea of pacific penetration is a general one, because the entirely changed conditions have made such a policy at once the best possible and the most desirable, it is the imperative duty of the movement to strengthen of the economic, cultural and political conditions of the Palestinian Jews. However true and admirable in itself such a demand may seem, it breaks down easily on account of the comparatively slender financial resources at the disposal of the movement. The quarter of a million pounds sterling of the Jewish Colonial Trust has already been made to go very far. The Anglo-Palestine Co., the most effective Zionist creation in Palestine, is entirely carried on by the funds of the Trust, and the Anglo-Levantine Banking Co., has only a very small capital for the same reason. Whether it is now advisable to transfer the Jewish Colonial Trust to Palestine and completely merge its business with the Anglo-Palestine Co. is a suggestion the consideration of which must be left to the financial experts. But what does seem clear is that the Congress can be used as a lever for increasing the financial resources of Zionism by the way of enthusiasm, with which it ought to set itself to the task of doing something substantial—now or never. The Anglo-Palestine Co., which pays a dividend of four per cent, eight, for instance, applied to the Jewish public at large with some confidence of success, and it would not be extravagant to imagine that £100,000 should be subscribed. It would not, as with the Jewish Colonial Trust, be a case of some great political action, but the Anglo-Palestine Co. is a solid, matter-of-fact business concern, which has already proved that it not only deserves but can command success. Zionism might at last appeal even to the business instincts of our people.

An appeal to the higher ideal instincts of the Jewish people is furnished by the Jewish National Fund. There can be no doubt but that it enjoys an ever-increasing popularity, and the monthly statements in *The Welt* are the clearest proof that

here, at least, we have an institution which may rely on substantial support for years to come. True, £12,000 to £15,000 per annum may not appear very heroic, but the £70,000 to £80,000 already collected gives the organization the means of tackling the land problem to some appreciable extent. A purchase of land for say £50,000 would be hailed with enthusiasm by Zionist circles, and would stimulate the world-wide contributions to the Fund. A problem of considerable difficulty—the exploitation of the lands of the Jewish National Fund—will occupy the attention of the Congress. Those who are aware of the conditions obtaining in the Jewish colonies in Palestine know that one of the most thorny subjects is the question of the Jewish laborer. The competitor of the Fellahs, whose primitive wants allow him to work at a wage impossible to the Jew, with his high state of culture. And it is to be feared that the immigration of the Yemouti Jews, who stand almost on the same level of civilization as the Arabs, will make matters still worse for the present. Hence there is the necessity to place the Jewish laborer as soon as possible on a bit of land of his own. The Palestine Land Development Co., which originated in the fertile brain of Prof. Warburg, is a business undertaking which seeks to exploit the lands of the Jewish National Fund, while benefiting Jewish settlers on them. This company is already in some working order, but its capital of £50,000 in £1 shares is yet very far from being subscribed for. The Congress will, no doubt, be interested in this matter, and means will be devised to make this new Zionist institution better appreciated and supported. Concurrently with the Jewish National Fund and the Palestine Land Development Co. will be brought up by M. Cassabian and others the idea of an agrarian bank. This already exists before the last Congress, but the matter was practically shelved by the recognition that the intricate agrarian legislation of Turkey made such a scheme impossible. Very much has happened since then to alter this state of things, and, though the Turkish Parliament has as yet not addressed itself to legislative reform, agrarian or otherwise, there is little doubt that one of the first tasks of that Parliament will be to settle the land laws more elastic of condition which is much to be desired from the Zionist point of view. As it is, even now, we have just heard that the Governor of Jerusalem, at a private suggestion, will, apparently on his own authority, do away with the odious and humiliating stipulation by which the Jewish purchaser of land has to promise not to lease it to a foreign Jew. This was, I understand, the result of an appeal to the new sense of freedom and to the equality of the Jew with the other citizens of the Empire.

Another matter which will engage the attention of the Congress is that of the Kultur Fund. At previous congresses a

good deal was occasionally spoken about Kultur, but the indefatigable Prof. Warburg has taken the bull by the horns by instituting a fund for Zionist educational work in Palestine. When he will come before the Congress he will already be able to point to the nucleus of such a fund. The scope for it is a vast one, but it is at least desired to have some special endowment whereby the Zionist organization may institute or subvention any educational or literary undertakings in which Zionism is particularly interested or which it desires to see established.

We, therefore, find that the work of the Congress will touch the industrial enterprise, the agricultural colonization and the cultural development of the Jews of Palestine. The value of what is actually decided or done at the Congress is by far exceeded by the initiative and by the encouragement which Zionist public opinion, as it is expressed from the tribune of the Congress, gives to Jewish work on Palestinian soil. It is necessary to remember that it was the patriotic heroism of a handful of young men which led Baron Edmond de Rothschild to pour out millions in the creation of these colonies in Palestine of which every conscious member of the Jewish people is so justly proud. It is Zionist public opinion which has led the ICA to develop this great colonizing work, and which may yet lead to greater in view of the change of things in Turkey. There is no little hope that by the pressure of Jewish public opinion the Hirsch millions may yet be largely utilized for Jewish colonization in "Pro" Turkey. It is likewise of paramount importance whether the coming industrial birth of Palestinian industries is to take place under Jewish auspices or whether the Jews will content themselves with the role of interested onlookers. It is the function of the Zionist organization to give the lead in this matter, where Jewish capital may be led to assist the available Jewish hands and brains for mutual benefit. If the financial institutions of the movement will take the first step, there is little doubt that, under the present circumstances, others will be induced to follow. It has already been pointed out that, whereas the emigration of Russian and Polish Jews to England and America is mainly composed of the poor, type emigrants to Palestine include a large proportion of well-to-do people. It is evident that with the insecurity in Russia, with the vexatious restrictions imposed on the capital and labor of the Jews the influx of Jewish capitalists from that region into Palestine is now beyond conjecture, and may, by intermittent propaganda, become a matter of great potentiality. We have such a development evidenced by the progress of Jewish educational work in Palestine on a nationalist basis. The model school of the Russian Chovvi Zion in Jaffa, and the persistence of the Zionist elements in Palestine, have brought it about that, in spite of the attitude of the Alliance Is-

raelite, it is now generally understood that Hebrew ought to be the language of instruction and that the Jews and Palestine ought to be the main subjects of Jewish education in Palestine. Thus we find that Dr. Paul Nathan, Herr James Simon and others of the Hilsfverein der Deutschen Juden, whose Germanism is beyond dispute, frankly recognize that the contentions of the Zionists are just and ought to be carried into effect. Hence the various educational establishments of that growing organization—from kindergarten to the Teachers' Seminary—are maintained in a spirit which has won the unqualified approval of Zionists. The technical high school, about to be founded at Haifa, for which Mr. Jacob H. Schiff has made such a generous contribution, will be an achievement of the Hilsfverein due to Zionist inspiration. It is noteworthy that Dr. Schnurmann Lewin, who at the last Congress was the reporter on education in Palestine, has now been the successful apostle of the Hilsfverein in America on behalf of that high school, of which much may be expected.

Every Congress that has hitherto been held has importance of its own; every one of these greatest of Jewish gatherings has been an imposing manifestation of the living and growing desire for the resettlement of the Jews in the historic land of Israel. But Congress stands before a new and pregnant fact. The gates of Palestine, as of the whole of Turkey, will be thrown open to the competitive enterprise of the world. We Jews are favored by our vivid national consciousness and by potential capacities of our people on Palestinian soil. It is a matter of the most serious import to the future of the Jews, if, by not utilizing both of these inestimable advantages, we were overtaken by others in the race for economic and moral supremacy in the ancestral home of the Jewish people.—*The Jewish Comment* (Baltimore.)

THE JEWISH NATIONAL FUND.

The figures for the first quarter of 1909 of the amounts received for the National Fund show a great increase over the corresponding period of last year, amounting to 40 per cent. 89,937 marks being collected, as against 64,185. The Russian collection shows an increase of 78 per cent; and the American 114 per cent. The English collection also showed increase, Mr. Jacob Moser having given a special donation of £150. The increase is noticed in those countries in which special arrangements had been made for the National Fund collections.

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THE CITY OF HAIFA

THE PALESTINIAN CITY WHERE THE WIZZOTSKY SCHOOL WILL BE ERECTED

HAIFA is a Palestinian coast city situated at the foot of the Carmel ranges, for which one may expect a brilliant economic future. The city lies in a mountain-protected ocean inlet, which forms a natural harbor. To-day when the harbor facilities are the most primitive imaginable, and when a large part of the fertile back-lands are not at all colonized and very little built up, the total commerce of the harbor amounts to about six million francs.

During the past year, the Hedjaz railway, the great railroad connection between Asia Minor, particularly Syria on the one hand, and the Western part of Arabia on the other hand, has almost been completed. Thence the Eastern Jordan land, famous in ancient times on account of its fertility, has been opened up and a convenient connection made between the territories crossed by the railroad and the Mediterranean Sea. Haifa has been united to the Hedjaz railway by a branch line, and thus constitutes a natural Mediterranean terminal of the Hedjaz railway. In the very near future Haifa will also be united by a railroad with the fertile region of Nabata and with Jerusalem. This city will develop into a commercial centre of the future Palestine and into Arabia's industrial gate.

Haifa can be described as the harbor city of the Hedjaz railway. In recognition of this most advantageous geographical situation of the city, the Turkish Government has for some time been considering the improvement of the harbor of Haifa, with a view of making it four times the size of the harbor of Beirut, which up to now, has been the most important on the Near Eastern Coast. Owing to a lack of means, this project had to be deferred until the completion

of the Hedjaz railway. Since this is about to be accomplished, and since there has, furthermore, come into power in Turkey a modern government guided by intelligence and care of the economic and cultural development of its domains, the actual building of the harbor is to be expected in the near future. The concession for this purpose has already been given out.

Haifa numbers to-day only 20,000 inhabitants. It possesses a colony of Germans, principally Wuertemberg Tom-plars who have to some extent, impressed a modern character upon the city. They earn their livelihood principally through agriculture (viticulture) and are, on the whole, in a favorable economic situation. It is in view of the important role which the city is destined to play in the economic life of the future Palestine that it has been selected as the site for the location of the Jewish Technical College, which is about to be built, although the Jews now dwelling in Haifa stand upon a low economic scale.

Another item of importance in estimating the future of Haifa is the favorable climatic conditions which prevail in the city and particularly upon Mt. Carmel towering above it. Upon the slopes of the mountains, there has developed a cluster of villas, where wealthy Syrians, Palestinians and Egyptians seek refuge from the heat which, during the summer months, prevails on the plains. The climate which consists of a combination of sea and mountain climate, has, furthermore, a healing efficacy. Since in other sections of the country, as in the Orient in general, where are frequent cases of malaria, the chronic form of which is treated by means of the fresh air cure, this is the proper place for a sanatorium for the care of chronic patients, especially those suffering from malaria, and for convalescents. A German sanatorium has already been established on Mt. Carmel. Still more important is the fact that in the opinion of the medical experts of the country, and also of prominent German physicians, the country is particularly adapted as a resort for tubercular patients in the

first stages of the disease. Since this place is to be reached as easily as the much frequented health resorts on the edge of the Libyan Desert there opens up an economic prospect of the richest kind, especially as the patients who go to the South belong particularly to the wealthier classes. The advantage of the Egyptian health resorts depends to some extent upon the country's higher civilization; however, the cultural development of Haifa has commenced with rapid strides. The advantage however, which Haifa has over the other health resorts is the magic associations produced in countless people by the sound of the name Palestine and the magnificent natural charm of the region; indeed, the view from Mt. Carmel over Haifa, the plain, the mountain range as far as the snow-covered Hermon and on the other side far out over the Sea is one of the most beautiful which is afforded by the sacred land so much concerning the stranger. Thus much concerning the importance of the future of Haifa.

Ever since the building of the Hedjaz railway has made the inhabitants of Haifa more conscious of its importance, prices of building sites, especially on the slopes of Carmel, have risen. Nevertheless, the prices are still so relatively low that many opportunities are afforded for considerable profits.

Even during the last twenty years, the price of estates have in certain fertile regions (e.g., in the plains of Judea, where plantations have been started) increased ten, and in some cases, fifty-fold. The increase in values on land estates and city lots is destined to go on with much greater rapidity than heretofore, since land, especially in Haifa, has reached to that degree of development from which usually the further development goes on with more strides. Such was the case in Egypt where the economic revival of the country and the enormous rise in prices of city real estate took place almost unexpectedly.

Accordingly, at the present moment, when Palestine is in a period of economic and cultural transition, the buying up of real estate in Haifa would appear to be particularly promising.

JEWS AND TEMPERANCE.

A distinction which has frequently been claimed for the Jewish race is their temperance, says *The Medical Officer*. Dr. Cheinisse, of Paris, has recently made a careful study of the question, and the statistics which he has been able to collect strongly support this claim. In the asylums of Prussia, between 1909 and 1913, the patients affected with delirium tremens are shown thus: 2,676 Protestants or 7.51 per cent. of the total number of Protestants; 7.5 Catholics, or 5.15 per cent. of the total number of Catholics; 124 Dissenters, or 12.29 per cent. of the total number of Dissenters; and 19 Jews, or 1.08 per cent. of the total number of Jews.

About a year ago Dr. Fernat made an enquiry into the relation between alcohol and mortality in the hospitals of Paris in the service of the *Assistance Publique*, and he finds that alcohol is a causal factor in one third of the deaths (33.81 per cent.), that is, it was the direct principal cause in 10.20 per cent. of deaths, and a contributory cause in the remaining 23.61. On the other hand, according to Dr. Zadoc-Kahn head physician of the Rothschild Hospital, where the patients are almost exclusively Jews, alcohol is almost negligible as a causal factor in the mortality. Similarly, Dr. G. Heil, of the Beth

Israel Hospital of New York, reports only four cases of alcoholism, or of affections directly attributable to alcohol, among 3,000 cases admitted during the past year or two. But at the Boston City Hospital where the patients admitted are from the Jewish population and the proportion of Jews is very small, among 7,104 patients there were 226 alcoholics. Alcohol is always regarded as an important factor in the heavy infantile mortality among the poor, and here also statistics show that the infantile mortality, especially the proportion of stillborns, is relatively lower among the Jews than among Christians of the same community, as for instance, in Prussia. Criminal statistics also afford valuable evidence of the Jewish temperance. It is estimated by Bar that the proportion of alcoholics among criminals in Germany amount to 4.7 per cent., and in the provinces of St. Petersburg, to 47.3 per cent. Crimes of violence are especially attributable to this cause, and it is precisely from this class of crime that the Jews are found to be especially exempt. Thus in Russia the proportion of the Jewish criminals convicted of criminal violence only amount to two per cent., while the proportion of Christian criminals convicted of similar offences amounted to nearly eight per cent. Alcoholism is also always regarded as an important causal factor also in the determination of suicides, and it is a well recognised fact that suicide is of much rarer occurrence among Jews than among Christians.

Dr. Cheinisse is led to the conclusion that the supposed temperance of the Jews is an indisputable fact, and that the cause for it is to be sought in their social conditions, in the force of cohesion and solidarity of their religious communities, which does not obtain in any other church.

During a Methodist prayer meeting, at a town of England, a local preacher made use of the following expressions: "O Lord, these are hard times, and there is a good many people got naught to eat, because they have got no bread. There is a good many people out of work, because they can't get work to do. And, O Lord, that is all through an old Jew, who lives in London. He is too rich. Slay him, O Lord; if I slay him they'll hang me, but do Thou slay him, O Lord, for they can't hang thee."

We are very pleased to announce the engagement of Mr. MAURICE SIMONS, of the BRITISH AMERICAN TOBACCO CO. LTD., to Miss DORA SPUNT, sister of Mrs. A.B. ROSKOPFELD. The announcement was made yesterday and since then the young couples were simply overwhelmed with the congratulations and the good wishes of their friends and relatives.

To-night



To-night

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A LADY WHO SHOCKED HER FRIENDS.

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PLETLY AND PERMANENTLY CURED OF
INDIGESTION, HEADACHES AND
NERVOUS DEBILITY BY
DR. WILLIAMS' PINK PILLS.

Mrs. A. Brunner, of Haskell Road,
Shanghai, dates her ill-health from a
fire which occurred at her residence when
she was out at a dinner-party one even-
ing some years ago.

"I shall never forget that dreadful
night," said she. "The horror of it broke
me down. I began to suffer from what
the doctors described as Sprue, and it
was not until Dr. Williams' Pink Pills
for Pale People built up my shattered
nerves and gave fresh strength to my
run-down system that I recovered."

"My symptoms," continued Mrs.
Brunner, "were these: I had
acute indigestion; my tongue, mouth
and throat became so sore that it was
exceedingly



PAINFUL TO TAKE FOOD.

I had no appetite, what little I did eat
"repeated" and was thrown up again. I
suffered from bad headaches, and became
so thin that I was like a skeleton. There
were severe pains between my shoulder-
blades. Most of my time was spent lying
down, for I seemed to have no strength
left in me. Finally, the doctors ordered
me home to England. When I started
I was so sick and hopeless that I felt
sure I would die on the journey, so I
made my will.

"I stayed in England for nine months,
but got no good there, so I returned to
China, My Shanghai

FRIENDS WERE SHOCKED

at my unhealthy appearance. This was in
1905, and it was then, too, that my atten-
tion was directed to Dr. Williams' Pink
Pills by articles appearing in the news-
papers describing cures wrought by them.

I decided to give these Pills a trial. The
first two bottles did me so much good
that I was encouraged to persevere. So I
continued taking the Pills. By degrees I
regained my strength, recovered appetite,
put on flesh, began to sleep well (whereas
before I suffered much from sleeplessness)
and finally I found myself completely
cured. It is also worth mentioning that
the irritable, low-spirited

NERVOUS FEELINGS

which troubled me before disappeared."
Mrs. Brunner gave the above testimony
on the 17th August 1906. When called
upon again recently she was still well,
and enthusiastically repeated her praise
of Dr. Williams' Pink Pills. As with
Mrs. Brunner, so it has been with
countless other sufferers. Dr. Williams' Pink Pills for Pale People fill the veins
with New, Pure, Rich Blood, and so build
up the system, giving it the strength to
shake off disease. In this way they have
cured Indigestion, Liver Disorder,
Headache, Anaemia (weak watery blood),
Malaria, Rheumatism, Sciatica, Paralysis,
Beriberi, Nervousness, Debility, Palpitation,
Boils, Pimples, Eczema and Skin
diseases. For the special ailments of ladies
they are a proved remedy. Obtainable
at most shops where medicines are sold,
also direct from Dr. Williams' Medicine
Co., 88 Kukiang Road, Shanghai who
send 6 bottles for \$8/- or 1 bottle for
\$1.50, post free to any address.

A very pretty wedding was celebrat-
ed on Sunday, the 30th May, at
the synagogue Shearith Israel, when Mr.
David Hui Benjamin, a young member
of the community, was married to Miss
Folber Nissim, daughter of a well-known
and much-respected resident, Mr. Mas-
took Nissim, of Messrs. David Sassoon
and Co. Mr. S. J. Solomon conducted
the service. The bride was attended by
her sister, Miriam, and her young brother
discharged the duties of page. The best
man was Mr. Aaron Ezra and the
canopy was up-borne by Messrs. A.
Benjamin, M. Shiloh, N. Moosa and
Sam Michael. Subsequently a reception
was held at the residence of the bride's
parents, Quinson Road, when the happy
couple received the congratulations of
their numerous friends.

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*Offend such as the modern gentlemen.
Oh, yes, their House of God is a Temple.
Yet not a Temple—though spacious, ample—
Nor lecture-hall, but just a place,
Where comes a rare that's not a rare,
And Jews who say they are no Jews.
Just men who own, yet still not Jews,
And keep a Sabbath, for Christians do so;
And keep a Sunday, for Rabbis choose so.
Men who believe and don't believe
And who are giving yet would not give
A salary to their Rabbi who
Is not a Rabbi—to be true—
But just a preacher; and not mere preacher
But lecture and not mere teacher
But more: A social clinic, ethnic sewerage
dy, one of whom the gentiles say,
He has none of the "Jewish way."
And one whom ladies like to scan
Because he looks an Irishman.
A Rabbi of Missionaries on opposition.
Who preaches of a mission that is no mission.
Nor a religion, nor a superstition
But just some vapour apparition
(Of compulsion—utilitarian,
The Gospel of Righteous Suicide.
And all, to gain a larger pride
And coin phrases of stale creeds,
And make an "Ism" to add a schism;
This O, Lord, is American Reform
Judaism.*

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fully received by the Hon. Secretary of
the local Zionist Association and duly
acknowledged in *ISRAEL'S MESSENGER*.

A STORY OF RASHI

Solomon Yitzchaki, known under the
name of Rashi, was born at Troyes, in
France, in the year 1040, and died there
in 1106. The name of Rashi is inseparably
connected with Jewish learning, his com-
mentaries on the Bible and the Talmud
placing him at the head of the medieval
Jewish writers. His works became the
text-books of rabbis and students. Know-
ing little of profane literature or of the
sciences, he possessed the widest acquaint-
ance with all the rabbinical and Talmud-
ical writings. His works became classical
and were the foundation of an extensive
literature. His fame spread beyond France
and Germany—it penetrated Provence
and Spain, and even into the Far
East—all recognized his authority.
Through all the expulsions and wander-
ings of the Jews, and despite the enforced
destruction of many of their books, the
Bible and the Talmud, with the com-
mentaries of Rashi, were their inseparable
companions.

The latter part of his life was saddened
by the massacres at the outset of the first
crusade in 1095. Many of his friends and
relatives perished in these persecutions.
His name is connected with many
legends. It is said that he foretold to
Godfrey of Bouillon, the leader of the first
crusade, the defeat of his expedition. One
of the legends clustering around his name
will be the subject of this narrative.

It is well known that the righteous
in pairs at tables in Paradise, studying
the Torah and feasting in the delights of
the Law. Now, Rashi had fervently
prayed that the name of his future com-
panion in Paradise might be vouchsafed
to him. After great fasting and prayer
the name of his comrade was revealed to
him in a vision—Abraham ben Gerson
the Zadik (righteous) of Barcelona, in
Spain. Full of reliance in the truth of his
dream, and in spite of his great age,
Rashi determined to journey to Barcelona
to meet his future companion and
ascertain and delight in his virtues and
merits. On his way his fancy pictured the
man he would see—a pale, haggard
countenance, deepest eyes, a long beard,
a bowed figure, with shambling legs, en-
gaged in the study of the Torah night and
day, fasting and praying entirely devoid
of all earthly joys—for only such a one
could be called a *Zadik*. After many
hardships he arrived in Barcelona. Judge
his surprise when he found, after many
inquiries, that such a man as Rabbi
Abraham the *Zadik* was, not known in
the town. There were many pious ones,
but none of that name. At last Rashi asked
if there was anyone in Barcelona of the
name of Abraham ben Gerson. The man
of whom he inquired seemed surprised
that one of such reverend appearance
should seek after an apostate. "How," he
asked, "does the rabbi perhaps look for
Don Abraham ben Gerson the rich, who
does all that the Lord has forbidden, who
never visits the house of God, and indulg-
es in all manner of forbidden food—it can-

not be he that the rabbi is seeking?"
"A sorry companion for me," thought
the rabbi, and inquired the way to his
abode. "Perchance I may be able to show
him the evil of his ways." "It will be in
vain," answered the man. "Many of our
wise ones have endeavored to lead him
to a better path, but he is headstrong and
obdurate."

With great surprise Rashi saw the
magnificent and well-appointed palace
that was the dwelling place of Don
Abraham. "This is no home for a pious
one of Israel," said he, as he entered the
portal. His astonishment grew as he
advanced into the palace. The poor rabbi
had never found such splendor and riches
among his coreligionists. There were busy
servants in magnificent liveries; distin-
guished looking ladies and gentlemen
were coming and going; numberless
elegant equipages rolled into and out of
the court, and everywhere joyful life and
animation, as if this was the palace of a
prince.

Abashed at all this state, Rashi was
on the point of retiring, but as a servant
approached him in a friendly manner,
he summoned courage and asked to be
brought into the presence of the master
of the house. The servant led him
through many magnificent halls and
apartments, at last stopping at a door, he
asked the rabbi's name. On receiving
Rashi's name and residence the servant
entered the chamber of the master. While
Rashi waited he reflected thus: "This is
a wonderful world! Here lives one who
despises the Law in the state of a king;
elsewhere I have seen many pious, God-
fearing Jews living in want and misery.
Why Paradise for one who is enjoying it
in this world, and of what avail are the
tribulations of the pious?"

The door opened, an imposing and
attractive personality stood before him,
his carriage proud, his demeanor earnest,
with a glance denoting mildness and
worth. Reverently he approached and
addressed Rashi, telling him how highly
he felt honored by the visit of such a
famous rabbi, and how he trusted to have
the pleasure of being his host for a while.
Here he took the arm of the astounded
rabbi and led him into the chamber. His
friendly host saw the embarrassment of
the rabbi, and said, "You are no doubt
surprised at the great elegance in the
home of a Jew." "No, it is not your
great riches and splendor that overcome
me, but that you should be so ungrateful
to the great Giver by neglecting his com-
mandments!" "Spare your words,
rabbi, I know my conscience does not
upbraid me. I feel as confident of salva-
tion as any." "But you do not walk in
the way that leads to eternal bliss—
change your ways, seek repentance, and
possibly the Father above will look down
on you with favor and forgiveness."

The conversation was interrupted by a
servant, who entered and announced that
the poor were assembled in the hall. The
master said: "It is well, I will myself
dispense the alms today," and turning
to Rashi he said: "Will you not accom-
pany me? It is a pleasing occupation,

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E. E. PARSONS,

Manager

18-9-08

12m.

this giving of alms, I will this day attend to it myself, as tomorrow is the wedding day of my daughter."

On the way to the gathering place of the poor, Rashi observed to Don Abraham: "You have no doubt selected a very rich and prominent young man as the future husband of your daughter."

"Not at all; my future son-in-law is the child of poor parents, but very clever and honest. He has lived in my house since childhood, and has been raised and educated by me."

Rashi was silent. He rejoiced in his heart that his future associate had at least several virtues to his credit. Arrived at the hall where the poor were gathered, the master seated himself at a table and gave each of the applicants in turn a double portion. With thanks and blessings the poverty-stricken ones withdrew, but one woman stood alone at the foot of the hall. The master thought she, possibly, might have been overlooked, and offered her portion, but she waved it aside. "I come not for alms, but for advice. I am a poor widow, earning an arduous living for myself and my four children. My whole hope rested on the betrothed of my daughter. He was to have been my support and to have taken the place of father to the children—he swore to do this at the deathbed of my husband. Alas, deluded and led astray by great wealth, he is about to wed another, leaving my poor, dejected daughter and myself alone in our misery." "But, woman, why come to me; have I power over the betrothed of thy daughter?" "Thou hast, he is to be thy son-in-law."

Don Abraham was startled. For a moment he knew not what to say. After reflection, he said to the woman, "I will investigate, return tomorrow; should the matter be as you state, thou shalt have full satisfaction." The woman departed. Rashi turned to Don Abraham. "What will you do? It is an unfortunate occurrence; possibly it would be best to open your purse-strings and come to terms with the young woman." Don Abraham seemed hurt at these words. "Will you be present at the wedding tomorrow? You will then see the outcome."

Rashi returned to his lodgings, but passed a sleepless night. He was burning with eagerness to see the conclusion of this matter. As soon as he had finished his morning devotions he hurried to the palace of his future companion in Paradise. Here all was excitement, many guests from all ranks in life were assembled, music swelled through the chambers, and servants were flying in all directions. With difficulty Rashi made his way to the room of the master. Don Abraham, arrayed in festive garments, was surrounded by the most distinguished men of the town, yet at the rabbi's entry he came to meet him, extending his hands in welcome.

The marriage ceremonies soon began. In accordance with the custom of the country the bridal canopy was erected in the court. The bride, dressed in white satin, her face hidden by veil, was escorted by two prominent ladies; then came the

groom, accompanied by two men. They were followed by the wedding guests, each bearing a lit wax candle, music and song flowed from the balconies. The rabbi read the marriage contract in a clear voice, the bridegroom placed a gold ring on the index finger of the bride, with the words, "Thou betrothest to me by this ring, after the laws of Moses and Israel." The rabbi gave his blessing, a glass was dashed to the earth and broken, and cries of "Mas-el-Tov." Then Don Abraham approached the bride and lifted the veil from her face, "Heavenly Father! Bella!" cried the bridegroom, and almost sank to the ground. The man stood rooted to the spot, for the girl was not the daughter of Don Abraham!

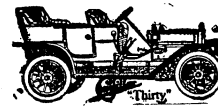
"I will explain all," cried Don Abraham. "This lady was formerly be trothed to this man, but I knew it not. They were deeply in love. Out of gratefulness to me, and with the hope of bettering the lot of his parents, he acceded to my wishes and would have married my daughter. Only yesterday I learned his history. I could not deny to swear what love has joined together, I do not care to be the cause of unhappiness to anyone. Take her and be happy."

The newly-wed pair sank at his feet and bathed them with their tears; all were touched by Don Abraham's unanimity. The noble man looked around and said: "As to the dowry, nothing will be changed, it will be as mentioned in the marriage contract."

Applause and satisfaction were depicted on the countenances of all present. Rashi could contain himself no longer, carried away by the generosity of his host, he threw himself on his neck, exclaiming, "Yes, yes, thou art worthy of attaining Paradise. I am honored in being thy companion. Now I see that not fasting and prayer alone will gain immortal bliss; that not the practice of the lesser observances of the faith attain to holiness; that a noble spirit and upright heart are more acceptable to the Lord than offerings, for thus says the royal singer: 'Who shall ascend the hill of the Lord, and who shall dwell in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, and hath not sworn deceitfully, he shall receive a blessing from the Lord, and righteousness from the God of his salvation.'"

A whole week, during the observance of the bridal festivities, Rashi dwelt in the house of Don Abraham. Rashi narrated to him the object of his journey to Barcelona, and Don Abraham was overjoyed to know that he should have so righteous an associate in the future life. They separated, Rashi returning to his own home, each happy that their friendship would once more be renewed in the life to come.—*Jewish Comment* (Baltimore).

The *China Critic* (Tientsin) says that the wedding of Major Nathan, M.C., the popular agent and general manager of the C.E. and M. Co., with Miss E. Downing, will take place on the 15th inst.



LONDON

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1-1-09

ISRAEL'S MESSENGER.

Shanghai: Friday,
11th June, 1909—5669.

EDITORIAL NOTES.

Territorialism.

An Itoist meeting took place in London last month at which Mr. ISRAEL ZANGWILL delivered an address. It now transpires that the Ito has begun negotiations with Turkey, with a view to settling Jews in large numbers in Turkish dominion. Mr. ZANGWILL was, as usual, in a humorous mood and took the occasion of firing volleys of wit at Zionism. In this way, in the opinion of many he considerably marred an otherwise brilliant speech. In attempting to keep men of LUCIEN WOLF's type within the fold of his movement he endeavours to delight them by discrediting the Zionist's scheme. When the Itoist leader declares that Zionism is not a plan but a dream he should be answered in the same way that HERZL answered his critics: "Though dreams fill up the time which we spend on earth, dream is not so separate from deed as many think. Everything that humanity has done was before the deed a dream, and after the act will again be a dream."

A Sign of The Times.

That was a brilliant exposition of Judaism which Mr. N. E. DAVIN submitted to the Parliament of Religions in Calcutta in April last and which we published in our last issue. The holding of such a function should always be encouraged because it tends to harmonise or create a better understanding between the numerous religious sects. It is a sign of the times to which the Prophets of Israel alluded in their visions, as aiming at the establishment of the brotherhood of man under the Fatherhood of God. The Jews of Calcutta are to be congratulated upon having been so ably represented by Mr. DAVIN at the Parliament. That a community without a Jewish Theological College of its own could produce such intellectual as Mr. DAVIN, speaks volumes for the energetic manner in which that gentleman has prosecuted his studies in the Jewish lore. How many DAVIDS we would not have

of our Western co-religionists in establishing a Jewish Theological College where our young ones, instead of straying from the fold of Judaism, would have had an opportunity of seeing the beauty and the sublimity of the Jewish Faith? That true and generous lover of his co-religionists, Mr. JACOB H. SCHIFF, of New York, has just given a substantial gift of \$100,000 (Gold) for the endowment of Teachers' Colleges in New York and Cincinnati. Mr. SCHIFF recognises the value of these colleges on which depend the future stability of Judaism. It is from such places where the youths of Judaism could be trained and from which they could be efficiently drilled and equipped for the dissemination of all that is best in the doctrines of Judaism. All our wealthy people in this part of the world seem to ignore the fact that without a proper training of our young ones in the tenets of Judaism in a proper Jewish College the future of Judaism is reared not upon a solid foundation but upon sand. It is time that we woke up and saw to it before it is too late.

A Romantic Marriage.

Miss Violet Horncastle, daughter of the late W. R. Horncastle, first Mayor of Hackney, chief commoner of the city of London Corporation, who held the Portuguese title of Viscount, was married to Leo Anatole Jouques at the West London Synagogue, Upper Berkeley Street, W. Rabbi Morris Joseph was the officiating minister. The bridegroom is a Russian barister, the proprietor of the *Jewish Journal* which circulates largely in the East. It was necessary before the wedding could be solemnized that the bride should become a Jewess. Miss Horncastle has, therefore, been received into the Jewish faith and has been given the name of Ruth before three rabbis and two synagogue wardens, the ceremony of initiation having taken place at the Berkeley Street Synagogue.

The affair has caused a great sensation in England, but, strange to relate, the Anglo-Jewish Press ignored the wedding and did not publish a single line about the event. The secular

12m.

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Shanghai, 16th April, 1909.

COMMERCE IN CHINA.

VI.

Ancient Market Reports, Mr. Editor, it is remarkable how some people will persistently practice a certain thing although its ridiculousness is evident by its preposterous appearance. Because of a thing having been practised either in a joke or in a dense degree of ignorance, or to be a little placid, I would say in a sense of public-spiritedness, and the other side of the people have given it its tacit acquiescence without troubling much about its essential value, the practising of such thing continues unabated. It does not, however, follow, that such practice should remain unchallenged. As we all know, China possesses a good deal of Exports to Foreign countries the articles exported being chiefly Vegetable, Animal and Mineral Produce. Now, if the writers of the weekly "Market Reports" on piece goods had been men versed in this more difficult trade of Exports from China than the apparently easier and simpler trade of drapery goods, they would have conferred a great benefit to the whole world by reporting on the Export trade but unfortunately, as this trade is primarily in the hands of the Chinese merchants who bring their produce from the interior, and as these merchants know that success in business depends upon its secrecy, it is only with great difficulty that expert reports on the Export Trade, (and then respecting a very few articles only) are published, not by the leading English Press but by a German Weekly. In how far those reports may be relied upon I cannot say, but I shall give you an example

of how "Market Reports" are created, and you may draw your own conclusion what value there is to be attached thereon. I must, however, admit that the reports on Silk, Tea and Cotton which appear in the English Press deserve some notice, although, coming as they do from an open market or produce exchange, but only from private firms.

A certain gentleman who formerly was a salesman in a leading import firm in Shanghai changed his position for a firm of General Brokers, but not having had sufficient to do hit upon the agreeable occupation of sitting in an armchair and to receive reports from interested and scheming Chinese dealers in foreign metals which he put into writing and using his new firm's name as the issuers of these reports which went forth into the world at large with all due appearance of its utmost importance. I know for a certainty that this new firm has during the issuing of these reports by their new man never imported any foreign metals at all, and moreover, has done little or no business in such metals, and to prove that there is no necessity for "Market Reports" on metals I shall simply refer you to its conspicuous absence for a period of over six years.

The metal trade in this country is in the hands of strong Chinese merchants, and as heavy metals are not required to bear absurd and grotesque names as "Chops", the phantastical illusions about this trade are wanting for it refers to heavy articles with which no man or fancy can run away. In fact, it is not what the Russians call "Bankrinsky Tavar."

The piece goods or drapery trade may appear easy to handle because it has fanciful names to go by, but the man who is wont to buy or sell a Trade Mark is no wiser than old Auntie Sally who is selling a pen-neth, of "Cadbury's" Chocolates to the little boy Willie. Let the man who knows how to do, comes out and offer to the Chinaman at the top of his voice, for instance; 16 square, 3's and 36's "Brown" make; or a 36" Cheshire make, "Smith's" Finish etc., etc. without any "Chop" at all, that man will modernize the business in China and do well by it.

I trust, Mr. Editor, that my brothers in Israel have taken pains to read my contributions and that your conferees have even reprinted them and also translated in other languages wherever necessary. And let me hope that my young brothers in Israel who have set their eyes on these contributions, that they have taken it to heart so that they will soon come to China to help civilise

it. The Chinaman is open for Western civilisation, but the non-Jew does not understand how to give it him and thus he, the Chinaman, will at present rather prefer the Japanese to any other as his teacher. I can assure you that the Chinaman would nevertheless prefer the Jew to anyone else if the latter, young, fresh and learned, would undertake this, to say the least, remunerative task of civilising.

PEN-ISRAEL.

The sixth annual meeting of the Shanghai Zionist Association will take place at the end of this month. Those who have not paid their subscriptions for last year are kindly requested to do so at once so as to enable the Treasurer to close his account.

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 COMMUNAL ASSOCIATION OF SHANGHAI

TO THE EDITOR OF "ISRAEL'S MESSENGER"

DEAR SIR,—As one who takes a great deal of interest in the welfare of the local Jewish Community, I trust you will allow me space in your valuable journal for a few remarks which I intend to make regarding our communal affairs. The remarkable growth of our Community within the last few years makes it imperative upon every individual Jew to do his utmost to bring about a proper solution of our problem. The recent attempts of some of our communal leaders to form a representative organisation by which our affairs could be properly handled and which was fully reported in your journal, is certainly worthy of all praise. Now that a step in the right direction has been taken, I trust that the newly-formed Association will take into consideration the advisability of engaging the services of a duly qualified minister to look after the spiritual needs of the Community. Mr. T. Tolelano in his speech at the formation of the above-named Association dwelt upon the necessity of following the lead of "civilized communities." I fail to see how we can do so when our Community is without a Rabbi of its own. Which "civilized communities" are without a religious head? The present way of our getting along in a sort of a Republican manner is by no means idealistic. It cannot be denied that we have so far not shaken off with the easy-going and antiquated methods which are largely responsible for the present chaotic state

Nederlandseke Mandel-Maats-Chappij

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W. LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

of our affairs, although we live in a free settlement, protected by our various consuls, and yet we never strive to attain that communal standing which other religious communities of Shanghai are holding. As I said above, we ought to have a well educated Rabbi appointed either by Dr. Adler, the Chief Rabbi of England, or by the Haham Dr. Gaster, Chief Rabbi of the London Sephardim, or Prof. Schechter, Principal of the New York Jewish Theological Seminary. Our Rabbi will then be our recognised representative, he will officiate in our three synagogues according to the methods of the "Civilized communities", will superintend our local school, will represent us in every good cause, and will do such other things which fall to the work of the Rabbi. Is not our Community rich enough to pay for the salary of such a Rabbi? At the present time our three synagogues support three Hazzanim who according to the wants of the modern Jew. During the whole year there is not one amongst us who volunteer to deliver a sermon in any of our synagogues and surely this is a great disadvantage for the rising generation of our Community. It is time that we remedy this evil at the earliest possible date.

There is, however, another important duty which we shall soon have to face and that is, the necessity of building a synagogue in Shanghai. For years past, in fact, ever since Jews lived in this settlement, we have had prayer halls for worshipping but the time has now come

to erect a sacred edifice of our own, which is the case with every "civilized community" throughout the world. Last year the members of the Obel-Moshe Synagogue have bestirred themselves to take the initiative in the matter and collected about ten thousand dollars and as this amount was not sufficient they sent an appeal to their co-religionists abroad for help. Why should we not combine together and collect the amount locally without any necessity of appealing for help from abroad? As I said before, we must have a Rabbi first and then we shall think of building a synagogue. Most of the synagogues in Europe and America were erected through the efforts of the Rabbis who were instrumental in impressing upon their flock the necessity of loosening their purse strings for such a cause. Unless we have such a leader all our efforts to organize would meet with failures. If the Jewish Communal Association of Shanghai wish to succeed let it choose an ideal man such as I have depicted above and then and only then will it succeed where others had failed.

As you have invited a discussion in your last issue upon our local problem, I trust you will see your way to publish this letter in your journal.

Yours obediently,
7th June, 1909. ADVANCED.

AN APPEAL

8, British Indian St
CALCUTTA, 17 May, 1909.
TO THE EDITOR OF "ISRAEL'S MESSENGER"
DEAR SIR,—I am sending you a school certificate of the orphan boy Eliezer Shalom and leave it to you to make any use you like with it. I have already sent you an appeal on

his behalf which I trust you published in your paper. The boy is a deserving orphan and as such I think he ought to be helped by the community.
Yours obediently,
I. A. ISAAC.


St JOSEPH'S HIGH SCHOOL
CALCUTTA, May 6, 1909.

This is to certify that Eliezer Shalom was a pupil of the above school from 1905 to 1908. He passed the High school taking a scholarship and passed first in the whole of Bengal. He got honours in four subjects. I may mention that he has an exceptional talent for Mathematics. He is an all round clever boy. His talents are of a high order, he has proved this all through his school career. Together with bird talents he has an extraordinary power of concentration and his perseverance and industry are quite as remarkable. I have much pleasure in stating that he is a very good, steady, sensible boy. I wish him every success in life. He is an orphan boy and as such his own Community ought to give him all the help he requires to complete his education either here or better in England. I feel quite sure he will in the future reflect the greatest credit on all those concerned in his welfare and who have helped him to succeed.
I. L. MAHER.
Principal.

Mr. G. I. SHKOLNIK left Shanghai for Sydney, (Australia) on the 8th instant, on six months' trip.

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II.—Fire Funds..... 3,065,374-15-7

III.—Life and Annuity

Funds..... 14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,052-13-7

„ Life and Annuity 1,847,224-18-4

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12m.

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Vol. VI. No. 6

Shanghai, Siwan 22nd 5669—25th June 1909.

ISRAEL'S MESSENGER.



AND it shall come to pass on that day, that the great COUNTRY shall be known, . . . and the people, shall praise themselves before the Lord on the holy mount of JERUSALEM. — Isaiah—60:1

Issued on every alternate Friday.

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

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of the
Shanghai Zionist
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A Fortnightly
Journal for the
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PRINCIPAL CONTENTS.

The Sabbath Question
Shanghai Zionist Association
Our Contemporaries
Commerce in China
Social Intercourse
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M. FREED

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Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, June 25th. 1909—22nd. Siwan 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Tamuz 13th (July 2nd) Sabbath commences (time of lighting) at 6.30 p.m.
Saturday, Tamuz 14th (July 3rd) portions of the Law, Balak, Numbers, chapters 22, 23 24 and 25; Haphtarab, Michs, chapter 5; Prophets, Isaiah, chapters 29, 30 31 and 32; and Chronicles I, chapters 5 to 10 inclusive; Sabbath terminates at 7.30 p.m.
Tuesday, Tamuz 17th (July 6th) Fast of Tamuz. Time of breaking fast at 7.30 p.m.
Friday, Tamuz 20th (July 9th) Sabbath commences (time of lighting) at 6.30 p.m.
Saturday, Tamuz 21th (July 10th) portion of the Law, Pinhas, Numbers, chapters 25, 27 and 28; Haphtarab, Jeremiah, chapter 1; Prophets, Isaiah, chapters 33, to 39 inclusive, and Chronicles I, chapters 11 to 16 inclusive. Sabbath terminates at 7.30 p.m.

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9, Seward Road.

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.30 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-6-08

12m

BIRTH.

HANDELMAN.—(BY CABLE) On June 2, 1909, at 79 Greencroft Gardens, Hampstead, London, the wife of J. Handelman, of a son.

REAL ESTATE BOOM IN HAIFA

It is reported from Palestine that ever since ground was broken for the building of the new Technological Institute, that is to be established in Haifa, there has been a considerable increase in the value of the land of that city, and so many people have become interested in securing land and building houses at Haifa, that there is now a veritable real estate boom taking place in that part of the country. With the completion of the Haifaz Railway, Haifa is fast becoming an important railroad centre, and it is believed that the presence in that city of several hundred students of the Technological Institute, together with their professors and instructors, will serve greatly to enhance the business prospects of the growing city. Judging from the applications from students which have already reached the offices of the Hilfsverein Der Deutsche Yuden in Berlin, many of the students who will come to study at Haifa will be the sons of wealthy Jews living in Russia, Roumania and other parts of Europe.

Haifa will soon be connected by railway with Jerusalem, and this together with the proposition of the Turkish Government to build a large harbor in that city, has greatly stimulated the market for land in Haifa. It is expected that a large Jewish quarter will grow up around the site of the Technological Institute.

Following a plan that has been submitted by Dr. A. Ruppin, the director of the Zionist Bureau in Jaffa, an association with a capital of 100,000 francs is now being organized for the purchases of land in Haifa. The corporation is to take place after the whole amount has been subscribed. The land purchased by the Association will be disposed of at a profit to private Jewish buyers.

MAJOR NATHAN WEDS A NON-JEWESS.

The wedding of Major W. S. Nathan, a. s., the popular agent and general manager of the C. E. and M. C., and Miss Evie Detring, the eldest unmarried daughter of Mr. and Mrs. Detring was solemnised on the 15th instant at St. Louis' Church Tientsin. The civil marriage took place at the German Consulate on Monday, the 14th inst. Bride and bridegroom being of different religions, the religious ceremony in St. Louis' Church was shorn of its normal effect from a spectacular point of view. In this connection, it may be useful to state says the *China Times*, that the commonly current report that Major Nathan had become a Roman Catholic is a mere piece of gossip absolutely without foundation. He remains of the Jewish religion and she remains Roman Catholic.

SIR SASSOON J. DAVID, BOMBAY

We congratulate Sir Sassoon on his recent election to the Chair of the Standing Committee of the Bombay Municipal Corporation. The committee does all the work of the Corporation and Sir Sassoon in his new capacity will have to devote quite a large proportion of his valuable time to the affairs of the city.

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THE SABBATH QUESTION.

BY RABBI HARRY WEISS OF
CONGREGATION BETH
ISRAEL, MACON, GEORGIA.

Perhaps nothing is so absurd as the plea of Sunday service men that the Sabbath spirit can be stimulated through Sunday services. It is about as absurd as attempting to keep sheep through the medium of a fox. People follow the lines of least resistance. The early Christians kept both Saturday and Sunday, but unable to serve two masters at once, they pursued the lines of least resistance following the convenience of the dominating Pagan members. As late as the Fourth Century, Chrysostom, one of the earliest Church fathers, inveighs against his followers for keeping Jewish custom. He says, "I quote the Jewish Encyclopedia: 'I invoke heaven and earth as witnesses against you if any one of you should go to attend the feast of the blowing of the trumpet or participate in the fast or the observance of the Sabbath, or observe any important or unimportant rite of the Jews, and I will be innocent of your blood.' It is a mistaken notion to imagine that in the Third and Fourth Centuries, and even later there was a positive Christianity. It was nothing more than friendly Paganism, with a touch of Judaism, virtually following Jewish custom. However, the power of the many asserted itself gradually and the drift of things soon was towards Pagan convenience and ceremonial, and the Jewish element was gradually lost sight of, so the whim of many becomes the arbitrary rule. Sunday is such an arbitrary innovation. It was instituted with no other view than to enforce a line of cleavage between Jew and Christian, just as Easter, which the Church kept according to the Lunar calculation on the 14th day of the month, identical with our Passover, was shifted to a later date, for no other purpose than to emphasize the line of demarcation between Jew and Christian, or, rather, Pagan. The Jewish influence was wholly submerged, vestiges still remaining, however, of our faith, as among the Coptic Christians in Africa, who yet retain circumcision. In the fourth century the struggle between Arianism, with its leanings toward monotheism and the Athanasian doctrine, was virtually a struggle between Jewish influence and the Paganish Trinitarian, or polytheistic view, which was more congenial to the Pagan bodies of the decadent Roman Empire. So here, too, the many asserted themselves. The preface is merely with a view to show that we as Jews in the minority, court imminent danger by following even in the remotest way concessions to an overbearing majority. Convenience cannot be consulted, because we would not be here today had our ancestors followed standards of expediency. I read lately of two lawyers

who went through costly litigation because of three cents. The sum was trivial, but the principle involved was great. When a man accuses me of stealing a penny I'll resist the imputation to the utmost, not because of the penny, but because of the honor and the principle involved. We Jews know we are in the right, and it is our bounden duty to uphold the Sabbath, because it is the legitimate day of rest. I know a Seventh Adventist of this city who is loyal to his belief that the seventh day is the day of rest, and he has the courage of his convictions to cling to it. Now let us see how this matter will affect our children. They will go on a Sunday to the Synagogue or see their elders do so. In the Sabbath School they will learn that the seventh day is the Sabbath. The children ask, "Father, why do we go on a Sunday?" The answer will be given, "Because it is more convenient."

And why do the Christians go on a Sunday?" "Because it is convenient." "Then what is the difference between our day and their day?" By this time the father will be ready to smoke his pipe and handle the inquisitorial youngster out of his sight. It goes without saying, the little fellow will be at a loss to make out what constitutes his Jewishness. The chances are he will grow up a devotee of a very comfortable religion, that adjusts itself like a weather vane to every shift of wind. But, on the other hand, if a chief says: "Father, why do we not keep the Sabbath as we should?" The father blantly and honestly answers: "We transgress very much." We regret this transgression very much." The child will go away far more satisfied with the honest confession of wrong than with the lessons of diplomacy in the first case. But experience and facts are the best proofs of things, and so I quote from the year book of the Conference of American Rabbis, accessible to all the following wonderful concessions of the inadequacy of the Sunday service by prominent men who have held it. In Dr. Sale's congregation of St. Louis, it was abandoned by an almost unanimous vote, only one man opposing. How curiously is its effect we may judge from the following cases. Both in Rochester and in Chicago, where Sunday services are held, in the latter both Friday night and Saturday morning services were cut out entirely, and in the case of Rochester, the late year book of the Jewish Publication Society does not show Friday evening services, though the year book of 1900 does. In Atlanta the Sunday services were dropped. To speak three times Friday night, Saturday and Sunday, is next to impossible for any man, so the first sacrifice is Friday night, then the Saturday is weakened, and after the novelty of Sunday wears off, people resume their poker games at the club and the reading of their thick Sunday papers. Perhaps no man is more successful with Sunday services than has been Rabbi Leon Harrison of St. Louis. But he complained not so long ago, that amidst his failure, that of six hundred attending

only fifty were Jews and five hundred and fifty Christians. In other words, the Jew does not care, and does not want, and does not need Sunday services. The plea that they are only supplementary is one of the most pernicious and insidious arguments, for as I said, no man can speak well three times a week, so Friday night is sacrificed. Now we all know there is far more of the Sabbath spirit in Friday-night than in a Sunday, and yet the first prop of the Saturday is shaken by these men. Their whole argument is absurd. In every case the Friday night was first sacrificed, Sinai Congregation of Chicago, following this doctrine of instability, now has a movable calendar of holidays. In fact, the president of its congregation, following its rabbi's lead, in a letter I found in an old file of the American Hebrew, advocates that holidays be observed the Sunday nearest to them. Expediency, Expediency, Expediency was this president's keynote, a feather bed religion. Make it easy and you will have no limit to men's craving for a still more convenient form of worship. If Friday night is "show night," shall people yield their religion because of it? If Saturday morning is shopping day, shall we abet people's dereliction by yielding to their waywardness, or shall the pulpit take the lead and exhort the people into line once more?

Where are thy leaders, Oh Israel? If the Jewish pulpit means anything, it means leadership. It means that correctives be administered where most needed. Once more your loyalty, Oh Israel!

Expressions as to Sunday services and their utility by men who have Sunday services are here submitted:

Page 100. The children and young people come almost exclusively on Sunday, which means that the future of the Sabbath is being undermined—Rabbi Stolz of Chicago, who has Sunday services.

Page 900. Our emphasis of the Sunday as the Sabbath to be, has surely not caused an increased observance of the Saturday Sabbath—Rabbi Gries of Cleveland, who has Sunday services.

Page 104. I have from time to time read that in some communities the Sunday service has helped the observance of the Saturday Sabbath. My own experience is wholly contrary to this. Rabbi Gries of Cleveland, who has Sunday services.

bath, was greatly impaired.

2nd. As the Sunday service is plainly a concession to a certain portion of the congregation, the imperativeness with the observance of the traditional, was destroyed in the minds of these men.—Rabbi C. A. Rubenstein, Har Sinai, Baltimore, Md.

Page 106. The Sunday service, wherever it has been a success, and it has been a failure in quite as many places as it has been a success—I think investigation will show has been a purely individual success of the Rabbi gifted in a more than average degree to attract people. The people have gone to hear the man, rarely from any promptings of the spirit of piety or from any other motive, than to be intellectually, not spiritually, edified. I think that if an honest and candid confession could be gotten from those successful with the Sunday service they would admit that the real spiritualizing effect of the service upon the average Jew has been very discouragingly little.

—Rabbi Samuel Hirschberg, who either has or has had Sunday services in Milwaukee, Wis.

Page 108. I am inclined to think that in consequence of the Sunday services, the small attendance at the Saturday service will gradually dwindle and become beautifully less from month to month until the old Sabbath becomes extinct

To-night



To-night

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altogether.—Rev. Dr. B. Fulsenthal of blessed memory.

Page 80, Year Book XVI. Sinai Congregation, Dr. Hirsch, at first introduced the Sunday services as a supplementary revision of public worship.

"I have still the document in my possession," said Dr. Kohler in his address at the celebration of the twenty-fifth anniversary of the institution of Sunday services at Sinai Congregation, by which the members of Chicago Sinai Congregation pledged themselves to do all in their power to maintain the Sabbath services when the additional Sunday Sabbath was introduced. Since the Sinai Congregation has not only abrogated Saturday worship, but has also stood forth as the only congregational representative of the "Sunday Sabbath. The men thus far quoted, excepting the late Dr. Fulsenthal, still have Sunday services. The quotations that follow, Page 151, Year Book 12, C. C. A. R., are from men whose congregations have only Friday evening and Saturday services.

Dr. Vooranzer said: "I cannot, as complacently as other, pronounce the final doom upon that time-honored institution. Do you suppose I am such an easy thing to throw a three-thousand-year tradition overboard? Do you think it is so easy a matter for one, imbued with tradition of his people, to alienate himself from them, or to regard and so much that, in his personal opinion, would slowly but surely alienate him and his children from Judaism?"

Page 135, Year Book 12.

Dr. Heller of New Orleans says: "I take decided exception to that part of the paper which spoke of material progress as an argument for a change, and favor adherence to the Sabbath whether or not the Christians would concede the right to work on Sunday. The Jew has been most lax in maintaining the right to work on that day. There are many Jews who are willing to remain poor so long as they can keep the Sabbath. If there was this heretofore among all Jews, they could make the contract to work five days in the week, and becoming martyrs so that they would not in the matter. It is impossible to sacrifice the principles of the Jews, and they cannot have a perfect Sabbath until they are a nation. Zangwill is right either submergence, or emergence.

"We must try to save the fragments of the Sabbath until the time of a better day, when we can return to the grand old times and have a real Sabbath once more.—The Jews will finally realize that their salvation lies in standing together for their principles.

"Some years ago, when I ministered in Butte, Mont., I preached the following with regard to the Sabbath and Sunday question:

"And now ye men who hold the almond staff Of priestliness, whose shoulders pose the ark

Of ancestry, AWAKE! you lips so rich

With droppings sweet and eloquent, AVOY!

The Sabbath oath! for what your brows of light?

For what your honeyed tongues and staves of power?

If ye depart a jot from Sinai's troth? We know all men, yet never shall we plead!

A servile peace! but proud, though smitten sore, We'll fight till Israel's Sabbath rules the world!

"The expressions of the Sunday service men that the Sunday service cannot by any means stimulate the Sabbath spirit, ought to be sufficient argument for the discontinuance of all Sunday services"—*The Modern View* (St. Louis)

THE RETORT COURT-EOUS.

A story about a Dr. Levy is told as follows: One day three youths changed

to enter a little wayside inn and found a harmless-looking Israelite by the fire. The temptation to poke a little fun at the Jew was too strong to resist.

"Good-morning, Father Abraham, exclaimed the first, "I hope I see you well?" "How are you, Father Isaac?" deferentially inquired number two. "All bad, father Jacob," continued the third youth. "What times you out so far from home on this raw day?"

Rising from his seat, the Jew made a profound bow to the humorous trio, and in quiet tones answered thus:

"Gentlemen, you do me too much honor by your courteous inquiries, and by the names you have been pleased to bestow on me. My real name is Saul, the son of Keth, and I have been sent forth in search of my father's ass, which he has lost. I was about to return, despairing of finding them, when, lo, and behold! the God of Abraham, Isaac, and Jacob brought them into this, my room, and I will leave them while I go and report to my father."

A clever society woman who rather hated that her hostess had been the one to give the function in Mr. Zangwill's honor, made up her mind to let fly a bit of her wit at the distinguished author to prove to those within hearing that at times his repartees might fall him. So she appropriated Zangwill and raising her lorgnette, surveyed him.

"Mr. Zangwill," said she, "do you care for pigs' feet?"

Those around her held their breath. The author bit his lip. A little snicker passed through the group.

Zangwill adjusted his eyeglasses, and looking down upon the woman replied with a smile of singular sweetness: "Not particularly modern, but I like pigs' feet prepared in any way or not prepared at all, better than I like tongue."

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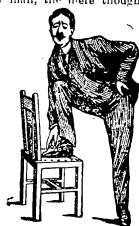
2-4-09

12m.

LIKE RED-HOT NEEDLES THUS MR. COWAN OF BANGKOK DESCRIBES THE SCIATICA PAINS WHICH TORTURED HIM FOR FIFTY YEARS.

CURED, PERMANENTLY AND COMPLETELY, BY
DR. WILLIAMS' PINK PILLS.

"For about fifteen years I suffered agonies with Sciatica," said Mr. Charles Cowan, of New Road, Bangkok, Siam. "The pains were almost unbearable, they felt as if red-hot needles were being driven into my legs. Often I could hardly stand up, and there were times, too, when they were so bad that I could not rise from my bed. I shall never forget those terrible years of misery, the constant awful pains, the loss of sleep and appetite which resulted. Even now, although I am quite cured and a perfectly sound and healthy man, the mere thought of my



sufferings then almost makes me feel the pains again.

"During that time I consulted Doctors and took their medicines but these proved of little use. Finally on a friend's advice I tried Dr. Williams' Pink Pills, and it was with much surprise and delight I found that after the use of a few bottles I was feeling great relief. I continued taking Dr. Williams' Pink Pills and as I did so my health steadily improved, the pains decreased, my appetite returned, I began to sleep well at night. It was not until the Sciatica had completely left me that I ceased taking the Pills. Since my wonderful cure three years ago," concluded Mr. Cowan, who it may be mentioned carries on business as a Broker in Bangkok, "I have recommended Dr. Williams' Pink Pills to many of my friends, and I am always hearing that they have done good."

Sciatica, or Neuralgia of the Sciatic Nerve, is a severe pain which, beginning at the back of the thigh, runs down the leg. It is because of their direct and unique tonic action on the whole nervous system, whilst at the same time purifying and strengthening the blood, that Dr. Williams' Pink Pills for Pale People have cured almost countless cases of Sciatica, Neuralgia, Paralysis, and other nervous disorders. For the same reason they are world famous as the remedy for all complaints primarily arising from impurity or defectiveness of

the blood supply, such as Malaria, Liver Complaint, Indigestion, Headaches, Palpitations, Debility, Early Decay, Rheumatism, Beri-Beri Boils, Eczema and Skin Disorders, as well as those ailments which afflict ladies between youth and middle age. Obtainable at most shops where medicines are sold, the Pills can also be had direct from the Dr. Williams' Medicine Co., Cavendish Bridge, Singapore or from the China branch, Su Kung Road, Shanghai, at \$1.60 per bottle or 6 bottles for \$8/-.

THE RABBI AND THE METROPOLITAN.

Chief Rabbi Schor of Bucharest was recently received by the Metropolitan, the head of the Greek Orthodox Church. The Metropolitan made detailed inquiries concerning the state of the Roumanian Jews and emphasized the intelligence and historical significance of the Jewish people. On the following day the Metropolitan sent the Rabbi the following letter:

Sir—Our all-merciful God and Creator teaches us to regard the command of neighbourly love as highly as the precept to love God, and this love relates to all men on earth, without distinction of race or religion. Inspired by the wish to evince this love and to give it tangible expression, I have the honour to send you herewith the sum of 300 francs, with the request that you will distribute it among the poor of your brethren. At the same time I thank you for the prayers which you have sent up to the Almighty on my behalf. I beg to assure you of my profound respect.

ATHANASIE, Metropolitan-Primate. This noble document shows that one need not despair altogether of Roumania. There is no cloud that has not its silver lining.

OBITUARY.

The death of the venerable Prof. David W. Marks in London, at the patriarchal age of 97, removes a landmark in English Judaism. He was the first minister of the first Reform congregation in London in 1840, nearly seventy years ago, and remained connected with the congregation until the day of his death, though of course of recent years his duties were merely nominal. This is probably the record for a Jewish minister holding a single position for sixty-nine years, at least in modern times. Prof. Marks was mainly a selftaught man, but he had considerable force of character and filled his post with much dignity. The Reform congregation over which he presided for so many years has in many ways become more conservative than the orthodox, to some extent owing to his influence.

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Shanghai Zionist Association.

SIXTH ANNUAL REPORT.

The Committee have much pleasure in presenting their report and the Honorary Treasurer's account, which show good results. It is, however, to be regretted that some of the members could not pay their subscriptions but this we were assured were not due to any lack of interest in our cause. It is eminently desirable that every effort should be made by the incoming Committee to increase the membership of our Association which would relieve the burden that now rests on few. In a great national undertaking such as Zionism, no thinking Jew should remain indifferent or keep aloof but should rather be in the forefront to help in the regeneration work of his people in their ancient Fatherland. Recent events have brought home convincingly to many who remained passive and indifferent that the true and only tolerable solution of the Jewish Question lies in Zionism and Zionism alone. Now that Turkey has become a Constitutional Government the path of Zionism has been rendered considerably smoother and much of the difficulties which were considered difficult to overcome have now disappeared from the stage of politics.

SHEKELS.

We have subscribed for 200 Shekels during the past year and this will entitle us to a special delegate at this year's Congress. It will, therefore, be necessary that a similar contribution be made this year as the appointment of a delegate is always subject to the contribution of 200 shekels every year. It has been decided to approach the English Zionist Federation in the matter, who will, no doubt, nominate a possible candidate for our Association. The Con-

gress will take place this year in December instead of August.

OUR LITERARY CIRCLE.

Although no meeting was convened during the past year yet it should be stated that two very interesting and instructive papers were prepared and forwarded to us, one by Mr. N. S. BURSTEIN, of Cardiff, on "The Duties of a Zionist Society" and the other by the Rev. S. FINE of Philadelphia, on "The Jew: What He Is." Both of these were published in *extenso* in our official organ ISRAEL'S MESSENGER. It is in the opinion of many that our organ is in some respect a better forum for the propagation of Zionist Ideals and anything appertaining to Jewish history.

AFFILIATION.

Our Association has every reason to be thankful for the kind attention meted out to us by the English Zionist Federation, London, with which body we are affiliated. Our dues were

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Manager.
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reduced last year owing to the members having dwindled down but since closing the account the prospects being much brighter, it is decided to remit the balance to the Federation shortly. It is particularly gratifying to notice the interest manifested by the Federation towards our official organ. Through the efforts of one of its Executives a very active and able scholar was prevailed upon to write articles for our organ. Such moral supports are not only highly appreciated by our members but tend to foster the very aims and ideals for which Zionism is and has been pledged. It is also very gratifying to state that the Federation of American Zionists, whose active propaganda work for our cause cannot be overestimated, continue to show unabated interest in our Association and its official organ.

THE JEWISH NATIONAL FUND.

This has become a most popular Institution in which both the members and the non-members participate. Collection boxes are placed in the Synagogues and in most of the Jewish houses in Shanghai, which bring good results. So far \$96.08 has been collected and as Kobe, Singapore, Calcutta and Bombay Communities have promised to send shortly their collections it has been decided not to remit now the amount to the Jewish Colonial Trust.

This has been deposited in the Savings' Bank at the rate of 3½%.

OUR PRESIDENT.

Mr. J. DELBOURGO who was elected President of our Association last year has since received a most flattering call from the Argentine Republic. He was offered and accepted the post of Consul General in Kobe (Japan) and his transference has naturally necessitated him to resign from the post. It is hardly necessary to state that he carries with him the best wishes of all the members of our Association.

In conclusion the committee hope that renewed interest and enthusiasm will be manifested by the members in our cause. The recent revolution in Turkey has so completely changed for the better the political aspects of our movement that it behoves us to husband our resources and work with double energy for our cause.

N. MYER, Vice President.

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

Shanghai, 23rd June, 1909.

Mr. J. Delbourgo arrived this week by the *Matsu* after six months travelling in Europe in the interests of his business in Shanghai and Japan. He is staying a few days at the residence of his son-in-law, Mr. Alfred Leon, after which he will go to Kobe to take charge of the Argentine Republic Consulate there, to which post he was appointed some six months ago. We wish Mr. Delbourgo every success in his new sphere of work.

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$82.48
Oscar Lander, Esq.	10.00
Box No. 354 (Per Mrs. M. Myer) ..	1.00
Box No. 8-3	2.60
Total	\$96.08

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

Nissim Effendi Mazliah, one of the most prominent leaders of the Young Turk party, was appointed assistant Minister of Justice in the newly organized Turkish Cabinet. Mazliah was secretary of the Parliament, and he contributed much toward the present changes in the government. It is asserted that it was due mainly to his impassioned address at Parliament that the Young Turks decided to depose the Sultan. Mazliah is a warm sympathizer with the Zionist movement.

Just Arrived Summer Goods.

Ladies' Materials, Gentlemen Suits, New Style Tweed, Flannels, Muslins, and Cellular Prints, Panama and Straw Hats, and Collars, Rain Coats, Dressing Gowns, Underwear, Cotton Laces, and Lace Curtains, Counterpanes, Umbrellas, Towels, Handkerchiefs, Socks, and Stockings, and all kinds of American Boots, Shoes, and Slippers, etc., etc., Prices, Moderate.

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OUR CONTEMPORARIES.

A TWENTIETH CENTURY WRONG.

We are accustomed to think of tyrants and tyranny as exemplified only in monarchs and autocratic acts of kings, emperors, and czars. To perceive that tyranny is possible in a republic is not easily comprehended. To believe that such injustice or oppression would be exercised by the government of the United States of America is well nigh beyond belief, yet a proposition is now being considered in the United States Senate by one of its committees, which, if adopted, surely justifies the heading of this article, as a specimen of twentieth century injustice. — *The Modern View* (St. Louis)

JUDAISM.

The great Jewish preacher, Yellinek of Vienna, used to say: "Judaism is beautiful, but the Jews spoil it."

The Jews, as a class, do not spoil it. They have saved it and preserved it as the sacred heritage of golden truth for all ages to come. It is true, however, that some Jews spoil it in the estimation of those people who judge the religion of the many by the actions of the few. — *Emanuel* (San Francisco)

A CALL FOR UNION

We notice that Mr. Lucien Wolf said the *It* proposed to call a conference on Mesopotamia. The best plan, in the circumstances, we venture to suggest, would be for the initial step in the movement to be taken by some independent body or organisation. This would offer the surest guarantee of the elimination of sectional differences and the personal equation. In any case, let us hope the day of concerted instead of disjointed action may now be dawning. Whether the miracle of a united Jewry is near realisation we cannot say. But it is clearly the business of all of us to show the world that the lesson of nineteen centuries has at last been learned, and that Jews can gather in a single army for one definite great effort. — *The Jewish Chronicle* (London)

NEW TURKEY.

It had been contended all along, by those who knew, that the advent of a constitutional government in the Ottoman Empire would make the turning point of the Zionist movement, and now this prediction seems about to be realized. The whole situation reduces itself simply to this: While the difficulties connected with the settlement of our people in Palestine are being swept aside day by day, the efforts of those, who are attempting to find other places elsewhere in the world for establishing Jewish colonies, are continually meeting with failure. Will these two circumstances eventually prove the means of arousing our scattered forces to unite upon Zion? Will the ICA, the ITO and the various philanthropists who are wasting their money in fruitless attempts to make the Jewish people go to places arbitrarily selected by themselves—all all these unite now upon the only natural place, the only logical place where Jews should be sent, the only place where they actually want to go? We hope it will prove so. Hitherto the great cry has always been that the Jews are not welcome in the country governed by Turkey. This fantasy has finally been dispelled. Can our well intentioned brethren outside of the camp of Zionism offer any further excuse for not co-operating with us? — *The Zionist* (Washington)

LITERARY PIRATES.

We join in the universal "hue and cry" against the literary pirates in charge of a few Jewish journals, who without the least moral compunction, deliberately steal copy from their respective contemporaries without crediting the sources from which they were filched.

They endeavor to conceal their delinquencies by giving credit to "Exchnage," "Selected," "An esteemed contemporary," "an Eastern journal," etc. Is there any way of bringing these "gentlemen" to a just sense of their immorality? — *The Hebrew Standard* (New York)

JEWISH SEPARATENESS.

As a people peculiarly conditioned, we are assailed by many problems—religious, emotional, social, economic. In our judgment these can best be solved by an organized Judaism. This correct solution is in the general public, as well as in our own. It is our determination to solve

them in a just, honourable and self-respecting way, without injury or disregard of other people's interests. As Jews we may be separate, but as loyal Canadians we are one with the general population of the Dominion and the Empire. — *The Canadian Jewish Times* (Montreal)

THE SHADCHAN CONDEMNED.

By a curious coincidence we have had two applications made to us this week by correspondents who desire to know the address of a reliable Shadchan. One of them is even desirous of advertising to that effect, and on our refusing to accept such an advertisement written in indignant terms asking on what grounds so innocent an advertisement was refused. It is perhaps natural that a person who would choose so undignified a way of obtaining a helpmate could not understand that a reputable paper could not lend itself to such a form of advertisement which might easily be used for sinister purposes. But apart from this, the function of the Shadchan has become so degrading in modern life that no encouragement should be given to it. When the Jewish communities were scattered in small numbers over a large extent of country, there may have been some excuse for a man to do a mitzvah by introducing young people to one another of distant communities, but there are so many means in the larger communities of to-day by which young men and young women can learn to know one another in a reputable way, that no encouragement should be given to those who desire to make a mere business out of it. — *The American Hebrew* (New York)

CONUNDRUMS.

Why is a judge's nose like the middle of the earth? Because it is the center of gravity.

Why is a pretty girl's pleased-merry-bright-laughing eye no better than an eye destroyed? Because it's an eye-elated.

What's the difference between a professional piano-forte player and one that hears him? One plays for his pay, the other pays for his play.

Why are cats like unskillful surgeons? Because they mew-till-late and destroy patience.

What three figures, multiplied by 4, will make precisely 57 1, 1-4, or, 125.

COMMERCE IN CHINA.

VII.

I might have appeared in my last contributions as the most unreasonable columnist of the Chinese merchant or dealer, and also as the most ignorant arranger of virtues to his Jewish colleague, but Mr. Ezzor, I have taken pains somewhere to say that Chinaman is a reasonable individual, and when confronted with weapons which he is accustomed to use, he is always beaten. It is generally supposed that the Chinaman is a good businessman, so he is, but in a very small minority, and as a rule, you will find that there are more smaller firms in China than the proportion to large firms should be in accordance with European ideas. The Chinaman as a merchant is also not more honest or more dishonest than the European or American of the same class, but you can make the Chinaman what you want him to be.

To show you, Mr. Ezzor, that there is room for improvement of the Chinaman's business methods, I wish to point out to you the construction of a large retail shop, and I leave it to you and your local readers to say whether or not we can teach him something: A Chinese retail shop has an open front without doors or windows; (shutters are put up at night) a square counter stretches from one end of the wall to about 32 or 36 inches off the other wall, and faces the street about 12 inches off the side wall. The goods are kept in stallages inside the square counter, in the middle and underneath it, while in richer shops stallages with glass doors are along the other end of the wall, between these stallages and the counter little room for traffic is left out of the 32 or 36 inches. Inside the counter are the assistants, and in a prominent place in its centre is the chief clerk or cashier at his desk. A customer wishing to buy something stands on the raised stones of the sidewalk in front of the counter, and as it is an old-established custom for a Chinaman to be curious and pry in other people's affairs, no sooner makes the customer his request than a few idle onlookers gather round the customer and watch until the bargain is concluded. The length of the counter is anything from 10 to 16 feet in front, and about the same dimension inside the shop. If more customers are buying at the same place and time they do so at the counter inside the shop, and as a rule the more customers the more onlookers, thus when three or four customers are trying to buy, the place is full of idlers looking on than of customers. A retail piece goods' shop contains also several departments inside the building where customers are served, but the idler (or perhaps the rogue under the guise of an idler and looker-on) knows how to find his way into the farthest corner of the building or compound, and

this is more so the case in the interior and along the treaty ports, and as it seems to be a custom of immemorial times to allow uninterested persons to look on, shop-people must be satisfied with the answer of "I am looking on only." The foreigner in China finds a remedy against these idlers, but the native shopkeeper is fain to break the rule laid down by ancient custom.

With the exception of perhaps a dozen Chinese shops in Shanghai and a few in Hankow, Peking, Tientsin etc. fitted out in foreign style, in large commodious premises with glass stallages along all the walls, and glass show-cases in the centre of the premises, such shops being known as "Cantonese," and which deal in fancy piece goods and smallware, jewelry etc., all shops in China are fixed up in the above described orthodox fashion. To conduct a shop under such circumstances requires a greater number of assistants, not only to do the necessary work, but also to guard against pilfering, and what with insufficient space lost by waste when arranging the whole shop, it is absolutely impossible for a Chinese draper when doing a trade at full swing in one day to increase such sales by one quarter of the amount the next days. He has not got the space, nor the men to do it, the latter are underpaid, underfed, and lack any reasonable energy that may be expected from assistants in Europe or America under ordinary circumstances. In fact, the Chinaman appears to conduct his business on the same methods as his forefathers did a thousand years ago.

There is another reason why the Chinese retail businessman cannot make quick progress in his business, especially the draper. It seems that the drapery line of business has a certain charm or fascination with the Chinese mind, just as well as it has with some Europeans in Shanghai who think that next to divinity is the sublime distinction of being a "Piece Goods' Man." A draper in the Chinese language is translated "Foreign Goods' Merchant", therefore, a merchant in foreign goods is a person of quality and distinction. Now, suppose a Chinaman has got hold of a business in drapery goods, it then follows that he has possession of an estate, and consequently, he must have a manager to look after the business. A manager of a Chinese firm does not get the same salary as a foreigner abroad, and it seems that there is a mutual but tacit understanding that the manager gets his commission and squeeze so that he may remain faithful. A manager's salary is about \$25 to \$40 per month, and for this pay he has to maintain not only a large family, but he must play "The Grand", and maintain an extra sweetheart or two outside his family circle (which as a rule consists of two wives or more). The manager squeezes his underlings, his master, and the man who sells to him. I know a case where a manager of a drapery shop was bribed with \$100,—to buy a certain lot of goods. Is it a wonder that the greater part of the trade in China is backward?

There is ample room for improvement in China, not only in the ordinary business way, but also in all others. The Chinaman has to be taught, but taught with that thoroughness which educated Europeans can dispense with a high degree of training, in a liberal and unbiased manner, not as the Protestant or Catholic Missionaries are teaching them. We have an example right here in the midst of us, and of which, Mr. Ezzor, I shall speak later.

IBEN-ISRAEL.

A GRUESOME FIND.

On the 23rd February last Abraham Twigger, a Russian subject fell into the Huangpu River from the New Dock. His body was not recovered at the time, the efforts of the River Police proving futile. On Monday, the 21st inst. the dredger which is at work near the New Dock brought the body to the surface exactly at the spot where the tragedy occurred. The River Police were summoned, and the body was removed to the mortuary, where an enquiry was conducted by the Russian Vice-Consul, after which the remains were interred in the local Jewish Cemetery.

MR. SCHIFF AND MESOPOTAMIA.

It does not look likely that Mr. ZANGWILL will succeed in winning over to his cause the Jewish philanthropists (unless he abandons the fundamental principles of his movement) who seem to strongly oppose any colonisation scheme under an autonomous basis. In an interview with a representative of the London Jewish Chronicle, Mr. Schiff says:—

"I have no sympathy with and will take no hand in any scheme involving political conditions such as the formation of an autonomy of any kind. I would have Jews go to Mesopotamia as they do to America—to the former instead of the latter, because, with the Mesopotamia scheme of irrigation carried out, their opportunities would be so much greater. I am in no sense a Jewish nationalist."

"Would you believe it, Jack," said a "golden youth", "that that multi-millionaire over there is a self-made man?" "Self-made man!" rejoined Jack. "Then, why in the name of all that is wonderful, didn't he put more hair on the top of his head?"

PRESIDENT TAFT IN THE JEWISH-PULPIT

On Saturday, the 27th ultimo the President of the United States honored the Congregation Rodeph Shalom, of Pittsburgh, of which Dr. J. Leonard Levy is the Minister, by occupying its Pulpit. This is the first occasion in the history of the United States that a President has ever occupied the Pulpit of a Jewish house of worship.

Commenting on the above, our esteemed Pittsburgh contemporary, *The Jewish Criticon*, says:—

It is not an everyday occurrence for the President of the nation to speak from any pulpit and the Temple or Church thus honored properly appreciates the great distinction. That the congregation of Rodeph Shalom will seize this opportunity to see and hear President Taft goes without saying and a record-breaking attendance is assured. In the general congratulations that are being expressed, it must not be forgotten that the presence of President Taft is due to the resourcefulness and influence of the Rabbi of Rodeph Shalom, and that the community is indebted to him for bringing about the happy result. It is simply another one added to the already long list of notable achievements of Dr. Levy.

President Taft's acceptance of Dr. Levy's invitation to speak in the Temple is but another evidence of the President's broadmindedness, especially in matters religious. Sunday morning he will be present at the Unitarian Church.

We welcome the President of the United States and assure him that the Jewish community is deeply sensible of the honor thus conferred upon it.

A Mr. Goldsmith became a convert to Christianity. He thought it advisable to adopt a name with a more Gentile ring, and dubbed himself Mr. Smith. "What a fool," exclaimed a member of the congregation on hearing of the change; "this is the first Jew who has thrown away his gold."

The Anglo-Palestine Company, which is a branch of the Jewish Colonial Trust, is now engaged in organizing a company which will undertake the building of docks for the port of Jaffa. It is expected that this is the first of a series of great undertakings that the Anglo-Palestine Company will organize in the near future.

Shanghai Zionist Association

NOTICE TO MEMBERS

The Sixth Ordinary General Meeting of our Association will be held at No. 9, Seward Road, on Tuesday the 29th 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.

Members and friends are cordially invited to attend.


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

Shanghai, 24th June, 1909-5669.

Mr. E. J. Nathan, of Singapore, left for home last Friday by steamer *Sydney* after having spent a month among his relatives and friends here.

A dialogue overheard at the stock exchange on a frosty winter morning: "Mr. Moses, what would you advise me to buy to-day?" "Thermometers, of course, they are low at present, and are sure to rise."

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**ISRAEL'S
MESSENGER.**Shanghai: Friday,
25th June, 1909—569.**SOCIAL
INTERCOURSE.**

[CONTRIBUTED.]

THE Jewish Community of Shanghai suffers from a very severe want of social intercourse, and it is high time that something be done to remedy this evil. Social intercourse tends to improve the tone and aspirations of any community and we feel sure that many of our Jewish residents have thought of the absolute lack of this medium of social improvement. Any given community is divided in various sections and occupations, but amongst them there is to be found a certain social affiliation, which, when required, bring the whole community to a certain activity with a view of preserving a solidarity of opinion and sentiment.

In our midst the English have St. George's day, the Scotch, St. Andrew's day, the French, the fourteenth of July, the Germans, the Johannis Fest, and so forth, as their respective day of gathering when good fellowship is thoroughly enjoyed. These days are of far more value for mental improvement to the mere man than what superficially appears as only a day of enjoyment. The various sections of the above mentioned nationalities who are divided into many occupations have then the excellent opportunity of becoming acquainted with their co-nationals and those of a young and inexperienced mind have before their eyes examples of ladies and gentlemen whose deeds and manners they may learn and copy with advantage. By doing so, all classes of a

community gain advantages, the inexperienced become refined in their manners, cautious in their deeds and striving to attain a certain standing inside and outside their circle, whereas the worthy examples of imitation see men and women of their own people of whom they need not fear to be misunderstood (for they meet their own pupils) and when occasions arise, each one can rely on another in helping to reform and improve the social and moral welfare of the community.

What we have endeavored to show above is to demonstrate that it is the duty of people who have a social standing to look after the rest of their community. It is not sufficient to take an active interest in the welfare of coreligionists, clerical or educational wants, nor is it an excuse for one to overlook the other necessities of his fellow Jews because one takes an interest in charitable deeds. The members of our community take a good share of the communal burdens upon themselves; all discharge their duties with prompt exactness, but this is not enough to foster a feeling of friendship within and of influence outside our Community. The absolute absence of social gatherings keeps away the more intelligent Jew even from our Synagogues, and some Jews who previously were regular attendants of the Synagogues do not now put in an appearance even on the day of Atonement. The schism thus becomes wider every year and the improvement we sorely need in our Synagogues cannot be attained owing to an insufficient number of seats, but what is of more importance, is that the absence of opportunity to exchange views and opinions between cultivated Eastern and Western Jews, prompts them to look upon local Judaism with absolute indifference, and some of them are right glad not to be reminded that they are Jews.

Shanghai is a place that offers many temptations to young men fresh from home; it does not

take them time long to float in the whirlpool of an empty and insensate life which so many think it is a style to lead, and it is time the acknowledged leaders of our Community take up this matter and seriously consider it before it is too late.

The third annual Jewish Woman's number of the *Hebrew Standard* (New York) comes out in an enlarged issue, being double the usual size, printed on good paper, and illustrated by several portraits of prominent Jewesses in the United States. There are several excellent specially written articles, and the whole number reflects considerable credit on the editor, Mr. J. P. Solomon. We are pleased to see such evident signs of success in our contemporary and hope it will continue to prosper.

The 21st anniversary edition of the St. Louis Jewish Voice issued in honor of the completion of 30 years' ministry of Rabbi M. Serrz in the B'nai-Ez Congregation is a splendid number and is extremely creditable, the contents including a large number of special articles on important subjects concerning Jews and Judaism from the pens of eminent writers. It is excellently produced and its appearance, as well as its literary merits, reflect great credit on its editor Dr. Serrz and upon all those who have had a hand in it.

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Social Shanghai of last month contains a snapshot of the Grand Rabbi of Moscow (Mesopotamia) ELIYA S. SAVIGNI taken during the races in the Race course in May last. Our contemporary says he was "a noticeable visitor."

**THE
MESSIANIC AGE.**

The world is really better to-day than it has ever been in the history of the world, and every day it is getting better and better. It may be a very long time to come when the Messianic period will arrive, when every man will sit under his own vine and under his own fig tree, when the infant may put his hand on the crocodile's nest and not be afraid, and when swords may be turned into ploughshares and spears into pruning forks, when there shall be no more wars throughout the countries of the earth. That time may be a long way off; still there are peace congresses being held in order to try to educate the people up to that standard, and the time will come, I don't know how soon—I hope really it may come very, very soon, when people will be almost of one opinion religiously, and when there will be no more occasion for the horrors committed in the years gone by among people of different opinions, in the name of religion.—M. S. Levy (Frisco)

3. B. Levi, in a/c with The Shanghai Zionist Association

STATEMENT OF ACCOUNT FROM 1ST APRIL, 1908 TO 31ST MARCH, 1909.

Dr.	STATEMENT OF ACCOUNT FROM 1ST APRIL, 1908 TO 31ST MARCH, 1909.				Cr.	
RECEIPTS		\$	cts.	EXPENDITURES	\$	cts.
To Balance brought forward from old Account.	73	59		By Amount written off	24	—
„ Subscriptions collected	143	—		„ Printing and Stationery	10	75
„ Sale of Shekolim	1	—		„ Advertisement in "ISRAEL'S MESSENGER"	15	—
„ Dividend on 22 shares in the Jewish Colonial Trust £1-1-10 at 2/4 = Tls. 9.19 at 74 . .	12	43		„ Cost of D/draft on London in favor of E. Z.		
„ Subscriptions for the Jewish National Fund.	96	08		F. for cost of 200 shekels £10/-; and dues £1/- for 1908	127	24
				„ Collector's Fee for one year	5	—
				„ Cash in Savings' Bank a/c J. N. Fund. . .	96	08
				„ Balance in hand	48	02
		326	09		326	09

Audited and found correct.

S. J. SOLOMON.

J. A. B. EZRA.

E. & O. E.

Shanghai, 23rd June, 1909.

I. A. LEVI,

Hon. Treasurer.

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THE IDEALS OF THE HEBREW PROPHETS.

THE IDEALS of the Hebrew Prophets are more likely to be realised in our days than many of us think. A wave of liberal thoughts seem to dominate the members of the Christian Church who are doing a great deal in spreading the light of true religion among themselves. "The New Theology is the crying need of the hour, but only brave souls are willing to acknowledge it," says the *Jewish Criterion*, of Pittsburg, which publishes a lecture by a Unitarian Minister, Dr. J. T. SUNDERLAND, on "Was Jesus, God?" The lecturer is quite outspoken and daring in his treatment of his subject. It is gratifying to see the great headway the ideals of the Hebrew Prophets are making. It is an indication that the army of Truth is growing greater day by day and that the world is coming to understand that the Jew is not a blasphemer or a villifier when he proclaims his belief in the Unity of God.

Lack of space prevents us from publishing the full text of the lecture which was delivered by Dr. SUNDERLAND on the above-named subject, but his concluding remarks are so instructive that they are well worth preserving inasmuch as they tend to vindicate the Jewish standpoint for which he had suffered and still suffers martyrdoms at the hands of his oppressors.

Words are inadequate to paint the evil results that have come to religion and the world from the deification of Jesus. It was this that brought into the Christian Church the reign of creeds and dogmas which for so many centuries has blighted Christianity, and which, alas! was to love him and follow him in deeds of helpfulness and mercy. When he became a god, all minds turned to the task of framing right theories about him; and woe to any who dared to think differently from the opinion of the majority. Thus Christianity became changed from love to

belief, from conduct to speculation, from a life to a theology,—with the inevitable consequences of divisions, strifes, heresies, endless multiplication of sects, hatreds, religious wars, persecutions, untold bloodshed.

When will these evils pass away? Never, until their cause is removed. Jesus the god has always been, not only a usurper of his father's throne, but a sower of seed of endless speculation, contention, and strife among men. But Jesus the man—the man whose teaching and life were love and helpfulness—has always been an influence in the world for love and peace. And so in the nature of the case it must always be.

It is plain then that the salvation of Christianity lies in going back from the deified Christ of the creeds and the theologies to the loving, living human Jesus of the Gospels.

It is hopeful that already in many quarters the cry is being raised, Back to Jesus! the real Jesus of the Sermon on the Mount, the Lord's Prayer, the Golden Rule, the two great Commandments, and the innumerable Parables! And well may this cry be heard, because this means back from fiction to truth, back from mythology to reality, back from creed to deed, back from speculation to love, back from division and strife to unity and peace.

And such a going back as this means going forward, forward to such an advance as Christianity has never known.

MUNIFICENT GIFT TO A BAGDAD SCHOOL.

The Annual Report of the *Alliance Israélite Universelle* records a splendid gift by Mr. E. S. Kadoorie, a merchant of high standing at Hong Kong, where he is President of the Branch of the Anglo-Jewish Association. Himself a native of Bagdad, Mr. Kadoorie has on several occasions expended large sums for various philanthropic purposes there. His latest act has been the provision of a building for the Girls' School, which has proved so successful since its establishment in 1899 that it now has 400 pupils, as many as the present small and unsuitable premises can accommodate. As there are several hundred more girls desirous of being educated, Mr. Kadoorie has undertaken to defray the entire expenses of a structure capable of receiving 1,000 girls. The site alone has cost about £3,000, and the *Alliance* estimates that the building itself will entail an expenditure of another £4,000, but it is likely that an outlay not far short of £10,000 will have been incurred before the building, which promises to be one of the handsomest ever erected in the East, will be ready for use. The school will bear the name of Laura Kadoorie (Mrs. Kadoorie, nee Laura Mocatta, is a niece of the late Mr. Frederic D. Mocatta) and,

says the Report of the *Alliance*, it will be a magnificent and durable testimony of the race spirit of generosity of Mr. Kadoorie for the benefit of the Jews in Bagdad.

INTERMARRIAGE

BY DR. LEON HARRISON

Warns Jews That it Would Mean Extinction of Race and Religion

Before an audience which crowded the pews and aisles of the Free Synagogue in West Eighty-first street, New York to the doors, the Rev. Dr. Leon Harrison, of Temple Israel, St. Louis, made a passionate appeal last month against intermarriage with Christians. He begged the Free Synagogue's congregation not to imitate America's "degenerate millionaires," whose grandparents were "ferriboots owners and peddlers," by "sending cargoes of American heresies annually to Europe."

The millionaires receive in exchange boatloads of broken-down English lords, who are admitted into the country without duty merely because they are too miserable to be worth putting a duty on," the Rabbi added, while his audience laughed.

Dr. Harrison took Israel Zangwill's play, "The Melting Pot," as a foundation for his discourse, and at one point during his sermon accused the popular Anglo-Jewish dramatist of "sacrificing the ancient sanctities of his people's faith on the altar of sentimental claptrap."

"A peculiar people shall ye be," declared Isaiah in the name of the Eternal," continued the Rabbi. "History and experience have shown us that unless we keep our race separate from others our religion also will soon cease to be. Zangwill, the great Anglo-Jewish genius, in 'The Melting Pot,' argues, on the contrary, that our religion is not religion is not dependent for its continued existence on our race's continuing to be a people apart, and that it even doesn't matter much if our religion itself is destroyed. He says our race should perish in order to be fused in the great American crucible—'The Melting Pot.' His hero, David Quixano the Russian immigrant, is intoxicated with the ideal of American liberty and dazzled by this bright free land—and, above all, life is in love."

He doesn't care about keeping up the integrity of the Hebrew race because he is in love with a Christian woman. And because he loves her, he says—and Zangwill says, through him as a mouthpiece; 'Let all Jews marry Christians and make a homogeneous America.' Zangwill does not realize that, if once a policy were carried out, the little Jewish race would

be diluted to extinction. He forgets also that the French, the English, and the Americans have their distinct governments and soils and national homes, while the Jewish race is a scattered community, without soil, government, state, or law.

The Hebrew race has nothing to bind it together and preserve it, except its religion, which is, in turn, dependent on its refusal to intermarry. Zangwill's play is fallacious, from a sentimental religious, and political point of view. Man is not safe in sacrificing everything for what momentarily seems to him to be love.

Love may be an alias for mere passion or unregulated impulse. It may disrupt a family, break the heart of aged parents, in reduce an alien element into a once harmonious home. The true and higher love is governed by public opinion, by the necessities of deeper loyalties, larger duties, and ancient affiliations.

The Jew is not exceptional in wishing to remain a Jew. The Catholic Church condemns intermarriage with Protestants and, when such marriages occur, insists on the offspring being baptized in the Catholic Church. And I myself feel the same way about it.

If a non-Jew will accept Judaism I will gladly marry him to a Jewess. If, on the other hand, a race-Jew has no religion, I am glad to see him marry a Christian. The curse of the synagogue is the born Jew who lacks loyalty to his religion. But the earnest Jew, and, indeed, the earnest Christian, will not desire to intermarry. They will understand that marriage is founded on essential harmony, and that religious discord or religious indifference is a poor birthright to bequeath to one's children.

A nation's unity does not depend on identity of blood, but on the social, commercial, philanthropic, and patriotic relations of the different races who live together in it side by side. The duties of co-citizenship dissolve all sectionalism without making intermarriage necessary. The real national crucible is the public school. The British nation has not required the intermarriage of the Welsh, the Scotch, the Irish with the English.

Can any type be more un-American, on the other hand, than the typical internationally intermarrying American millionaire? He is a supreme product of fusion. He and his ancestors have indeed passed through a melting pot. He has had all the advantages of the National blend. Yet he is an enemy to the best interests of the nation which has begotten and nurtured him; He is opposed to its free developed and noble democracy. Compare him with Lincoln, the man of toil and anguish whose feet were set so firmly on the rock of American democracy!

Let us not be the victims of Zangwill's laboratory-made utopianism. A nation is not made by chemical fusion, but by co-operation. The modern ideal is individuality. The highest duty of a man is to be himself, an original, not an imitation of others, not machine or melting pot made.

It is easy for Zangwill to cry, 'Cease to be.' All through the history of Israel this cry has run out from time to time. There are some who would have no more distinctly Jewish thought, no survival of Jewish faith. Their motive may be religious. They cannot bear to behold the strength and perpetuity of a religion that, in dogma, contradicts their own.

We Jews cannot hope to be popular. We are surrounded by the races of the 'lost sheep, who, in hope of salvation, follow One by whom they are to be saved. We have refused to be looked upon as 'lost sheep,' The cannon of Kishineff have cried vainly: 'Cease to be.'

Zangwill is selling the sanctity of his people for thirty pieces of silver. But let us cast our narrowness and bigotry and ancient prejudice into the crucible. I call on you in the name of real American assimilation and in the name of your own holy traditions, sacred memories, transcendent ideals, to be yourselves and to fulfill your racial destiny from within.

The *Jewish Morning Journal* received on 28th ulto the following despatch from its correspondent in Constantinople:

"Ahmed Riza, president of the Turkish Parliament, visited to-day the Haham Bashi, the spiritual head of the Jews in Turkey, and on behalf of the Turkish Government extended an invitation to the Jews of Russia and Rumania to emigrate to Turkey.

"As proof that Turkey was making the invitation in good faith Ahmed Riza informed the Haham that the Government will abolish all restrictions against Jewish immigration, and what is still more significant, will confer full citizenship upon Jewish immigrants immediately upon arriving in this country."

In our next issue we shall publish a very interesting story entitled "THE SIGNIFY RING," written specially for ISRAEL'S MESSENGER, by Mr. M. L. R. BRESLAR, of LONDON.

We regret to chronicle the death of Mr. JOSEPH I. SHEREDAN of Singapore, reader of the Synagogue "Magan Aboth." The deceased was a native of Bagdad and leaves a large family to mourn his loss, to whom we offer our sincere sympathy in their bereavement.

Messrs. SPUNT and ROSENFIELD, agents for P & O Scotch Whisky have courteously sent us sample bottles of their liquor which we consider of very superior quality. The cost per dozen is very cheap and those of our readers who are not entire teetotalers would do well to give the local agents their patronage.

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Paid-up Capital £8,750,000-0-0

II.—Fire Funds..... 8,065,874-15-7

III.—Life and Annuity

Funds 14,815,842-10-8

Sinking Fund Account 45,907-5-8

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

Sinking Fund Account... 8,282-5-0

£ 4,136,159-16-11

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£ 18,114,624.

I.—Authorized Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £2,750,000

II.—Fire Funds £3,065,374-15-7

III. Life and Annuity

Funds £14,315,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch £2,280,622-13-7

Life and Annuity £1,847,224-18-4

Sinking Fund Account 8,282-5-0

£ 1,136,159-16-11

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Fire and Life Departments are free

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Insurance against Fire effected

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RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Reserves: 15,000,000.
Shanghai Tls. 2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Tls. 2,000,000.

RESERVE FUND: Roubles 4,955,000

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Tel. Address: Sforusse, Shanghai

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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.
VIENNA—K. K. R. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.

Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHL & M. SPEELMAN.

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

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Honolulu, Bombay, Hongkong,
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Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antungshien,
Changebun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account

at the rate of 2 per cent per annum on

the daily balance of over two hundred

taels.

On Fixed Deposits:—

For 3 months, 3½ per cent per annum

“ 6 “ 4 “ “

“ 12 “ 5 “ “

Drafts granted on principal place in

Japan, Korea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 20th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over \$100 will be received at any time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$5,000.

Interest at the rate of 3½ per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor. Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Office Hours—10 a.m. to 3 p.m.

Saturdays 10 a.m. to Noon.

12m, Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:—

Surplus Reserve \$15,000,000

41,500,000 at 2½% .. \$15,000,000

Silver Reserve .. \$20,500,000

Reserve Liability of Proprietors .. \$18,000,000

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Court of Directors.

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H. E. TOMKINS, Esq. Deputy Chairman

E. G. BARKETT, Esq.

J. W. BARNES, Esq.

C. S. GUBBAY, Esq.

W. HELMS, Esq.

C. R. LINDSAY, Esq.

R. SHAW, Esq.

Hon Mr. H. A. W. SLADE,

R. SHELLIM, Esq.

H. A. STEES, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London and County Banking Company

Limited.

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SHANGHAI BRANCH.

INTEREST allowed on Current Accounts

at the rate of 2 per cent per annum on the daily

balance.

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For 12 months, 4 per cent per annum.

For 6 months, 3½ “ “

For 3 months, 3 “ “

Deposits for 12 months now bearing interest

at the rate of 5% per annum will, until further

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Drafts granted on London and the chief

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H. E. R. HUNTER.

Manager.

12m. 23.5.09.

17th May 1909.

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and

Factory.

Furniture

Factory, \

Auctioneers,

Commission

Agents,

General

Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address

"ADLER.

Tientsin.

6.3.09.

12. m

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Company are
prepared to
grant Policies
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and Chinese
Risks at cur-
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E. D. SASSOON & Co.
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12m.

10-8-09

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HOUSE

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A SPECIALTY.

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19-4-08

20-9-08

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12.m.

"BETH-CH"

Vol. V. No. 1
Shanghai, 15th Nov. 1905. Price 50c. per copy.

ISRAEL'S MESSENGER.

Issued on
EVERY
Friday.

HOW bright are
upon the mountains the
feet of the MESSENGER of
good tidings. The publication
of the Messenger is a
blessing that pervades
all Israel, that shall only
be made more
complete.



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

PRINCIPAL CONTENTS.

The Signet Ring
By the way Notes
Shanghai Zionist Association
Our Contemporaries
Editorial Notes
Commerce in China

N. FREED

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The Atlas Assurance Co. Ltd.
 Established 1808.

The State Fire Insurance Co. Ltd.
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Agents.

25-9-09.

12m.

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1-5-09

12m.

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guaranteed by the
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Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents, Shanghai.

2-4-09

12m.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, July 9th. 1909—20th. Tamuz 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Tamuz 27th (July 16th) Sabbath commences (time of lighting) at 6.30 p.m.
 Saturday, Tamuz 28th (July 17th) portions of the Law, Mattoth and Massay, Numbers, chapters 30 to 36 inclusive; Haphtarah, Jeremiah, chapter 2; Prophets, Isaiah, chapters 40 to 48 inclusive; and Chronicles I, chapters 17 to 29 inclusive. Sabbath terminates at 7.25 p.m.
 Sunday, Tamuz 29th (July 18th) Erev Rosh Hodesh (New Moon's eve).
 Monday, Ab 1st (July 19th) Rosh Hodesh (New Moon).
 Friday, Ab 5th (July 23rd) Sabbath commences (time of lighting) at 6.30 p.m.
 Saturday, Ab 6th (July 24th) portion of the Law, Debarim, Deuteronomy, chapters 1, 2 and 3; Haphtarah, Isaiah, chapter 1; Prophets, chapters 49 to 57 inclusive; and Lamentations all. Sabbath terminates at 7.25 p.m.
 Monday, Ab 8th (July 26th) Fast of Ab commences at 6.35 p.m.
 Tuesday, Ab 9th (July 27th) Fast of Ab; time of breaking fast at 7.20 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hagan.

Saturday mornings at 7.15 o'clock.

Arith at 6.45 p.m.

Shahrit at 7.15 a.m.

Minba at 6.0 p.m.

Arith at 6.50 p.m.

18-5-09

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hagan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.25 p.m.

Week days, at 5.30 a.m. and 6.30 p.m.

1-1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. KATZ, Hagan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.25 p.m.

Week days, at 7.00 a.m. and 6.30 p.m.

11-8-08

12m.

THE OLD SWEET STORY

ADAPTED FROM VICTOR HUGO'S POEM.

[ALL RIGHTS RESERVED.]

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

If you care, we'll strike a bargain!
 We can mount our halber horses,
 And will gallop fast—and wander,
 Where the songbirds choir their forces.

I'll be master, or your servant,
 If we part ere daylight ceases,
 For my palfrey, I'll take Gaius's,
 Yours shall be sly Cupid's blessing.

As we wander o'er the mountains,
 We can guide their heads together,
 And for clover, give them kisses,
 When we dine among the heather.

Come, then Sweetheart, let us onward,
 Press our palfreys, whilst there's leisure,
 Onward to the gleaming Starlands,
 Upwards thro' the dazzling azure.

Where they'll hail us Count and Countess,
 When our hearts with rapture burning,
 We shall sing the old sweet story,
 To the stars beneath a beaming moon.

As we sing in that bright Maytime,
 When we couple heads to the river,
 Pleading fealty over the wine cup,
 Swearing to be parted never!

THE JEWISH NATIONAL FUND.

It has been brought to our knowledge that contributions to the JEWISH NATIONAL FUND can also be made without any money being sent to the contributors, namely, by making a slight effort in saving stamps which might otherwise be thrown into one's waste paper basket, and sending them from time to time to us. It may be of interest to the public to know that the Local Zionist Association has recently sent a handsome collection of used stamps to Germany which realised about 70 Marks. This sum was handed over to the Jewish National Fund. It would put at this example the Fund will soon be increased by a "stamp fund." Stamps may be sent to the Hon. Sec. of the Local Zionist Association, who will be glad to forward all the stamps collected in Shanghai and the provinces thereof with a bundle over to the National Fund in Germany. (Amended)

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Company
The Atlas
Assurance
Co. Ltd.
Established 1808

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of LIVERPOOL

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security, are prepared
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against fire
effected at
current rates.
Claims set-
tled promptly
and without
reference to
Head Office.

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Shanghai

2-4-09 12m

Vol. VI. No. 7

Telegraphic Address "Messenger."

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16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

Arbith at 6.45 p.m.

Shaharuth at 7.15 a.m.

Mincha at 6.0 p.m.

Arbith at 6.50 p.m.

18-5-09 12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

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Saturdays at 6.30 a.m., 4.30 p.m. and 7.25 p.m.

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11-1-09 12m

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By M. L. R. BRESLAR (London)

If you care, we'll strike a bargain!
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And will gallop fast—and wander,
Where the songbirds choir their forces.

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If we part ere daylight ceases,
For my palfrey, I'll take Gladness
Yours shall be sly Cupid's blisses.

As we scamper o'er the mountains,
We can guide their heads together,
And for clover, give them kisses,
When we dine among the heather.

Come then Sweetheart, let us onward,
Press our palfreys, whilst there's leisure,
Onward to the gleaming Starlands,
Upwards thro' the dazzling azure,

Where they'll hail us Count and Countess,
Where our hearts with radiance teeming,
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To the stars beneath us beaming.

As we sang in that bright Maytime,
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Pledging fealty o'er the wine-cup,
Swearing to be parted never!

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paper basket, and sending them from time to time to us. It may be
of interest to the public to know that the local Zionist Association
has recently sent a handsome collection of used stamps to Germany
which realised about 60 Marks. This sum was handed over to the
Jewish National Fund. If we all imitate this example the Fund will
soon be increased by a decent sum. Stamps may be sent to the Hon.
Sec. of the local Zionist Association, who will undertake to forward
all the stamps collected in Shanghai and the proceeds thereof will be
handed over to the Nationalfonds Bureau, at Cologne. [ADVT.]

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Capital subscribed
£2,000,000.
Capital paid up ... 100,000.
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A

29-6-09

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Norddeutsche Bank in Hamburg,
Sal. Oppenheim jun & Co., Cologne,
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Bank, Munich.

London Bankers:
Messrs. X. M. Rothschild & Son,
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gramophones and precision
instruments at moderate char-
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SPECIALTY

ESTIMATES GIVEN ON CATION APPLI

THE SIGNET RING.

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(Written Specially for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

A friend of mine highly esteemed in the art world before moving into more commodious premises in Ho-born was minded to overhaul very minutely his vast accumulations of rare antiques and bric-a-brac. Among these was a long forgotten escritoire of the famous Louis Quatorze period, richly chased, and cunningly inlaid with holly and macquerie, the price of which literally made my plebeian mouth water. As I was turning out its drawers, and gazing amazedly into its recesses I fished out from a dark corner, a long square faded envelope, neatly tied with orthodox red tape, which by its weight, and general appearance, I took to be a fasty old lease of a nob leman's mansion, or more probably, a lawyer's terrific bill of costs longer than Homer's catalogue of trineues, and infinitely less interesting. Imagine my surprise and delight to be, with my friend's consent, the fortunate possessor of a valuable literary "find," a piece of autobiography regarding one of the most critical stages in a man's career, "a human document" holy with the incense of a disappointed and discredited affection.

* * *
My name is Julius Rosenberg. I was formerly in practice as an attorney, having a sumptuous suite of offices within bowshot of Dow Balls. I am now turned eighty, and the story I am writing goes back more than fifty years.

During a somewhat remarkable and eventful career, it has been my good or evil fortune to be made the living repository of numerous family "skeletons." They are inviolable, and will accompany me to the grave. What, however, I am about to describe, in detail, in these pages concerns my own doings alone. I shall recount my blunders with fierce impartiality and will endeavour to do justice to the leading actors in this grand tragedy of real life; everyone of whom, has long since come to the tremendous Tribunal, before which, I, too, shall very soon stand. In my "maled days," I used to frequent a snug little chop-house, something superior to the à la mode beef-shops resorted to by Fleet Street apprentices, yet less ornate, and less palatial, than many of our modern refectories. Quietude, comfort, and ease were the alluring features of this unpretentious inn, situated, as it was, in a sequestered spot near Aldermanbury and

in summer time, kept delightfully cool by the foliage of a fine old alder. In those brief days of delight, before the horrors of the Crimean War hung a deep gloom over the merry men of old England, it was indeed, a luxury to live. Men took their pleasures wherever they found them; for pessimism was not yet invented or required. The lecherous man who was wont to stretch his legs on the settle by the inn fire, or to beguile the tedium of mid-day, sipping café noir or port, or playing cards or dominoes, was not frowned down upon by his neighbours, and regarded as a "degenerate" for whom the galleons were yawning.

Strangers rarely found their way to our den, and were very icily received when they did. One day we were all startled out of our habitual composure by the appearance of a newcomer in our midst. It was a blase face clad in a turbulent wealth of black hair, the face of a young spendthrift, hard, callous, and cynical. By the cut of his cloth, one could not fail to detect the man who has seen men and cities. His mouth was firm, and his eyes, dark and lustrous, were as active as ferret's. The quiet way in which he gave his orders, their concise precision, and his general air of self-reserve, and reticence all bespoke gentility of birth; yet, somehow, I conceived a violent antipathy to this unknown young man; whose manners were perfect, and whose behaviour during the dozen times or so he dined in our company, was exemplary and worthy of all admiration. Somehow, he singled me out for unwearied politeness and attention; his whole being seemed yearning to gush out unreservedly at the least sign from myself. And, although it is more than fifty years ago I can still see those mild beseeching eyes pleading with me for communion, and brimming with an inexhaustible longing for companionship. In those ugly years of mine, I was a proud coxcomb, selfish and opinionated and saturated with the follies of suspicion, one of the besetting sins of our craft. Would to God I had encouraged that unknown man's confidence! As likely as not, I should not now be recording the darkest stains upon my life. Of a truth, there are moments in our lives when angels in human guise are sent to guide us aright, and we deliberately spurn them from our doors! In any arrogance and self-sufficiency, I did

NEW ZEALAND INSURANCE COMPANY LTD.

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Capital subscribed£1,500,000

Paid up Capital }£690,000
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promptly paid in Shanghai or elsewhere
without reference to Head Office.

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Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,
Manager.

18-9-08

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12m.

and Lithographic
work a speciality.
We only do Good
Printing . Our
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Competition . .

that. That was blunder number one in my downgrade course.

I now move forward a few years and will ring up the curtain on a different scene—a scene of unmitigated horror, of undetected crime. One morning all London was shaken out of its comfortable lethargy, by the gruesome disclosure of a very foul murder, the perpetrator of which was, as far as I know, never been arraigned at the bar of Justice. In one of those grimy rooms with iron-barred windows overlooking Hatton Garden, in the occupation of a client of mine, a diamond broker, named Davis, a man was found pounded to death, with his head battered in beyond all hopes of identification. His attire marked him out for a man of substance, but as no valuables or money were found upon him the police were unable to say whether he was robbed as well as murdered. There was an air of impenetrable mystery about the whole business; many persons going so far as to hint that Davis was implicated in the man's death. Davis was known to be intensely avaricious, and not above participating in a shady transaction, if there was "money in it." Personally having known Davis for many years, I am prepared to acquit him of any guilty knowledge of the man's death; although his avarice was no orioles. In due course, the dead man was committed to the earth, and being a Jew he was given the rites of Hebrew burial and his knitted amulet or "Arbang Kaffoss" was put in the coffin under his head; in doing which a crumpled yellow paper peeped out of its pockets. On examination of the document it was found to be a Hebrew letter entitling possessor to the sum of a £10,000 in hard cash and securities, under a will, the sole conditions being, that the applicant must satisfy the trustees of his kinship with the writer of it and prove his identity with the person designated. I was one of the trustees appointed by the direction of my client, Davis, to administer the singular trust imposed upon us by the testator, Mr. Mordecai; with whom I never had any dealings whatever.

"It seems as clear as mud to me" nonchalantly remarked my co-trustee one day to me in my office. "It seems to me the murdered man was the legatee under the will."

"Where have you sized up that precious decision?" I retorted, looking daggers at him for his avarice.

"You needn't sneer old man. I feel convinced by the letter—a most providential discovery"—You sent the Tabernacle a doneur of course! I interjected dryly, my eye glittering with the humour of the idea.

"I don't bribe people Mr. Rosenberg. I leave that to attorneys." He snapped.

"Now you are here Mr. Davis, I am bound to administer a friendly caution to you."

"About what?"

"About the trust funds. You dare not appropriate a cent of them."

"Why not? you croaking Cassandra! The man's dead, and dead men tell no tales."

"What will you do if he should turn up?"

"What will I do?" He repeated my words to gain time, a favorite device.

"What till he turns up my friend? Sufficient for the day are the problems thereof. In the meantime I am going to make hay."

"He will make hay of you Davis!" I shouted as he fled from my sanctum downstairs.

As soon as that evil spirit departed from my presence, I threw myself into an armchair to indulge in a long think.

"The man himself!" I remarked ruminatingly "is a worthless hound, and deserves a good kicking. I would administer myself were it not that I should compromise myself with his daughter Dorothy. Now what is best to be done?"

The man is my client and I am bound to protect him, nay, to save him from the consequences of his own misdeeds.

I know that left to his own devices, Davis will make ducks and drakes of Mordecai's money. The position is critical, nay, disastrous, should the right man come forward. At any rate, whatever happens, I will set him right with the world, and with the administrators of the law.

In due course an advertisement appeared in all the leading continental papers, requesting the legatee to the money, to establish his claim within three calendar months, failing which, I notified that the estate would revert to "third parties."

That as the sequel will prove was the worst day's work I ever did in my life

and I have suffered for my unwisdom ever since. For in trying to save a wicked man from the clutches of the law, I dug the grave of my own happiness and felicity. I lost two priceless things. I lost Davis' co-operation in my love affair with his daughter, and ultimately I lost Dorothy also.

"Who gave you authority to do it?" Queried Davis in a lowering rage one day against the advertisement for the legatee.

"The law my boy" trying to soothe him with a cunning bit of legal fiction.

"I call it a fine piece of chutzpah!"

"Call it what you like old man, I don't care." Nonchalantly shrugging my shoulders.

"It's worse than Chutzpah!" He snorted scornfully, blowing like a spent hunter.

"It's Chitlul Hashem."

"I don't know what you mean Davis; but I dare say it's something scandalous!" I sneered in my best attorney vein.

"But what's your trouble? Out with it like a man."

"What's my trouble? And you ask? You a man of learning, a scholar—"

"And a gentleman!" Bowing with mock gravity.

"Yah! a fine gentleman you are!" he repeated "to spill blood—"

"Do talk sense man!" I shrieked losing patience.

"Spilling blood forsooth! I've heard of spilling milk—"

"So have I." He retorted triumphantly seizing on some new idea. He was fertile in ideas. "I know someone who has upset a pailful."

"If I have done wrong old man," suddenly recollecting both my duty to him as his solicitor and my dependence upon him for his good offices with Dorothy "I will repair it at all costs."

"Repair that wrong!—that's impossible! All the waters of Jordan cannot wash away the stains—"

"The stains?" I gasped in amazement.

"And the insults, and the infamy!" He stamped on the floor.

"For Heaven's sake Davis do tell me what I've done!"

"Done? Why haven't you paraded my infamy all over the Continent?"

"Paraded your infamy? On the contrary I have done everything in a man's power to conceal it—"

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"So you see, you call it infamy do you? So you shameless blackguard I am infamous. And my wife is infamous, and my Dorothy is infamous!"

"I never said so!" I muttered almost stupefied by his meaningless tirades.

The foregoing is a faithful picture of what in the early past of that eventful day—"the blackletter day," as I term it in my life. I had just returned from the chop-house in Aldermanbury, roasted alive almost by the fierce July sun, when a tall lady heavily draped in mourning, stepped unceremoniously into my room. It was Dorothy, pale or flushed, listless as her sensations and anxieties prevailed.

"What's up Dorothy?" I queried in alarm when she became more composed.

"I am in dire straits over father (sob) He is killing me by inches (sob) I can't stand it any longer. Julius (sob) I shall make away with myself—"

"Stop Dorothy I insist," I commanded, firmness in such cases is the finest medicine.

"It is all over that legacy Julius—"

"What legacy my darling?"

"The murdered man's money."

"I see." I quietly asked, discerning the drift of the res angustae domi, I resolved to turn my chance to excellent account.

"He won't let me have it. It's mine."

"How Dorothy?" I wouldn't contradict her.

"Can't you see? Are you colour blind?" Referring to her mourning attire.

"I am neither. Nor am I gifted with second sight."

"I am in mourning for—for him—him the murdered man."

"The murdered man." I repeated letting my arm fall slackly. A spasm of pain had shot through my heart. I felt sick with agony.

"Dorothy" pulling myself together for the coming crisis. "You will not be in mourning for ever!"

"For all eternity!" she quietly answered.

"Is there now further hope?" I had risen and faced her, with flashing eyes and flushed face. I ran my hands through my hair, I resolved to fight for dear life at all costs. "Dorothy my sweet on a two years ago come Xmas in your aunt's conservatory you remember it?"

"I do, Julius." She bowed her head and sobbed like a child.

"I pleaded with you then, I urged and implored you to take pity on my loneliness, to have mercy on my barren life. I conjured you to crown it with the aureole of your divine love." A pause broken by her sob. "What answer did you give me?"

"I pleaded for time," she whimpered amidst her tears.

"You begged me to wait. You bade me to hope."

"The circumstances were different then Julius."

"They are the same to-day. You are mourning for a chimera. I cannot wait any longer. I must have your answer now." I was on my knees in an attitude of prayer. "Dorothy! I have always loved

you—but never more than in this hour of your distress! Don't ruin two lives by a blank and obstinate refusal. Don't!"

"It cannot be Julius! I am pledged to him and belong to him, and will mourn and weep for him—"

"O my God!" I groaned, and fell like a log on the floor.

Another twelve moons had revolved their aimless course when one morning I was startled to receive the following communication.

19 Chancery Lane W. C.

Dear Sir.—Your late client Mr. Davis has directed us to apply to you for all documents and papers appertaining to the "Mordecai Trust," which now comes to an end. We are sending to you a special representative who will give you details and proof.

Yours very truly,
A. MARTIN and Sons.

Imagine my consternation when I discovered that "the gentleman from Martin's" was none other than my old friend, my mysterious vis-à-vis from the chop-house in Aldermanbury; grown manlier and stouter, with a face bronzed by Southern seas, with a firm note in his soft voice, and touched about the ears, by the snows of middle age. There was a fine martial stateliness about the fellow that gained upon me straight away. "We soon got to work. I left him to do most of the talking. I was too absorbed and entranced to talk very much.

"Well it's a long story and goes back a long time." His eyes twinkled with merriment. He was alluding to my former antics in the chop house.

"A very long time I daresay!" I added almost unconsciously.

"Let me therefore begin at the beginning," clearing his throat as sailors clear the decks for action.

"I am the youngest son of the Martin family. I suppose I must be a degenerate." For several generations as you know, Mr. Rosenberg, all of them have gorged themselves on Roman law and equity business. They waxed fat and acquired good social standing. I struck out for parents in and Bohemia. I failed, and sank lower and lower though I was a great favourite at one time with uncle Mordecai, until I abandoned "the old path."

"You mean the law; not Judaism of course." I interrupted with quietude of spirits.

"That is so. Anyhow during his life, time the old gentleman made ample provision for my brothers. I was apparently overlooked. I say apparently, because in the end he came up trumps."

"Those old chaps generally do" I added demurely.

"In the end I set sail for New Zealand about three years before Mordecai died. I am going back a long way aren't I?"

"You are." I looked at my watch impatiently.

"Now do you remember the old chophouse in Aldermanbury? I am the young man who sought to ingratiate myself with you. I had excellent reasons."

"Most men have for their blunders!" I countered.

Don't call that a blunder! Listen to my story, and judge for yourself. Somehow I heard you were a trustee under my uncle's will, and wanted to hand over to your safe custody against misadventure and perils on the high seas, certain fixed items of evidence."

"And they were?"

"A signet ring and a Hebrew letter the contents of which I knew, although I cannot read Hebrew."

"Why didn't you come here in the ordinary course of business?"

"Ah there's the rub! As luck would have it in my favour, Mr. Rosenberg, a bibulous friend of yours told me 'something,' which gave me furiously to think!"

"So you took them with you to New Zealand—and lost them."

"I did! It happened in this way. I was coming home to London to claim my bride. My fellow traveller was a Mr. H—who occupied the bunk above myself. One night as we were nearing Madagascar, there was a lurch, a roll, a sharp grating sound. The vessel was foundering in big seas. Quick as lightning we hung on our things—especially our 'life preservers,' our 'Arhang Kofussa,' and made for the boats with all speed."

"What became of your fellow voyager?"

"He was murdered in Hatton Garden in my uncle's office."

I gave a groan of uttermost despair. The right man had come by his own at last.

"I knew nothing of all this. I should have continued to remain in ignorance of it all but for seeing a notice in the 'Cologne Gazette' relative to the Mordecai Trust."

"And you came to London straight away?"

"Straight away. I put myself in communication with the Home Office through my firm. Had the body exhumed, found 'the pieces justificatifs,' the Hebrew letter and the signet ring."

"And Dorothy is wearing that ring now."

I added with the pangs of enlarged knowledge. He looked very hard at me, and nodded, smiling assent. I asked no more. My doom was sealed.

Mamma. "Why did you strike little Elsie, you naughty boy?"

Dick. "Well, what did she want to cheat for then?"

Mamma. "How did she cheat?"

Dick. "Why, we were playing at Adam and Eve; and she had the apple to tempt me with, and she never tempted me, but went and ate it all up herself."

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Mr. D'Agular said to a reporter recently, "It was about 7 years ago that my nerve first became contracted; my knees used to give way and my neck and limbs became so stiff that I could only move them in pain and with difficulty. Before long I found my sufferings arose from Sciatica, and eventually the pains in my thigh and down the legs became so bad that I could not walk and had to take to my bed, where I lay for four months in frightful agony. The agony was terrible whenever I moved, just like red hot needles being thrust into the muscles of my leg."



Mr. G. A. D'Agular of Bombay, Restored to Complete Health by Dr. Williams' Pink Pills.

that by this time I was in a very bad state of health. I was a mere skeleton, having lost 7 stone in weight, and I seemed to have no blood whatever in me. I was fed on patent foods and milk, but nothing seemed to do me the least good. The bones protruded from my flesh and I was afterwards told that I looked like a bag of bones."

"I was as helpless as a new born babe, and had to be lifted from one side of the bed to the other; in fact, life was an absolute misery. Nothing seemed able to help me and the doctors said mine was a most unusual case; they appeared to give up all hope of my recovery."

"It was at this time that a friend of mine recommended me to try Dr. Wil-

liams' Pink Pills for Pale People, in which he was a firm believer. I bought one bottle of the pills, though with very little hope of being better; but after taking them regularly for a time I felt somewhat better and was encouraged to keep on with Dr. Williams' Pink Pills. I gradually regained strength and before long could get out of bed and move about without help and free from the awful pains of Sciatica. I began to put on flesh and in a few months reached my normal weight of 18 stone. I am now well and hearty and can honestly say I never felt better in my life."

"You will understand therefore why I have such faith in Dr. Williams' Pink Pills as a blood tonic, and always recommend them to my friends."

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Shanghai, 25th August, 1908.

ISRAEL'S MESSENGER.

Shanghai: Friday

9th July, 1909—5669.

BY THE WAY NOTES.

The Scientific Persecution.

Russia, and Finland, seem to be a haven of rest and tranquility for the outside world just now. Everything seems to be quiet, no dashing out brains of little Jewish children, no nails driving in the skulls of innocent Jewish men, no outrages on Jewish women and no more of those clumsy pogroms which used to cause a rather too painful sensation in the civilised world. Finland has stopped the practice of sending out its Jewish citizens by giving them 24 hours to clear the country; as their method has threatened to effect its finances. In short, everything looks as if all horrors are over there and a time of peace has really come. But alas! things are not what they seem. Russia, with her step-child, Finland, have grown wiser in their methods of dealing with their Jewish subjects. They have resorted to scientific methods of bloodless operations, which, though it does its work more ravishly, puts the outside world under an anæsthetic. The operation is done well without a murmur against it from the outer world. Russia and Finland evidently think that when the civilized world will not be made to feel, will never take the trouble to see, and they are seemingly quite correct in their judgment. As a matter of fact, the passions and principles of those two Governments are steady in frenzy against their unhappy Jewish subjects and there is very little hope that the Powers of the world will ever try

to bring them to their reason. "Crocodiles," said a certain naturalist, "increase in strength to their latest age and die in their full vigour." So will the government of Russia and Finland also increase in strength of tyranny and oppression and will die in their full vigour.

Mr. Zangwill's Mistaken Prophecy.

When people speak about an able man they often say he is "a master mind." But the Jewish tenet is, that a Jew ought to be a master over his mind. It is the true, pure inborn Jewish character which is really capable of controlling the master-mind and thus of preventing oneself from giving expression to many a fatal utterance.—The whole world knows that Mr. Zangwill is a "master mind." But what we Jews expect of him is to be a master over his mind. For one to be a Jewish prophet, he must first of all keep his own Jewish character unadulterated and thoroughly examine all the "Melting Pots." Jewry has gone through for the last nineteen centuries without being amalgamated with other elements before creating a new one for them.—The New York Jewish Community with men like Mr. Jacob Schiff and Dr. J. L. Magnes at the head of it; the American Jewish Committee with Judge Mayer Sulzberger as Chairman; the strong American Zionist Organisation with Dr. Friedland as its president and Rabbi Jasin as its Secretary; the recent convention of the Independent Order of Bris-Abraham, at Washington, in which 876 Delegates took a lively part and many more such like organisations are all imbued with one strong desire to effectuate a harmonious compact Jewish body and are evidently very far from being lured in the "Melting-Pot" which Mr. Zangwill so attractively staged for them. Mr. Zangwill's prophecy that Americanism must eventually swallow up American Jews, is a very much mistaken one.

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Mr. Zangwill's Mistaken Notion.

We cannot possibly agree with Mr. Zangwill's following statement: "I regard the Jews in America as constituting a quite separate fraction of the Jewish problem, and one whose solution lies along other lines than are possible in the old world."—(*Modern View*, St Louis, May 7th, 1909)—This is another mistaken notion of Mr. Zangwill. It was just the unfortunate notion of the Jews in Spain during their golden era to regard themselves quite a separate fraction of the Jewish problem that brought the greatest trouble on them. The misfortune of our people is that they are only trying to save themselves when trouble comes and forget in the moments of tranquility and respite that their problem is still unsolved and that their temporary good fortune may change at any moment. Prevention, as the old saying goes, is better than cure and there is no such thing as a "separate fraction" of a Jewish problem. There is only one Jewish problem and no divisions. For Jewry as a whole there is only one cure, one solution and one plan, viz—A central Jewish Power in the land of their Fathers. Then, only then, will the solution of the American, and of the Englishmen of the Jewish persuasion, as well as of the Jews of the rest of the world, be solved. Mr. Zangwill! filter your mind a little more through

the reasons of your heart and your strong ideas for the good of Jewry will be far more effective and beneficial at the same time.

Ghetto Ideas.

Some of our modern Jewish papers call striving after self-emancipation, "Ghetto ideas," and the open expression of one's convictions "sheer impertinence." *The Emanu-El*, of San Francisco, for instance, seems to be displeased with those brave Oxford and Cambridge Jewish graduates who dared proclaim their Jewish national spirit in an unmistakable manner and calls it *Ghetto Ideas*. One wonders where are the Ghetto ideas, with those brave young men who, like faithful Jews, use their intellect in fighting for liberty and freedom, for their poor downtrodden and suffering brethren, or with journals of the *Emanu-El* calibre who howl down those who dare show liberty of thought?—"If a Jew cannot become entirely English in thought he has no business to become a leader of thought in England" says our enlightened contemporary *Emanu-El*. What an absurdity!—Why is it that our holy Torah which is not *entirely* English in thought, is the leader of thought not only of England, but of the whole civilized world?

The Prophets of Evil.

It is really astonishing how resourceful our Jewish anti-Zion-

ists are. It is quite superfluous to say "Jewish" as there are practically no non-Jewish anti-Zionists. The true saying of our true old Prophets that "Your destroyers and your breakers are coming from amongst your selves" is, alas! but too true!—I am just reading in *The Jewish Criterion*, Pittsburg, Pa., March 25th, 1909, an address by the Rev. Dr. S. Schulman, delivered before Harward Menorah Society, on: "Zionism or International Judaism, which shall be our ideal?" One is not taken by surprise at Dr. Schulman's strong proclivities for anti-Zionism when one hears him say that he abolished even prayers for Palestine from his prayer book. He assimilated the synagogue to his environments as far as external-forms are concerned, he occidentalized it and so on, and so on. But what really surprises me is when Dr. Schulman builds his whole argument against Zionism on the stale phraseology, of Professor Moritz Lazarus who said in an address delivered before the Jews in Germany in 1879 as follows: "To what nationality do we belong? Gentlemen, we are Germans, nothing but Germans; when the talk is of conception of nationality, we belong only to one nation, the Germans." The question is why did not Dr. Schulman come to a nearer date and repeat the words of Captain Dreyfus who never ceased to

proclaim his thorough French Nationality. As a matter of fact, every Frenchman, German, Roumanian and so on, of the Jewish persuasion persisted and still persists in all lands with a whole-souled identification with the national life of any country in whose midst he happens to find himself either as born on the soil or as citizen by adoption and has proved it times without number, with his very life's blood. We know all this long ago. But "ma yomru hagoyim?"—What do those nations say?—Their soft answer is—ostracism, boycott and tyranny, towards the Jews! I must repeat here what I said in my Notes on another occasion viz: If anything, Zionism stands out as a damning reproach to the civilised nations of the world: Zionism stands out as the outcome of a bitter disappointment in the so much-hoped for twentieth-century liberty, equality and fraternity! And above all, Zionism stands out as a living sign of self-help, and self-reliance in the crushed spirit of Jewry!

Dr. Schulman! do not try to be a prophet of evil, *sapere aude*—(dare to be wise) and use your intelligence, your knowledge and your fine eloquence for the benefit of the masses of our afflicted brethren in faith. The principle of your advocacy was already tried for so many centuries and our never-to-be-forgotten, Dr. Herzl, who was a thorough Austrian, saw the fallacy of it—hence Zionism as the only remedy. And what a glorious remedy it is! Just study it, cultivate a taste, for it and you will soon agree with me when I say:—I see not any road of perfect peace which a Jew can walk but after the counsel of his own conscience.—I cannot exactly recollect the name of the English philosopher who said: "In the gloom of our ignorance of what shall be, in the hour when we are deaf to the higher voices, who does not envy those who have seen safely to an end their manful endeavour?" He

who hesitates is often lost. Therefore, Dr. Schulman, join quickly the Zionist ranks, never mind what the fickle world will say or think. Let us fight for a glorious cause and die for it when it will not be better to live!

N. S. BURSTEIN.

Cardiff.

BIRTHDAY HONOURS.

CHIEF RABBI ADLER
KNIGHTED:

Shanghai Jewish community
Telegraphed Congratulations

A Reuter telegram dated London 26th June last, published in the local papers says that among the Birthday Honours is included the name of the Very Rev. Hermann Adler, D. D., LL. D. Chief Rabbi of the United Hebrew Congregations of the British, Empire, who has been appointed a Knight Commander of the Royal Victorian Order. This news was received with sincere gratification by the members of our Community and we are glad to observe that a telegram of congratulation was despatched to Dr. Sir Hermann on the 27th ultimo, which reads as follows:—

"ADLER
"22, FINSBURY SQUARE
"LONDON
"HEARTY CONGRATULATIONS
"JEWISH COMMUNITY."

Soon after the despatch of the foregoing telegram, the following letter signed by the Presidents of the three local synagogues, was sent to Dr. Sir Hermann Adler:—

SYNAGOGUE "BETH EL" CHAMBERS,
SHANGHAI, 28th JULY, 1909:
THE VERY REV. DR. SIR HERMANN ADLER
K. C. V. O. CHIEF RABBI, UNITED
HEBREW CONGREGATIONS OF THE
BRITISH EMPIRE.

DEAR AND REVEREND SIR.—On behalf of our Congregations and ourselves we most respectfully beg to tender to you, our sincere and heartfelt congratulations at the great and highly merited honour of Knighthood.

beatowed upon yourself by His Most Gracious Majesty King Edward VII.
This news, we need hardly assure you, was received by all our Community with sincere and utmost gratification to whose feelings we gave expression in our telegram to you on the 29th ultimo, which we trust reached you in due course.

We take this opportunity of expressing the earnest hope that you will long be spared to enjoy this title of honour, and be enabled to continue your good work on behalf of Judaism which you have carried out so efficiently and with such distinguished ability ever since the mantle of your late venerated father (of blessed memory) fell on your shoulders.

We have the honour to be,
Reverend and Dear Sir,
Your most obedient servants,
D. M. DAVID.
President, Synagogue "Beth El."
S. S. SOMEKH.
President, Synagogue "Shearith Israel."
S. ZIMMERMAN.
President, Synagogue "Ohel Moisha."

Wife—"What under the sun are you doing?"
Husband—"Trying to tie this string around my finger."
Wife—"Why, I did not ask you to do any errand."
Husband—"No; this string is to remind me that I have nothing to remember to-day."

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25-6-09 12m.

satisfactory solution of that problem. Let them turn neither to the right nor to the left but keep their eyes steadily onward towards their old historic home—Palestine.

Mr. EZRA said it was their duty that night to elect someone to act as their representative at the forthcoming Ninth Zionist Congress. When they first found their Association, Mr. JOSEPH COWEN, of London, (whose cousin had craved the meeting with his presence that night) had acted as their delegate, and sent a glowing report to them. He would therefore move:—

That this meeting decides to approach the English Zionist Federation to nominate a candidate to represent the Shanghai Zionist Association at the forthcoming Ninth Zionist Congress.

Mr. ALFRED LEON: I would suggest that Mr. JOSEPH COWEN be requested to act as our delegate again this year.

Mr. A. L. COWEN: I think you ought to let the resolution stand as it is, as it might not be possible for Mr. COWEN to accept the delegation. However, the preference might be given to him:—

Mr. S. J. SOLOMON seconded the proposition and it was carried unanimously. The election of a new Committee was then proceeded with. Mr. S. J. SOLOMON proposed, Mr. D. H. BENJAMIN seconded and it was carried unanimously that the following gentlemen be elected to form a new Committee for the ensuing year:—

Mr. M. MYER, President; Mr. ALFRED LEON, Vice President; Mr. F. S. YOUNG HOON, Treasurer; Mr. N. E. B. EZRA, Hon. Secretary. Committee, Messrs J. BLUMENFELD, J. A. B. EZRA, WM. KATZ, I. A. LEVI, S. MOOSA and D. SILMAN SOMMER.

Mr. N. E. B. EZRA said that he wished to refer to the recent honour of knighthood conferred on the Chief Rabbi, Dr. ADLER, of England, by H. M. KING EDWARD VII. Although Dr. ADLER was not a political Zionist and never took any active interest in their Movement still that was no reason why they should not congratulate him at the honour he had received. Dr. ADLER was a Biblical Zionist and was an ardent supporter of any movement that tended to regenerate Palestine. He would suggest that their Association should send him a letter of congratulation and have his name inscribed in the Golden Book of the Jewish National Fund.

Mr. S. J. SOLOMON seconded the proposition and it was carried with acclamation. The meeting terminated with the singing of the Hatingvah and a vote of hearty thanks to the Chair.

The death of Mr. N. S. Joseph, of London, a distinguished communal worker is announced. The deceased was a brother-in-law of the chief Rabbi Adler and was extremely popular and widely respected by all his co-religionists. He was for many years Hon. Secretary of the Russo-Jewish Committee and took active interest in ameliorating the condition of the persecuted Jews in Russia and Roumania. His death fills a gap which would be hard to fill.

OUR CONTEMPORARIES.

THE FUTILITY OF THE SUNDAY SABBATH.

If Judaism is to be reformed or remodelled to make it worthier and nobler, more suited to the spirit of the time if you please, it cannot be done by making concessions; it cannot be done by tearing down our sacred institutions. The work of progress must be constructive, not destructive; it must be sturdy, and independent, not weak and imitative.—*The Zionist* (Washington)

QUITE SO!

There is an old Jewish tradition which says that Adam was big in size but became small after he had sinned. People who are petty are very often people who have sinned; for people who do not shrink from sins, shrink by their sins.—*Emanu-El* (San Francisco)

"EMETH"

OUR ANCIENT RABBI said: "Truth is the seal of the Most Holy One." The word "EMETH," as well known among Jewish scholars, is composed of letters having the numerical value of nine. Now, there is a remarkable thing about the number nine. It is indestructible. You may multiply it by any other number and it will always reappear in the product. Thus, for instance, 7x9 are 63; add the individual figures of the product, six and three, and you have nine again. Judaism is indestructible, because it has for its basis and center "Emeth"—the eternal truth.—*The Hebrew Standard* (New York)

PROHIBITION

The misuse of liquor is an evil. Its moderate indulgence is not. The choosing between the use and the abuse is a matter for the individual decision and not for the dictation of a majority in a community, any more than the choice of an individual's religion. The abuse of liquor, as of other good things, carries its own penalties, and the evidence of the world's progress is that the morals and habits of individual men are improved, not by stringent legislation, but by individual physical, moral and religious education, and by favorable economic conditions that bring home to each of them the conviction of right and wrong so forcibly that they do the right, not from fear of the policeman or because but because right is right and because evil and sin bring their own sorrowful consequences in the form of death, dishonor, disease and degeneration. Restriction or regulation of the liquor industry is a rational measure, but annihilation of it, such as prohibition contemplars, is folly and injustice.—*The Modern View* (St. Louis)

TOLSTOY AND ROOSEVELT

Tolstoy's views on married life and on the mutual relation of men may be eccentric and impracticable, but they are in full accord with the Sermon on the Mount. Furthermore, the one great idea which Tolstoy preaches, and which has been proclaimed by the prophets of old, that men can never take the path of right, and that war between nations is as senseless as is war between individuals is something which can never be refuted although for men of strenuous action like Roosevelt, who delight in games of

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destruction, this is naturally hard to understand. Were it not outside of his many-sided abilities we would call Theodore Roosevelt's attention to a decision of Ezekiel Landau (Noda Bihadash, n. Yoreh Deah, 10.) who upon the question whether hunting was permitted a Jew, decided that the law of the Talmud (Sabbath 121, b) permitted the killing of dangerous animals, but that it was not proper for the descendants of Abraham, Isaac and Jacob, whose characteristic should be mercy toward all creatures of God, to delight in the destruction of any living creature.—*The American Israelite* (Cincinnati)

ORGANISATION

The Kibbutz idea which was started in New York is growing. Even Asia has caught the infection and the Jews of Shanghai are organizing the Jewish community modelled after the New York plan.—*The Jewish Independent* (Cleveland)

EDITORIAL NOTES.

"Light Is Sown For The Righteous,
and Joy For The Upright in
Heart."—Psalm XCVII—II.

The honour of Knighthood conferred on our universally respected "Chief" Dr. HERMANN ADLER, by H. M. King EDWARD VII, will be productive of unfeigned rejoicings in Jewry. Coming so soon after the celebration of his seventieth birthday, the completion of fifty years of Ministry, the honour is an indication that the King recognises the many-sided activities of Dr. ADLER on behalf of Judaism and humanity. The very spontaneous outbursts of appreciation and congratulation which the recent celebration of Dr. ADLER's seventieth birthday elicited throughout the world, is a striking testimony of the high esteem and great affection in which he is held by his brethren. Sir HERMANN ADLER (as we may now name him) holds a unique position in Jewry to-day and one which is quite unparalleled in the history of our race. He has done not a little in raising the position of the Rabbinate in England and it is gratifying to think that the venerable Knight can look upon the past with no

little pride. ISRAEL'S MESSENGER on behalf of the Jews in the Far East, offers its hearty congratulations and good wishes to the man whom the King has been delighted to honour and echoes the sincere sentiments of goodwill which it feels assured he will receive from the public everywhere on the occasion of receiving such a mark of royal favor, so well-merited and so well-deserved.

The Zionist Meeting.

We publish elsewhere in this issue a full report of the proceedings of the Zionist meeting, which took place this week, and are glad to observe that it was an unqualified success. The attention given to it by the local papers will do much to impart to outsiders the aims and objects of the Zionist Movement. The suggestion made by Mr. A. L. COWEN (who has become a member of the local Zionist Association) to hold a mass meeting soon after his return from Japan, is one, that should receive the attention of every member of the Association. Men of Mr. COWEN's calibre are very rare in Shanghai and if only we have had one or two like him, Zionism in Shanghai would have made a better showing than is now the case. The stirring address which he has delivered at the meeting (and which will be found in this issue) has made such a deep impression upon all those present that it would take some time before it would be forgotten. The effect of it would, no doubt, be far-reaching, and we earnestly hope that Mr. COWEN will soon return to Shanghai, which he is leaving to-day, where we are sure a hearty and enthusiastic welcome awaits him from the members of our Community.

Shekolim.

The appeal made by Mr. COWEN to increase the sale of Shekolim is very timely. The political developments in Turkish Empire have brought Zionist hopes and ideals nearer to the goal of realization than

ever before. It behoves every Society to be unremitting in its labours to place at the disposal of the Central body in Cologne a fund commensurate with its increasing tasks; so that the latter may not be hampered or hindered in any degree.

"Ozar Israel"

The third volume of the "Ozar Israel," (Hebrew Encyclopedia) has just reached us and we are glad to see that the publishers of this useful and meritorious publication are meeting with success among the Jewish people. The articles are written in good grammatical Hebrew, from the pens of distinguished scholars and as such can hardly fail to interest the Jewish students, particularly those who are not conversant with the English language. The "Ozar Israel" will, no doubt, fill a gap in the Jewish literary world, and would be a valuable

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addition to the Jewish library. Although we have not yet had an occasion to read the bulky volume of 320 pages, beautifully illustrated, yet we found time to look through a few articles and were greatly struck with the masterly manner in which they were handled. The one on "Berith Hadasha" (New Testament) written by Mr. J. D. Eisenstein, the Editor, will, we are sure excite a great deal of interest and the author deserves to be congratulated upon the able manner in which he has treated the subject. From the very beginning we were great admirers of this gigantic publication and have not hesitated to commend it to our readers. We sincerely hope that those who have not yet contributed to it, will do so without further delay as the Publishers are really entitled to some recognition from their co-religionists throughout the world. We venture to congratulate them once more upon the successful issue of the third volume and express the earnest hope that the Jewish public to whom the preservation of the sacred tongue is so dear, will see into it that the Publishers (whose addresses are 105, Broadway, New York) will not in any way suffer financial losses through doing a service, of incalculable value, both to Jews and Judaism.

A Word in Season.

We were pained to observe that our esteemed contemporary, *The Bund*, has suddenly shown a tendency to become personal in attacking a member of our community. The last issue contains an uncharitable and ungallant attack upon a respectable young man of our race which is quite uncalled for. We find it rather difficult to account for the sudden change of front in our contemporary but we sincerely hope in the interest of Shanghai journalism, justice and fair play that our contemporary will abandon similar objectionable tactics in future, which in the long run bring no credit

upon those connected with them. There is, we believe, a bright future before our contemporary and let us hope that it will not injure its prospects by stooping to sacrifice its fair policy, which characterised it so far, in matters irrelevant and to say the least, impolitic.

DR. ADLER'S SEVENTIETH BIRTHDAY.

LONDON, 11TH JUNE, 1909.

About 4,000 guests gathered at the residence of Mr. and Mrs. Leopold de Rothschild on Thursday, June 10., to celebrate the Chief Rabbi's birthday. An address signed by Lord Rothschild and members of the United Synagogue and representatives of other synagogues throughout Great Britain and Ireland was read. Lord Rothschild who made the presentation said:

Dear Dr. Adler, it is a source of great gratification that I should have been asked by those subjects of our gracious Sovereign the King, professing the Jewish faith, to receive you here to-day, and to congratulate you on your seventieth birthday and your fiftieth year of arduous work in the Jewish community. Dr. Adler, I hope that you may live for a long time among us, giving us the advantage of your wisdom and your friendship. It would ill become me to add anything to the words of the Address from the members of the United Synagogue, which I shall have the pleasure of reading to you, and if I venture to say anything to you to your face, I would assure you that you are endeared to all the Jews of this great nation, not only by your piety and the interest which you have taken in the welfare of public life, but by the fact that you are distinguished by a great spirit of toleration; that you recognise and have always recognised, throughout your life in the words of one of the eloquent sermons you delivered yourself, that Judaism is not the religion of a defunct temple, but it is the religion inculcated by the Torah, and that you have always remembered the words, "Remember the stranger within thy gate, for ye were strangers in the land of Egypt." You have known that there are many good and religious men and women who do good though they know nothing of the binding of the phylacteries and the folding of the talith. In conclusion I wish you a long continuance of life and every happiness surrounded by your wife, your children and grandchildren. (Loud cheers)

PRESIDENT TAFT IN THE JEWISH PULPIT.

The following is the text of President Taft's address delivered in the Temple Rodeph Shalom, of Pittsburg, Pa., to which we referred in our last issue:—

I never have claimed to conform strictly to religious services, and it has remained for Pittsburg to bring me to church both on Saturday and prospectively on Sunday. It is a great privilege I feel to appear before this intelligent and patriotic audience at the instance of your leader, your rabbi, who was a close friend of my predecessor, and who I believe, has transferred that friendship for a time to me. I do not feel altogether out of place in a Jewish tabernacle, for the church I attended in Cincinnati during my boyhood was next door to the tabernacle of the Rev. Dr. Wise, and there was oftentimes a change of pulpits between the two churches. I am glad to be here in this beautiful edifice, to show, if possible, by my presence, how much ours is a government of all the people, and how wise was the constitutional provision that no religious requirement or qualification should be necessary in this country. In this Jewish tabernacle, as President of the United States, I feel as much at home and feel as much support as I would in any other church in the whole country. The prayer to which we have just listened, so full of love and human kindness, should make us feel ashamed of all narrowness and bigotry. Never in the history of the country, in any crisis or under any conditions have the Jewish citizens failed to live up to the highest standard of patriotism. I am not a preacher and not in the habit of appearing in pulpits. I never had done so until I went to the Philippines, where I stood first in a Presbyterian pulpit, and then in an Episcopalian. Returning to this country, I have appeared in the pulpit of my own Church, the Unitarian, and now I am in a Jewish tabernacle. That is a round which I think justifies me in saying that I hope to be the President of all the people, and hope to have your support, as you have given it to my predecessors, without stint and with every desire to make this a truly good and great country.

On Sunday the 4th instant, a marriage was solemnized at the Synagogue Beth-El, the contracting parties being Mr. Th. A. König, of the Imperial Chinese Post office, and Miss Eva Kammerling. There was a large attendance to witness the ceremony which was performed by Mr. S. R. Shooker who was assisted by Mr. A. L. Cowen. The bride was attended by Miss Eva Kammerling and Miss Rachel Gross. The best man was Mr. I. Steinbeck and the canopy was upheld by Messrs Ben Baring, J. Delbourgo, A. Goldenberg and Paul Kohn. After the conclusion of the service a reception was held at No. 2, North Szechuen Road, when the married couple received the congratulations of their friends and relatives.

COMMERCE IN CHINA.

VIII.

Napoleon the Great said that every soldier carries his marshal's baton in his own knapsack, which saying, Mr. Enros, I translate into "a good soldier makes a good general, but when the good general is beaten he has to revert to the tactics of the good soldier". In fact, a good soldier who has made a good general should never be beaten, and I believe that when such a commander meets with disaster, he starts at once from the beginning and comes out victorious. It was not at all out of his way that Medina Sidonia when suddenly called upon to command the Armada against the English that he tried to make himself familiar with the objects and uses of the ship's tackle and the sailor's work. He, the noble Hidalgo of Jewish descent who possibly was a 'morro', and given more to study and philosophy, who perhaps never pulled an oar for pleasure or directed the course of a ship in earnest travel, he knew he was no seaman, and was honest enough to protest to his King against the great honour bestowed upon him to crush the English, but it was of no avail. Neither his king nor himself were good soldiers in their youths, and so they went full tilt to destruction. The moral is that they have not learned how to become good generals, and allowed themselves to be beaten.

In my last contribution I have tried to show that the Chinaman is not as good a businessman as people are wont to believe him to be, but if his standard is taken from the fact that he is beating the majority of the foreigners with whom he is doing business, then it is not very much to the credit of the Chinaman as it is to the discredit of the foreigner, and this is more so noticeable in the piece goods' drapery line. The reason why foreigners are such an easy prey to the Chinese draper is simply because the Chinaman has all his faults as a businessman but the advantages over the foreigner who does the business with him (as I have shown elsewhere) by knowing how to handle drapery goods on a retail scale, which knowledge, the foreigner selling to him, abhors with the utmost contempt. It therefore follows that such foreigners are therefore shamefully beaten by the Chinese draper. They have not learned the trade at home. Unlike the British seaman and the engineer who have learned their trades while young and grow up and continued in them until their last days, and when by misfortune have met with some disaster in their careers they start at once from the lowest step never forgetting that they have step never forgetting that they have pestuous gales and typhoons, or with cannon and fire of a human enemy, never, never wanting to know that they are beaten, being unburied with the only one idea and thought that they have to win, their peaceful or militant executions

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of duty; unlike such men the foreigner who sells piece goods to the Chinaman in Shanghai is imbued with the only one thought, and that is, that he has to submit in every particular to his customer; he goes in for the business as he does not from the very beginning all these large quantities ordered by the Chinaman in case he does not take them up, and when the long expected eventuality did happen the foreigner then shows how inadequately he has been prepared to deal in piece goods against the Chinese dealer.

I now conclude this series of my contributions with the earnest hope that those readers who have any interest at stake in the China piece goods trade will stake their heart together and put a stop to the Auction Sales of sound goods, to regenerate the trade entirely on the principle of the Wholesale Drapers, banish the principle that there is a difference between the Drapery and the Piece Goods' business, and lastly, to employ men in the business who are prepared at any time to go behind a counter and sell retail. The business has been conducted on the principal of imaginary nobility with disastrous results far too long, why not try the real principle which leads to riches? Let those who object give it up altogether, and be Insurance Agents, Brokers, etc., but do not let them clothe the native of China at the cost of the foreigner's hard-earned money. Disasters in this trade amounting to more than a million sterling, are by no means unknown; do not let it occur again.

BEN-ISRAEL.

THE LATE DR. LALCACA.

The recent tragic death of Dr. Cawas Lalcaca (one of Shanghai's foremost medical practitioners) which took place in London at the hands of a fanatic Indian has evoked considerable expression of regret throughout the world. The deceased was much liked by the members of our Community with whom he had cordial relations. He was best known as a philanthropist and many were the good deeds which he had performed unostentatiously. He will, no doubt, be missed by all those who had known him. It is therefore, only natural that his friends in Shanghai would like to perpetuate his memory. We are pleased, therefore to see that a suggestion has been made by Mr. M. J. NATHAN, in the columns of the North-China Daily News to found a free ward in the General Hospital after the name of Dr. LALCACA. We hope the suggestion will meet with the approbation and support of the cosmopolitan community. The letter—referred to, is as follows:—

To the Editor of the "North-China Daily News."

SIR.—Being an admirer of the late Dr. Lalcaca, and in token of his many generous acts during his stay here, I feel that some sort of a permanent memorial should be erected in Shanghai in his memory; and if sufficient funds are forthcoming, would suggest a free ward in the General Hospital to be called after his name, as being the most appropriate way of establishing his memory.

Should the community agree with my suggestion, I shall, of course, be happy to subscribe.

I am etc.,

M. J. NATHAN.

Shanghai, July 6, 1909.

A little boy had gone on a visit to his grandfather. The first morning after his arrival, his grandfather, when he was standing admiring a beautiful canary which his grandfather had, and at last gave vent to his admiration by saying:

"Grandma, that's pretty bird."

Wishing to improve the occasion, she replied:

"Yes, but he never cries."

"Grandma, that's because he's never washed," he retorted.

BEN-ISRAEL.

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ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great COUNCIL shall be blown, . . . and the people shall prostrate themselves before the Lord as the holy mount of JERUSALEM. —Isaiah—27-13

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

Zionist and Patriotism
Our Contemporaries
The National "Vahzeit"—otherwise the black and the Emancipated Jew
Editorial Notes
Aspects of Banking in China

M. FREED

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad: payable in advance.

Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.
 Shanghai, Friday, July 23rd. 1909 - 5th. Ab 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Ab 12th (July 30th) Sabbath commences (time of lighting) at 6.30 p.m.
 Saturday, Ab 13th (July 31st) portion of the Law, Waethannan, Deuteronomy, chapters 4, 5 and 6 and part of 7; Haphtarah, Nahamu, Isaiah, chapter 40; Prophets, Isaiah, chapters 58 to 66 inclusive; and Chronicles II, chapters 1, 2 and 3. Sabbath terminates at 7.20 p.m.
 Monday, Ab 15th (August 2nd) Feast of Ab.
 Friday, Ab 19th (August 6th) Sabbath commences (time of lighting) at 6.30 p.m.
 Saturday, Ab 20th (August 7th) portion of the Law, Ekkeb, Deuteronomy, part of chapter 7, and chapters 8, 9, 10 and 11; Haphtarah, Isaiah, chapter 49; Prophets, Hosea, chapters 1 to 5 inclusive; and Chronicles II, chapters 4, 5, 6 and 7. Sabbath terminates at 7.15 p.m.

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18-5-09

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11-8-08

12m.

TO THE RONDELLISTS.

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Written for "Israel's Messenger."

By M. L. R. BRESLAR (London)

A vintage rare, of a vinous age,
 When music, mirth, and merriment,
 Were not tabooed by priest, or sage,
 By troubadour, or poet,
 They sang the charms of Meib,
 But water drank who grew ye,
 Those Rondellists who blow ye,
 Beflagged with scorn and venom sage,
 From tankards foaming fire and rage,
 And cared not who might rue ye,
 A vintage rare!

A vintage rare of a Faery stage,
 When life was scene and a gage,
 For crown, and mitre, prince and page,
 In tournaments to throw ye,
 Or with wild oats to sow ye;
 Your feasts, and jousts, we know them,
 Your mazy whirs we too them,
 Like squirrels whirling in a cage
 And if those scenes, our prings assuage,
 To ye, perchance, we owe them,
 O vintage rare!

Mr. and Mrs. D. Adler, are here from Tientsin where Mr. Adler has until recently been engaged in business. Mrs. Adler will be well remembered as being, before her present marriage, Mrs. Stirling, proprietress of the New Travellers Hotel in this City. Mr. and Mrs. Adler are staying in the Grand Hotel and we understand they will leave for the United States at the end of this month.

The Turkish Government has sent a telegram to President Taft in which it declares that it notes with great satisfaction the appointment of the Hon. Oscar S. Straus as United States Ambassador in Constantinople.

Mr. Alfred Leon (Proprietor of the Road) and family left for Kobe (Japan) on Sunday the 17th instant, and will return to Shanghai after a month.

Mr. and Mrs. A. Raymond, and Mrs. N. S. J. Ora arrived from Hongkong on the 19th instant by the S.S. Montevideo and left on the same day for Canada.

23-5-09

12m.

1-5-09

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They sang the charms of Moët,
 But water drank who grew ye,
 Those Rondellists who blew ye,
 Deflagged with scorn and venom sage,
 From tankards foaming fire and rage,
 And cared not who might rue ye.

A vintage rare!

A vintage rare of a Faery stage,
 When life was scenic and a gage,
 For croon, and mince, prince and page,
 In tournaments to throw ye,

Or with wild oats to sow ye;
 Your feasts, and jousts, we know them,
 Your mazy whirls we toe them,
 Sike squirrels whirling in a cage—
 And if those scenes, our puns assuage,
 To ye, perchance, we owe them,
 O vintage rare!

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Mr. and Mrs. A. Raymond; and Mrs. N. N. J. Ezra arrived from Hongkong on the 19th instant by the s.s. *Montreuil* and left on the same day for Canada.

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ZIONISM AND PATRIOTISM.

Lecture delivered before the London
University Zionist Society at Jews
College, on May 23, 1909
BY DR. SAMUEL DAICHES.

[Special for "Israel's Messenger"]

Can a Zionist be a patriot? Can a Jew who believes in and works for the regeneration of his people in its ancient land be a true citizen of the country in which he lives? This question which now agitates the mind of many a leading member of our community and gives a heavy heart to many a young student who has joined or would like to join a University Zionist Society. Some of our communal leaders seem to have found the answer—an absolute negative. Zionism is incompatible with patriotism, is incompatible with true citizenship. We are Englishmen and nothing but Englishmen. We are just like our fellow citizens. We only have it must be added—a different creed. But this is of no consequence. Does not the English nation consist, for instance, of Roman Catholics as well as Protestants? And are there not many sects among the latter? We have a different creed, but are otherwise Englishmen as all the rest of the English people. The givers of this answer might be satisfied with it and their minds might have found rest. But the hearts of the students are still heavy. They feel that the answer does not set matters right. It is in the nature of the young to seek the truth, and while the old believe they have found it, the young continue their search. And, indeed, when you go on seeking you find that the truth of the old was only an imaginary truth.

Questions without number force themselves upon us if we accept the answer, say, of the signatories of the letter in the Jewish Chronicle of April 9. If we are Englishmen in the same way as our neighbours, why have we got a history different from theirs? Has not our life been different for centuries, nay for thousands of years? And have we not, have not our ancestors produced in some of those centuries certain elements of culture, which are still existing and still stand in the name of Israel? Israel! Does not this name give us a rude shaking? Israel that lived thousands of years ago, Israel that became the chosen people of God, Israel that produced thoughts which changed the world—are we not a part of this Israel? And are we, the Jews living in England, the only part of Israel? Are not parts of Israel to be found in almost

every country in the world? Can this be said of any other section of the English nation? In a word, are we not members of a different race, a race that not only lived in the past, is still living? And does not this make us different from all the rest of Englishmen?

And our creed? Is it really a matter of such small importance as not to make us in the least different from all the rest of Englishmen? Of course, creed may be considered an elastic word. Judaism may mean to some a pale Deism and nothing more. I cannot enter here into theological discussions. But this may be said: that according to our tradition Judaism is more than mere Deism. Judaism is composed of so many elements quite apart from the belief in one God. Belief and action, creed and life, will and its expression, idea and mode of realisation. All this can be distinctly Jewish and goes to make up Judaism. And many other elements. Can, for instance, the belief and the teachings of Judaism be adequately expressed in any other language but Hebrew? Can the unity of God and love for God be so well and so beautifully expressed as in the Hebrew words of Shema? And are there not thousands of ideas and thoughts emanating from our creed and contributing towards its strength, which are our own property, our own products, which are part and parcel of the Jewish race? What are the prophecies of Israel and what its psalms? Expressions of beliefs and hopes for the realisation of ideas as only possible in Israel. A passionate seeking of God and a loving living in Him as only to be found in Israel. And the historical background! Need I remind you of the history of Israel since the time when Abraham left Mesopotamia up to the present day? Need I remind you of all the vicissitudes Israel lived through in all these thousands of years, of the times of its greatness and the times of its smallness, of the times it received revelations and of the times it lived in darkness? Need I remind you of the fact that through all the changing centuries Israel remained one, one undivided nation? "Look at the rock from which you are hewn," says the prophet. All the parts of the Jewish nation are hewn from one rock. Who can deny it? And even were we to deny it, others

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would come and acknowledge it. Believing Christians, believing Englishmen would come and tell us: you are not a part of our race, you are the chosen people of God, you are the children of Israel. They see in our existence the finger of God. Less amiable people also know of our separate existence. Mr. Baifour made his unjust declarations about the Jews in Parliament before the University Zionist Societies were ever dreamt of. We cannot hide ourselves. We have no reason to do it. But even if we wanted to do it, we could not do it. The heavens are our witnesses and the stars too. Every new day dawning on humanity tells of the existence of Israel and of all that this name implies.

The "Englishman of the Jewish persuasion," the "German of the Jewish persuasion," etc., is therefore a religious absurdity, an historical untruth. And we must be true and consistent. Only when we are true to ourselves and consistent in our lives, can we be good patriots. But how can we be true and consistent? There are two possibilities: (1) Assimilation or (2) Zionism. Let us first consider the first possibility.

To assimilate means to intentionally put an end to our existence. To assimilate means to become an Englishman, a German, a Frenchman without the "Jewish persuasion." Assimilation is a difficult process, but it can be honestly tried. The start must of course be made with intermarriage. A Jew without the Jewish persuasion marries an Englishwoman and a Jewess without the Jewish persuasion marries an Englishman. They, naturally, go to one church or to one chapel or stay together in sulky free-thinkerdom at home. The children are Christian (or free-thinking) Englishmen and Englishwomen. The mixing with the English race continues, and after a few generations the descendants of the first couple that intermarried are completely English. Some prominent Jewish families of our community have already started this experiment. If all the Jews living in England would follow suit, the assimilation of English Jewry would be

an accomplished fact. I said that assimilation was a slow process. So it is. It takes generations. In the meantime some assimilated person might reconsider the fact and return to Judaism. Another great difficulty is our dispersion. If all the Jews lived in one country and they all decided in one day to take the plunge and put an end to their existence, assimilation might be possible. But as we live in so many different countries the ceasing of English Jewry would not mean yet the ceasing of the Jewish people. And even more, even English Jewry would most probably not cease because new comers would always fill the gaps (unless a new Bill were passed that in order to put an end to Brick Lane a brick wall should be built round Great Britain). But let us assume that assimilation is possible and that it has been started. What good will it do to England? We are now speaking only from the point of view of English patriotism. Let us assume that for the sake of patriotism all the three hundred thousand Jews living now in this country have become assimilated. How does England benefit by this? Instead of having forty-four millions of people it will have forty-four millions and three hundred thousand. A mere addition of numbers, nothing more. A drop in the ocean. Three hundred thousand people more or less is of little consequence for a great nation. What service would we have done to the country? No one. In what way would we have increased the welfare of England? In no way. On the contrary, we might have prevented it from having a Disraeli. If the German Jews, for example, would have submerged in the German nation, say, two hundred years ago, they would most probably have deprived Germany of a Heine. With the Jews their specific qualities and their peculiar culture-elements would have disappeared. And there can be no doubt that, instead of enriching England, we would have made it poorer, much poorer by our disappearance. Moreover, the loss of the Jew would have been not only a loss to England's material and spiritual resources, but also

to its faith. Assimilation would therefore be a very doubtful service to our country. Now, if assimilation were a doubtful service to England, it would also be a doubtful act of patriotism. And as good patriots we would have to give up anything that is not sure to be perfectly patriotic, that is not sure to increase the well-being of England. Let us therefore turn to the second possibility, to Zionism.

Zionism is the antithesis of assimilation. Zionism presupposes our steadfast adherence to our race and our faith, our belief in the continued existence of the nation of Israel and our hope in Israel's great future, a future distinct from the future of the nations among whom we live. Zionism, naturally, implies that we desire the coming of that future and that we are willing to work for the hastening of that time. Zionism, in one word, expresses our feeling that we are Jews, and says clearly that we admire our life in the past as a productive nation in Palestine, that we fully admit that we are at present merely vegetating and that we long for the regeneration of Israel in its ancient land and are determined to work for the realization of that aim. But should all this, you will ask, be for us a means of living as good English patriots? Yes, let us see.

As Zionists, that is as national Jews with Jewish hopes to be realised in the old Jewish land we are, first of all, truthful. We need not distort the "religious" persuasion and need not disguise history. All is fair and square and right. We have a history of our own, a development of our own, a religion of our own, a culture of our own and we are all—Jews one. We look to the rock and know that are all hewn from it. Our existence is in harmony with the facts and there is nothing to explain away. It is a beautiful existence, because it is a true existence. But where does our patriotism come in? Here it is. Being scattered all over the world we become citizens of the country in which we live, faithful, loving citizens. We become a part of the republic. We adopt, to a

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very large extent, the culture of the nation, in whose midst we live and have the fullest desire to take part in promoting the welfare of the country. But what we do is even more. Blessings we take and blessings we want to return. Fully conscious of our being different, we employ our specifically Jewish qualities for the benefit, say, of England. We add our peculiar culture-elements to the English culture-elements and produce something entirely distinct, something that England alone could not produce. More or less important productions of this kind are being produced every day in England by Jewish enterprise, by Jewish industry, by Jewish intellect. (I hope you will not be surprised at my putting the intellect last.) In this way a Disraeli was possible in England, in this way a Heine was possible in Germany (although they assimilated, their existence was naturally a result of the Jewish life of the English and German Jews), in this way a Spinoza was possible in Holland. In this way, I hope, English Jewry will produce yet great Jews. Thus, by living a true, full Jewish life the Jews living in England do not merely become an additional number, but become three hundred thousand differentiated Englishmen. While three hundred thousand more Englishmen are of little consequence, three hundred thousand differentiated Englishmen are a most valuable asset. An addition of new, of different culture-elements is a tremendous enrichment of the national resources. True, we are not "English in thought," as the members of the English race. But this is to England's advantage. It is our not being "entirely English in thought" which is England's gain.

But what about the future? Zionism says that our future lies in Palestine. Is this not against patriotism? Is this not against the interests of the country in which we live? No, even our national aspirations in Palestine do not in the least clash with our English interests. On the contrary, they further them. What is the reason of our Zionist aspirations? We see that we do not do so much as we could do. We feel that we are of much less use to the world than we could have been. We feel that we do not belong to the producers of the world's culture at present. In short, we feel that as a nation we are vegetating. We see that while in the past we produced the noblest spiritual goods and gave to the greater part of mankind its most cherished ideas, we do now comparatively little. We are living now on the goods of our fathers, but do not take any prominent part in mankind's creations. We see that instead of being the influencers we are now the influenced. And we feel we cannot endure this state very long. We want to produce again and bring again blessings to ourselves and to mankind. This, again, we feel and see from our past, we can do only as a nation in the land of our fathers. And therefore we consider it as our most sacred duty to work for the realisation of the Zionist aim. But by working for the realisation of this aim we

are working not only for ourselves, but also for our adopted country, and this not only because with the fulfilment of our hopes the hopes of millions of believing Englishmen will be fulfilled, but also—and mainly—because our adopted country will share in the good that will come from us. Thus, while working for the realisation of Zionism, we are working for the greater happiness of our fellow-citizens. Is this not the best possible patriotism? I am not taking now into account the position of millions of our brethren, who live in oppression and whose patriotism is sorely tried, and whose uplifting would be an immeasurably great work. I am speaking now only from the point of view of an English patriot. And as such I say that Zionism implies the work for the welfare of England in the present as well as in the future. And another thing must be kept in mind. It is not the intention of Zionism that all the Jews all over the world should leave the countries in which they live and emigrate to Palestine. This is not necessary, this is scarcely possible. There has never been a day in Jewish history on which all the Jews existing lived in Palestine. What we want is to create again a centre of Jewish culture, a new spring of Jewish ideas. What we want is a new creative Israel in the land of Israel. But a great number of Jews will always remain in the Diaspora and continue to be citizens in the lands in which they live. The tie between the Jews and their fellow-citizens will therefore never be entirely, unless—and this, we all hope, is impossible now—it be severed by our fellow-citizens. And through the Jewish centre in Palestine, through the creative Jew, the usefulness of the Diaspora Jews will naturally also be increased. I need only remind you of the influence German intellect and industry had on the shaping of the United States of America in the last century. The realisation of the Zionist idea would therefore be the best service the Jews could do to their respective adopted fatherlands. By the realisation of the Zionist aim a new culture-factor would appear in the world, which would bestow untold blessings on humanity at large, and the Jews in all lands would become better, nobler and more useful to themselves and to their fellow-citizens. Thus, Zionism in all its aspects also works for the welfare of the countries in which we live.

Zionism is, therefore, not only compatible with patriotism, but furthers it. It gives us a *raison d'être*, it gives us a straight back and an erect head. It gives us our right position in the world and in our adopted fatherlands, it makes us conscious of us and good citizens, it gives us noble ideals, it gives in life-bringing hopes, it makes us love mankind and desire to work for its uplifting, it gives us back our prophetic spirit of old. And was it not a prophet, who loved his people best and his land dearest, who sent the message to his brethren in Babylonia: "And seek the welfare of the city whither I have caused you to go in exile and pray for it unto the Lord" (Jer. xxix, v. 7)?

And do we not know from history that since those days of Jeremiah the Jews always served faithfully and well the countries in which they lived? But, as I said, our services to the country as citizens are insignificant as compared with the services which we hope to be able to render to all the countries as representatives of a nation in Palestine. Would England give up to-day its Christianity for any price in the world? But would England have had its Christianity if our forefathers would not have returned to Palestine about 2,600 years ago, if they would then have all wanted to remain citizens in the country in which they lived? Or, another instance, even if we think only of those times. Would Cyrus have had such an imperishable memorial set to him by one of our greatest prophets if all the Jews had remained in Babelonia? And so the future of our race is important for England's well-being. Zionism means the fuller life of the Jew and the fuller life of his fellow-man. It is, on the other hand, quite natural and self-understood that as faithful citizens of a country, sharing its burdens and contributing towards its progress, we should also enjoy its rights and share its privileges. Zionism, far from a dangerous and evil rights, enhances our claims on them.

It is thus clear that we can be the best English citizens, the best English patriots, not as "Englishman of the Jewish persuasion," and not as assimilationists, but as Zionists, that is as consistent and self-respecting Jews, true to our past, conscious of our present and looking forward to a future, aware of our real being and filled with the most sublime hopes, as Jews aware of the role we played in the days of old and desirous of playing again a role in the world, seeking the welfare of our fellow-citizens and seeking the welfare of the whole humanity, as Jews who feel that their re-birth in their own land will lead man to higher heights and will make him accessible to new revelations, as Jews who look to the rock from which they are hewn and intend to remain a rock for the support of mankind. And rock we will remain. You, my young friends, have in your hands the means of the salvation of our people. Stick to the flag which you unfurled. Work for the welfare of your nation and for the welfare of your fellow-citizens and show that Zionism is not only compatible with patriotism, but furthers it; show that the "settling of founts, about the mount" lead to revelations.

What is the difference between the manner of the death of a barber and a sculptor? One cuts up and dies, and the other makes faces and busts.

What is the difference between a mother with a large family and a barber? One shaves with his razors, and the other raises her shaves.

Why is a note of hand like a rosebud? Because it is matured by falling dew (dew).

Why does a nobleman's title sometimes become extinct? Because, though the Queen can make a man appear (a peer), she can't make him apparent (a parent).

When Louis Philippe was deposed, why did he lose less than any of his subjects? Because, whilst he only lost a crown, they lost a sovereign.

OUR CONTEMPORARIES.

TO OBSERVE

More traveling from city to city, or even from country to country, is not seeing the world. Some seem more by walking down some busy street in a metropolitan or cosmopolitan city than others who take in a whole continent. It is all a matter of observation. A donkey remains a donkey though he crossed the Alps a hundred times. *Emman-Pi* (San Francisco)

THE HARMONIZER

President Taft occupied the pulpit in a Pittsburg temple, and Philadelphia will have to look out or it will be hopelessly clipped. The President as usually was in his best harmonizing spirit, and just oozed brotherhood and good-will. And this was the man against whom some church people raised religious objections during the last campaign. After appointing Mr. Strauss to an ambassadorship, the President evidently felt that he would be a *persona grata* in the synagogue. He is a big man, and commands the admiration of the Jews along with that of the rest of the people. *The Jewish Comment* (Baltimore.)

WILL OUR READERS ALSO TAKE NOTE?

We wish some of our subscribers would not do us so much honour in thinking we know everything. We are overwhelmed at the thought! If they would let us know when they change their address, instead of taking it for granted that we know all about it, we should be much better pleased. We do not want people to imagine that we are a sort of omniscient wireless telegraph apparatus. We do not know everything and don't want to. What we do want to know is where subscribers remove to and when they intend to pay their subscription. *The Union* (Shanghai.)

TOLERATION

The respected clergymen of Western Pennsylvania were angered by President Taft's action in consenting to speak from the pulpit of Rabbi I. Leonard Levy's Congregation Bodeph Shalom of Pittsburg, when recently he was in that city. Thereby, our readers will observe, President Taft forgot that he was the Christian head of a Christian nation, and thereby he showed that in his eyes all Americans, regardless of creed, race, color, or previous condition of servitude, are equal. No doubt this was a *time pas* (in the eyes of these reverend clergymen) on the part of the President. But the act is its own justification, and the actor must stand or fall by it. That he will rise even higher than he already is in the eyes of all true Americans goes without saying. *The Hebrew Standard* (New York)

A HUMANITARIAN.

Mr. Jacob H. Schiff is not a Nation-alist; he is willing to help his persecutee, coreligionist, but not as a Zionist, nor as an ITUist—simply as a fellow Jew and as a man. *The Jewish Voice* (St. Louis)

PAYING TRIBUTE

The tribute exacted from Israel throughout the centuries has not ceased in our own enlightened day. The burden would be borne cheerfully by those who have the means to bear it were there any hope that it would allay the affliction of those who must bend beneath the oppressor's rod. Even the vast sum mentioned by Mr. Schiff would not be deemed excessive if it would permanently cure the ills from which the Jewish body politic is suffering. But be that as it may, what a sad and almost hopeless commentary it is on the moral status of humanity in these opening days of the twentieth century of the so-called era of peace and good will, that the people who have given to one-third of mankind nearly all the religion it possesses, should be permitted to undergo the most ruthless exploitation the world has ever known. *The Jewish Exponent* (Philadelphia, Pa.)

A BOUQUET.

ISRAEL'S MESSENGER for June 25, 1909, makes interesting reading, not only for members of the Hebrew persuasion, but for those broadminded adherents of other creeds who like to see themselves as others see them. Topics of world-wide interest are discussed in a liberal spirit, and some of the trite comments are well worth studying. ISRAEL'S MESSENGER is the official organ of the Shanghai Zionist Association, and is published every alternate Friday. *The China Weekly* (Shanghai)

Miss Dora Spunt, sister of Mr. and Mrs. A. B. Rosenfeld, will be married to Mr. Maurice Simmons, on Sunday, 1st August next, at the BETH EL Synagogue, the Grand Rabbi of Moscow, Elia S. Sayegh officiating. The young couple will leave by the first available steamer for Japan where the honeymoon will be spent.

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THE NATIONAL "YAHREIT"—OTHER-WISE THE BLACK FAST AND THE EMANCIPATED JEW.

[Written Specially for "Israel's Messenger"]

By the Rev. S. FINE (Philadelphia, Pa) U. S. A.

The Ghetto Jew, is a living dirge, an elegy, a walking Jeremiah, a Jeremiah minus his poetry and prophecy; to get him to observe the fast of Ab is no task at all. He does not require to be reasoned into it. There is no necessity for appealing to his logic, his national sympathies and much less for adducing fresh arguments, in order to induce him to observe the National "Yahzeit." In his case it would be but preaching to the already converted; for he is already the convinced. With him, the observance of Black-fast is perhaps a matter of instinct, rather than logic; and no wonder. For the evidence of his being in "galuth"—regarded as a stranger in the land of his birth—is so abundant, so complete in every detail and so convincing that he can not help bemoaning at least once a year publicly the relentless destiny which rendered him for the last two thousand years, the "Luttmensch," the legitimate game to be hunted down by every dog of a sportsman. The Ghetto Jew, does not require to work up his imagination on the one day in the year, to transplant himself visionally into Palestine on that saddest day, in order to realize the loss he and his nation sustained by the downfall of his polity and the alienation of his property,—he does not require this aid to make it possible for him to attune his mind to the mournful commemoration the Black fast evokes. To him the picture is vivid enough, near enough, too painfully real, too irritatingly poignant to need the conjuring up of the imagination. He experiences its bitter results every day in the year, feels it, on the most joyous day, i.e. Passover, as on the most saddest, i.e. the 9th of Ab! The Ghetto Jew, if any thing, is rather thankful for the opportunity the Black fast affords him namely, to have a good cry at the national loss, which affects him so much individually—the loss in the aggregate, which he feels so keenly in the unit. There is no task at all, no arguments needed, to get the Ghetto Jew to observe the fast of Ab.

The task, however, is with the emancipated Jew—and no small task either—to get him to acknowledge the claim the 9th of Ab has on his Jewish fidelity. In his case one requires all the arguments that can be brought forward, all the logical forces one can marshal, all the appeals to practical proof such as the ubiquitous anti-Semite furnishes day by day, in order

to convince him of the propriety of keeping up this National Memorial. And he would be a Demosthenes who could reason him out of his plausible sophistry, and induce him to keep the Fast of Ab. The Western Jew, finding himself no longer the object of exceptional legislation, feeling no longer the pinch of the Exile in its acute form, being quite satisfied to remain where he is, he can not see why he should observe the 9th of Ab. Having once persuaded himself that he is an "Englishman of the Jewish persuasion" who has a home and a country, he has really nothing to mourn for, nothing to fast for, or pray for nationally. He declares himself to be an "Englishman first," and a Jew only after—though the crowd in the Street vehemently protest and say emphatically "No!" "You are a Jew from first to last" they say, your English birth is a mere accident. Still he does not heed the protest he does not hear it at all. For who is so deaf as he who closes his ears willingly?

Yet, what, it is to this Jew that the succeeding lines are addressed. We are not going to disturb his peace of mind. We are not going to allure him to Palestine against his convictions. He is welcome to remain here, to enjoy his sweet dream of "Englishman first," as long as it lasts. But his "Englishman first" is nevertheless good enough to own to his being a Jew after; now, it is to the "Jew after" that we are addressing ourselves; and we are not a little thankful to his admission that there is in the back of him, at least a Jew to address ourselves to!

You Sir, "Jew after," do you observe the "Yahzeit memorial" for your dead Parents? Assuredly. You do; for what Jew worthy of the name will fail to observe this? And, pray, Can you tell us your reason, why you observe the Yahzeit?—Well as the interrogated might perhaps find the question not quite so easy to answer straight off the reel for while he may know the why and wherefore, in his own mind to satisfy himself, he may yet be unable to formulate it into a precise and comprehensive statement as could pass muster before the public he will therefore not think it unwise, if we answer the question for him.

Well it is this. By observing the "Yahzeit," he, as a man, first declares, thereby, his belief in the immortality of

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the soul, in general: as otherwise, he would have no more reason for commemorating the day on which he lost his parents, than the day on which he might have sustained any other material loss. Again, as a Jew his piety at further emphasises his firm belief, translated into an implied assertion that the souls of his parents are immortal! That to the best of his knowledge and belief, his parents were not guilty of any those Biblical offences which penalty is eternal damnation, or excision for instance, see Ex. XII, 15, Lev. XXIII 29, Num. XV, 20. The observance of "Yahrzeit" constitutes a sort of a testimony borne annually before the tribunal of the Jewish public to the Jewish conduct of his parents. As such, the son is fulfilling the spirit of the 5th Commandment which obligation does not end with the death of the parent, but only with that of the child.

Assuming, that we have correctly represented you in the answer to the first question namely, that you do observe the Yahrzeit; and accurately described your reasons in reply to the second. We shall now proceed to tell you Sir, "Jew after" that the Black Face is in the one sense, nothing else, but the National "Yahrzeit" the children of Israel keep up annually for their Mother-Country Israel or Zion; in other words, for the dead Jewish Nationality which both its body and soul are also immortal! The analogy, in the main, is not ours, but Ezekiel's, which apocryphism was demonstrated in the histories of other nations besides our own.

Nations, like individuals come into the world, grow, mature, age, decay, and die. Nations, like individuals, while they live, are conscious of a National soul which animates, sustains, unifies, and keeps the body politic together. After death, or National dissolution, the national soul of some nations, provably immortal. The National spirit still continues to live (on earth of course) among the scattered fragments still exercise an influence over them. They cherish the hope, for resurrection, they keep up its national distinctiveness, and look forward to the day of national resurrection. And the more life that soul manifests, the more certain its re-creation is. Other nations, again, have died never to rise again. Their national soul proved mortal: no national spirit left with the remnant, it died along with the body; hence, no resurrection for them. For instance, the National souls of Greece, Italy, and the Balkan States proved mortal. They now live again in a re-constituted state and the Historian of the future may have to include in this category also Poland for he would be a bold man who would say that Poland's national soul is absolutely dead, in the face of recent manifestations. On the other hand, the national souls of the Hittites, the Assyrians, and the Chaldeans, are as dead as the nail in the coffin. Their conduct during their national existence, must have been such as to have merited national extinction or excision; since they have been cut off

from the tree of national life absolutely.

Now comes the question of the Jew. What about his nation? The Jewish nation had also lived and died—lived already twice, and died twice. What about him? Is his National soul immortal or mortal? It proved immortal once after its first fall. Will it prove the same a second time? Is its National soul still living, and therefore bound to come to new life again, or has it died along with the body politic some 2000 years ago? Which is it?—Moses, Isaiah, Jeremiah, Ezekiel, and the rest emphatically say that it is immortal!—and here is the corroboration, as there is too much of National spirit still left in the breasts of millions of Jews to declare it absolutely dead, and that spirit, is too intense not to see in it a sign of life. The Ghetto Jew, is at one with his prophets. His own belief in the unifying nature of his National Soul is also as intense as to leave no room for doubt. But what does the emancipated Jew the "Jew after" say? Do these emancipated children of the dead Jewish nationality think their Parent is worthy of a future state of existence? Was the conduct of the parent, in the estimation of these children, such as to merit eternal life, or eternal death?

















Well, the emancipated Jew answers the question by implication, once a year, on the 9th of Ab, by his observance or non-observance of the National "Yahrzeit." Now since the "Black Face" like the individual "Yahrzeit" (for it was not an unusual thing for children a generation ago to observe the anniversary of the death of a parent as a fast-day) was instituted to give the children of the dead Nationality the opportunity of declaring publicly their belief in the unifying nature of the Jewish National soul; to bear testimony to the character of the dead parent, that his conduct, in life, was such as to merit Eternal life, to be worthy of a resurrection; hence the Jew, who observes this National "Yahrzeit" answers the above question in the affirmative. By his observance of this sad anniversary, he honours *Three*: God; his Nation; and himself! He honours God; showing thereby his belief in His Promise. Honours his Nation; inasmuch as he avows, that its conduct was not such as to have forfeited eternal life. And finally, honours himself inasmuch as he declares himself to belong to a stock the nationality of which is fit to, and will live again.

The Jew, however, who fails to observe this National "Yahrzeit" answers this question in the negative; and he, by this very indifference, insults the *Three*. He insults God; doubting his word. Insults his Nation; casting a reflection upon the character of his dead nationality, as if he does not consider it entitled to a resurrection. And, finally, insulting himself; inasmuch as he implies that he sprang from a race, whose nationality is not fit to live again!

Let the "Jew after" who has in him sufficient respect, for his God, for his Nation, and for himself, ponder over these words, and not fail to observe the National "Yahrzeit."

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ON HIS DOCTOR'S ADVICE

THIS YOUNG MAN IN COLOMBO—BROKEN DOWN WITH DEBILITY, BILIOUS HEADACHES AND OTHER AILMENTS—TOOK

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THEY SPEEDILY MADE HIM WELL.

Physicians as a rule dislike proprietary medicines and object to their patients using them. No better guarantee, then, as to the merits of Dr. Williams' Pink Pills could be wished for than is furnished by the fact that many doctors of high standing not only approve of their use, especially in cases of Anæmia, Nerve Weakness and General Debility, but also actually prescribe them for their patients, knowing full well that no better tonic, blood-forming, and strength-restoring medicine is to be found.

It was one of the most popular and skilful doctors in Colombo—medical etiquette forbids us mentioning his name—who prescribed Dr. Williams' Pink Pills for Mr. John Perera, now a healthy young clerk in the service of Messrs. Stecherbachoff, Tchekoff and Co., agents for the Russian Volunteer Fleet, but at that time out of employment because he was too weak and ill to work.

"Some two years ago I became afflicted with acute pains throughout the whole body, frequent headaches and great weakness," said Mr. Perera when interviewed said: "At that time I was employed as a clerk in the Chartered Bank of India, Australia and China, but so enfeebled did I become as a result of this ill health that I had to relinquish my position and cease all work for about three months. My eyes troubled me exceedingly; they were

WEAK, AND PAINFUL AND DIM.

The eyeballs were yellow and also blood shot at times. It hurt me and made me feel faintly to look at the light. I suffered with biliousness, great depression of spirits, my appetite was poor and I became exceedingly thin and weak.

"At first I tried various medicines on my own account, hoping thus to get strong again, but nothing I took restored my health. Then I put myself into the hands of one of the best-known physicians in Colombo, and he instructed me to take cold baths, to give up the use of tea, coffee, and alcoholic drinks, and at the same time he prescribed a course of Dr. Williams' Pink Pills for Pale People.

"I took Dr. Williams' Pink Pills at the rate of six pills a day according to my

doctor's instructions, and after I had used three bottles of them I felt very much better. Then the doctor reduced the dose to one Dr. Williams' Pink Pill after each meal, and after I had taken them in this way for a little while longer I found that I had completely regained my health.

"Dr. Williams' Pink Pills built up my system, and as a result of their use my eyesight was restored to its normal strength. Ever since then I eat and sleep well, feel perfectly cheerful, and have had no return of the ailments which caused me so much trouble.

"I may also add that a number of my friends, including a lady cousin, have used Dr. Williams' Pink Pills since my cure, and have derived benefit from them."

The wise doctor who prescribed Dr. Williams' Pink Pills for Pale People for Mr. Perera knew that what his patient badly needed was a medicine which would make his blood rich and red, and thus give to the whole system something on which to build itself anew. It is in this way that Dr. Williams' Pink Pills always cure. This is why it is that they are the proved remedy for all ailments arising from vitiated blood and disordered nerves such as Anæmia, Debility, Liver Complaint, Indigestion, Headaches, Rheumatism, Sciatica, Paralysis, Beri-Beri, Malaria, Eczema and Eruptions, and those ailments which trouble women between youth and middle-age. Obtainable at most shops where medicines are sold, also direct from The Dr. Williams' Medicine Co., 88 Kuikiang Road Shanghai 6 bottles for \$4/- or 1 bottle for \$1.50 post free.

PRESIDENT TAFT IN THE JEWISH PULPIT.

On June 1st, Dr. J. Leonard Levy of Pittsburgh, wrote a letter to President Taft thanking him for speaking in the Temple on the 29th May. The President sent the following letter in reply:

THE WHITE HOUSE,

June 4th, 1909.

MY DEAR RAHUL LEVY:—I have your kind letter of June 1st and thank you for your pleasant words. It was a real gratification to me to meet the great, intelligent audience that made up the congregation in your Temple last Saturday morning, and I shall always remember your cordial welcome. With best wishes for you and your people, be have me,

Very sincerely yours,

WM. H. TAFT.

THE JEWS IN JAPAN.

Some time ago the ISRAELITE of Cincinnati, had an account of a fake interview with Count Okuma, published in a Russian paper, which represented the Count as giving expression to violently anti-Semitic sentiments and declaring that he voiced the opinion of his government. This was promptly and very positively contradicted by the Japanese Ambassador to Washington.

Since then Dr. Deutsch, who has charge of the foreign department of the ISRAELITE, received a letter from a Japanese woman friend which is of interest in this connection. The letter is written in quaint English. It reads:

Tokio, Japan, May 1909.

Dr. Deutsch:

My Dear Sir—Your letter was duly received. While I was sure there could be no such laws in Japan against Jews nor any other nationalities, I wanted to inform you from authentic side. Herewith a letter from Mr. Kudo is enclosed. Mr. Tozaburo Kudo is a graduate of the Yale, and from which Ph.D., Dr. and some other titles were awarded. He is a public character and a successful editor, so I gained the knowledge from him. By the way, he is the author of "The Confucianism," published in America several years ago.

And the "supposed" accounts of the interview between Count Okuma and Madam Goralskowsky seems so contrary to facts existing here, and especially to "what might be Count Okuma's idea," for he is liberal, level-headed, and mostly sane in views. I tried to urge my gentleman friend to have an interview with Count Okuma about the subject. I've scornfully laughed. "It is too much childish statement (he refers to the accounts "supposed" Count Okuma's view) with which to ask for interview." I might yet do that. You see I can not do it myself, because unfortunately I am not a man.

I feel greatly honored you cared to give me your letter. I wish I could do it thoroughly; but I have two very sick girls at hand. I have not been out for weeks. Please pardon this unfinished writing. Some day I like to write what Japanese think of Jews. We have the deep admiration for the race. In deep respect.

ETSU I. SUGIMOTO.

Madam Sugimoto, by-the-way, is a Christian. The letter referred to is as follows:

Tokio, Japan, April 30th, 1909.

Dear Mrs. Sugimoto:

In reply to your note, I wish to say that there is no law in Japan against the Jews. They can come to our shores like any other nationalities and travel freely in Japan.

The Japanese constitution guarantees freedom of religion throughout the country. With my best wishes, I am yours truly.

T. KUDO.

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When you count up the profit on your month's business, if you estimate the cost of time from figures on time sheets you leave a wide opening for error. You know, to a fraction, the cost of material. It will pay you to figure time expense with the same accuracy. Not until you can follow a piece of work from department to department and from man to man, and can learn the time put on each detail, will you find whether time is wasted. Then you will know where the leaks are. Check them and you will cut the cost.

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ISRAEL'S MESSENGER.

Shanghai: Friday,
23rd July, 1909—5669.

EDITORIAL NOTES

A Loss to Israel.

It is with very deep regret that we read the news of the passing away of a great and valiant champion of orthodox Judaism, Mr. J. P. Solomon, founder and Editor of the *Hebrew Standard*, of New York. Although the deceased was personally unknown to us we had learned to value his worth through the medium of his strong and vigorous weekly (always a welcome visitor in our office). His facile pen was ever used against all kinds of hypocrisy and inconsistency and especially against the abuses which are rampant in the camp of American reformed Jewry. Neither did he spare those who under the cloak of orthodoxy degraded the standard of our faith by their unclean and unscrupulous methods, while the Cincinnati Union College, the hot-bed of anti-Judaism, he denounced both in season and out of season, and spared no effort to expose its real hostility to true Judaism. Such a man, like the prophets of old, made enemies rather than friends but then even his opponents could not question his sincerity and singleness of purpose. We deeply grieve over the death of a beloved colleague who was a sincere and devoted servant in the vineyard of the Lord. His death at the age of three score and ten removes a personality deeply to be mourned by all those who knew him. In Kabbinic phrase: "Alas for those that are lost to us and whom we can not replace."

Dr. Max Nordau.

On July 29th, our highly respected co-religionist, Dr. MAX NORDAU, whose name is a household word to every Zionist throughout the world, will celebrate the sixtieth anniversary of his birth and the occasion will be fittingly celebrated by the Zionist Societies everywhere. From the very inception of the Zionist Movement, Dr. NORDAU backed Zionism with his fiery eloquence and rendered yeoman service to it by his powerful and vigorous advocacy. At every Zionist Congress his presence gave a dignity and charm to the proceedings which was only second to those given by the late and never-to-be-forgotten leader, Dr. THEODOR HERZL. His brilliant addresses on the occasion, which were a survey of the Jewish position in the Diaspora, were always a leading feature in the programme. Being a splendid orator and an accomplished *literateur* he appealed to the masses by his brilliant advocacy of Zionism and his steadfast and unwavering loyalty to its principles. At one time he was regarded as the logical successor of Dr. HERZL, but at his express desire not to assume the leadership of the Movement his name had to be withdrawn, although his zeal and burning enthusiasm for Zionism, show absolutely no sign of abatement as years roll on. To commemorate the occasion of his sixtieth birthday a colony will be established in Palestine by the Zionists bearing his name. Though living in far off China, the Shanghai Zionists and we may add the whole Community, will assuredly identify themselves sincerely with the ready expressions of genuine affection and unfeigned rejoicing which the auspicious occasion will evoke from the lips of Dr. NORDAU's brethren throughout the world. May he be spared to us for many years to come and live to see the realisation of our national hopes in our ancient Fatherland.

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The Ninth of Ab.

We publish elsewhere in this issue an exceptionally brilliant and instructive contribution on the Ninth of Ab (which falls this year on Tuesday, the 27th instant) from the scholarly pen of Rabbi S. Fyne, of Philadelphia. This distinguished writer possesses a storehouse of originality whenever his facile pen is used for the discussion of matters Jewish. His arguments, his erudition, his points of debate and his brilliant defence of Jewish Nationalism are so powerful and convincingly marshalled that they can hardly fail to carry conviction to the heart of the reader, however sceptic and indifferent. The absurd and silly notion of commemorating the downfall of the Jewish Kingdom by a day of feasting and rejoicing as the new sect that sprang in Israel fifty years ago, wishes to do was the first attempt to undermine the integrity of Judaism and to destroy the loyalty of the Jews. To observe the day when a nation lost her independence and became the world's tramp, when from that day the Jew commenced to wander and be driven from country to country, when the shedding of his blood became a merit rather than anything else, when he became the target of persecution and villification,—to observe such a day as a *feast* and not as a fast, especially when Israel is still in exile and groaning under the heavy yoke of oppression, is the height of stupidity and treacherous disloyalty to everything that is sacred and noble in Judaism. To the bulk of Israel

the Ninth of Ab remains a day of mourning. Abstaining from all food and drink the fast is kept for twenty-four hours. Though a day of strict mourning for the loss of Jewish independence yet the hope of its resurrection is not abandoned. This is characteristic of the Jewish people. Jewish optimism can never be suppressed. The Jew firmly believes in the revival of his nationality and ultimate restoration to his own land. Until that day dawns the Jew will continue to observe the national Yahrzeit or the Black Fast.

A Classic Work.

The Jewish Publication Society, whose headquarters are in the historic city of Philadelphia, sends out a most useful and valuable work entitled "The Legends of the Jews" by Dr. LOUIS GINSBURG, of the Jewish Theological Seminary, New York. We are indebted to the Society for a copy of the work which we need hardly say maintains and even exceeds the standard of previous publications, to which we have referred in our columns from time to time. The work before us will be published in three volumes and the present one begins from the Creation and carries the story on to Jacob. It is a most readable and intensely interesting book covering 424 pages of solid reading matter. It should be read by every student who is interested in the history and legends of the Jewish people. The modest price of \$ 2 (Gold) asked for the book will more than repay the amount spent. It is highly desirable that

the Society be encouraged in its commendable work on behalf of Jewish science and as such our readers should rally round and support it by all means in their power. "The Legends of the Jews" is an epoch-making work and the Society whose splendid activity cannot be over-estimated, is to be highly congratulated upon the successful production of its latest venture. We await with interest the second and the third volumes which we understand will be issued as soon as possible. We must, however, add that the work was originally written in German and was translated into English by the resourceful ability of a daughter in Israel, Miss HENRIETTA SZOLD.

NEW AUCTION ROOMS.

The formal opening of Messrs. L. Moore and Co.'s handsome new auction-rooms, took place on Wednesday, the 21st instant, when the genial partners of the firm, Messrs. A. Q. Cooper and G. V. T. Marshall were kept busy receiving their friends and clients, including a large number of the leading people of the Settlements, Chinese and foreign, from 11 to 1. The visitors were most hospitably entertained at a long, cool-looking table, where the click of the ice in the long glasses and the popping of champagne corks made a very agreeable accompaniment to the conversation. The premises were much admired, the numerous handsome humorous scrolls which the Chinese clients of the firm had presented for the occasion coming in for special praise. Many of them were very happily expressed the hope that Messrs. L. Moore and Co.'s would in their new quarters, experience the happiness of a family of pigeons in their Spring nest, a sentiment which, we need scarcely say, received the cordial endorsement of all to whom it was explained.

The Zionists of Constantinople entered the name of Enver Bey, one of the most prominent of the Young Turks, in the Golden Book of the Jewish National Fund.

NEWS FROM CANADA.

[FROM OUR CORRESPONDENT.]
MONTREAL, JULY, 1909.

Montreal.

The community here has been much excited during the last two months by the school question. The Jewish children of Montreal are educated by the Protestant Board of School Commissioners, the Jewish ratepayers paying their money towards the support of this Board, which consists of six members. Three being appointed by the Provincial government, and three being Aldermen of the city of Montreal. The three nominees of the Provincial Government are always Christian clergymen from the Anglican Presbyterian and Methodist Church and although the Jews pay 1/3 of the school taxes and their children are over 1/3 of the total number attending the Protestant Board Schools they have thus absolutely no representation on the Board. The Protestant School Commission also refuse to employ any Jewish School teachers although they do not mind receiving them in their teaching Schools, and giving them certificate qualifying them to teach. The Board says if there were Jewish teachers the Christian character of the school could be contaminated.

The spark which set fire to the present blaze was a bill which was brought on by Dr. Fennie the member for the St. Lawrence Division of Montreal in this division there being many Jewish voters. Dr. Fennie's bill proposed that the members of the Board of School Commissioners be elected, and the proposition was opposed by the Protestants who claimed that the Jewish people had broken an agreement with them and to support this the commissioners sent out an insulting circular in which they asked all true friends of their's to oppose the Bill.

In the meantime the Bill was referred to the Legislation Committee, and Sir Jence Guen the Premier of Quebec, and Hon. Mr. Weir Provincial treasurer, came to Montreal and interviewed the leaders of the Jewish community to learn their attitude in the matter.

Finally the Bill was brought up at a meeting of the Legislation Committee at Quebec and the Protestant School Commission's representative by name Rev. Dr. Barclay bitterly opposed it. In the speech he made he said "The Jew is my brother, but so is the infidel my brother, and so is the thief my brother. I would not in rust the education of my children to a thief," further objectionable remarks followed.

The principal Jewish speaker Mr. S. W. Jacobs, K.C., of Montreal made a brilliant speech showing the position of the Jewish Community in the matter and he said Rev. Dr. Barclay was trying to draw a barrier across the sent by reason, the cry of the Jewish people. The Jewish citizens of Montreal only wished for fair treatment, before they had not paid enough to have representation on the school Board, but now it was different

and as a matter of justice they demanded fair treatment.

The Bill was then killed by a vote of seven to two all the French-Canadian members and Messrs. Gaudet and Melançon voting against it. Its only supporters were Dr. Fennie and Hon. Mr. Weir. The State-ments made by Dr. Barclay in his speech against the Bill caused a wave of anger to sweep over the community, and replies made to his disgraceful attack on the Jewish Community. Rev. Mr. Michol de Sola of the Shearith Israel Synagogue, gave a very strong sermon on the subject, Mr. de Sola said in part: That the Jewish people were the exponents of honesty, we here see them bracketed with the thief. The Jews have kept the belief in a living God alive for ages, we here see them called as infidels. If Dr. Barclay had been an ignorant man some excuse could be found for his statements, but this was not the case. The action he (Dr. Barclay) had taken would go a long way toward ruining his own cause as when the people of Montreal saw that was the type of individual who educated their children, they would count a chance as they did not want men, who insulted their fellow citizens, to contest the education of their children.

Other speeches were made and many letters sent to the press on the same subject, and although the Bill is killed it will be revived and brought up again at the next session as Dr. Fennie is not a coward, but is collecting evidence to show that the present school commissioners are not doing their work properly.

Toronto.

Toronto has been having more trouble with the Commissioners. The Bishop of

Toronto recently delivered a sermon in which he alluded to the danger to the Christian character of the country, which was caused by the immigration of foreigners and he asked for money to convert these people to Christianity. Rabbi Friedlander took strong exception to these remarks of the Bishop's and he (Rev. Friedlander) wrote to the Bishop asking him to refrain from encouraging interference with the religious convictions of the Jewish inhabitants of Toronto and Hamilton. The Bishop replied saying that he had not referred to any special class of people when he referred to the foreign immigrants. Mr. Friedlander wrote again and begged the Bishop to cease this missionary work to cease, as it was causing much annoyance and bitterness of feeling among the community against the Anglican church.

Kingston.


Work on a new synagogue has been commenced here, and within a short time Kingston will have a building wherein will be a synagogue and Hebrew Free School. A noteworthy fact in connection with the erection of this building, is that a considerable sum was subscribed towards the cost of its erection by some gentle friends.

Lachine Que.

A new synagogue is being erected in this town, although most of the Jewish population of Lachine are working in the great manufacturing plants in the neighborhood of this town. There are several who are established in the town on various businesses; these have been able with the help of the Montreal community to raise sufficient money to erect a synagogue here.

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ASPECTS OF BANKING
IN CHINA.

God created the Jew, the Jew created Banks, and the devil created Banknotes. Some people, Mr. Euron, like to spell the bad 'un with a big D, and unless it were to demonstrate his thorough badness, I do not see why it should be so. Anyhow, there is his work in China, and whose fault is it?

It must have been the bad 'un again who prompted the Jewish bankers to give in and change their silver and gold for mere paper money, and had they not countenanced this scheme some two hundred and odd years ago with favour we might perhaps have seen them in China nowadays sitting on their chests filled with gold and silver coin, and jewellery, and paid bills and drafts, in front of their houses and business premises doing a roaring trade in Sovereigns, Napoleons d'ors, 20-Mark pieces, 10 Gulder pieces, Pol Imperials, Turkish and Egyptian pounds, American Eagles, etc., etc., and in their silver equivalent's, and everything would have been worth its full value, and everybody would have known the coin at a glance looking upon it with that earnestness which gold and silver alone is entitled to. But, instead, we have paper money, printed in some dark back street, and bearing names of Chinamen who are neither bankers nor devis, and know nothing of all those good things the Jew is so used to cherish, for you must admit that not so long ago I posted you from an outpost some Chinese banknotes in payment for the Matzos you sent me last Passover, and which banknotes were issued by a tailor who is wont to making trousers, and to mend shirts, and to do all that is necessary in this line of trade, and some times to be sworn at, and oftentimes not to be paid for his work done; and may be there is perhaps a shoemaker, and a head-cookie, and a ma-foo (i. e. horse driver) and some one else of this class of Chinese who are issuing banknotes all over the Celestial Empire, and there is nobility to object, and if there be one who does, he is most likely told, "mind your own business, what is food for the goose is food for the gander," and so that o-e has to take a back step aside, and admit the truth of this saying.

Now, the root of the evil lies in the fact that the two original Anglo-Chinese banks have been making too much money out of the Mexican Dollar, and thus they said "laissez faire." Had they instead combined and minted a silver and gold coin, and issued their banknotes to redeem their gold coins only, not only would China have been now a civilized country from the Western point of view, but the trade would have been entirely in the hands of the British, or at least as much of it as these two banks would have desired it to be. What rights have the foreigners to impose upon the Chinaman the Mexican Dollar? If there is a right in this way, there are many more rights for them to mint their own coin, and as it does not seem that the Chinese Government is in a hurry to establish a Gold

Standard, I think that it is time even now for the two premier banks to do as follows:

- 1.—Each bank puts in an equal amount of British Gold coin.
- 2.—They mint half of the amount in gold, and the second half in silver.
- 3.—The silver coin to be of a standard quality, and always in proportion to gold at one to ten.
- 4.—They issue banknotes for half the amount of their gold coin, the banknotes to call for payment in gold; payment in silver at the holder's option.
- 5.—They call in their old banknotes.

I am sure that the two banks are in a position to do it. Exchange is rather low, and that silver would be lower still is highly probable. They, however, can foresee the nearest lowest level, and when to buy their silver, and I am quite sure that they will not make a bad spec on it. But why show them the way how to do it Mr. Euron? I think it would be far better if you were to put out your bags, I would manage the whole thing myself and do all the good banking business for you.

Leaving joking apart, I can speak with authority and from experience, and am able to refer you to a certain state of affairs when silver was fluctuating in a certain country at from 15 to 25 % of the various gold coins within a month. That country had only the silver franc as her national coin, and even this was minted in France and not in the country. The Government having been pressed by their foreign creditors adopted the Gold Standard, not by flooding the country with the national gold coin of which a very limited quantity was minted, but by borrowing Gold Coin abroad, and calling in their silver, at the same time issuing new paper money and redeeming all banknotes with Gold. It so happened that soon after this measure there was an exceptionally good harvest, the farmers brought in their produce and were, of course, paid in gold, and now the gold difficulty arose as how to change all these gold coins into silver; which now was at a premium of anything up to 5%.

As we all know, China is a free country for the foreigner, and for the rich man especially. The two British banks are in a position to command all the banking from their government and from all the important British as well as other foreign firms. They have made plenty of money out of the fabulous Tael and the ubiquitous Mexican Dollar, but now they are being followed in their steps not only by other foreign nationalities, but also by the Chinese and although I do not pretend to know anything about their business, yet I am of the bold opinion that these two banks must find it a little annoying at times to meet with petty and narrow-minded competition from some of their competitors who have neither the capital nor the old-established name, why not convert all their business in Gold just now, and show them that by so doing they have anticipated the long deferred duty of the Chinese Government, and force them to do what is right? The Chinese do not seem to possess a law regulating the issue of banknotes, and since banknotes

are issued by any Chinese trader the banking business has degenerated for the two British banks and they now must show their force and stability.

BEN-ISRAEL.

"SOCIAL SHANGHAI."

The May member of Social Shanghai, our most popular local monthly has just reached us. It contains some highly interesting articles by well-known writers and is sure to appeal to a large circle of readers. The article by Mr. A. BERNARD HIND on "What Has to Become of Us?" and the poem by Mr. GORDON T. MURRAY on "Life Per Se" are well up to the literary standard of the publication which is very high. The social side of our settlement comes in for a large share of attention in the magazine, while at the same time we notice the portrait of the Grand Rabbi of Moscow, ELIA S. SAVAGH, with a brief account of his mission to Shanghai. On the whole Social Shanghai is the most popular and readable monthly that has so far appeared here. It is conducted in a spirit of fairness and impartiality, and the talented Editors are to be congratulated upon the manner in which the endeavour to elevate the standard of journalism in Shanghai.

Under the heading "Merchant-Prince and Philanthropist" a very interesting interview appears in the London Jewish Chronicle, of JUNE 24th, with Mr. JACOB SASSOON, Bart, senior partner of the Firm of Messrs E. D. Sassoon and Co., who is now in London.

THE JEWISH NATIONAL FUND.

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ANONYMOUS	5.00
INTEREST TO 30/6/0887

Total \$101.76

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£ 18,114,624.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital £887,500-0-0

II.—Fire Funds 3,065,374-15-7

III.—Life and Annuity

Funds 14,315,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

Sinking Fund Account 8,282-5-0

£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

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Insurance against Fire effected

at current rates.

BALLARD & HUNTER.
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Shanghai Tls. 2,000,000.

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Shanghai, 29th July, 1909

12m.

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29-6-09

10-8-09

**THE NORTH BRITISH AND
MERCANTILE INSURANCE COMPANY.**

Total Fund at 31st December 1907
£ 18,114,624.

L— Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital £2,687,500-0-0

II.— Fire Funds £3,065,371-15-7

III.— Life and Annuity

Funds £4,315,812-10-5

Sinking Fund Account 45,907-5-3

£ 18,114,621-11-1

Revenue Fire Branch £2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

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BANK.**

Organised under Imperial Decree of 10th
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Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
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Kuping Teals £,000,000.

RESERVE FUND.....Roubles 4,955,000

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	Yokohama

Tel. Address: Sinourisse, Shanghai

London:—Messrs. Glyn, Mills, Currie & Co.
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Berlin:—Messrs. Mendelssohn & Co.
Hamburg:—Messrs. M. M. Warburg & Co.
Vienne:—K. K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
Amsterdam: Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.
On Current Accounts in Taels
at the rate of 2% per annum in
the daily balance.
Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

J. C. BERGENDAHIA & M. SPEERMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

**The Yokohama Specie
Bank, Ltd.**

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Makden, Tieling,
Antungbsien,
Changchun.
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:

For 3 months, 3½ per cent per annum

„ 6 „ 4 „ „

„ 12 „ 5½ „ „

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

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

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 \$1,500 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 3½ per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Taels, at the option of the depositor.
Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.

Office Hours—10 a.m. to 3 p.m.

Saturdays 10 a.m. to Noon.

12m, Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid-up Capital \$15,000,000

Reserve Fund—

Standing Reserve

£1,500,000 at 2½ .. \$15,000,000

Silver Reserve..... 14,500,000

Reserve Liability of Proprietors..... \$29,500,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GRESSON, Chairman

H. E. TOMKINS, Esq., Deputy-Chairman

E. G. BARRETT, Esq.

J. W. RANDOW, Esq.

C. S. GUBBAY, Esq.

W. HELMS, Esq.

C. R. LINDEMANN, Esq.

R. SUEWAN, Esq.

Hon Mr. H. A. W. SLADE,

E. SHELLIM, Esq.

H. A. SIEBS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company
Limited.

Branches and Agencies:

Amoy.	Hongkong.	Rangoon.
Bangkok.	Kobe.	Saigon.
Batavia.	Lyons.	San Francisco.
Bombay.	Manila.	Shanghai.
Calcutta.	Nagasaki.	Singapore.
Colombo.	New York.	Sourabaya.
Cebu.	Peking.	Tientsin.
Hankow.	Penang.	Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 12 months, 4 per cent per Annum.

For 6 months, 3½ „ „

For 3 months, 2½ „ „

Deposits for 12 months now bearing interest

at the rate of 5% per annum will, until further

notice, be renewed at the old rate of 5%

per annum.

Local Bills Discounted.

Credits granted on approved Securities, and

every description of Banking and Exchange

business transacted.

Drafts granted on London and the chief

commercial places in Europe, India, Australia,

America, Africa, China, and Japan.

H. E. R. HUNTER.

Manager.

12m, 17th May, 1909.

23.5.09.

12m.

**SOUTH
BRITISH
INSURANCE
COMPANY.**

Capital subscribed
£2,000,000.

Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

**ARNHOLD,
KARBERG
& CO.,
General Agents**

**WAKEFORD COX,
Local Manager.**

**No. 7. Kiukiang Road
Shanghai.**

12m

29-6-09

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.

**GIBB LIVINGSTON
& Co.**

**E. D. SASSOON & Co.
Agents.**

12m.

10-8-09

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM.
—Isaiah—27-13

Issued on every alternate Friday.

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



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

PRINCIPAL CONTENTS.

Has Christendom Accepted Jesus
The Letter-Writer
After thirty-five Hundred Years
Wedding Bells
Our Contemporaries
The Recent Tragedy in New York

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Burstein (Co-Editor)

Messrs
S. Zimmerman
& Co.

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fresh consignment of

SIBERIAN

fresh best creamery
BUTTER in bulk
and same is obtain-
able in retail
quantities
at the

Siberian
Produce Co.,

their local

distributors, at

No. 12 Nanking Road,

(Opposite the Robinson

Piano Co.)

23-2-08.

L. Moore
& Co.

(Established 1874)

Auctioneers of
Piece Goods;

Household

Furniture

AND

GENERAL

MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

12m

12m

19-4-08

Telephone 1855

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&
CRAFTS

FURNISHING CO.,

AGENTS FOR

LIBERTY
& Co.,

LONDON,

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LIBERTY:

Cretonnes

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Tapestries

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20-9-08

12m

Manchester Assurance Company

incorporated with

The Atlas Assurance Co. Ltd.
Established 1808.

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

25-6-09

12m

Norwich Union Fire Office

Established 1797.

(Alfred Dent & Co. Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

Agents.

1-5-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.

Shanghai.

2-4-09

12m.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, August 6th. 1909—19th. Ab 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Ab 26th (August 13th) Sabbath commences (time of lighting) at 6.20 p.m.
Saturday, Ab 27th (August 14th) portion of the Law, Reay, Deuteronomy, chapters 12, 13, 14, 15 and 16; Haphtarah, Isaiah, chapter 64; Prophets, Hosea, chapters 6 to 11 inclusive; and Chronicles II, chapters 8 to 13 inclusive. Sabbath terminates at 7.05 p.m.
Monday, Ab 29th (August 16th) Erev Rosh Hodesh (New Moon's eve)
Tuesday, Ab 30th (August 17th) Rosh Hodesh (New Moon)
Wednesday, Elul 1st (August 18th)
Friday, Elul 3rd (August 20th) Sabbath commences (time of lighting) at 6.15 p.m.
Saturday, Elul 4th (August 21st) portion of the Law, Shofetim, Deuteronomy, chapters 17, 18, 19 and 20; Haphtarah, Isaiah, chapter 54; Prophets, Hosea, chapters 12, 13 and 14; and Chronicles II, chapters 14 to 23 inclusive. 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 meetings at 7.15 o'clock.

18-5-09.

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 4.30 p.m. and 7.05 p.m.

Week days, at 5.30 a.m. and 6.15 p.m.

Hattarah on Monday Ab 29th (August 16th) at 6.30 a.m.

Sabbath on Thursday and Friday, Elul 2nd and 3rd

(August 19th and 20th) at 4.00 a.m. and Shabbath

will follow on these two days at 5.00 a.m.

1-1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Ketz, Hazan.

Saturdays, at 8.00 a.m., 5.00 p.m. and 7.05 p.m.

Week days, at 7.00 a.m. and 6.15 p.m.

11-8-09

12m.

BURN'S REPENTANCE.

[ALL RIGHTS RESERVED.]

Written for "Israel's Messenger."

By M. I. R. BRESLAR (London)

When Judah's hosts led forth in captive dress,
Gazed on their chains beside the river's hem
They sighed and sobbed for fabled Jerusalem:
For days of joyance in the wilderness,
For traced hours of gleaming loveliness.
When art and valor pranked the camps of Shem,
With minstrel's songs of scars and stratagem,
Argent with love from lips of stately nobles.

O heart of beauty bound in triple brass,
O bard disowned by lurid purgories,
What joy to wade the choired mazes,
The music of your minstrel's purities,
In adoration lost before that marble slab
To (Pergamon); a streak of gold among the drab.

THANKS BROTHER, THANKS.

With its issue of April 16, ISRAEL'S MESSENGER of Shanghai, China, celebrated its sixth anniversary. As an advocate of true Jewish principles and a champion of the cause of Zionism, this Jewish paper of the Far East stands out in bold relief. We know that the devoted few who made the success of this paper possible, have worked on selflessly and unflinchingly at their tasks, and hence they deserve great credit. We earnestly hope ISRAEL'S MESSENGER will be a fixture and will continue to prove a boon to Judaism. The Zionist (Washington D.C.)

ZIONIST PUBLICATION.

On the occasion of the sixtieth birthday anniversary of Max Nordau, July 29, the Zionist Actions Committee has collected his Zionist writings, which are published in German by the Jüdische Verlag to whom we are indebted for a copy of same. The volume of 120 pages contains a portrait of the author. It should be published in English so as to make it accessible to a large circle of readers.

Manchester Assurance Company
incorporated with
The Atlas Assurance Co. Ltd.
Established 1808.

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

26-6-09

12m

Norwich Union Fire Office

Established 1797.

(Alfred Dent & Co. Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

Agents.

1-5-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.
HOLLIDAY WISE & Co.

Agents. Shanghai.

2-4-09

12m.

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S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-09

12m

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Saturdays at 6.30 a.m., 4.30 p.m. and 7.05 p.m.

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Sabbath on Thursday and Friday, Elul 2nd and 3rd (August 19th and 20th) at 4.00 a.m. and Shalith will follow on these two days at 6.00 a.m.

1-1-09

12m.

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11-8-09

12m.

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By M. L. R. BRESLAR (London)

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Gazed on their chains beside the river's bend
They sighed and sobbed for flamed Jerusalem;
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For tranced hours of gleaming loveliness.
When art and valor pranked the camps of them,
With minstrel's songs of scars and stratagem,
Argent with love from lips of sta-nch noblesse.

O heart of beauty bound in triple brass,
O hard disowned by lurid perjuries,
What joy to wade the choral morass,
The music of your anathem perfidies,
In adoration lost before that marble slab
To (Pergusson); a streak of gold among the drab.

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Nederlandse Handel-Maatschappij

NETHERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Gld. 45,000,000 about £3,750,000
Reserve Fund—
Gld. 5,378,375 (about £118,000)

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Head Agency..... Batavia.

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Correspondents at the principal places in Europe, Asia, Australia and North-America. London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking-business of every description. Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:
On current accounts, at the rate of 3 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
On fixed deposits, according to arrangement.

W LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:

STEAMSHIP LINES

with the goods they ship, and the Colonial and Foreign Markets they supply.

EXPORT MERCHANTS

arranged under the Ports to which they sail, and indicating the approximate dates.

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of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal Order for.

TWENTY SHILLINGS.

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Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG, PEKING, TIENTSIN, TSINANFU, TIENTAU, YOKOHAMA, KOBE, SINGAPORE.
Capital...Sh. Tls. 7,500,000.

Founded by the following Banks and Bankers:

Koenigliche Schundlung (Preussische Staatsbank),
Direction der Disconto-Gesellschaft, Deutsche Bank, S. Bleichroder, Berliner Handels-Gesellschaft, Bank für Handel & Industrie, Robert Warshauer & Co., Mendelsohn & Co., Berlin, M. A. von Rothschild & Söhne, Jacob S. H. Stern, Frankfurt a/M., Norddeutsche Bank in Hamburg, Sal. Oppenheim jun & Co., Cologne, Bayerische Hypotheken & Wechsel Bank, Munich.

London Bankers:

Messrs. N. M. Rothschild & Son, Union of London & Smith's Bank, Ltd. Deutsche Bank (Berlin), London Agency, Direction der Disconto-Gesellschaft.

Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in taels and dollars.

Interest allowed on Fixed Deposits according to arrangement.

Local Bills discounted. Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

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For The Training Season.

Stopwatches, Single and Split hands in gold, silver and nickel cases from \$10.

Every watch is guaranteed.

We repair the most complicated watches, clocks, gramophones and precision instruments at moderate charges. All the work is done by a highly qualified expert watchmaker.

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28-12-1908 12m.

DE SOUZA & Co.

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PRINTERS, BOOK-BINDERS STATIONERS AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS.

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All classes of Job Printing, in English, Portuguese, French, Italian, German Spanish and Chinese languages, Artistic and Correctly executed at short notice

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Ladies' Materials, Gentlemen Suits, New Style Tweed, Flannels, Muslins, and Cellular Prints, Panama and Straw Hats, and Collars, Rain Coats, Dressing Gowns, Underwear, Cotton Laces, and Lace Curtains, Counterpanes, Umbrellas, Towels, Handkerchiefs, Socks, and Stockings, and all kinds of American Boots, Shoes, and Slippers, etc., etc., Prices, Moderate.

CHONG SING & Co.

313-319 NANKING ROAD.

Shanghai, 16th April, 1909. 12m.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£8,000,000

Subscribed Capital...£8,275,000

Paid-up Capital...£1,212,600-0-0

II.—Fire Funds...3,204,753-7-10

III.—Life and Annuity Funds...14,637,907-14-2

Sinking Fund Account 66,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,237,913-10-6

Life and Annuity Branches...1,812,810-7-10

Marine Department 182,097-10-4

Other Receipts...28,675-19-5

£ 4,261,486-10-10

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.

10-9-09.

HAS CHRISTENDOM ACCEPTED JESUS?

By Dr. Joseph Krauskopf, D. D. (Philadelphia, Pa.)

Granted that Jesus was all that is claimed for him by orthodox Christians, granted that he was of divine origin, immaculately conceived, sent as Son of God to plant peace on earth and good will among men. Granted that he was fore-ordained to be slain, so that his blood might serve as atonement and redemption for all sinners, past, present and future. Granted that, because of his supernatural birth and death, he was accepted as one of the God-head, as the Saviour and Redeemer of mankind, and that his teachings were chosen to serve as the rule of right for all nations and peoples, who called themselves Christians. Granted all this, would it not be natural to expect to find in Christian lands, among Christian peoples, after more than fifteen centuries of Christian supremacy, the Kingdom of Heaven established? Would it not be reasonable to expect to find there peace and good will uniting man with man into a common brotherhood, all distinctions between classes eliminated, everyone loving his fellow-man like himself, everyone leading a Christian life? And would it not be natural to look for the opposites of those virtues, for wars and hatreds, for cruel bloodshed, for grasping greed, for low ambitions, for base lusts, only among those people who deny the divinity of Jesus?

Having read considerably of the doings of Christian nations, and having observed much of the goings on among those who profess themselves worshipers of Christ and followers of his teachings, we are forced to arrive at a far different conclusion, we are forced to believe that dogmas and doctrines which Jesus never taught are believed and professed in Christian lands, that the morals, however, which he taught and practiced are more honored in the breach than in the practice.

But, lest we be charged with prejudice or with incompetency of judgment, seeing that, while we are conglomerationists of Jesus, we are not believers in Christ, the God, let us turn to the histories and chronicles themselves, written by Christians, even by Christian churchmen, and let their statements serve as our authority.

But, before we start on our journey through Christendom, for the purpose of learning to what extent the teachings of Jesus have been followed, let us hastily review them as told in the Sermon on the Mount, and in other parts of the gospel stories.

Like unto all the distinguished Jewish teachers of his day, he exalts meekness and mercy, purity and righteousness, and forgiveness. He prohibits wrath and anger, persecution and punishment. He

teaches non-resistance, bids man when smitten on one cheek to turn also the other, when robbed of his cloak to give also his coat, rather than get in strife or go to law. In opposing resistance and punishment, he opposes the courts. Judge not, he says, that ye be not judged; before holding the mote in thy brother's eye remove the beam from thine own. He prohibits the oath. He wants men to agree with their adversaries quickly, to be reconciled with their fellowmen before seeking reconciliation with their God. He bids men to do to others as they would have others do to them, to love their enemies, to bless those who curse them, to do good to those who do them evil. He enjoins poverty, and teaches that the rich will find it easier to pass through the eye of a needle than to enter the kingdom of heaven. He prohibits breaking any of the laws and commandments of the Old Testament, saying that he came to fulfil the law and not to break it. His whole teaching he sums up in the words: God is One, Him ye shall love with all your hearts and souls and might, and your fellowman ye shall love as yourselves.

In those teachings of Jesus there is no room for rule or subject, for army or police, for courts or prisons, for money or any other means of wealth. Hatred is to be conquered by love, wrong by forgiveness, curse by blessing. The hand of man is never to be raised against a fellowman, no matter how grievous the offense. No man is to be better or richer or higher than another. No one is to judge another, nor find fault with him, seeing that no one is free from fault or sin.

It is not our purpose, at the present time, to discuss in how far these teachings are practicable. Our only object is to see to what extent they have been or are accepted, as the law of life and the rule of practice, by those who profess themselves followers and worshipers of Christ.

Go where we may, in Christendom, and as far back as we choose, at no time and in no place do we find the teaching of Jesus exemplified by the life and deeds of Christian nations. Only too gladly do we admit that we find many followers of Christ leading beautiful lives, but not any more so than are led by men and women of non-Christian faiths. Often we even find the teachings of Jesus most violated by those who regard themselves most Christian, who worship Jesus most fervently as God and Savior.

Think of the teachings of non-resistance, of peace and good-will, of loving the enemy, of requiting ill with good, of suffering rather than cause suffering, and of the other similar teachings of Jesus, and then read of the cruel persecutions, of pitiless bloodsheds, almost from the commencement of the Christian Church, and all because of mere difference of opinions respecting doctrine and creed, drawn, for the most part, from heathen sources.

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Read of non-Christian believers given the alternative between conversion to the Christian church or pillage, outrage, and massacre. Read of the massacre of the Saxons, of the extermination of the Waldensians and Albigenses. Read of the atrocities suffered by the Netherlands Protestants at the hands of the Spanish Catholics, or by the English Protestants and Catholics at the hands of each other. Read of the St Bartholomew night massacre at Paris, which cost the lives of more than fifty thousand innocents, in honor of which Pope Gregory XIII celebrated a special thanksgiving. Read of the execution of the French king, struck a mortal blow, and proclaimed a Year of Jubilee. Read of the executions of Arnold of Brescia, of Savonarola, of Huss and Jerome and Bruno and Servetus and Latimer and the hundreds of other martyrs, all Christians, and all suffering cruel and unjust deaths at the hands of Christians. Read of the horrors of the inquisition, of its torture chambers and its burning stakes, established by the church, manipulated by the clergy, and in the name of him who taught peace and good-will, gentleness and love, mercy and forgiveness. Read of the sufferings visited by Christian hand upon the Jews throughout the Dark and Middle Ages, of the outrages and atrocities, of the pillages and massacres, of the expulsions and degradations, and for no other crime than that they believed Jesus to have been a human being and not a God. Read these chapters and many, many more as sad as these, and you will have all the authority you will require for concluding that, at least during the Dark and Middle Ages Christendom had not accepted Jesus.

What of Christendom's acceptance of Jesus in our day?

Before we make inquiry, let us recall once more a few of the cardinal teachings of Jesus. He prohibits resistance of evil, accumulation of wealth, hatred and revenge. He commands peace and good-will, loving our neighbors as ourselves, loving our enemies, blessing those that curse us, doing good to those who do us evil.

We visit Russia. Its Czar is the head of the Church. We hear its people groaning under the yoke of oppression. We remember Kishineff. We recall the massacre of peaceful citizens in the streets of St. Petersburg, within the

sight of St. Isaac Cathedral. We recall the Metropolitan blessing the icons that they might help to effect all the greater slaughter in Japan.

We go to Germany. Its Kaiser is head of its dominant church. We recall his far-well words to soldiers embarking for a war of revenge and pillage in China, enjoining them not to spare the enemy, not to give quarter, so to bear themselves that the name of Christian should strike horror among the Chinese for ages to come, an imperial injunction that was liberally obeyed.

We recall the slaughter of the Boers by the English, the theft of Bosnia and Herzegovina by the Austrians, the blessing of the regicides by the bishops of Serbia. We see European lands studded with fortresses and armories, bristling with cannons and bayonets, swarming with standing armies, their navy-yards and gun factories busy day and night turning out instruments of war, weapons of death and destruction. Everywhere we see a mad and unscrupulous race for wealth and power, everywhere oppression and injustice and class distinction, notwithstanding the dominant religion of those lands is Christian, and the dominant clergy is Christian, and the deity most worshiped is Christ, he who had taught peace and love and equality, he who had exemplified in his own life the blessing of poverty.

It ill becomes the Christian to denounce and persecute the Jew for not accepting Jesus, seeing that he himself has not yet accepted him.

And the Jew has never rejected Je us. He has from the first accepted his teachings as the heritage of his people, and has endeavored to live in accordance with them. He has but rejected the Christianity attached to Jesus by later Gentile hands, and drawn from heathen sources. When Christendom will make the moral teachings of Jesus its life and law, it will, like the Jews, have no further use for the Christianity. When that day will come, Jew and Christian will be one.—*The American Israelite* (Cincinnati, O).

Anna had heard the doctor tell her mother to keep her feet warm and her head cool. After the doctor had gone the little girl said: "He needed have told you that for I couldn't be any other way with a boil on my foot and a cold in my head."

ZIONISM.

By L. J. GREENBERG. (London)

People who asked what Zionism had done and what it was doing, were merely superficial observers—they never looked beneath the surface of things to the foundation of things. They did not understand that in such an institute as the Bazaar they were laying the foundation of an art and a craft that will in time become Jewish. They did not understand that in fostering Hebrew as a living language they were laying the foundation of the common language of the Jewish nation in the future. They did not understand that in encouraging and supporting agricultural colonies they were laying the foundations of the class which in any nation was its backbone and without which no nation could be otherwise than a dependent. "We will pass away, but the ideals we are endeavoring to teach will remain." By Zionism our re-nationalisation will be accomplished, and then, in our own land, at rest and free, Jews will endow up once again a Jewish nation, endowed with Jewish culture, Jewish thought, Jewish aspirations and Jewish hopes. Then dark days of our people's sorrow will have gone over to history. The story of them will be told to the children of the Jewish nation regathered in its own land who proud of the devotion of their ancestors proud of their resistance to assimilation, proud of their loyalty, will LISP THANKS TO GOD, lisp thanks to God for the heritage which will be theirs. Side by side with this, will be the great release which they were endeavoring to hasten on—truly a glorious page in the Jewish history of the future. Tears of joy, as those who come after us read of Israel's redemption, will chase away the bitter tears that will well to the eyes that read of Israel's degradation. Let us be among those who are building the foundations of

the brighter future—let our names, if remembered at all, be known as the builders of Zion in the day when Israel shall once again become a pearl amongst the nations.

THE LETTER-WRITER:

An Interesting Ghetto Type

The reasons that induced Calman Brody to cease writing to his own kin and to start writing to others, are known to him alone; but numerous rumors are about respecting this important subject. That the former event was a natural and inevitable consequence of the latter, is generally agreed upon; but the motive that led him to dedicate all his leisure and much of his learning to the recording on ephemeral note paper of the thoughts of illiterate strangers in Yiddish, English, or Hebrew, according to individual requirements, are explained in a variety of ways. Many hold that he was prompted by a desire to increase his stock of small change; and as many that he wished to lay in a stock of small talk. But although these two opinions (called from a large collection) are hardly supported by subsequent developments in Calman's career, their advocates are nevertheless convinced of the truth of their respective judgments and oppose each other at every opportunity. Calman, however, regards these discussions with contempt, fortified as he is by a deep sense of the necessity that he fills, and of the intellectual qualities required for a proper discharge of his duty. Hereditary influence may have affected him, inasmuch as his grandfather was the author of a Yiddish "Letter-Writer" and his uncle boasted of having written the greatest number of letters to a Hebrew newspaper in Palestine.

His vocation is neither so dignified nor so lucrative as that of the doctor in his district, but he considers it far more indispensable. "For," he argues, "people often go to him when there is no need, and when he can't help them, but whenever they come to me, then there is a great need, and I can help them." His clients are not very numerous; indeed, it is doubtful whether they form an average of more than one per day. But, however, few they may be, their demands are always sufficiently exacting to absorb all his patience. They come from a land where the scholarship of their religionists is allowed to flourish in the native universities only by the rule of proportion; where an enthusiastic love for education often brings one on the road to expulsion; where genius is feared and ambition disheartened. If then the gates of knowledge are barred to their gifted brethren, it is to be wondered at that they, less mentally favored, have scarcely made a step in that direction? Coming from a

land where the sword is mightier than the pen, the latter is to some but an awkward instrument, incapable of boding forth the forms of things well known; and in their difficulty they must perforce approach the Letter-Writer.

By far the greater portion, however, of this historic population are able full well to indite their thoughts, no matter what the subject may be, in that elastic speech—Yiddish, embodiment of hoary ages of cooped-up life, yet ever receptive of words of latter-day birth. But it is the frail section of Jewry which contains in its midst a number who have never yet learnt to distinguish between letter and who are consequently left without a literal medium for communicating their wishes abroad. Their minds are free from all princely prejudice; their notions are drawn from the book of life itself, real, not ideal, alas! too much of Russian leather. Yet side by side with these live scores of respectable house-masters, whose capacity for penning Hebrew epistles displays such ease, and fluency, and constructive accuracy, as to put to the blush many a "Semitic" professor—an accomplishment accounted as of meritorious worth in the eyes of all their neighbors, and productive, indeed, of much secret envy. Still there is the language of their adopted country—English—which has tried and tired many an eager soul in the writing thereof, and completely daunted many others from ever making an attempt thereat. These must needs have recourse to Calman Brody, who commiserating their inferior attainments, sets to with a will and works their wish.

Calman has been in England six years already, a period which he has spent not without profit, seeing that he speaks the English language with such facility and confidence; although, it is true, he is rather halting about the aspirate, and is just overcoming the tendency to confound W, with V. In his compositions, short exercises in unconventional autobiography, the capitals are far from being capriciously used showing as they do a pronounced tendency to usurp small letters, and to concede their place to these in turn without a struggle. The spelling, too, is in many places tacit defiance of Webster's authority; a circumstance, however, of which the author may be safely held unconscious. But these are but minor blemishes when considered in the light of the splendor of imagination and originality of execution, which confront one in a page of the humble history. The like transgressions occur with remarkable uniformity and regularity in all the extant copies of the letters that he has written—scattered all about the small front room which serves as bedchamber and writing bureau. But these are not the only characteristics of the manifold missives composed by Calman Brody, though they are distinctive enough in themselves; for of certain fixed forms of expression that have been sanctioned by indulgence and popular usage. The Brody version runs as follows: "My dear—I now take up my pen to write unto you these few lines,

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hoping they will find you in best health as T. G. they leave me at present. The two mysterious initials in the body of this introductory sentence puzzled Calman himself when he first came across them in a stray letter shown to him by a friend, and when told that they were expressions of a divine thanksgiving, he resolved to continue the pious abbreviation without disclosing aught of its noncommittal secrecy.

Yiddish, too, has its formulae and phrases—every letter begins with "Just as"; it may be, "Just as you have written to me," or "Just as I have written to you," or "Just as it is known unto you," but it is always "Just as." What spirit-inspired six million people with this consensus of diction, it baffles the mind to conceive; what peculiar subtlety and irresistible charm are contained in those two simple words, the Yiddish genius alone can discover. Much philosophy may be based on this innocent couple of two-syllable words; groping philologists may claim them as fragments of longer and more important vocabularies; sociologists may discern in them clues to some now defunct custom or practice; but despite all hypotheses and speculations the Yiddish letters of Calman Brody and all his ilk will never cease to begin with "Just as." In his Hebrew correspondence Calman invariably styles the addresses in the most glowing and adulatory terms that an Oriental language can afford, provided, of course, that the occasion is favorable; five or six grandiose appositives are quite the norm; enthusiasm and florid periphrases abound; Scripture and Talmud are quoted in every other line, and the year of the communication is indicated by dotting certain letters of a Biblical verse whose numerical values amount to the date required. In this last convention Calman is quite an adept, having discovered several suitable texts for many years to come; and there are, indeed, few pastimes that he prefers to burrowing in his Bible for verses that shall not only possess this peculiar characteristic, but shall also contain sentiments appropriate to diverse occasions.

When he first assumed this epistolary vocation, a kind friend suggested that it would be a novel enterprise to establish a letter-writing office in the "Lane" every Sunday morning. The idea struck Calman as worthy of realization, and he accordingly had a movable desk manufactured, furnished with two huge wheels and a seat—much like an itinerant knife-grinder's machine. In the receptacle of the desk he laid in a store of notepaper, envelopes, pens and ink that would have lasted an ordinary man fully six months, and after adding a pink blotting pad, which he had bought at a sale a few days before, he set out one sunny morning on his venturesome quest. Throughout the journey to the top of Middlesex street, where he had fixed upon his "pitch," he was greeted by salutes of inquisitive and sarcastic remarks, and on finally stationing his esoteric at the edge of the curbstone and placing himself on the seat, the swarm of curious sight-seers well-nigh overwhelmed him. A large placard affixed to the front of the structure by means of two upright sticks, bore the following inscription in striking characters, in the three languages of which Calman considers himself a master:

Notice!

"I, Calman Brody, make known to the Honoured Public, that I have opened an office for writing letters of all kinds, in good English, Hebrew, or Yiddish, according to the wish of man and man, and I beg to offer my Useful Service to the Honoured Public at the following prices: 3d for the first four pages or part of four pages, and 1d for every succeeding page or part of a page.

"Paper and envelopes provided gratis and for nothing.

"N. B.—Letters written while you wait. All orders strictly attended to. Accuracy and neatness guaranteed. IMPORTANT: The Only Letter-Writing Office in the Streets of London. Every Sunday from 10 a. m. to 4 p. m. in the Lane."

A great, gaping, chattering crowd assembled round the bureau, joining in a polyglot commentary on the unique

announcement, and subjecting its author to an endless cross-fire of sallies and chestnuts. At first Calman bumbled the mob, answering their lances in a light-hearted vein and picking out particular offenders for an especial kind of scathing retort, which consisted in a feigned knowledge of their private beliefs and doings. But this occupation was evidently not the one that was to bring him a lucrative return; and the hope of practising his advertised talents steadily receded as the day advanced. Two persons, indeed—a seedy-looking vendor of old shoes and a portly, peevish woman—were potential customers, but their efforts to acquaint the Letter-Writer with their wishes in an undertone were so harassed and perplexed by the incessant offer of advice on the part of the throng, that they gave up the attempt and departed in dudgeon. The dinner-hour was already nigh, and Calman was painfully conscious of the fact. Not a sheet of notepaper had he yet touched throughout the fore-long hours; not a single copper had slid into his yearning pocket. Despair made him reckless; all thought for the future was banished to the winds; he sent a neighboring butcher for four beef sandwiches with mustard, which he consumed with the relish afforded by a hungry stomach and the savor of a fictitious crowd. The hours dragged on; the "Honoured Public" neglected its precious opportunity; and the patience of an ambitious man of letters ebbed clean away. At last, seeing that the "Lane" was emptying, he descended from his perch, grabbed two legs of the desk (which served also as handles) and trundled the bureau home—never to return.

But though the conduct of his craft in a style approaching the Oriental met with scorn and failure, it certainly receives a certain modicum of patronage when practiced within his private abode. Being a bachelor and without kin in this country, he lodges in the ground-floor, front room, a chamber of moderate size and beauty, of a house occupied by an amiable widow seamstress, Mrs. Polack. The

latter, favored with the usual quality of her sex—garrulity, and with a stream of custom, is able to further the aspirations of the Letter-Writer in a manner quite beyond his own capacity; and, having a pecuniary interest in that gentleman, what is more natural than that she should apply this twofold advantage however limited its powers—toward maintaining him in a state of idleness? She makes it a rule never to allow any woman, young or old—for men very seldom bring their wants to her themselves—to pass from her presence without asking, at the close of an interesting and versatile conversation: First, whether she wants a letter written in any of the aforesaid languages; secondly (should the first meet with a negative reply), whether she does not think that she would in the near future want such a letter written; thirdly, whether her father, mother, brother, sister or any other conceivable relative or friend, wants such a letter written. An affirmative answer to any of these questions immediately evokes from the widow a song of praise on the skill of her lodger in the art of letter-writing, and she induces the prospective client either to promise to call again when Calman Brody will be at home, or to impart to her the communication she wishes initiated, so that the nuisance may be composed without delay. Occasionally Mrs. Polack is entrusted with the particulars of two distinct letters, by two separate persons, in the same day; and as her mind will afterwards be busied with many other things, connected either with her occupation or the innumerable topics daily discussed in her kitchen, and her memory is none of the best, she will invariably, and perhaps unconsciously, muddle the information deposited with her. The result of this mental confusion is often most ludicrous, though vexatious to Calman himself, for after innocently executing the orders as amended by his landlady's perverted brain, and lavishing upon them all the graces of emphasis and diction imaginably, he has to tear up these precious documents upon an explanation of his clients, and supply their place with true and accurate versions.

Calman Brody—honored name in many a home—does not write at dictation. He demands to be told every necessary particular of the letter in hand, before setting on paper so much as the date. The people seeking his services have such a habit of repetition, contradiction and digression in stating their requirements, that a faithful record of them would present a maze-like exhibition. Calman, however, has a systematic frame of mind, and so after listening to the confused narrative, he reforms the whole and chronicles the message in his own inimitable fashion. He writes a rather large hand, bold and clear, leaving a considerable space between the lines, not so much with the purpose of swelling his remuneration (which depends on the length of the note), as from a laudable precaution, that the receiver of the letter shall not have to

strain much intelligence in deciphering it. It frequently happens that two persons are in the writing bureau at the same time, with the natural consequence that Calman's difficulties in eliciting their wants are aggravated; for the former, by discussing their respective joys and griefs between themselves in utter oblivion of the penman's presence, seeking for mutual advice and sympathy. And when at last the Letter-Writer has begun his task, scratching his head and his nib alternately, the continual exchange of remarks and confidences by his visitors, in loud irritating whispers, works him up to such a pitch of displeasure and distraction, that he would fain withdraw from the harrowing sight before worse ensues. The Jewish Comment (Baltimore.)

IF ONLY.....!

[Written Specially for "Israel's Messenger."]

By George T. Murray

I am the Rose of Sharon, and the Lily of the Valleys. As the Lily among thorns, so is my love among the Daughters. —KING SOLOMON.

1. If only I could dare to grasp her hand, And whisper my protest to her demand: To let her be. Would not, perchance, this little tender maid. Repeat her whims, recall what she had said, And come to me?

2. If only, in my dreams of wealth and fame, Grasping the inspiration as it came, I'd see my way To interpret the meaning it imparts; Would not the geni of the cults and arts Do what I say?

3. If only I could climb the heights above, Where glory lies submerged in light—O love! How sure, how sure Would the vibrations of my thoughts and dreams Blend actual grief and pain with what it seems That I endure?

4. If only I could listen to that voice, Which bids me, in its gentle equipoise, To leave her not. The voice that erst of all, my soul held dear, Whose trembling echoes ask me far and near: Hast thou forgot?

5. If only all my ugly ducklings would Turn out young swans, as certainly they should, Or darling doves, 'T would be the easiest thing in all the world, To hasten slowly, with my wings unfurled To She, who loves;

6. If only one of all those countless ones, That flutter round the outer far begones Would bide with me With open arms a welcome I would spread, The fatted calf bleat joyful in my shed, Enough for three.

7. If only I could find a steadfast friend, Who'd borrow not, but ever glad to lend From his excess. A charming friend, from whose abundant store Wells forth the succor that we all adore, Rich, none the less.

8. If only we could find, when gentle spring Does from the South his balmy breezes bring, A White snowdrop! Ensclosed in ice, with emerald green leaves, Embrace the frozen earth, to which it cleaves, With snow on top!

9. If only you would stay from me to-day, And let me go my own, my silent way, I'd let her in, Alone with love, and sun enough for two! Recording angels will, whatever we do, Condone our sin.

10. If only I could stay all day in bed, Digesting those enticing things I read, That would be nice! Then could I shut my eyes and dream away, And in the memory of a roundelay Enjoy it twice.

11. Could I but find that easy little nook, Where from her lips I first my kisses took: By eluding in cream! Fain would I turn the course that I have lain, And wander back to Fairy-Land again... 'T was but a Dream...

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U. Thaw, retired Myok, and now sub-Registrar, Honorary Magistrate, and Municipal Commissioner at Prome, says:—

"Both my wife and I are very thankful for Dr. Williams' splendid medicine. My wife, Ma Ma On, fell ill not long ago through those irregularities of health which afflict so many of her sex. So weak did she become that she could not mount the stairs, and even had to be helped out of her chair. Her face was a sickly yellow colour, she had frequent and severe attack of giddiness, her nervous system was so disorganised that the slightest noise distressed her, and she completely lost her appetite, even the sight of food being distasteful to her.

"Several doctors were consulted, but the medicines they gave did not suit my wife's case, and at last so painful and miserable did her life become that it almost drove her mad. I was beginning to give up all hope of my wife's recovery when I read somewhere of Dr. Williams' Pink Pills having cured ladies in the same sad state, and was thus tempted to persuade my wife to give those pills a trial. She did so, and soon a marked improvement in her condition was

noticeable. Her appetite improved, her nerves ceased to worry, the disorder which had been the main cause of her troubles gave way to regularity. After continuing to take Dr. Williams' Pink Pills for a while longer she became quite healthy and strong.

My wife says that so wonderful has been the benefit she derived from these Pills that now she feels as strong and lusty as a child."

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THE ZIONIST MOVEMENT.

The Zionist movement and the increased emigration to Palestine have begun to attract the attention of the Russian Press. Even the staunch anti-Semitic organ, the *Sviet*, has published an article deploring the fact that so many rich Jews are leaving the country.

The tour of Jewish pupils of the Moscow and Warsaw secondary schools to Palestine is another healthy sign of the great change that has overtaken the minds of the Jewish youth towards their own people. A few years ago young Jewry in Russia despised everything connected with their own race.

A Palestine Plantation Company has been formed at Bielestok.

The news has just come, that the Turkish Government, in order to demonstrate its good will towards the Zionist movement has announced to the Zionist leaders that hereafter Jews will be permitted to purchase land in Palestine without any interference. The local difficulties of purchasing land in Turkey have hitherto constituted the leading obstacle in the way of Jewish colonization on a large scale. All previous efforts to abolish the wrong dealings and the vast amount of bribing involved in the transfer of real estate have been without avail, therefore the present announcement is hailed by the Zionists with great rejoicing.

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ISRAEL'S MESSENGER.

Shanghai: Friday,
6th August, 1909—5669.

AFTER THIRTY-FIVE HUNDRED YEARS

The following interesting article which appeared in a recent issue of our esteemed contemporary *The Jewish Independent*, of Cleveland O., will be read with great interest by our readers:—

We often hear of tardy justice, but it is doubtful whether anything more belated has ever occurred in the world's history. More than three and a half centuries ago, a number of Jews—twenty-four, so history records—were burned at the stake in Ancona, Italy. Paul IV was the pope. Forced by him to apostasy, these Jewish men and women suffered death by fire rather than forsake the faith of their fathers. The glories of this martyrdom were sung by three Jewish poets of that era and these Hebrew melodies are still chanted in the Ancona synagogue. All this happened in 1556. Today, in 1909, a committee of Ancona citizens, made up of Catholics, is soliciting contributions for a monument to be erected in that town in memory of the Jewish martyrs. It was Paul IV, who upon his ascension to the papal throne, issued a bull, renewing most of the oppressive church laws against the Jews, including the order to wear a hideous yellow hat and veil. It was also Paul IV who made the law prohibiting Jews from holding any real property and from trading except in second hand clothing. He also forced the Jews to live only in specified quarters of towns with only two gates and promulgated the absurd order that Jews must not be called "Signor" and cannot maintain more than one

synagogue. And after the lapse of centuries the descendants of the persecutors of the Jews admit that their forefathers had cruelly wronged the Jews of the sixteenth century and are now willing to do all in their power to make amends. In our own city the pedestals are ready, on the north front of the new court house for the heroic size statues of Moses the greatest man of all ages, and Gregory IX, the pope who flourished in the thirteenth century. Imagine Moses and Gregory side by side and no protest from either Jew or Gentile. Moses, the broad and liberal lawmaker, who, in the wilderness, impressed upon the future nation of Israel that strangers within their gates must be treated with the same kindness and the same consideration as natives. And Gregory, who should have profited by many centuries of progress and civilization, but who, in 1233 demanded "the same treatment for Jews in Christian land as Christians received in heathen lands." In other words heaping the responsibility and ignominy upon the innocent Jew for the sins committed by the heathen, thousands of miles away. Moses, who gave the world the law, which is as sound and just today as it was on the day it was promulgated from Mount Sinai and after which all laws were patterned; laws whose every word breathed a spirit of liberty, a spirit of justice to strangers, to aliens. Gregory, who enforced the degrading badge for the Jews, who confiscated all copies of the Talmud and who ordered all Jewish books to be seized the first Saturday in Lent while the Jews were in the synagogues. What an object lesson these cold statues of marble will be to this and future generations. Instead of objecting to the statue of the great teacher of Israel being placed by the side of the man who persecuted the descendants of the wanderers of the desert whom Moses made free, the Jews should point them out to their children and relate to them the stories of the two men.

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12.m.

"BETH-CH"

Vol. VI. No. 10

Shanghai, Elul 3609—20th August 1909.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall penetrate themselves before the Lord on the holy mount at JERUSALEM. — Isaiah—27-18

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

Blessed be that Forget
A Descendant of Miriam
Our Contemporaries
By the Way Notes
Hope For Russian Jews
From Evil Comes Good

M. FREED

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Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, August 20th. 1909—3rd. Elul 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Elul 10th (August 27th) Sabbath commences (time of lighting) at 6.00 p.m.

Saturday, Elul 11th (August 28th) portion of the Law, Ki Tetsch, Deuteronomy, chapters 21, 22, 23 and 25; Haphtaroth, Isaiah, chapter 54; Prophets, Joel and Amos, all; and Chronicles II, chapters 24, 25 and 26. Sabbath terminates at 6.50 p.m.

Friday, Elul 17th (September 3rd) Sabbath commences (time of lighting) at 6.00 p.m.

Saturday, Elul 18th (September 4th) portion of the Law, Ki Tabbah, Deuteronomy, chapters 26, 27 and 28; Haphtaroth, Isaiah, chapter 60; Prophets, Isaiah, Jonah and Micah, all; and Chronicles II, chapters 27 to 33 inclusive. Sabbath terminates at 6.40 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

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S. R. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

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S. E. Abraham, Hazan.

Saturday at 6.30 a.m., 4.30 p.m. and 6.50 p.m.

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TO WALT WHITMAN ONE OF "AMERICA'S BEST"

A SONNET

By M. L. R. BRESLAR (London)

May be a stranger is reading this who secretly loves me
 WALT WHITMAN in *Leaves of Grass*

With minatory grandeur, Jove-like, o'er
 The flaming world's perimeter, I see
 Thee, Walt, highpoised on pinions, dapple, free,
 Out of a smelting pot, like molten ore,
 Laddling live continents, with electric roar,
 And counterbalancing, loud, as a combed sea,
 When Neptune from his caves doth wantonly
 Scatter his lowering herds from shore to shore.
 Welder of races, woman's friend, and norm,
 Jove's hammer, crushing cant and social lies,
 Titanic bird! under a sphinx like form
 Outshines the man; sweet, radiant, meek, and wise;
 A man, who spied nor scars, nor life's breath warm
 Righting his country's wrongs and agonies.

CONUNDRUMS.

Why is a field of grass like a person older than yourself?
 Because it's past your age (pasture).

Why is a boy like a puppy? Because he's a youngster (young cur).

What is that thing which we all eat and drink, though it is often a man and often a woman? A toast.

What step must I take to remove A from the alphabet? B-head it!

As we are told that A was not always the first letter of the alphabet, please tell us when B was the first? In the days of No-ah!

Why is A like a honeysuckle? Because a B follows it.

Why is it right B should come before C? Because we must B before we can C.

DR. NORDAU'S SIXTIETH BIRTHDAY: PROPOSED MEMORIAL;

The Smaller Actions Committee of the Zionist Movement has issued an appeal for funds to establish in Palestine a Micro-Biology Institute which, the appeal states, is one of the most urgent needs of the existing colonies of others to be established, and of the population in general. It is proposed that this Institute shall be a memorial to Dr. Max Nordau. 10 pounds of £500 has already been subscribed.

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With minatory grandeur, Jove-like, o'er
The flaming world's perimeter, I see
Thee, Walt, high-poised on pinions, dappled, free,
Out of a smelting pot, like molten ore,
Ladling live continents, with choric roar,
And counterblasts, loud as a combated sea,
When Neptune from his caves doth wantonly
Scatter his lowing herds from shore to shore.
Welder of races, woman's friend, and norm,
Jove's hammer, crushing cant and social lies,
Titanic bird! under a sphinx like form
Outshines the man; sweet, radiant, meek, and wise;
A man, who spared nor scorns, nor life's breath warm
Righting his country's wrongs and agonies.

CONUNDRUMS.

Why is a field of grass like a person older than yourself?
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Nederlandsche Handel-Maats-Chappij

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Shanghai, 25th August, 1909.

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BLESSED BE THAT FORGET.

By Dr. Joseph Krauskopf, D. D.
(Philadelphia)

We condemn in others the faults we cherish in ourselves. How we do love a little gossip now and then, and how we resent it when others love it at our expense! How we do like honor for ourselves, and how we resent it when we find others fond of being honored! How we do love to think of ourselves first, and how we accuse others of self-hood for doing what we do! None of us are perfect. We all have our scars. We all have need to be forgiven. We all have failings that we would gladly see forgotten. Prince Bismarck was one day asked to write a sentiment in an album, on the same page on which Guizot and Thiers had written theirs. The first had written: "I have learned in my long life two rules of prudence, the first is: to forgive much; the second is: never to forget." Beneath this Thiers had written: "A little forgetting would not detract from the sincerity of the forgiveness." Beneath this Bismarck wrote: "As for me, I learned to forget much, and to ask to be much forgiven." Even so long ago we all forget much of our neighbors' shortcomings, seeing that we all have much to be forgiven for shortcomings of our own.

There are those who think themselves grievously wronged by Providence. They have not been given, they claim, their proper chance in life. They have not been dealt with, they say, as others have been dealt with. Opportunities have been lavished upon others, while they have been left out in the cold. Others revel in luxuries, while they must eke out a miserable existence. Others have been highly endowed, have been given goodly form and attractive face and pleasing temper, while their appearance is unsightly and

their ways and manners are unattractive.

True, it is somewhat of a handicap in life to be unsightly and unattractive, but a far greater handicap it is to be forever brooding upon what is not your fault, and what need not be your misfortune. By harping upon what you regard your unfair chance, and by evading the better chance of others, you but sour your spirit and envenom your mind, and develop that surly look and hostile tone that make your personality disliked.

There have been those who have been equally afflicted, aye, even more, and yet acquired a sweetness of spirit and attractiveness of manner that made them the loved and sought of all. The secret of the spell they cast over others lay in their forgetfulness of their own misfortune, and in their joy over the good fortune of others, in their conscientious efforts to do their duty in accordance with their means and powers, and in their resolution to accept cheerfully whatever comes to them as their reward. That mode of thought, faithfully adhered to, gradually developed within them sweetness and light, and spread over them a spiritual beauty infinitely more attractive than that of mere physical beauty and outer polish.

And as to your being poorer than others, that, of all reasons, is the poorest for complaining against Providence. Your poverty may be your potential wealth, if you would but make use of it as others have. It is from among the poorest that our greatest men have risen. Instead of sitting and brooding over their want of a proper chance, they struck out boldly to create their chance, wrestled for years with adverse circumstances, and proved themselves victors in the end. Long ago the prophet taught that God's thoughts are not our thoughts, neither are His ways our ways. It may be because God wants you to be great that He started you small. If small you remain, it may be your work and not God's.

There are those who are unhappy today because they will not forget wrongs done to them, at one time or another, by this one or that one. A trusted friend has proven false to them. Some one on whom

they had lavished kindness has repaid them with ingratitude. Some one has unadvisedly distressed them, or has charged them with a guilt of which they are innocent. And so they feel aggrieved at him, at the others, and at the world in general.

True, it is painful to be wrongly suspected or accused; it is galling to have kindness repaid with ingratitude. But why visit punishment upon ourselves for wrongs done by others? Why cherish the memory of sins committed against us, which, for the peace of our minds, had far better be forgotten? If we can not prevent wrong being done to us, we can, to a large extent, prevent the wrong being remembered by us. By far the greatest pain from wrong done to us is derived from our harping upon it. The more we pick at the wound the larger grows the festering sore. By picking at it, and especially by allowing others to help picking, the slight of yesterday becomes a deliberate insult to-day, and an unpardonable outrage to-morrow. By picking and picking, we may make a dangerous ulcer of a mere pimple, a grievous sore of what would have healed over night, had we left it alone.

Few are the offenses that can not be forgiven, fewer still those that can not be forgotten. Life offers far better work than sitting and ripping up old sores. The sooner others' wrongs toward us are forgotten the better it is for our peace of heart. Let us rather dwell on the kindness that others have shown toward us and we shall have neither the time nor find ourselves in the mood to brood upon what can only wound our heart and disturb our mind. Our hearts ought to be a shrine far too sacred for storing unkind memories.

There are people who have strange notions of forgiveness. They will forgive, they say, but they will not forget. How much better it would be if they would forget, even with ut forgiving. This forgiving without forgetting, and forgiving only after punishment had been visited upon the offender, reminds us very much of the notion Heinrich Heine had of forgiveness. "I have the most peaceable

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BLESSED BE THAT FORGET.

By Dr. Joseph Krauskopf, D. D.
(Philadelphia)

We condemn in others the faults we cherish in ourselves. How do we love a little gossip now and then, and how we resent it when others love it at our expense! How do we like honor for ourselves, and how we resent it when we find others fond of being honored! How do we love to think of ourselves first, and how we accuse others of self-love for doing what we do! None of us are perfect. We all have our scars. We all have need to be forgiven. We all have failings that we would gladly see forgotten. Prince Bismarck was one day asked to write a sentiment in an hour, on the same page on which Guizot and Thiers had written theirs. The first had written: "I have learned in my long life two rules of prudence, the first is: to forgive much; the second is: never to forget." Beneath this Thiers had written: "A little forgetting would not detract from the sincerity of the forgiveness." Beneath this Bismarck wrote: "As for me, I learned to forget much, and to ask to be much forgiven." Even so might we all forget much of our neighbors' shortcomings, seeing that we all have much to be forgiven for shortcomings of our own.

There are those who think themselves grievously wronged by Providence. They have not been given, they claim, their proper chance in life. They have not been dealt with, they say, as others have been dealt with. Opportunities have been lavished upon others, while they have been left out in the cold. Others revel in luxuries, while they must eke out a miserable existence. Others have been highly endowed, have been given goodly form and attractive face and pleasing manner, while their appearance is unsightly and

their ways and manners are unattractive. True, it is somewhat of a handicap in life to be unsightly and unattractive, but a far greater handicap it is to be forever brooding upon what is not your fault, and what need not be your misfortune. By harping upon what you regard your unfair chance, and by envying the better chance of others, you but sour your spirit and envenom your life, and develop that surly look and hostile tone that make your personality disliked.

There have been those who have been equally afflicted, aye, even more, and yet acquired a sweetness of spirit and attractiveness of manner that made them the loved and sought of all. The secret of the spell they cast over others lay in their forgetfulness of their own misfortune, and in their joy over the good fortune of others, in their conscientious efforts to do their duty in accordance with their means and powers, and in their resolution to accept cheerfully whatever comes to them as their reward. That noble of thought, faithfully adhered to, gradually developed within them sweetness and light, and spread over them a spiritual beauty infinitely more attractive than that of mere physical beauty and outer polish.

And as to your being poorer than others, that, of all reasons, is the poorest for complaining against Providence. Your poverty may be your potential wealth, if you would but make use of it as others have. It is from among the poorest that our greatest men have risen. Instead of sitting and brooding over their want of a proper chance, they struck out boldly to create their chance, wrestled for years with adverse circumstances, and proved themselves victors in the end. Long ago the prophet taught that God's thoughts are not our thoughts, neither are His ways our ways. It may be because God wants you to be great that He started you small. If small you remain, it may be your work and not God's.

There are those who are unhappy today because they will not forget wrongs done to them, at one time or another, by this one or that one. A trusted friend has proven false to them. Some one on whom

they had lavished kindness has repaid them with ingratitude. Some one has undeservedly distrusted them, or has charged them with a guilt of which they are innocent. And so they feel aggrieved at him, at the others, and at the world in general.

True, it is painful to be wrongly suspected or accused; it is galling to have kindness repaid with ingratitude. But why visit punishment upon ourselves for wrongs done by others? Why cherish the memory of sins committed against us, which, for the peace of our minds, had far better be forgotten? If we can not prevent wrong being done to us, we can, to a large extent, prevent the wrong being remembered by us. By far the greatest pain from wrong done to us is derived from our harping upon it. The more we pick at the wound the larger grows the festering sore. By picking at it, and especially by allowing others to help picking, the slight of yesterday becomes a deliberate insult to-day, and an unpardonable outrage to-morrow. By picking and picking, we may make a dangerous ulcer of a mere pimple, a grievous sore of what would have healed over night, had we left it alone.

Few are the offenses that can not be forgiven, fewer still those that can not be forgotten. Life offers far better work than sitting and ripping up old sores. The sooner others' wrongs toward us are forgotten the better it is for our peace of heart. Let us rather dwell on the kindness that others have shown toward us and we shall have neither the time nor find ourselves in the mood to brood upon what can only wound our heart and disturb our mind. Our hearts ought to be a shrine far too sacred for storing unkind memories.

There are people who have strange notions of forgiveness. They will forgive, they say, but they will not forget. How much better it would be if they would forget, even with out forgiving. This forgiving without forgetting, and forgiving only after punishment had been visited upon the offender, reminds us very much of the notion Heinrich Heine had of forgiveness: "I have the most peaceable

disposition," says he. "My desires are a modest cottage with thatched roof, but a good bed, good fare, fresh milk and butter, flowers by my window, and a few fine trees before the door. And if the Lord wished to fill my cup of happiness, he would grant me the pleasure of seeing some six or seven of my enemies hanged on those trees. With a heart moved to pity, I would before their death forgive the injury they had done me during their lives. Yes, we ought to forgive our enemies—but not until they are hanged."

We do not for one moment think that Heine was serious in what we have quoted of him in the above. With him it was a mere witicism. But history knows of men with whom such teachings were stern realities, men who taught that to forgive is cowardly, to revenge manly, men who cut with a sharp instrument upon their right arm the name of the one who offended them, or who had the name of the offender called out to them, morning and night, not to forget his offense nor to allow their angry passions to grow cool. By thus nursing memories of things they should long since have forgotten, they were wreaking vengeance more on themselves than on the other.

There are offenses which to resent is manly. There are wrongs which to hate and strike at is executing the will of God, offenses that violate the eternal laws of right, of justice, of liberty, which to tolerate would mean base subjection to insufferable tyranny, to unbearable outrage, to gross immorality.

It is not of these that we speak, it is of the other kind, mere social offenses, mere family misunderstandings; real or imaginary slights of friends, words spoken in haste, deeds done in a moment of passion, which no sooner were they said or done than they were regretted, or which to forgive and forget is God-like. It is of such offenses that the Bible says: "Thou shalt not hate thy brother in thy heart." It is of such offenses that the German proverb says, "Wo ein der ein Leid gethan, sollst du ein kurz Gedächtnis sein" (Has some one done to thee a wrong, do not remember it too long). It is of such offenses that the wisest exorcism says: Blasse are they that forget.—*The American Israelite* (Cincinnati.)

SPECIAL ISSUE OF COMMEMORATION STAMPS, I. P. O.

It will be of interest to philatelists to hear that the Imperial Chinese Postal Administration is shortly issuing three special stamps to commemorate the accession to the throne of His Imperial Majesty Hsuan Tung. Unlike China's present issue these stamps are oblong and are to be issued in the following denominations: 2-cents, yellow border of Imperial Dragons, centre—Temple of Heaven in Green; 3-cents, ditto with blue centre, 7-cents ditto with purple centre. The wording on the top of these stamps being "Chinese Empire" and underneath that "Hsuan Tung." It is expected that these stamps will be issued about the 15th of September, the supply being a limited one.

A DESCENDANT OF MIRIAM.

BY EVA ARONSON.
RUSTON, LA.

It was the day before Sabbath, but the Jews of the little town "Orzoff" were preparing very quietly for the holidays. A rumor had gone out that the Russians were contemplating a Pogrom, and were only restrained by the fact, that the governor would arrive that day and stay for an indefinite length of time.

The Jews being used to such rumors, paid little attention to it, although it was considered best to celebrate the holidays unobtrusively, so as not to provoke the Christians.

The only ones who knew nothing about the intentions of the Christians were "Die Alte Tanbe" and "her grandchild."

"Die Alte Tanbe," as she was called, was both deaf and blind, and although much loved by everybody, managed to support herself and Little Miriam, by working embroidery for both Jews and Christians, as she was very skillful with the needle.

Little Miriam helped the neighbors along when holidays would come, running errands and performing other small, but needful, services.

There was one ambition in the child's heart, and that was to do something worthy of the woman she was named after. The opportunity was at hand now, but in such a manner, that Miriam took advantage of it, almost unconsciously.

"Here, Miriam, take this to Madame Blanchef, and don't loiter on the way," said "Die Alte Tanbe" the day before the holidays handing the child a parcel.

Miriam nodded and said, in her childish, careless way, as she tied an old straw hat on her curls. "Frau Gullberg said there is going to be a Pogrom."

"What did you say?" queried her grandmother, who, like all deaf people, failed to understand important things.

Miriam repeated her remark, while struggling with a refractory curl.

"I don't like to let you go," said "Die Alte Tanbe," "but I need this money for Yonoff, and I don't think they'll hurt you."

"Hurt me?" laughed Miriam scornfully.

"Well, I guess not; but don't worry grandmother, I'll come back home safe."

She snatched up the parcel and left the house at a run, enrolling snatches of a song.

She loved to carry bundles to Madame Blanchef, although she didn't like the Count, her husband.

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10-4-09.

Miriam ran up the white marble steps and rang the door bell timidly.

It was answered almost immediately by a maid servant, who, evidently knowing her, ushered her into the hall, and went in quest of her mistress.

Miriam tried to pull down her dress, in order to hide her bare feet, which looked sadly out of place amid the magnificent furniture, long mirrors, statues and flowers.

Suddenly a door opened and a boy of twelve walked in. He was a splendid specimen of Russian boyhood, tall and strong as a lion, with flashing dark eyes and dark hair, and a scornfully smiling mouth.

He stopped before Miriam, with a cruel light in his fine eyes.

"You Jews will be sorry to-morrow," he taunted. "We'll teach you a lesson, teaching my father!"

"Who insulted your father?" asked Miriam, in surprise.

"Why you Jewish dogs, of course," cried the boy. "Papa went to borrow some money from Simon, the jeweller, and was refused."

"Do you call that an insult?" demanded Miriam, her lips curling in disdain.

"I call it an outrage, that Jews should do such a thing," stormed the boy.

"I don't blame Simon at all," replied Miriam, with childish fearlessness. "Your father is always borrowing from him."

Why don't he work and make money himself?"

"Nobles don't work," said the boy, grandly.

"No, but they steal," answered Miriam, spiritedly.

"So you mean to insult me also?" demanded the boy.

"I don't care if I do," was the reply.

"You'll be sorry for this," screamed the boy, spitefully. "You'll see if you won't. My papa and some men are going to meet directly in here, and decide when to kill you all. I hope they'll cut your throat, I do."

He pulled her hair with all his might, and left.

Miriam wanted to indulge in a good cry, for her head ached terribly from the pull her curls had endured; but the boy's words came back to her, and a frightened look crept into her eyes.

Suppose the Count came in and saw her whom he despised. What would he do?

Miriam determined to hide herself. She walked up to one of the windows and crept behind the long damask curtains.

Yvan said that they'd meet in here, she thought. "Then I shall hear all their plans. I am so glad."

Presently she heard the door open and shut, and peeping through a hole in the curtain, perceived the Count, seated himself.

From their talk she soon gathered that the Jews were to be surprised and murdered that very night at the synagogue.

"Every man, woman and child will be there," the Count was saying exultingly. "Take care, however, that the Governor does not find out and frustrate our plans. He'll be here in an hour; it is four o'clock now."

The conference lasted half an hour, and then the room was empty.

Softly the girl crept from her hiding-place, just in time, for the next moment Madame Blanchef entered quickly.

"I am sorry I've kept you waiting so long," she said, as she united the paper wrappings on the bond le; "but I've been unavoidably detained. Oh, how beautiful!" she exclaimed, as she shook out the scarf.

"Tell your grandmother, that it is just lovely. Here are twenty-five kopecks, now don't lose 'em: You're a very sweet little girl."

Perhaps the mother in the woman was touched, for she bent suddenly and put her arms about the straight little figure.

"I like you, Miriam," she whispered. "The talk about the Pogrom is true, and so try and inform your people."

"Thank you," answered Miriam, courteously. "You are very good."

She left the house, but did not go home. With swift steps she made her way to the station house, where crowds of people surged around, waiting for the train, which was to bring the Governor.

After a while, a loud shrill whistle announced the locomotive. Loud cheers rent the air as Governor stepped out upon the platform, bowing right and left.

Little Miriam, having heard of his kind deeds, raised herself on tip-toe to catch a glimpse of his face.

It was a typical Russian face, but the eagle eyes were so ft and the mouth sweet and kind.

"I shall speak to him," decided Miriam.

She waited until the excitement had subsided, and the people began to disappear.

The Governor had long since entered the ticket office and was talking to the station master.

Miriam walked boldly into the reception room and knocked at the little door admitting to the ticket office.

Several men rushed forward.

"The Governor is in there," they cried. "You mustn't knock."

But Miriam knocked again, then screamed as one of the men roughly pulled her away.

The door opened and on the threshold stood the Governor.

"Who screamed?" he asked with some asperity.

"Your Excellency," said one of the men. "This presumption little Jewess tried to—"

"And why should I not," interrupted Miriam, with strong sob. "Are you not the Governor, and are people, who are in trouble, not supposed to come to you?"

The men shrank back in amazement at such audacity; but the Governor smiled his sweet, rare smile.

"The child is right," he declared. "Come in here, my dear, and tell me all your troubles."

Still sobbing Miriam followed him into the office. The station master left at a sign from the Governor, and the door was closed leaving them alone.

"What is your name?" asked his Excellency.

"Miriam Josephs," sobbed the little girl.

"That is a good name," said the Governor. "Miriam was a splendid woman. Now come, tell me all about your trouble."

And Miriam told. Her words fell like living coals from her scarlet lips; they poured in torrents over each other.

Standing thus, her hat fallen back, her curling, night-black hair forming a picturesque background for her glowing face, with its lovely dark eyes and rich colorings, she made a picture that fascinated her listener.

The Count Bianchiff's plot was revealed in words of stinging scorn, and when she had finished, she cried pleadingly:

"You'll help us, won't you? Oh, please do!"

With a quick, graceful movement she dropped to her knees and seizing his hand kissed it.

Few people could withstand that eloquent pleading, that look in her eyes, and the Governor was no exception.

"Yes, I will help you," he told her, sorrowfully.

"Every day cases like that come to me, but never by so sweet a messenger. Have no fear, go to the synagogue to-night as usual, but, no!"—he bent and whispered something.

"Thank you," cried Miriam, happily. "I like you awfully."

"I am honored," laughed the Governor. "How old are you, child?"

"Just twelve, please sir."

"Alright, good-bye, my dear. You are very courageous."

Miriam ran home with light feet.

That night, the unsuspecting Jews assembled in the synagogue. In the midst of their prayers, there rang out shouts and curses, and armed men came pouring in.

The women and children began to scream, while the men began to defend themselves.

Suddenly two figures ran into their midst.

"Halt!" came the Governor's voice, in tones of thunder.

Instantly all was quiet.

The Governor stood there tall and resplendent in his uniform and beside him was a little figure in red, with eager, sparkling eyes and flushed cheeks.

"I sentence the Count Bianchiff to five years of imprisonment, and everyone of his confederates shares his doom," he said in a loud voice.

Several gendarmes sprang toward the prisoners.

"Do not thank me," continued the Governor, turning to the Jews. "Reserve all your thanks for this little girl here, Miriam Josephs, who found out all about the intended Pogrom and informed me of it. She is well worthy to bear the name of Miriam of old."

He passed, and Miriam's little heart swelled. "Had she at last done something worthy to be the descendant of Miriam?"

Suddenly a thought crossed her mind: she pulled the Governor's head down and whispered something.

He shook his head; but she persisted.

Finally he looked up with a smile.

"The little witch wants me to pardon Count Bianchiff. What shall I do?"

"His wife is good," cried Miriam, eagerly. "She will be so unhappy, when she finds out her husband's disgrace, for her sake, pardon him please!"

How lovely she was, as she begged mercy for her enemy! The Governor was much touched.

"It is for your sake, noble child, that I pardon him. May you never forget to extend your charity to those who have wronged you. I fancy, there will be no more Pogroms in Corzoff. Good-bye, I must go now, and here's a little remembrance."

He pulled out of his pocket a box, opened it, and taking from there a pearl necklace clasped it about her neck.

"Purity for the pure," he cried. "Keep it, my child, and don't forget the Governor."

He turned and disappeared among the crowd and Miriam was borne home in triumph.—*The Jewish Ledger* (New Orleans.)

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NEWS FROM AUSTRALIA

(FROM OUR CORRESPONDENT.)

SYDNEY, JULY 1909.

The Rev M. Einfeld the new Chazan engaged in England for the Great Synagogue, Sydney has arrived in Sydney. He was installed by the Rev Francis Cohen, and his manner of reading the Law and chanting the services has given satisfaction to the congregants. He has a splendid tenor voice, and during the last few Sabbaths in which he has taken part in the Services there has been an appreciable increase in the attendance.

Major Sidney Piesotto the son of the President of the Temple Emanuel at San Francisco is at present in Sydney. He has come to Australia with a contingent boys from the famous Columbia Park Boys Club, of which he is the founder and leader. This club which is one of the finest institutions of its kind in the world is training the boys of San Francisco to become useful citizens and strong and healthy men. The boys intend to engage in a series of contests with the Australian youth, and give public entertainments showing their ability. They number amongst their ranks several musicians and they have a fine band. It is interesting to note that in addition to the Major there are no less than nine Jewish lads in the contingent which numbers forty in all. Arrangements have been made to give a welcome by the Jews of Sydney to their young American co-religionists, and the boys are to attend the Synagogue next Saturday.

The Sir Moses Montefiore Home annual ball was held recently, and as in previous years was a great success. The attendance included many prominent citizens of other faiths, and it is pleasing to note how willingly their Christian friends support the Jews in their charitable efforts and thus return the assistance which is readily given by our people to those of other faiths in the various philanthropic efforts to assist the poor and suffering in our midst.

Another communal function which was also a great success was the ball held by the Jewish Literary and Debating Society. The profit from it is to be devoted chiefly to the enlargement of the library of Jewish literature which the Society has formed. It already has a small but very useful collection of books of Jewish interest, and it is proving useful in affording instruction to our young students, who are thus enabled to gain a knowledge of the history and literature of their race.

A new Jewish quarter has come into existence in Jerusalem in the vicinity of the houses acquired by the Jewish National Fund for the Bezal School. Thirty houses are to be built during the first year. The foundation stone of the first building was laid by the aged Chief Rabbi Salant.

"BETH-CH"

OUR CONTEMPORARIES.

A HINT TO AMERICAN REFORM RABBIS (?)

"TUMULTUOUS in wine is shown to be on the increase," says our friend of the *Butchers and Packers' Gazette*. Let the "hazir-eating Jews take due notice of this."—*The Jewish Voice* (St. Louis)

JESUS MISREPRESENTED

The New Testament relates that Jesus and his disciples attended at one time a marriage in Cana of Galilee, and when his disciples called for wine, "the mother of Jesus said to him, they have no wine. Jesus said unto her, Woman, what have I to do with thee?" We do not believe that Jesus, as a Jew, could ever speak so disrespectfully to his mother. This alleged attitude of Jesus is as untrue as many of the other sayings which are ascribed to him. *Emanuel-El* (Piscataway)

THE UNCHURCHED.

Our Christian brethren are always apt to measure the religiousness of the Jews by their affiliation with their synagogues. They are perfectly right from their standpoint. To them the church is the mother of the people. However, not so it is with the Jew. He is the father of the church. He creates the church. The house of worship is not hallowed by its own merit, but by the holiness which it receives from those who attend services. And there is no law for the Jew to attend church. His worship may be conducted wherever he is, whether in the church or in private. "In every place where I will come unto thee and I will bless thee" is the rule that the Jew parses; and therefore the number of religious Jews cannot be sought in the church registers, but in their homes. However, the many temporary houses of worship during the holidays record thousands upon thousands of Jews who though not affiliated with any regular synagogue, yet are religious and churchmen.—*The Jewish Tribune* (Portland, Ore.)

A JEWISH BAPTIST.

The Conference of Baptist Ministers of Chicago has ousted from that church Prof. George Barnard Foster, of the University of Chicago, because he stated in his latest book, "The Function of Religion in Man's Struggle for Existence," that:

"Modern science makes the claim for divinity and absurdity: God is man's own creation; the man to-day who can believe in miracles is a naive; the so-called Church of Jesus Christ is made up of bluffers."

Moreover, he has been guilty of the "crime" of preaching in a Unitarian Church. Judaism fortunately is free from such sectarianisms. Whether our Rabbis be Orthodox or the reverse, profound or frivolous in their writings, we are glad to

believe that they are not answerable to man or any set of men for their deeds or misdeeds. They are, however, responsible for their acts to God and their own consciences, and these are just impartial judges. Trials for heresy are, in our opinion, an inheritance from the middle ages, and many a Jew living then had to bear a martyr's crown in the cause of freedom of conscience. But all men have not yet learned that lesson.—*The Hebrew Standard* (New York.)

ALARMING FALLING OFF.

Once we were called the People of the Book; now we might be called the People Without a Book. In his report at the recent annual convention of the Publication Society the president announced that the number of subscribers to that organization had decreased instead of increased during the past year. The decrease has been an exceedingly large one. Instead of having 5,200 members the Publication Society has only 4,500. That does a not speak well for us. This organization ought to have three times the number of subscribers which it has. We boast of almost 2,000,000 Jews in America to-day. At least one hundred per cent of that number ought to be affiliated with an organization that is seeking to create a Jewish literature. The reader of the yellow paper back ought to get a little higher notion as to what his reading should consist of. He or she ought to give a little more time to more serious reading. He or she should not forget the literature of their own people. We must call out of its torpor the neglect of our own literature. Our Christian neighbors seek to open the tones that tell them of our wonderful past. We should not be less eager than they to become informed upon the marvelous things that have been recorded of us in the books of our fathers. *The American Israelite* (Ginn Press, O.)

WHEN A MAN BECOMES SIXTY.

Dr. Max Nordau has written to *Die Welt* protesting against the proposition of leading Zionists to celebrate his sixtieth birthday, which will occur on July the 29th. "What is there to celebrate?" asks the genial physician publicist. "What is there to rejoice about in a man growing old?" He goes on to say that there is nothing especially cheerful in the fact of becoming sixty years of age, and that the reaching of old age is rather a serious prospect. Besides, anybody can grow old. It is a suggestive thought and characteristic of the man of paradoxes. Nevertheless, the Zionists, having given attention to the letter of Dr. Nordau, are now proceeding to arrange celebrations in honor of his birthday. Here in America, too, many celebrations and meetings are being arranged to mark the sixtieth anniversary of one of the foremost exponents of the Jewish nationalist movement. Whether he likes it or not, the pillars of Dr. Nordau will do well to observe the birthday of the man who has pointed out the degeneration of the Goyim and heralded the regeneration of the Jews. *The American Hebrew* (New York.)

ATTACKED WHILE ASLEEP.

A SHIP PURSER'S STORY.

"After sleeping one night on the deck of the steamer on which I was Purser I was attacked with severe pains in the lower part of the back, and from that time on ward until Dr. Williams' Pink Pills cured me some months later I felt just a miserable wreck." Such was the substance of an interesting personal experience related by Mr. Thomas Martin Nicholson, a relieving Purser in the British India fleet. Here are the details.

"The cause of these terrible pains in the back was a cold which I caught that night on deck," said Mr. Nicholson. "The doctor diagnosed my troubles as Lumbago, but subsequently I found that the mischief was in the kidneys. I began to pass blood, and this was so severe as to cause me alarm. Whenever I sat down or got up from a chair there were severe shooting pains in my back. At the same time my appetite dwindled away to nothing, I had horrible headaches, and it was impossible to get proper sleep at night because of the pains I suffered. I became exceedingly irritable and downhearted; all I desired was rest, to get some ease for my ever-aching back.



Mr. T. M. Nicholson, cured by Dr. Williams' Pink Pills.

"Well when I landed in Bombay at the end of the voyage I was looking very poorly, and my friends wanted to know the cause of my miserable unhealthy appearance.

One of them, seeing how unwell I was, recommended Dr. Williams' Pink Pills. He said he thought they were just the medicine I needed to put me right.

"I gave Dr. Williams' Pink Pills a trial, and right thankful I am that I did so, for I found a change for the better in my condition almost at once. The passing of blood ceased, the pains diminished, my appetite improved, my spirits returned, I began to feel my old interest in sport returning. After taking three bottles of these Pills there was no need for more as I was cured of my complaint.

"Since then I have felt in perfect condition, am a keen hockey player, take an active interest in dancing and whatever other recreations are going. On my recommendation several of my friends

have taken Dr. Williams' Pink Pills since my cure, and have been much benefited by them."

It was by building up his system and by giving him a fresh supply of Good Rich Red Blood that Dr. Williams' Pink Pills restored Mr. Nicholson to health and strength, and in the same way—through the blood—these Pills are constantly curing Liver Complaint, Headaches, Malaria, Rheumatism, Sciatica, Debility, Nervous Breakdown, Paralysis, Beri-Beri, Poils and Skin Disorders generally, and the After-effects of Fevers, Dysentery and Chills. As a remedy for the Ailments which afflict ladies between youth and middle-age they are world famous. Obtainable at most shops where medicines are sold or from the Dr. Williams' Medicine Company, 80, Kiangse Road, Shanghai who send 6 bottles for \$8, or 1 bottle for \$1.60 post free to any address. It must be added that when not at sea Mr. Nicholson resides at the Adelphi Hotel, Clare Road, Bombay.

YOUNG JUDAEA

[FROM A CORRESPONDENT]

NEW YORK, JULY 11th, 1909.

On the occasion of the recent convention of the Federation of American Zionists over fifty leaders of junior circles spread throughout the country, held an important conference to discuss the junior Zionist movement. The main result of this conference was the organization of the present existing circles, amounting to over one hundred, into a junior Zionist league, to be known as "Young Judaea." Though a sub-organization of the Federation of American Zionists, this new league will not assume itself to be Zionist propaganda. The purpose of the league as set forth in the constitution is to spread Jewish national ideas among the Jewish youth. To attain this the following means will be adopted:

1. The study of Hebrew.
2. The study of the Bible and of Jewish history.
3. Readings from volumes of Jewish interest.
4. Lectures on the geography of Palestine.
5. The discussion of current Jewish topics.
6. The celebration of Jewish festivals.
7. The singing of Jewish melodies.

The officers of the league will be found above. The league will publish a monthly magazine called "Our Jewish Youth," which will consist of a number of departments, all of Jewish interest. The magazine will endeavor to encourage Jewish studies and to inspire the Jewish youth with love for their people and its past and with hope for its future.

Mr. I. H. A. Torne arrived from Bombay on the 14th instant.

THE BANEFUL INFLUENCE OF REFORM JUDAISM

It is indisputably true that what Israel needs, even in this country, is AUTHORITY. The authority of the Torah, the authority of the Halacha or of the Minhag, the authority of the Knesseth Israel, the authority of a single great man—all, all is gone, and "each man does as seemeth good in his eyes." And the worst part of all this unsettled condition is the assumption of mere boys and youths, who have neither the requisite learning nor the prestige of position, to direct and correct, to lead into mazes of absolute disintegration and dissolution. And no one rises to put a stop to the audacity and shamelessness of ignorance and lack of all religious sentiment. The Prophet's complaint is not the worst element of our present day condition—for even without the outward habit of authority, we are ruled and commanded and guided by the most irresponsible penny-a-liners in the press, the most thoughtless twaddlers in the pulpit. We need some authority, which shall lead us out of the chaos in which there is neither hope nor principle, neither aim nor method. We are drifting and know not whither. —The Jewish Voice (St. Louis)

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ISRAEL'S MESSENGER.

Shanghai: Friday,
20th August, 1909—5609.

BY THE WAY NOTES.

The Conspiracy of Silence.

ISRAEL'S MESSENGER is—though Zionist to the core—not what we may call, a political journal, but it always did and always will uphold and support advocacy for justice and righteousness, no matter from which source it may come. Since the death of Lord Rosebery's Jewish wife the great oratorical abilities of Lord Rosebery were practically sealed but it evidently burst forth in all its majestic power at the Imperial Press Conference on Saturday evening, June 5th. The readers of ISRAEL'S MESSENGER have, no doubt, read Lord Rosebery's wonderful speech and they were, like myself no doubt struck with his act of denoting the ominous conspiracy of silence of the European Powers and their silent warfare "in which not a drop of blood is shed in anger but in which, however, the last drop is extracted from the living body by the lancets of European statesmen."

—Lord Rosebery has evidently given a true keynote to the serious discussions of the conference. It really makes one almost anxious to look forward to the happy results of his courageous utterances; but will they ever come?—I am afraid Lord Rosebery's warnings and reproaches have come too late. The strongest speech from the most powerful statesman will seldom deter a too far advanced danger. The only right course is, to nip dangers in the bud and that is just, alas, what Lord Rosebery has missed.

Zionism in America.

One reads with great delight the excellent account *The Jewish Exponent* gives of the recent 12th annual convention of the Federation of American Zionists. Its Editorial remarks on: "The Zionist Outlook" are fair and broad-minded from many points of view and if the bulk of the non-Zionist journals would write in the same trend of thought concerning Zionism the largest proportion of good men and women in Jewry would soon imitate the Zionists and stop "waiting for something to turn up and would themselves help the cause along." Oh, this ominous waiting for "something to turn up" which has kept our people in thralldom for so many centuries! Zionists say, away with it! The Jew must work out his own salvation—morally, spiritually, politically and territorially. The leaders of American Zionists have shown their earnestness in their glorious work and may God bless the work of those zealous men!

The Mood of Pessimism.

A clergyman of the eighteenth century by name Laurence Sterne, once said: "As my whole scheme of life is pleasure, I sometimes indulge myself in the dear and heartfelt enjoyments of melancholy. I weep gladly. I give my tears, not grudgingly, nor of necessity, but like my alms, with cheerfulness." I wonder whether this was the frame of mind of Rev. Prof. Joseph Asher, of New York, when giving his sad picture of the de-Judaisation of American Jewry to an interviewer for the *Jewish Chronicle*, of July 2nd. Anyhow, Prof. Asher undoubtedly meant it well and an outcry of despair is often in-itself a remedy in disguise. But for one like myself, who stands outside and watches all the internal doings of American Jewry with all its grand Jewish Institutions, Associations, Societies, Theological Seminaries and Kehillas, together with the numerous highly intellectual, cultured and strictly

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religious men and women, as well as their most powerful truly Jewish Press, which latter constantly strives with might and main to protect and guard everything belonging to Jew and Judaism, can only say that Prof. Asher must have simply fallen in a mood of pessimism at the time of giving his melancholy statement of the religious condition of American Jewry.—When one reads about the 12th annual convention of American Zionists and the monster mass-meeting with the inspiring event of the great demonstration on the East side, where a procession of 10,000 New York Zionists, accompanied by five bands of music playing Zionist songs, marching for two hours through the busy streets of the Jewish quarter, one can only say, that there may be plenty room for improving and strengthening the status of American Judaism, but there is no cause for despair.—Looking through my own private telescope on the horizon of American Jewry I see a long area of shining stars whose rays will do much towards the re-Judaisation of those American wavering and gone-astay Jews. Judaism has a fertile ground in America. In spite of Zangwill's "Melting-Pot" I think, that the Jews of the world may, with confidence, look forward to American Jewry as becoming the *Neros-Rerum* of true Jewish thought and learning of the world.

"Emes"

The Editorials in *The Modern View*, St. Louis, written by

"Emes" are always most interesting and enlightening. I will say of him "Kishmau Ken hu" (he is as his name). His name is Truth—"Emes," and his words proclaim the truth. His note on: "Why are we addicted to card-playing?" in *The Modern View* of July 2nd, has cut me to the quick, as I thought that it was only in England where our people are suffering from this moral ruinous malady "Card-playing." This and many other faults of a similar kind are originally not Jewish faults. Assimilation in the five countries on one hand and force of circumstances in lands of oppression on the other, have undoubtedly played great havoc with the moral status of a great number of our people. I fully believe that a true remedy can only be found when we ourselves will try, unhesitatingly, to expose our faults and appeal openly in our own Press to our brothers and sisters for help to remove those faults. The following, hitherto unpublished correspondence of March 24th 1907, will I hope, convince "EMES" how deeply I also am interested in this flagrant amusement of a great section of our people and how eager I am and always have been to do away with it.

"THE PET VICE OF THE JEWS IN ENGLAND"
TO THE EDITOR OF . . .

SIR—Allow me through the medium of your widely read journal to appeal to every sober and level-headed man and woman in Jewry throughout the United Kingdom to try and find a remedy for checking among our people that morally and physically destructive amusement—"Card-play." Nowhere on the Continent is this degrading practice so rampant

among the Jews as it is here in England. Be it at a Wedding, Barmitzva, Bris-Milah, or any social function—"Card-play" is the foremost question of the day; so much so that it makes outsiders believe that it is part and parcel of the Jewish religious custom. And to what extent is it driven? Fearful to describe!—In I think of it, Sir, the other week at a Bris-Milah, soon after the ceremony was over the gentlemen sat down at various tables, about 8 p. m. to play cards and never stopped, with the exception of taking down a little whisky or a snatch of a biscuit, until 8 a.m. the following morning. Similar occasions, and to say, too numerous to count. There was a time when the Jewish people used to come together at such gatherings to enjoy a real Jewish "Joy" of spirit. Their amusements used to be innocent, invigorating, and many a good for the lot. The community at large, would come out of the arguments and discussions that used to pass there. But now, alas, everywhere you like, be it at a Synagogue, at a Entertainment or to a friend's house, evening—"Card-play" is the chief attraction, all the rest is a shadow. If you happen to be a "Jew" and you are simply "looked upon" as a shadow and of no consideration whatever. When one thinks of the terrible ravishes this sort of amusement plays on the moral and religious instinct of our youth, it fairly makes you shudder! What is to be done to do away with this obnoxious internal malady, which eats into the very vitality of Judaism and destroys the Jewish mind as well as the body? Our unaided minds, it seems, are somewhat bewildered or afraid to grapple with this so well established corrupting element.

I do not wish to give full vent to my long pent up feelings towards this "Pet Vice of the Jews in England," but I will once more say that I appeal to all men and women of honest thought, who are not afraid to look facts in the face and to whom the preservation of Judaism is near at heart, to raise their voices against this degenerating, nerve and spirit killing game which shakes the very foundation of everything holy to the Jew and disturbs the peace, and destroys the happiness in many a home.

Social Intercourse.

It is to be hoped that the Jewish community of Shanghai will take note of the sound and level-headed advice the Correspondent on: "Social Intercourse" in ISRAEL'S MESSENGER of June 25th, has given them. Intercourse is one of the greatest needs of the most Jewish communities, hence their failure to make the community as a body prosperous. In a far off land like Shanghai where the majority of our brethren in faith are strangers, they ought to cleave to one another in a true fraternal spirit. Social intercourse means, in short, to make things better and happier all round. It is only when various unequal tunes are brought to harmonise together, beautiful sweet sounds can be produced.

Cardiff.

WILL OUR SUBSCRIBERS ALSO TAKE NOTE?

Some little while ago we circulated our subscribers, drawing attention to the fact that their subscriptions were overdue. As a general rule newspaper publishers do not give credit for subscriptions, in consequence of their extensive losses, though not insisting upon payment, they made in advance; but for our subscribers has been a good response to our request for payment, but there still remain a large number of subscriptions outstanding. We have, therefore, decided to hold those open until our issue of July 9th, in the hope that during these fourteen days these recalcitrant subscribers will recognise their duty and remit. After the 15th proximo, however, we shall cross off those who are still in arrears without regard to persons, and attempt to recover the amount due, in the best manner we may trust, as we anticipate, that our readers will appreciate the advantages which this journal confers upon the community throughout South, Africa, and assist us in our endeavours by affording us the benefit of their moral, intellectual, and not least of all, pecuniary support.—*Jewish Chronicle* (Johannesburg.)

HOPE FOR RUSSIAN JEWS.

Czar Regards their Present Position as Untenable.

The condition of the Jews in Russia, and the restrictive legislation that has rendered their position desperate and well nigh untenable, have during the last three or four years been seriously considered by the Czar and his Ministers. This much, and a great deal more, is certain judging by the remarkable report which appears in the *Jewish Chronicle* of July 23. Its authenticity can in no way be doubted.

It appears that during the last months of 1906 the report (which is printed in full and occupies several pages of the *Jewish Chronicle*) was framed by Russian Ministers and with the signatures of M. Stolypin and his colleagues attached, was presented to the Czar. It consists of two portions, one being a review of the condition of the Jews in Russia, and the other consisting of an important series of suggestions for the improvement in their status. After its perusal by the Czar it was returned to his Ministers with Imperial instruction that it was to be submitted to the Duma for consideration.

That the authorities in Russia were as long as three years ago becoming convinced of the urgent need of some alleviation of Jewish disabilities is evident from Ministers' own words given in the report:—

The dissatisfaction with the present oppressed condition of the Jews, comparatively with the population of the Empire, and the consequent increasing bitterness against the Russian Government and Russia, has reached extreme limits, as

the Jews have been forced into a desperate fight against the existing administration, in order to compel an alleviation of the oppressive restrictions of rights.

Though so far as can be discovered no further steps have yet been taken to put any of the alleviating measures into force yet the publication of this report is of in finite value to all who would grasp the true state of the Jews in Russia. The report gives what has never before been known, the actual attitude of the Russian authorities towards this pressing problem. "Have we here," asks the *Jewish Chronicle* in introducing the remarkable report to its readers, "the first perceptible signs of the dawn for which our people so long have hoped and prayed, breaking across the long night of darkest Jewry?"

The regulations which are recommended in the report for the alleviation of the harsh restrictions on the Jews are set out at length. The most important of them are:—


In repealing the legislative regulations restricting the right of residence of the Jews in the villages and in some towns of the Pale.

In repealing some special restrictions of the rights of residence and sojourn of the Jews outside the Pale.

In repealing the restrictive regulations relative to the manufacture of alcoholic liquors by Jews, and the special regulations concerning the trade rights of the Jews. Russian subjects of the Jewish faith shall enjoy in the localities in which they permanently reside or temporarily sojourn the same trade rights as all other Russian subjects.

In repealing the restrictions on the Jews in regard to the lease of landed property or its management as agents or administrators.

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FROM EVIL COMES GOOD.

By Rabbi N. MOSESSEHN, Editor
"THE JEWISH TRIBUNE,"
Portland, Ore.

Informing against Jews by both non-Jews and Jews is not a new occurrence in our history. Telling a falsehood for the sake of ridiculing the Jew and damaging his reputation has been the province of the anti-Semites and Jewish renegades from time immemorial. If not for these false accusations against the Jews, their existence would not be filled with so much suffering. The worst enemies of the Jews are those who desert from their camps and become converts to new gods. To prove their assumed fidelity to their new faith, they showed their enmity to the members of their old faith. They were those who manufactured many indictments against the Jews; they were those who created hate against their previous teachers, and they were those who taxed the Jews with wrongdoings of which there was not a scintilla of truth. In our time many a Jew deserted the old faith of Israel and built a new altar unto himself, on which he offered a new-fangled Judaism, which, while destroying the old historical Judaism, does not replace it with anything substantial. This new *faux pas* of the Christian church, a denial of the divinity of Christ, and a refusal of everything holy to the Jew. First and foremost, it tries to solve the question (?). What right has the Jew to exist?—a question which in itself is as foolish as it is unanswerable. The very fact that the Jew, as any other human being, is brought into this world gives him the right of existence. His right to such an existence cannot be questioned more than the right of existence of any other human being. In the economy of this world there is not even one creature without a purpose of usefulness to the other creatures. However humanity may be divided into various classes, each of the classes must necessarily serve the purpose of harmony, and therefore is part and parcel of the combined humanity. To question the right of existence of the Frenchman, the German, the Englishman, etc., is as insane as the question of the Jew's right to his existence. That there is a necessity of all these divisions of humanity may be learned from the mere fact of their being brought into this world without their being consulted in this matter. And no one may doubt that each creature has a purpose for his existence. If we cannot see the purpose, it is only because we have not yet learned the mechanical part of this world's combination. Our good friends, the New Israel (?), however took upon their shoulders to solve the riddle (?) of the Jew's existence. And they found it. The Jews, they say, are the first people who "conceived the idea of the unity of God (p. 1). There are those who taught righteousness and justice to the world (better); they are those who gave religious to the world

(still better), and therefore they have the duty to be missionaries to the world and teach it all these subjects; and for this good office the good God will reward them by permitting them to tramp the world at large with the admonition never to acquire a corner of their own, be humiliated, robbed and murdered. By this unusual logic the question is solved. Because of this solution these Jews are known as "the Mission Jews." Now, as the Jews must forever be the dependents of the governments where their life tramping brings them, they should not covet to be persecuted, humiliated and deprived of human rights. On the contrary, they should compliment their tormentors upon their good work, and kiss the hand that strikes them. It seems that the originators of this wild idea were not in earnest; they promulgated it for the sole purpose to find grace in the eyes of their tormentor, and gain some advantage at the remnants from the lordly tables. These originators manufactured new prayer books, in which the denationalization of Israel and the servile spirit of Israel was obvious; and their prayers they have translated into the vernacular for the great purpose that their persecutors be proven of their sublime aim to become everlasting slaves and tramps of the world, equal to the celebrated gypsies. This new *Torah* has been taken seriously by their followers. Every new disciple tries to outdo the Herod. Permeated with the slavish spirit, they endeavor to find new means for displaying their exceptional fidelity to the country wherein they reside, hence the information of unparticipation against such who do not share their new *Torah*. Though sensible people doubt the sincerity of heralded patriotism, yet this information supplied the anti-Semites with good material for their anti-Jewish propaganda, and half of the suffering of the orthodox Jews in Europe is due to these false accusations. Notwithstanding that history records the orthodox Jews as true patriots to the countries, where Providence scattered them, though these facts may be easily verified; yet who will take the trouble to look up history for the defense of the Jews? Who consults fact in favor of the Jews? And unparticipation of the orthodox Jew has become the cry of the anti-Semites.

This evil of the European *Mission Jew* has traveled to Turkey, and recently we obtained the news that even there appeared a kind of a *Mission Jew*, who took up the cry of "Down with Zionism," and that no Zionist is a good patriot to the country wherein he hides. This thrashed out, false outcry made a stir in Turkey, and would, no doubt, cause the same mischief there as in Europe, yet persons of tried credence denied this accusation, and the informer lost his game. What we may learn from this last occurrence is that this information brought to light Turkish Zionists of whom we have not yet heard. And the old "Ye thought evil against me, but God meant it unto good," has been repeated.

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THE JEWISH PAPER.

There are people who think that Jewish papers are not appreciated to a very full extent. Occasionally even the editor of "The Modern View" has had misgivings to that effect. Like a sunbeam peeking through a bank of clouds comes this interesting testimonial to the prizing of the Jewish paper when as well conducted as is that of our esteemed contemporary, "The Jewish Independent" of Cleveland. In its last issue it publishes the following:

SIT UP ALL NIGHT.
Cleveland, O., June 10, 1909. Jewish Independent, Carlton Bldg.
Dear Sir: Enclosed please find check for \$18 for the yearly subscription of your paper. I would not do without it, as my wife sits up all night on Thursdays waiting for the paper.

This is surely encouraging. Heretofore we were of the opinion that it was the editor who sat up all night figuring out what to put in the paper or how to get his subscribers to pay up. Now that the facts have been revealed to us that it is the subscriber who sits up all night in an eager desire to receive the Jewish paper, it behooves the editors of Jewish papers to take a new and independent stand similar to that of trust magnates or household cooks. Just why the subscription price of a good Jewish paper should still be kept at such a nominal price as \$1.00 or \$1.50 a year when people sit up all night to wait for it hardly appears to be consistent with modern conceptions of business. The more people want something the more should be charged for it we believe is the theory on which most businesses are conducted, and if people intend to sit up all night because they want the product of our brains and hands, the least appreciation we could show them would be to treble the price of the subscription! There is one feature, however, that we do not like about this sitting up all night waiting for the paper, namely that if our readers do not get

their sleep at the proper time this somnolence may come during the reading of the paper when it does arrive! Worse than that, our family physician tells us, to lose a night's sleep, is not conducive to long life. Anything that shortens the life of our subscriber shortens the period of their subscription, for it is acknowledged that most Jewish papers keep their subscribers as long as they or their subscribers live—no longer. This article may appear to our esteemed contemporary, the editor of "The Jewish Independent" of Cleveland, as inspired by envy because we cannot show any similar letter from any of our subscribers acknowledging that they sit up all night awaiting the appearance of our journal. We hasten to assure him that envy is foreign to us, and that we rejoice in the appreciation which has been created by his journal as this remarkable testimonial abundantly and convincingly evidences. The only thing we would like to know in conclusion is just what particular social item it was that was in the particular Friday's copy of our esteemed contemporary's paper which the esteemed lady subscriber sat up all night waiting in quivering suspense to read. Our high regard for the lady would prompt us to hope that it was not merely the description of a social function at the lady's home or the description of the dresses of her friends at a rival affair. We will not intrude or investigate too deeply. We are perfectly satisfied at the stimulating indication that instead of being on the decline, Jewish journalism is only at the beginning of its greatness, and that the time may come when such a letter as that which has prompted this lengthy article, will be so general and common that it will be a matter of ordinary morning greeting for friends to accost each other and say: "Did you sit up last night to get your Jewish paper?"—*The Modern View* (St. Louis)

LEADING ZIONISTS IN
CONSTANTINOPLE.

A despatch from Constantinople dated July 14th notes the presence there of Herr David Wolffsohn, president of the Zionist Actions Committee, Nahum Sokolow, secretary and editor of *Die Welt*. Mr. Wolffsohn has called a special meeting of the Smaller Actions Committee to meet with him in Constantinople and to consider important Zionist matters. The other members of the committee are Prof. Otto Warburg and Jacobus Kann, of The Hague.

The fact that it was deemed advisable to meet in the Turkish capital is regarded as an important sign by the Zionists. Some say it indicates that the leaders of the Zionists have received great encouragement from the Turkish government in regard to the question of colonizing Palestine by Jews. It is suspected that the head of the Zionists and his most eminent advisers are gathering material for the next international Congress which may be held in Constantinople.

Herr Wolffsohn had an interview on Sunday 18th July, at Constantinople with Ahmed Riza Bey, President of the Chamber of Deputies.

SIR MATTHEW NATHAN.

[From "THE SHANGHAI TIMES,"
London, Aug. 18.]

Sir Matthew Nathan, Governor of Natal, has been appointed Secretary of the General Post Office—*Reuter*.
[Sir Matthew will be remembered best in the Far East by reason of the fact that he was Governor of Hongkong a couple of years ago. The present Secretary of the General Post Office is Sir H. Bannington Smith, K. C. B. The salary is from £1750 to £2000. The salary of Governor of Natal is £6000.]

Next year being in accordance with Jewish chronology a Substantial year, when the sun must follow, the Colonists in Palestine are at a loss how to conform to the religious observance and yet save off the rain that is otherwise overtaken them. It is the Kak of Jaffa, and other Rabbis have suggested that some way out of the difficulty can be found without transgressing the spirit of the Law, though a number of other Rabbis are inclined to the more rigid view, and hope to tide over the period of recuperation by recourse to charity.

Could any man for not thinking as you think, let every one enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abjure every approach, in any kind of degree to the spirit of persecution. If you can not reason or persuade men into truth, then attempt to force a man into it. If I live will not compel him to come, leave him to God, the judge of all.—John Wesley.

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital£690,000
and Reserves

Net Revenue for 1907£612,760

Fire and Marine Insurances of every description at current rates Claims promptly paid in Shanghai or elsewhere without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Sandring Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager.

18-9-08

12m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000,
Shanghai Tis.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT
Kuping Teals 2,000,000.

RESERVE FUND.....Roubles 4,965,000

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Asklabad	Marguelan
Batoum	Moscow
Blagowestchensk	Nikolaisk of Amur
Bombay	Newchwang
Bukhara	Nicolaievsk-Oussoulsk
Fisk	Novo-Nicolaievsk
Galentia	Onkhai
Chefoo	Paris
Cotambo	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kashgar	Stretnsk
Khabarovsk	Tashkent
Kholand	Tchita
Kiachia	Tchou-toutchak
Karachi	Tientsin
Kouldja	Tsitsikar
Krasnodarsk	Verkhne-oudinsk
Kuinehendze	Verny
London	Vladivostok
	Yokohama

Tel. Address: St. Nicolas, Shanghai
Banks

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.

BRUSSELS—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oester. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Leppmann, Rosenthal & Co.

On Current Accounts in Taels at the rate of 2% per annum in the daily balance.
Fixed Deposits in Taels and Dollars Terms on application

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHL & M. SPEELMAN,
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parry's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Hankow, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Linyang,
Mukden, Tieling,
Antungtsien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum

For 6 months, 4 " "

For 12 months, 5 " "

Drafts granted on principal place in Japan, Korea, Formosa, and China and the chief commercial place in Europe, India and America, and every description of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of any sum, not less than \$1.00, or over \$100 will be received in the time.
Interest on \$1.00 will be received in any year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$1,000.

Interest at the rate of 4 per cent per annum will be allowed on the monthly minimum balance. Depositors may be withdrawn on demand. Accounts will be kept either in Pounds, Dollars or Taels, at the option of the depositor. Depositors will be provided 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 4 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1909.

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$15,000,000

Reserve Fund.....\$15,000,000

Working Fund.....\$15,000,000

21,000,000 taels \$1. = \$15,000,000

Shareholders' Liability of Proprietors.....\$15,000,000

Head Office: HONGKONG.

Court of Directors.

Hon. Mr. W. J. GIBSON, Chairman
H. E. TOMES, Esq., Deputy Chairman
H. G. BAKER, Esq.
J. W. RANDOLPH, Esq.
C. S. GIBSON, Esq.
W. H. H. LEE, Esq.
C. R. L. LEMMON, Esq.
R. SHAW, Esq.
Hon. Mr. H. A. W. SLEMAN,
T. S. SLEMAN, Esq.
F. A. SLEMAN, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers: London and County Banking Company Limited.

Branches and Agencies

Amoy.	Hongkong.	Rangoon.
Batavia.	Kobe.	Singapore.
Bombay.	Lyons.	Shanghai.
Canton.	Manila.	Singapore.
Cebu.	Nagasaki.	Sourabaya.
Hankow.	New York.	Tientsin.
	Peking.	Yokohama.
	Panama.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 3 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per annum.
For 6 months, 3½ " "
For 3 months, 3 " "

Deposits for 12 months now bearing interest at the rate of 5% per annum will, until further notice, be renewed at the old rate of 4% per annum.

Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.
Drafts granted on London and the chief commercial places in Europe, India, Australia, America, Africa, China and Japan.

H. E. R. HUNTER,
Manager.
Shanghai, 17th May, 1909.

12m.
28.5.09.

17th May, 1909.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed

£2,000,000.

Capital paid up ... 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

The undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road

Shanghai.

12m.

29-6-09

THE CHINA FIRE INSURANCE CO. LTD.

The Under
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at current rates.

GIBB LIVINGSTON
& Co.

E. D. SASSOON & Co.
Agents.

12m.

10-8-08

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices

APARANGI, N.Z., and LONDON.

Capital subscribed £1,700,000

Paid up Capital £300,000
and Reserves

Net Revenue for 1907 £112,700

Fire and Marine Insurances of ever
description at current rates Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road.

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road

E. E. PARSONS,

Manager

189-08

2m.

RUSSO-CHINESE BANK

Organised under Imperial Decree of 10th
December, 1895.

Roubles 1,000,000
Shanghai Tls. 2,000,000
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT
Ruping Tls. 1,000,000

RESERVE FUND Roubles 1,957,000

Head Office: ST. PETERSBURG.

LONDON OFFICE:
11, Theobalds St. E. C.

Branches and Agencies:

Ashtad	Marganum
Barnaul	Moscow
Batoum	Nikolayevsk
Blagovestchensk	Novosibirsk
Bombay	New York
Bukhara	Nosovskaya
Calcutta	Oblastsk
Chifu	Paris
Colonbo	Peking
Haibar	San-arkand
Hankow	San Francisco
Harbin	Semipalatinsk
Hongkong	Shanghai
Irkutsk	Stretensk
Kashgar	Tashkent
Khabarovsk	Tientsin
Khokand	Yokohama
Kiuchin	
Karachi	
Kordija	
Krasnodar	
Kuchhendze	
London	

Tel. Address: SHANGHAI, Shanghai

London—Messrs. Glyn, Mills, Currie & Co.

Paris—Comptoir National d'Escompte

de Paris, Banque de Paris et des

Pays Bas.

Bombay—Messrs. M. M. Warburg & Co.

Hankow—Messrs. M. M. Warburg & Co.

Vladivostok—K. K. K. priv. Oosterr. Credit

Anstalt der Handels- & Gewerbebank

Austrian Messrs. Lippmann, Rosenthal &

London.

On Current Accounts in Tals

at the rate of 2% per annum in

the daily balance.

Fixed Deposits in Tals and Dollars

Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.

Foreign exchange on the principal cities

of the world bought and sold.

J. C. BERGENDAHIA & M. SPEELMAN.

Managers for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 29th April, 1909.

12m.

The Yokohama Specie Bank, Ltd

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up Yen 21,000,000

Reserve Fund Yen 15,000,000

London Branches:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Paris Bank, Ltd.

Branches and Agencies:

Tokyo, Kobe, Osaka, Nagasaki, Lyons.

London, New York, San Francisco.

Hankow, Canton, Hongkong.

Peking, Newchwang, Port

Arthur, Daire, Lianyungang.

Makao, Tientsin.

Amoy, Shanghai.

Chungking.

Yokohama.

Shanghai Branch.

INTEREST allowed on current accounts

at the rate of 2 per cent per annum in

the daily balance of over two hundred

taels.

On Fixed Deposits:

For 3 months, 3 per cent per annum

For 6 months, 4 per cent per annum

For 12 months, 5 per cent per annum

Deposits granted on principal place in

Japan, Corea, Formosa, and China and

the chief commercial places in Europe,

India and America, and every description

of Exchange business transacted.

Shanghai 29th July, 1909

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over
\$100 will be received at one time.
Not more than \$1,500 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 3 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 Tals, 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, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund—Sterling Reserve

\$1,500,000 at 3/4 % \$15,000,000

Silver Reserve \$14,000,000

Reserve Liability of Proprietors \$15,000,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GRESSON, Chairman

H. E. TOMKINS, Esq., Deputy Chairman

J. W. BARRETT, Esq.

C. S. GURRAY, Esq.

W. HELMS, Esq.

C. R. LINZMANN, Esq.

M. SHAW, Esq.

Hon Mr. H. A. W. SLADE.

P. SHERLIM, Esq.

H. A. SIENS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company

Limited.

Branches and Agencies

London.

Amoy, Hongkong, Hankow, Kobe, Lyons, Manila, Nagasaki, New York, Peking, Penang, Rangoon, San Francisco, Shanghai, Singapore, Soolabaya, Tientsin, Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts

at the rate of 2 per cent per annum on the daily

balance.

On Fixed Deposits:—

For 12 months, 4 per cent per Annum,

For 6 months, 3 1/2 per cent per Annum,

For 3 months, 3 per cent per Annum.

Deposits for 12 months now bearing interest

at the rate of 5 per cent per annum will, until further

notice, be removed at the old Rate of 5 per

cent per annum.

Local Bills Discounted.

Credits granted on approved Securities, and

every description of Banking and Exchange

business transacted.

Drafts granted on London and the chief

Commercial places in Europe, India, Australia,

America, Africa, China and Japan.

11. E. R. HUNTER.

Manager.

Shanghai 17th May, 1909.

12m.

23.5.09.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed £2,000,000.

Capital paid up 100,000.

Reserve Fund 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7. Kiukiang Road

Shanghai.

12m

29.6.09

THE CHINA FIRE INSURANCE CO. LTD.

The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.
Agents.

12m.

10.8.08

Messrs
S. Zimmerman
& Co.

Have just received a
fresh consignment of

SIBERIAN

fresh best creamery
BUTTER in bulk
and same is obtain-
able in retail
quantities
at the

Siberian
Produce Co.,

their local

distributors, at

No. 12 Nanking Road,

(Opposite the Robinson

Piano Co.)

23-2-08.

12m.

12m.

19-4-08

20-9-08

12.m.

L. Moore
& Co.

(Established 1874)

Auctioneers of
Piece Goods;

Household
Furniture

AND

GENERAL
MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

Telephone 1855

ARTS
&
CRAFTS

FURNISHING CO.,

AGENTS FOR

LIBERTY

& Co.,

LONDON.

Are now displaying

LIBERTY:

Cretonnes

Linens

Taffetas

Tapestries

Chairbacks

Cushion Cases

Tea Cosies

44, Nanking Road

Vol. VI. No. 11 & 12

Shanghai, Elul 24th 5669—10th September 1909.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great horn shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount of JERUSALEM. —Isaiah—33-18

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

"Lo the Dreamer Cometh!"
Humanity's Indebtedness to Judaism
Correspondence.
Our Contemporaries
The Day of Atonement.
Editorial Notes.

M. FREED

Manchester Assurance Company

incorporated with
The Atlas Assurance Co. Ltd.

Established 1808.
The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

Norwich Union Fire Office

Established 1797.

(Alfred Dent & Co. Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

Agents.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the

LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.

Shanghai.

2-4-09

12m.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, September 10th. 1909 - 24th. Elul 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Elul 24th (September 10th) Sabbath commences (time of lighting at 4.15 p.m.)
Saturday, Elul 25th (September 11th) portion of the Law, Nissabim and Wayelech; Deuteronomy, chapters 29, 30 and 31; Haphtarah Isaiah chapter 61; Prophets, Nahum, Habakkuk, Zephania and Hagga all, and Zephania, chapters 1 to 10 inclusive; and Chronicles II, chapters 34, 35 and 36. Sabbath terminates at 6.30 p.m.
Wednesday, Elul 26th (September 12th) Ere Rosh Hashana (New Year's eve) ERUB.
Thursday, Tishri 1st (September 16th) Rosh Hashana (New Year) Tishri 2nd (September 17th) Sabbath commences (time of lighting at 5.40 p.m.)
Friday, Tishri 3rd (September 18th) portion of the Law, Haazin, Deuteronomy, chapter 32, Haphtarah, Shuba, Hosca, chapter 14; Prophets, Zephania chapters 11, 12, 13 and 14; and Ecclesiastes, chapters 1, 2, 3 and 4. Sabbath terminates at 6.25 p.m.
Sunday, Tishri 4th (September 19th) Som Guedalia (Fast of Guedalia) time of breaking fast 6.25 p.m.
Friday, Tishri 5th (September 20th) Ere Kipur (Kipur's eve) Sabbath and Kipur commence (time of lighting at 5.30 p.m.)
Saturday, Tishri 10th (September 25th) Von Kipur. Sabbath and Kipur terminate and time breaking fast at 6.15 p.m.
Sunday, Tishri 11th (September 26th) Von Semath Cohen
Wednesday, Tishri 14th (September 29th) Ere Succoth (Feast of Tabernacle's eve) holiday commences at 2.25 p.m. ERUB.
Thursday, Tishri 15th (September 30th) Succoth (Feast of Tabernacles) Tishri 16th (October 1st) Sabbath commences (time of lighting at 5.20 p.m.)
Friday, Tishri 17th (October 6) Sabbath terminates at 6.05 p.m.
Sunday, Tishri 18th (October 3rd) Hol Hammoed
Monday, Tishri 19th (October 4th) Hol Hammoed
Tuesday, Tishri 20th (October 5th) Hol Hammoed
Wednesday, Tishri 21st (October 6th) Hol Hammoed, Hoshana E. ch Simini Assereth. Holiday commences at 5.15 p.m. ERUB.
Thursday, Tishri 22nd (October 7th) Simini Assereth
Friday, Tishri 23rd (October 8th) Simini Assereth. Sabbath commences (time of lighting at 5.15 p.m.)
Saturday, Tishri 24th (October 9th) Ere Hag portion of the Law, Bereshith, Genesis, chapters 1, 2, 3, 4 and 5; Haphtarah, Isaiah, chapter 42; Prophets, Joshua, chapters 1 to 10 inclusive; and Psalms, chapters 1 to 10 inclusive. Sabbath terminates at 6.00 p.m.
Thursday, Tishri 26th (October 14th) Ere Rosh Hodesh (New Moon's eve).

TIME OF SERVICES AT THE SYNAGOGUES DURING THE NEXT FIVE WEEKS.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. H. Shooker, Hazan.

On New Year, Kipur and Holiday eves at 5.15 p.m.

On Saturday, New Year, Kipur and Holiday Mornings at 7.15 o'clock.

On New Year and Kipur eves -

Selhieth at 4.30 a.m.

Shahrith at 5.15 a.m.

Hattarah at 6.00 a.m.

On Kipur afternoon at 3.30 o'clock

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

On Saturday, New Year, Kipur and Holiday mornings at 6.30 o'clock

On Saturday afternoons Minha at 4.00 o'clock and Arith at dusk.

On First days of New Year and Holiday afternoons at 5.15 o'clock

On Second days of New Year and Holidays Minha at 5.11 o'clock days of New Year and Holidays Minha at 5.15 o'clock and Arith at dusk.

On Kipur afternoon at 3.30 o'clock.

On week days up to Kipur at 4.00 a.m. 5.00 a.m. and 5.15 p.m.

On week days after Kipur at 6.00 a.m. and 5.15 p.m.

Hathima on New Year days at Synagogue at 2.00 p.m. and also at the residence of Mr. Ezra No. 14 Woo Sung Road.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

On Saturday, New Year, Kipur, and Holiday mornings at 8.00 o'clock

On Saturday, New Year and Holidays, Minha at 5.00 o'clock and Marib at dusk.

On Kipur afternoon at 5.00 o'clock.

On New Year and Kipur eves, Selhieth at 4.00 a.m.

Shahrith at 5 a.m. Minha at 5.15 p.m. and Marib at dusk.

On other week days at 7.00 a.m. 5.15 p.m. and at dusk.

11-8-08

12m.

MAN WASTES HIS YEARS

STANZAS

[Written for "Israel's Messenger"]

By M. L. R. BRESLAR (London)

Man wastes his years for strips of red,
Sounding the deeps, with dappled flies;
When routed, ends his life of lies,
Like spiders dangled from a thread,
Sunk in the shallows ready bed:
His end but marks a glory fled,
A vampire's soul, from infancies,
Flung out with execration to the skies.
Some lives are fossil like telled straw,
By gusts of passion widely blown -
For man's unfaith makes many an
Those hapless lives, once warped, and raw,
Jagged on the teeth of Satan's saw,
Sport of cold chance and sorrow's law,
Hearts built for love, and beauty's throne -
Sink from the world, to weep and die unknown.
A poet's way, is strewn with woe;
His wine cup brims with burry must:
About the rim, there gathers mist;
He chanteth tears who tears doth know;
His lifelines of unseen snow,
Crowd through his veins, and chill the glow
Of songful blood: their frost-ed crust,
Veils his sweet eyes, with swathes of silver dust.
Erase O Lord! the memories
Of wasted years, and idle dreams
Spun from the sheets and gaping seams
Of round life, and agonies:
Scatter my vagrant hopes,
And blend my latter melodies,
With hushum grace, and lyric gleams,
With virgin floods from Zion's hills and streams.

We regret to announce the death of Samuel Salant Chief Rabbi of the Ashkenazic congregations in Jerusalem, which took place on the 10th. Elul, 5669.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, September 10th. 1909—24th, Elul 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Elul 24th (September 10th) Sabbath commences (time of lighting: at 5.45 p.m.)
 Saturday, Elul 25th (September 11th) portion of the Law, Nissabim and Wayelek; Deuteronomy, chapters 29, 30 and 31; Haphtarah Isaiah chapter 61; Prophets, Nahum, Iabakkuk, Zephania and Hagga all, and Zecharia, chapters 1 to 10 inclusive; and Chronicles II, chapters 34, 35 and 36. Sabbath terminates at 6.30 p.m.
 Wednesday, Elul 26th (September 15th) Erebb Rosh Hashanah (New Year's eve) E.R.V.
 Thursday, Tishri 1st (September 16th) Rosh Hashanah (New Year)
 Friday, Tishri 2nd (September 17th) Sabbath commences (time of lighting at 5.40 p.m.)
 Saturday, Tishri 3rd (September 18th) portion of the Law, Haaizin, Deuteronomy, chapter 32; Haphtarah, Shua, Hosea, chapter 14; Prophets, Zecharia chapters 11, 12, 13 and 14; and Ecclesiastes, chapters 1, 2, 3 and 4. Sabbath terminates at 6.25 p.m.
 Sunday, Tishri 4th (September 19th) Som Guedalia (Feast of Guedalia) time of breaking fast 5.25 p.m.
 Friday, Tishri 9th (September 24th) Erebb Kipur (Kipur's eve) Sabbath and Kipur commences (time of lighting at 5.30 p.m.)
 Saturday, Tishri 10th (September 25th) Yom Kipur. Sabbath and Kipur terminate and time breaking fast at 6.15 p.m.
 Sunday, Tishri 11th (September 26th) Yom Seiniath Cohen
 Wednesday, Tishri 14th (September 29th) Erebb Succoth (Feast of Tabernacles) eve holiday commences at 2.25 p.m. E.R.V.
 Thursday, Tishri 15th (September 30th) Succoth (Feast of Tabernacles)
 Friday, Tishri 16th (October 1st) Succoth commences (time of lighting) at 5.20 p.m.
 Saturday, Tishri 17th (October 2nd) Sabbath terminates at 6.05 p.m.
 Sunday, Tishri 18th (October 3rd)
 Monday, Tishri 19th (October 4th) Hol Hammoed
 Tuesday, Tishri 20th (October 5th)
 Wednesday, Tishri 21st (October 6th) Hol Hammoed. Hoshana Ereb Shmini Assereth. Holiday commences at 5.15 p.m. E.R.V.
 Thursday, Tishri 22nd (October 7th) Shmini Assereth
 Friday, Tishri 23rd (October 8th) Simhath Torah. Sabbath commences (time of lighting) at 5.15 p.m.
 Saturday, Tishri 24th (October 9th) Ereb Hag portion of the Law, Bereshith, Genesis, chapters 1, 2, 3, 4 and 5; Haphtarah, Isaiah, chapter 42; Prophets, Joshua, chapters 1 to 10 inclusive; and Psalms, chapters 1 to 10 inclusive. Sabbath terminates at 6.00 p.m.
 Thursday, Tishri 29th (October 14th) Erebb Rosh Hodesh (New Moon's eve)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE NEXT FIVE WEEKS.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

On New Year, Kipur and Holiday eves at 5.15 p.m.
 On Saturday, New Year, Kipur and Holiday Mornings at 7.15 o'clock.
 On New Year and Kipur eves —
 Selihoth at 4.30 a.m.
 Shahrith at 5.15 a.m.
 Hattarah at 6.00 a.m.
 On Kipur afternoon at 3.30 o'clock

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Alrahani, Hazan.

On Saturday, New Year, Kipur and Holiday mornings at 6.30 o'clock
 On Saturday afternoons Minha at 4.00 o'clock and Arbith at dusk.
 On First days of New Year and Holiday afternoons at 5.15 o'clock
 On Second days of New Year and Holiday's minha at 5.15 o'clock days of New Year and Holidays Minha at 5.15 o'clock and Arbith at dusk.
 On Kipur afternoon at 3.30 o'clock.
 On week days up to Kipur at 6.00 a.m. 5.00 a.m. and 5.15 p.m.
 On week days after Kipur at 6.00 a.m. and 5.15 p.m.
 On Hattarah on New Year days at Synagogue at 2.00 p.m. and also at the residence of Mr. E.R.V. No. 15 WOO SUNG ROAD

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24-9-09

12m

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1-5-09

12m

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M. Katz, Hazan.

On Saturday, New Year Kipur, and Holiday mornings at 8.00 o'clock
 On Saturdays, New Year and Holidays, Minha at 5.00 o'clock and
 Marib at dusk.
 On Kipur afternoon at 5.00 o'clock.
 On New Year and Kipur eves, Selihoth at 4.00 a.m.
 Shahrith at 5 a.m. minha at 5.15 p.m. and Marib at dusk.
 On other week days at 7.00 a.m. 5.15 p.m. and at dusk.

11-8-08

12m.

MAN WASTES HIS YEARS

STANZAS

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

Man wastes his years for strips of red,
 Sounding the deeps, with dappled flies;
 When routed, ends his life of lies,
 Like spillers dangled from a thread,
 Sunk in the shallows reedy bed:
 His end but marks a glory fled,
 A vampire's soul, from infatuation,
 Flung out with execration to the skies.
 Some lives are tossed like tattered straw,
 By gusts of passion widely blown:
 For man's unfaith makes munny moan.
 Those hapless lives, once warped, and raw,
 Jagged on the teeth of Satan's saw,
 Sport of cold chance and sorrow's law,
 Hearts built for love, and beauty's throne —
 Sink from the world, to weep and the unknown.
 A poet's way, is strewn with woe;
 His wine cup brims with burry moat:
 About the rim, there gathers mist;
 He changeth tears who teers doth know:
 His litanies of unseen snow,
 Crowd through his veins, and chill the glow
 Of songful blood: their frosted crust,
 Veils his sweet eyes, with swathes of silver dust.
 Erase O Lord! the memories
 Of wasted years, and idle dreams
 Spun from the shreds and gaping seams
 Of nomad life, and agonies:
 Scatter my vagrant heresies,
 And blend my latter melodies,
 With lissom grace, and lyric gleams,
 With virgin floods from Zion's hills and streams.

We regret to announce the death of Samuel Salant Chief Rabbi of the Ashkenazic congregation in Jerusalem, which took place on the 10th ultimo.

Nederlandsche Handel-Maats-Chappij

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On deposits, due at ten days' notice, 3 per cent per annum.

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W LA GRO.

Manager.

12m Shanghai, 26th August, 1909.

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25-6-09

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28-12-1908

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Shanghai, 16th April, 1909. 12m.

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Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£3,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...£2,041,753-7-10

III. Life and Annuity Funds.....

14,637,607-14-2

Sinking Fund Account 6,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,237,813-10-6

„ Life and Annuity Branches.....

1,812,819-10-7

„ Marine Department 182,007-10-4

Other Receipts..... 28,675-19-5

£ 4,261,486-10-10

The Accumulated
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12m.

10-8-09.

And how many yet shall walk that path! As long as error shall abound and injustice shall flourish, as long as craven cowardice shall pass for prudence and base selfishness for wisdom, as long as vulgarity and frivolity, and extravagance shall oppose the simpler and nobler and truer interests of life, so long will the world see, on the one side, the few daring and self-forgetting prophets of truth, and, on the other side, the crowds that shall force them to walk the thorny path, with the crown of thorns upon their heads, to the music of jeers and hisses, amid the shouts: "Lo, the Dreamer Cometh!" "Behold, the Visionary, the Crank, the Fool!"

By DR. JOSEPH KRAUSKOPF,
D. D. (Philadelphia)

Joseph had gone forth to where his brothers pastured their flocks, to inquire whether all was well with them. They espied him at a distance, and the mere sight of him sufficed to kindle their old wrath. "Behold, the dreamer," shouted they aloud, "the visionary, the fool, the stripling, who would be better than we who approach not our way, who would have us bow to his superior wisdom, and do him reverence! We have seen and heard enough of him: now that he is in our power let us do away with him, and be annoyed by him no more." You know the rest—how he was cast into a pit, there to die the death of hunger or fall prey to some wild beast; how, through the pity of one of his brothers, he was sold as slave to Egypt, how there he passed from slavery, through prison-cell to become the savior of Egypt, and of other peoples, among these the very brothers who had sought his death.

We read the story, and we are obliged to reassure ourselves that it is the Bible in which we read it, so modern is its sound, so familiar is the wrong it tells. We could almost persuade ourselves that a Biblical name had been substituted for that of some modern sufferer that there had been smuggled into the Scriptures of old a chapter of the biography of some one of our day whom let and hate, plotted against and made to suffer, for daring to dream of better things, for daring to have visions of higher truths.

It was a bitter penalty which Joseph paid for daring to fit himself, even from his childhood's days, for the larger, the truer the higher life, the life that sees the evil and opposes it, that faces temptation and conquers it, the life that neither bondage nor imprisonment can keep from saving the nations, from blessing the multitude. It was a thorny path that which led from pit to throne—from conspiracy and intrigue and broken pledges to the favor of the king, to the plaudits of the nation. How many have walked this "via crucis," and have walked it to their crucifixion instead of to the throne, to the maledictions instead of the hosannas of their benefited fellow-kind!

How many walk that path to-day followed by the jeers and hisses of those who e knowledge and judgment, like those of Joseph's brethren, reach no higher than their gross personal gains and selfish gratifications, to whom ideals and aspirations, nobility and unselfishness are as strange as they are to the oxen and asses of their posturage, to the base material things of their parents and occupations!

It is amazing what dullards we are. It is amazing what difficulty history has to teach us certain truths, which she has written and spelled and illustrated for us on a thousand pages. From Joseph's time to this, there has been no lesson that she has taught with greater emphasis and with more convincing illustration than that derelict dreamers and visionaries often prove themselves the wisest awake and the clearest sighted, that jeered "cranks" and "fools" often become the sages and leaders of men, that den-unced heretics and agitators become prophets and reformers of the people.

And yet, we still set our dogs of persecution on the men who would eradicate our errors and plant the truth, who would tear the mask from off our face and show us to the world as we appear to God. We still seek to silence their tongues or to cripple their hands or to bury them under ridicule or infamy, as if history had never taught that suffering can not subdue the reformer, that gagging can not silence the tongue of the prophet, that not even red-hot spears can blind the eyes of the seer, Who speak louder to us to-day than those whose dreams have filled the earth with realities, than those whose visions have illumined the earth with truth? Who serve to day as High Priests in our Temples of Immortality? Those who descended into pit and prison or ascended to funeral-pyre or gallows, preceded by the shout: "Lo, the Dreamer Cometh!" or followed by the words of warning to others: "Behold the Fate of the Rebel and Agitator, of the Blasphemer and Infidel!"

Glance back over the long vistas of history. Let your eyes rest on yonder wanderer. It is Abraham, leaving his fatherland and home to go forth to preach and teach the true God and the true life, Listen and hear what they are calling after him: "Lo, the Dreamer! What folly to go none knows where, into a future none knows what when he might have continued where he was! What folly to go mad over a new and new teaching when the old gods and the old teachings have endured so long! What folly to give up so much for so little! A Fool! nothing but a Fool!"

What is it those courtiers are saying, upon hearing that Moses had surrendered all the advantages of the Egyptian court to cast his lot with the bondage slave? "Has there ever been such a fool! Has

man ever made such sacrifice as he! What is it to him that those Hebrews suffer for that are the slaves? Surely he felt not the tinsmith's lash! Surely he was free? Oh, the folly to prefer the desert to the palace, the company of the degraded to that of the most cultured and greatest of the land!"

What is it you group of Athenians are saying, on hearing the sentence of death pronounced upon Socrates for being an unbeliever in the Grecian gods, and a corruptor of the youth of Athens? "Serve him right, the madman! What need had he to find fault with our religion and our morals! What was good enough for our fathers is good enough for us. It is high-time that the poison-cup put an end to his agitation. He deserves no better fate!"

"What fools these Christians are!" says a Roman consul to a Roman elder, as they walk away from the arena, where a number of followers of the Nazarene and just sealed their faith with their lives. "What fools to expose themselves to such horrible death, for the sake of a new god! Had not Rome gods and temples enough! It is well that we feel such as these to the wild beasts, for such heroism as they display might, if suffered to grow, endanger the Roman empire!"

"Have you ever seen such stubbornness as that of the Jews?" say a number of priests, between their ludicrous chants, as they walk upon the writhing forms of human victims at the burning stake, in the market-place of Seville. "What stubbornness! A few drops of baptismal water, a mere sign of the cross would bring them into the bosom of the domestic church, and spare them these agonizing tortures. Verily such fools as they are not worth even the wood with which they are burned."

See you crowd follow Martin Luther on his perilous journey to the city of Worms—few wild in their enthusiasm, many loud in their denunciation. "What a crank!" say these, "to dare, single-handed, the mighty head of Christendom and the most powerful ruler of all the world, for a foolish dream, that of liberating and purifying the church. Has he forgotten the fate of Savonarola, of John Huss, of Jeanne of Pique, of hundreds other deluded would-be reformers?"

Look at the prematurely aged man sitting in the hall of the University of Salamanca. There is sadness in his face, yet the lamp of unconquerable hope illumines his eyes. It is Christopher Columbus. The most celebrated seat of learning had pronounced as madness his plan to open a shorter route to India by sailing westward. See those learned university savants, these all-wise judges, pass him in derision, tapping their foreheads as they leer at him to indicate that they had wasted their time on a visionary, a charlatan.

"What Fools!" "What Fools!" say the throngs of people gathered at the dock of Southampton to see the "Mayflower" sail forth upon an untried ocean, toward

an unknown world. "What Fools! What Fools! those one hundred and two souls, to brave in so frail a vessel the dangers of the wild Atlantic, and the famines and fogs beyond, and all for the sake of freedom to dissent from the established church. Surely one's life and comfort are worth compliance with ten thousand forms and rites, no matter how absurd!"

"What fool that Zola!" say a number of young Parisians, as they sit their absinthe in one of the Boulevard cafes. "What madness to sacrifice his great reputation, his very life, for the sake of a Jew! What though Dreyfus be a victim of an army-conspiracy, what affair is it of Zola! What madness to hurl such scathing accusations at the mightiest man of France, when even the most powerful statesmen fear to utter a syllable! Verily, 'Fools rush in.'"

Thus have small souls and craven consciences rung their changes in branding great souls. Dreamer, Visionaries, Madmen, Fools—Ye, "God bless the fools," and greatly multiply their number. And far distant may that day be when that race of fools shall cease. Woe to the generation that has not its dreamers! Woe to the land that has not its men of vision, its idealists, its enthusiasts, its God-inspired! The Bible tells that "where there is no vision the people are unrestrained, and there has been no country, no age that has not verified that teaching. Where the voice of the prophet is not heard, where no apostle goes forth to preach a new gospel, where there is no dreamer to project upon earth's scorching bits of heaven and spots of Eden upon our barren deserts, where there is no hand to weave celestial harmonies into our discordant earth-life, where men of the heroic mold, men whose eyes are steadiest and whose arms are rived by visions of the purified future, go not forth to stir up the pools of stagnation, to drain off the miasmic poison, to strip away the mildew and the dry rot, and to let the regenerating and revivifying breath of pure air sweep in, there a nation perishes; there a people dies in its sloth and rottenness."

What are the greatest blessings of this Twentieth Century, but the work of all the dreamers of all the past? What its greatest evils but the legacy of all opposed to them? Were it possible to blot out of our life and knowledge, Fulton and Field and their laureled aristocratic cable; Gutenberg and Stephenson and their ridiculed printing press and locomotive; Garrison and Lincoln and their persecuted plea for emancipation; Jefferson and Franklin and their proscribed Declaration of Independence—were it possible to annihilate all the great master works of religion and philosophy, of statesmanship and law, of music and art, of literature and science, all dreams at first or daring ventures, all laughed at or menaced or forbid when first whispered or announced, we would suddenly find ourselves in the midst of a "Darkest Africa," with not enough of brain left to know our loss.

And of what avail have all the ridicule and all the persecutions been? Men may throw a Joseph into a pit or prison, but it is God who places him next to the throne and makes him a preserver of life, even of the life of those who seek his death. Somehow, with all the proofs scored in the treasure-houses of history, mankind is slow to learn that the dreamer brings with him into life divine credentials. He is commissioned of God for God's work. He is the Divine Will incarnate. He is endowed to see further, to soar higher, to feel deeper than other men. His senses are so delicate that he can hear the feeblest cry of injustice, see the minutest wrong, perceive the faintest sound or sign of melody or beauty or truth. So great his powers, that he can bring his sledge-hammer down upon nations as upon an anvil, that he can blow his fires upon whole peoples, and ultimately make them as malleable as soft metal. He is endowed to feel no discouragement, to fear no danger, to tremble before no man. This is the yet greater courage, the courage to renounce wealth, station, honor, to live content in garret or cellar, and subsist on the crumbs that fall from rich men's tables. He has his work, that is his wealth. He has his mission, that is his honor. He has his future, that is his hope. He has provision and far-taste of coming joys and beauties, of coming peace and blessings, and these are more than compensation for all his

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Yes, "God bless the Fools," and greatly increase their number, and more especially in our day. It is of this species of fools that we need more than the so-called practical men. There is too much of earth and not enough of heaven, too much of matter and not enough of spirit in their practicality. We have no dearth of men whose learning is so vast that it crowds out both conscience and heart. We are not in want of clever, sharp, smart people, men full of the strenuous life, of vast accumulating skill. We have an abundance of wealth and power. But we lack the dreamer, the prophet, the reformer to convert that wealth and power into blessing, to prevent that smartness and strenuousness from turning into curse. In this busy, bustling, greedy age of ours, in these days of corruption in places high and low, and of the truth-teller, the plain-speaker. We need the men whose brains are not mere money-making machines; whose hearts are not mere pumping-engines working day and night to speed the galley slave in his mad race for wealth. We need the men whose eyes are not blinded by the glitter of gold, whose ears are not deafened by the loud hurrahs that accompany mere worldly success, whose knees do not bend before the idols of our idolatrous society. We need the enthusiasts and seers, the Nathans, the Elijahs, the Micahs, whose burning messages begin with: "Thus saith the Lord!"

And they never failed to come when they were most needed. In a thousand schools and churches, shops and offices, mines and factories, young men are dreaming to-day of better things, of higher truths, of purer ideals, of nobler goals. There are those who are sleeping in sanctuaries to-day as slept the old Samuel of old, those who like him are being awakened by God's call, and who like him answer: "Here am I."

Dream on, ye students of schools, seminaries or colleges, ye who are in your first flush of enthusiasm, ye who see and feel the wrong, and yearn to right it. Dream on, and ye yet shall lead it. What though men call you dreamers, and laugh and jeer at you! Hold on to your ideal, and the dreamer shall yet prove himself the doer; shall yet turn ridicule into reverence.

Dream on, ye young preachers, ye who long for the church in which profession will square with practice in which the love of God will show itself as love to man. Dream on, ye may be the chosen ones to turn dream into reality, to take your place alongside the seer and prophets, who have been martyrs for their daring, and to-day are saints for their achieving.

Dream on, ye young apostles of reform, boldly preach your gospel, bravely bear taunt and sneer. Let them call you sensationalists and cranks. It is but their stagnation that brands your work "sensational." It is but their fog that bars your light from them. The speeding ship of progress is never in greater danger than when in the fog. Keep at the helm and press on. Let the storms howl and the billows rage. They will lay the fog, and the ship will reach the port.

Ye young patriots, ye, who so sorely cry out against the barter and sale in politics, against the falsity to pledges, the violation of oaths, the frauds and litheries and corruptions, ye, who dream of love of country shown in honor and honesty in office, in reverence of ballot, in honor to law, dream on. The call may even now be going forth summoning you to leadership, commanding you to pass, through hatred and persecution, perhaps through pit and prison, to become the saviors of your nation.

Dream on, ye young merchants and laborers, ye who lament the lack of honor, the breach of faith, the want of scruple, the selfishness, the greed, the hypocrisy, the injustice and inhumanity, ye, who have visions of the day when, even in finance, commerce and industry, men will love their fellowmen as themselves, and do unto others as they would be done by. Dream on, in your dream lies the possibility of society's regeneration. Your dream may prove the reality that shall revolutionize the world.

Dream on, ye visionaries and idealists, ye enthusiasts and prophets! Such call as yours is worth hatred and contempt; such blessed future is worth cut and martyrdom. There are times when joys and losses are the first notes of triumph, when death and persecution are the first signs of victory. From the days of Joseph to this, pit and prison have often been the dreamer's pathway to the throne. The American Israelite (Cincinnati, O.)

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"About two years ago I was continually and greatly troubled with acute Eczema on the legs, and especially on the feet," said Mr. J. H. Offerbeek of Maos Java. "The pimples were so irritable and distressing that they made it difficult for me to walk. The medicines I tried, such as Ointments, Etc., gave no relief."

"After this state of things had gone on for about three months I was advised by one of my colleagues to try Dr. Williams' Pink Pills. Even after taking the first bottle of these Pills I noticed an improvement; by the time I had finished the second bottle the pimples had disappeared entirely and they have never returned."

"I therefore can advise every body who is afflicted with Eczema or other Skin disease to use these Pills which have cured me, and I permit you to use this statement together with my photograph." It may be added that Mr. Offerbeek is a clerk in the Maos Java, Cured of Scrofulous Stomach by Dr. Williams' Pink Pills.

Java. During the past twenty years many thousands of persons of both sexes in all parts of



the World have given grateful testimony regarding the wonderful curative merits of Dr. Williams' Pink Pills for Pale People. Chief among the cures thus recorded have been cases of Anæmia (Watery Blood), Debility, Nervous Breakdown, Indigestion, Liver Complaint, Headache, Rheumatism, Sciatica, Paralysis, Beri-Beri, Malaria, and disorders of the skin such as Scrofula, Eczema and Boils. These Pills are likewise world-renowned as the great remedy for the special ailments of women. Obtainable at most shops where medicines are sold, they can also be had, post free, 6 bottles for \$4 or 1 bottle for \$1.50 from The Dr. Williams' Medicine Co., Cavanagh Bridge, Singapore. Men broken down by overwork, excesses or residence in unhealthy climates have been splendidly restored by their use.

HUMANITY'S INDEBTEDNESS TO JUDAISM.

By Rev. TOBIAS SCHANFARBER, (Chicago.)

Christianity is loath to admit that it is indebted to the Jew and Judaism for any inspirational influences. The great men of light and leading are prone rather to derogate all they can from the Jew as to his contribution to the civilization of mankind. A few years back the *de de Hamurabi* was all in vogue. Friederich Delitzsch, in his lectures before the Kaiser, published to the world that the Jew had not been original in his ethical and religious conceptions, but had gotten what he had from the Babylonians; that his thought was simply a copy, a second edition of what the Babylonians had taught before him. In recent days he has modified this view somewhat and he has gone so far as to advocate a unification of the monotheistic creeds. In his advocacy of this amalgamation of religious forces he does not make any demands of Judaism in the way of concessions, but says that Christianity will have to give up its idea of the trinity of the Godhead and of the divinity of Jesus.

Certain Christians are sorely puzzled how to get over the fact that Jesus, a Jew and Semite, should have been instrumental in giving a so-called new dispensation to the world, a dispensation such as the world had never seen or heard of before, and such as it is likely it will never see nor hear of again. They have gotten around the puzzle. "You Jews did not give Jesus to the world. He was not a Semite at all. Jesus was an Aryan." This is now their dictum. Houston Chamberlain first made the find, and it is now echoed by Professor Paul Haupt, of the Johns Hopkins University. It does not take a deeply introspective or philosophic mind to understand the motive back of this declaration. It is their contention that the Semites constitute an inferior race.

If Jesus was a Semite and gave such rich spiritual treasures to the world, their whole theory falls to the ground. They must get around that fact, and so they say that Jesus was not a Semite.

More just and fair is Professor Nathaniel Schmidt, of the Cornell University. He recently delivered a lecture before the Ethical Culture Society of Chicago. Among other things he said: "The indebtedness of humanity to Judaism is very great. It is necessary, however, to define Judaism as to include in the definition what is characteristic of its life in the successive periods of its existence. Its most valuable contributions to the common life of man are already suggested by the patriarchal legends, the earliest priestly oracles in the name of Moses and the establishment of the long-lived Davidic dynasty. They come to light fully in the stern messages of the pre-exilic prophets by whom the emphasis in religion was transferred from the cult to the moral actions of men. Men like Amos and Hosea, Isaiah and Jeremiah will never cease to exercise a stimulating moral influence upon mankind."

The men of light and leading who try to deny to the Jew and Judaism their contribution to the spiritual treasures of humanity fail utterly in their attempt. Their foolish endeavor to remove Jesus from the Semitic race is discredited. For even should they win the approval of some in the stand they take, that would not detract one iota from the force and power and influence which the religion of the Jew has exercised over the civilization of mankind. The world could get along without the contribution of Jesus. There is nothing that he taught that has not been given point and emphasis by the Prophets of Israel. Some years ago Dr. Lyman Abbott delivered the course of lectures in the Tremblay series of Johns Hopkins University, and in summing up what he considered distinct contribution to the religion of humanity as given by Jesus, he declared it to be "love, service and sacrifice." Certainly humanity did not have to wait for the coming of Jesus to learn of "love, service and sacrifice." Centuries before he saw the light of day the Prophets of Israel enunciated these ethical concepts with as much emphasis as ever did the Man of Nazareth. Christianity can never rob the Jew of his distinct gifts to the light of humanity and the humanity of religion. Ethical monotheism is the basic principle upon which Judaism rests. For this the world is indebted to the Jew, the opinion of the higher antiques to the contrary notwithstanding.

At the annual conference of the International Council of the Y. O. Mr. Israel Zangwill offered his resignation as President on the ground that he did not wish to impure the movement in case there was any opposition to him personally in carrying out the Mesopotamia scheme. The council refused to accept the resignation and so Mr. Zangwill remained the head and leader of the Territorialist movement.

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THE REAL ZIONIST SITUATION IN TURKEY.

TO THE EDITOR OF "ISRAEL'S MESSENGER"

DEAR SIR:—The Jewish Press of this and other countries has recently been filled with rumors to the effect that the Jews of the Ottoman Empire are becoming alarmed over the propaganda of Zionism in Turkey and its probable effect upon the relation between Ottoman Jews and non-Jews. The greatest amount of concern seems to have been felt by the non-Zionistic and anti-Zionistic portion of the Jewish press. Perhaps the best reply to the statement that public opinion in Turkey has become unfavorable to Zionism would be to point out that several Zionist officials are now in Constantinople preparing for a meeting of the Actions Comité in that city. But your readers will perhaps be interested by the following report sent to *Haasim* by its special Constantinople correspondent, Hermon.

Yours very truly,

JOSEPH JASIN,

Sec. Federation of American Zionists
New York, 20th July, 1909

Unexpectedly to the Zionists of Constantinople, and almost against their will, the question of Zionism has become to take a prominent place in the columns of the local press. Every leading paper is now writing articles about "Zionism," "Zionism and Territorialism," "Zionism and Young Turkey." For this flood of articles, which has contributed not a little to incline local public opinion in favor of the Zionist idea, and which has probably helped to a large extent in overcoming the prejudices of the Deputies and Government officials, we have to thank a certain Mr. I. Cohen, of Salonica. This gentleman, who in his "essay," which we are about to discuss, says "that he has also been in Paris, could not bear the disgrace that non-Jewish periodicals, printed in the French language and with Latin letters, should devote leading articles to questions so Jewish as Zionism and Territorialism." So he fired up his non-Jewish papers, and related "that he had been in Paris," that in France and in England the Jews are not Zionists and do not desire a Jewish Kingdom; and those who desire such a state are few in number and very wicked, and it is necessary to destroy them from the Turkish Empire, etc., etc.; and he concludes his "essay" with the exclamation, "Down with Zionism! Long live the Ottoman nation!" etc.

This stupid and coarse libel, printed by a French periodical not altogether innocent of anti-Semitism, was the cause of a tremendous sensation among all the Jews. Even those who are not Zionists were

wrought up. Many of the prominent Jews of this place who are not familiar with Zionism declared to me their wrath on account of this contemptible utterance. On the day after the appearance of this article all of the French periodicals in Constantinople were full of essays on Zionism. In the journal *Turquie* was printed a short and warm reply from one of the Sephardim, in the form of an open letter to Dr. Riza Tewfik Bey, a Deputy from Adrianople. The writer of the letter called upon the Adrianople Deputy to rise to the defense of Zionism, for, several months previously, he had begun to spread the idea among the local Jews and he closes his letter: "All honor to Herzl, founder of Zionism: Long live Zionism!" The very same paper *Stamboul*, which printed the letter of I. Cohen, printed a splendid reply from two honored Jewish citizens. They explained the meaning and necessity of Zionism, pointing out the possibility of being at the same time good Zionists and good Ottoman citizens, and closing their letter with the following words:

"We do not desire to enter at this time into a debate as to whether it is superior, Zionism or Territorialism. This dispute we leave to those who have taken upon themselves the emancipation of the nation. But let us not, on account of fears, place stumbling-blocks on the road which both the Zionists and the Territorialists are traveling, and let us not for the same reason increase the difficulties of this holy undertaking. Under an autonomous or any other arrangement we shall be able to preserve intact our feeling of love for the land of our birth, and, whenever necessary, to offer up our lives for it."

The management of the paper, afraid of its competitors, is seeking to justify itself for printing Cohen's letter. It did not, God forbid, desire to cause any injury for, as is well known, it is a friend of the Jews. But it wishes to clear up one of the most difficult Jewish questions. And *Stamboul* would feel justified, if on account of this debate, many Ottoman Jews will be attracted to the Zionist idea. In order to compensate for the pain which it caused, it promises to print in one of its forthcoming numbers an essay by one of its best co-workers, Mr.—an apostate Jew, *Sancakli*, in the journal *Courrier d'Orient*. Mr. I. Auerbach takes this Cohen severely to task. And the political editor of the above-named paper, *Turquie*, has today commenced a series of articles about Zionism. As I have been informed, this debate has done much to spread Zionism among Turkish Jews. I have been told that in one of the editorial offices there has been received from a Salonica Jew a protest against *Stamboul* on account of its having printed the letter above referred to; and on this petition were signed some 10,000 names. At all events let us give praise to Mr. I. Cohen for having helped us at the present time to create so Zionist an atmosphere in Turkey.

A MUNIFICENT GIFT.

The Jewish National Fund, the object of which is to purchase land in Palestine and to assist the settlement of Jews in the Holy Land, recently received a substantial donation through the efforts of Dr. Tshlenow, of Moscow, Fran Rebecca Isaakowna sent to Dr. Bodenheimer, the chairman of the fund, the sum of 30,000 marks, thus showing the confidence placed in the management of this fund.

LETTER FROM DR. ADLER.

OFFICE OF THE CHIEF RABBI
22, FINESBURY SQUARE, E.C.
London, 22nd JULY, 1909.

TO THE EDITOR OF "ISRAEL'S MESSENGER"

DEAR SIR:—I beg to thank you most sincerely for your kind letter of congratulation and good wishes to me on the occasion of my receiving honour at the hands of His Majesty THE KING.

I have to draw your attention to the fact that my title is c.v.o. and not K.C.V.O. the latter being a title not conferred on Ministers. The Commandership of the Royal Victoria Order with which I have officially been invested this very day is of very high distinction. All I can say is that I am fully aware of the fact that this high distinction bestowed upon me is not intended to be only an honour to myself but a gracious recognition of the whole Community under my charge by the Grace of the Almighty.

Believe me,

Yours very truly,

H. ADLER.

A NEW BANK TO BE OPENED IN PALESTINE

It is reported that the Turkish government has granted a concession for the establishment of a new bank in Palestine and that it has at the same time granted a franchise for the building of new water works in Jerusalem. The new bank is to be founded by representatives of various Jewish organizations among them being the Jewish Colonization Association and the Anglo-Palestine Bank. Several non-Jewish persons, who are already connected with a Palestine Bank are also to be interested. It is understood that the Anglo-Palestine Bank which is owned by the Zionists is to control a majority of the stock of the new institution. It is remarked that this concession was obtained without any difficulty and that there are many opportunities now open to Jews in Palestine, of which they should avail themselves in time.

TO "SHE."

Written Specially for "Israel's Messenger."

By GEORGE T. MURRAY.

1.
In my springtime's month of May,
When all nature's young and gay,
I am dreaming, every day
Of you—dearest!
And my mem'ry, sweet and clear,
All my love, and all my fear,
Lies in yearning, ever near,
Ever—nearest:

2.
To that day, when lilies grew
On the bank where I and you
Two in one and one in two
Lily—dearest!
Trod the path where lovers meet,
Pledg'd our faith in kisses sweet,
Where, entranced at your feet
I saw—clearest

3.
All the beauty of thy charms,
All the softness in thy arms,
All the clouds in my alarms
For you—nearest!
That, un mindful of my fate,
Whispering through the reeds: Too late,
Soon her love will turn to hate.
Will it—sweetest?

4.
Can your maiden's heart forget
Those delights that linger yet,
Little am'rous Violet?
Scented—bluest!
When your sparkling baby-face
Granted but one minute's grace
Your hot kisses to replace
Darling—truest!

5.
Thus my fancies through the day
Do not ripen, cannot stay,
But in visions fade away,
Visions,—boldest!
Whilst I dream that I alone
Was the star on which you shone,
At the footstep of your throne
I stood,—oldest!

6.
Thee—as consort, by your side,
Shall my soul in rest abide,
Till I ebb out with the tide,
Greatest—strongest!
There are other stars that shine,
But there is no star like mine.
Where the rays of love combine
"SHE" shines longest!

7.
Could a mortal wish for more,
Than the goddess I adore,
Shedding love from every pore,
Blossom—rarest!
Be I happy, be I sad,
There is "SHE" in manhood clad!
Try to pierce what I had,
If thou dar'st!

8.
Come! The lilies drift down stream,
Whirling round my love's young dream,
In the rays of Sol's last beam;
Oh!—such folly!
Come! The last, our parting kiss!
Let us grasp the hour that is,
You would take it not amiss
Would you—Molly?

OUR CONTEMPORARIES.

LESHEM-SHAMAYIM!
LESHEM-SHAMAYIM!

Among the worst sinners, according to teachings of Judaism, are the talebearers and slanderers. Their conduct is especially reprehensible when they tell falsehoods and slander under the cloak of piety and religion. These belong to the species of Cerberus rather than to the brotherhood of man.—*Emanu-El* (Frisco)

THE SO-CALLED REFORMED RABBIS

It is Customary on *Tisha b' Ab* to refrain from the study of the Talmud, because of the pleasure it gives. Some American Reform Rabbis might disregard this custom with impunity, since to them the study of the Talmud would be very, very painful.—*The Hebrew Standard* (New York)

THE SHANGHAI TRAMWAYS

No doubt the Tramway Company is doing its best to improve its finances, and now it has got the *N.C. Daily News* to champion it. Well, we do not blame the company; every man has a right to do what he can legitimately to advance his own interest. When tramways were first mooted, the Shanghai newspapers were loud in their advocacy, though they never gave the poor shareholders a thought, but The Union, having them in its eye, opposed the scheme on the plea that trams would not pay in Shanghai. Up till now, our contention has proved true and the shareholders are still whistling for dividends! More's the pity.—*The Union* (Shanghai)

THE IDEALS OF THE HEBREW PROPHETS

Dr. Eliot's prophecy of the coming of a new religion has caused a great deal of discussion among orthodox Christian churchmen, who seem to overlook the strength of the prophet's prediction as based upon old Jewish Prophecy. No doubt, the religion of Isaiah and Micah and of the other great Seers of Israel, is coming to its own. As Humanity progresses and more light is shed upon the hopes and aspirations of the race, freed from the slavery of an unnatural faith, the sublime utterances of the inspired Jewish leaders of old gain in the hearts of all enlightened men and women of our time and Dr. Eliot is one of them. *The Jewish Voice* (St. Louis)

ISRAEL THE IMMORTAL

"But ye that are envious unto the Eternal, your God, are alive, every one of you, this day. See, I have taught you statutes and judgments... Keep therefore and do them: for this is your wisdom and your understanding before the eyes of the nations: that shall hear all these statutes, and they will say, surely, a wise and understanding people is this"

erect nation...." are statements made by Moses, read in this week's Pentateuchal portion (Deuteronomy iv.4-6.) Here is the solution of Israel's immortality, here is the explanation why Israel is ever existing. Abhorrence of idolatry, cleaving to the true God, practicing wise laws and statutes are the life elixir of Israel, it is his control for his everlastingness. However he may be persecuted, yet the nations recognize him wise and understanding and however scattered, however dispersed over the world, without a country of his own, yet he is recognized a "great nation." Many of his persecutors have perished, but Israel is alive. His immortality may teach his surviving persecutors to learn and practice his wise laws and become one with him.—*The Jewish Tribune* (Portland, Ore.)

WHAT MONEY DOES

"What Money Does" to people who have too much of it, would make the subject of a very interesting, but discouraging volume. Most of them it makes pompously proud. Others it makes strangely foolish and socially insane. Still more it renders dissipated and vicious, while many it hardens into cold, unfeeling, uncharitableness and parsimonious grasping. Between the ignorantly poor and the recklessly rich, we are indeed confronted by two dangers of no slight proportions. Where we can we must or should check or at least show our disapproval of the follies of mad millionaires, and lessen or ameliorate, to the extent we can, the ills of ignorance, by the promotion of wider, larger and more universal education. *The Modern View* (St. Louis)

A JEWISH LIBRARY

How to employ the precious hours and minutes to the best advantage, so that one may read that which will prove most helpful, is a matter worthy of deepest reflection. For even he, who is most careful about his reading, will at times with De Quincy, who says, that it is one of the misfortunes of life that one must read thousands of books to discover that one need not have read them. This results a most ingenious explanation given by a Magid of the passage from Psalms: "Then shall all the trees of the forest rejoice." On the judgment day, when all men are summoned to appear to be judged, the authors of books come in a body. Each one points with pride to his production to establish his claim to immortality. But then the Almighty will ask each author to take from his book what is really his own, and to consign to the heap to be burned all that he had plagiarized. And the Magid continues, that there will be such vast heaps of stolen literature to be used as fuel that not a single tree will have to be cut down for a hundred years, and, therefore, the trees will rejoice at the coming of the judgment day. *Jewish Comment* (Baltimore)

SOCIAL INTERCOURSE

It is not often that so interesting a report of a Jewish club is issued as that

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which emanates from Newcastle-on Tyne. The statement of its genesis is frank. It was established purely and simply to meet the lack of means for social intercourse. The opinion is expressed that this state of affairs constituted a grave danger. With that opinion we venture to think few will quarrel. The danger is one not confined to Newcastle, or to England. The same need of opportunities for young Jewish people to meet was mentioned by Mr. Mark Cohen, one of the New Zealand press delegates in the interview which was published in the "Jewish World," a few weeks ago; it is referred to in the last issue to hand of *ISRAEL'S MESSENGER* of Shanghai, which we quote in another column. Why we Jews, who are so fond of extending hospitality to our friends and to strangers, should fail to organize that trait of the general welfare is a puzzle. One reason, in his country at any rate, is only too patent. In our public work we are too frequently overpowered with a sense of importance. Our efforts are communal, charitable, or "learned." We have no desire to belittle any of these, but it is doubtful if the goal work accomplished in the first and last of these directions can compensate for the great harm which follows the neglect of the young people. How can they fail to drift under these conditions? The Christian churches do their utmost to attract their young men and women by organizing opportunities for meeting informally. In our community only the Zionists seem to realize the value of social intercourse.—*The Jewish World* (London)

CHURCH NOVELTIES.

Will these church novelties never cease? Long, long has it been a problem as to how to entrap the unwary and bring them into the church. The whistling soloist has been tried and found wanting. The brass band has been tried and found wanting. The supplying of luncheon in church has been tried and found wanting. Permission to attend coatless and hatless in summer has been tried and found wanting, and yet many more peculiar "stunts and spells" have been made use of and all to no purpose. Each one of the

many baits that have been held out have drawn for a time a few into the trap, but the attractions were not sufficiently attractive to continue to hold them there. And now a Cincinnati divine has caught on to a new wrinkle. The report that has been sent out by the Associated Press reads something like this: "With the songs of half a hundred canary birds, furnished by the congregation, blending in with their music, the Lincoln Park Institutional Baptist Church had one of the most unique services ever known to-day. It is declared that not a false note was scolded by the birds, who followed the choir-master's baton with amazing precision. The canaries began their chirping with the first strains of music and ceased with the singing, maintaining almost absolute quiet during the intermissions. The idea of calling the birds into commission as a part of the choir was originated by the pastor, Rev. George B. Robbins, and the effect of the use of the canaries, it was declared by the members of the congregation, added greatly to the choir service. The sermon was based on the text, "Who are these that come flying through the air like doves?" The text was certainly ingeniously selected, even though doves are not canary birds, and though the doves referred to in the context have reference to human beings. The Rev. Mr. Robbins has shown himself the most novel of all ministers. We have novelties as the brain counters, why not have them in the church? Canary birds in the church will not convert the church into a commercial institution, even if it has to do with putting novelties there. We can not help putting the question, What will be the next folly? —*The American Israelite* (Cincinnati, O.)

THE YOUNG TURKS AND ZIONISM.

Our Turkish guests ignore the fact that in a sense, a Jewish question has long existed and must always exist in Turkey. While Jewish sentiment, the world over, clings affectionately and tenaciously to the ancient land of promise, while Jews are ready to make personal sacrifices in order to be knit to the soil, whether in life or in death, so long a Jewish question awaits the hand

of wise and competent statesmanship. Wise and competent statesmanship would not seek to close its eyes to the question or, in face of palpable facts, deny it. It would consider how the question should best be dealt with. The Young Turks may follow the evil precedent of Abdul Hamid, and exclude the foreign Jew from the country. But that will not put an end to the Jewish sentiment, and Jewish sentiment for Palestine is, to all intents and purposes, a Turco-Jewish question. Surely, true statesmanship would seek, by a bold stroke, to annex this feeling in the interest of the whole Empire. Let the Jews come in, let them concentrate in the country, let them even control the local Government—of course subject to their becoming Ottoman subjects. As a matter of fact, there has never been the remotest desire or intention to encourage a Jewish population anywhere in the Turkish Empire which would compose other than loyal subjects of the Sultan. The Sultan would be as much the ruler at Jerusalem as he is at Constantinople. Any thought of a Jewish Palestine—or Mesopotamia for that matter—attempts to behave disloyally to the Imperial Power, is remote and unfounded. The Jew is by nature not merely loyal but ultra-loyal. The two Jewish delegates, the interviews with whom we publish this week, are living evidence in point. The other day Great Britain gave autonomy to a people in South Africa, who, but the day before, had borne arms against the British Power. Young Turkey could do worse than take a leaf out of the book of the best governed country in the world. It will be unwise if it slams the door upon Jewish sentiment, which animates those who may desire to be among the most faithful subjects, and the strongest supporters, of the Turkish Empire. *The Jewish Chronicle* (London)

"Is this a healthy place?"
"You bet it is. Only two people died here in ten years."
"What of?"
"Starvation. You see one of them was the doctor and the other the undertaker."

THE HOPES OF THE NEW YEAR.

(Written for "Israel's Messenger.")

By SYMON STUNGO, Edinburgh, (Scotland.)

Another year has been added to the life of Israel—a year noted for unceasing activities for the emancipation of the downtrodden and oppressed section of Jewry. The Jewish outlook at the present moment is bright and hopeful. A band of zealous and educated religionists are mightily striving to bring about new hopes and bright prospects for the afflicted portion of our people. We cannot shirk the responsibility. It clings to us. It is the blood of our brethren calling to us from the earth.

Every year, marked by its new series of Jewish outrages, brings our duty more home to us. Whether it be Drifus, or Kishinev, or Odessa, or Iazyk, our duty stares us in the face. We must arouse our well-to-do classes to the fact that their charity is useless. It may bolster up a few houses and feed a few hungry mouths after a massacre has spent its force, but money cannot solve so vast a problem. Prevention is not only better than cure, but more honourable. This is the lesson of the year. Israel, credited with being the teacher of the Nations, has himself a great deal to learn. He must learn to move out of the old groove, to see his position in a diplomatic light, and to cease depending on charity. Israel's three great principles—the principles of Faith, Hope and Charity—have been his food two thousand years. They have kept him alive, for he has lived on them. His faith has led him on to hope—to hope for better times and greater liberty—and while he hopes, he lives on. But Faith is a good thing; Hope is a comfort; but Charity is a cure. As the London unemployed cried out at one of their demonstrations, "Damn your charity!" This ought to be the guiding principle of Israel. Let the Jewish nation resolve to abolish its antiquated system of monetary assistance. Let it make up its mind to think the problem out once and for all. It will see that dependence upon charity has made it a nation of *parasites*, who, in view of the cash that never make its effort to work out their national salvation. It is £3,000 that robs Israel of his self-respect and self-confidence. Instead of the old maxim, *In God we trust*, the new proverb, *In Gold we trust*, has been formulated. "Damn your charity!" is a lesson worth learning from the events of the past years. Russia has been convulsed with massacres; England has inaugurated its silly but inefficient Aliens Act; America has made an effort to pull its immigration cords tighter; Austria, Germany and

France still continue to socially persecute the Jew—a persecution often keener than the physical torture of the Russian Grand Dukes. Instead of the Jews outlook becoming clearer with the radiant light of civilisation, the horizon is gradually darkening. No one has the slightest idea when it is all going to end, Israel shrugs his bent shoulders and says, in true Jewish fashion, that he is glad it is not worse. That is Israel's greatest weakness. He is too optimistic about his own career. Like Micawber in Dickens' great masterpiece, Israel always dries his tears pockets his aims, and hopes for something better to turn up. Usually, however, nothing does turn up—except another massacre. Then he repeats the same performance. He cannot see the bitter, grim humour of the situation. As Zangwill said "there is a sort of competition between the Russian *murders* slaughtering and the Western Jews sending money to heal the wounds." It must frankly be admitted that the Western Jews bid fair to win the contest, for they are never slow to give. But their fault is not one of the heart; it is of the brain. Their hearts are good, but their brains are bad. They cannot perceive so habitual has abuse-giving become—that their money falls into a bottomless bucket. They consider their duty is discharged with the signing of a huge cheque. This policy of *laissez-faire* does more to cause anti-Semitism than all the crucifixions in the world's history. Why cannot the Jews who have wealth, influence, and position use them on behalf of those Jews who have not? Why cannot our diplomats haggle for us and our millionaires pay the price for us?—as Zangwill expresses it in the *Children of the Ghetto*. "The Sultan would restore our land to us tomorrow," continues Zangwill with almost prophetic vision, "and we but essay to get it. There are no obstacles but ourselves. It is not the beset that keeps us out of our land—it is the Jews, the rich, and prosperous Jews, Jewish grown fat and sleepy, dreaming the false dream of assimilation with the people of the peasant places in which their lines have been cast. Give us back our country; it is alone will solve the Jewish question."

Let it be *Itosun*, or *Zionism*, or any other *ism* conceivable for there is nothing in a name. But any movement that will give our nation a centre of national effort, a *mitzvah* where Jewish government can be said to exist, must

eventually solve the problem. Everything else has been tried, and everything else has failed. The enormous sums wasted in charity would have established such a centre years ago. Money sent to Russia in aid of the Jewish victims of massacre is really going into Russia's coffers, and thus the Russian Government in a way recovers the Jewish money it cannot get by loan. The money, of course, does some little good to the survivors of the massacres, those who send the money to consider whether there exists no scheme whereby that money might be saved or put to better use.

Our greatest hope for the new year ought to be that Israel will arouse himself from his long sleep and shake the demoralising dust of the centuries of his feeble body. Let him show himself alive to modern ideas and cast off the Ghetto shackles with their poisonous influence. That he will exorcise from his mind the old-fashioned, narrow, unpractical spirit in which he has carried out all his schemes in the past; and that he will become business-like and modern in his methods of dealing with the eternal Jewish question. If only Israel did all this in the coming year, it would not be long before he would celebrate New Year on his own soil, under his old blue and white flag, his mind released from the deleterious grasp of charity and of wild hopelessness. No more would the Nation scoff at their first teacher, no more would Jewish life be a wearisome burden. The law would go forth from Zion, and the word of righteousness and justice from Jerusalem.

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AN EREV YOM KIPPUR CUSTOM— DISTRIBUTING CAKE IN THE SYNAGOGUE.

(Written for "Israel's Messenger.")

By Rabbi S. FINE, (Philadelphia, Pa., U. S. A.)

Among the many beautiful and poetic customs with which the Eve of the Day of Atonement is full is "The Distribution of Cake."

On Erev Yom Kippur at the close of the Morning Service, one of the Wardens will be seen, at the exit of the synagogue (in the Ghetto), presiding over a small table piled up with cake, a plate in front of him, and every worshipper, as he is about to pass out of the synagogue, will receive from the Warden a slice of cake, and the recipient will drop a coin into the plate. The money thus collected goes to the communal charity fund; this we quite understand. But we do not understand the meaning of this cake distribution. What is that for? What is its significance? What connection has this distribution with the Eve of Atonement?

The first time I received such a slice of cake, I was bold enough to enquire as to its meaning; and the presiding Warden was good enough to favour me with this explanation:—"That this is intended to counteract the effect of a possible evil decree against the recipient. That should it have been decreed against him on Rosh Hashana, that he is to receive charity during the year, this decree may find its realisation in this slice of cake now received by him; and with this spend all its evil force."

This explanation satisfied my simple mind at the time; nay, it rather appealed to my sentiment. But then, of course, I was in the habit of allowing my share of thinking to be done for me by the Warden of the synagogue. Times, however, have changed, and I began to do the thinking myself; and since then I began to find fault—not with the cake—but with the Warden's explanation. My simple mind has become more complex and began to raise the following objections:—

(a) Since every recipient is expected to drop a coin into the plate, covering the value of the cake twice over, the slice of cake received cannot be a gift, a charity. The payment made for the same, though direct, has neutralised, even annulled and entirely destroyed, whatever effect it might otherwise have had, in averting the evil decree from the recipient of the cake, had it been made strictly gratis. An executive officer of the law, on earth, would certainly have argued thus, unless he was no lawyer at all.

(b) If this were really the meaning and object of this (by the way, pretty)

custom then bread, instead of cake, should have been distributed, since charity provides its recipients only with bread but not with cake.

(c) And a much stronger objection: The very idea underlying this explanation, viz., to outwit Providence, to circumvent its decrees by a stratagem, is so childish, so puerile, so low in conception—so foreign to the elevated spirit of Judaism, that to ascribe such a reason for a synagogue practice—and a custom which, according to an indirect reference in the Yerushalmi, would seem pretty old—is not very far short of an insult; an insult to the synagogue! No, No! This can not be the reason. The Warden was wrong, as he invariably is, whenever he leaves his elements, finance, and begins to dabble in ritual or theology.

The reason for this custom is to be sought nearer home, not in Heaven, but on the earth; not in the unwritten sentimentalism of feverish brains, crooked minds and low conception, who would explode their ingenuity in trying to beat Providence, but in the written word of the rigid logician recorded in the pages of the Talmud.

The Talmud would have us understand that exactly as it is incumbent upon us to fast on "Yom Kippur;" so it is equally incumbent upon us to feast on "Erev Yom Kippur" (Yoma 81b). And to the reason deduced in the Talmud from the text (which see), we may yet add this: That the Day of Atonement must be treated as a feast, the prohibition as to food and drink notwithstanding. Every outward festive sign is to be observed on the day, so as to give it the real "Yom Tov" aspect. Our homes are to be made to look tidy, to present the festive appearance the white cloth, the historic symbol, spread over the table, and our dress to be of the Yom Tov best. The impress of festival is to be stamped on the tidiness of our homes and on our person—all this, not interfering with the fast, is to be done on the Day of Kippur itself. There is, however, one essential festive feature still missing to make the festival of Yom Kippur complete, namely, the festive meal without which its festivity would not be real, would be somewhat of the nature of a *farinicide's* Feast. Provision had, therefore, to be made to supply also this missing link in the chain. Now since provision could not be made on Yom Kippur, it was ordered to be made the

previous day, on Erev Yom Kippur! Thus, when the two days (the 9th and the 10th of Tishri) are taken together, the character of Kippur as a festival is complete.

Hence, the eating on Erev Yom Kippur as forming the complement of the observance of the Day of Kippur, constitutes an act of piety, a *Mitzvah* on a par with the fasting itself. Ergo, to impress the people with the sacred character, the religious nature, of the feasting on this day, the synagogue has early developed a practice of distributing cakes on this day, immediately after the morning service, to state the feast, as it were, at the very door of the synagogue; aye, to mark its sacred character, as being of close affinity with the fast spent in the synagogue. Not bread, as a substitute for charity, is distributed by the synagogue on this day, but cake—the emblem of festivity! to show on this day, the feast of Kippur, that the synagogue regards the Day of Atonement not so much as a fast as a feast.

The chief rabbi of Turkey has received a letter from the Jewish community at Basra in which they complain of the hostile attitude of certain Mohammedans toward them and of the too frequent commission of the local authorities in these inimical acts. Immediately on the receipt of this letter, the chief rabbi addressed a protest to the Minister of the Interior, who decided to open an inquiry into the matter.

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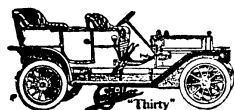
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THE DAY OF ATONEMENT.

The Day of Atonement which falls this year on Saturday the 25th instant, is unquestionably the most important festival in the Jewish Calendar. Its hold upon the consciousness of the Jew is so tenacious and compelling that it seldom fails to secure his presence in the House of God at the time of its advent. However one may view this circumstance, one thing is certain and that is, that Jews of all shades of opinion, and of all degrees of loyalty to their faith, invariably exhibit a wish to proclaim themselves at this season of the year as belonging to the brotherhood of Israel. It is the annual world-wide reunion of Israel which the festival that we are now about to celebrate brings about, that has mainly contributed to the wonderful unification of Jews from one end of the earth to the other, and made it so enduring. Two thousand years of exile, have not been able to shake Israel's faith in the deep significance of the Day of Atonement. Its observance is emphatically enjoined by the fundamental dogmas of Judaism. Judaism has always inculcated the practice of introspection and self-examination. Our religion insists that every sinner must seek out and provide for his own salvation by acts of penitence. Mediation between man and God for sins committed is obviously out of the question. Man must make personal atonement. This is the Jewish conception of the doctrine of Atonement and it will forever remain a standing protest against the doctrine of vicarious atonement. The Bible, from

beginning to end is opposed to the latter view of this great obligations. The prophet Ezekiel in the period of the first exile, proclaimed in tones in which a quality of pathetic eloquence was mingled with his customary fiery enthusiasm:—"If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, all his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should turn from his ways and live?" Here we have a complete statement of the Jewish doctrine of atonement in a nut-shell. Repeat your past misdeeds, resolve to avoid their repetition, and then, and only then, the gate of forgiveness will be widely opened for admittance. The Rabbins with their characteristic broad-mindedness and tolerance, declare that the truly penitent occupy a much higher position than those whose life has been spotless.

But Christian theologians, feeling the power for good in this Jewish theory of salvation, would have it that the theory is incomplete, nay, is spiritually mischievous. Judaism, they say, makes too little of sin, of its darkening influence on the soul. Judaism, they maintain, deposes God from his mercy-seat, and makes man the arbiter of his own destiny. If good works can save, where is there any room for grace? Judaism is not crushed by these queries; it admits the objections, but denies that it has failed to face and meet them. Do our Penitential prayers indeed make light of sin? Do they not abound in passages replete with a sense of man's frailty, of his proneness to err, of his liability to fall under the crushing weight of temptation? Again, do we in truth rely exclusively on good works for salvation? Do we believe, that so and so many "good deeds," so and so many "mitzvot" fulfilled, so and so many acts of



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charity, make the way to heaven easy and certain? Far from it. "Our Father, our King! do it for Thy sake if not for ours. Our Father, our King! do it for Thy sake and save us. Our Father, our King! do it for the sake of thine abundant mercies. Our Father, our King! do it for the sake of thy great, mighty and revered names by which we are called. Our Father, Our King! be gracious unto us, for we have no good works of our own; deal with us in charity and loving-kindness, and save us." The words we cite are said thrice a day during the penitential period; they do not form a stray or casual utterance, they are of the essence of the regular penitential prayers. Do they look like an evasion of man's need of God? Do they imply that ineradicable sense of self-righteousness which Christian theologians are able to discover in the Jewish character and in the Jewish religion? On the contrary, they show a child-like reliance on God's grace, a recognition that there are two sides to the act of salvation, man's performance and God's acceptance. Christianity does not formally deny that man must lead a holy, a pure, a God-like life. But it proclaims that God's election of the saved is independent of this holy life. Judaism would deny God, of His grace, would give His countenance to sinners who lived and died in crime, whose death was as impenitent as their lives had been vicious. But while we regard salvation, as an act of God's grace, we cannot accept the view that it is *unconditioned* act of grace. Man's soul is not *a priori* damned, so that it should need to be saved. Let man do his part, God will do His; if man fail to attempt, God will not put forth His grace. He helps men to Him, He draws them to His throne; but the first step must be taken by practical virtue, by man showing himself to be man.

A young man hurriedly entered a restaurant and sat down at the table nearest the kitchen. With shuffling feet the waitress advanced: "Have you frogs' legs?" the young man anxiously inquired.
"No, indeed. Rheumatism makes me walk like this," the waitress indignantly replied.

EDITORIAL NOTES.

ISRAEL'S MESSENGER takes this opportunity of conveying New Year greetings to its readers, advertisers, contemporaries and friends. May the year 5670 bring enlargement and deliverance to our brethren who still suffer the pangs of oppression and intolerance. May it bring us solace and comfort, peace and contentment and cause us to be helpful to each other by working for the weal of humanity and the glory of God.

In the words of our time-honoured liturgy:—
May the year and its misfortunes now
cease together,
May the year and its blessings now com-
men e together.

Owing to the New Year this issue of ISRAEL'S MESSENGER has been delayed so that it might appear a few days a head of the event. Our next issue will be out on Wednesday, the 29th instant, the eve of Tabernacle Feast.

Doctors, Not Rabbis.

The Jewish Tribune, of Portland, Ore., deplors the ignorance that is prevalent among the graduates of the Hebrew Union College regarding Hebrew literature and says: "We dare not recognise them as Rabbis." Well, brother, if we dare not recognise them as such why do you affix that title to their names whenever you refer to them? Call them "Doctors" not Rabbis. This is the only solution of the problem.

The Passing of Reform Judaism.

The Jewish Criterion and the *American Israelite*, two of the most earnest and enthusiastic reform papers in America strike such a mournful note in their last issue that they lead us to believe that "all's not well in Reform circles." The editors complain of the growing lack of interest and enthusiasm in the movement but endeavour to console themselves with the

statement that conditions do not seem to be much better in France or Germany. We have felt right along that there was no genuinely healthy religious activity in reform circles in America; it has been of a hysterical character. Young enthusiasts with a dash of romance in their make-up; older men carried away by a sentimental exaltation, have been the prime movers in recent years, there has always been a lack of solidity about the work that has dissuaded the majority of the practical and sensible men of the world from engaging in it. Year after year finds the interest in reformed Judaism weakened in America and now and again some prominent worker leaves the ranks, for a more lucrative pursuit. These things show the gradual disappearance of a new sect which will go on record as one of the most misleading of the age.

Zionism And Its Critics

The two Jewish deputies who accompanied the Turkish Parliamentary deputation to visit London, NISSIM MAZLIAH and SASSOON HASKELL EFFENDI, have been interviewed by the *London Jewish Chronicle* regarding the present position of the Jews in Turkey, and the prospects of Zionism. The deputies repeatedly assured the interviewer that Jews as individuals would be welcome in Turkey, but not as a nation. Jewish immigrants should not settle in any one place, but rather spread themselves over the country and should at present make no political demands. We do not question the sincerity of these gentlemen whom we admire and recognise as devoted champions of the cause of progress and liberty. Zionists are quite aware that the realisation of their ideals will not be accomplished by a stroke of the pen or by one or two interviews with the Ruler of Palestine, but by proceeding along gradual stages. Active propaganda work will be needed now more than ever to enlighten public opinion, especially that of the Young Turks, concerning the

aims and objects of Zionism. As Mr. L. J. GREENBERG aptly pointed out in his speech at the Hotel Great Central when Sir FRANCIS MONTFRIERE, Hon. President of the English Zionist Federation entertained some members of the Deputation: "There were of course many questions which the Turkish Government had before them and Zionists could not expect that these would be set aside for consideration of their proposals. But Zionists were not nationalists in a hurry, and would be content to wait." In our opinion, it is only the anti-Zionists who are not content to wait. Either take Palestine now, say they, or admit the movement to be impracticable. But he who is conversant with the history of other movements will at once have to admit the absurd and illogical standpoint of the *Sonei-Zion*, who make considerable capital out of such statements as the foregoing. What short-sighted and narrow-minded men they are! Notwithstanding their attempt to weaken the hold of Traditional Judaism and to destroy the loyalty of the Jews and their unwarranted assumption to speak in the name of the whole house of Israel they have still the impudence to dictate to us and tell us what to do and what not to do. It does not however require a clever or astute logician to discern their concealed desire to uproot the very foundations of Judaism and merge our people with the nations by whom we are surrounded. The process of disintegration and the alarmingly rapid rate at which assimilation is going on in America and elsewhere is an indication to the most casual observer that the future of Judaism in the Diaspora is sad and discouraging, unless the Jews establish a CENTRAL POWER in their ancient Fatherland. And yet in the face to all this there are Jews (of course, reformed) who tell us that the dispersion of Israel far from being disastrous is a blessing to the world at large. How? "A Jewish Mis-

sion" is the reply. A Jewish Mission? What is it? Has a Society been organised when students of the H. U. C. could undertake missionary work to the furthest ends of the world, as the Christians are doing, to propagate the Judaism not of the Bible or the Talmud mind you, but that enunciated by Prof. K. K.? How long then will this talk of a "Jewish mission" be dinned into our ears? What does Prof. K. K. of the H. U. C. say? Does he owe any allegiance to the Bible? Has he not destroyed every vestige of reverence for that Great Book which both Jews and Gentiles revere? How long will he continue to deceive the Jewish public? No wonder then that Zionism which aims at the revivals of Jewish sentiment and restoring the Jewish nationality and saving the Jews and Judaism from total extinction, comes in for a share of rebuff at the hands of *Sonei-Zion*. No wonder then that they applaud the most rabid anti-Semite who has a word to say against Zionism. No wonder then that the *American Israelite* continues to repeat Mr. JACOB H. SCHIFF's utterance about the unpatriotism of the Zionists, although it does not cease to be the same nonsense and falsehood as it has been proven in times without number by patriotic Zionists. The reason for all this unreasonable prejudice and hatred towards the Jewish National Movement is not far to seek. Now that we know it and everyone else knows it, let us turn for the nonce, our attention to a further elucidation of modern Zionism. Zionism has as its object the creation of a permanent and everlasting Home for the Jewish people. A permanent and everlasting Home can be created in but one one kind, the land of our history, and the land of our hopes, Palestine. It means a permanent refuge, and not only a place of temporary safety from the hatred and contempt of the world. To accomplish this desirable end if we wish to save the

Jewish nation from total extinction, the masses must be educated and won over by fair and logical arguments. History has demonstrated quite convincingly that every movement for the weal of humanity had to foster and propagate incessantly its deals. From an idea the new Italy, the new Germany, the new Greece were each in turn born. From an idea the anti-Opium League has succeeded in moving the Powers to abolish the use of opium in China. From an idea the Young Turks the present regenerators of the Turkish nation have succeeded in establishing a Constitutional Government. From an idea the present remarkable Jewish movement called Zionism originates. There was a time when the Italians, Germans, Greeks, anti-opium Leagues and the Young Turks saw no human hope of realization of their dreams. To-day Zionism, the most humanitarian movement, is struggling to free the enslaved from their oppression. Zionism is being laughed and scoffed at as Utopian and impracticable. But this only shows that history repeats itself. Soon will history show that it is neither Utopian nor impracticable. Zionism, unlike Territorialism, voices the sentiment and the deathless yearning of the Jewish people, throughout the world, who cling steadfastly and loyally to the land of their history, and the land of their hopes. Zionism is part and parcel of Judaism and to detach the former from the latter means death to the Jewish people and an inglorious ending of a great and historic nation.

5669

Although not marked by any epoch-making incident or striking achievement, the Jewish year which will expire on Wednesday evening next, has not been altogether without interest in the present or promise of effect upon the future. Nor that the Jewish Question has ceased to be but that, on the contrary, we are

still faced by the same foes, beset by the same problems and with painfully little to show that the balance of ill-will in anti-Semitic countries is diminishing in our favour. However, in more tolerant and civilised countries, there is much for which Jewry may be truly thankful. But in less civilised countries, the situation offers less ground for congratulation. The waves of intolerance, have advanced in some unexpected quarters while the conspiracy of silence on the part of the powers that be has been remarkable. In Russia, the lands of eternal Jewish tribulation, there has been no change of front on the part of the government towards their Jewish subjects. The hand of the oppressor is as heavy as of yore, and the situation is thereby growing every day from bad to worse. The past year has seen a great exodus of Jews from Russia to Palestine which has attracted the attention of the Russian press. Death has removed one of the bitterest enemies of the Jews, to wit, KRUSHEVAN, the organiser of the Kishineff massacre, and the Jews have thus one enemy less to contend with in their struggle for freedom. But perhaps the darkest spot of all is to be found in Roumania. In that country the dishonourable violation of the Berlin Treaty has continued as flagrant as ever; an attempt to have the Powers intercede in the matter by the Jewish Organisations has proved abortive. This will, no doubt serve as a lesson and a warning to those who continue to rely on the Powers to solve the Jewish Problem instead of their doing the initiative work for a proper and permanent solution of the Jewish Question. The two International Jewish Organisations, namely, Zionism and Territorialism, have still a hard and uphill work to perform before they can offer any material help to the oppressed and afflicted portion of Jewry. Territorialism having failed on account of lack of water to secure Cyrenaica has turned its attention to Mesopotamia where it believes the land is fertile and offers the most

hopeful prospects for colonization purposes. It has been announced that the ITO proposed to invite the various Jewish philanthropic organizations to a conference on the subject. Whether the Zionists would accept an invitation if it were sent to them is doubtful. It is not that they are opposed to colonization in Mesopotamia, *per se*; what they feel is that the whole project is too nebulous to warrant the solemn assemblage of a conference. Mr. ZANGWILL, it is pointed out, has not a definite offer of a territory. Moreover, the reluctance of Turkey to grant autonomy would necessitate Mr. ZANGWILL's withdrawing to other unexplored regions. If that also fails, then there is an end of Territorialism. Not so Zionism. Zionism represents the sentiment of the Jewish people throughout the world. "Zion for the Zionists" will be the slogan for years and years until it becomes a *fait accompli*. The Movement which continues to occupy the thought of every thinking Israelite has not been less active than Itoism. Slowly and surely the foundation stone of a secure and permanent home is being laid out in Palestine, while political negotiations with the Turkish Government are carried on with undiminished vigour by the leaders of the Organisation. In our last issue we chronicled the news of their visit to Constantinople where they have had interviews with the leaders of the Young Turks. For political reasons the Ninth Zionist Congress was delayed to December this year and it is expected that a large number of delegates will be present, the local Zionist Association having already requested Mr. JOSEPH COWEN, of London, to represent it.

In America, the land the Free, our co-religionists are always to the fore in matters affecting the welfare of Jews and Judaism. Educationally, philanthropically and morally they continue to take the lead and it is a matter for congratulation that President TAFT has appointed a notable

coreligionist, Mr. OSCAR S. STRAUSS to the post of Ambassador to Turkey. In London, too, a significant appointment was recently made, Mr. HERBERT SAMUEL having been admitted to the Cabinet. In Bombay the honour of a baronetcy was conferred on Mr. J. E. SASSOON, (the Prince of merchants and philanthropist,) as he is now universally recognised, by H. M. KING EDWARD VII, while the Chief Rabbi of England Dr. HERMANN ADLER received the honour of a c. v. o. In chronicling these brief happenings of last year, we must not forget to mention the appointment of HAIM NAHOM to the post of the Chief Rabbi of Turkey, a position fraught with inestimable benefit to Ottoman Judaism particularly under the present liberal regime. There is no doubt, that the centre of Judaism is gradually but surely shifting to the East and much good and constructive work may be expected from the new Rabbi who has won the esteem of the entire non-Jewish population of Constantinople, including the new Sultan MOHAMMED V. We cannot bring this short sketch to a close without referring to happenings nearer home. A commendable effort was made this year to form a representative organisation in Shanghai by which our communal affairs could be efficiently managed. In May last, a meeting was held which was presided over by Mr. SIMON A. LEVY, one of the promoters, with the result that a "Jewish Communal Association of Shanghai" was formed. We cannot say how far this body can be considered a thoroughly representative one considering that the Ashkenazim section were not present at the meeting and that they have not exhibited their willingness so far to join. Be that as it may, the fact remains that a new Association has been created in Shanghai and it is to be hoped that its fate will not be like Johah's gourd, but that it will live and do good work for the community. The local Jewish school seems have been viewed

with added interest last year judging by its many additional supporters and sympathisers. The notable gift was the handsome donation of two thousand Taels by the Opium Guild. The result must be gratifying to the President of the School Mr. D. E. J. ABRAHAM who, it is hardly necessary to state, worked indefatigably from the very beginning to make the school a success. In his last report published in this journal he says: "The school has and is accomplishing good work in educating children who would otherwise, in many instances, never be able to attend school at all—some of our past pupils are now earning their living in local Firms and gaining respect by their good conduct and close attention to work." This is satisfactory and encouraging indeed.

The promoters of the Synagogue OHEIT, MOISHE have made very little or no progress in their determination to build a new Synagogue in Shanghai, for which an appeal for funds has been issued and published in the Jewish Press. We are afraid the matter has not been taken up with zeal and to all intents and purposes the scheme seems to have been given up. The question of having a new and permanent house of worship will always crop up especially when the Community is growing every year, both in number and importance and it should be the duty of the newly formed Association to take this matter in hand and carry it out before very long. We sincerely hope that the new year upon which we are now entering will witness a splendid result of good work performed for the benefit of the local Jewish Community.

THE JEWISH NATIONAL FUND.

The collection of last year for the above Fund has amounted to \$19 71 as acknowledged in the last issue of ISRAEL'S MESSENGER. This sum was remitted last week by the local Zionist Association to the Jewish Colonial Trust Ltd., London at £s 71 8 10 = Tls. 59 18 at 2/4 = 16 £100.


The Association has requested the headquarters in Cologne to have the name of the Rev. Dr. H. Adler, Chief Rabbi of the United Congregations of the British Empire inscribed in the Golden Book of the Jewish National Fund, in accordance with the resolution passed at the last annual meeting, and to forward the diploma direct to him.

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Levy, Simon A. Esq.	0.00		[The Jewish National Fund was created		
Michael, C. R. Esq.	3.00		for the purpose of acquiring land in Palest-		
Michael, Mrs I. R.	3.00		ine, which is to belong, as an everlasting		
Moosa, J. Esq.	3.00		possession, to the whole of the Jewish		
Moses, A. E. Esq.	5.00		People. The Fund was started by the 4th		
Myer, M. Esq.	3.00		Zionist Congress, 1891, and its capital has		
Nathan, M. J. Esq.	3.00		up to the present, accumulated to about		
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BY THE WAY NOTES

The Irony of Triumph.

My heart palpitates most painfully at the very thought of what some may call it—attacking a man who possesses the miraculous faculty of moving a body without a soul. It reminds me of SCHILLER's words: "Unfortunate, unfortunate are those who attempt to beat Godly sparks out of dust." But a sense of duty compels me to give expression to my thoughts which so disturb my soul. On Sunday evening July 25, when Mr. JULIAN MILTONE addressed a Cardiff "Itto" meeting I put the following question to him: "Do you honestly believe that the action of Mr. ZANGWILL was upright and straightforward to knock at the same door at which the Zionists have been knocking for the last twelve years without first consulting the Zionists?" And of course Mr. MILTONE's answer was no answer at all. That is just the irony in the position of Triumph for Zionism now and once more represents the tragicomic events Jewry had periodically to go through! Mr. ZANGWILL has, with his strange tactics, at first played round the head of Zionism, now he entered the heart. NAPOLEON I in a biographical sketch—which I read in Hebrew when I was quite a lad about 25 years ago—said: "Glancing over the failures of the efforts of my life I find that it was two serious mistakes I made which have marred my whole career and had I been born 'al birkei m' l'uchoh' (noble birth) I would not have committed those two mistakes," showing what a mighty influence birth has even on the strongest man.

I think when Mr. ZANGWILL will look over all the efforts of his active life, which are undoubtedly Napoleonic, then he will also say in a similar strain: "Two serious mistakes I made

in my life and had I been born 'al birkei m' l'uchoh' I would never have committed these mistakes." I will not deal with Mr. ZANGWILL's serious mistake No 1, as I have already written about it in a short letter to *The Jewish World*, in December 1903, but it is Mr. ZANGWILL's serious mistake No 2, which concerns us most just now, as this mistake has caused, to my mind,—the greatest injury to the prestige and solidarity of Jewrydom. By this act of smuggling in the Mesopotamian question to the Turkish Government, Mr. ZANGWILL has betrayed a Ghetto spirit par excellence and the rope he prepared to strangle Zionism with, is only a rope of sand which will perish in the twisting.

Mr. DAVID M. PIZA, of New York, in a letter to the *American Hebrew* of May 28th 1909, says in part—"Mesopotamia being one of the places adjacent to Palestine, included in the Zionist programme, it is to be hoped that Mr. ZANGWILL will not spoil the prospects of Zionism by his officiousness. He is simply poaching on the domain of the Zionists. In other words, he is trying by unfair means to retrieve the prestige he has lost by his anti-Zionist movement which while it hurt his former associates in a Jewish cause ended tragically, but not unexpectedly so, for Zionism." After referring to the Melting Pot, Mr. PIZA finishes up by saying: "Zionism is a religious movement too idealistic for the comprehension of one who would sell his birthright."

The Zionists may perhaps be satisfied with the policy of the Turkish Government towards them and be quite content to fall into a sort of an "Ica"—concern without money and also enjoy the misconstrued thought that Zionism has sunk now to a level with Itoism. But Mr. Zangwill must not forget that—"Politics rest on necessary foundations and cannot be treated with levity," "Zionism has got the necessary foundations, consisting of the never-dying love

for the country, faith, endurance, earnestness, and the unceasing tenacity of purpose. Neither tyrannical sultans nor so-called free Turkish Deputies of the Jewish persuasion will ever thwart the Zionists from their onward march, as their ammunition consists not of Dreadnoughts, Submarines, and huge armies but of Sanctity for their rightful claim which they call "Truth and Holiness." This sort of ammunition is incorrodable and indestructable. Zionists will go to Palestine to be faithful subjects of the Ottoman Empire, but their aim will always be to create a Jewish Power there, not with the ambition to be "Great in the world" or to play political tricks with Nations and men, but with the sole honest purpose of wrenching out from the so called civilised countries, human right and respect for their unfortunate brethren in faith. The Constitutional Government of Turkey is only in its embryo; everything there is yet incomplete; what is fixed to-day may be altered to-morrow; civilisation there, as in the rest of the world, is not yet near its meridian and the difficulties in the path of Zionism are not in any way more acute than what they were ten years ago, but—"Thou shalt not be affrighted at them, for the Lord thy God is among you, a mighty God and awe-inspiring." The Zionists with their honest purpose can always rely on a certain amount of honest thought and honest support in the world. The Zionists have burned their ships behind them, there is no going back from their aim and object. Their ideal will be nursed, strengthened and propagated with more tact and vigour as heretofore. It is only prudence that can secure a well-being and Mr. ZANGWILL, to prove his fidelity to the Jewish cause; has two ways to choose from, either he has to surrender to the Zionists whole-heartedly and unconditionally or he must absolutely keep out of their road.

"When each the other shall avoid,
Shall each by each be most enjoyed,"
Cardiff N. S. BURSTEIN.

ELEVENTH ANNUAL REPORT OF THE ANGLO-JEWISH ASSOCIATION.

SHANGHAI BRANCH.

I have much pleasure in presenting the report and accounts for 1908-9 which, I am sorry to say, show a falling off in the number of members and consequently the amount remitted this year to the Parent Association is much less than the previous year. It is to be regretted that the response is not quite commensurate with the great and uplifting work in which the Association is engaged. The 37th annual report of the Parent Association bears abundant testimony to the fact that the ennobling work of spreading Western education and culture among our co-religionists in Eastern countries has done much to elevate the moral and social status of our brethren and it is therefore no wonder that the rising generation of our co-religionists there are coming forward in trade and commerce and are in a position to earn their living in a becoming manner rather than be dependent on charity as was too frequently the case a generation ago. It is therefore with no little pride and satisfaction that one comes across the following advertisement from Bagdad in *The British Trade Journal*, London, of last year, by one who owes his education to the school founded by the Association and its sister Organisation the Alliance Israélite Universelle:

Mr. . . . Bagdad (Turkey in Asia), desires to establish business connection with Manufacturers. Is chiefly interested in cotton goods. Also imports machinery for irrigation etc. He is buying agent for Arabian and Persian produce, such as wool, skins, gall darts. Reference offered.

The foregoing is one of many instances which tend to illustrate the beneficent work carried out by the Association and it is really time for our brethren, especially those with means, to be liberal in their subscriptions. They should invest their money in sound

work of practical "Self-help" and educational value to those who would otherwise be a burden rather than an honour to the race from which they have sprung. The recent handsome gift of Mr. E. S. KAPOORIE, President of the Hongkong Branch of the Association, of a sum of £10,000 for the purpose of building a school for girls in Bagdad is gratifying indeed and this fact itself entitles him to be reckoned as one of the most generous benefactors of our brethren in that distant land, whose welfare he has much at heart. It is to be hoped, that the public-spirited example of Mr. KAPOORIE will be imitated by others and that the mission of the Grand Rabbi of Mossoul, ELIA S. SYEGH, who is still in Shanghai, for the purpose of enlisting the sympathies of our well-to-do co-religionists in helping him to raise a sum sufficient to build a school for boys and girls in Mossoul, will not be unsuccessful.

It is a sign of the times that the Association is being overwhelmed with requests to open new schools in other countries, which however, it could not do owing to limited support extended to it by the Jewish public. It is to be hoped that this reproach will soon be removed and that before very long the treasury of the Association will be filled to overflowing thus giving it a new lease of life for more extended and constructive work on behalf of our oppressed and hapless people.

N. E. B. EZRA,

Hon. Secretary and Treasurer,
Shanghai 10th September, 1909.

"THE BUND"

We have to congratulate our contemporary the *Bund* upon the excellence of some of its recent cartoons. For instance there was one published a fortnight ago in which the outward characteristics of the subject, a distinguished local co-religionist were hit off most happily. His largeness of soul as those who know him intimately can testify is proportionate to the generosity of his girth, and both are suggested in the portrait in a manner which cannot fail to be appreciated. We wish success to the *Bund* artist.

THE LATE MR ISAAC E. ELLIS - IN MEMORIAM.

A sad duty devolves upon us to chronicle in this issue of *ISRAEL'S MESSENGER* the demise of one of the most respected and valued members of the Hongkong Jewish Community, Mr. ISAAC E. ELLIS, which took place in Hongkong on August 31, at the ripe old age of 83 years. In our issue of 24th March 1908, we published a full sketch of his biography on the occasion of his diamond wedding so we need not dilate upon it but confine ourselves to the task of describing some of his life beautiful traits and the many good deeds he had done during his sojourn on earth. It can be said without any exaggeration that a life so unselfishly devoted to the welfare of humanity was rarely better exemplified then in the case of the deceased. Hundreds of poor and helpless people who visited Hongkong in years gone by and who had occasion to need his help had always looked upon him as a guide and helper and no appeal to him for help was ever made in vain. "ISHAK ABONIE," a name universally revered, was the type of a righteous man, ever ready to lend a helping hand to the poor and rich alike, ever ready to perform his duty in accord with the dignity of true manhood, affixing thereby the signature of truth and integrity upon every act of his life. Thoroughly orthodox and steadfast in the scruples of his faith he was also a thorough student of Hebrew lore to which he was ardently devoted and never spared any effort to promote Talmud Torah and other kindred institutions. He was a true Chassid in every sense of the word and all those who came in contact with him recognised him as a tolerant and broad-minded man. His death is an irreparable loss to Jews and Judaism and is sure to be received with genuine regret by a

large circle of friends to whom the deceased had endeared himself by his good and noble deeds. Many will miss him, for his place in the niche of philanthropic activities will be "found empty." As the setting sun sets aglow the horizon with its golden colours, so he leaves behind his good name, a glorious memory, a blissful remembrance, not only among his aged wife, children, grand-children and great grand-children (with whom deep sympathy is felt) but also in the entire Community and beyond, which recognised and admired his good and noble virtues. ZERHUTO YAGHA IN ALAINU!

THE POSITION OF THE JEW.

DISCUSSION IN THE "NORTH-CHINA DAILY NEWS."

Since the publication of our last issue two acts of injustice, most grievous and unprovoked, have been inflicted upon the Jewish people—and in easy-going and tolerant Shanghai, of all places, where the mingling and harmonious co-operation of representatives of all races and creeds have been the chief factors in the proud and prosperous history of the Model Settlement. The scandal is almost incredible and yet there are the indelible records of the public press to confirm it. On Sunday, August 29, from the pulpit of Union Church, a British clergyman, saw fit to deliver a denunciation of our people, accusing them of forgetfulness of God, of the worship of Mammon, and of general unfitness, uncleanness and uselessness to the universal scheme of things. That was the first of the two outrages of which we are complaining. The second was the publication by the *North-China Daily News* of Mr. Morgan's bigoted, ignorant and offensive diatribe. The first would have been comparatively innocuous had it not been for

the wide publicity which was given to it by the second for had the offence gone no further than the Union Church the only people who would have been aware of it would have been a proportion, probably small of the few score people constituting the congregation of that place of worship, whereas, by publication in a paper of influence and circulation, an oracle in the Far East, the defamatory statement have been disseminated broadcast. Of one thing we may be assured which is that if the late Mr. R. W. LITTLE, or the absent Mr. MONTGUE BELL, been in charge of affairs in the office of the *North-China Daily News* we Jews of Shanghai, would have had no cause for complaining in this strain to-day; and if the respected regular incumbent of the Union Church the Rev. Mr. DARWENT, who has always been a steady friend of our race had not been away on a well-deserved and much-needed holiday Mr. EVAN MORGAN would never have had a chance of airing his bigotry and intolerance as he did on Sunday week. Mr. DARWENT cannot return to Shanghai too soon if he is to be spared the pain of finding, when he comes back, that all the good work he has done in the way of establishing neighbourly relations between the different sections of this community has been undone by fanatical zealots of the type of Mr. EVAN MORGAN. But this is the dark year season and we do not wish to dwell overmuch upon our injuries. We remember and respect the Divine injunction to forgive our enemies and now that an explanation, or apology, half-hearted, disingenuous and wholly inadequate though it be, has been elicited from the Rev. EVAN MORGAN we propose to drop the matter here and we shall not refer to it again provided we are not again renewed provocation.

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

Sir,—In the sermon by the Rev. Evan Morgan published in your issue of to-day the following sentences occurred:

"People worship wealth for its own sake. The Chinese are not the only

people with a god of wealth. Jew and Gentile have been allured to their destruction. They seek to be entombed in gold. This has been the great contest between God and the Jew. The struggle is nearly over—God seems to have lost the day for in spite of his terrible judgement the Jew persists in making a god of wealth. He has forsaken his ideals for gain. In early ages the Jew was a benefactor of the race. But he has almost sold his birthright for a mess of pottage—and it is questionable whether the Jew is of any further service to the world. He has prostituted his great gifts and when they are devoted to the service of gain and gold they become a danger and a menace."

This unprovoked attack is most surprising and unbecoming in a minister of a religion which is proclaimed to be one of love and goodwill towards all men. In the dark ages all over Europe and quite recently in Russia great massacres and horrible cruelties were perpetrated on the Jews as the result of sermons uttered in similar strain and spirit to the above, and as at present a wave of revival is passing over the Christian world, can it be possible that this minister, moved by the spirit of mischief, is trying to revive the fanaticism which had discredited Christendom in the Middle Ages? What is his object? Whether the Jews are greater sinners than upon Jews in the worship of wealth I leave to the judgement of all fair and broadminded people but this cannot justify such unjust onslaught on the Jews. As to the further service of the Jew to the world I refer the Minister to the Epistle to the Romans Ch. II verses 11-12 where he will find on very high authority that the Jew is yet destined to be of greater service to the world. I would in conclusion urge Mr. Morgan to digest well the teaching of his religion imbued with the spirit of true Christianity before he, as the words of St Paul in his own conceit denounces and condemns the Jew again.

I am, etc.,
GENTLE LAMB
September 6.

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

Sir,—The sermon preached by the Rev. Evan Morgan at the Union Church on August 29 and "published by request" in your esteemed journal will hardly tend to establish "peace and goodwill," but on the contrary "set a man at variance against his father, a daughter against her mother, and the daughter-in-law against her mother-in-law." I do not know whether you would see your way to publish my letter in your valuable journal, but seeing that you have published Mr. Morgan's sermon "by request" you might as well insert this too "by request." With the subject of Mr. Morgan's lecture I have nothing to say as this is his own business, but I must protest against any offence, any slur and label being cast upon both the Jew and Judaism. According to

Mr. Morgan "the Jew has almost sold his birthright for a mess of pottage." Now, Sir, the greatest "birthright" of the Jew is unquestionably the belief in the Unity of God and amidst all trials and tribulations in his wandering for two thousand years he has never departed from the first ethical principle of his faith—a belief in God—one God. On the contrary it is the Christian who is forsaking his "birthright" and the more tolerant and advanced clergymen are coming near to the Jew's views of thinking and believing. The Sunderlands, the Masons, the Abbot, the Olyers, the Campbells, the Craps, the Fosters and the host of other inter-pid Christian men are endeavouring to bring to the attention of Christian men and women the truth of the Jew's position. In spite of all these achievements, Mr. Morgan thinks "it is questionable whether the Jew is of any further service to the world." He has prostituted his great gifts and when they are devoted to the service of gain and gold they become a danger and a menace." No, Mr. Morgan, if you will read history aright, if you will read the Bible, the greatest contribution of the Jew to the world, you will find that from B.C. to the twentieth century the history of the Jew teems with examples of what a Jew can do, and is. The Jew is not a danger and a menace to the world. The idea is so preposterous that it carries with it its own refutation. What would the position of England be if she did not hold the main controlling powers over the Suez Canal? And to whom think you, Mr. Morgan, is England indebted for it? To two Jews, Beaconsfield and Rothschild. I could, if so disposed, multiply this example, but Sir, it is not my duty to extol the achievement of the race to which I belong. I only wish to correct the erroneous opinion of Mr. Morgan concerning the Jew and his contribution to the world and I trust you will give this letter your kind consideration.

I am, etc.,

N. E. B. EZRA.

September 6.

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

Sir,—Amongst the Rev. Evan Morgan's attack upon the Jews in his sermon preached in the Union Church on the 29th ultimo, I hardly think that well-informed persons who they Jews or Gentiles regard very seriously the defamatory comments passed on the Jewish race by the reverend gentleman. The justification for suggesting that Mr. Morgan's argument is treated with silent contempt surely lies—first, in the fact of their having been advanced obviously in a hostile and unbecomingly spirit and secondly, of their being assailable from every point of view.

The Jew has survived centuries of oppression, and look without dismay upon these aspersions on his character and ability. Crass ignorance of the laws of man and of nature could alone have induced the Rev. E. Morgan into questioning whether the Jew is of any further service to the world.

Allow me to quote from your leading article of the 6th ultimo wherein in reference to the Christian religion—you say: "It must always be a cause for deep concern when they hear its claims set forth in terms and by methods which cast discredit upon the human mind and are repugnant to common sense."

Mr. Morgan has indeed furnished "a cause for deep concern" for it must certainly be a disgrace to Christianity that a minister should preach such a bloodthirsty doctrine in its name.

I am, etc.,

"Z."

September 6, 1909.

To the Editor of the

"NORTH-CHINA DAILY NEWS."

Sir,—With reference to the sermon preached by Mr. Morgan and published in your valuable columns, I should like to express my surprise at the possibility of sermons of this nature being preached from the pulpit at which the Rev. C. E. Dorett presides.

I do not think that an educated Rabbi would utter words of the like tendency about the Christian religion.

Were a Rabbi to preach an antagonistic strain about the Christian or any other religion to an intelligent congregation, he would not be given another opportunity for the repetition of the offence, for two reasons:

1. Every intelligent Jew respects the confession of his fellow-man.

2. The Rabbi's mind would prove itself to be no larger than that of an ass and he would, therefore, be unfit for the responsible position he occupied.

Thanking you in anticipation for the publication of this letter,

I am, etc.,

J. KAMOR.

28 Carter Road.

September 7.

To the Editor of the

"NORTH-CHINA DAILY NEWS."

Sir,—It is a reassuring indication of the spirit of tolerance and broad Christianity when an assertion that "it is questionable whether the Jew is of any further service to the world," receives the spontaneous refutation and dissent that has been aroused by this assertion from the pulpit by the Rev. Evan Morgan.

From the lips of one of God's ministers—only committed by his solemn vows to the principles of mercy, charity, truth and brotherhood of man, this appears rather a vicious and bloodthirsty sentiment. The extinction or obliteration of these millions (of whom Jesus Christ was one) would probably be rather less highly regarded in the great capitals of the world than by this somewhat obscure disseminator of God's word and mercy. Not having had the pleasure of Mr. Morgan's acquaintance, I am unable to surmise whence he has derived the information regarding the Jews, as a race, that has led him to make such astounding statements. Were my financial resources such as to warrant it, I would cheerfully pay his expenses to centres of learning of America and Europe

and provide him with letters to Rabbinic whose lectures in Christian Churches are attended by throngs of tolerant and enlightened Christians. There he would probably learn more about the Rockefeller's, the Morgans, the Ryans and many multi-millionaires who are not Jews, and should he be so fortunate as to meet Nathan Straus, (whose broad philanthropy has saved thousands of Christian lives) and a host of others whom I might name, it is barely possible that he might relent and retract his desire for the extinction of a race that has endured through two thousand years of persecution, and class-hatred.

For his statements that the Jew has forsaken his ideals for gain, I would refer him to the imperishable names in literature, art and music, posthumous and contemporaneous. Does he lack in love of parent, wife and of spring? Is he a drunkard? What percentage of Jews are inmates of our prisons and insane asylums? These, I believe, are the elements that make for good citizenship, and I challenge the rev. end divine to produce evidence of lack of patriotism to the flag under which the Jew lives.

This briefly is the Jew's case, and fortunately it is God and not the worthy Mr. Morgan who will order the perpetuation or extinction of the Jews.

I am, etc.,
GEORGE MOUSER.

To the Editor of the

"NORTH-CHINA DAILY NEWS."

Sir,—If Mr. Ezra and the Gentle Lamb would be kind enough to read again what I wrote they will find that there were perfect impartiality in the selection of facts to illustrate principles.

The Jew was not specially singled out for censure. But the ancient and modern Gentile were instance too.

"The tyrannies of the few or many," as well as "those who build ivory palaces etc." are modern European instances, and do not refer to the Jew except as he may be the subject of them. If the Jew appears a little more prominently, it is because of his unique position. He appears great and solitary in the field of history. He commands attention. He always has a distinction. The merits of the Jewish community in the fields of archaeology, history, sociology, education and politics are distinguished and many. In religion he has been supreme. We Christians can never forget our obligation to the Jewish race. Our highest, noblest and most vital ideals have come from them. But both the Jew and the Gentile fail in their value to the race in the present day they neglect these ideals.

I allied the Jew and Gentile in this rash to be entangled in gold. There is no distinction so far as I can see, except that in England, it is any rate, the Jew has a good chance of coming in first. Thus, I think, the impartial application of facts may be permitted me in expounding principles without the in-

situation of being moved by a spirit of mischief.

I hope a reconsideration of my remarks as a whole will dispel any feeling that I have been moved by any animus against the Jewish race—for whom I have the greatest admiration, and in their political suffering, much sympathy. Thanking you, Sir,

I am, etc.,

EVAN MORGAN.

We are glad to receive Mr. Morgan's letter of explanation and regret for the offence that had been dealt, however unintentionally, to a section of the community for whose animus and feelings we have always entertained the sincerest respect. We have printed three more letters on the same subject, taking them in the order in which they reached us, but we trust that Mr. Morgan's letter may be sufficient to wipe out the feeling that has been occasioned.—Ed. North China Daily News.

To the Editor of the

"NORTH-CHINA DAILY NEWS."

Sir—Mr. Evan Morgan has certainly expressed contrition for his diatribe of the race to which I have the honour to belong. It is hardly fair to take him further to task yet I would fain ask you to insert this letter which was penned before the appearance of his "explanation," because I certainly consider that his halting manner in qualifying his tirade, still leaves the subject unpleasantly jerry. The sermon contains a passage with reference to the Jews that certainly does Mr. Morgan no credit. It is an injustice to his cloth. Contrast this with the utterances of the Bishop of London, some weeks ago, when sitting side by side with the Chief Rabbi. His Lordship felt proud, and that not merely on account of his personal respect for a representative Jew, but because the Jews are so prominent in all movements for the betterment of suffering humanity.

Possibly Mr. Evan Morgan fell in to the error, that because a race is despised it is despicable. Surely this has been proved to be perverted logic—worthy of an anti-semitic Tribune in Russia or Roumania.

I feel happy that the most eminent Christian divines hold views which entirely disagree with Mr. Evan Morgan's announcement on the further use of the Jew.

The Jews, as is well known, have given the world a very large number of its greatest intellects. They have enriched and are constantly enriching the realms of science, philosophy, art, music, medicine, law, literature, drama, etc. In every field of mental activity their contribution has been in greater proportion to their number. And yet Mr. Evan Morgan expresses doubt as to the future usefulness of this masterful race.

The Jews gave Christianity its morality and religion.

The Jew will for all time remain as a rallying point to Christianity when Christianity is in doubt. The Jew will recall to them his original teachings, which have remained safe in his keeping through the whirling of ages.

ish failing? Is it not rather a human fault engendered by artificial surroundings—a failing by which all humanity is tempted? And is it not commendable that in spite of greater handicaps, the Jew is not worse than his Gentile brother?

The idea that Jews are a race of gold (money) is a sadly mistaken one. The Jews are the poorest civilized race; riches being possessed by a very small but powerful minority. Three quarters of the Jewish race live in abject poverty due to political heaving-in and misgovernment. This small minority of rich Jews have ever shown tenderness to their poor, and to the poor of others. One has only to think of the amount of labour and expense in connexion with the relief of the poor, undertaken by the Rothschilds. Just before the Aliens Bill was introduced Lord Rothschild as an Englishman and a Jew undertook the doubly difficult duty of being a member of a committee to decide the protection to be given to British labour by restricting the betterment of his persecuted Russian brethren.

It is a well known fact that the Poor Law authorities in England hold the highest opinion of the solicitude of all rich Jews for the welfare of their large number of poor, and yet rich Jews are stigmatized by Mr. Evan Morgan as men who make a god of wealth.

The suffering Jew is a living reproach to an un-Christlike Christianity. But he remains a model to the world. In his slum there exists the tenderest pathos in the world, such as patient and devoted motherhood, sobriety in life, and tender family ties. One sees there men "who sell matches by day, but who are kings at night by their candle light, discussing the prophets and the high destiny of man."

To reconcile the invective which has called for this effusion of mine with the usual urbanity and tenderness of an English Parson I will only say that it must have been due to a momentary aberration of generosity on the part of the preacher.

I am, etc.,

TH. TOLLEMAN.

September 8.

To the Editor of the

"NORTH-CHINA DAILY NEWS."

Sir,—In spite of my explanation in your issue of the 8th I fear that the sentence "it is questionable whether the Jew is of any further service to the world" is still held to convey the idea that I am in sympathy with the anti-Semitic propaganda on the Continent. Let me therefore, at once dispel any such feeling by saying that the purport of the sentence was never intended to convey such a meaning, and to assure the Jewish community that I look with horror on the way they have suffered in the past, and that there should be a shadow of a doubt in the matter, I wish unreservedly to withdraw the sentence which was only intended to convey the meaning already explained should be capable of an other construction that would naturally give offence.

I am, etc.,

F. MORGAN.

Shanghai, September 9, 1909.

[The above letter which was published in a days' issue of the N.C. Daily News will give every satisfaction to the number of our Community and the painful incident may now be considered as closed. We congratulate Mr. Morgan upon having "unreservedly withdrawn" the imputation and hope that the cordial relations which have hitherto existed between the different religious denominations in Shanghai will be continued in future uninterruptedly. Editor, ISRAEL'S MESSENGER.]

A writer in the New York American corresponding from London, is responsible for a statement regarding Lord Rothschild, which has never yet, to our knowledge, been made, and if true is exceedingly interesting. He states that when the Russian Government following the war with Japan contemplated issuing its great five per cent. loan, it approached Lord Rothschild with a proposal that he put himself at the head of a syndicate to raise the money. The sum required was a minimum of \$500,000,000 and Russia offered Lord Rothschild a special commission of two per cent. over and above all the charge of the syndicate. Lord Rothschild, it is said, bluntly refused, and when asked for a reason which might be told Count Witte, answered: "Tell him, that I refuse to come to the assistance of his Government so long as they find themselves unable to treat my coreligionists with common humanity." The profit of the syndicate the correspondent points out, would have been \$10,000,000.

Shanghai, 8 Sept. 1909.

Editor "ISRAEL'S MESSENGER."

Sir I have read Mr. Morgan's letter in the Daily News of today and his strictures on the Jews. It is, I regret to find supply in the nature of a justification and I claim to have been perfectly impartial in his treatment of Jews and Gentile alike, as he says the Jew was not specially singled out for censure. But Sir, I fail to see the perfect impartiality in the following words—This has been the great contest between God and the Jew and yet to the end here the Gentile was dropped out but the Jew alone was left to the terrible Judgment of God and the denunciation of the Christian divine. I leave this matter to the right minded people to decide.

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed £1,500,000

Paid up Capital £690,000
and ReservesNet Revenue for 1907 £642,760

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD & CO. 10, Nanjing Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager.

18-9-08

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 2,000,000.

RESERVE FUND Roubles 4,955,000

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Askaniad	Marquand
Batoum	Moscow
Blagowestchensk	Niokolaisk of Amour
Bombay	Newchwang
Boukhara	New York
Bishk	Niokolaisk-Oussoulsk
Calcutta	Novo-Nicolaevsk
Chifu	Oulianstai
Canton	Paris
Hankow	Peking
Harbin	Samarkand
Hongkong	San Francisco
Irkutsk	Semipalatinsk
Kashgar	Shanghai
Khabarovsk	Stretensk
Khoikand	Tashkent
Kiachta	Tehita
Kirachi	Tchongoutchak
Koulja	Tientsin
Krasnoarsk	Tsitsikar
Kuanchenulza	Verkhneoudinsk
London	Verny
	Vladivostok
	Yokohama

Tel. Address: St. Petersburg, Shanghai
BankersLONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
senthal & Co.

Interest Allowed.

On Current Accounts in Taels
at the rate of 2% per annum in
the daily balance.Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.J. C. BERGENDAH & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parry's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Daluy, Liouyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum

" 6 " 12 " " "

" 12 " 24 " " "

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.

A. K. SUZUKI, Manager

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over
\$100 will be received at any 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 4 per cent per annum
will be allowed on the deposit 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.
12th, Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund \$1,500,000 at 2½

Sterling Reserve \$11,000,000

Silver Reserve \$36,120,000

Reserve Liability of Proprietors \$18,000,000

Head Office: HONGKONG.

Board of Directors.

Hon Mr. W. J. CARLSON, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
E. C. BARRETT, Esq.
J. W. BARROW, Esq.
C. S. GUNN, Esq.
W. HULMES, Esq.
C. R. LENZMANN, Esq.
R. SHAW, Esq.
Hon Mr. H. A. W. SLADE,
P. SHERLIM, Esq.
H. A. SIMS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company
Limited.

Branches and Agencies

Amoy	Hongkong	Rangoon
Batavia	Hioho	Saigon
Bombay	Kobe	San Francisco
Calcutta	Lyons	Shanghai
Colonbo	Manila	Singapore
Foochow	Nagasaki	Sourabaya
Hankow	New York	Tientsin
	Peking	Yokohama
	Penang	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 3 months, 4 per cent per annum.

For 6 months, 5 " " "

For 12 months, 6 " " "

Deposits for 12 months now bearing interest
at the rate of 6% per annum will, until further
notice, be renewed at the old rate of 5%
per annum.

Local Bills Discounted.

Credits granted on approved Securities, and
every description of Banking and Exchange
business transacted.Drafts granted on London and the chief
Commercial places in Europe, India, Australia,
America, Africa, China and Japan.

H. E. R. HUNTER.

12th, Manager.
29.5.09. 6th September, 1909.

12m.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed \$2,000,000.

Capital paid up 100,000.

Reserve Fund 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road

Shanghai.

12m.

29-6-09

THE CHINA FIRE INSURANCE CO. LTD.

The Under-
signed Agents
for the above
Company are

prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.

GIBB LIVINGSTON

& Co.

E. D. SASSOON & Co.

Agents.

12m.

10-8-08

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices

AUCKLAND, N.Z., and LONDON.

Capital subscribed £1,500,000

Paid up Capital £300,000
and Reserves £900,000

Net Revenue for 1907 £612,791

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office

Fire Agents.

BARLOW & Co., 5, Kiukiang Road.

Marine Agents

WARD, PROBST & Co., 10, Nankang Road.

D. MCGREGOR & Co., 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager

18-9-08

2m.

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Organised under Imperial Decree of 10th
December, 1895.Roubles 15,000,000.
Shanghai Tls. 2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Tls. 1,000,000.

Reserve Fund Roubles 1,955,000

Head Office: ST. PETERSBURG.

LONDON OFFICE:

11, The Arcade, St. E. C.

Branches and Agencies

Askhabad	Margulan
Barnaul	Moscow
Batoum	Niobelevsk of Amur
Blagovestchensk	Newchwang
Bombay	New York
Bombay	Niobelevsk Oussoulsk
Bombay	Novo-Niobelevsk
Bombay	Oulakutai
Bombay	Paris
Bombay	Peking
Bombay	Samarkand
Bombay	San Francisco
Bombay	Sempalatinsk
Bombay	Shanghai
Bombay	Stratensk
Bombay	Tashkent
Bombay	Tchita
Bombay	Tchongtongchuk
Bombay	Tientsin
Bombay	Tsitsikar
Bombay	Verehousoulsk
Bombay	Verny
Bombay	Vladivostok
Bombay	Yokohama

Tel. Address: St. Petersburg, Shanghai

Bancos: Messrs. Glyn, Mills, Currie & Co.

Paris: Comptoir National d'Escompte

de Paris, Banque de Paris et des

Pays Bas.

Berlin: Messrs. Mendelssohn & Co.

Hankow: Messrs. M. M. Warburg & Co.

Vladivostok: K. K. K. priv. Oosterr. Credit

Anstalt für Handel & Gewerbe.

Austrian: Messrs. Lippmann, Ro-

senthal & Co.

London: Current Accounts: Tls. at

the rate of 2 1/2 per cent on the

daily balance.

Fixed Deposits: Tls. and Dollars

Terms on application.

Local Bills: Discounted.

Special facilities for Russian Exchanges

Foreign Exchange on the principal cities

of the world bought and sold.

J. C. BERGENDAH & M. SPEELMAN.

Managers for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909

12m.

The Yokohama Specie Bank, Ltd

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 21,000,000

Reserve Fund 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

Branches and Agencies:

Tokyo, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Hankow, Canton, Tientsin,
Peking, Newchwang, Port
Arthur, Dalay, Liaoyang,
Mukden, Tieling,
Amurghusen,
Chungking,
etc.

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

For 6 months, 4 " "

For 12 months, 4 1/2 " "

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

A. K. SUZUKI, Manager

Shanghai, 29th July 1909

12m

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over
\$100 will be received at any time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$1,000.Interest at the rate of 3 1/2 per cent per annum
will be allowed on the monthly minimum 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.

12th, Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:—

Sterling Reserve

£1,500,000 at 2 1/2 .. \$15,000,000

Silver Reserve .. 15,250,000

Reserve Liability of Proprietors \$30,250,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GARRISON, —Chairman

H. E. TUCKER, Esq., Deputy Chairman

E. G. BARRETT, Esq.

J. W. BARNARD, Esq.

C. S. GUBBAY, Esq.

W. HELMS, Esq.

C. R. LEMANN, Esq.

R. SHEWAN, Esq.

Hon Mr. H. A. W. SLADE,

R. SHILLIM, Esq.

H. A. SINNS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company

Limited.

Branches and Agencies

Amoy.	Hongkong.	Rangoon.
Bangkok.	Hulu.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Canton.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Poochow.	New York.	Tientsin.
Hankow.	Peking.	Yokohama.
	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3 1/2 " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest

at the rate of 5 1/2 per annum will, until further

notice, be renewed at the old rate of 5 1/2

per annum.

Local Bills Discounted.

Credits granted on approved Securities, and

every description of Banking and Exchange

business transacted.

Drafts granted on London and the chief

Commercial places in Europe, India, Australia,

America, Africa, China and Japan.

H. E. R. HUNTER.

Manager.

12m.

23.5.09.

6th September, 1909.

"BETH-CH"

ISSRAEL MESSENGER.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed
£2,000,000.
Capital paid up 100,000.
Reserve Fund 280,000.
Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,
Local Manager.

No. 7. Kiukiang Road
Shanghai.

12m

29-6-09

THE CHINA FIRE INSURANCE CO. LTD.

The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.

GIBB LIVINGSTON
& Co.

E. D. SASSOON & Co.
Agents.

2m.

10-8-08

Messrs
S. Zimmerman
& Co.

Have just received a
fresh consignment of

SIBERIAN

fresh best creamery
BUTTER in bulk
and same is obtain-
able in retail
quantities
at the

Siberian
Produce Co.,

their local
distributors, at

No. 12 Nanking Road,

(Opposite the Robinson

Piano Co.)

23-2-09.

12m

L. Moore
& Co.

(Established 1874)

Auctioneers of
Piece Goods ;

Household

Furniture

AND

GENERAL

MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

12m

12m

19-4-09

Telephone 1855

ARTS
&
CRAFTS

FURNISHING CO.,

AGENTS FOR

LIBERTY
& Co.,

LONDON,
Are now displaying
LIBERTY:

Cretonnes

Linens

Taffetas

Tapestries

Chairbacks

Cushion Cases

Tea Cosies

44, Nanking Road

20-9-09

12m.

"BETH-CH"

Vol. VI. No. 13

Shanghai, Tishri 6th 5669—29th September 1909.

ISRAEL'S MESSENGER.

AND I shall come to you on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. —Isaiah—27-13

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

"The Red Cow And the Solemn Vow Letters From Chief Rabbi Adler. Warning to Young Turks. Our Contemporaries Universal Brotherhood and Love in Israelitism By The Way Notes"

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CHICAGO: N. S. Burstein & Co.

Manchester Assurance Company

incorporated with
The Atlas Assurance Co. Ltd.

Established 1808.

The State Fire Insurance Co. Ltd.

of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND
LONDON AND GLOBE
INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.

Shanghai.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.
Total Funds at 31st December 1908
£ 19,121,310.

I.—Authorised Capital...£8,030,000
Subscribed Capital...£3,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...3,204,753-7-10

III.—Life and Annuity Funds...14,637,607-14-2

Sinking Fund Account 66,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,247,813-10-6

„ Life and Annuity Branches...1,812,819-10-7

„ Marine Department 182,097-10-4

Other Receipts...28,375-19-5

£ 4,261,496-10-10

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.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Wednesday, September 29th. 1909—16th. Tishri 5669.

THE CALENDAR IN OUR LAST ISSUE WAS FOR FIVE WEEKS.

Friday, Tishri 30th (October 15th.) Rosh Hodesh; Sabbath commentaries (One of Lechures) at 5.00 p.m.
Saturday, Hoshwan, 1st (October 16th.) Rosh Hodesh; portion of the Law, Nosh, Genesis, chapters 6 to 11 inclusive; Maftir, Numbers, chapter 28; Haphtarab, Isaiah, chapter 66; Prophets, Joshua, chapters 11 to 18 inclusive; and Psalmus, chapters 11 to 19 inclusive, Sabbath terminates at 5.50 p.m.

TIME OF SERVICES AT THE SYNAGOGUE.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

Saturday Morning at 7.15 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Bathina Le Hoshana Rabba at the Synagogue and at the residence of Mr. Ezra No. 13 Wusung Road at 9.00 p.m.

Hoshana Rilla at 5.10 a.m. and 6.16 p.m.

Saturday at 6.30 a.m., 4.00 p.m. and 5.50 p.m.

Week days at 5.10 a.m. and 5.00 p.m.

1.1-09

12m

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Ketz, Hazan.

Saturday at 8.00 a.m., 4.00 p.m. and 5.50 p.m.

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

11-8-09

12m

COWPER AT OLNEY

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

Far from the flair of Athen's laughing lanes,
Sunk into sleep, and timeless monotone,
Dunner and duller than quarried stone
Or matron waking from her travail stains.

Nabeless that swamp upwinged soft vernal strains
Mellow as light at play on threshing floor,
Silky as wine, whose ruby-tinted core
Laughs in our hearts, and dances in our veins.

Olney, weird abode by sombre shades oppress'd,
Fen rimmed with death, fouler than Bonnavent's
Land of stark languishment for Plato's banish
A boyish dream beguiled a pilgrim's feet,
To learn, ah me, why caged in that retreat,
His genial mind by madness was obsessed.

The late Mr. James Nissim, whose death we announced in our issue of 6th August last, was the son of Mr. Nissim Isaac, a well-known and respected merchant of Cawnpore in the days of the Mutiny. He received his education in Bombay and at the early age of 13 joined the firm of Messrs. E. D. Sassoon and Co. Thereafter he was sent out by the firm to China and resided there for fifteen years. In addition to his other duties the deceased acted as a correspondent to several papers in China and also the "Indian Textile Journal."

CONUNDRUMS.

When two men exchange snuffboxes why is the transaction a profitable one? Because they are getting scent per scent (cent per cent).

Why are young ladies the fastest travelers in the world? Because the day before marriage they are at the Cape of Good Hope, and the next day afterwards they are in the United States.

We are very pleased to announce the engagement of Miss Mozelle Solomon, eldest daughter of Mr. R. J. Solomon, with Mr. Bernard Goldenberg.

Manchester Assurance Company
incorporated with
The Atlas Assurance Co. Ltd.
Established 1808.

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

25-6-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.
HOLLIDAY WISE & Co.

Agents.

Shanghai.

12m.

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III.—Life and Annuity Funds...14,397,607-14-2
Sinking Fund Account 66,449-3-5
£ 19,121,810-5-5
Revenue Fire Branch...£2,237,813-10-6
„ Life and Annuity Branches...1,812,819-10-7
„ Marine Department 182,097-10-4
Other Receipts...28,375-19-5
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Agents.

12m.

10-9-09.

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Judaism in the East.

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THE CALENDAR IN OUR LAST ISSUE WAS FOR FIVE WEEKS.

Friday, Tishri 30th (October 15th.) Rosh Hodesh; Sabbath commences (time of lighting) at 5.00 p.m.
Saturday, Hishwan, 1st (October 16th.) Rosh Hodesh; portion of the Law, Nomb, Genesis, chapters 6 to 11 inclusive; Maftir, Numbers, chapter 28; Haphnarah, Isaiah, chapter 66; Prophets, Joshua, chapters 11 to 18 inclusive; and Psalms, chapters 11 to 19 inclusive, Sabbath terminates at 5.50 p.m.

TIME OF SERVICES AT THE SYNAGOGUE.

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S. R. Shooker, Hazan.

Saturday Morning at 7.15 o'clock.

18-6-09

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

{ Bathman Le Hoshana Rabba at the Synagogue and at the residence of Mr. Ezra No 15 Woosung Road at 9.00 p.m.

Hoshana Rilla at 5.10 a.m. and 5.15 p.m.

Saturday at 6.30 a.m., 4.00 p.m., and 5.50 p.m.

Week days at 5.50 a.m. and 5.00 p.m.

1.1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturday at 8.00 a.m., 4.00 p.m., and 5.50 p.m.

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

11 8-08

12m.

COWPER AT OLNEY

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

Far from the fair of Athen's laughing lanes,
Sunk into sleep, and tedious monotone,
Dinner and dinner till that quarried stone
Or matron waking from her travail stains.

Natheless that swamp upwunged soft vernal strains
Mellow as light at play on threshing floor,
Silky as wine, whose ruby-tinted core
Laughs in our hearts, and dances in our veins.

Olney, weird shrine by sombre shades oppress'd,
Fen rimmed with death, fouler than Bonnard's
Land of stark languishment for Plato's basis—
A boyish dream beguiled a pilgrim's feet,
To learn, ah me, why caged in that retreat,
His genial mind by madness was obsessed.

The late Mr. James Nissim, whose death we announced in our issue of 6th August last, was the son of Mr. Nissim Isaac, a well-known and respected merchant of Cawnpore in the days of the Mutiny. He received his education in Bombay and at the early age of 13 joined the firm of Messrs. E. D. Sassoon and Co. Thereafter he was sent out by the firm to China and resided there for fifteen years. In addition to his other duties the deceased acted as a correspondent to several papers in China and also the "Indian Textile Journal."

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"THE RED COW AND THE SOLEMN VOW."

AN INTERESTING SKETCH.

BY RABBI S. ROSENBERG.

Had Ephraim, the blacksmith, lived thirty centuries ago, at that period of history when the red cow was valued among the Jews almost as highly as gold or diamonds to-day, he would, perhaps, have been looked upon as the Rothschild, or the Vanderbilt of Jerusalem, for his red cow was, in the true sense of the term, a "Parah A'dumah" (red heifer) with not one white or black hair on her skin. Such a cow was worth a fortune in those good, old days. But Ephraim, the blacksmith, was not so fortunate, having been three thousand years later, and not in Jerusalem, but in a little country town in Galicia, and though his was a genuine "Parah A'dumah" (red heifer), no Jew would have been willing to pay even the small sum of ten florins for her had she not given six buckets of milk regularly once in every twenty-four hours, and it was due to this abundant quantity of milk that she was estimated to be worth between seventy and eighty florins.

But for this red cow, Ephraim, the blacksmith, would, perhaps, have starved to death with his whole family. His trade, as a blacksmith, had yielded very little income for him, in that little country town of his residence, where the shoening of horses and hooping of wheels were considered dead luxuries, and as his shop was closed half of the time for want of work, Ephraim could not support his family on his trade alone.

Ephraim, the blacksmith, his wife, his two grown-up daughters and his four little ones, had many a day gone hungry, not having a morsel of bread in the house. But no one could have endured this heavy weight of extreme poverty with as much patience and courage as did Ephraim with his household. Such an inexhaustible amount of patience and courage to endure hardship can be found only among the real pious Jews, who firmly believe that sorrow and suffering come from God, who guides the destinies of men and provides for their necessities.

The only source of livelihood for this poor family was the red cow, which, as already stated, never failed to give six pailfuls of milk every day: a wonderful treasure for a poor family like that of our friend Ephraim. One pail of milk was used in the household, and the other five pails were disposed of in some of the neighboring towns, realizing a daily income of between seventy and eighty krenzer, a sum sufficient to keep the wolf away from the door.

I desire to reason then, that the cow had received her full measure of attention on the part of the entire household. She was fed regularly twice or three times each day. Whether there was any food for the family or not made no difference to her.

Her stable was kept much cleaner and made more comfortable than were the rooms in which lived our friend Eph with his family. The least sign of illness which the cow betrayed was cause of anxiety for the entire household. In a word, the cow's health was of greater importance than that of any member of the family. In his daily prayers, in which he supplicated God's aid and protection for himself and family, his cow was never forgotten.

Besides being the brainwinner of a whole family the cow had other good traits which had gained for her an enviable name for many miles around. She never wandered astray, was regular in returning home from the field every evening, had never lifted a child on her horns, stood patiently while being milked, and never kicked over the bucket of milk.

No wonder, then, that Ephraim was the object of envy throughout the entire neighborhood, all on account of this good cow.

Coming home one day from the shop, where he had been working steadily for some few weeks past, Ephraim was suddenly taken seriously ill.

"Gittel," said he to his wife, "I feel dangerously sick."

This was the beginning of a series of ugly sad days for this extremely poor family. Eph was down with typhoid fever. The country feldsher (physician) attending him had given up every hope of saving the patient. The case was all the more aggravated from the lack of means necessary to fight the sickness. With sunken cheeks, skinny limbs and his eyes closed, Ephraim lay on his sick-bed at the foot of which stood his wife Gittel, crying bitterly at the sight of her poor, sick husband.

"It's all over with him now," she murmured to herself, "Herebefore he would at least occasionally open his eyes and inquire about the cow, but he is indifferent about everything."

"What are you crying for, Gittel?" said he to her, "You know full well that the Lord is merciful and gracious, showing His loving kindness to the widows and orphans."

"Don't speak that way," she replied, sobbing more pitifully than before, "Your case is not half as serious as my husband's. You will not die. Something must be done to avert the evil decree."

"I do not understand you, Gittel, what do you mean?"

"Penitence, prayer and charity can avert every evil decree, thus is written distinctly in my Maccsar," was her prompt reply.

This remark provoked a sad smile on the lips of the patient.

"Penitence," he exclaimed, "what? For? I have never committed robbery or murder. Prayer? Thank heavens, I never missed one morning, afternoon or evening prayer, be it at home or at the synagogue. But, charity? Where shall it come from? Indeed, I would be the last person on earth to begrudge charity to the poor and needy,

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12m

were I not pressed down under the heavy weight of this gnawing poverty resting on my shoulders."

"No, Ephraim, you must not speak that way. There are many others still poorer than we are. We have at least a cow from which we draw our living, others have not even that much."

"What do you wish me to do, then?" he impatiently inquired. "Shall I sell the cow and divide the proceeds among the poor?"

"Let the cow go as a laparosh (atonement) for your good health and precious soul."

This last remark had shocked the patient to such a degree that he was ready nearly to jump out of his sick-bed.

"Gittel, have you, God forbid lost your senses?" he remonstrated. "To sell the cow—never! I would rather die."

"Calm yourself husband," said she, as she gazed at his eyes, which betrayed excitement. "I can see in this only the hand of providence. With God's will and grace, we may soon have another cow, for the great, good Lord has plenty of cows. Take my advice, Eph, and make a solemn vow that as soon as you recover from your present illness you will sell the cow and distribute the money among the poor."

A great struggle now manifested itself in his breast: the desire to live finally prevailed, and he forthwith vowed that upon his recovery he would sell the cow, and the money thus obtained to go to the poor.

And, strange to say, the patient successfully passed the crisis, the illness decreased, the fever was broken and his strength gradually came back, and in about three weeks' time Ephraim was able to be up and about. The rejoicing in the family can scarcely be described. "Well, Eph, what did I tell you?" his wife would say to him every now and then. "Charity is indeed the most efficient cure for all ailments. All the physicians and medicines in the world cannot begin to compare with it. You see, Eph, how good it is for a man to take his wife's advice!"

But Ephraim was not in the least overjoyed. The thought that he would have to sell his cow, devoting the money for charitable purposes, had haunted him like a demon, by day and by night. What shall he begin to do without a cow? Wherewith will he support his family?

Often the idea would strike him that a vow is, after all, of minor importance, that when the execution thereof meant the final ruin of an entire family, as it was the case with him, the violation of the same was not only permissible but even preferable.

Similar thoughts flashed through his mind, and he surely would have broken his vow had it not been for the great and frequent remonstrance of his wife, who kept on pleading with him to make his vow good. He had been thinking over the matter quite seriously, trying to find a way out of his dilemma, and finally a saving thought came to his mind.

"Gittel," said he one day to his wife, "to-morrow I am going to take the cow to town to sell her. I am in duty bound to keep my vow. If the Lord do it, I too, must bring some sacrifice in order to show my gratitude. To-morrow you will make the necessary arrangements; you will also bring me the white rooster along."

"What are you going to do with the white rooster?" she queried.

"I want to sell it, too, he crows too loudly in the morning, disturbing my rest."

It was one of the saddest days in Ephraim's household, when he sealed himself the next day in his wagon, to which was attached his favorite cow. It assumed the appearance of a funeral procession accompanying the remains of a notable personage in the community.

Great excitement prevailed everywhere on the market. Hundreds of butchers and cattle dealers had congregated around Ephraim's wagon, admiring the beautiful cow. All were unanimous in their opinion that such a magnificent specimen of a cow had not been seen on the market in quite a long time. She was worth thirty florins if only for slaughter.

"Ha, Mister, are you going to sell this cow?" inquired one of the bystanders.

"To be sure. I am going to sell this cow," was Eph's prompt reply.

"And how much do you ask for her?"

"Fifty Kreuzer, half a florin will buy her."

"Oh, you are only joking—trying to make fun at me. Joke aside, how much for the cow?"

"I told you already fifty Kreuzer, half a florin will buy her."

"No doubt she is sickly," rejoined the prospective buyer, "but even so, her skin alone is worth at least five florins."

"I tell you she is sound and healthy," retorted Ephraim. "You may examine her and find out for yourself."

"All right then," I'll take you at your own joke. Here, you take the fifty Kreuzer, and I'll take the cow."

"You can have her, but under one condition. With the cow you must also buy this white rooster."

"Is that all? Very well, I buy the rooster too. How much for it? I suppose one or two Kreuzer, that is, judging by the price of the cow."

"You are very much mistaken, sir," quickly responded Ephraim. "For the rooster you must pay me eighty florins."

"Ha, ha, ha, eighty florins for a rooster, I don't want it."

"Then good-by, friend. Without the rooster you cannot get the cow either."

Our friend keeps on bargaining for an hour. Meanwhile the butchers and other connoisseurs whispered into his ears that the cow was worth eighty florins.

At last the bargain is closed. He pays to Ephraim eighty florins for the rooster and fifty Kreuzer for the cow, as per agreement.

Accepting the money, Ephraim turned to the bystanders and said:

"Friends, you are all witnesses that I sold the cow for fifty Kreuzer and the rooster for eighty florins."

"Yes, we are witnesses, Ha, ha, ha," they all answered and laughed.

An hour after Ephraim called at the house of the rabbi.

"Rabbi," said he, "I vowed to sell my cow and give the money to charity. I just sold her for half a florin. Therefore, rabbi, take this amount and distribute it among the objects of charity of your acquaintance. Good-bye, Sir!"

Late that afternoon Ephraim was on his way homeward, and there was tied on his wagon a fine, fat cow, but a black one. *The Hebrew Opinion (New York).*

PUBLIC OPINION AND ZIONISM.

The telegraphic agencies have reported here the declaration made by the Turkish delegation by the Vice-President of the English Zionist Federation on the aims pursued by Zionism. The local journals reproduce the statement without comment, but there is no doubt that a good impression has been made in official circles, which will be accentuated on the return of Dr. Riza Tewfik Bey and his colleagues.

The banquet tendered to the Turkish delegates by the London Zionists and the statements made therein by Mr. Greenberg will have a most beneficial effect in this country, and the Zionists, if they continue to act with prudence and circumspection, will achieve their end more easily.

L'Aurore, the organ of the Zionist Committee here, in reproducing Mr. Greenberg's remarks at the banquet, adds:

This declaration is valuable to bear in mind. It constitutes a straightforward reply to all the insinuations of those who, inspired by their pusillanimity rather than by their patriotism, do all they can to throw discredit on the work undertaken by the Zionists. A few days ago we were pained to read the declarations made at Paris to the same Turkish Deputies by other lights in the Jewish world, and we retain a most bitter memory of them.

London considers us far Paris. The words of Mr. Greenberg will certainly have deepened in the minds of our parliamentarians, above all in that of our friend Dr. Riza Tewfik, the suspicion which the words of M. Narcisse Leven must have aroused.

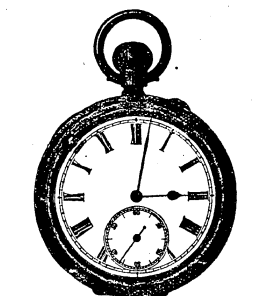
Herr Wolffsohn granted an interview to a representative of the *Courier d'Orient* to whom he stated, like Mr. Greenberg, that Zionism aims at simple colonization in Palestine, and rejects all separatist ideas. He expressed himself rather strongly in regard to M. Leven's speech to the Turkish Deputies. Constantinople correspondent of the *London Jewish Chronicle*.

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THE PROPOSED COMMERCIAL EXCHANGE.

[FROM "THE HANGHAI TIMES"]

There is much that is attractive in the scheme submitted recently to the Shanghai General Chamber of Commerce by Mr. JACQUES BLUMENFELD for the establishment of a commercial exchange in Shanghai, and we regret that the practicality and usefulness of proposed institution have not been sufficiently apparent to the members of the Chamber to warrant these gentlemen in supporting it as a body. But after all, the merchants of the Model Settlement are the best judges of the need of such an organization in Shanghai, and as the Chamber of Commerce, which may very fairly be taken to represent the interests and opinions of the mercantile community, has decided against the scheme, we fear there is nothing further to be said about it for the present.

Mr. BLUMENFELD'S idea was outlined in a prospectus which the Chamber did not publish along with the minutes of the meeting at which the proposal was rejected, but which, perhaps, it might be as well to summarize for the general information. The prospectus begins by setting forth the manifest advantages which a general commercial exchange would yield to the community by providing opportunities at present unobtainable, for Chinese business men to meet foreign business men on ground and equal footing; and it is argued with much show of probability that if such a place existed here it would attract Chinese merchants and producers from all parts of the Empire to Shanghai, and that in addition to the more expeditious and economical system of trading, which would immediately result the direct dealing which would take place in the Exchange, the better feeling and warmer mutual acquaintance which invariably proceed from more intimate acquaintance would be engendered between the Chinese and foreign mercantile communities, to the general advantage of the whole country.

Mr. BLUMENFELD represents that if a commercial exchange were in operation here, merchants would find it easier to settle rates of exchange; to sell imports such as metals, lumber, coal, sugar, cotton, oil, cereals, etc., to buy cargoes from Chinese merchants for export; to charter ships and to contract for freights; to transact business in stocks and shares, and to buy and sell land than they do at present. He is probably right in thinking that such an institution would provide better facilities for doing all things and doing them more agreeably than we possess here now, and on this account it is to be regretted that the idea has not commended itself from the practical point of view to the Chamber. But Shanghai is a place which moves rapidly nowadays, and many things that the residents of a generation of two back would have deemed impractical or chimerical are being realized before our

eyes in this present year of grace. Who knows then that Mr. BLUMENFELD'S commercial exchange is not only an idea shelved for the time being, and that the wisdom of those that come after us may not reverse the judgment that to-day denies it a place in our local scheme of things?

CONSCIENTIOUS SCRUPLES.

[Written Specially for "Israel's Messenger"]

By GEORGE T. MURRAY.

In the gray morning,
Just when day is dawning,
Iark lies the myst'ry of the starry vault,
Born on my heart of hearts, where in default

Of virtues, that I could not hold,
—Though sterile, derelict, and passing old—
My soul, in tremours at the unforeseen,
In retrospect of all that might have been;
I bow'd to the dust before the Majesty of God,

The mystic omnipotence of my God;
Humbly, in dust and ashes, to proclaim:
Jehovah! Hail, Thy Holy Name!

See! How fierce Mars throws signals from his orb
Whose meanings we poor Earthworms can't absorb,

Until, by His Divine and Sacred Will
The secret stands reveal'd on ev'ry bill;
Conveying in a flash, through endless space,
The instincts of an Universal Race! space

In those old tones,
From whence our Faith comes,
Is graven deep in God's own August Hand

The Law that rules the rulers of the land,
What they might do, or might not dare,
The kings of Israel by this law declare
In Ten Commandments! Adamantine stone,

Shap'd for All worlds—not for our Earth alone.
Trembling, and blind, we timid children of the mist,

Compound our sins; withdraw—and yet persist,

To force our lives, so frail, so short so sad,
Through breakers.....where the blood runs mad!

Behold! The Sun! Its glorious golden rays!
Heralding joy and happy summer-days.
Gone now the vapours and the doubts of night!

To live! to be! That acme of delight,
Though born in sin and rear'd in constant fear,
All mankind shouts: Behold! Our God's near!

LETTERS FROM CHIEF
RABBI ADLER.

The following letter has been received by Mr. D. M. DAVIS, the President of the Synagogue Beth-El, by Dr. ADLER, in answer to a letter addressed and sent by the Presidents of the three local Synagogues on the occasion of his receiving the honour of C. V. O. by H. M. King Edward VII. It was clearly stated by Reuter's telegram published in the local papers that the honour was K. C. V. O., hence the mistake referred to by Dr. ADLER:

OFFICE OF THE CHIEF RABBI,
22, FINSBURY SQUARE,
London 22nd July 1909.

MY DEAR SIRS,—I beg to assure you of my keen appreciation and also to thank you personally and your congregations most sincerely for your kind letter of congratulations and good wishes on the occasion of my receiving honour at the hands of His Majesty the King.

I have to draw your attention to the fact that my title is C. V. O. and not K. C. V. O., the latter being a title not conferred on Ministers. The Commandership of the Royal Victorian Order which has been conferred on me this very day is of very high distinction.

I can assure you that I am fully aware of the fact that this high distinction bestowed upon me is not intended to be only an honour to myself but a gracious recognition of the position of the whole Community under my charge by the grace of the Almighty.

Believe me,
Yours very truly,
H. ADLER.

To the Presidents of the
Beth-El,
Shearith Israel and
Ohel Moishé Congregations
Shanghai.

The local Zionist Association has also received a letter, which is as follows:

OFFICE OF THE CHIEF RABBI,
22, FINSBURY SQUARE,
London 28th July, 1909

MY DEAR SIR,—I beg to acknowledge the receipt of your favour of the 9th inst. and to express my sincere thanks for the cordial congratulation of your Association which you are good enough to convey to me. I deeply appreciate the honour His Majesty has so graciously bestowed upon me, but am fully aware that it is not merely a distinction for myself but a recognition of His Majesty's kindly feeling towards the entire Jewish Community in British Empire. I have also to thank your Association for having

my name inscribed in the Golden Book of the Jewish National Fund.

With best wishes,
I remain,
Yours very truly,
H. ADLER.

N. E. B. EZRA, Esq.,
Secretary, Shanghai Zionist Association,
Shanghai.

ZIONISTS DEFINE POSITION.

The Executive Committee of the Federation of American Zionists held a meeting last month at the offices of the Federation, 200 East Broadway, the acting President, Dr. J. L. Magnes presiding. A number of important matters pertaining to the organization were considered during the session, which lasted several hours.

At the end of the meeting, a somewhat related statement in reference to recent reports about the attitude of the Young Turks towards Zionism was issued by the English Publication Committee. The statement is as follows:

"Certain doubts having recently been raised as to the compatibility of Zionism with the unity of the Turkish Government, the Federation of American Zionists, re-affirming the principles of the movement, states anew that our striving for a Jewish center in Palestine are in perfect accord with the idea of maintaining the integrity of the Turkish Empire, and that all intending Jewish emigrants to Turkey have as their object to become loyal citizens of the Ottoman Empire. Any utterance conveying the idea that Zionism in any way conflicts with the unity of Turkey is based upon a misapprehension of the object of the Zionist movement.

"We beg to point out that Turkey is now a constitutional government, and that its will is now to be made known officially through the proper channel of the Parliament, and not through the incidental interviews of certain members thereof.

"The Jews living within Turkey and without have reason to be grateful to the Turkish people and to take a strong interest in the advancement of the interests of the Empire; and we are confident that the statesmen of the new regime will recognize the benefits that would accrue to the country from Jewish immigration, and will encourage the practice of the Jewish people. A better understanding of the objects of our movement will convince the new leaders of Turkey that Zionism is not only in accord with the interests of the Empire, but promises additional strength to the new and enlightened regime.

"We affirm that Zionism offers the true solution of the question of Jewish homelessness, and state that it behooves those Jews who are more fortunately situated to give their support to the movement which seeks relief for those millions of our brethren who now live under oppression and are yearning for a place of safety."

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WARNING TO
YOUNG TURKSDr. Nordau Says They Should
Consider Jewish Strength

In the course of an interview granted to a special correspondent of the New York Jewish Morning Journal on the eve of a banquet tendered by the Zionist Federation to Dr. Max Nordau in honor of his sixtieth birthday, the celebrated author gave utterance to the following observations on Zionist ideals and actualities:

"We are not dreamers, we Jews, as Zangwill called us, our present scheme of redemption is thoroughly practicable. Millions of Jews can assuredly make a decent living in Palestine, if they develop the natural resources of the country. There is no degree of culture that Jews may not attain to on Palestine soil. All arts may flourish and prosper there. What can prevent the Jews from developing there a flourishing national drama, a national opera? Aren't the greatest European actors, the most famous singers, Jews? Have they not any number of luminaries in painting, sculpture and architecture to their credit? And supposing even a great national renaissance of art should not come to pass—what's to hinder them from rising peacefully great art and artists? Does it make any difference to Caruso where he sings whether in Buenos Ayres or in Palestine? If the Jews have only money enough to pay their way, they will not lack any luxuries in the Holy Land, to which some of them have been accustomed previously in America and elsewhere."

"What is your opinion?" Dr. Nordau was asked, "is necessary to realize the Zionist ideal?"

"A strong will," was the response, "on the part of the Jewish people. I simply mean, that if all the elements of the Jewish people have the honest wish to win for themselves the soil of Holy Land, their desire is certain to be realized. It is not a question of money or of leaders—these we have. All that is needed to realize the Zionist ideal, is the serious, united will of our own people."

"And how many years, do you think will it take to bring this about?"
"I don't know. I don't compete for prophetic laurels. Listen: There was once upon a time a Jewess whose wayward husband left her. She went to a professional mind-reader to inquire into his whereabouts. The man of mystery corrugated his eyebrows, made an awfully solemn grimace, looked up to heaven in a sham trance, and then said: 'Woman, your husband is in a far-away country at present, but rest assured, he will come back. The next day the husband came back. His wife promptly called the mind-reader down for an impostor. But the wizard was equal to the occasion. 'It is true,' he coolly said, 'that I misguessed the distance—but my, wasn't my trance just grand? I might treat you to a grand prognosticationing trance, but I prefer not to. However, if Zionism moves along at its present pace, and everything goes well, I expect to see its realization during my own life-time. I don't expect to live to any extraordinary old age, but if things go right, it is quite possible that I shall live to see Zionism a living truth. We needn't be afraid of the Young Turks. Just at present they are suffering a little from swelled head on account of their surprising victory. But they will soon learn to esteem the Jews as their truest friends. They think at present they can assimilate all the divergent national elements in the country and make wool grow Turks out of them. They will soon grow sorer, however, and then they will give in to our demands. Their present denials, that the Jews disperse all over Turkey, is absurd. We have our definite program of action and we mean to pursue it. The Young Turks need us just as much as we do them. All we ask is freedom to settle in Palestine and to live up to our own ideals as far as we can without colliding with fundamental Turkish laws. There can be no doubt that in the event of the opening-up of Palestine many of our brethren will embark for it at once. An immigration of ten thousand the first year, means hundred thousand the second year and a million the third."

By way of curious auto-biographical detail, Dr. Nordau told the interviewer that he picked up his splendid English from the Christian missionaries that used to importune him during his boyhood to get converted.

JEWISH COMMUNAL
ASSOCIATION OF
SHANGHAI.

[COMMUNICATED]

In accordance with the resolutions which were passed on the 9th of May at a meeting held at No. 9 Jinkee Road, the "Jewish Communal Association" has now been formed, with the following Committee:—

Mr. SIMON A. LEVY President.
Mr. D. E. J. ABRAHAM
Vice President.

Mr. D. M. DAVIS
Mr. A. HOWARD
Mr. J. I. JACOB
Mr. E. I. EZRA
Honorary Treasurer.
Mr. T. Toledano
Honorary Secretary.

So far, two of the three Synagogues in Shanghai, have become subscribers, and it is hoped that the third will also soon join.

The following are the rules and objects of the Jewish Communal Association:

(1) The Association shall be called the "Jewish Communal Association" of Shanghai, to be composed of members of the Jewish Community; and is to consist principally of members of the Synagogues.

(2) Subscription:—The subscription is to be as follows:—

For members of any of the Synagogues, 25% on the amount they subscribe to their Synagogues; but the subscription by each member shall not be less than One Dollar per month, payable quarterly in advance.

For those who are not mem-

bers of any of the Synagogues the subscription shall not be less than \$24/- per annum payable in advance.

The subscription of members of the Synagogues shall be collected by the Synagogues concerned and handed over to the Association with a list of the subscribing members.

(3) **Management:**—The affairs of the Association shall be managed by a Committee of not more than seven and not less than five which is to be composed of the representatives of the subscribing Synagogues, in proportion to the amount subscribed by each of them: but no Synagogue shall be represented by more than two-thirds of the Committee.

(4) **Object:**—The object of the Association shall be to look after all communal affairs, the upkeep of the cemetery and the distribution of charity to the poor.

A subscribing Synagogue or its officials shall not perform marriage, divorce or other religious ceremonies without the written permission of the Committee of the Association.

The Association shall keep an official register of all births, marriages and deaths and shall issue certified copies thereof to members interested, on application.

(5) **Charity:**—The Committee of the Association shall appoint a special Sub-committee to dispense careful and judicious charities. As the funds of the Association may not be sufficient for the purpose a special annual collection shall be made to meet any deficiency that the Sub-committee may have to face. The Sub-committee shall however be under the control of the Committee.

(6) **Nonmembers:**—of the Association shall not enjoy any of the privileges accorded by the Association to its Members.

The officials of the Synagogues shall not perform for them any marriage or other religious ceremonies. In the event of the death of a nonmember the deceased shall not be accorded a place in the cemetery unless a sum of

\$100 shall have been paid by either the relatives or friends of the deceased.

(7) **The Jewish Poor:**—shall be exempted from payment of any fees and their requirements will be attended to on the application of the representative of any of the existing subscribing Synagogues.

OUR CONTEMPORARIES.

"WHO CAN TELL!"

Christianity abolished the Sabbath so as not to have the day of rest in common with Judaism. It may yet happen, if the Jews adopt the Sunday, that another transfer will appear advisable to Christianity. Who can tell! *The Jewish Voice*, (St. Louis).

ZIONISM—TURKEY, AND ANTI ZIONISTS.

The last expressions by representative Turks against Zionism are a food to the Anti-Zionists to repeat the old "Hep! Hep!" (*Hierusalem est perditio*), forgetting that many are the setbacks to any idea, yet these setbacks do not hinder the bringing of the idea into effect in the right time. The Zionists are neither cowards to give up their idea or impatient to wait for the right moment when their idea may enter into fact, and the rejoicing of the Anti-Zionists is premature and sheer folly. However, we should thank our Anti-Zionist brethren for their pleasure, because sometimes they are just those who awaken some Zionists to activity. *The Jewish Tribune* (Portland Ore.).

OUR WISDOM.

It is the duty of everybody in life to appear before the world in the most favorable light. It is only a drone, or a person void of ambition, who appears indifferent to the opinion of others concerning him. "I don't care what people think of me," is not the expression of an ambitious man. We all must pay regard to the opinion of others as part of human progress. The lawyer must do his best to have people think well of him; he must devote his energies to gain the good opinion of the people; the merchant must establish his integrity with all; the mechanic must make his reputation as a good workman. And so everybody must strive to be well thought of. We, as Jews, must particularly be earnestly devoted to our religion to establish the fact that we are the standard-bearers of divine truth. *The Hebrew Standard* (New York).

THE POSITION OF THE JEW.

Only to illustrate that Jews are in the van of all great modern movements, this seems to be an opportune time to recall the fact that it was a German Jew, Otto Lilienthal, who was the pioneer in inventing the flying machine. Lilienthal gave his life to the new science as far back as 1896. At present the people of France are

singing the praises of M. Henri Deutsch de la Meurthe, a Jew, who has invented a dirigible airship, whose engineer is M. Kapferer, also a Jew. Samuel Levy, of Boston, is also coming to the front in the science of aerial navigation. This is merely one more illustration of the oft repeated claim made by Jews that we progress with the world in the professions, in the arts and sciences and a refutation of the constant slander that Jews are pre-eminent in trade only. *The Jewish Independent* (Cleveland, O.).

SHECHITA.

Though Shechita has now been rendered safe in localities, where attempts have been made to undermine it, and though in certain parts of Europe our coreligionists will yet have to maintain a struggle in order to have Shechita maintained by lawful recognition, the battle is not yet over. It will endure as long as anti-Semites exist, it will be perpetuated as long as such creatures as von Knew are allowed to go at large and lie as she has done and still purposes to do. We Jews have still a fight on our hands and must continue that fight on behalf of those of our co-religionists who adhere to Shechita. We must present "a solid community" and, hate not one job in our determination to down all such measures and calumnies. *Enanu-El* (Frisco).

PRACTICAL RELIGION.

Those who become penitent with the approach of the holidays should remember that it is best to be always pure in heart. If penance is to be done, it should be done at all times, not in one particular season of the year. *The Modern View* (St. Louis).

ANNOUNCEMENT.

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UNIVERSAL SUPPLY CO.,
SHANGHAI.

UNIVERSAL BROTHERHOOD AND LOVE IN ISRAELITISM.

[Written for "Israel's Messenger."]

By N. E. DAVID (Calcutta)

The doctrine of the common origin and unity of everything in nature, and of mankind in particular is very clearly set forth in the 11th creed of Israelitism, named Judaism. It tells us in the plainest language possible that everything has emanated from the Supreme Being; that all families and races have sprung from one source; and that in their inner nature they are all the children of the "One Father of all" (Genesis i. et seq.; Malachi ii. 10), who is "the Lord of the spirits and souls of all flesh" (Numbers xii. 22; xxv. 16; Job xii. 10; Isa. lxvii. 16; Zechar. xii. 1, etc.). Heaven and earth and all they contain belong to Him (Gen. xiv. 19, 22; xxi. 33; xxiv. 3; Isa. lxvii. 1, etc.). He is the King over all (Zechar. xiv. 3; Ps. xlvii. 2; Neh. ix. 6; i. Chron. xxix. 11, 12, etc.). He hears the prayers of every one who calls on Him, and is nigh to all (1 Kings, viii. 38, 39; Job ii. 5; Ps. lxxv. 2; xlv. 18, etc.), and His love fills the whole universe (Ps. lxxii. 11; civ. cxi. 6; cxv. 9, etc.). In short, all things of which the universe consists, spirit as well as body, have proceeded from Him who is the root, the life and the light of all, in whom they live, move, and have their being, and to whom everything will one day return (Ps. lxxv. 2; Job xxxv. 14; Eccle. xii. 7, etc.). "The universe is not His dwelling-place, but it is in and within Himself," affirm our sages. He is the all. "All things are Himself and Himself if concealed on every side," says the "Greater Holy Assembly" (page 26, original text in commenting on Isaiah xli. 4, which says: "I, the Living One" (Tetragrammaton) am first and with the last: I am He Himself. Compare also Isaiah xlviii. 2: "Hearken unto me, O Jacob" and Isaiah, vi. 1: "I am He, I am the first, I am also the last."

These are the basis and nucleus of universal brotherhood and love and the very foundation and corner-stone of the teachings of our sacred books of which we instance a few.

"One law and one manner of law shall be to you, as well as unto the stranger" (Exodus xii. 48; Leviticus xxii. 22; Numbers ix. 1; xv. 16). "Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure, but just weights, and just measures shall ye have" (Ex. xxiii. 24; Lev. xix. 35, 36; Deut. xvi. 19; xxii. 1; xxx. 13-15). "Not to take life," "not to commit lewdness," "not to bear false witness," "not to covet"

(Ex. xx. 13-17; Deut. v. 17, 18, etc.; "not to revenge," "not to oppress" (Ex. xxii. 20-22; xxiii. 9; Lev. xix. 33; xxx. 14-17).

The law enjoins on every one the duty of acting benevolently, kindly and charitably towards each other—a co-religionist as well as the stranger, and even an enemy, without distinction. "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner, thou shalt do with his ass, and so . . . with his raiment, and with all lost things of thy brother, which he has lost, and thou hast found, . . . thou shalt not hide thyself" (Deut. xxii. 1-3). The law enjoins one to do the same by his enemy also (Ex. xxiii. 4). "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt help him to lift them up again" (Deut. xxiii. 4). "Thou shalt do the same with him that hates thee," even at the risk of leaving thy argent business (Ex. xxiii. 5).

The word "brother" here and elsewhere is not confined to a near relative or a co-religionist; but it is used in a wider sense, meaning a fellow-being in general, as it is quite plain from Leviticus (xxv. 35) which says: "And if thy brother be waxen poor and fallen in decay with thee, then shalt thou relieve him; yet though he be a stranger or a sojourner . . ."

The word "stranger" here does not mean an unknown person, which may be applied to a distant relative as well. The Hebrew word is "gair," a foreigner, as we shall presently see.

When thou reapest the harvest of thy land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger," and also "for the fatherless and the widow" (Lev. xix. 9, 10; xxiii. 22; xxiv. 19-21). "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the father-

less, and for the widow . . . When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards, it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 19-21). (Here as well as in many other places in the Bible, the stranger takes precedence over a co-religionist, where charitable and benevolent deeds are concerned). And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him (literally, strengthen or hold him up); yet, though he be a stranger or a sojourner; that he may live with thee" (Lev. xxv. 35; Deut. xv. 7-11). "He who hath liberally given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour" (Ps. cxli. 9). He that hath mercy on the poor, honoreth his Maker" (Prov. xiv. 31). "He that hath pity upon the poor, lendeth unto the Lord, and his reward will be paid to him" (Ibid. xix. 17). "Cast thy bread upon the face of the waters, for thou shalt find it after many days" (Eccles. xi. 1). "If thine enemy be hungry, give him bread to eat; and if he is thirsty, give him water to drink" (Prov. xxv. 21). "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Ibid. xxiv. 17; Job, xxxi. 29).

"Ye shall walk after the Living One, your God, and fear him, and keep his commandments, and obey his voice; and ye shall serve him and cleave unto him" (Deut. xii. 5). "Ye shall do my judgments and keep my ordinances to walk therein . . . which if a man do he shall live in them . . ." (Lev. xviii. 4, 5; xix. 37). This means, the *Talmud* tells us, that a person should imitate the qualities and attributes of the Living One, and do as he does. He should love all men, act on the principles of mercy and benevolence towards every one, irrespective of nationality and creed, or a friend and an enemy, by "clothing the naked, helping the poor and the needy, visiting the sick, consoling the afflicted, doing our last duty by the dead," and performing all kinds of charitable and kindly deeds for charity's own sake, just as the Almighty is gracious and merciful to all, and bestows his favours on every one alike—the good and the wicked, the pious and impious (*Sota*, 14.) "God's benevolence," say our divines, "is called mercy, because we are in debt to Him and He owes us nothing, and man should do likewise."

The rule of "release" enjoined by the law every seventh and also every "fiftieth" year, is another example of charitable and loving-kindness. The slave was to be released on the seventh year (Ex. xxi. 2); and he was not to be sent away empty-handed, but "thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress, of that wherewith the Lord thy God hath blessed thee thou shalt give unto him" (Deut. xv. 12-14). "Every

creditor that lendeth anything unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother, because it is called 'the Lord's release' (Deut. xv. 2). "If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shalt thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, 'The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him."

"Therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land" (Deut. xv. 7-11). "The land is also to be released at the 'Jubilee' year, and each man is to return unto his possession (Lev. xxv. 10-16). "The land is not to be sold for ever... ye shall grant a redemption for it" (Ibid. verses 23, 24). "Ye shall not sow your fields, nor prune your vineyard: that which growth of its own accord of thy harvest, thou shalt not reap, neither gather of the grape of thy vine undressed; but they who id be left for the poor, for thy servant, for thy maid, for thy hired servant, for thy stranger and thy cattle; and also 'for the beasts of the field' (Ex. xxiii. 11; Lev. xxv. 5-7).

Even the animals are specially mentioned in this merciful code. The Sabbaths and Feasts are days of rest not only for ourselves, servants and the strangers, but also for the cattle and animals as well (Ex. xx. 10; xxiii. 12; Deut. v. 14, etc.). No cruelty is to be shown to animals:—"Thou shalt not muzzle the ox when he treadeth on the corn" (Deut. xxv. 4). "A righteous man regardeth the life of his beast..." (Prov. xii. 10). "No man shall sit down to his own meals", inculcates the *Talmud*, "until seeing that all the animals dependent upon his care are provided with."

The land too, inanimate though it is in the eyes of the unknowing gentile, is not overlooked. It has its Sabbath, or period of rest:—"And six years thou shalt sow the land, and shalt gather in the fruits thereof. But the seventh year thou shalt let it rest and be still..." (Ex. xxiii. 10, 11; Lev. xxv. 2, 4).

In addition to all these, the law enforces other charitable deeds on every man, and especially various kinds of "tithes," etc., for the maintenance of the priests and the levites who are consecrated to the Lord and of the people; and also for the use of the stranger, the fatherless and the widow. "The firstlings of the cattle and of the beasts," "the redemption money of the first-born of the children; the tithes of the 'bird and of the flock," and also of the yearly "produce of the land, corn, fruit, wine, oil," etc., are to be dedicated

unto the Lord for the use of the priests and of the levites (Ex. xiii. 1; xxxiv. Lev. xxiii. 26, 30, 32; Deut. xv. 19). "The first fruit of the corn, of the wine, of the oil, and the first fleece of the sheep," shall be for the priests (Deut. xviii. 4; and also "everything devoted in Israel" (Num. xviii. 14). "The tithes of the increase in the land at the end of every three years," are to be set aside for the use of "the stranger, the fatherless, and the widow" (Deut. xiv. 28, 29).

Israelitism is, indeed, a law of love and goodwill, and its precepts are the very essence of charity and benevolence, tolerance and unity among men. "The beginning of the *Torah* (Law), says the *Talmud*, "loving-kindness and its end is loving-kindness." *Gemiloth hasadim*, for loving-kindness, is one of the pillars upon which the world rests: "By the virtue of three things," says the *Talmud*, "the world is sustained, viz.: the *Torah* (divine Law); divine worship; and loving-kindness" (*Aboth* i. 2); and upon these says Simon, the "Righteous," "the salvation of Israel depend."

Gemiloth hasadim is not mere charity or ordinary alms-giving. It is mercy, benevolence, compassion, clemency, kindness, all combined. It is goodness, it is love itself. It is the natural prompting and the dictating of a kind and loving heart based on the ground of humanity, without any hope or desire of return or reward. "It is superior to alms-giving," says the *Talmud*. Alms-giving is practised only by means of (1) property, (2) on behalf of the poor, and (3) on behalf of the living; *Gemiloth hasadim* is performed by (1) all that man possesses, property, body, and soul; (2) on behalf of the poor and the rich alike, whose tears it can wipe and whose sorrows it can soothe; and (3) on behalf of the living and the dead" (*"Succah"* 46).

Hasadim is the plural of *hesed*, the true meaning of which is active love love shown by unselfish kindness in action, in thought, in judgment, and in every deed of our life, attending to the wants of others in preference to our own; in a word, renunciation of self in the true sense of the term. *Hesed* will form the subject of a separate article, as it is too grand a theme to be cursorily passed over; it being the first of the "Seven Pillars" or "Builders" of the universe and its very foundation.

"He who shows mercy to God's creature is surely of the seed of Abraham," our father" (*Talmud, Berach.* 33). "Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy walls," enjoins the *Talmud*. (*Aboth* i. 5).

We now come to the direct and positive injunctions on the subject.

"Thou shalt love thy fellow-creature as thyself; I am the Living One," says the Bible (Lev. xix. 18). The same phrase is used in all the sacred books of other creeds, the general and universal sense of which is universally admitted. If it is contested in ours by some, it is possibly owing to the Hebrew word *reya* having been wrongly rendered in the

English version as "neighbour," which, in its limited sense, does not convey the right meaning. It should be taken in its wider sense. The Hebrew word for neighbour is *shakban*, while *reya* means a companion, a fellow, or "any member of the human family" (Gen. xii. 8; xxi. 49; Ex. xviii. 7; ii. Kings iii. 28; ii. Chron. xx. 28; etc., etc.). In all these and other passages, the word is applied to people of different nationalities, creeds and countries. Yet, as if to remove all doubts on the subject, this injunction is immediately followed by another too plain to be misinterpreted: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Living One your God" (Ibid. verse 33). And in Deuteronomy (x. 17-19) we read: "For the Living One your God is God of gods and Lord of lords, a great God, mighty and awful, which regardeth not persons, nor taketh reward (literally bribe); He doth execute the judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment. Love ye therefore, the stranger, for ye were strangers in the land of Egypt."

The Hebrew word for a stranger is *ger*, meaning one who lives out of his own country, a foreigner; and not a proselyte as it is now understood by the gentry. This is the meaning given by the Bible itself:—"thy seed shall be a stranger (*ger*) in a land that is not theirs" (Gen. xv. 13). Abraham calls himself *ger* while in the land of the sons of Heth (Ibid. xxi. 4), and Moses says: "I have been *ger* in a strange land" (Ex. ii. 22). The Hebrews were not converts to the Egyptian religion, yet they were called *gerim* (plural of *ger*), strangers, because they were in a country which was not their own. The land of Canaan, the Bible tells us, was given them as a "heritage" it was to be their own—and no Hebrew, or Israelite could be styled *ger* there. The "stranger" in the injunctions quoted must, therefore, mean other than an Israelite—one of other nationality and creed living in their country; all the nations who were allowed to remain in Canaan after its occupation by the Israelites, though natives of the country, went by the name of *gerim*, as it was no longer their own. Again, these nations were idolaters and ungodly, the Bible tells us, and like the Egyptians, not friendly to the Israelites; yet, the latter were enjoined to love the former.

It is quite plain therefore, that these commandments to love a "fellow-creature" include the loving of all men alike, even our enemies; and the very fact of the name and the attributes of the Lord having been coupled to those commandments (which is not the case with many others) confirms our one union. The "God of gods and Lord of lords" is no respecter of personalities; He is just and merciful, and loving to all, even to the stranger who estranges himself from Him and goes after other gods: ye should,

NOTICE.

MRS. J. AARON nee Miss FLORA EZRA, who has been in charge of our firm, has this day severed her connection with us.

N. LAZARUS,
Oculist Optician,
566 Nanking Road,
Shanghai, 15th September, 1909.

NOTICE.

WE have this day authorized Mr. A. EZRA to take charge of our firm

N. LAZARUS,
Oculist Optician,
566 Nanking Road,
Shanghai, 15th September, 1909.

therefore, in like manner, love all—a fellow-being and the stranger to your creed, as well as the enemy, without distinction; and this in conformity with the injunctions quoted above:—"Ye shall walk after the Living One your God,"—which if a man do be shall live by it obtain life eternal and bliss everlasting. Our divines and sages who, by their teachings and precepts, it is easy to see, had made these injunctions the rule and standard of their lives, tell us:—"To love a fellow-creature as one's own self is the sum-total of the law" (*Talmud, 'Sabbath'* 81); and laid down a maxim no less sublime—"What is hateful to thee do not do to another." (Ibid. 3 a.). Upon one occasion, the *Talmud* tells us, an unbeliever went to Shammai, a great divine, and mockingly asked the Rabbi to teach him the tenets and principles of our creed in the space of time he could stand on one foot. Shammai, knowing him to be jesting, angrily bade him begone. The man then went to Hillel, another great sage, and made the same request. "Do not unto others," says the great Hillel, "what you would not have others do to you: this is the whole law, the rest merely commentaries upon it." A pupil once inquired of his teacher, "What is real wisdom?" The teacher replied:—"To judge liberally, and to love fellow beings."

Innumerable instances of the kind can be quoted, but enough have been cited to prove beyond the shadow of a doubt that our religion, even in its exterior teachings, does not only express "the truth of universal brotherhood," but assists most emphatically on the practice of universal love by every one in a most willing and liberal spirit.

[To be Continued.]

A PAIN-RACKED COFFEE PLANTER

FINDS PEACE FROM SUFFERING.
RHEUMATISM, HEADACHES AND DIGESTIVE TROUBLES PERMANENTLY CURED IN JAVA BY

DR. WILLIAMS' PINK PILLS.

It was a fortunate day for Mr. Charles Louis Roggen, a tea and coffee Planter of Radjmandala, Java when he read about Dr. Williams' Pink Pills and resolved to try them. Probably he had often read of these Pills before, as you have, and had scoffed at the idea that this one medicine could cure so many different maladies, as perhaps you do. But on that particular day he threw his scepticism to the winds, with the happy result that now he enjoys the blessings of abundant health instead of leading the "deplorable existence" which recently he described in the following graphic words:—

"About a year ago I was suffering severely from Rheumatism and Chronic Headache" said he. "The rheumatic pains were all over the entire body, but especially in my back; my appetite was very bad and also my digestion. I never went to bed without the awful headaches rising in the morning; I was in a state of feverish heat and aching all over."

"So I went on suffering this deplorable existence, taking medicines but without finding relief, and fulfilling my duties as acting manager of this Estate with



difficulty, until one day through reading in a pamphlet about Dr. Williams' Pink Pills for Pale People I was persuaded to give these Pills a trial.

"Before I had been taking Dr. Williams' Pink Pills for very long I felt remarkably better; there were days when I felt perfectly well; and so I continued taking them until I was entirely cured. Since then I have remained in perfect health; eat well, sleep well, enjoy a good digestion, and do my work with ease and pleasure. I attribute this pleasant state of affairs solely to Dr. Williams' Pink Pills, and therefore I voluntarily, and with much pleasure, give this testimony for the information of sufferers and for the general public benefit." Mr. Roggen is acting manager of the "Lundong Waste" happy Radjmandala, at Radjmandala, Java. It was by driving the poisonous acid which causes Rheumatism from blood, and by strengthening his digestive

and his whole system that Dr. Williams' Pink Pills for Pale People cured him and in the same way they are constantly curing sufferers from such ailments as Anaemia (weak watery blood), Debility, Liver Complaint, Malaria, Sciatica, Lumbago Paralysis, Beri-Beri, Nervousness, Early Decay, Boils, Pimples and Skin Eruptions, and the after effects of Fever, Dysentery and Chills. The great remedy for the special ailments which trouble ladies between youth and middle age they also speedily restore men broken down by overwork, excesses, or residence in unhealthy climates. Obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., 28 Kukuang Road, Shanghai at \$1.50 per bottle or 6 bottles for \$8/- post free.

THE NINTH ZIONIST CONGRESS.

The Ninth Zionist Congress will be held in Hamburg. The opening session has been arranged to take place on December 26th.

The Shekel collection throughout the world is to close on 15th October. The elections for Congress are to be held during the first week in November and the mandates to be received in Cologne not later than 1st December.

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ISRAEL'S MESSENGER.

Shanghai: Wednesday,
29th September, 1909—5607.

BY THE WAY NOTES:

The Conference of Anglo-Jewish Ministers.

Men are like plants—I have heard say—some delight in the sun, and others in the shade. The natural philosophy of the Jewish ministry in England has so far been—to delight in the shade, but the moral reasoning has at last, thank goodness, prevailed, and they are trying to come out in the sun. We heard the bugle calling, a roll-call took place, and an English Rabbinical Conference is actually going to be held at an early date. Let it be with "Masel Ubrochoh!" But a little philosophic research will easily convince us that even "Masel Ubrochoh" requires some tact and principle to maintain it. I am not a Daniel, nor am I a minister, still, come what may, I will attempt to tread among the lions and, though a simple layman, I will also venture to lay my thoughts on this all important subject before the readers ISRAEL'S MESSENGER.

I have followed the lively correspondence on the forthcoming Ministers' Conference in the London *Jewish Chronicle*, with the greatest interest; all the arguments, suggestions and advice from the various writers as to how to raise the minister's noble calling in public esteem by means of this Rabbinical Conference are undoubtedly most essential. Self-preservation is one of the principal laws in "la nature de moral et de physique," which—to keep its stable equilibrium—must be well looked after. But there is another most essential item for this Conference

to deal with which all the correspondents have, so far, not touched upon and that is *Nachpesho d'rochamu v'nahkeroh*. I wonder whether this item will be put on the Agenda. Will the Conference appoint a Commission of inquiry into the doings of some of their clerical fraternity? Dr. Schechter's truthful words to the departing students of the Jewish Theological Seminary of America, that "The Jewish decay in our country was due not so much to laity as the Rabbis," can be equally applied to England, Oh, what a great service will this Conference render to the scattered communities in England and to Judaism at large, if it will influence those forgetful ministers, who are, sad to say, the leading spirits at the card-tables when the winter session begins, that they should better try to wean their flock from this game, which undermines their souls as well as their bodies. To the best of my knowledge, most of the provincial ministers, with the exception of delivering an occasional sermon, do absolutely nothing in helping to raise the moral, and religious standard of their respective communities. Should not a minister see that the synagogue should not be closed from Shabbos, and should not a minister see the Jewish children in the elementary schools should not join the Christian daily prayers, and look after many similar duties on which depend the very vitality of Judaism? But so far as it was left to laymen to criticise and correct the doings of a minister, hence the alarming decay.

Rabbi Tobias Schanfarber, in an extraordinary brilliant article on "Judaism's Perplexities" in the *Jewish Tribune* of June 18th, 1909, says in part: "The French have recently invented the happy term *je m'en fiche* to designate the systematic determination not to take anything in life too solemnly. That position exactly describes the attitude of the Jew to-day towards his Judaism, a don't-care spirit which is even

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worse than a sceptical bearing towards it. Many of us are Hebraiculi, little Hebrews, or little Jews, or, if you will, Jewlings, small in our enthusiasms small in our hopes, small in our aspirations, burning with no intense faiths, fired with no consuming passion for the religion of our fathers. We rabbis should see to it that we need not be in the category of the 'Je m'en ficheists. Great and arduous is the work that lies before us. We, at least should take our Judaism seriously. We should regard it as something more than a mere spade to dig with. We should get into the lives of our constituents. We should glow with passion of the prophets, and be inflamed and inflame others with their ideals."

Ah! would to God this Conference would take Judaism seriously, then there would be every hope for a new and a brighter era to dawn on the cloudy religious firmament of Anglo-Jewry, and the minister's noble calling would be raised in the esteem of his community as a matter of course.

Gardiff. N. S. BURSTEIN.

Lady Sassoon, wife of Sir Edward Sassoon, M. P., and daughter of Baron Gustave de Rothschild, died in Paris at her mother's home, after a long illness. Lady Sassoon has been very active in communal and charitable work in London and her early death is mourned by many.

THE SUCCAH.

[CONTRIBUTED.]

The Succah is symbolic of the pastoral age of Israel. The nomadic days had been passed—dangerous overcome, enemies routed and the tents were pinned down to stay. The statute calls upon them to remember the time when He, the Deliverer, led them forth from captivity and made them to dwell in booths. Ever since the Jews have been inspired by this pastoral holiday. From the ghettos where the material horizon was limited by formidable wall, they looked up and out and pondered the significance of the journey at whose start stood Abraham, followed by Jacob, followed by all the children of Israel ever since. When the persecuted Jew turned to his prayer book, huddled lovingly the symbols of the harvest season, often purchased at the price of much labor and danger, he was introduced anew to the beginnings of his people and he was strengthened. The springs of life, Mother Earth, were revealed to him and he felt that, notwithstanding the enmities of his fellow-men, there was something ever recurring, eternal, in Nature in which he could trust.

The world seems too complex. The relation of man to man is involved and often strained. Industrial competition becomes the source of unhappiness and wrong. The clash of interests, the satisfaction of desires, obscures

the simplicity of worthy living. How intricate is a modern city! How far from the source of wealth; the fields yellow with wheat; the orchards heavy with fruit, the woods the creeks, the fields! We are in a world of our own creation and are in danger of forgetting the world of God's creation. Our pleasures are artifice; our wants are hypercritical; our ambitions are fermenting in a cauldron of limited dimensions. The Succah, with its symbols of harvest and autumn, is a call to naturalness, to freedom, to the springs of life. It seems to say, "Enough of this stiffness, this artifice, these and base desires! Strain not at the cords of life. Move freely, think easily, act joyfully. Life is a fine exercise. Don't make it a feverish race."

THE JEWISH NATIONAL FUND.

(The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish People. The Fund was started by the 5th Zionist Congress, 1901, and its capital has up to the present, accumulated to about £40,000.)

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We thank our weekly contemporaries for kindly criticisms regarding a certain matter in our last issue to which we do not wish to refer again.

EDITORIAL NOTES.

North Pole Discovered By a Jew.

It gives us great pleasure to state that according to reliable reports, Dr. Cook, the discoverer of the North Pole is a Jew by birth. A correspondent from London writing to us under date of 3rd instant, says:—

Dr. Cook, who is reported to have discovered the North Pole, is a member of a prominent Jewish family of Frankfurt. His real name is "Kuch". I wonder how soon will an "Alien Act" be passed at the North Pole!

A Progressive Weekly.

The Bund, a weekly journal of comment, published in Shanghai, continues to show signs of vigor and vitality under the able editorship of Mr. C. W. CLIFFORD. Its chief characteristic is undoubtedly the spirit of independence which it always displays in commenting upon any topic of concern to our Cosmopolitan Community. Our contemporary has an established place in local journalism and is to be heartily commended for its efforts. We wish the Bund every success.

"The Mirror"

Another popular local weekly answering in the name of The Mirror has reached us last week. Among its contents we find an able lead-ette on the Jewish New Year. The writer is evidently well versed with the history of our people and knows what he is about. Let us quote him:

History, if it has disclosed anything at all, has made it quite clear that only the fittest, everywhere, survives. There is ample promise in the history of Israel that the future is secure. And as for the past, in the world-old battle of liberalism against conservatism, the Jew has always been aligned on the side of progress. The prophets of Judea were tortured because they taught that God was more pleased with clean hands and a pure heart than with forms and ceremonies. And that battle has been going on to this day. It is

Humanity's Battle. Opposing sides pitched camps, relentless war. Not only must new doctrine be taught but old error must be convulsed. One half of the theology of Moses is directed against the ancient teachings of the Egyptians, the other half is directed to the new doctrine. One half of the words of Jesus are directed against the Pharisees, the other half aims to lay down a happy combination of the Old Testament and the Talmud. One half of every man's life, for that matter, is to fight the abuses that pull him down; the other half, to build himself up.

Apart from the foregoing there is much our readers can find interesting in the Mirror, which is published ever Saturday. It is conducted in a fair and independent spirit and the editor, Mr. W. S. RODGERS, an able American lawyer, has our best wishes for the success of his meritorious weekly.

Welcome!

We publish elsewhere in this issue a scholarly article on the "Universal Brotherhood and Love in Israelitism" from the facile pen of Mr. N. E. DAVID, of Calcutta. We found it too long for one issue so we decided to publish the remaining portion in our next. Mr. DAVID has promised to place before the readers of ISRAEL'S MESSENGER, a series of articles touching upon important aspects of Judaism to be presented from a theosophical point of view. We have much pleasure in introducing him to our readers and feel confident that his articles would be received with cordial attention by them. Mr. DAVID has very ably represented the Jewish Community of Calcutta at the Parliament of Religions held in Calcutta in April last, and read a very scholarly paper on "Israelitism" (published in *extenso* in *Israel's Messenger*) which created a very good impression. Mr. DAVID is a self-educated man and for this much credit is due to him. ISRAEL'S MESSENGER extends to him a hearty welcome on behalf of its readers and hopes that he may look upon its columns as the best medium for the propagation of Judaism's ideals, of which he is so able and eloquent exponent.

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




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Simhath Torah.

The yoke of the Law is not the burden of this Festival, for Judaism is a religion of joy. The aim of the Jew has always been to smile even when the lash of oppression fell heavily on his shoulders. Throughout his history, in his intercourse with neighbours and friends, his hopes have always been cast far into the future. The Messianic period is the expression of his hope. Simhath Torah is therefore an ideal goal. The Jewish Religion has always stood for Law, which is Justice. When obedience to Law is no burden, but a happiness, the spirit of Rejoicing in the Law is likely to spread and become general. For verily it is a "tree of life to those that lay hold on her."

An Explanation.

We have had a very unpleasant experience with the Imperial Chinese Post office which persistently refused to take charge of and deliver our paper of 10th instant in the settlements owing to its not having been registered "for transmission as a newspaper." All our efforts to induce them to oblige us in order to enable us to carry out their suggestion proved unavailing. Consequently we had to post the papers at the

British Post office which charged us double rates—which we had to pay. Our readers, who received their papers late will, we are sure, sympathize with us under the circumstances. We have since addressed a letter to the British Consul asking him to forward our petition to the Taotai to have our paper registered in the Chinese Post office. As things move slowly in China, we are afraid, it will take some time before our requests are granted by the Taotai. In the meanwhile we crave the indulgence of our readers.

WHAT ARE MIRACLES?

"If a man can squeeze out of the air a liquid that is one of the most powerful thing in world; if a man can make an instrument so that he can put something to his ear and something to his mouth, and talk to a friend a thousand miles away; if a man can make an instrument with which he can examine the internal organs, which he can examine the human body and see the bones on the other side; if a man can make a little cylinder and wrap the human voice around it, and years after the author of that voice is dead can repeat that voice to the listening friends and loved ones—if a man can work these modern miracles of science, it is easy to believe that God could work the miracles of the Bible."

PRESENTATION TO MR.
MAURICE DAVID.

On the occasion of Mr. MAURICE DAVID's departure to India the staff of Messrs ANDREWS, VON FISCHERZ and GEORGE, LTD, presented him on the 22nd instant with a testimonial and a silver cigarette case testifying to the regard and esteem in which he was held by them. Mr. VICTOR E. WAKEFORD who made the presentation read the letter, which runs thus:—

DEAR MR. DAVID,—It is with sincere wishes for your prosperity that we write this on the eve of your departure from among us. This being probably the last opportunity we shall have of uniting together in a desire to convey you this wish, and hoping that you will accept the little token which we are sending you, we now join in expressing our appreciation of your good-fellowship as manifested to us since we have been together in this office. Now that you are leaving us, perhaps permanently, (but we hope, to return) we would not have you go away without having something by which to remember the Shanghai staff of Andrews, von Fischerz and George, Ltd and plain as our little gift is, we place it before you, hoping that it will bear to you, and keep with you wherever you may be while we are apart, the message that we desire it to carry. A message of remembrance. Perhaps on steamer, train or tram, perhaps in a hotel or home, this cigarette case may take your thoughts back to the happy days in Shanghai. It will be then that we know your thoughts will be in sympathy with us as we shall constantly think of you, always desiring your good.

This is all we can say, being thankful that we know that you can understand our thoughts in a better way than we can translate into words.

May you keep good health and attain the end for which you leave us, is the unanimous wish of,


Yours very sincerely,
H. S. DOUGAL
VICTOR E. WAKEFORD
H. W. ROBINSON
LUDWIG ADLER
T. W. CHAO.

Mr. B. VON FISCHERZ, the Manager of the Firm, has likewise demonstrated his goodwill towards Mr. DAVID by presenting him with two silver hair brushes and expressing the hope of seeing him back in Shanghai before very long.

Mr. DAVID was touched by the very spontaneous manner in which the presentations were made and in a few well chosen words thanked the Manager and the staff for their kindness and goodwill towards him.

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"BETH-CHIK"

Vol. VI. No. 14

Shanghai, Hsinwen 7th 5670—21st October 1909.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CROWN shall be blown, . . . and the people shall penetrate themselves before the Lord on the holy mount of JERUSALEM. — Isaiah — 27-33

Issued on every alternate Friday.

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

Official Organ
of the
Shanghai Zionist
Association
— Semi-Weekly —
Journal for the
Jewish home.

PRINCIPAL CONTENTS.

News From Australia
Wanted Surprises
Universal Brotherhood and Love in Israelitism
Libels on Religion
Editorial Notes
Judaism and Masonry

BY FREED

The following are our Agents: — CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Burstein (Co-Editor)

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incorporated with
The Atlas Assurance Co. Ltd.
Established 1808.

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned,
duly accredited Agents
for the above mentioned
Companies, whose
names are a guarantee
for unquestionable
security, are prepared
to accept approved
Foreign and Native
risks at current rates.

Claims settled promptly
and without reference to Head
Office.

J. P. Bisset & Co.
Agents.
2-4-09 12m.

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guaranteed by the
LIVERPOOL AND
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*Insurance
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effected at
current rates.*

*Claims settled promptly
and without
reference to
Head Office.*
HOLLIDAY WISE & Co.
Agents.
2-4-09 12m.

**NORTH BRITISH AND
MERCANTILE
INSURANCE
COMPANY.**

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.
Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorized Capital...£6,000,000

Subscribed Capital...£9,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...3,204,758-7-10

III.—Life and Annuity Funds...14,637,607-14-2

Sinking Fund Account 63,449-3-5

£ 19,121,310-5-6

Revenue Fire Branch...£2,287,813-10-6

Life and Annuity Branches...1,812,819-10-7

Marine Department 182,097-10-4

Other Receipts...28,675-19-6

£ 4,261,496-10-10

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.
10-8-09.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Thursday, October 21st. 1909—6th. Hishwan 5670.

CALENDAR FOR THREE WEEKS.

Friday, Hishwan 7th (October 22nd.) Sabbath commences (time of lighting at 5.00 p.m.).
Saturday, Hishwan 8th (October 23rd.) portion of the Law, Lekh Lekha, Genesis, chapters 12 to 17 inclusive; Haphtarab, Isaiah, chapter 40; Prophets, Joshua, chapters 19 to 25 inclusive; and Psalms, chapters 20 to 33 inclusive, Sabbath terminates at 5.45 p.m.
Friday, Hishwan 14th, (October 28th.) Sabbath commences (time of lighting at 4.50 p.m.).
Saturday, Hishwan 15th, (October 29th.) portion of the Law, Wayerah, Genesis, chapters 18 to 22 inclusive; Haphtarab, Kings II, chapter 4; Prophets, Judges, chapters 1 to 10 inclusive; and Psalms, chapters 34 to 41 inclusive, Sabbath terminates at 5.35 p.m.
Friday, Hishwan 21st (November 5th.) Sabbath commences (time of lighting at 4.45 p.m.).
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TIME OF SERVICES AT THE SYNAGOGUES.

during the coming three weeks,
(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

Saturday Morning at 7.15 o'clock.

18-5-09 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturday at 6.30 a.m., 4.00 p.m. and 5.40 p.m.

Week days at 6.00 a.m. and 4.45 p.m.

1-1-09 12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road.

M. Katz, Hazan.

Saturday at 8.00 a.m., 4.00 p.m. and 5.40 p.m.

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

11-8-08 12m.

BIRTH.

Levi.—On Wednesday, the 20th instant, at No. 106 Range Road, the wife of Mr. I. A. Levi, of a daughter.

THE OMNIPRESENT JEW:

ANGELO HEILPRIN'S PART IN THE NORTH POLE DISCOVERY

The successful attempt to reach the North pole and the contention to which it has given rise has called out the following statement addressed to the editor of the *Jewish Exponent* of Philadelphia:

Sir—Following the announcement by Dr. F. A. Cook that he had reached the North Pole in April of last year, the subject of Arctic exploration was at once exploited in numerous reviews of its historical development. But in all these dissertations the work of the late Professor Angelo Heilprin in connection with the origin and progress of the explorations which have resulted in the attainment of that goal appear to be overlooked.

And now that a babel of contention is arising through Peary's questioning of Cook's claim and his announcement of the same discovery by himself, there is manifestly still more reason for calling attention to the part that Heilprin played in opening the way for both the claimants.

It was Heilprin who organized the first Peary expedition in 1891, with which Cook made his first northern journey as surgeon; it was Heilprin who organized and led the Peary relief expedition of 1892, a successful quest over the Greenland ice cap bringing back Peary and his party, including Cook, in his relief ship, and it was Heilprin who organized the Philadelphia Geographical Society, and then the American Geographical Society, which have so steadfastly continued the work which he began.

Heilprin's position in this regard can not be more forcibly presented than in the words of Commander Peary himself who, writing on the occasion of Heilprin's untimely death on July 17, 1907, tells of him as follows:

"My own obligations to and regard for him are particularly great. To him, more than to any one else, is due the activity of this country in Arctic and Antarctic work during the past fifteen years, for it was his interest and belief in my first project for Arctic work, presented to the Philadelphia Academy of Natural Sciences in 1891, that led to the adoption of that plan by that organization and the consequent awakening of interest in polar matters in the years since then."

"The truth of history should be on less sacred than that of religion," says a French writer, and it is so. And no history of the discovery of the North Pole, whether by Peary or by Cook, can be written with full regard to historic truth without largely recognizing in this regard the work of Angelo Heilprin.

Philadelphia, Sept. 9, 1909.
LOUIS EDWARD LEVY.

The difference between the Jewish assimilators and the Zionists is this: While the first are opposed to Zionism because of the danger *lanok yomru kagayim*—why shall the nations say that they are unpatriotic? The Zionists reject assimilation because of its fatal danger to Judaism. The first sell their individuality for the purpose of catering to the nations, and the latter resuscitate their nationality for the sake of Jews. In other words, while the first suit their Jewishness to the Gentiles' beliefs and customs, the latter practice a Judaism of the Jews and for the Jews.

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OCEAN MARINE INSURANCE COMPANY.
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I.—Authorized Capital...£8,000,000
Subscribed Capital...£8,375,000
Paid-up Capital...£1,212,500-0-0
II.—Fire Funds...£3,344,755-7-10
III.—Life and Annuity Funds...£4,658,097-14-9
Sinking Fund Account...£5,449-8-5
£ 19,121,810-5-5

Revenue: Fire Branch...£9,237,813-10-6
Life and Annuity Branches...£1,012,518-10-7
Marine Department...£89,097-10-4
Other Receipts...£28,075-19-5
£ 4,367,436-10-10

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 10-8-09

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Manager.

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Direction der Disconto-Gesellschaft, Deutsche Bank, S. Bleichröder, Berliner Handels-Gesellschaft, Bank für Handel & Industrie, Robert Warschauer & Co., Mendelsohn & Co. Berlin, M. A. von Rothschild & Söhne, Jacob S. H. Stern, Frankfurt a/M., Norddeutsche Bank in Hamburg, Sal. Oppenheim jun & Co., Cologne, Bayerische Hypotheken & Wechsel Bank, Munich.

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Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in tele and dollars.

Interest allowed on Fixed Deposits according to arrangement.
Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

4-9-09.

12 m.

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STOPWATCHES WITH SINGLE AND SPLIT HANDS

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28-12-1909

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Just Arrived Summer Goods.

Ladies' Materials, Gentlemen Suits, New Style Tweed, Flannels, Muslins, and Cellular Prints, Panama and Straw Hats, and Collars, Rain Coats, Dressing Gowns, Underwear, Cotton Laces, and Lace Curtains, Counterpanes, Umbrellas, Towels, Handkerchiefs, Socks, and Stockings, and all kinds of American Boots, Shoes, and Slippers, etc., etc., Prices, Moderate.

CHONG SING & Co.

3318-319 NANKING ROAD.

Shanghai, 16th April, 1909.

12m.

NEWS FROM AUSTRALIA.

[FROM OUR OWN CORRESPONDENT.]

SYDNEY, AUGUST 26th, 1909.

The Annual Report of the Great Synagogue Sydney for the year has just been issued. It is a very favourable one and shows the satisfactory position this community holds. The salient points touched on are the presentation of addresses on behalf of the Jewish community to the Governor-General of the Commonwealth and the Governor of New South Wales on their respective arrivals in Sydney, congratulations to the Very Reverend Dr. Herman Adler, the Chief on the completion of his 70th year, the arrival of the new Chazan Rev. M. Einfeld whose beautiful voice has given great satisfaction to the attendants at the Synagogue. Improvements in the service with a view to securing better attendances and more decorum. The special (banquet) service which combined a military function with the annual confirmation service, the improvement in the arrangement for Schachita, an increased donation to the Board of Jewish Education, and alterations of the front stairs to the ladies gallery with a view to giving better egress from the Synagogue. The statistics show that there were 51 deaths, 46 marriages, 882 seals let producing a rental of £2476.4.0 and 32 marriages. The balance sheet showed receipts including balance from previous year (£588) £4068, and expenditure £3755 leaving a balance to be carried forward of £312. The election of officers resulted as follows: President Mr. George J. Cohen; Vice President Mr. M. Gottlieb and Treasurer Mr. J. J. Cohen, M. L. A.

Mr. Samuel Benjamin the President of the small Jewish body at Hobart recently celebrated his seventieth birthday. The congregation presented him with an address to mark the occasion. Mr. Benjamin who was for many years an Alderman of the city, is the chief supporter of the Synagogue, and it is built in his grounds. The Synagogue is unique in Australian annals, as it is practically free, having a permanent endowment left to it by a relative of Mr. Benjamin but the community is not large enough to support a minister.

Several of the important communal charities in Melbourne have recently held their annual meetings. The Melbourne Jewish Philanthropic Society have received the sum of £1,581 10s 0d as a result of a collection made by Messrs M. Zeltner and R. Hallensten for the purpose of endowing the cottage recently erected by Mr. M. Jacobs on the Society's land in St. Kilda Road. A sum of £257 has also been received under the will of the late Solomon White, the subscription

amounted to about £400. The Society is in receipt of Government aid, previously it had received £400 but this amount has now been reduced to £225. Mr. Levi Isaacs was re-elected President and Mr. M. Zeltner Hon Treasurer.

The Melbourne Hebrew Ladies Benevolent Society's annual report states:—During the past year your executive have carried on the work of the society on the usual line. Through the claims upon the society's funds have been great, yet the executive are pleased to state that they have been able to meet them, and that the recipients have been assisted in accordance with the urgency of their need. Applicants have sought the society's aid mainly through sickness and distress. Every case is carefully and promptly investigated, very little time is allowed to elapse from the moment the application is made until the matter is taken in hand by the visiting ladies, so that the help rendered the poor is both adequate and immediate; 208 cases (including six confinements) have received attention in the course of the year. Mr. Abraham Benjamin was considered enough to donate the sum of £100 in memory of his late wife. This contribution, known as the "Therese Benjamin Fund," has been invested, and the proceeds will be given to sick women, in accordance with Mr. Benjamin's expressed wish. This Society also benefits from the estate of the late Solomon White to the extent of over £200. Mrs. J. Abrahams was elected President; Mrs. Gross, Treasurer, and Miss F. Marks, Hon. Secretary.

The Melbourne Jewish Women's Guild which seeks to relieve the poor and suffering irrespective of creed also reports a successful year. Clothing was made up and parcels were sent to several of the lending institutions, material was distributed to persons able to make garments for themselves. Mrs. B. E. Baruch was elected President, the other officers being Vice President Mrs. M. Brusch; Treasurer, Mrs. F. D. Michaelis; Hon Secretary Miss Salmon, and Hon Secretary to Sewing Circle Miss, Amelia Benjamin. A special entertainment in aid of this charity was recently given at the St. Kilda Town Hall, and amongst others present were the Chief Justice and Lady Madden and the Lord and Lady Mayoress of Melbourne.

The Melbourne Jewish Aid Society founded 21 years ago by 158 present President Mr. Phillip Michaelis has lent out during the period of its existence close on £20,000 £100, last year the sum of £1,774 was lent to deserving co-religionists without interest, and it is satisfactory to state that repayments have been made to the extent of £1,156 during the same period. Since the inception of the Society the losses have not exceeded one half per cent of the total amount lent.

INTERNATIONAL BANKING CORPORATION

Incorporated under United States
Charter

Head Office—New York.

Capital paid in—
Gold \$3,250,000 £650,000
Surplus paid in—
Gold \$3,250,000 £650,000
Total Gold \$6,500,000 = abt £1,800,000

London Bankers:

National Provincial Bank of England
Limited.
Union of London and Smith's Bank, Ltd.

Branches

London	Kobe	Hongkong
Washington	Shanghai	Canton
San Francisco	Bombay	Manila
City of Mexico	Calcutta	Cebu
Colon	Yokohama	Singapore
Panama	Penang	

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Colombo	Saigon	Batavia	Hankow
Rangoon	Amoy	Madras	Sourabaya
Tientsin	Bangkok	Samarang	

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

1A, Kiukiang Road

21st Oct 1909.

12m



EXHAUSTED BY THE LEAST EXERTION.

DULL AND WEARY, THIN AND WEAK.

ANOTHER ANAEMIC LADY IN JAVA CURED
BY THE RICH, RED BLOOD SUPPLIER.

DR. WILLIAMS' PINK PILLS.

Three years ago, Mrs. Hessel of Tegal, Java, joined the ranks of the many thousands of grateful persons cured of Anaemia (weak watery blood) by Dr. Williams' Pink Pills. Since then she has never looked back.

Talking the other day about his wife's cure Mr. Lasarus Hessel said: "My wife, who is now forty years of age, was completely cured of Anaemia by the use of that world renowned medicine Dr. Williams' Pink Pills. It was about nine years ago that she first showed symptoms of blood-purity. Then she became exceedingly thin, her complexion was pale and shalow, the least exertion exhausted her completely. Her appetite was bad and sleep restless. For fully six years she remained in this unhappy condition of health."

"It was from a friend that my wife heard one day about Dr. Williams' Pink Pills; and was thus persuaded to try them. After the use of a few bottles she felt her condition improving, and by the time she had taken eight bottles she was perfectly restored to health. Thus, a comparatively short course of these Pills completely cured my wife of a distressing malady which had been afflicting her for fully six years, and since then—that is to say for the past three years—she has not had the least return of her former troubles. I gladly give this testimony so that it may be published for the information of those who may still be unacquainted with the merits of Dr. Williams' Pink Pills for Pale People."

Mr. Hessel resides at Kampong Kraton, Tegal, Java, and his occupation is that of tram-controller on the Semarang-Cherbon Steamtram Maatschappij. The

reason why Dr. Williams' Pink Pills for Pale People cured his wife, as they have cured thousands of anaemic, debilitated women and men like her is because Anaemia is due to a watery weak state of the blood, and these Pills not only purify but at the same time revitalize the blood making it rich and red and healthy. In this same way through the blood Dr. Williams' Pink Pills have likewise restored to health almost numberless sufferers from Debility, Nervousness, Malnutrition, Liver Complaint, Indigestion, Sick Headaches, Rheumatism, Paralysis, Beri-Beri, Eczema, Scrofula and Skin Eruptions generally. Their extraordinary value as a promptly-curative medicine for the special ailments of ladies has earned for them a world-wide reputation. Weak, sickly, untold children are made rosy and strong by their use. Obtainable at most shops where medicines are sold, Dr. Williams' Pills can also be obtained direct from the Dr. Williams' Medicine Co., 88 Kinkiang Road Shanghai six bottles for \$8/- or one bottle for \$1.50 post free.

FAILURE NOT A DISGRACE.

What an unfortunate thing that the idea should be dinned into the ear of youth ever where that it is a disgrace to fail that is, to fail to make money, to accumulate property. It is not a disgrace to fail; but it is a disgrace not to do one's level best to succeed. "Not failure, but low aim is crime." Multitudes of poor people to-day who are not known outside of their own little communities are really great successes when measured by all that makes true greatness—their heroic endeavors, their brave battle for years with obstacles, playing a losing game with herosm. Their great patience and wonderful self-control under the criticism of those who do not understand them are evidences that they have succeeded. The passion of a noble character is the greatest evidence in the world that one has succeeded.

On the other hand, if a man has gotten a fortune, but has left his manhood on the way to it; if he has bartered his name in the process of getting it, he is still a failure, no matter how much money he may have accumulated. A clean record is the greatest kind of a success. And how few men who make big fortunes manage to save their good name, to keep their record clean! The mere possession of money may be no evidence whatever that a man has succeeded. If he cannot control himself; if his aims are low and vulgar; if he is greedy and grasping and selfish; if he takes advantage of others; if he robs others of opportunity; if he has used them as stepping-stones upon which to climb to his fortune, he is a failure by all that constitutes a real man—real values that are worth while.

WANTON SURPRISES

Written Specially for "Israel's Messenger."

By George T. Murray

1. Pleasures are but surprises, so't is said, And, doubtless, in a bashful little maid, A fair surprise Is often stealing o'er the mantling cheek. Where rosy blushes, hesitation meek, Mark her surprise.

2. Pleasures are fair surprises,—none the less, One makes provision for one's happiness— A tiny rise For independence on the rainy day, By storing bushels of one's mellow hay Against surprise.

3. Pleasures lead to surprises, so I thought, When, as a man of pleasure, woman wrought Near my demise. A parting kiss and nothings to the fair, I met her husband growing on the stair... To my surprise.

4. Pleasures are not surprises, when they bring A sour sweetness in their burning sting, Loath to suffice. Imagine brother Sniggins' graceful pose, Before the congregation blow his nose, To their surprise.

5. Pleasures were sweet surprises, when he drew Her to his heart, and kiss'd her lips anew To appatize. And she, responding to his anxious vein, 'Paid him again, with interests—and again. To his surprise."

6. Pleasures are but surprises, clad in black When to the gods our souls we render back, And emphasize: That hops through human stuff ring does aspire To shape into belief its one desire: To cause surprise.

7. Pain would I play, and eat, and drink my glass, And love forever ev'ry winsome lass Of fair surprise, If only not that ever lasting pliant Of we contrition kept me as a saint: To my surprise.

8. It's not for us, nor the future age, On ev'ry modern and inspired page, To advertise: Our sins, our fears, our weak, diluted hopes, Our pleasures, and our sorrows—and our scope... Nor our surprise!

UNIVERSAL BROTHERHOOD AND LOVE IN ISRAELITISM.

Written for "Israel's Messenger."

By N. E. DAVID (Calcutta)

[Concluded.]

Our esoteric teachings are equally grand, of which we quote a few instances, adhering to their literal sense only, as I have done in the exoteric, whose inner meanings are sublime. I shall deal with the subject from the esoteric point of view on some future occasion.

"One and see," says the Zohar, "when the Holy One made man, He took the dust of the holy ground of the four corners of the universe and fashioned his body; He then bestowed on him a living soul, and man became a heavenly and an earthly being. In like manner every son of man is made" (Book i, p. 130 b, section Harey Sarah, all my quotations throughout are from the original texts). "There is not a limb or a member in man's body that has not its corresponding type and affinity in the universe. As man's body is composed of various parts (limbs, joints, muscles, veins etc.), all fitted up in order, and each renders its service for the mutual preservation and welfare of all which make up the body, so every thing in nature all combined make up one body, one homogeneous whole, viz., the universe. (Ibid., Book i, p. 131 b, section Talloth Ishne). "Man, therefore, should always look upon himself as if the whole world is dependent upon him and should ever be ready to sacrifice his body, spirit and soul for the good of humanity." (Ibid., Book iii, p. 29 b, section Saei; see also "Tiqqum," part i, p. 77).

"The rich and the poor should be united in helping and doing good towards each other. It is written in the 'Book of Solomon': 'Whoever shows mercy upon the poor in the willingness of his heart will retain his recompense to the divine image—in which Adam was made and shall rule over all creatures upon the face of the earth' (Ibid., Book i, p. 13 b, p. face); and on p. 208 a, (Book i, section Wayigash Elan) we read: 'The Holy One, blessed be His name, made this world and placed Adam as King over all, whose descendants, however became diverse in nature; some grew righteous and some wicked, some wise and some poor, and all are maintained through each other; for it is only by helping and upholding others that man can obtain life eternal, and be united to the 'Tree of Life' and more, his righteousness shall stand for ever."

"He who performs a virtuous deed with the poor, advances righteousness above

and below, and draws blessings over all terrestrial and celestial beings, who will all be blessed and their light increased accordingly" (Ibid., p. 153 a, section Wayigash Elan). And on p. 155 a, (Section Waihi Mose) it is written: "Those are the righteous who have practised goodness for their benefit and for the welfare of all mankind." Again, (Book ii, p. 5 b, section Shemoth): "Whoever shall have sown good deeds for righteousness' sake, of him it shall be said: 'Thy mercy (hesed) is great unto the heaven'" (Ps. lvi, 11). "Whoever helps and maintains a soul will obtain eternal life and be united to the 'Tree of Life' (Book i, p. 208 b, section Wayigash Elan).

"The Holy One, blessed be His name, made man in order that he may strengthen himself by means of the law and walk on the right path. Men, therefore, should foster, not hatred, but love towards each other, which is the only means of enabling an Israelite (a spiritually-inclined person) to link himself to Him. Man should not even return evil for evil done him by others. Joseph did not return evil to his brothers for the evil they had done him, but did them every good. Such are the ways of the righteous, and for this reason the Holy One shows them continual mercy and love here and hereafter" (Ibid., p. 201 a, section Waihi Mose). The Holy One, blessed be His name, requires of man a loving heart above all things" (Book i, p. 117 b, section B-Miller).

Also, "Every person who practises loving-kindness is called 'the messenger of the Lord of Hosts' (and is on a level with a priest) and is written: 'For a priest's lips keep knowledge, and men should seek the Law at his mouth, as he is the messenger of the Lord of Hosts' (Malachi ii, 7, (Book iv, p. 117 a, section Nasa).

"Abraham attained to the 'Sephirah of hesed, mercy' (Moth, viii, 20), because he practised loving-kindness (hesed) towards all mankind" (Book i, p. 26 a, section Lekh Lekha). "Abraham gave himself up to the true worship of the Holy One, blessed be His name, by practising loving-kindness towards all creatures, such as are shown by the Almighty Himself, thus came? Him to be acknowledged by the mouth of every one, and unknung known to all generations the Divine truth, hesed, which is the foundation and the sustaining principle of the

universe, on which it was founded and through which it is maintained as it is written (Ps. lxxix, 2): 'For I have said the universe is founded in mercy' (hesed) (Book i, p. 230 b, section Waihi Yacob). With reference to the passage (Deut; vi, 5), "And thou shalt love the Living One thy God with all thy heart, and with all thy soul, and with all thy might," the Zohar comments: "He who loves the Holy King will surely do much good to every one, and show 'hesed,' loving-kindness based on 'emeth,' truth, viz., for no reward or return whatever, but for the sake of the love itself he bears to the Holy King, on which hesed rests: hence Abraham has been called 'My beloved' (the beloved of God. Isa. xli, 8), as by loving the Holy King he increased true loving-kindness (hesed) in the world. This is the aim and object of this commandment" (Book v, p. 230 b, section Waihi Yacob).

"Abraham recognized the Holy One, blessed be His name, through the effulgent light of His aspect 'Greatness,' (gadoluth), the Sephirah of hesed, love which is the right of the Holy King, to which he thus united himself by practising goodness towards all creatures; and such deeds of his, it is affirmed, enabled him to rise to that high sphere, hesed" (Book v, p. 301 b, section Nasa).

Even his servant, Eliezer, when commissioned by this venerable Patriarch to go to Mesopotamia and get a wife for his son Isaac, set his mind upon getting a damsel that had an unselfish love for humanity and also animals, as a fit helpmate for the son of his love-personified master. (See also Zohar, Book i, p. 123 a, section Harey Sarah). "O Lord God of my Master Abraham," says this worthy and trusty servant, "I pray thee, send me good spoil this day and show kindness (hesed) to my Master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass that the damsel to whom I shall say, 'Let down thy pail, that I may drink,' and she shall say, 'Drink and I will give thee,' she shall drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness (hesed) unto my Master" (Gen. xxiv, 12-14). His prayer was soon answered; for the very first damsel he met and asked for a drink, made haste to bring him drink not only to him but to his camels also; and more, when he asked her if there was a room in her father's house for him to lodge in, she readily answered: "We have both straw and provender enough, and a room to lodge in" (verses 15-25).

"Only the person who cultivates unselfish love, for all mankind, can attain to (Hakhal Ahoah—the Palace of Love, the Buddhist Nirvana—the highest spiritual state attainable by our humanity)

the state of undreamt of happiness and bliss" (Book i, p. 44 a, section Berechith).

"O ye all that are blessed with insight, open your (mind's) eyes and ponder well (act well), in order that you may exalt

yourselves to this heavenly light.—Love, heed—the state of happiness and bliss. Blessed are those who have thus accomplished this. . . . Blessed are they who have walked on the path of truth and attained to that state of unrivalled heavenly light flowing with Divine blessings undimmed of (Book i., p. 234 a, section Weibhi Yasoch).

Thus we see that our religion exoterically and esoterically inculcates the truth of the universal origin and unity of not only humanity but of every thing in nature, and the means of reaching that unity by all and every one, if one only exerts himself. Our religion does not advocate self-immolation—the maiming and the mutilating of the body, as is practised by some yogis and fakirs; nor the developing of one's psychical powers for his own aggrandisement and benefit to the exclusion of the welfare of others; but insists upon leading a life of goodness, truthfulness, and holiness, practising benevolence and good-will towards each other, and loving any one and every one.

Yes, "one should always look upon himself as if the whole world is dependent upon him and should ever be ready to sacrifice his body, spirit and soul for the good of all mankind;" and to crown all, loving the Supreme Being above every thing we possess—body, substance and soul—and clearing to Him (Deut. vi. 5, xiii. 4, etc.). These are the only means of attaining to that unity, becoming one in all and in one, and these are what our religion teaches and insists upon.

Our religion yields to none in point of universality. Indeed, the spirit of universality is its chief aspect, even in its exoteric teachings: "Lord, who shall abide in thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his fellow-creatures, nor taketh up a reproach against his neighbour. In whose eyes a vile person who sweareth (stiches himself) to evil and changeth, not, is contemned; but he honoureth them that fear the Lord. He that putteth not out his money to usury, nor taketh bribe against the innocent, He that doeth these things shall never be moved" (Ps. xiv.). "Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (Ibid., xxiv. 3, 4). "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous. . . . The Lord is much unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Ibid., xxiv. 18-20). "Blessed are they that dwell in Thy house. . . . Blessed is the man whose strength is in Thee" (Ibid., lxxvii. 1-3). "Blessed is the man that feareth the Lord, in whose commandments he delighteth greatly" (Ibid., cxii. 1). "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii.

5, or v. 32 of the English version). "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. i. 3). "Blessed is the man," saith Wisdom, "that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose findeth me has found life and obtained acceptance of the Lord" (Ibid., viii. 34, 35). These are universal terms meaning any one and every one of whatever nationality or creed, and do not apply to the Jew alone, and the Bible abounds with such terms. Again: "Look unto Me and be ye saved, all ye ends of the earth; for I am the Lord, and there is none else. . . . Isa. xlv. 22 etc.). "Seek ye the Living One all ye meek of the earth who have wrought his judgments: seek righteousness, seek meekness. . . . (Zeph. ii. 3). "Hear this, all ye nations, ye are all ye inhabitants of the world; both low and high, rich and poor together. My mouths shall speak of wisdom, and the meditations of my heart shall be of understanding" (Ps. xlix. 1-3). "Make a joyful noise unto the Lord, all ye lands: sing forth the honour of his name, make his praise glorious. . . . All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. O, bless the Lord, ye nations, and make the voice of his praise to be heard. . . . Come and hear all ye that fear the Lord, and I will declare what he hath done for my soul" (Ibid., lxxvi). See also Psalms lxxvi. xlvii. 1; c. 1; cxvi. 1, etc. These are universal precepts for all the inhabitants of the world, to be met with on almost every page of the Bible.

Our prophets, one and all, preached not only to the Jews but to other nations as well. Isaiah was called to be "a light to the Gentiles"—nations of the earth (Isa. xlii. 6). Jeremiah was ordained from his "Mother's womb," to be "a prophet unto the nations" (Jer. i. 5); and Jonah was commissioned to go to Nineveh and preach repentance to the people there who were not Jews. The Psalms are full of the most earnest and soul-affecting instructions, meditations and preachings for all and every human being; and the teachings of the other prophets are no less so. Our Bible also assures us that all the nations of the earth will ultimately enter the Holy Temple and worship the Living One in his Holy Hill (Isa. ii. 2, 3; Micah iv. 1; Zech. viii. 20-23, etc.). "All things shall worship Him; all nations shall serve Him" (Ps. lxxxi. 11). "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Ibid., lxxxi. 9). "Even the sons of those who denied God (this is the right meaning of the word rendered 'strangers'), that join themselves to the Living One to serve him, and love the name of the Lord, and keep his covenant: the Lord shall bring to his holy mountain, and make them joyful in his house of prayer. . . . for

mine house." stiba the Lord, "shall be called the house of prayer of all nations" (Ibid., li. 6-7). Israel, the people of God, are the light of nations; and the nations shall come to thy light, and Kings to the brightness of thy rising" (Ibid., li. 8, etc.). "And the Living One shall be King over all the earth: in that day (the end of days, the sixth Rummil, shall there be one Living One and His Name One" Zech. xiv. 9). There are Israelites in the nations and creeds. (The meaning of "Israel" and of the "Gentiles" will form the subject of a separate article).

Our sages and divine were so deeply impressed with the truth of a universal creed, that they not only preached the same but made it incumbent on every nation to fervently pray for its speedy fulfilment. With the following supplication we conclude our daily prayers—mornings and evenings, which they have ordained for us: "We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when abominations will be removed from the earth, and idols be entirely cut off, when the world will be perfected under the Kingdom of the Almighty, and all the children of flesh will call upon thy name; when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must be devoted. Before thee, O Lord our God, let them bow and fall down; and unto thy glorious Name let them give honour; let them all accept the yoke of Thy kingdom and do thou reign over them speedily, and for ever. For the kingdom is surely thine, and to all eternity thou wilt reign in glory, as it is written in thy law. "The Living One shall reign for ever and ever" (Exo. xv. 18, etc., etc.); also, "And the Living One shall be King over all the earth: in that day shall the Living One be one and His Name One."

How sublime! How theosophical! What a spirit of unselfish brotherhood and love, to thus supplicate Heaven thrice daily throughout one's life, for the spiritual progress and welfare of all humanity, including even those who are most inimical towards us, in order that even the wicked may turn to the Lord and enjoy life eternal, and bliss everlasting!

Such is Israelitism, such is its elevated nature, and such its excellent teachings and ideal conceptions. Its sole aim and object are the unity of all mankind under the banner of the Living One and His Divine Law. It is, in truth, life eternal to all who appreciate its doctrines and act up to them: "Ye shall keep my statutes and my judgment; which if a man do, he shall live in them," says the Bible (Lev. xvi. 5; Ezekiel xx. 11, etc.); and the Talmud, commenting on this, says: "Holy Writ says, not Israelites, not Levites, not Priests, but man; therefore for the gentile who observes the Law stands on a level with the High Priest." This does not mean that a gentile should become a Jew, or an Israelite by name. He is required to observe the Divine Law, and this he can do by acting up to

LIBELS ON RELIGION

By Dr. JOSEPH KRAUSKOPF, D. D.
(Philadelphia)

the spirit of the cardinal truths and moral ethics which are the basis of every religion. Surely our Sages of blessed memory must have had this in mind when they declared that the "sum-total of the Law is righteousness;" that "works of mercy (*gemiluth Hasadim*) are above the study of the Law," meaning thereby that a person may or rather should put aside meditation and study of the law for a while to perform a deed of benevolence and loving-kindness; and that "Whosoever loves his fellow-being as his own self in the true sense of the term (*fill's*) thereby loves the whole Law." So grand was their conception of a true religion, and so deeply were the ideas of an universal creed and of the superiority of good actions and benevolent thoughts rooted in their minds, that they asserted that "the godly" and "Pis" (spiritually) of all nations will inherit the Kingdom of Heaven; though they were fully aware of the fact that other nations do not conform to the outward forms and ceremonial of Judaism so-called. This is indeed a doctrine which many religions and their votaries can hardly boast of. Our prophets also, one and all, preached and insisted on righteousness and deeds of mercy and love as the only means of salvation.

Truly and verily, Israelitism, the Law of "Israel the Heavenly Man," the Divine Law expressed in the exoteric and esoteric teachings of our ideal religion, has been and is still reigning in this wide world, though dressed in various garbs and disguised under different names by the numerous sects of mankind. She claims the flower of humanity, the virtuous and godly of all nations, as her own. They are all true Israelites—the people of God—spiritually considered, though, physically, they are not known by that name. The truly enlightened and patriotic Israelite is fully aware of this fact and is glad and happy. He is not vain to covet a worldly name, neither is he partial to his own people so known by name; but has the disinterested motive at heart of the advancement of humanity, materially and spiritually, and it is a matter of indifference to him under what garb or name this is effected. This is all he covets and earnestly prays for from the very core of his heart. We are not told to pray that other nations may become Jews or that the sinners may perish; but that "evil and iniquity be blotted out of the earth, and humanity perfected under the Kingdom of the Living One, and the wicked turn unto Him." "I will teach the uncircumcised thy way, O Lord, and sinners shall be converted unto Thee," says the sweet Psalmist of Israel (Ps. li. 13). "Said Baruch, the wife of Rabbi Meir, to her husband, when he was once annoyed by certain of his co-religionists turning away from the Lord, 'the mind of thy faith: pray not that sinners might perish, but that sin itself may disappear, and no opportunity for its practice remain.' Such are the lofty sentiments of the true Israelite."

Many such a spirit as is required to be our ideal prevailing among all men of all creeds and colours.

Religion has had a hard time of it. It has suffered from its own inherent limitations—having had to deal with problems beyond the ken of finite mind, and to nourish aspirations beyond the reach of the human soul; it has suffered yet more from misrepresentation of it by foes within and foes without. Instead of being made to serve as a medium of spiritual communion between the human soul and the incomprehensible, yet omnipresent Creator of all, and as a training ground where the human soul might learn to imitate the attributes of perfection, which it postulates of the supremely perfect One, it is made to stand for all sorts of absurdities. There are definitions of religion that are worse than libels. There are those who pose as friends of religion who are worse than the worst of its enemies.

There is the ceremonialist, who makes religion to stand for a mass of forms and rites, in whose eyes the chief occupation of God is watching and keeping looks as to the number of genuflections or how a man makes in his prayers, or which of his fingers he uses in making the sign of the cross, or how deep he dips his fingers when sprinkling himself with holy water, or how broad his phylacteries, how many the beads he counts, the psalms he mumbles, the hours he fasts, what the style of his clothes, what the form of his beard, what the covering of his head. There is the ceremonialist to whose mind the chief command of God is to ostracise and persecute and punish as infidel or heretic him who violates any of these or other ceremonies, no matter how profound his spirituality may be or how exemplary his morality.

There is the dogmatist. His theology is no speculation, no reaching out in the dark after the Infinite. He knows all. He has measured and weighed the Deity. He knows every word God has ever spoken, every law God has ever commanded, every book God has ever written, every deed God has ever done, and so he formulates an absolute creed, makes it binding for all times and all peoples, makes the slightest change of it a departure from it a mortal offense punishable with excommunication here, and with eternal torments after death.

There is the mystic, who alone possesses the key to the riddles of the universe. According to him, the Bible is written in a secret cipher, that reveals itself only to the elect; those thus favored are endowed with special powers, they can hold communion with the dead; they can perform miracles, can heal the sick, can make the blind to see, the deaf to hear, the lame to walk, and the dead to re-appear.

Another libeler of religion is the ascetic. In his eyes God wears a perpetual

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from: deep, dark clouds hover about Him, thunder and lightning, tornado and earthquake, famine and pestilence, disease and death are His messengers. If the sun shines, and the earth decks itself in colors of green and gold, and fortune smiles, it is due to His power of raising their fatal charm. God has never forgotten nor forgiven Eve's having eaten of the forbidden fruit. In cursing her, He has, at the same time, cursed all her countless millions of descendants. Only by killing the flesh, by denying it all pleasure, may man hope to escape the wrath of God. He is holiest who makes himself the most miserable: the surest of eternal life who mares the most his mundane existence. Man was made for the Sabbath, not the Sabbath for man, and any other mode of spending it save in prayer, penance and contrition is a deadly sin. Marriage is the spirit's yielding to the lustful flesh. True sainthood lies in celibacy. They alone serve God the best who are not bound by conjugal and parental ties. A monk's suspicion finds a rejoicer at the throne of God than do a thousand sweet, little night-prayers lisp'd by innocent child hood: a nun's renunciation of the world is higher esteemed by the Father of mankind than are the painful oracles, the countless sacrifices, the unending self-denials with which mothers pay for the privilege of motherhood.

Another lie of religion, and one of the worst of them all, is the hypocrite, he, who under a saint's clothes conceals a devil's heart, he, who poses as a veritable bulwark of the church, is most faithful in his church attendance, most scrupulous in his compliance with every external requirement, loudest in his "Amen's," most liberal in his contributions toward the conversion of heathens abroad, and sinners at home, in perpetual warfare with those who indulge the liquor or tobacco or card habit, or who devote the Sabbath to any but church purposes, is held up by pulpit and pew as the model of the church, is entrusted with its finances, until some morning, when least expected, there is a terrible expose, the saint is proven a devil, the holy man, a man of vice and crime, the bulwark of the church, a hollow, rotten reed; the trusted representative and financier of the people, a thief and villain.

What makes this class of liars the more dangerous is the harm they do by undermining people's faith in religion and their trust in religious people. There are people, and their number is not few, who, when encountering such a flagrant case of hypocrisy as I have just described, confound religion with the abuse of it. They suffer the thousands of godly men and women to become totally deluged by the glaring infamy of the one or two. They judge the many by the few. Whether it be due to a lack of reasoning power or to malice, a million churches are condemned every time the hypocrisy of one or a dozen church members is exposed, the fair name of religion is blackened because some vile person has spotted its outer garment with his vileness. Speak

of some notorious hypocrite, and you are sure to hear someone say: "All churches are nests of hypocrisy. There is not a church member who can be trusted further than the eye can see. The holier the man appears, the more is he to be distrusted; the stronger his opposition to evil and corruption the more is he himself to be suspected of vice and crime."

And some there are who do not rest content with mere denunciation. At every new exposure of hypocrisy in the church they resume with greater vehemence the advocacy of the abolition of the church. "Why maintain religion at all?" they ask. "Why suffer long the incubus of a dark and cruel age to weigh down society? Do we with churches! Away with Sunday schools that poison the lives of our innocent children! Away with the preachers, the fat, sleek drones of society! Away with the Bible, that concoction of childishness, absurdity and falsehood! Let song and dance resound where now are heard funeral chants and the monotonous droning of sermons. Let science and art, the drama and music flourish where now there is a cold, false and repellent is fostered. Mankind will never be emancipated, never joyous and free, until it shall have rid itself forever of the monster Religion, this deadener of our short span of life, this false prophet of a younger life that never was and never shall be."

Thus runs the argument of the enemy standing outside the influence of religion. There are times when I almost wish that the advocates of the abolition of religion might have their way, when I wish that all preaching and religious teaching might be interdicted, that all assembling for worship be prohibited, that a grace at meal, a mother's religious lullaby while rocking her babe to sleep, a father's laying his hand in blessing upon the head of a parting child, a religious service at a marriage or funeral, the administration of the oath at a court of justice, be punished as a misdemeanor. There are times when I wish that we might have another and wider extended taste of that "Reign of Terror" that turned churches into stables, that abolished God and the Sabbath day, that worshipped a painted courtesan as a Goddess of Reason, and that kept the guillotine busy with chopping off the heads of thousands of innocents. I wish it, feeling assured that a taste of it in our day would prove an object lesson so powerful, that they, who advocated the loudest the abolition of religion, would clamor the loudest for its reinstatement, that the memory of that time when with the passing of the fear of God came the passing of the fear of wrong's man might alone constituted right, when marriage lost its sanctity, domestic life its glory, the moral law its divine authority, when the Ten Commandments were condensed into five, and these made to read: Thou shalt have no other God but Self; when it suits the pleasure or purpose, thou mayest murder; when it suits thy pleasure or purpose, thou mayest commit adultery; when it

suits thy pleasure or purpose, thou mayest steal; when it suits thy pleasure, thou mayest bear false witness against thy neighbor—I wish it, feeling assured that the memory of that time would strike such horror into the hearts of the people that for aces to come there would not be found a rational being advocating again the abolition of religion not one daring to breathe again a word against its usefulness.

Far from being disheartened when hearing or reading of a flagrant instance of hypocrisy, we should rather be greatly encouraged. What is the loud and bitter outcry which it raises but eloquent proof that religion has done its work, and has done it well, that it has planted within the heart so deep a sense of honor and right, that society stands aghast at the perfidy. And what is the hypocrite's borrowing the grab of religion for the more successful execution of his nefarious deeds, what is it but a compliment to religion. He is operating in its garb in the knowledge that ages of experience have demonstrated that the man who is religious, who fear God and obey His commandments, are more honest than those who acknowledge no God and are therefore the reader trusted.

It is of course, much to be deplored that an institution as blessed as religion should have been made to suffer at the

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hands of the liberator as much as it has. But, as little as the golden-cheeked apple is to be blamed because a worm has eaten its way into the heart thereof, or the fragrant flower to be censured because a wasp has consorted within, so little is religion to be made to bear reproach for the sins of others. Rather ought it to receive our heartier praise, seeing that, notwithstanding all the libels from which it has been made to suffer, it has exercised more good than any other institution known to man, that, notwithstanding all the worms gnawing at its center, there is not one of us who would, willingly or even under compulsion, part with it, knowing only too well that, without its protecting and sustaining influence, civilized life would not be possible. Given the choice between locating in a community where religion is fostered, and one in which it is spurned, which would you prefer? Given a choice between locating in a community in which churches are supported, and one in which the saloon flourishes at the expense of the support of the church, which would you prefer? Given the alternative of choosing a husband or wife, a friend, a clerk, a teacher, a magistrate, who is God-fearing, and one who scorns things sacred, which would you prefer? Given the choice between entrusting your money, your property, your person to one by whom the moral law is obeyed as the law of God, and one who makes his will or pleasure or passion the supreme law, which would you prefer?

Your preference of the religious community, of the moral companions, of the honest employer or magistrate over the irreligious and immoral one, involves a double duty, first, to cherish and support religion that makes the religious community and the moral character possible; second, to free religion, as much as may be in your power, from the hand of the liberator so that it may extend its blessed ministry over wider areas, and bring larger numbers under its ennobling sphere of influence.

We complain bitterly, at times, over the deepening and spreading corruptions

of our age, over the passing of honor and honesty, over the violation of sacred trusts over the shameless frauds and countless vices, over the decline of parental authority, of filial reverence, of conjugal fidelity. Many are the remedies that have been suggested; none will effect the cure without religion. We can not have a moral society and neglect religion at the same time. We can not have just laws, and have godless men to make and administer them. We can not have honest dealing, and have men scorn the eighth commandment. We can not have a pure household and have the members of the family never attend a divine service, never listen to admonition of Scripture and sermon, never have the dross of worldly life cleansed away by the purifying influences of religious self-examination.

And we can not have religion exercise all the good of which it is capable without freeing it, more or less, from all the sinister influences from which it is made to suffer. Wider and wider let us spread the truth that dogmatism, mysticism, asceticism, hypocrisy, are but libels on religion, that true religion is not for the crowd, but for the few, not for profession, but for action, not for joy, but for love; not for form, but for living justness, for loving mercy, for walking humbly before God.

The American Israelite (Cincinnati, O.)

The Zionist, the monthly magazine published in Washington, D. C., by the Young People's Union of Zion has been merged with *The Maccabean*, which has assumed the former's business. The editor of *The Zionist* for some time past has been Mr. Falk Harmel, who will hereafter represent *The Maccabean* in Washington.

The final supply a limited one—of Chinese Commemorative Stamps of the 2, 3 and 7 cent denominations are sold in Shanghai by the English Mail and will in all probability be on sale at the L.P.O. to-morrow.

REVIEW.

"Israel Bruna," an historical tragedy in five acts, by Dr. Gottfried Deutscher, of Cincinnati, is one of the finest productions from the pen of modern playwrights. The place in which the tragedy occurs is Bremen and the time 1454. John Capistrano, a Franciscan Friar and a fanatic, is sent by the young King Ladislaus to save the souls of men, not professing their creed, by torture. The priest is received as a saint and is aided by the ignorant and self-interested in his persecution of the Jews. Pethahiah, who treacherously offers a large sum of money for the priest's reception to the city, meets with his own punishment and death at the hands of those whom he bribes for the sake of his own personal safety. As a warrior, Pethahiah is, therefore degraded to the level of the soulless being who stoops to any base act in the worship of Mammon. Other characters in the play are: the Rabbi's wife, Fraillon, a good pious woman; Scholastica, a nun, a former Jewess; Honrad, Pethahiah's proselyte son, the burgomaster, a just man, his son, Meinhard a Knight of the Cross; councilors; judges; priests; the executioner; Jews; and people.

The leading character, however, Rabbi Israel Bruna is a model man and a perfect Jew. His upright and unselfish nature, his broadminded views, his complete faith in God, make him an inspiring and a beloved teacher. Though his body suffered the tortures of a martyr's death yet the memory of such a pure and noble life as his, ever remains vivid in our minds and carries a ray of consolation to the downtrodden sufferers in Israel. The tragic which closes the play pictures the mingled forms of the Jewish victims being led one by one to the flames, and in spite of all the suffering of their bodies, suffer a hymn to the Glory of God Who finally saves the Souls, until their voices gradually die out in a eternal Silence.

Dr. Henry Lesser, a prominent New York surgeon, has recently performed an unprecedented operation upon a patient who has been blind for fifteen years. Dr. Lesser successfully grafted the corner from the eye of a rabbit to the eye of his patient, thus restoring his sight. The patient is now able to distinguish colours and go about unattended. The corner of the eye is the transparent part of the coat of the eyeball which admits light to the interior of the eye.

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EDITORIAL NOTES

Our Reply.

In reply to enquiries regarding the attitude of the Chinese Imperial Post Office towards this journal in refusing to handle it for circulation in the Settlements, we wish to say that owing to the Press Laws in China recently stringently enforced, no paper can be admitted into the P.O. until it has been registered as a "newspaper". Ours is not the only one that is placed under a similar ban, for according to our contemporary, *The Union*, there is another paper which is in the same fix. The reply from the British Consul General is very hopeful and we look to a speedy solution of this rather annoying question.

A Philo-Semite.

The recent numbers of ISRAEL'S MESSENGER (including the present one) contained interesting and instructive verses from the facile pen of an esteemed contributor, Mr. GEORGE T. MURRAY, of Ningpo. This gentleman who is an American by birth is an ardent lover of our race with the members of which he has always been on intimate and friendly terms. He is a scholar of great renown, for his contributions to several of Far Eastern publications are well-known and read with interest and admiration. Mr. MURRAY has spent many years of his life in China and is always looked upon as an authority on things Chinese. Although we have never had the pleasure of being introduced to him, personally, the few

letters which have passed between us prove to us that he is a scholar of ability, one, of whom the foreigners in China may well feel proud. ISRAEL'S MESSENGER considers itself fortunate in having from his pen poems for publication and feels confident that they are read with delight and interest by its readers.

Busy and Active.

The newly-formed Shanghai Jewish Association has been successfully launched. The names of those who are on the Committee are a guarantee that the welfare of the local Jewish Community is in good hands. Already business has been started and the Institution gives hope of being able to tackle with some knotty problems affecting the Community. First and foremost is the question of the cemetery which is now almost filled and a new site for a burial ground has become a matter of urgent necessity. Then comes the question of the poor particularly those coming from abroad. In this case a step in the right direction has been made and we understand that arrangements have been made with a leading shipping office whereby passages on reduced rates can be had for the poor people leaving Shanghai. We hope that the Association will receive every support, both moral and financial, from the local Community. There are other more important duties for it to do in the future but for the present we must refrain from mentioning them or increasing in any way its burden until existing responsibilities are successfully dealt with.

He Who Sows In Tears Shall Reap In Joy.

The history of the Jew has disclosed that the persecution to which he was frequently subjected faded into insignificance when compared to the active persecution against him arising out of sheer spite from within his own camp. The apostate Jew maligned his own nest by accusing his own

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people and jeopardising their position has always been more harmful to the race than all their enemies combined. This is a truism deny it who may? And yet alas! history has taught us nothing, nor has it left its mark upon us. There are many well meaning but ill-advised Jews who unloose even to-day their arrows on their own people and accuse them of disloyalty and unpatriotism to countries other than Palestine. The Jew is still making history. In his struggle for freedom, in his struggle to regain that which is his by birth-right, he is unjustly accused by the Assimilationists who, consciously or unconsciously play into the hands of the anti-Semites. But despite all this manoeuvre the Jew, or the Zionist for that matter, will ultimately establish his right and emerge victorious and his glorious but imperishable deeds of valour, despite every adverse circumstances, be handed for future generations as an example to be followed. His name will be inscribed in the *Sepher Hazakab*, the Golden Book, which will be placed in the archives in ancient Judea, while that of his brother opponent in the Coal Book in ancient Mizraim.

"A Jew entering a railway carriage was made very uncomfortable by the vulgarity of some fellow-travelers, who spared no effort to show their anti-Jewish prejudices. At length one of them turned to the Jewish passenger and said: 'A Jew has no right in this compartment. You ought to be traveling in a cattle-truck.' 'I beg your pardon,' quietly answered the Jew, 'I thought I was.'"

JUDAISM AND MASONRY.

The news that the Freemasons of Boston, Mass., U. S. A., contemplate setting in motion a scheme for the rebuilding of King Solomon's Temple in Jerusalem has aroused immense interest on the subject. *The Jewish Herald*, of Melbourne, publishes the following article which no doubt, our readers will read with interest:—

The idea is certainly novel, startling, and sensational; but on calm reflection one finds that hardly anything more can be said in its favour. Supposing it were possible to overcome the obstacles in the way of such an enterprise—especially the political and international obstacles—it still remains a problem to determine what useful object its carrying out would serve. For Jews the accomplishment of the plan would, no doubt, have an interest of curiosity, but nothing more; and as far as Masons are concerned, it does not appear, from the admissions of some of their prominent members here that the project involves in their view anything more tangible than a mere consideration of sentiment.

Of course, from the few words of a brief telegram it is impossible to deduce precisely what purpose the originators of the proposal have in mind, and we must therefore wait for fuller information before forming a decided opinion on the matter. However, the bringing up of the subject

suggests that it may not be out of place to offer a few observations on the relations subsisting between Judaism and Masonry.

In addition to the general influence, world wide in extent incalculable in effect, of Hebraic culture upon the intellectual and spiritual development of the human race, there are also a number of more or less curious by-products of Judaism whose operations are confined to special groups or circles. Of these, one of the most important and interesting is the institution of Freemasonry, which during the last two hundred years has played a considerable, if not overt, part in the spread of enlightenment and the overthrow of the remnants of mediæval political tyranny and spiritual benightedness in a large part of Europe. Even the legends that have grown up around the history to this famous brotherhood point unmistakably to the belief that it had its birth among the Hebrew people, its foundation being ascribed to King Solomon, and by some authorities even to Moses and Bezalel. The first "master mason," it is said, was Hiram or Hiram "Abif," whom the King of Tyre sent to Solomon to be the chief architect of the Temple and to supervise its erection. This Hiram was an Israelite, his father being of the tribe of Naphtali, and his mother of the tribe of Dan, as we find related in the First Book of Kings, and the Second Book of Chronicles; and in his capacity of head builder he held supreme sway over the different classes or degrees of workmen. Each group

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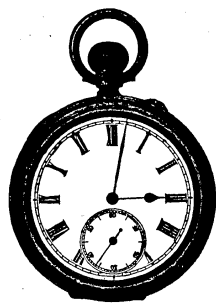
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of artisans had its own symbols and secrets, and the different classes rose one above the other in knowledge and skill, while no workman was admitted to a degree higher than that which he occupied without special instruction and initiation. However all this may be, whether the craft has its source in antiquity, or whether, as seems more probable, it took its rise in Holland in the middle of the seventeenth century, and subsequently spread to France, England, and America, it is certain that the symbolism, which is so striking a feature of its system and of its proceedings, is entirely founded on the details given in the Bible of the Temple in Jerusalem. As to the ethical and religious principles which these symbols represent, there is no doubt that they are in the main purely Jewish in character, although some of the degrees of later institution, such as that of the "Knights Templars," to which, we understand, Jews are not admitted were expressly added to give a Christian colouring to the fraternity, contrary to its general spirit.

Masonry has always possessed a great attraction for our co-religionists, many of whom have been prominent officials of the Order in every country. Not among the least ardent participants in its mysteries have been Jewish rabbis—most, for instance, of the ministers of Australasian congregations are members of the craft—a circumstance which confirms the opinion that these mysteries are, to say the least, not inconsistent with the teachings of Judaism. It has been well pointed out by a writer in the "Ozar Yisrael" that the analogy between architecture or building and spiritual achievement and development is adverted to in several passages of the Talmud, one of them begin the following from the treatise Berachoth, which we are familiar with from its inclusion in the Prayer-book:—"Rabbi Eleazer said in the name of Rabbi Chanina, the disciples of the

sages multiply peace in the world as it is said, 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children.' Read not here Banayikh thy children, but Bonayikh thy builders." Hence it appears that the application of the designation builders or masons to those who were wise, learned, and pious was not an uncommon thing among Jews in Talmudic times. At any rate, as far as modern times are concerned, it is indisputable that the relationship between Jews and Masonry has been of an intimate character—so much so that it has more than once served as a pretext for the hostility of the reactionary and anti-progressive elements of society, as witness the fierce opposition of the clerical party in Italy recently against the election of Signor Nathan to the Mayoralty of Rome on the ground that he was not only a Jew but also a distinguished Freemason.

Many instances could be adduced of the high position in the Masonic fraternity held by Jews in Europe, America, and Australasia, but we shall only mention the well-known name of Cremieux, who was the head of the French branch of the Order of a considerable number of years, viz. from 1868 to 1880. By all accounts, the society gains daily more and more adherents from the ranks of our co-religionists, and this can give us no uneasiness but rather the contrary, as long as the brotherhood continues to stand for the great Jewish principles of freedom, humanity, and spirituality.

We are indebted to Mr. Richard G. Badger, Publisher of the Goshen Press, 194 Boylston Street, Boston, U. S. A. for sending us a copy of his list of publications entitled "Israel Bruna," by Prof. Gotthard Deitch, a review of which appears elsewhere in this issue. Our readers would do well to look their orders soon as the work cannot fail to be of interest to a large circle of readers.

The Rev. Dr. Martin A. Meyer, of Brooklyn, has been unanimously elected Rabbi of Temple Emanuel-El in San Francisco in place of the late Dr. Jacob Voorsanger.

OBITUARY

Mr. RAPHAEL SASSOON
(Singapore)

It is with very deep regret that we have to announce the death of one of the most respected and distinguished members of the Singapore Jewish Community, Mr. RAPHAEL SASSOON, which took place in Singapore on Erev Kippur, the 24th ultimo. The news of his demise was received, we need hardly say, with genuine regret by all those who knew him and the highest testimony to his worth was manifested in the demonstrations of respects for his character and of sympathy with his bereaved family—demonstrations the more creditable because they were spontaneous and voluntary. The deceased was in failing health for some months past and his death—though not unexpected—has cast a gloom over the entire Community of Singapore, of which he was one of the oldest, most earnest, and esteemed members.

Mr. RAPHAEL SASSOON was born in Cairo (Egypt) and was about seventy years of age. In the early part of his life he emigrated to Calcutta (India) where he got married. After one year his wife had died leaving one daughter who had been married to Mr. M. A. SASSOON, of that place. Later on, the deceased had won the hand of the lady who became his devoted wife and the mother of his eight children, HANNA, daughter of the late EZEKIEL SOLOMON, of Bagdad. While in Calcutta the deceased carried on business on his own account and when fortune had smiled on him he went to Singapore in 1884 and joined the well-known firm of Messrs MEYER & BROTHERS, where he made his mark by the exhibition of tact, business acumen and immaculate commercial integrity. Three years ago he left the firm and opened a new establish-

ment under his own name and was greatly assisted by his eldest son, ELIAS, who, we believe will continue to conduct the enterprise. The deceased was richly endowed with all the qualities which go to make a man a worthy citizen and an acceptable friend in private life. He was a man of very unassuming character, free from ungenerous and uncharitable sentiment. He was upright in his dealings with his fellow-men, and his gentle humor made him warm and attached friends. He was a staunch supporter of the communal charitable Institutions and he took a deep and abiding interest in the Synagogue "Maghain Aboth," of which he was a trustee. He was extremely generous to the poor, and several Sheloim from Jerusalem and other places who stayed at Singapore will recall with feelings of gratitude his hospitality and unstinted help to them. He was a true and good Jew, a man of many excellent virtues. He was the type of a righteous man, trusty and true in all the ties of affection that bound him to his family, to his home. This was a task which to him was not a burden. To his children he gave a liberal education; and readers of ISRAEL'S MESSENGER will, no doubt, recall that in our issue of 3rd October 1906, (Vol. 11: 13), we had an article published on the "Jewish Girl of To-day" from the pen of his gifted daughter, Miss REGINA SASSOON. A host of friends will assuredly sympathize with the grief-stricken widow, with her bereaved sons and daughters and all their relatives at the irreparable loss which they have sustained in the death of a devoted husband, a loving father and a staunch kinsman. May his soul rest in peace!

Rabbi JOSEPH HAYEEM MOSES (Bagdad).

Another sad duty devolves upon us in this issue, and that is, to chronicle the death of a renowned Gaon, Rabbi JOSEPH HAYEEM MOSES, which occurred in Bagdad on the 20th Elul, 5669. In his death there passed away a man of great learning and piety, a man of unquestionable devotion to God and His Torah. It can be truly said that he was single in his generation, *Yaheed B'doro*, and the whole-hearted manner in which he upheld Jewish learning will forever remain as a living monument to his memory. Truly, a great prince and a leader has fallen in Israel and for this the whole House of Israel bewails the burning which the Lord hath kindled.

The regard which the local Jewish Community had shown in holding a memorial service in memory of the deceased Rabbi was a striking testimony to his worth and the universal sorrow which his death has evoked. Our esteemed contemporary, *The Habazeleth*, published in Jerusalem (Palestine) which received the news of Rabbi Moses' death by wire, pays a warm tribute to him and rightly says that he was the greatest living Jewish scholar in the world, outside Russia. The deceased was the author of several important works, viz: Rab Pe' alim; Ben Ish Hai; Ben Yehoyadah; Aderet Eliyahu, Rab Berachot; Leshon Hakhamim; Emray Binah; Zekkhuth Aboth; Hasday Aboth and others.

He was 80 years of age when he died. His life was spent in enriching the Torah and disseminating its beauties. His lot fell in pleasant places. In a locality renowned for the birth of the Babylonian Talmud, Rabbi Moses was permitted to accomplish much in elevating the Jewish Ideals and creating a thirst for the Hebrew lore. A man of clear vision, endowed with great intellect, he knew how to harmonize the teachings of Judaism with modern conditions. Ages will roll upon ages, but his memory will still live in the hearts of his numerous disciples and friends by whom he was known as "*Ranyah Tob*." Rabbi Moses had the satisfac-

tion of seeing most of his works published in his lifetime, the cost being defrayed by Mr. MENASSEH MEYER, of Singapore, the children of the late EZEKIEL JOSHUA ABRAHAM, of Bombay, and several other kind and similarly disposed co-religionists. He has gone from us; he is no more; but his spirit will continue to live in our heart and his memory, like the truly righteous man will be blessed among succeeding generations.

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THE HESPED.

On Sunday, the 17th instant, a hesped was held in the Synagogue "Shearith Israel" at 4 P.M., in memory of the late Rabbi Joseph Hayem Moses, of Bagdad. The Synagogue was crowded on the occasion and Rabbi Isaac Cohen, of Teberias, delivered the hesped. It was full of eulogy concerning the good qualities of the deceased. His life work was reviewed and his influence estimated. He was held up as a model for the people's emulation, and as one whose good deeds were an atonement for those who survive him. His departure was regarded as expiation for the entire community. Those that came to the hesped were just in the mood for moralizing, and the speaker Rabbi Cohen tried to work his audience to the point of shedding tears. Altogether the discourse was a master-piece of eloquence, for which great credit is due to him. The hesped which lasted over an hour was concluded by the recital of the Hashkaba, after which followed the evening service.

We all of us complain of the shortness of time and yet have much more than we know what to do with. Our lives are spent in doing nothing at all, or in doing nothing that we ought to do. We are always complaining that our days are few, and yet acting as though there would never be an end to them.—Seneca.

Life is brief, but by the manner some people live they spend it as though it were everlasting. A wasted hour is part of life irredeemably lost.

THE MAKING OF A WILL

By Rev. TOBIAS SCHANFARBER
(Chicago).

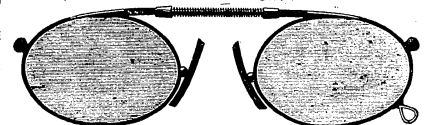
It is no easy matter to draw up a will that will give satisfaction to all concerned. There is science in doing that sort of thing. Mr. Carnegie has declared that the day is not far distant when it will be a disgrace to die rich. "Give while you live," is more and more growing to be the dictum of the true humanitarian. We should distribute our surplus holdings during our life-time so that we can see our beneficiaries enjoy the fruits of our benefactions, and thus we ourselves take pleasure out of it in enjoyment. Even so astute a lawyer as Samuel J. Tilden did not understand how to draw up a will in accordance with law so as to prevent its being overthrown. The wishes of the dead have frequently miscarried because of the failure to draw up a will in accordance with legal exactments. Such failure could be guarded against were we to bestow our gifts while we live.

Recently a Pittsburg multi-millionaire, Robert Pitcairn, passed out of existence. He had been for many years the close friend of Andrew Carnegie and the vice president of the Pennsylvania Railway System. His will consisted of just twelve words. All his wealth, said to amount to more than \$10,000,000, he bequeathed to his wife. He did not leave one sin left to charity. Evidently the declaration of his friend, Andrew Carnegie, that it would be a disgrace to die rich had little effect upon him. The will of Mrs. Augusta Mannheimer, relict of the late Dr.

Michael Mannheimer, was made public last week. Mrs. Mannheimer did not leave an estate anywhere near as large as that of Mr. Pitcairn, but she did not forget, as he did, to remember the charitable organizations of her native city. It was to have been expected that all the Jewish charities would share in the munificence of her generosity. The community was not disappointed in that respect. But Mrs. Mannheimer did not only remember the Jewish charities. Her humanitarian spirit embraced charitable and other institutions not of our faith. The Chicago Art Institute received \$2,000 for a prize fund or scholarship. The coin collection of her husband is to be given to a museum or public institution. All of her husband's medical books, consisting of many hundreds of volumes, are given to the Rush Medical College. With the books goes a gift of \$5,000 to establish a library to be named after her husband. The Alexian Brothers' Hospital is given \$2,500. Besides these gifts to non-Jewish institutions, something like \$25,000 is left to Jewish institutions. This is another instance added to the many previous ones in which a Jew has shown his broadness of spirit and has bequeathed funds to institutions outside of his own faith. There are instances in which non-Jews remember Jewish institutions, but these are few and far between. And yet the Jew is regarded by the non-Jewish world as a male idiot, as narrow in his charity, as a Shylock. The facts in the case do not corroborate these accusations. If the non-Jewish world were to be as broad in its benefactions as the Jew there would be no need for complaint on the part of humanity. The ideal should be to give while we live. If we fail to do this and the good Lord has blessed us with a

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superabundance of this world's goods we should frame our wills in such a way as to include not only members of our own faith but of other faiths also, and thus prove the truth of the dictum that all the world's akin.

OUR CONTEMPORARIES.

JEWISH CHARITY

Humanitarianism is the basis of Judaism's benevolence its foundation and charity its quintessence. And no wonder that the Jews of our time are ready to do their share toward every charitable institution without discrimination of religious affiliation, and it is no surprise that many Jews provide for Christian institutions in their wills. This charity is purely Jewish, and has been practiced by the Jews since the Mosaic law came into existence. However, charity in our time has an appendix to it. "Christian Charity" is an expression well known. What its meaning may be, either that charity was not known till the advent of Christianity or that charity of the Christian manufacture is of the best kind we do not know; what we do know is that no charity has as yet reached the sublimity of the Mosaic charity, which embraces all the needy of all beliefs and of all countries.—*The Jewish Tribune* (Portland, Ore.)

ZANGWILL AND THE NORTH POLE

The discovery of the North Pole no doubt welcome news to Mr. Israel Zangwill. Having tried almost every part of the globe for his autonomous state without success, the region surrounding the Pole will we presume, receive his next attention. As far as the authority is concerned, no fear need be entertained as to its being withheld from the Israelis, so soon as the ownership can be agreed upon by the governments interested. Should the territory in question, however, be cold enough to freeze Mr. Zangwill's ardour, he need not be discouraged for there is still the South Pole left, when discovered.—*The Canadian Jewish Times* (Montreal)

PALESTINE OPEN TO JEWS

The abolition of the red ticket hitherto issued to Jewish sojourners in Palestine, who were by its term limited to a three months' stay, is an evidence of good-will on the part of the Young Turkish Party that bodes well for the future. The suggestion for this change came from Israel Zangwill in a recent speech. Its speedy adoption shows that the new rulers of Turkey are alert and progressive.—*The Jewish Exponent* (Philadelphia).

IN THE OLDEN DAYS

Our fathers and mothers knew no vacation in the House of God either in summer or in winter: their religious faith, it appears, was not conditioned solely by choir music and eloquent sermons, hence neither heat nor cold brought a cessation into their regular public worship.—*The Jewish Voice* St. Louis

THE NEXT ZIONIST CONGRESS

News comes from Europe that the next Zionist Congress will be held on December 26th at Hamburg. The date and place are sufficient to indicate that subject of the meeting will be purely practical and that the motive force will be business rather than

enthusiasm. It is understood that the main object in view is to found an Agrarian bank to assist agricultural settlement in Palestine. Curiously enough, the most successful national system of Agrarian banks is the Italian one, founded by a Jew, Luigi Luzzatti. As is known from American agriculture experience more than any other occupation, needs financial assistance during the beginning years, and notwithstanding this is the safest investment for banks since mortgaged land cannot run away. There is therefore, every prospect of success for the new Zionist development.—*The American Hebrew*, (New York)

OMIT FLOWERS

Sentimentally the funeral offering of cut flowers may seem to be beautiful, yet a glance at these same flowers a day afterward withered and shriveled, faded and rotten, laying uselessly and without purpose on the new-made grave, to be removed as refuse, should be argument enough for the lack of even sentiment in the custom. How much more lasting, how much wider the benevolence and benefit, how much more lasting the remembrance of the memory of the departed, is the newer and more rational method of showing one's love and desire to perpetuate the name of the one to whom the fragrance of the flowers mean as naught! Hereafter all funeral notices might justly read, "Omit flowers, and give books or other gifts instead to those who need and value them." To remember the living in the name of the dead is after all, the truer way to keep alive their memory. Cleveland is to be commended in leading the way to such a simple but practical improvement in our mistaken notions of reverencing those who have gone beyond the portals of life; that we call "death"—Death, which, as Stoddard says:

"Is but another sadder name for life—Faint recognition of that unknown Life. That Power whose shadow is the Universe."—*The Modern View* (St. Louis)

THE JEWISH NATIONAL FUND.

[The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish people. The Fund was started by the 5th Zionist Congress, 1901, and its capital has up to the present, accumulated to about £40,000.]

Amount acknowledged.....	\$40.08
SALES OF MEZVOTZ ON HOSHANA RABBAH NIGHT.....	
J. E. SALMON, Esq.....	\$1.00
M. A. COHEN, Esq.....	2.00
J. H. A. TORG, Esq.....	2.00
N. E. B. EZRA, Esq.....	1.00
I. A. LEVI, Esq.....	50
Total.....	\$19.50

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

RECIPROCITY.

After handing his contribution to the editor the poet observed:

"My friends tell me that my verse is full of fire.

"Oh, yes," replied the editor, with a glance at the grate; "and my fire is full of verse."

NORTH CHINA INSURANCE CO LTD.

Subscribed Capital £150,000
Paid up " £50,000
Sterling Reserve Fund £125,000
Silver Reserve Tails 100,000
Underwriting Reserve

Tls..... 303,747.

MARINE INSURANCE EFFECTED AT
LOWEST CURRENT RATES

London Branch, 78 Cornhill,
London E.C.

Agents in all parts of the world.

Head Office Shanghai.

H. G. SIMMS,

Secretary.

2-4-09 12m.

THE RIGHT PLACE

to obtain

PERFECTOS
REINA VICTORIA
LONDRES
PERFECTOS ESPECIALES
REGALIA ANTONIO LOPEZ
FAVORITOS J. DOTRES
EXCELLENTS
etc, etc, etc,

is at

J. Delbourgo,

12 NANKING ROAD.

Agent for the

COMPANIA GENERAL DE TABACOS
DE FILIPINAS.

12m 1-5-09

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,00,000

Paid up Capital.....£690,000
and Reserves

Net Revenue for 1907.....£642,760

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Naouking Road

D.MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager.

18-9-09

2m.

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: 1,000,000.

RESERVE FUND.....Roubles 5,612,000

Head Office: ST. PETERSBURG.

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

Branches and Agencies.

Askaniad	Marguelan
Batoumi	Moscow
Blagowestchensk	Nicolaevsk o/Amoor
Bombay	Newchwang
Bombay	New York
Bishkara	Nikolaevsk-Oussouriak
Bishkara	Novo-Nicolaevsk
Calcutta	Oulianstai
Chefoo	Paris
Colonbo	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kashgar	Stretensk
Khabarovsk	Tashkend
Khokand	Tchita
Kinchi	Tchougoutchak
Karachi	Tientsin
Kouldja	Tsitsikar
Krasnoarsk	Verchneoudinsk
Kuanchendze	Verny
London	Vladivostok
	Yokohama

Tel. Address: Sforusse, Shanghai

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oester. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Ro-
senthal & Co.Interest Allowed:
On Current Accounts in Taels
at the rate of 2% per annum in
the daily balance.Fixed Deposits in Taels and Dollars:
Terms on application.Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.J. C. BERGENDAHL & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up... Yen 24,000,000

Reserve Fund....." 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum

" 6 " 4 " "

" 12 " 4½ " "

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

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909,

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over
\$100 will be received at one time.
Not more than \$1,000 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 4 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 5 p.m.
Saturdays 10 a.m. to Noon.
Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$15,000,000

Reserve Fund.....\$15,000,000

Sterling Reserve.....\$15,000,000

Silver Reserve.....\$15,000,000

Reserve Liability of Proprietors.....\$15,000,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GIBSON, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
T. G. BARRETT, Esq.
W. BARROW, Esq.
C. S. GORDON, Esq.
W. HELMS, Esq.
R. LENZMANN, Esq.
R. BURNHAM, Esq.
Hon Mr. H. A. W. SLADE,
K. SELLIM, Esq.
H. A. SIESS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company
Limited.

Branches and Agencies

Ansoy.	Hankow.	Penang.
Bangkok.	Hongkong.	Rangoon.
Batavia.	Holl.	Saigon.
Bombay.	Kobe.	San Francisco.
Canton.	Lyons.	Shanghai.
Colombo.	Manila.	Singapore.
Foehow.	Nagasaki.	Sourabaya.
Hankow.	New York.	Tientsin.
	Peking.	Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 12 months, 4 per cent per Annum.

For 6 months, 3½ " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest
at the rate of 4½ per annum will, until further
notice, be received at the old rate of 4%
per annum.Local Bills Discounted.
Credits granted on approved Securities, and
every description of Banking and Exchange
business transacted.Drafts granted on London and the chief
Commercial places in Europe, India, Australia,
America, Africa, China and Japan.

H. E. R. HUNTER.

Manager.

Shanghai, 29th September, 1909.

12m.

23.5.09.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed.....
£2,000,000.
Capital paid up.....100,000.
Reserve Fund.....280,000.
Reinsurance Fund 120,000.The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD, KARBERG & CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road
Shanghai.

12m.

29-8-09

THE CHINA FIRE INSURANCE CO. LTD.

The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.GIBB LIVINGSTON
& Co.E. D. SASSOON & Co.
Agents.

2m.

10-8-08

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Office

Auckland, N.Z., and London.

Capital subscribed.....£1,000,000

Paid up capital.....£300,000
and Reserves

Net Revenue for 1907.....£612,700

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiang Road.

Marine Agents

WARD PROBST & Co. 10, Nankin Road.

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiang Road.

E. E. PARSONS,

Manager

18-9-09

22m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th
December, 1895.Rouble.....1,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOV. R.M. ST.
Koping Tls.....1,000,000.

RESERVE FUND.....Roubles 5,612,000

Head Office: ST. PETERSBURG.

LONDON OFFICE:

11, Tharlawish St., E. C.

Branches and Agencies

Akhadad	Margulan
Batoum	Moscow
Blagowestchensk	Nikolayevsk of Amur
Bombay	Norichwang
Borkhara	New York
Birk	Nikolayevsk Oussouisk
Calcutta	Novo-Nicolaevsk
Ch. Foo	Oulassutai
Colombo	Paris
Hankow	Peking
Hankou	Samarland
Hankou	San Francisco
Hankou	Samodatsinsk
Hankou	Shanghai
Hankou	Stretensk
Hankou	Tashkent
Hankou	Tehita
Hankou	Tehongoutchak
Hankou	Tientsin
Hankou	Tsitsikar
Hankou	Verehoulinsk
Hankou	Verny
Hankou	Vladivostok
Hankou	Yokohama

Tel. Address: Simonsse, Shanghai

London—Messrs. Glyn, Mills, Curren & Co.
Paris—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Etr.Berlin—Messrs. Mendelssohn & Co.
Hamburg—Messrs. M. M. Warburg & Co.
Vienna—K. K. priv. Oesterr. CreditAndsult für Handel & Gewerbe.
Amsterdam—Messrs. Lippmann, Ro-
senthal & Co.Interest Allowed.
On current Accounts in Tals
at the rate of 2% per annum in
the daily balance.Fixed Deposits in Tals and Dollars:
Terms on application.Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.J. C. BERGENDAHI & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up... Yen 24,000,000

Reserve Fund.....15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

Branches and Agencies:

Tokyo, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Hankow, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalay, Liaoang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum

.. 6 .. 4½ ..
.. 12 .. 5½ ..Drafts granted on principal place in
Japan, Korea, Formosa, and China and
the chief commercial place in Europe,
India and America, and every description
of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over
\$100 will be received at one time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$5,000.Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Tals, at the option of the depositor.Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.

Office Hours—10 a.m. to 3 p.m.

Saturdays 10 a.m. to Noon.

12m. Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$15,000,000

Reserve Fund:—

Starting Reserve.....\$1,500,000 at 2½% \$15,000,000

Silver Reserve.....15,250,000

Reserve Liability of Proprietors.....\$16,000,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GREGSON, —Chairman
H. E. TOMKINS, Esq. Deputy Chairman
E. G. BARNETT, Esq.
J. W. BANDO, Esq.
C. S. GUBBAY, Esq.
W. HELMS, Esq.
C. R. LINDMANN, Esq.
R. SHUEMAN, Esq.
Hon Mr. H. A. W. SLADE,
C. STELLIM, Esq.
H. A. SIEBS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London and County Banking Company
Limited.

Branches and Agencies

Auoy.	Hankow.	Penang.
Bangkok.	Hongkong.	Rangoon.
Batavia.	Hulu.	Saigon.
Bombay.	Kobe.	San Francisco.
Calcutta.	Lyons.	Shanghai.
Canton.	Manila.	Singapore.
Colonbo.	Nagasaki.	Sourabaya.
Foochow.	New York.	Tientsin.
Hankow.	Peking.	Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.
For 6 months, 3½ ..
For 3 months, 3 ..Deposits for 12 months now bearing interest
at the rate of 5½ per annum will, until further
notice, be removed at the old rate of 5%
per annum.Local Bills Discounted.
Credits granted on approved Securities, and
every description of Banking and Exchange
business transacted.Drafts granted on London and the chief
commercial places in Europe, India, Australia,
America, Africa, China and Japan.

H. E. R. HUNTER.

Manager.

12m. 23.6.09. 29th September. 1909.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed.....£2,000,000.
Capital paid up.....100,000.
Reserve Fund.....280,000.
Reinsurance Fund 120,000.The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,
Local Manager.No. 7, Kiukiang Road
Shanghai.

12m.

29-6-09

THE CHINA FIRE INSURANCE CO. LTD.

The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.GIBB LIVINGSTON
& Co.E. D. SASSOON & Co.
Agents.

2m.

10-8-08

Messrs
S. Zimmerman
& Co.

Have just received a
fresh consignment of

SIBERIAN

fresh best creamery
BUTTER in bulk
and same is obtain-
able in retail
quantities
at the

Siberian
Produce Co.,

their local
distributors, at

No. 12 Nanking Road.

(Opposite the Robinson

Piano Co.)

L. Moore
& Co.

(Established 1874)

Auctioneers of
Piece Goods ;
Household
Furniture

AND

GENERAL
MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

Telephone 1855

ARTS
&
CRAFTS
FURNISHING CO.,

AGENTS FOR
LIBERTY
& Co.,

LONDON,
Are now displaying
LIBERTY:

Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies

44, Nanking Road

ISRAEL'S MESSENGER.



Issued on
every
alternate
Friday.

HOW beautiful are
upon the mountains the
feet of the MESSENGER of
good tidings, that publisheth
peace, that announceth tidings
of happiness, that publisheth
salvation, that saith unto
ZION, Thy God
reigneth: —
Isaiah—
54-7.

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

PRINCIPAL CONTENTS.

The Punishment of Avarice.
A Visit to Mex. No. 10.
There is a Time For Everything.
By The Way Notes.
Notes From India.
Our Contemporaries.

Manchester Assurance Company

incorporated with
The Atlas Assurance Co. Ltd.

Established 1808.

The State Fire Insurance Co. Ltd.

of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

25-5-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.
Shanghai.

2-4-09

12m.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908
£ 19,121,310.

I.—Authorized Capital...£6,000,000

Subscribed Capital...£3,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...8,204,753-7-10

III.—Life and Annuity Funds...14,687,607-14-2

Sinking Fund Account 65,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,237,813-10-6

„ Life and Annuity Branches...1,812,841-10-7

„ Marine Department 183,097-10-4

Other Receipts...28,675-19-5

£ 4,261,486-10-10

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.

10-8-09.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Wednesday, November 10th. 1909 26th. Hishwan 5670.

CALENDAR FOR THREE WEEKS

Friday, Hishwan 28th (November 12th) Sabbath commences (time of lighting) at 4.10 p.m.
Saturday, Hishwan, 29th (November 13th) Ends Rosh Hodesh (New Moon's eve) portion of the Law, Toldoth, Genesis, chapters XXV to chapter XXVIII 10; Haparah, Samuel I, chapter XX, 1-7 inclusive; and Psalms, chapters 51 to 61 inclusive; Sabbath terminates at 5.25 p.m.
Sunday, Kislew 1st (November 14th) Rosh Hodesh (New Moon) Friday, Kislew 6th (November 19th) Sabbath commences (time of lighting) at 4.10 p.m.
Saturday, Kislew 7th (November 20th) portion of the Law, Wayerah, Genesis, chapters XXVIII 10 to chapter XXXII 1; Haparah, Hallel, chapter 11; Prophets, Samuel I, chapters 65 to 72 inclusive; Sabbath terminates at 5.25 p.m.
Friday, Kislew 13th (November 26th) Sabbath commences (time of lighting) at 4.10 p.m.
Saturday, Kislew 14th (November 27th) portion of the Law, Wayehi, Genesis, chapters XXXII 1 to chapter XXXIII 1; Haparah, Obediah, 1st; Prophets, Samuel I, chapters 13 to 21 inclusive; and Psalms, chapters 73 to 78 inclusive; Sabbath terminates at 5.20 p.m.

TIME OF SERVICES AT THE SYNAGOGUES.

during the next three days.

(Subject to alterations.)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Sauer, Hagan.

Saturday Morning at 7.15 o'clock. 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. R. Sauer, Hagan.

Saturday at 6.30 a.m., 3.0 p.m., and 5.20 p.m.

Week days at 6.00 a.m., and 4.10 p.m. 12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road.

S. R. Sauer, Hagan.

Saturday at 8.00 a.m., 4.0 p.m., and 5.20 p.m.

Week days at 7.00 a.m., and 4.10 p.m. 12m.

BIRTHS

Cony. On Monday, 1st November, 1909, at No. 184 Chapin Road, Shanghai, the wife of Mr. S. P. Cohen, of a son.

Trifunsky. At Shanghai, on the 7th November, 1909, the wife of Mr. I. T. Trifunsky, of a son.

POETRY

MY LITTLE LAMB

(From the Tishbi of Morris Rosenthal.)

I HAVE one child, and only one.
The dearest little lad.
And seeing him, I feel as though
The whole wide world I had.

But O so seldom do I see
My boy awake and bright.
I always find him fast asleep
When I come home at night.

So early must I go to work.
So late it sets me free.
A stranger in my house I am,
And strange my child to me.

I come back home with heart
Oppressed.
For sorrow shrouds my days.
My pale wife tells how pretty
Our little darling plays.

How well he talks, how know-
ingly.
He makes his shy demand.
"O Mother, when will Daddy
come."
A penny in his hand.

I listen, and I stand erect,
He lies so still, so fair.
My love is kindled to a flame,
My child is my life and care.

I stand beside his little bed,
He lies so still, so fair.
Ah, soon he whispers in his
dreams,
"O Daddy, are you there?"

I kiss the little eyes so blue.
I have not kissed in vain.
They open wide! He sees me
now!
Alas! they close again.

"It is your Father, dearest boy,
And hear's the penny due."
Again he whispers in his dreams,
"O Daddy, is it you?"

Ah, heaven is my head of grief,
My letter is my lot!
One day, my child, you will
awake.
And look, and find me not.
B. PAUL, NEWARK.

OAKLAND, Sept. 13. The smallest baby ever born in Fabiola hospital appeared there Sept. 6 in the person of Miss Frances Lee Church, who weighed only one and a half pounds, and therefore was one of the smallest notes of humanity on record.

In spite of her size the child is perfectly healthy and well formed and gives every indication of growing up like other children. Since her birth, six days ago, she has gained six ounces. The child is the daughter of Mr. and Mrs. F. S. Church of 823 Fifth street. Her height is 15 inches, her waist measures 18 5/8 inches and she is less than 2 inches around the calf of the leg. The ring of a person of ordinary size may be passed over her wrist. She has a normal face, the avowal and interest of the maternity ward of the hospital.

A WELL-DESERVED HONOUR.

Far Eastern Jews are commencing their 6th low citizens in their country and will offer the most sincere and the most fervent congratulations to Sir Francis H. May, the Colonial Secretary of the United Kingdom, on the occasion of his 60th birthday on the 11th inst.

Sir Francis is universally popular among all sections of the Jewish community and the honour which the King has done him will give universal satisfaction as an indication of the high regard in which his services to the British and Far Eastern colonies are regarded by his sovereign.

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Shanghai.

2-4-09

12m.

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WITH WHICH IS INCORPORATED THE
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Total Funds at 31st December 1908
£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£8,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...£8,204,768-7-10

III.—Life and Annuity Funds...£14,697,807-14-2

Sinking Fund Account £65,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,287,813-10-6

„ Life and Annuity Branches...£1,812,842-10-7

„ Marine Department 182,097-10-4

Other Receipts...£28,675-19-5

£ 4,261,468-10-10

The Accumulated Funds of the Fire and Life Departments are free from liability in respect of each other.

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Agents.

12m.

10-8-09.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Wednesday, November 10th. 1909—26th. Hishwan 5670.

CALENDAR FOR THREE WEEKS

Friday, Hishwan 28th (November 12th) Sabbath commences (time of lighting) at 4.40 p.m.
Saturday, Hishwan, 29th (November 13th) Erev Rosh Hodesh (New Moon's eve) portion of the Law, Toldoth, Genesis, chapters XXV 19 to chapter XXVIII 10; Hitharsh, Samuel I chapter XX 8; Prophets, Samuel I, chapters 1 to 7 inclusive; and Psalms, chapters 51 to 64 inclusive; Sabbath terminates at 5.25 p.m.
Sunday, Kislow 1st (November 14th) Rosh Hodesh (New Moon) Friday, Kislow 6th, (November 19th) Sabbath commences (time of lighting) at 4.40 p.m.
Saturday, Kislow 7th, (November 20th) portion of the Law, Wayarah, Genesis, chapters XXVIII 10 to chapter XXXII 4; Hitharsh, Hosea, chapter 11; Prophets, Samuel I, chapters 65 to 72 inclusive; Sabbath terminates at 5.21 p.m.
Friday, Kislow 13th (November 26th) Sabbath commences (time of lighting) at 4.35 p.m.
Saturday, Kislow 14th (November 27th) portion of the Law, Wayarah, Genesis, chapters XXXII 4 to chapter XXXVIII 1; Hitharsh, Oladyah 1; Prophets, Samuel I, chapters 13 to 24 inclusive; and Psalms chapters 73 to 78 inclusive. Sabbath terminates at 5.20 p.m.

TIME OF SERVICES AT THE SYNAGOGUES.

during the next three weeks,
(Subject to alterations)

SYNAGOGUE "BETH EL."

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S. R. Shanker, Hazan.

Saturday Morning at 7.15 o'clock.

18-5-09

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturday at 6.30 a.m., 8.00 p.m. and 5.20 p.m.

1-1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road.

M. Katz, Hazan.

Saturday at 8.00 a.m., 4.0 p.m. and 5.20 p.m.

11-8-08

12m.

BIRTHS

COHEN, On Monday, 1st November 1909 at No. 184 Chapoo Road, Shanghai, the wife of Mr. S. P. Cohen, of a son.

TUTTMANN—At Shanghai, on the 7th November, 1909, the wife of Mr. I. TUTTMANN, of a son.

POETRY

MY LITTLE BABY

(From the Yiddish of Morris Rosenfeld.)

I HAVE one child, and only one.
The dearest little lad,
And seeing him, I feel as though
The whole wide world I had.

But O so seldom do I see
My boy awake and bright,
I always find him fast asleep
When I come home at night.

So early must I go to work,
So late it sets me free,
A stranger in my house I am,
And strange my child to me.

I come back home with heart
oppressed,
For sorrow shrouds my days,
My pale wife tells how pretty
Our little darling plays.

How well he talks, how know-
ingly
He makes his shy demand.
"O Mother, when will Daddy
come,
A penny in his hand?"

I listen, and I stand erect,
And cry, "Yes, it shall be!"
My love is kindled to a flame,
My child shall look on me!"

I stand beside his little bed,
He lies so still, so fair,
Ah, see! He whispers in his
dreams,
"O Daddy, are you there?"

I kiss the little eyes O joy!
I have not kissed in vain.
They open wide! He sees me
now!
Alas! they close again

"It is your Father, dearest boy,
Ah, hither is my lot!"
One day, my child, you will
awake,
And look—and find me not.

Ah, heavy is my load of grief,
Ah, bitter is my lot!
One day, my child, you will
awake,
And look—and find me not.

B. PAUL NEUMAN.

OAKLAND, Sept. 13 The smallest baby ever born in Fabiola hospital appeared there Sept. 6 in the person of Miss Frances Lee Church, who weighed one and a half pound, and therefore was one of the smallest infants of humanity on record.

In spite of her size the child is perfectly healthy and well formed and gives every indication of growing up like other children. Since her birth, six days ago, she has gained six ounces. The child is the daughter of Mr. and Mrs. P. S. Church of 823 Elliott street. Her height is 15 inches, her waist measure is 5 inches and she is less than 2 inches around the calf of the leg. The ring of a person of ordinary size may be passed over her wrist. She has been in the nursery and mascot of the maternity ward of the hospital.

A WELL-DESERVED HONOUR.

Far Eastern Jews in common with their fellow-citizens in these regions will offer the most sincere and the most heartfelt congratulations to Sir Francis H. May, the Colonial Secretary of Hongkong upon the honour of knighthood just conferred upon him by King Edward.

Sir Francis is deservedly popular among all sections of Hongkong's citizens and the honour which the King has done him will give universal satisfaction as an indication of the high regard in which his services to the British and the Far Eastern colony are regarded by his sovereign.

Nederlandse Handel-Maatschappij

(NETHERLANDS TRADING SOCIETY)
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,710,000
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W LA GRO,

Manager.
12m Shanghai, 25th August, 1909.

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Shanghai, 16th April, 1909.

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5 3-09 41a SEWARD ROAD 41a 12m.

THE PUNISHMENT OF AVARICE.

Once upon a time there lived, not far from Jerusalem, a rich but avaricious man. He never gave charity to the poor or helped anyone in distress, but grew richer and more selfish at the same time.

One day a stranger came to him, bringing a horse to sell. 'Go upstairs,' said he to his wife, 'fetch down the money from the chest in our room.' But as she raised the lid of the chest a voice called from inside it, 'Touch not the gold, it is not yours.'

Frightened out of her life, she flew downstairs, calling her husband. He must fetch his ill-gotten gains himself if he wished to have them. So he went up, the same thing happened to him. 'Well,' said he, in a rage, 'if the gold is not mine, to whom does it belong?' Then the voice replied: 'The gold belongs to Abraham, the wood-turner in Jerusalem, a good and upright man, who does his duty to his God and his fellowman.'

'If I cannot have the gold,' said the man, 'no one else shall have it!' and he gathered together all the silver and gold and precious stones that he had, and made a great hole in the trunk of a tree that grew in his garden, filled it with his property and covered it up securely. Then he felt quite safe.

(Some little time after, terrible floods burst over the country, houses and trees were uprooted and swept away. Amongst them was the tree which contained the treasure. A fisherman saw the tree floating in the stream, seized hold of it and drew it to land. The next Friday, when he went to Jerusalem to take his fish to market, Rabbi Abraham, the turner, was waiting there to make his purchase for the Sabbath. The fisherman thought of the tree he had found,

and said to the Rabbi: 'A few days ago I found a fine tree which had been washed down by the floods. Perhaps you can make use of it for your trade and make something good out of it.'

'Thank you,' said Rabbi Abraham, 'I will come and look at it.'

So he went a few days later and bought it for his business. When he split it open the wood turner found the treasure which the avaricious man had so carefully concealed, and he gave thanks to the Almighty who had so blessed him.

In the meantime, the former owner of his wealth had become so poor that he was forced to beg for charity, for all he had possessed had been lost in the floods.

'Let us go to Jerusalem,' he said to his wife, 'and see if the money has reached its true owner, as the voice declared.'

So they set out for Jerusalem and asked for the house of Rabbi Abraham, the turner. And when they arrived on a Friday, afternoon, the Rabbi was busy finishing a spindle to be given to the bride of his son as a wedding gift, for it was the custom for a bridegroom to give to his bride on the Sabbath before the wedding a spinning wheel as a symbol of her future industry and domestic happiness.

The table was set out for the Sabbath meal with silver and golden golds and plates, and when they saw the costly articles, which had once been theirs, used to beautify the table of the turner, they could restrain themselves no longer, but wept. The turner's wife saw their emotion and asked the reason of it. At first they refused to tell her, but at length she persuaded them to tell their story.

'Be comforted,' she said, 'do not grieve. Let us celebrate the Sabbath

joyfully together, stay and share our meal. If the property which we found in the tree belongs to you we will gladly restore it. Thanks to God, we have enough.'

'Nay,' answered the couple, 'we will not have it. If it had been ours to keep, a Voice from Heaven would not have forbidden us to use it. God took it from us because we sinned in avariciousness and selfishness.'

But the turner and his wife determined to do something for their guests. So the wife baked a lovely cake, with spices and raisins and almonds, and in the centre of it they placed four hundred golden gulden, and this they intended to give them to take on their way. And when Sunday came and they took farewell of the poor couple, the turner begged their acceptance of a sum of money, but this they refused.

'At any rate,' said the good woman, 'you cannot refuse this cake; it will refresh you on your journey.'

They could not decline her hospitality and departed. Thus they journeyed on till they came to the toll-gate of the next town. As they had no money, they said to the toll-keeper, 'We have no money for the toll, but we have a beautiful cake here; will you take that as payment?'

The toll-keeper was delighted and let the travellers through. 'That cake comes first in time,' said he, 'Rabbi Abraham, the turner, has a son who marries this week. He has been always so good to me that I will make his son this cake as a wedding gift.' So he journeyed to Jerusalem and presented the cake to the turner. And when Rabbi Abraham saw his cake returned with the money with which he had hoped to help the poor couple, he recognized that this also was the will of God, and that in His Hands is the disposal of all good.

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Incorporated under United States

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Gold \$3,250,000	£650,000
Total Gold \$6,500,000 = abt.	£1,300,000

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H. C. GULLNAD.

Manager,

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21st Oct 1909.

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A VISIT TO MAX NORDAU.

By RABBI MAX RAISIN, of Meridian, Mississippi.

Among the many impressions which I am receiving on my present European tour perhaps the most interesting were those of a few days ago, when in Paris, talking in the many enticing sights of that historic city. I have in mind the interview I had with Dr. Max Nordau, the world-famous writer on sociological problems and one of the leading Jews of our day. Dr. Nordau has long been a sort of enigma to the observer. In his mental make-up he represents so many streams of thought, often mutually contradictory, as to make a very interesting subject for psychological study. He represents the philosopher and the dreamer, the physician who is of daily touch with the physical woes of his generation, and who yet periodically is strong-minded enough to wren himself away from the beloved and jealous mistress, science, and to give himself to the writing of books and articles on a number of widely differing topics, which are on only awaited and devoured by an unnumbered host of enthusiastic admirers. Of particular interest is the fact that though through the greater part of his life he worked among the alienated assimilationist Jews, Dr. Nordau, late in his career, felt himself drawn, or rather thrown, back into the camp of his suffering race, and today is one of the heads of the great movement which he helped to create, and which seeks to obtain for the nomadic and persecuted Jew a legally secured home in the ancient land of Canaan. Just now the Jewish world is celebrating the sixtieth birthday of this great fighter for Jewish rights, and I shall indeed, be glad if, in connection with that, these lines will serve as a humble tribute of admiration to a truly remarkable personality.

We were accompanied by my wife—came to Nordau by appointment. The house in which the great thinker lives (No. 8 rue Henner) is an ordinary looking old structure, built like most of the old Parisian houses, inside a small courtyard, the greater space of which is occupied by a little garden. A friendly and smiling young French maid opened the door for us and led us into the salon, or waiting parlor. It was worth observing how little of pretence the rooms could lay to any of the modern embellishments so frequently to be seen in the homes of the well-to-do. The place, though attractively neat, somewhat inspired me with a sense of by-gone glories. The furniture, the ceiling, the pictures, all looked like emissaries of old, never-to-return better days. The walls were mostly covered with family pictures, photographs and drawings of Nordau, his wife and family. On a table in a corner I noticed several

prices of sculpture, faithful reproductions in marble of the author of "Degeneration" and "Conventional Lies." It was evident that Nordau was not averse to seeing his own features reproduced with brush and chisel.

We were ushered into the presence of the master of the house after a brief interval. Nordau advanced to meet us. Doubtless it was the very man whose image had become so familiar to me, not tall and rather heavy of figure, with unmistakable signs of the heavy hand of time showing themselves in the complete whiteness of the carefully trimmed beard, and in the wrinkles and crow's-feet about the cheeks and eyes. We at once felt that we were in the presence of the master; there was unmistakably a personality of much strength and magnetism before us that magnetism which has made Nordau the idol of tens of thousands of his Jewish followers. A most kindly smile played about his lips as he let us welcome with a warm grasp of his broad palm, his eyes bespeaking the true hospitality of his soul. It is these eyes, large and kind and dreamy, that best betray in Nordau the real inward man, of world-wide idealism, the sort that would claim kinship with all of thinking and dreaming and loving humanity.

Nordau's work room could well serve to us as a guide to the man's character. It is in the one room where the thinker or the artist spends most of his time and plans and creates most of his works, that we can often best tell his true nature. Nordau's book chamber, the one in which he isolates himself with his great thoughts and writes his famous books and articles, is of rather small dimensions. The scanty furniture in it is of cheap material and shows great age and hard use. Yet there was in it all the fascination that hovers about all curious and relics which we associate with great men and famous events. The room bespoke the hard labor to which an unusually active mind had been put, and as such it preached to me a living sermon of energy and self-denial, and the rich fruition which is often awarded to the self-denying. Books, books, everywhere books, and pictures and pieces of sculpture. And the books were in many tongues and dialects and represented different cultures and strange civilizations. On the desk before me I saw huge piles of thick and thin tomes and folios, many of them of recent print. On the wall opposite I could see a good likeness of the late Dr. Theodor Herzl, father of political Zionism and a bosom friend of this Jewish sage of Paris.

Throughout our conversation, which lasted for about an hour and a half, I sought to make sure of the most distinguishing feature in the personality of Nordau. I believe that it lies in his mode of speaking, the grandiloquent words rolling out of his lips, each of them sufficiency important to be laid weight and honor to the wide conversation. Nordau is a good listener. Never for a moment will he interrupt his interviewer.

but when his turn has arrived he seeks to make the most of his opportunity. Doubtless he loves to speak, and even in his private chats one is constantly impressed with the fact that the man degree of the gift to graceful utterance. Though universally known as a thinker and writer, and though Paris knows him largely as the genial, punctuating physician, Nordau is primarily an orator. He speaks with force and passion, and he makes full use of his vocal organs to give vent to his thoughts. It is not a question of language with him. Not once did I find him wanting for a word or idiom whenever he chose to drop the German for the English. But his forcefulness of speech is independent of all lingual restraints. Nordau speaks with his eyes and hands as much as with his mouth, and all through our interview it appeared as if he loved his words and failed to produce the desired effect.

I shall try to reproduce here a few of the expressions of which Nordau delivered himself to me. Very naturally our conversation turned largely on the Jewish problem and Zionism, although we also touched on other topics. Nordau, who has never been in the United States, evinced very much interest about the different phases of our American Jewish life and the many elements which to-day are at work in the upbuilding of the new creed known as American Judaism. He expressed himself very differently of the future glories which our country is still to enjoy, but felt doubtful about the moral strength of the American people. According to his belief, it is the American woman who may prove the undoing of her country, for she is frivolous and shiftless, completely lacking the sense of thrift and economy. No nation can progress and grow strong without the moral support and influence of its women.

I told him of the disagreeable conditions which obtain in the large American centers where the immigrant Jew lives buddled together under frightful circumstances. I also expressed my belief and hope that the Ghetto in America was merely a transitional stage which the immigrant has to pass through before fully acclimated and Americanized.

To this Nordau replied: "No one could censure the hounded Jew of Russia and Roumania for choosing to make his initial home in America with those of his own people, whom he knows best and loves best. Would you chide one who is starved and freezing for seeking to draw near some warm hearth, where he will be more comfortable? To the immigrant the Ghetto is the great fire place where he can warm up his dry and numbed bones. He will feel happy only in sympathetic surroundings. The Ghetto contains an atmosphere of cheer and warmth which beckons to the Jew and luringly invites him to become one of the great throng consisting of his own congenial fellow-sufferers. No, we cannot

ly have no right to upbraid those unfortunates for seeking refuge and safety with their own kin. We should rather sympathize with them and even approve of their action."

"Besides, has it not been proved beyond all contradiction that the Jew, wherever he may be, is doomed to remain in the Ghetto, be it a material or moral one? Do not the rich and so called aristocratic Jews live in a Ghetto of their own? They that would emerge from that imaginary shroud are they not flung back into it by the hatred and ostracism of their gentile surroundings? With money you can buy a palace in an exclusive neighborhood, you may bedeck your person with expensive garments and luxurious gems, you may become a patron of the sciences and the arts, even imitate to perfection the manners and customs of your aristocratic neighbors, yet your gold will not help you in the least to obtain a welcome place among them, once your origin is known. And for this reason I believe that the immigrant Jew is much more to be commiserated for his willing and willful adherence to his own, than they who would run away from themselves. The farmer realizes his social limitations and is content to abide by his lot, where the latter, by his insistence on social prestige only makes himself despicable by continuing to live a life of sham. I repeat that in the midst of all his luxury and wealth, the display of which only serves to incite the envy of his unfriendly neighbor, the rich Jew is most cowardly in his Mosaic existence; he is always in fear of being detected and proclaimed as a Jew, and his life is over that of a moral Ghetto."

"As for America, where, as you have stated, this problem does not exist to such a serious extent as it does in Europe, the future alone will tell. The history of the Jews in your country is still in its infancy. From what I have heard and read, I know that anti-Semitism is no lagging behind in the United States. America is not the melting pot of races, as Mr. Zangwill would have it. One cannot so easily eradicate traditions that are deep-seated and centuries old. Do not the Germans or Irish in your country form a homogeneous mass, a class apart by temperament and political ambition? The Jew, too, will always continue to form in your country a race apart from the other elements. Temperamentally the Jews are a clanish race. The religion of the Jews, too, seems to prevent the complete amalgam between himself and his gentile neighbors, for Judaism is more or less of a tribal and autochthonic faith. Once a Jew, always a Jew."

"And you really believe, then, that the only satisfactory solution of the Jewish problem is a return to Palestine?" I ventured to ask.

"Most certainly, Palestine is the only land which will forever appeal to the nomadic masses of our people, owing to its many historic associations. Wait we need is a large influx of our brethren there. Under the new and benign regime

of the Young Turks it does not seem improbable that our movement will ultimately be crowned with success."

"Do not tell me, as so many others have done, that Palestine is a land unfit for large commercial or agricultural operations, or that at the very best it could support only a very small number of our people. All difficulties will be removed when the pioneer spirit has once taken hold of our people. It is this spirit that we Zionists are now seeking to foster. As for the smallness of the territory, it has never been considered by us a serious obstacle. You are well aware that the past greatness of the Jewish race was never dependent on numbers; neither will its future. It is unnecessary that all Jews should go back to Palestine. We will not, as we cannot, for any one to go. What we want is substantial human material from among our suffering brethren wherewith to build up a State that shall be Jewish in spirit and endeavor as well as in economic interest. We want to make the new Jewish State in Palestine the one great center that shall reflect glory upon all of our dispersed brethren."

"And what about the Jews who do not return to Palestine?" I asked him. "Do you really believe they are doomed to a moral and spiritual extinction as far as our Jewish race is concerned owing to their unavailing servitude? Do you deem it advisable, as Ahad Ha'am has

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been advocating for many years, that centers for the upbuilding of a Jewish racial culture should first be established in the different lands where the Jews are settled, before there could be felt any universal desire for a nation regeneration?"

Here Nordau warmed up, as though I had touched a vit-l spring in his mental mechanism. In loud and euphonic words he exclaimed: "My friend, you have touched the very root of all our ills. Zionism is but the impulsive conclusion, reached at by all thinking Jews, that there is no hope for us so long as we do not form a national body of our own. We shall never be able to lead a national life of our own, as dictated to us by our racial instincts, so long as we remain the small minority in the midst of the large alien majority. The animus (Not an emotion, it might be said) against the Jew will never disappear under present conditions, and present conditions will never change in so far as the Jew is concerned. It is with the bitterest of feelings that we have to acknowledge that there is no hope for the Jew in Europe. Look at all our great cities, where prejudice had driven to disown their own thoughts and feelings and to cultivate other fields. Consider the great number of writers, poets and artists who have had to deny their planting and fall away from their own folk. No. Nordau's plan is only the phantom of a dreamer. You cannot apply the medieval Zohar to modern politics. Under medieval it was easy for the Jews to form centers for the perpetuation of their national character. Today this is impossible. Zionism alone points out the right solution to us."

We saw a shadow cross the large and inspiring features of the speaker. Nordau looked like one in the grip of physical pain. We rose to leave, but I lingered on a few moments longer and cast a few more glances about the apartment, with its many books and manuscripts, where we were now to leave to himself the great man, with the many great thoughts, and once again we felt the warm grasp of the broad palm and saw the kindly smile play about the eyes and lips.

Before parting, Nordau wrote the following English lines under his signature in the autograph book which I handed to him:

"All Jews are brethren.

"Woe to them if they ever forget their apophthegm of their forefathers." *The Jewish Experiment* (Philadelphia, Pa.)

The good people who were surprised to learn that the late E. H. Harriman left no money to charitable uses are themselves surprising persons. There was and could be no real charity in such a man. He was the personification of the system of grasping exploitation. If the world can only progress as a result of methods such as he employed it had better stand still for a long while to come.



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THERE IS A TIME FOR EVERYTHING

By Rev. ARON J. MESSING

Time it is a little word of four letters, but passing human understanding as to definition. Do we ask, "What is time?" The answer might be time is the shadow on the dial, the striking of the hour by the clock, the running of the sands, the days and nights and months and years—the countless centuries. All these are but so many expressions, noting a given portion of time. Time is ageless, infinite—the measure of an immortal soul. In ancient times God was known by the name "Attek Yomim," the endless days, or time. His name, his attributes are accordingly time. From everlasting to everlasting that art God. A thousand years in His sight are but as one day—yesterday, and as a watch in the night.

In matchless symbol, the ancient writer would impress upon the human mind the great truth that with at beginning and without end are God and truth. Placed across the human mind, at rare intervals, has been the great truth, but dimly comprehended, setting forth the true aim and end of life; suggestive of the fact that there is need as an awakening, a re-emphasis of the value of time in a word, the importance of the stimulus of a New Year's celebration, reminding us, not of the birth of a Jewish carpenter's son born some nineteen hundred years ago, but to commemorate the world's creation when, in the image of God was created, not a Jew or Gentile, but A MAN. The human race, therefore, in all ages and climes, are alike in this, a descendant of one man. In this rapid age, where hurry and sharp competition have become responsible for a "mad race" for a common goal, the acquisition of wealth, on the "get-rich-quick" plan, a note of warning seems imperative. Out-distanced, left far in the rear, and characterized as "old fogies" who are behind the times, are we, the "silver gray." And yet, and yet, in this very characterization lurks one of the greatest dangers; is found one of the most deplorable tendencies of the

times. Surely the old prophet was right when he said: "Not in haste shall ye go." And long antedating his time, we have this significant reminder of the first Israelite, Jacob, on the day of his reconciliation with his brother, "You want me to go with you; pardon me, I can not, for I must go slow." Many are they who, in their lust for things of time, fail to "put first things first." Popularized in our day has become the motto, "Time is money." But though perchance, through questionable means, some have acquired great wealth, have become multi-millionaires, in reality they are very poor, since they have failed to recognize the value of time. Seek out, these where you will, press up in them the burden of your soul, the invariable answer is, "I have no time." The supreme need of the age is a recognition of the fact that time moves more swiftly than we, and will out-distance us in the end. Time is not money. You can not buy time with gold. In this busy, hurrying age, man is prone to become absorbed by things temporal, to the exclusion of things eternal; to sacrifice his "soul's wealth" for a "mess of pottage." Not until the shadows of the invisible world fall about him, and man starts up to find himself looking out into the great beyond, does he fully recognize the value of time—alas! that he must go hence, while time remains behind. "Time goes," did you say? Not so, time remains, we go. If this were not true, what need to chain the hours? Is youth always ours? Once, in "the sweet yesterday of youth," ours were golden curls, but time has transformed gold into silver. We journey on deluded by the thought that "earth's fixed surface flees"—alas! time stays, we go. Yes, time remains, bunched up in the Infinite God, in life's darker hours, with soul cast down, does man hear the voice of God, reminding him of the value of time. Why wait, long to learn this important lesson; why wait until, perchance, it is too late, until life's golden hours, misused, are lost, never again to return to us?

"There are lonely hearts to cherish; There are weary souls that perish; O, the good we all may do While the days are going by."

Our New Year's Day is appropriately called "Yom Hazikoron," the day of remembrance, enjoining upon each one of us

the importance of remembering, "lest we forget." In time the trumpet's call shall awaken us from our lethargy; in time the bugle call shall summon us into the presence of the Great Commander, who maketh contrite the heart of man, who saith, "Return unto me." With contrite heart, standing at the close of the old year, we will do well to recall the brevity of life. The prime objective of the New Year's celebration is to give emphasis to the question, What goal have we done? We have lived one year more and the year is very long. Each year has twelve months, each month has more than four weeks, each week has seven days, each day has twenty-four hours, each hour has sixty minutes, each minute has sixty seconds—and in a single second we may utter a word which may fool the soul with happiness or whelm it in anguish. All life's golden hours shall be spent in doing good, in lending help to the needy, in drying the tear of the mourner, in giving uplift to the fallen. Sad, indeed, the thought that in multitudes about us dole out a miserly service for God and humanity, who are preoccupied in service rendered to man. "Heedlessly, carelessly, with them the days go by; higher impulses, aspirations, find no place in their thought, self-centered, self-seekers; for them, time is money, and all unconsciously, they "are flinging their soul's wealth away." Possessed of the wealth of the Croesus, they are poor in time; heavy with gold are their iron safes, but empty are life's days and years. Holy writ (Leviticus xiv) tells us that the first Jew, Abraham, was now old, but "Bo Bayonim," he came to the end of his life in the fullness of his days; not one day was missing, since each day recorded some worthy deed done. He did not lose time, having learned the priceless value of the days and years. The great teacher, Moses, prayed (Leviticus xix), "Teach us, O Lord, to count our days rightly, so that we may attain a heart endowed with wisdom." And the man who thus counts his days is a wise and righteous man. Not all of us may reach the allotted period of three score years and ten, but we will do well to remember that life is not counted by the years we live—rather by the deeds performed. He lives longest who acts noblyest.—*The Jewish Times and Observer*, (San Francisco)

CAUTIOUS JAPAN

(Written for "Israel's Messenger")

BY TAT

"T was on a lovely summer morning, when I left Nagasaki for Tokyo, a famous bathing resort on the Island of Kinshin, by the express train of the Provincial Railway. At the station there was the usual mixture of old Japan and modernity; stiff hats, elastic-sole shoes, silk skirts, gold watches in the girdles of splendid Kimonos, and shoals of charming muskies. I was just on the point of entering the first class carriage, when I felt a light hand, laid gently on my shoulder. On looking round, I saw a little man, clad in shining white uniform, sword at his side and white cotton gloves on his nervous hands. It was his majesty the policeman. The sharp pointed pencil was in evidence, so was his note-book so were his Argus eyes. Baffled postures enveloped him. "Would you kindly give me your honorable name?" he asked in soft English.

I presented my card. And then he would like to know: what I was; why I was; how I was; whence I came; whether I spoke; how much I was; how old I might be; where I was, and what not I was.

I gave him a resume of my checkered life. With the greatest and most exactitude he entered the different items in his book and then, with the bow of a Chesterfield and a loss of gratitude, he took his honorable departure.

Mind, this happened during the Russo-Japanese war. Well, six times did I leave that station, at different periods of time, for Saicho, Okitsu, Arisa, Kumamoto and Hakata, on pleasure boat around the lovely bay of Onuma, and each time I met the same individual policeman, asking me the same identical question. I was getting exhausted and my patience was giving away under the perpetual strain of interrogation. My seventh journey (the number seven is considered unlucky by the people of Japan) was going to be my last, as my horses in the Mobile Kinsion had intimated that they were absolutely helpless without me.

And on that trip I met my fate. My friend, the policeman, was at the station, with the same note-book, the same sword, the same little curled-up mustache and, I verily believe the same pencil, with his oh, how awfully familiar by this time! with his old nervous smile and his stereoscopic glance. My old friend accosted me:

"Would you kindly give me your honorable name?" I looked at him hard and I looked at him long.

"Karapakin," said I. He gazed at me with the eyes of a basilisk, and his breath came in gasps. "Understand," I continued, in tones childlike and bland, "that this is a very

serious matter. As an entire stranger to you, who you now meet positively for the first time, I will be most explicit with you. Observe K-u-r-o-p-a-k-i-n. A good old American name. Born in Kalamazoo, Michigan, I am now the proud father of six young babes, the offspring of poor but dishonest parents. My age is 102 years and my profession is Millionaire. I came to your beautiful country to study the cultivation of sweet potatoes, and I love the Russians as much as does the devil love holy water. Angustly condescend to accept my humble excuses. O K-i-m-o-d-o-k-y, stum.

I was taken for Commodore Vanderbilt. But you know (now) I'm not the man. For I belong to Kalamazoo,

Kalamazoo,
Michigan.

Hence these honourable tears, oh, noble guardian of thy country's safety. He laid his hand on his sword, did this son of a Samurai, but he said never a word. Bowing, as of yore, he turned on his heels.

And thus we parted.

Well, I went to Hakata, where I passed a fortnight and enjoyed a century. Where, in my own little private hostelry, the darling nurses made me as happy as a donkey in a bed of clover. At last I had, alas, to return to stern reality and, on my way to Nagasaki—but, stay, now comes the fun!

I was sitting in my compartment, quietly reading "Madame Chrysanthemum" and invincibly cursing Pierre Loti, while admiring his splendid style, when a man entered. When I saw "entered," I do not mean to have that word understood in the ordinary way; let me say: a man appeared. There was nothing vulgar about him unlike the dusky belle, he was not only dressed in a pecklace and a smile. His black frockcoat fitted him to perfection, and the high stiff "Balminton" collar was not collared. Seating himself opposite to me, he opened a book, and was soon absorbed in one of Professor Huxley's profound problems. After passing two stations, he closed his book, and then I observed his glittering eyes upon me.

"Parlon me, Sir," he asked in pure Boston, "but are you not Mr. Tat?"

I acknowledged the truth of the accusation with a small bow.

And then he presented his card:

Mr. Yohel Fujita,
Asst. Director of Intelligence
Department, Tokio.

If the train had now accidentally stopped, you would have heard my teeth rattling with terror "As this country is now at war," thus softly spoke Mr. Fujita, it behoves us to take every precaution against the machinations of our enemies. Spies abound everywhere. A ridiculous story was conveyed to me by telegraphic message that Mr. Karapakin (as you know, the most notorious of our enemies) was travelling in Japan, incognito.

Believe me, Sir, I saw the joke at once. We went to work with the machinery at our disposal, in our own mechanical way. And what do you think we found? Why, nothing less than you, Mr. Tat! A staunch friend of Japan."

"Honto desu" (Very truly!) I murmured "Hal Hal Ha! I laughed Mr. Fujita offering a very fair cigar. "Our own good friend, who writes and says nothing but good and true and kind about Nippon. I am at liberty, Sir, to assure you, that, henceforth, you will not again be anonymous. The country is open to you."

And then he told me my history better and more exact than I could have given it myself. Every day's work each night's dissipation, was recorded in his memorandum. What I had done, what said, where I had been; where drunk, where sober and where charitable; all, all, my actions, my doings, my sayings, ay, my half uttered thoughts had been noted and duly filed.

We parted the best of friends, over a mug of "Ve ve Chopat, tres sec, at the Nagasaki Hotel, which Mr. Fujita charged to the Intelligence Department, Tokio. After that, however, I thought it safest to "saip".

MAN'S MISSION.

Every man has a mission in life. Creation would be purposeless if its highest and crowning consummation—man—was left to wander aimless and objectless.

What matters if he is endowed with godlike qualities of intellect, a superb brain, a creative, active mind, an intelligence that can grapple and overcome the potential and hidden forces of nature if all these magnificent inheritances are only wasted and unutilized.

If the grave is the goal to which all humanity tends, if life is to be swallowed up in that all-obscuring vortex, then it matters little whether our brief existence terminates without the sensation of a strife or passion or amidst the splendours of accomplishments and a name synonymous with great deeds and mighty achievements.

But the grave is not the goal of the human race. Existence is not the effervescent dream that flits athwart the mind in the silent watches of the night. It is a most revered delusion that leads a man to believe that after a misspent life, when no promise met with full fulfilment, and every flower of beauty and fragrance, even it blossomed in the sunlight, was choked with the noxious weeds of passion and vice, he could lay the garments of his soul in an earthly caress and say: "Here at last is oblivion. In this grave are rest and peace." Impotent delusion? Vain hope! Bon' dross, spare, boundless time, never-ending and eternal energy and some of nature's conditions, and through its ever changing forms, it is still and for aye never changing.

ISRAEL'S
MESSENGER.

Shanghai: Wednesday,
10th November, 1909—5670.

BY THE WAY NOTES.

Civilization.

Civilization is a conjuring word, charming in its meaning, bewildering in its comprehension and a pride to thinking humanity. But how often does civilization juggle with culture and morality and what a multitude of sins does it often hide under its opaque cloak? Ah, only goodness knows! There was a time when civilization had no other road but through culture and morality. Its pretention used to be to reclaim from savage life on to the path of human comprehensiveness, human feelings and human rights. Now all this seems to have turned turtle and civilization in some parts of the world, has taken quite a different course. Russia's form of civilization, for instance, is to wear its people from culture and morality and to throw them back to barbarism of the deepest dye. Herein thinks the Russian Government, lies its strength and its safety, not in human progress. There is no FIXED LAW in Russia and "without law,"—is the saying of our Rabbis of old—"civilization perishes."

My Sister Deborah.

There is nothing striking in it when one says he loves his sister, as people take it as quite natural, but when one says his sister *deserves* to be loved then it ought to draw a little attention. That is just what I can say of my sister Deborah, she *deserves* to be loved—why? Because she is as pure in her heart as she is pure

in her spirit and she is the incarnation of goodness itself. Simplicity, piety, fidelity and faithfulness are the main features of her character. In short, I can fairly say, she is an ideal good woman in Israel and one of those stray pearls in Jewry one must look for to find it. After about thirty blissful years of married life, her good husband left her and went where all flesh, sooner or later, must go. But God blessed her with a son and a daughter who are happily married and settled in Moscow and hover over her like two guardian Angels. So fate and fortune would not be bad to her at all had not Russian justice been blooded with cruelty and Russian Christianity besmeared with tyranny and oppression. Good and harmless a Jewess as my sister is, the Russian Government gives her no right to live in holy Moscow and this widowed mother is forced to be separated from the loving care of her dear children. This is only one of the thousands silent, cruel, bloodless operations which holy Russia performs every day and every hour.—Ah, holy Russia.

"Thy pillar'd firmament is rottenness."

And thy earth's base built on stubble."

Morality and Judaism.

The gradual diminution in population in France is disturbing the minds of many a true French patriot, and there is no wonder, if one will just reflect that according to the latest statistics, France has fallen in the last century from 20 to 10 per cent in the European population. Many plans and remedies to raise the number of the population were given by various French politicians but none were so far of any avail. But what is really the direct cause of the lessening of the population of France? The answer is, that in France the number of births has alarmingly decreased in the last century. The late famous

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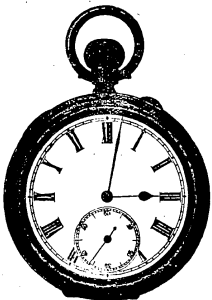
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professor of sociology Gumplovitz (Jewish Morning Journal) when speaking about the serious question of the gradual diminution in the population in France said, in part:—"The Europeans imagine that their nations will exist for ever. This is quite naive. All those nations will surely in time vanish like the nations of antiquity. The symptoms of a nation's decay are: A high culture /civilization/ and diminution in number of births. The higher the culture the less becomes the number of births and the nearer is the time of destruction. The lower the culture the higher the births and the better is the perspective of a nation. This is law." This sort of philosophy is entirely against morality. How very different the philosophy and teachings of Judaism are, can the Jew by his very present-day existence show. When God said to Abraham, "I will make of thee a great nation," and again, "Look now towards heaven and tell the stars, if thou be able to number them, and He said unto him:—so shall thy seed be..." God's object was surely not to keep the culture of the house of Israel in a low state or to give it a high culture so that it should in time vanish from the face of the earth. "P'ru Urvu" (multiply) was the blessing and in the same breath the laws of humanity, the laws of morality and the laws of hygiene were given. The Jewish national law-formers, sages and sages saw the wisdom of it all and therefore have incorporated morality in every phase of the Jew's life and made it part and parcel of his religion. To give the Jews a high culture in a healthy form they have concentrated all their power in forming a moral code and this sublime foresight has undoubtedly proved to be the preserver of the Jewish nation throughout all those centuries. Culture without morality that is the DIMINISHING ELEMENT of a nation.

N. S. BURSTEIN.

Cardiff.

MY BIRTHDAY.

4th November, 1909.

(Written Specially for "Israel's Messenger.")

By George T. Murray

Again, and again, as the time rolls on,
Gasping, this side of the Rubicon.
Yes, nearer each time to the final score,
And weeping our tender regrets of yore!
My poor little life meets its yearly shock,
In trying to stop the hands of the clock.

Once, during youth's golden and joyous
time,
When jubilant passions were in their
prime;

When everything grew on my Trees of
Earth;
When hope sat around the ancestral
hearth;
We spent all our assets in toys and play,
And laid up no stores for a rainy day.

Then—later robust in our perfect
health,
What care'd we for kudos, or talent, or
wealth?

In years of perpetual, sunny, bliss,
Which nothing could sadden, or place
amiss;

Where joy threw no shadow, where
tender love
Forever found sweetness on what it
throve,

And now!—In the down-course, where
thistles grow.
Where happiness shines with an afterglow:
With merrily and bitter—sweet thoughts
alone

First to encourage, and then to atone:
Waiting the day, when the dead mother's
call
For her Firstborn to join her. ...Death
crowns ALL!

Thus Life, gone to join the Majority,
Must teach us poor mortals humility:
To grasp with our might and to sternly
hold

'As 'long as we can...when our years
grow old,
That fierce vital spark, lying hid within,
To live as we should, to die without sin.

My Birthday! Come, fill up the flowing
cup!
Let sparkling wine foam, till the game
is up!

I linger in hope that my aftermath
Will throw some more flowers across my
path.

Three cheers for the Race that improves,
yik, dics
Enbedded in Immortalities.

DEATH.

GESSBURGER. On October 31, 1909, at
the General Hospital, Shanghai, Charles,
the beloved son of Mr. and Mrs.
H. GESSBURGER, aged 8 years.

PICNIC TO THE PUPILS OF THE SHANGHAI JEWISH SCHOOL.

Sunday the 24th October, was a real
letter day for the children attending the
Shanghai Jewish School. They were
invited to a garden party by Mr. and Mrs.
R. H. Elias which took place on the
lawn of the beautiful garden belonging
to Messrs J. R. and R. H. Elias on the
Sicawei Road. Three special tram cars
were reserved by the kind hosts to take
the little guests as well as their relatives
and friends from the school rooms in
Seward Road. Long before the appointed
time the children about 70 in number
gathered at the school rooms. Their
eager and happy faces showed how they
looked forward to the prospect of an
enjoyable picnic. To this was added the
anticipation of winning prizes at the
sports which they well knew were
arranged for them. About 2 p.m. the cars
made their appearance and, under the
guardianship of Miss M. Perry, the head
schoolmistress, Miss Miriam Solomon
and other teachers, the party boarded the
trams and proceeded to the garden. Soon
after their arrival the proceedings were in
full swing and the sports commenced.
Appended is a list of the sports and the
names of the winners in the various
events.

The sports committee consisted of the
Messrs Sally, Mozelle, and Florie Ezra,
and Messrs Eric Hope, Ellis I. Ezra, Ellis
Joseph, R. D. Abraham and F. A. Joseph.
They all worked so hard and so heartily
that it is difficult to say who did the
most yeoman service. Every one of them
worked with right good will and did his
or her share in a most satisfactory and
creditable manner; and the pleasure they
took in all they so voluntarily did, proved
how near to their hearts' aims have
been the interests of the children. They
deserve the thanks of all those who were
present.

During an interval between the sports
the children sat down to a sumptuous tea
table laid for them where they were well
looked after by their hostesses, Mrs. J. R.
Elias and their family, assisted by
other ladies and gentlemen. After tea the
sports were resumed and when the num-
erous events were concluded the children
formed a ring round the table where the
prizes were arranged. The prizes were
graciously distributed by Mrs. D. E. J.
Abraham and each recipient was made
additionally happy by a few charming
words of approbation or advice from her.
Miss Vera (the second daughter of Mr.
and Mrs. R. H. Elias) handed Mrs.
Abraham a handsome bouquet. Mr. Th.
Touliano, who was greeted with cheers,
then spoke as follows:—
"Ladies and Gentlemen, I have been
asked to thank Mr. and Mrs. Elias
for the splendid entertainment they have
been kind enough to give to the boys and
girls of the Shanghai Jewish School.
Before I do so, I should like to explain

why I have been chosen and why I have
consented to perform this very pleasant
duty. There are many others present who
are far better qualified than myself
especially Mr. Abraham, the President of
the Shoh-J, (Cheers) to whom the school
is chiefly indebted for its existence. But
Mr. Abraham is a modest man—a man
of few words. I, on the other hand, am
naturally modest (cheers of Oh! Oh!) nor a
man of few words (a voice No.) in
matters concerning our people. (Cheers
and laughter)

Looking at the happy juvenile faces
around us it is forcibly brought to our
minds how this day must stand out as a
landmark; it will be like a ray of sunshine
in the dull and, perhaps, gloomy lives of
many of the little ones here to day. In
their minds its recollection will always
be associated with the large heartedness
of Mr. and Mrs. Elias, their hosts of
to day, and in years to come these chil-
dren will treasure the memory of this
happy day in various ways. One will per-
haps remember some kind words of
praise received from Mrs. Abraham; an-
other, an exceptionally large piece of cake
from Mrs. Elias, and yet another, a caress
from some other of the many kind hearted
members of the Community present. The
success which this afternoon's entertain-
ments has met amply demonstrates the
good of such entertainments to the
young, and I trust it will be but the
first of many others to follow.
Perhaps to-day's success might inspire
other Jewish communities in the Far
East to emulate the good example set by
Mr. and Mrs. Elias; in any case, let us
hope, that it will at least stimulate other
members of our Shanghai Community to
a full sense of their duty to the children
in their midst.

I feel sure you will all join me in
heartily giving thanks to Mr. and Mrs.
R. H. Elias and to Mr. J. R. Elias for
the right royal entertainment we have
just had. I think we can assure them
that we have enjoyed it just as much as
the little children."

Mr. Touliano then called for three
cheers for Mr. and Mrs. Elias coupled
with the name of Mr. J. R. Elias which
were heartily given.

A special prize given for the most
industrious and attentive pupil in the
school was then handed by Mrs. Abra-
ham to Miss Annette Greenberg. The
decision was left to Miss Perry, who
nominated her. The win was a popular
one and the winner was heartily cheer-
ed.

The party soon after broke up and the
little ones, arranging themselves, in
file, proceeded to the trams which were
in readiness to take them to their homes
in the various parts of the settlement.

From start to finish not the slightest
hitch of any kind happened to mar the
proceedings and the Committee deserve
great credit for their excellent
management. The unanimous verdict
was that the picnic was an unqualified
success. We congratulate the host and
the hostess.

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NOTES FROM INDIA

[FROM OUR CORRESPONDENT.]

BOMBAY, SEPTEMBER, 1909.

Hardly had the Succoth ushered in with the peal of Hoshana, in succession to the solemn Day of Atonement, there suddenly spread in Bombay the shadow of great sorrow. Little did one think that the Rev. Nissim Elisha Elinhoo Zechariah, Rabbi of the Bombay Jewish Congregation and Minister of the Keneseth Elinhoo Synagogue, who conducted the Arbat Service on the second night of Yom Tob, would fall so suddenly in the hands of Death. Only on the morning of the day as customary with the Community, he visited a few select of his congregants and in the best of moods though weak in health. Just at midnight he felt restless in bed, and asked his doctor to be summoned; but before medical aid could approach, with the words of Shema Israel his soul took wings to the abode of Eternity. His career extended over two decades in the devoted service of God, and as a minister to the Jewish Community of Bombay. It was a prophet in Israel—Hoshana, who first sounded the trumpet note to such simple words: "O death! Where are thy plagues? O Sheol! where is thy pestilence!" These sentiments are sufficient to remind us of the impartial, incensurable and incomprehensible working of the decrees of Providence. Haham Nissim, who was about 55 years at his death, was born, brought up and educated at Bagdad. The Jewish Seminary or Yeshiva at Bagdad which he last attended, was headed by the Haham Bashi, the late Rabbi Abdallah Simek who gave good opinion and appreciation, young Nissim soon gained by his zeal and aptitude for Rabbinical studies. When about a quarter of a century ago, the Keneseth Elinhoo Synagogue was constructed in memory of the late Mr. E. D. Sassoon by his sons, Rabbi Nissim was selected as its Rabbi and Minister.

His work consisted not only of conducting services but also of teaching in schools and of ministering to the wants of the community. His queries were at times transformed into a *Yeshiva* in himself being surrounded by the Schecham, whose superficial learning yielded with the Rabbi's erudite knowledge of the Talmudic dialectics. In religious devotions his voice conveyed a peculiar melody, his chanting was accompanied by fervour. None could fail to observe the pathos which attended his reading of the Prayer of Confession of Sins in the Morning Service of *Yom Kippur*. Especially the passages touching the memory of the day of death in the Sacred Jewish Ritual of the Sephardim. Haham Nissim was a strong link between the Jews of Bagdad and the Jews of Bombay, the latter being the descendants of the Bagdad Jews who, nearly a century ago, made India the land of adoption. The late Haham, though an orthodox, believed in the natural devel-

opment of Judaism, and often took a broad and enlightened view of its doctrines and the Rabbinical interpretation put upon them. The influence of his erudite learning in several of his *Piske*—Din, some of which has found their seat of honour by way of confirmation in the Responsa of the late Grand Rabbi of Palestine, the Rishon L' Zion, Very Rev. Jacob Elyshar, of blessed memory. One of his *Piske*—Din legalised travelling on a Sabbath or Yom Tob by a Railway train or electric train provided the limits of the railroad were protected on two sides by a row of habitations and that regard being had to the Tilt. 1 on the Sabbath. His devotion to the study of Hebrew Responsa Literature was intense. History must immortalise his name as the first Jew in Bombay who brought out in two Volumes, the Daily and Sabbath Prayers of the Sephardim in Hebrew and Arabic in parallel columns, Arabic being printed in square Hebrew characters. Besides Hebrew he was well conversant with the Arabic Turkish languages. Only very recently Sir Jacob Sassoon complimented him in the *Jewish Chronicle*, of London, as a learned Haham. It is greatly to be regretted that his unexpected demise followed so soon that the Very Reverend Rabbi Joseph Hayyim Moses, of Bagdad, in whose memory he delivered, a few weeks back, a *Hesped* in the manner and spirit of the oration he has delivered in memory of his lamented teacher the Haham Bashi of Bagdad the Rev. Haham Abdallah Simek. We cannot but remark that learning and culture were highly conspicuous in this trio—the representatives of Hebrew Jews among the Jews of Bagdad, which greatly enabled them to exercise a very wide influence in their respective spheres of work.

GEMS FROM THE TALMUD AND THE MIDRASH.

God regardeth a benevolent thought to do good as the benevolent act done. Even when the sharp sword lies upon one's throat, let no one despair of God's mercy.

Come out with the bread to meet the poor, so that they may not be reluctant in meeting thy children with some. . . . All within sweet Heaven's sphere, No matter what race or creed—Whosoever is noble, kind and sincere Is God's true High Priest indeed, In the purse a coin single Will keep up a constant jingle. Even the *gossip* of the wise need be studied.

The world may well continue without wine, but not without water; it may without pepper, but not without salt. Though you may subsist on charity, you do charity. First build your house, next plant your vineyard, then take a wife. Young man, lift up your eyes and see what you choose.

Submit to the yoke—like the ox, to the load like the ass, and you will be happy. Once on the top, the weak will overpower the mighty. Let not the judge be rigid to some and lenient to others.


BIRTHS.

MYER—On Friday, 29th October at No. 55, Hackell Road, the wife of M. Myer, of a daughter.

TOLEHANO—On Friday, 29th October at No. 22 Carter Road, to Mr. and Mrs. Th. Tolehano, a daughter.

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ISRAEL AND FOUNDATION SACRIFICES.

INTERESTING DISCUSSION IN THE "JAPAN CHRONICLE" (KOBE)

The following letters will interest our readers:—

TO THE EDITOR OF THE "CHRONICLE."

SIR,—In your leading article of the 17th instant ament "Foundation Sacrifices," you stated that this practice was of common occurrence among the ancient Israelites, and took for reference the case of Hiel the Bethleites and Jericho. Had you made a diligent search in the Bible and elsewhere you would have avoided this error, for nowhere in Jewish history do we find our fathers were subject to superstitions of this sort, much less to anything that may tend to human sacrifices. Both the Biblical and Rabbinical doctrines forbid and condemn human sacrifices as heathenish and barbarous, and the Jews by birth are averse to bloodshed. The action of our father Abraham, as Genesis shows, was commanded by God in order to test the former's piety and love of Him, which act, though, is considered by us very singular and unnatural. The story of Jephthah and his only daughter as related in Judges xi. 29 was the only occurrence of its kind, and was condemned by our sages as an act of cruelty; therefore does not represent Jewish ideas. Both of these cases, however, were not fundamental sacrifices, and the case of the King of the Moabites, it is needless to say, does not apply to us, since he was not an Israelite. If there was a tendency towards fundamental sacrifices among the Jews, why did not King Solomon and other great Jewish builders resort to its practice? In 1st Kings it is said that the temple and the King's palace were completed and dedicated amid prayers and psalm-singing, but no mention was made of human sacrifices. Tradition teaches us that man should consolidate the foundations of his dwellings by charity and almsgiving, and I know of many cases where, on the day a building is commenced the proprietor lays aside a certain sum of money for charitable purposes, besides entertaining on the spot near the structure of at least ten poor persons. This benevolent act is repeated when the building has been completed. Our prophets said "in charity a house can be sustained."

To return to the occurrence of Jericho, when Joshua captured that city, wishing to leave a memento of the Jewish victories over the Canaanite nations, he commanded that Jericho be left in ruins, and had a curse on whomsoever shall build it, inasmuch that he may lose his first born when laying the city's foundations and his last born when he fixes its doors. In the days of King Ahab, Hiel, unwilling of the aforesaid obligation, took it upon his hand to rebuild Jericho, and, as the Bible shows, he was visited by the wrath of God, and he has accordingly lost first and last born in the action (King xvi. 34).

With these inferences, I am amiss as to how you came to the conclusion that our forefathers were participants in such inhuman usages.

Had I been convinced that this was said with malicious intention, I would have passed it over in silence, but knowing you to be a man of broad ideas and above abuse of any sort, I take up my pen with the belief that I am only correcting an error.

Thanking you for the kind courtesy you may extend towards the publishing of this letter,—I remain, Dear Sir,

Yours respectfully,
ISRAELITE.

Kobe: October 20, 1909.

[We need scarcely say that we have no intention of suggesting that the ancient Israelites should be singled out from other nations as having been specially prone to foundation sacrifices. The article, in fact, was written to show that the custom was worldwide, and marked a certain stage in human evolution. It would perhaps have been more correct, however, to have said that foundation sacrifices were at one period of common occurrence among the ancient Semitic races rather than among the ancient Israelites, when referring to certain incidents recorded in the Bible. "Israelite" takes up the position, apparently, that the Hebrews must be excepted from having engaged in human sacrifices such as everywhere have marked the primitive stages of mankind, and he points out that both the Biblical and Rabbinical writers forbid and condemn them. It must be remembered, however, that the Bible is a comparatively late record of earlier traditions, and that when the various books were composed the Israelites had then passed the stage when foundation sacrifices or any human sacrifices could be considered as justified. It was therefore only natural that the majority of the writers should have either explained or glossed over the traditions which indicated the existence at one time of such sacrifices, but which had become abhorrent to the greater humanity of later years. If, however, our correspondent will turn to the incident of the sacrifice of Jephthah's daughter as related in Judges xi. 29-40, he will find no word of condemnation of the sacrifice. On the contrary Jephthah is represented as having vowed immediately after the Spirit of the Lord had come upon him "that whatsoever cometh forth out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up as a burnt offering." He was met by his only daughter, and, though unwillingly, offered her up in pursuance of his vow without any divine or other interference. Not only is there no word of condemnation of the practice, but the story winds up with the significant words: "And it was a custom in Israel." It is unnecessary to go further, though it may be pointed out that the substitution of a sacrifice of a ram for the son of Abraham is clearly a priestly explanation of how human sacrifices came to be abandoned by the Hebrews. Even the tradition to which our correspondent refers, that man should consolidate the foundations of

has dwelling by charity and almsgiving, has been held to indicate the substitution of a money payment in lieu of the human or animal offering. These things form no more reflection on the Jews than the foundation sacrifices of Europe in the Middle Ages are a reflection on the Gentiles, Marking his progress upwards by very tedious stages, in which the shackles of superstition have been struck off slowly and painfully, and the evolution of all races has followed much the same lines morally as physically. Ed.]

SHANGHAI, 28th OCTOBER, 1909.
TO THE EDITOR "JAPAN CHRONICLE."

DEAR SIR,—My attention has been drawn to a letter on "Israel and Foundation Sacrifices" signed by "Israelite" and your reply thereto, in your issue of 22nd instant, and I trust you will kindly accord me space in your valuable journal for the purpose of replying to it in your rejoinder to which I take exception.

In referring to the incident of Jephthah's sacrifice of his daughter you say that his action was nowhere condemned but on the contrary the narrative ends with the "significant words: And it was a custom in Israel." Permit me to state that the foregoing sentence should be connected with the one following it: "After this it became the custom for the daughters of Israel to lament four days in every year the death of Jephthah's daughter (Judges XI. 34). It is absurd to suppose that Jephthah's example had become a custom among the Israelites as you seem to infer. According to the Talmud Jephthah was an ignorant man, otherwise he would have known that a vow which he made was not valid. He is classed with the fools who do not distinguish between vows: he was one of the three or four men, who made foolish vows, but he was the only one who had occasion to deplore his impudence. According to some commentators Jephthah only kept his daughter in seclusion: according to other, he immolated her on the altar, which is regarded as a criminal act: for he could have applied to Phinehas to absolve him from his vow, but he thought that it was too degrading for him to go to the high priest and ask his advice on the matter. "I, a judge in Israel, will not humiliate myself to my inferior" said he. Phinehas' decision finding Jephthah reluctant to approach him took a different view of the matter and thought that he, too, would not condemn himself to go to him and offer him free advice. Under these circumstances Jephthah had no other alternative but to fulfil his vow according to his own idea. For this reason the Bible tells us that his action was regarded as "Huk"—a custom, or to be more correct, a "notable event" in Israel—that is to say, quite unprecedented in the annals of the history of the Israelites. The mere fact that we have no similar case recorded in the Bible proves that the incident referred to had not become a custom in Israel, for stress was laid to denote that it was an isolated one to be kept in memoriam.

Hoping that you will give this letter a space in your esteemed journal.

Yours faithfully,
M. E. R. EZRA.

EDITORIAL NOTES.

We are very pleased to state that we have succeeded in getting this journal registered as a newspaper at the Imperial Chinese Post Office, thanks to the good offices of Mr. S. BARTOL, H.B.M.'s Vice Consul of Shanghai. We hope that after this issue to publish the MESSENGER regularly every fortnight, as heretofore.

The Modern View, of St. Louis, Mo., has issued a splendid Jewish New Year and St. Louis Centennial Number, which is replete with highly interesting articles that can hardly fail to interest every English-speaking reader. The Editor, Mr. A. ROSENTHAL, deserves to be congratulated upon the successful result of his enterprise which is a credit to Jewish journalism. We wish him continued success in his commendable efforts.

Ito, Itoism and Itoiland.

The death of Prince Ito will no doubt create a gap in the Itoist camp. ISRAEL ZANGWILL, the Itoist leader, has more cause to mourn the death of Prince Ito for, we presume the Itoists have been contemplating to approach the Ito Prince to give them a land in the Rising Sun suitable for colonization purposes. The present calm which prevails in the Itoist camp is, no doubt, due to the sudden and unexpected death of Prince Ito whose passing away has done much to advertise ITO-ISM, of which ISRAEL ZANGWILL is still the leader and is looked upon as the logical heir to the throne of ITO land.

"The New Religion"

The twentieth century is destined to bring about a better understanding and a freer intercourse between the members of the various religious denominations. The old superstitions and absurd religious doctrines are

melting and crumbling into pieces before the march of civilization. At the present moment thinking men of the Christian world are seriously considering their standpoint of beliefs and a wave of radicalism seems to pervade in their camp, from which Judaism is sure to emerge victorious and gain a step forward. Dr. CHARLES W. ELLIOT, ex-President of the Harvard University, has recently created quite a sensation in the theological world by his consistent advocacy of a new religion, the basis of which is to be the acknowledgement of the ONE and indivisible God. "This new religion will be thoroughly monotheistic," says the eminent Professor. It is only natural that we Jews should hail with joy such remarkable pronouncements from one who is looked upon as one of the most eminent and foremost American scholars in the world; and the Editor of our sprightly contemporary, *The Modern View*, of St. Louis, has elicited from him two highly interesting communications on the subject which have been published in its columns, and which go to show that Dr. ELLIOT's new form of religion is entirely harmonious with the, to quote Dr. ELLIOT, "Fundamental principles of Judaism." The lecture of Dr. ELLIOT is headed "The Religion of the Future" and will be published shortly in *extenso* in the *Harvard Theological Review*, and will, no doubt, create a world-wide interest on the subject. Some of our American exchanges have already published extracts from the lecture, which we, too, have pleasure in reproducing. Dr. ELLIOT says:—

This new religion will be thoroughly monotheistic. God will be so imminent that no intermediary will be needed. For every man God will be a multiplication of infinities. A humane and worthy idea of God then will be the central thought of the new religion.

This religion rejects the idea that man is alien or a fallen being, who is hopelessly wicked. It finds such beliefs inconsistent with a worthy idea of God. Man has always attributed to man a spirit associated with but independent of the body.

Again and again different bodies of people such as Spiritualists and Christian Scientists have set up new cults. But the mass of people stay by the Church. Since there will be undoubtedly more freedom in this century, it may be argued that it will be difficult to unite various religions under this new head; but such unity, I believe, can be accomplished on this basis—the love of God and service to one's fellow-man.

This pronouncement of Dr. ELLIOT is a sufficient indication that the Ideals of Judaism, for which we Jews have suffered and still suffer martyrdom, are making rapid strides and are beginning to take firm root in the minds of all men who are willing to be guided by the light of reason and common-sense. The day is coming when all narrow prejudices nurtured by hearsay and launched into the world by centuries of ignorance and fanaticism, will vanish before the march of Truth. The new religion, as Dr. ELLIOT very aptly says, will be "thoroughly monotheistic. God will be so imminent that no intermediary will be needed." What a triumph for Judaism! What a glory for our ancient martyrs who went to the stake with the *credo* of *Shema Israel* on their lips, rather than forsake their unconquerable and deathless Ideals! Surely, it is a sign of the times, a sign that the day is coming when the world will do justice to the Jew and accept his ethical teachings, accept his belief in the One and indivisible God and commend him for repudiating the pagan elements which have been grafted upon the tree of Judaism in the name of the dominant faith. Surely, the world cannot continue to deny the Jew; it cannot, it dare not, reject the truth revealed by him. Hail then Dr. ELLIOT and others like him; for paving the way and hastening the Messianic age so that men may so live with one another as to acknowledge with the prophet MALACHI who said:

Have we not all one Father?
Hath not one God created us?

A Dastardly Crime.

The assassination of Prince Ito, one of the most able and eminent Japanese Statesmen,

which took place recently at the hands of a Korean fanatic has shocked the entire civilized world. The fiendish cruelty which guided the hands of the assassin is too appalling for words. It was sheer lust of blood that inspired the deed and it behooves us to condemn this heinous crime in the strongest possible terms. To our Japanese fellow-residents, and to the entire Japanese nation, we desire on behalf of the local Jewish Community to tender our most sincere and heartfelt sympathy at the irreparable loss which they have sustained in the death of their universally popular Statesman, Prince Ito.

SHANGHAI JEWISH SCHOOL.

The following are the events and winners:—

60 yards, Boys over ten, Handicap—1 D. Abraham, 2 M. Mizrahi.
60 yards, Girls over ten, Handicap—1 Leah Greenberg 2 Hannah Moosa.
42 yards Handicap, Boys under ten—1 J. Salah 2 R. Joseph.
42 yards Handicap, Girls under ten—1 Sophie Mizrahi, 2 Flora Goherman, 3 Nora Sopher.
Throwing cricket ball—1 K. Nehom, 2 D. Abraham, 3 Katz.
Skipping, Girls over ten—1 Annette Greenberg, 2 Ida Goherman.
Potato Race, Boys over ten—1 D. Abraham, 2 K. Nahom 3 S. Isaac.
Egg and Spoon race, Girls over ten—1 Vera Rudnick, 2 Fanny Shaimin, 3 Katie Sopher.

42 Yards Championship Boys, under ten—1 R. Joseph, 2 L. Fash, 3 A. Cohen.
Skipping, under ten, girls—1 Rebecca Abraham, 2 Gerty Solomon.
120 Yards Championship Boys over ten—1 D. Abraham, 2 A. Solomon.
Popularity Competition—Annette Greenberg.

Tug of War, Boys under twelve—S. Joseph J. Salah, E. Elias, J. Levi, L. Katz, Sammy Barnstein.

Tug of War, Girls under twelve—Hannah Moosa, Ester Levi, Bessie Witgob, Katie Sopher, Sarah Goldenberg, Rebecca Abraham.

60 Yards Championship, Girls over ten—1 Vera Rudnick, 2 Fanny Shaimin.
Bible Saladin—1 A. Solomon, 2 S. Saul, 3 W. Katz.

Three Legged Race, Girls—1 Fanny Shaimin, under Vera, Rudnick 2 Rachel Moosa, and Ester Levi.

Three Legged Race Boys—1 Isaac Abraham, and Moses Mizrahi.
Egg and Spoon Race Girls, 60 yards—1 Rebecca Abraham, 2 Gerty Solomon, 3 Annie Goherman.

A PARADISE IN RUSSIA.

It seems incredible that there exists a spot in Russia where our coreligionists are not only tolerated, but even treated with great consideration. That paradise for our brethren happens to be the town of Harbin, which served as the last base for the Russian army during the Far Eastern campaign. The Governor and the officials are very amicably disposed towards the 5,000 Jews residing there. It appears to be the only place in Russia where the effects of the liberal movement have become permanent, and where the numerous nationalities live in peace together. The Jews participate freely in the town councils, the Manchurian railway employs several of our coreligionists, and no restrictions have ever been enforced against them in the two local commercial schools. The three officials who originally joined the Real Russian Union were forced to retire from it on account of the general boycott organised against them. At the recent consecration of the synagogue and the new Scroll of the Law, nearly all the authorities were present and, together with their fellow-citizens, participated in the Jewish celebrations. The only drawback our brethren experience is the lack of employment, which is regarded as a natural consequence of the devastating war and the subsequent withdrawal of the Russian troops.

DR. COOK DENIES JEWISH ANCESTRY.

Dr. Frederick A. Cook, the discoverer of the North Pole, arrived in New York and before landing, was told by a representative of the New York *Morgen Journal* of the rumor emanating from London, that the Arctic explorer is a Jew, or, at least, of Jewish descent.

"That is not true," said Dr. Cook. "I am sorry to say I am not a Jew."

"Is it true that your grandfather or grandmother came from Jewish stock?" he was asked.

"That is not true either," said Dr. Cook. "It is true, however, that I come from a German family named Koch, but this family is not the family by that name that lives in Frankfurt or Hamburg; it hails from Hanover."

A JAPANESE OPINION.

"Every-day Japan" a new book by Arthur Lloyd, Lecturer in the Imperial University at Tokyo, contains an allusion to the way in which the intelligent Japanese regard the religion which the missionaries are trying to spread. Mr. Lloyd tells of a young boy who said to his father: "I want to become a Christian, will you let me be one?" The father, was a Shinto believer, replied that "there is nothing with Christian doctrine in its main and essential features. But there is a great deal wrong with Christian practice; and I think that what I shall tell you will give you reason to pause... What are we to say when we see Christians in Russia deliberately massacring the oppressed people of the Jews, not once, but frequently? Or what are we to say of the conduct of the French clergy in their atrocious attacks on Dreyfus, and their hatred of atheistic freemasonry? Or what shall we say if we turn to America and see Christian white men lynch Christian negroes, out of pure hatred? Or what are we to say to the spectacle of educational discord in England?" The truth of the matter is, that these so-called enlightened forgers, know what is going on in the world at large. They may be called heathens by those who regard the matter in a superficial light, but none the less they are quite able to estimate the value of the doctrines that are submitted to them, and to arrive at a correct judgment from the ethical and practical standpoints.

THE JEWISH NATIONAL FUND.

[The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish people. The Fund was started by the 5th Zionist Congress, 1901 and its capital has up to the present, accumulated to about \$50,000.]

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

It is of interest to note that in Palestine a Hebrew postage-stamp is issuing. This is designed for Jewish colony Petach-Tikvah, and bears the name of colony in Hebrew on it. Who says that the dreams of a Jewish state are rapid?

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ISRAEL AND FOUNDATION SACRIFICES.

(CONTINUED FROM PAGE 13 OF THIS ISSUE.)

TO THE EDITOR OF THE "CHRONICLE."

SIR,—I read with interest your rejoinder on the 22nd instant, and by way of a reply I may be allowed to say that I do not quite agree with the points therein contained. You state that "the Bible is a comparatively late redaction of earlier traditions, and that when the various books were composed, the Israelites had then passed the stage when foundation sacrifices or any human sacrifices could be considered as justified. It was therefore only natural that the majority of the writers should have either explained or glossed over the traditions which indicated the existence at one time of such sacrifices." Well, it may have been so, it may have not; but you must remember that controversy requires facts and not conjectures. The latest of the compilers of the Holy Books was Ezra (vii. 11.) Judging from the many condemning passages we generally meet with in the Bible against the wicked doings of the Israelites—individuals or in general—we cannot be justified in supposing Ezra and his predecessors to have been glossing over customs and traditions. Take, for instance, the events chronicled in Judges and in Kings, Eli's sin in his iniquities, Amnon and his sister Tamar, King David and Bathsheba, and the subsequent death of her husband, together with many similar occurrences, and you will notice how on each occasion the offending party or parties were exposed to the full extent of their misdeeds. The prophets never were sparing in their censure of the evil doings of Israel. The writers of the Scripture could have passed over such incidents in a simpler manner as you are disposed to believe they must have done with the subject under discussion. Granting, however, that these writers have illustrated matters instead of putting them in their original garb, during what period do you wish us to understand the Israelites indulged in human sacrifices, before or after the time of Abraham? If before, as one is given to understand from the reference made in your rejoinder to the "substitution of the ram," then our discourse will have ended here, because the Hebrew nation did not exist then—taking their origin from Abraham. If after him, the Scripture, with the exception of the incidents of Isaac and Jephthah's daughter, does not record such a custom to have had a footing in Israel, and in the absence of other books to the contrary, we cannot do otherwise than base our controversy on the authority of the Bible. Had the Israelites lived two thousand years

earlier, and were they influenced by their neighbours' traditions and customs, one might reasonably suppose they were subject to human sacrifices also, but as it is, they began their career at a time when civilisation was just budding, and also they were protected by a code of laws and a religion the doctrine of which, for the past three thousand years, was and is still having under its influence more than two-thirds of the human race.

"The substitution of the ram for the son of Abraham," could not have been a "priestly explanation of how human sacrifices came to be abandoned by the Hebrews." Isaac was the second in succession as a founder of our race, and therefore a custom that you suppose to have existed amongst our ancestors can not be said to have been discarded during the time of their founder.

The narrative of Jephthah, as I said in my previous letter, was the only incident of its kind, and the outcome of a rash vow. His action was condemned in the fact that his daughter's fate was mourned by the nation for many generations after as a protest. There were no censors in those days, and individuals could do what they pleased provided their deeds did not endanger the welfare of the community (Judges xii. 25). Divine interference also was not of frequent occurrence in events where individuals were concerned. The English translation "And it was a custom in Israel" is wrong. The Hebrew text reads "And it became," etc.—the text word "Wetah" is past present tense of the verb "to be," and therefore should be translated "and it became."

What was the particular custom we are not told, but one may be pardoned if he presumes that it referred to the four days of mourning annually kept by the Israelites in memory of the sacrificed daughter of Jephthah.

We may come to the conclusion, however, in supposing that human sacrifices were prevalent amongst some of the Semitic races. When Abraham, by the Divine will, separated from his country and relatives, he must have disapproved of this custom and eventually enjoined his household attendants and followers to refrain from its practice; hence its absence among his descendants the Israelites.

Trusting you will give this letter a space in your valuable columns, and thanking you for your kindest courtesy,—I remain, dear Sir, Yours respectfully,
ISRAELITE.

Kong: Oct. 29, 1909.

(Mr. Ezra is not quite consistent. He claims first that the words "And it was a custom in Israel" refer not to the sacrifice, but to the mourning for Jephthah's daughter, and secondly he admits that the word "custom" refers to the sacrifice but claims that this, "more correctly," means a "notable event." Both these explanations cannot be correct. As to the attitude of the Talmud, this is exactly what we pointed out in our previous remarks. The Talmud is much later than any of the books of the

Old Testament, and by this time the idea of human sacrifice having become abhorrent to the Jews, endeavours were made to explain away the plain sense of the words. All this proceeds from what one writer has described as the unwarranted assumptions regarding the stage of ethical development which had been reached in Israel in the period of the Judges. Our other correspondent, "Israelite," opens up some very wide issues, which would take much space to deal with. He evidently assumes unreservedly the origin of the Israelitish people as given in Genesis, whereas it is the opinion of all competent scholars that the book of Genesis is a last compilation, probably after the return of the Jews from Captivity, and is wholly based on tradition. For example, Gen. xxvi, 31 has the remark, "And these are the kinds that reigned in the land of Edom, before there reigned any king over the children of Israel." Now Moses, to whom the book is ascribed by the orthodox, lived, according to the Biblical record, long before the Israelites had any king. It is clear, therefore, from these and other passages that the author or relator of Genesis was writing in an age subsequent to that of the erection of Israel into a kingdom, and it is a justifiable inference that he was working up ancient memoirs or traditions. In other words there is no more reason to believe that the Israelites were the descendants of one Abraham than that the Romans were the descendants of a certain Romulus. The view that the Israelites were superior to the people around them is a pious fiction due to the late relators of their historical traditions. Take, for example, the shocking order to the Israelites with regard to their dealings with prisoners of war, put into the mouth of Moses in Num. xxxi. 14-17. A people capable of this barbarity on the instructions of their leader can hardly be regarded as having emerged from the stage of human sacrifice. There can be no reasonable doubt that the Jews were at the same cultural level as other Semitic nations. Even the elaborate Law and Priestly Code were in large part borrowed. The Book of the Covenant (Ex. xx. 20 to xxiii. 33), regarded by the higher critics as the oldest portion of the Pentateuch, is not earlier in date than 750 B.C., and it is clear that it was in the main derived from the Babylonian Code of Hammurabi, which is known to have been compiled more than 2000 years ago. There are many omissions and many additions in the Hebrew version of this Code, which are simply due to the fact that the Hebrews, instead of being on a higher, were on a lower plane of civilisation than the Babylonians. Thus the view cherished in some quarters that the world is indebted to the Hebrews for the first systematised code of laws must be abandoned. All this is bearing upon the point raised by our correspondents, as to whether the foundation and other human sacrifices were prevalent among the ancient Israelites. "Israelite" objects to the citation of the case of Jephthah's daughter, which he claims to have been

exceptional, and the reference in the text to the "custom" in vogue he assumes to have been the mourning instituted for the sacrificed daughter of Ephthah. But to mourn is not to censure, and it may justly be assumed that censure is absent because such human sacrifices were not only the custom but were actually the law. On reference to the last chapter of Leviticus (xxv.) it will be seen that the chapter is wholly devoted to the redemption of exceptional vows at a certain valuation. Yet in that chapter it is expressly set forth (ver. 29): "*None devoted which shall be devoted of men, shall he ransom; he shall surely be put to death.*" To argue, in the fact of this teaching of the Hebrew Law, that human sacrifice was unknown among the ancient Israelites, is to ignore those facts upon which our correspondent rightly urges that all controversy must be based. — E.D.

SHANGHAI JEW-ISH SCHOOL.

PRESENTATION TO MISS SALLY EZRA.

A very interesting and pleasant function, which, we believe, is the first of its kind in the history of the Jews in Shanghai, took place on Sunday, the 7th instant at 11 a.m. at the rooms of the Shanghai Jewish School. Miss Sally Ezra, who has been connected with the School since its inception, was presented with an illuminated address in a richly engraved silver case, the occasion being on account of her departure for Bombay (India) for a well earned holiday, as well as for the benefit of her health. Shortly after the hour appointed Mr. D. E. J. Abraham, the President of the school took the chair. He was supported on his right by Mr. Simon A. Levy, the Vice President and Mr. Felix A. Joseph the Hon. Secretary; and on his left by Mr. Edward Ezra. There was a large gathering of those interested in the School. Amongst those present were: Mrs. D. E. J. Abraham, Mrs. N. S. Levy, Miss Elias, Messrs. A. E. Moses, S. J. Solomon, R. D. Abraham, J. R. Elias, R. H. Elias, Ellis Ezra, T. Toledano, S. Moosa, Leon A. Levy, E. A. Hardoon, Hakam Eliaboo Sayegh, Grand Rabbi of Moscow. The school children were there in full force under the control of their teachers, Miss M. Perry, Miss M. Solomon, Misses Mosele and Florrie Ezra, Miss Rangel, Mrs. Isaacs and others.

The Chairman who was greeted with cheers on rising gave the following address:

LADIES AND GENTLEMEN — It is indeed gratifying to see such a large gathering of you here to-day. It is my pleasant privilege to address Miss Sally Ezra, but before I do so I must thank you for having shown so much interest in coming

in spite of the wretched weather to, witness what I venture to think is a very pleasant function.

As you all know, Miss Ezra has taken a very active interest in the School for several years—I may say about 5 years. Her services as a voluntary teacher have been most invaluable. They were doubly invaluable inasmuch as they were given at a time when we had neither funds nor sufficient helpers for conducting the classes. I wish to lay stress on the point that but for voluntary assistance, we have received from a number of public-spirited young ladies to which Miss Ezra has contributed so largely we should probably have never been able to make any beginning and without the little beginning we then made, this School would probably not have existed today. I will now ask our Secretary, Mr. Felix A. Joseph, to read the address we are today presenting to Miss Ezra, whose name will always be associated with that of the Shanghai Jewish School.

Mr. Joseph then read the address, which was signed by Mr. D. E. J. Abraham as President, and Mr. Simon A. Levy, as Vice-President of the School, and which follows:—
"On behalf of the Committee, Teachers and Pupils of the Shanghai Jewish School, we the undersigned, have much pleasure in presenting to Miss Sally Ezra this address, which we trust she will kindly accept as a token of the high esteem in which she is held, and as an expression, in however small a way, of their gratitude for the valuable services she has so unremittently rendered the School for many years."

"The effective manner in which Miss Ezra has performed the duties, which she undertook voluntarily and at the sacrifice of her leisure hours, in the noble cause of Education, has done much towards making the School the success it has become; and now on the eve of her departure for a well-earned holiday abroad, we feel sure the whole Jewish Community will join us in wishing Miss Ezra 'God Speed,' a pleasant holiday and a happy return."

Continuing, Mr. Abraham said: In presenting this address to you I feel we cannot thank you sufficiently for your valuable services. We have no doubt that the noble example you have set will inspire others to follow in your footsteps. We sincerely hope that you will enjoy your well-earned holiday and we all wish you "bon voyage" and that you will return in perfect health.

Then addressing the school children present, Mr. Abraham said: Boys and girls I call upon you to give Miss Ezra three ringing cheers. The children, together with all those present, responded heartily and the school room rang with their cheers.

Miss Ezra, who was visibly affected, replied as follows:

I must thank you all for the honour you have done me by presenting me with this beautiful souvenir and for the very kind wishes you have been good enough

to express. I feel that I have hardly deserved all this praise as in teaching our little ones I consider that I have been merely doing my duty towards our Community. It has at the same time been a real pleasure to me and the many happy hours I have had with you children makes me look forward to the time when I shall be back again with you all. I believe I shall be voicing the sentiments of everyone present by wishing that our School will prosper in every way and that our boys and girls will grow up into good Jews and Jewesses (cheers). I thank you once again for your very kind wishes.

Mr. Abraham then said: I am glad to hear that the pupils of the School are this morning, on their own initiative, presenting Miss Ezra with a souvenir. Not only did Miss Ezra undertake the arduous duties of a teacher with her characteristic earnestness, but by her kindness to each and every child, who has won the hearts of all. No better compliment could have been paid to Miss Ezra than the spontaneous expression of their heartfelt thanks.

Miss Mosele N. Cohen, on behalf of the pupils of the school then stepped forward and addressed Miss Ezra as follows:—

On behalf of my school fellows and myself I take the liberty of asking you to accept from us this small souvenir as a token of our sincere love and gratitude to you. You have spent the greater part of your valuable time for many years past in giving us a thorough and sound education for which we can never expect to be able to repay you, even in a small measure. In accepting this little gift from us you will confer on us another great kindness, and if that were necessary, it would help to remind you of us even though thousands of miles from your sight. We wish you Miss Ezra a pleasant trip and a speedy return.

Miss Ezra after having suitably responded the function which was most interesting throughout came to a close.

TURKEY TO ADMIT 10,000 JEWS TO PALESTINE.

The following confirmation has been issued by the Zionist Actions Committee of the recent news that Turkey would permit 10,000 Jews to settle in Palestine:

Heir David Wolfsohn, president of the Zionist movement, was today received in Constantinople by leaders of the Turkish Government, and was given a strong and definite pledge that the Porte would place no obstacles in the way of the establishment of a colony of ten thousand Jewish families in Syrian Palestine."

OUR CONTEMPORARIES.

"ONLY TRUE JEWS"

Now let the coming great rally-days inspire us with a brother and noisier vision of our sacred faith. Let us be neither pews-Jews—emphasizing only the public worship—nor chow-Jews—laying all the stress on *Kashara*; neither chow-Jews waiting to get a clue from our gentle neighbors—nor blue Jews—thinking all the world is against us; but let us strive to be true Jews. —*The Hebrew Standard* (New York)

THE CULT OF THE DEAD.

It is rather unfortunate that Judaism today is giving an overdue prominence to the cult of the dead. It has been made the conspicuous feature of the Atonement Day feature and the foremost intention of congregational establishment and temple services. While we strongly feel that we Jews should do everything to meet contingencies, especially of this nature; in order to bring comfort and consolation to those who have suffered bereavement and afford them an opportunity for the consolation of the Kaddish recital, we must bear in mind that Judaism has greater aims and ideals and that we Jews must turn our attention to them. We must not make Judaism a cult of the dead, but rather a cult of the living. Our temples are not open for Kaddish-sayers merely, but for the sake of a common worship. —*The Jewish Tribune* (Portland Ore.)

YOM KIPPUR.

The closing of the Cleveland Stock Exchange on Yom Kippur was a unique expression of fine feeling and broad fellowship on the part of the members which is one of the straws indicating which way the wind blows. It was a high compliment paid the Jewish members and one which these members certainly should and do appreciate. The Day of Atonement is as sacred to the Jew as is Christmas to the Christian and the concession made by the majority to the small minority shows, if it shows anything, that the world is slowly but surely growing better and more tolerant. —*The Jewish Independent* (Cleveland, O.)

ZIONISM AND KRAUSKOPFS.

It is neither profitable nor sensible to notice the many stupid things said by reform rabbis while on their summer rampage, delivering lectures to all sorts of audiences. When these same rabbis speak to their own congregation, it is bad enough, but when they go out and speak the Jewish mission among the Gentiles, and the sort of nonsense they are led to spread in the quest for sensational press notices, is ludicrous. With what men like Dr. Joseph Krauskopf, in particular, say, it is even worse, for Dr. Krauskopf, we are

glad to say, is a representative of the reform rabbi who is gradually losing all influence either on Jewish life or on the life of the community where they labor so incessantly, exercising their jaw bones until all Israel becomes restless. The day of the Krauskopf, Frielman-Fliescher rabbi is past; they have struted their last strut expounded their last platitude, and ruffled the atmosphere for the last time. Whatever they say or do now is anticlimax. They are corpses that won't remain quiet. They are voices from the tomb. —*The Macabean* (New York)

WHAT PRAYER IS.

Prayer represents man's dependence upon some high power, the spiritual of all existence which we call "God." Prayer is the inner feeling in man of his insignificance, his helplessness, and his ephemeral existence as compared with God, the eternal, the immutable and the absolute principle of love, power, justice and truth. "There is none holy as the Lord for there is none besides Thee, and there is no power like unto our God," said Hannah in her attitude of humility. As to the mode of prayer, notice what the sacred writer says of Hannah's manner of praying: "And Hannah prayed in her heart; only her lips moved, but her voice was not heard." A true prayer must emanate from the heart, and must be felt by the heart. It must touch the soul and move the lips. It must be expressed with feeling, and in a spirit of humility and sincerity. It matters little whether one prays in this or in that language, whether he prays much or little, so long as the heart feels what the lips utter. He prays best who feels the most, and he feels the most who prays in his heart as Mother Hannah prayed. —*Emmanu-El* (France)

THOSE BLIND ANTI-ZIONISTS.

Dr. Joseph Krauskopf, of the Temple Keneseth Israel, of Philadelphia, when asked as to his opinion of the Zionist movement, is reported to have said that Zionism in this country is confined to a few recent arrivals who have not yet learned what the Constitution of the United States will mean to them, and to a limited number of dreamers. Let us see. The reports at the last Zionist convention showed that there are 215 Zionist societies throughout the country affiliated with the Federation of American Zionists and 88 junior societies. To have over 300 societies identified with a movement is not at all bad. We wonder what the learned Doctor Krauskopf calls a limited number? We Zionists do not mind being characterized as dreamers. We are used to that ancient term. However, we strenuously object to an unwarranted, unfounded statement such as such one to believe that the majority of the Zionists in this country are practising "dreaming" and do not know the meaning of the American Constitution. Like other blind anti-Zionists, Dr. Krauskopf does not stick to facts. As a matter of fact, however, if our opponents would take the trouble to

ascertain facts and not indulge in mere suppositions and empty phrases they would have nothing on which to base a substantial argument against the movement. —*The Zionist* (Washington D. C.)

JEWISH IDEALS.

We paraphrase an old sentence of the Jewish Sages who based the whole social world upon three fundamentals, namely: "*Torah, va-Avoda, u-G'milut Chessed*," which freely translated means—education, religious service and benevolence. Yes, the ideal we pursue, the ideals we strive to realize as we go on from day to day, from year to year, they are the essentials, and upon them alone we can put the true estimate of the merits of our life. We are, all of us, aware that as little as perfection can ever be achieved by mortal man, just as little can any of us ever come into full possession of all that the soul is striving after. *Torah*, in all its divine perfection who can ever reach its exalted height? They say, that times have changed and with them also our ideals. We cannot agree to this proposition: We have enlarged our sphere of knowledge and understanding. Our mental horizon has widened; mankind's experiences have shown it higher and broader vistas; we have wrung from Nature many of her secrets, but man's spiritual lives and hopes, and yearns and strives to come nearer its Eternal Source, the Ideal of all Ideals. —And we, the descendants of the world's greatest Patriarchs and Prophets, we, the heirs of Mankind's noblest and sweetest message, we, the Bearers of God's Covenant, have not given up our ideals, have not failed to strive after their realization. —*The Jewish Voice* (St. Louis.)

DR. ELIOT'S RELIGION

The complete text of Dr. Charles W. Eliot's celebrated Harvard address on "The New Religion" does not differ in substance from the abstract furnished at the time of its delivery. The main contentions are elaborated and enforced by argument and illustration. The one who believe that authority is essential in all religion and that revolution and inspiration can alone declare its truths will dissent from many of Dr. Eliot's conclusions. Particularly erroneous, to the Jewish mind, is his insistence that the Jewish idea of God is essentially anthropomorphic; that Judaism was and to a great extent still is purely tribal and racial; that even the Hebrews offered human sacrifices for generations. It can readily be seen from these assertions that Dr. Eliot's knowledge of Judaism is incomplete and hazy, and has been obtained mainly from hostile sources or the unconscious influence generated by a hostile environment. And yet there is no occasion for the abuse hurled at him because he has by this lecture antagonized the various religions that prevail in our day. It is some consolation to know that this able thinker concedes that the belief in God is justified by human knowledge and experience; that there will be in the

religion of the future no worship express or implied, of dead ancestors, teachers or rulers; no identification of any human being, however majestic in character, with the Eternal Deity; that his religion is thoroughly monotheistic; that it will teach "no such horrible and perverse doctrines" as those that condemn the mass of mankind to eternal torment. Somewhat strange is the admission that the new religion "will have symbols which will represent its love of liberty, truth and beauty." It will also have social rites and reverent observances. Judaism has nothing to fear from this new religion. It teaches all the good that the new cult can possibly teach and much more besides, and does it in a way that no religion devoid of its authority, traditions and historic associations can ever equal or approach. — *The Jewish Exponent* (Philadelphia, Pa.)

PERSONAL NOTES.

Mr. R. E. Torko arrived from England via Siberia on the 26th October.

Mr. and Mrs. I. R. Michael returned from Japan by the Empress boat.

Mr. Louis Spitzel is back from London and is staying at the Astor House.

Messrs S. Zimmerman and Co., and Messrs Wm Katz and Co. have removed their offices to No. 12 Jinkoo Road.

Mr. Alfred Leon, the Proprietor of *The Bund* has opened a Cigar Store at No. 12 Nanking Road. The new enterprise, will be known as "The Shanghai Cigar Emporium," and will deal in Philippine tobacco only, being the retail agency of the "Compagnie General Tabacacis Philippines."

Rev. Isaac Cohen and his brother of Tiberias, left for Hongkong last Friday by the French mail.

Mrs. M. A. Judah and child arrived from Calcutta by the *Arcton* Avar on Monday, the 1st instant.

Mr. B. N. Ezra left for Bombay on Friday 5th instant by the French Mail.

Mrs. A. E. Moses and Miss Sally Ezra were among the passengers by the English mail which left for Bombay yesterday.

Mr. I. A. Levi is back from Hankow.

CALL FOR ZION.

BY RABBI S. MARGOLIS

Re ye brothers, come together.
Come and help us for the better,
Bravely hand to hand;
Stop your rending lamentations,
Wait no more for help of nations.
Fight for holy land,
Bravely like the heroes stand,
With the flag of blue in hand.
Victory is thine;
Be courageous, do not rest,
Friendly stand but breast to breast,
Fight for Palestine.

THE RABBI AND THE SCEPTIC.

Once a Persian came to a Rav and begged him to teach him the Law. The Rav consented, and to begin showed him the letters of the Hebrew Alphabet. "This is Aleph," he said. "Say Aleph."

"But how do I know that this letter is called Aleph?" said the Persian.

"Well," said the Rav, "let us go to the next. This is Beth; say Beth."

"But who says this letter is called Beth?" persisted the Persian. Tired out with his obstinacy, the Rav refused to teach him any more, and sent him off.

The Persian went to Rabbi Samuel, a learned colleague of the former Rav, and asked him also to teach him the Law. Samuel consented, and, like his friend, began to teach his pupil the Hebrew Alphabet. "This," said he, "is Aleph, and that is Beth."

"But," said the Persian, "who knows if that is certainly Aleph and that other letter without doubt Beth?"

Thereupon Rabbi Samuel gave him a violent pinch on the ear, that made him scream out: "Oh, my ear! Oh, my ear!" "Who tells you that that is certainly called an ear?" said Rabbi Samuel. "Why, of course," said the Persian, "everyone calls it so."

"Well, then," said the Rabbi, "and everyone calls those letters Aleph, Beth!"

There was a Jew in Amsterdam who offended his Christian neighbor by building a Succa from his floor window and thus obscuring his neighbor's light. At that time, a Jew, Daniel, was commissioner of police, in Mooker Aleph, as it was affectionately called. To him went the irate Christian to complain.

"Perfectly right," said the commissioner. "I'll notify the Jew and if he hasn't removed the Succa in seven days, come back, I'll compel him to take it away."

THE STRENGTH OF ISLAM.

The strength of Islam is not a matter of definite and accurate calculation, as the census does not figure amongst the enterprises of Mohammedan governments. The figures usually given in statistical tables are merely estimates, some of them colored by a prejudice against this religion, and a tendency to depreciate the extent of its influence. Dr. Martin Hartmann, professor of Arabic in the Berlin Seminary for Oriental Languages, in his recent work on Islam has made a careful compilation of approximate correctness. According to this writer the Islamic population of the whole world is 223,985,790, of whom 160 millions are living under Christian governments. There are only 3,245,000 Moslems in European Turkey and over sixty-two millions under the British dominion in India. Even Russia has a Mohammedan population exceeding that of European Turkey, the number in the former country being over eight millions or seven per cent of her entire population. Islam is by no means a decadent religion. On the contrary it is aggressive and growing in strength in the countries in which it has secured a permanent foothold.

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Hongkong, October 25.

Messrs. David Sassoon and Company and Messrs. E. D. Sassoon and Company have each donated \$10,000 to the Endowment Fund of the Hongkong University. — *Special to the Shanghai Times.*

Why is the devil always a gentleman? Because the imp of darkness can't be imp o' light (impolite).

Why is a bow-legged man like a holiday in the South? Because you see the negroes (knee grows) out.

Why does a bald-headed man never worry about there being no more parting? Because for him there is no hereafter (hair after).

Why was old dog Tray not faithful? Because a dog that was faithful could not betray (be Tray).

When does a dentist do his last filling? When he is buried he fills his last cavity.

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J. G. BARRETT, Esq.
J. W. RANDOW, Esq.
C. S. GORDON, Esq.
W. H. LEE, Esq.
C. R. LENZMANN, Esq.
R. SHEWAN, Esq.
Hon. Mr. H. A. W. SLADE,
K. SHELLEY, Esq.
H. A. SIERS, Esq.

Chief Manager.

Hongkong—J. K. M. SMITH, Esq.

London Bankers:

London and County Banking Company Limited.

Branches and Agencies

Amoy.	Hankow.	Peking.
Batavia.	Hongkong.	Rangoon.
Bombay.	Hioho.	Saigon.
Calcutta.	Kobe.	San Francisco.
Canton.	Lyons.	Shanghai.
Colombo.	Manila.	Singapore.
Foochow.	Nagasaki.	Sourabaya.
Hankow.	New York.	Tientsin.
	Peking.	Yokohama.

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per annum.
For 6 months, 3 1/2 " "
For 3 months, 3 " "

Deposits for 12 months now bearing interest at the rate of 5 1/2 per annum will, until further notice, be renewed at the old rate of 5 per annum.

Local Bills Discounted.
Credit granted on approved Securities, and every description of Banking and Exchange business transacted.

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

H. E. R. HUNTER,
Manager,
12th, 29.5.09, 29th September, 1909.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed £2,000,000.
Capital paid up 100,000.
Reserve Fund 280,000.
Reinsurance Fund 120,000.

The undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBERG & CO.,
General Agents

WAKEFORD COX,
Local Manager.
No. 7. Kiukiang Road
Shanghai.

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED.

Established 1797.

Capital subscribed £1,100,000
Capital paid up 132,000
Reserve Fund 560,000
Net Premium Income for the year ended 31st December 1908 1,101,000

(Alfred Dent & Co. Shanghai Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.
Agents.

12th

29-6-09

1-6-09

12th

religion of the future no worship express or implied, of dead ancestors, teachers or rulers; no identification of any human being, however majestic in character, with the Eternal Deity; that his religion is thoroughly monotheistic; that it will teach "no such horrible and perverse doctrines" as those that condemn the mass of mankind to eternal torment. Somewhat strange is the admission that the new religion "will have symbols which will represent its love of liberty, truth and beauty." It will also have social rites and reverent observances. Judaism has nothing to fear from this new religion. It teaches all the good that the new cult can possibly teach and much more besides, and does it in a way that no religion devoid of its authority, traditions and historic associations can ever equal or approach. *The Jewish Exponent* (Philadelphia, Pa.)

PERSONAL NOTES.

Mr. R. E. Tovey arrived from England via Siberia on the 25th October.

Mrs. M. L. R. Michael returned from Japan by the Empress boat.

Mr. Louis Spitzel is back from London and is staying at the Astor House.

Messrs S. Zimmermann and Co., and Messrs Win Katz and Co., have removed their offices to No. 16 Jinkee Road.

Mr. Alfred Leon, the Proprietor of *The Bond* has opened a Cigar Store at No. 12 Nankong Road. The new enterprise, will be known as "The Shanghai Cigar Emporium," and will deal in Philippine tobacco only, being the retail agency of the "Compagnie Generale Tabacos Philippines."

Rev. Isaac Cohen and his brother of Tiberias, left for Hongkong last Friday by the French mail.

Mrs. M. A. Judah and child arrived from Calcutta by the *Dutton* April on Monday, the 1st instant.

Mr. R. N. Ezra left for Bombay on Friday 5th instant by the French Mail.

Mrs. A. E. Moses and Miss Sally Ezra were among the passengers, by the English mail which left for Bombay yesterday.

Mr. I. A. Levi is back from Hankow.

CALL FOR ZION.

BY RABBI S. MARGOLIS

Rise ye brothers, come together, Come and help us for the better, Bravely hand to hand,

Stop your weeping lamentations, Wait no more for help of nations

Fight for holy land, Bravely like the heroes stand,

With the flag of blue in hand Victory is thine;

Be courageous, do not rest, Friendly stand but breast to breast,

Fight for Palestine.

THE RABBI AND THE SCEPTIC.

Once a Persian came to a Rav and begged him to teach him the Law. The Rav consented, and to begin showed him the letters of the Hebrew Alphabet. "This is Aleph," he said. "Say Aleph."

"But how do I know that this letter is called Aleph?" said the Persian.

"Well," said the Rav, "let us go to the next. This is Beth; say Beth."

"But who says this letter is called Beth?" persisted the Persian. Tired out with his obstinacy, the Rav refused to teach him any more, and sent him off.

The Persian went to Rabbi Samuel, a learned colleague of the former Rav, and asked him also to teach him the Law. Samuel consented, and, like his friend, began to teach his pupil the Hebrew Alphabet. "This," said he, "is Aleph, and that is Beth."

"But," said the Persian, "who knows if that is certainly Aleph and that other letter without doubt Beth?"

Thereupon Rabbi Samuel gave him a violent pinch on the ear, that made him scream out: "Oh, my ear! Oh, my ear!"

"Who tells you that that is certainly called an ear?" said Rabbi Samuel. "Why, of course," said the Persian, "everyone calls it so."

"Well, then," said the Rabbi, "and everyone calls those letters Aleph, Beth!"

There was a Jew in Amsterdam who offended his Christian neighbor by building a Suez from his floor window and thus obscuring his neighbor's light. At that time, a Jew, Daniel, was commissioner of police, in Moken Aleph, as it was affectionately called. To him went the irate Christian to complain.

"Perfectly right," said the commissioner. "I'll notify the Jew and if he hasn't removed the Suez in seven days, come back, I'll compel him to take it away."

THE STRENGTH OF ISLAM.

The strength of Islam is not a matter of definite and accurate calculation, as the census does not figure amongst the enterprises of Mohammedan governments. The figures usually given in statistical tables are merely estimates, some of them colored by a prejudice against this religion, and a tendency to depreciate the extent of its influence. Dr. Martin Hartmann, professor of Arabic in the Berlin Seminary for Oriental Languages, in his recent work on Islam has made a careful compilation of approximate correctness. According to this writer the Islamic population of the whole world is 223,985,750, of whom 160 millions are living under Christian governments. There are only 3,295,000 Moslems in European Turkey and over sixty-two millions under the British dominion in India. Even Russia has a Mohammedan population exceeding that of European Turkey, the number in the former country being over eight millions or seven per cent of her entire population. Islam is by no means a decadent religion. On the contrary it is aggressive and growing in strength in the countries in which it has secured a permanent foothold.

THE HONGKONG UNIVERSITY.

Munificent Donations.

Hongkong, October 25.

Messrs. David Sassoon and Company and Messrs. E. D. Sassoon and Company have each donated \$10,000 to the Endowment Fund of the Hongkong University. Special to the *Shanghai Times*.

Why is the devil always a gentleman? Because the imp of darkness can't be imp o' light (impoite).

Why is a bow-legged man like a holiday in the South? Because you see the negroes (knee grows) out.

Why does a bald-headed man never worry about there being no more parting? Because for him there is no hereafter (hair after).

Why was old dog Tray not faithful? Because a dog that was faithful could not betray (be Tray).

When does a dentist do his last filling? When he is buried he fills his last cavity.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1,000, 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.
12m, Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve
\$1,500,000 at 2 1/2% .. \$15,000,000
Silver Reserve .. 15,250,000

Reserve Liability of Proprietors .. \$15,000,000

Head Office: HONGKONG.

Court of Directors.

Hon. Mr. W. J. GIBSON, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
J. G. BARRETT, Esq.
J. W. BANDO, Esq.
C. S. GURRAY, Esq.
W. HENES, Esq.
C. R. LENZMANN, Esq.
R. SHAW, Esq.
Hon. Mr. H. H. W. SLADE,
V. SHELLIM, Esq.
H. A. SIEBS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

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London and County Banking Company Limited.

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Bangkok, Hongkong, Rangoon,
Batavia, India, Saigon,
Bombay, Kobe, San Francisco,
Calcutta, Lyons, Shanghai,
Canton, Manila, Singapore,
Colombo, Nagasaki, Sourabaya,
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Yoshio, New York, Tientsin,
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H. E. R. HUNTER,
Manager.
12m, 23.5.09. 23rd September, 1909.

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ARNHOLD, KARBERG & CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road
Shanghai,

12m

29-6-09

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED.

Established 1797.

Capital subscribed \$1,100,000

Capital paid up ,, 132,000

Reserve Fund ,, 550,000

Net Premium Income

for the year ended

31st December

1908 ,, 1,101,000

(Alfred Dent & Co. Shanghai Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & Co.

Agents.

12m

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.*

GIBB LIVINGSTON
& Co.

E.D. SASSOON & Co.
Agents.

2m.

10-8-08

12m.

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Piece Goods ;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE*

AUCTIONS

A SPECIALTY.

Telephone 1855

**ARTS
&
CRAFTS**

FURNISHING CO.,

AGENTS FOR

**LIBERTY
& Co.,**

LONDON,
Are now displaying
LIBERTY:

*Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies*

44, Nanking Road

19-4-09

20-9-09

12m

**ISRAEL'S
MESSENGER.**

AND it shall come to pass on that day, that the great CORNET shall be blown... and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM.
—Isaiah—27-13

Issued on every alternate Friday.

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

**Official Organ
of the
Shanghai Zionist
Association—
A fortnightly
Journal for the
Jewish home.**

PRINCIPAL CONTENTS.

Israel and Foundation Sacrifices.
The Gracious Living Wonder.
The Bible and Immortality of Souls.
By The Way Notes.
Our Contemporaries.
Zionism in Canada.

M 3482

Manchester Assurance Company

incorporated with
The Atlas Assurance Co. Ltd.

Established 1808.

The State Fire Insurance Co. Ltd.

of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

25-9-09

12m

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.
Shanghai.

2-4-09

12m.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£9,275,000

Paid-up Capital£1,212,500-0-0

II.—Fire Funds.....3,204,758-7-10

III.—Life and Annuity Funds.....

14,697,607-14-2

Sinking Fund Account 65,449-3-5

£ 19,121,310-5-5

Revenue Fire ranch...£2,287,813-10-6

„ Life and Annuity ranches.....

1,812,849-10-7

„ Marine Department 182,097-10-4

Other Receipts..... 28,675-19-5

£ 4,261,496-10-10

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.

10-6-09

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, November 26th. 1909. 13th. Kislew 5570.

CALENDAR FOR THE FORTNIGHT.

Friday, Kislew 20th (December 3rd) Sabbath commences (time of lighting) at 4.35 p.m.
Saturday, Kislew 21st (December 4th) portion of the Law, Wayshob, Genesis, chapters XXXVII to XLI; Haphtarah, Amos, chapter II; Prophets, Samuel I, chapters XXV to XXXII; Sabbath terminates at 5.20 p.m.
Sunday, Kislew 22nd (December 5th) Berekh Alena.
Wednesday, Kislew 25th (December 8th) First day of Hanucca.
Friday, Kislew 27th (December 10th) Sabbath commences (time of lighting) at 4.35 p.m.
Saturday, Kislew 28th (December 11th) portion of the Law, Mikke-s, Genesis, chapters XLI to XLIV, 18; Haphtarah, Zekhariah, chapter II; Prophets, Samuel II, chapters VII to XVII; and Psalms, chapters XC to CVI. Sabbath terminates at 5.20 p.m.
Sunday, Kislew 29th (December 12th) Ereb Rosh Hodesh (New Moon's eve)
Monday, Tebeth 1st (December 13th) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYNAGOGUES.

during the fortnight,

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

Saturday Morning at 7.15 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturday at 6.45 a.m., 3.00 p.m. and 5.20 p.m.

Week days at 6.15 a.m. and 4.40 p.m.

Friday, during Hanucca, Mincha at 1.15 p.m. Arith at 4.40 p.m.

1-1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturday at 8.00 a.m., 4.00 p.m. and 5.20 p.m.

Week days at 7.00 a.m. and 4.40 p.m.

11 8-08

12m.

PERSONAL NOTES.

Mr. I. R. Delborge left for Kobe last week.

Mr. A. Aftalion of Sennet Freres went to Hankow on a business trip.

Messrs S. S. Gatten and H. M. Greenberg arrived from Singapore on Sunday per *Ernest Simon*.

Mrs. and Miss K. Shevry and 2 children returned from Melbourne on the 20th instant.

Mr. J. S. Sonckh has been appointed sole agent for the sale of Sparrow Brand candles.

Mr. and Mrs. and Miss H. N. Benjamin returned to Shanghai from Kobe.

The residence of Mr. N. S. Levy on Route des Soeurs was burglariously entered on Friday last and the burglar got away with silver articles from the dining room therein.

Mr. and Mrs. M. Myer gave a party on Sunday the 14th instant at their residence No 55, Haskell Road on the occasion of the naming of their infant daughter. There was a good gathering of a friends and a most enjoyable evening was spent.

We congratulate Mr. Leone A. Levy upon his escape from a recent nasty accident which befel him while descending from the staircase of the Palace Hotel. Mr. Levy is a newcomer to Shanghai and during his brief stay here he made himself extremely popular amongst the members of the local Jewish Community. He is greatly interested in the local Jewish School and takes an active part in its welfare.

Mr. Montagu Harris the well-known Singapore Barrister, has arrived in Shanghai and intends to practice here.

A NEW ANGLO-INDIAN BANK.

London, November 12.

A new Bank, to be styled the Eastern Bank, has been formed under the auspices of the Sassoons. The capital of the enterprise is £1,000,000 sterling, and it is intended to carry on the usual banking business in India.—*Reuter*.

[It is an open secret that the firm of Messrs E. D. Sassoon and Co., of which Sir Jacob E. Sassoon Bart. is the senior partner, is the real promoter of the newly formed Bank to which we wish every success and prosperity.—Ed., I. M.]

BIRTHS

COHEN.—On November 8, in Shanghai, the wife of Wm. Cohen of a daughter.

ZIMMERMAN.—On Thursday, November 18, at No. 36 Seymour Road, to Mr. and Mrs. S. Zimmerman, a daughter.

Manchester Assurance Company
 incorporated with
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 Established 1808.

The State Fire Insurance Co. Ltd.
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 Paid-up Capital...£1,812,500-0-0
 II.—Fire Funds...£2,204,753-7-10
 III.—Life and Annuity Funds...
 £14,637,807-14-2
 Sinking Fund Account...£6,449-3-5
 £ 19,121,810-5-5
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Nederlandsche Mandel-Maats-Chappij

NETHERLANDS TRADING SOCIETY
Established 1821.

Paid up Capital—

Glds. 45,000,000 about £3,750,000

Reserve Fund—

G ds. 5,378,375 (about £148,000)

Head Office—Amsterdam
Head Agency—Batavia.

Branches:
Fakang Palembang
Singapore Samarang
Penang Cheribon
Bangkok Telal
Medan Pekalongan
Kota-Badja

Correspondents at the principal places in Europe, Asia, Australia and North America.
London Bankers: The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking business of every description.
Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2 per cent per annum on the daily balances.
On deposits, due at ten days' notice, 3 per cent per annum.
On fixed deposits, according to arrangement.

W LA GRO.

Manager, Shanghai, 25th August, 1909.

"P. & O."

SPECIAL LIQUEUR
SCOTCH WHISKY
10 YEARS OLD

Per Case of 12 Bottles \$12.00

SPUNT
&
ROSENFELD

Sole Agents

No. 32, Kiangse Road

25-6-09

12m.

Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG, PEKING, TIENTSIN, TSINANFU, TSINTAU, YOKOHAMA, KOBE, SINGAPORE.

Paid-up Capital... Sh. Tls. 7,500,000.

Founded by the following Banks and Bankers:

Keenigliche Schandlung (Preussische Staatsbank),
Direction der Disconto-Gesellschaft,
Deutsche Bank, S. Leichardt,
Berliner Handels-Gesellschaft,
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ISRAEL AND FOUNDATION SACRIFICES.

INTERESTING DISCUSSION IN
"THE JAPAN CHRONICLE"
(KOBE).

(CONTINUED FROM OUR LAST ISSUE)

SHANGHAI, 14th NOVEMBER, 1909.

TO THE EDITOR "THE CHRONICLE"

Sir—Allow me to thank you for publishing my letter to your issue of 3rd instant. I read your reply thereto as well as to that of "Israelite's" letter with interest and this fact no doubt accounts for my writing to you once more on the subject and I therefore trust you will accord me the same hospitality and courtesy as you have already done.

You say that I am not "quite consistent." Let me explain. In my letter I endeavoured to expound the views of the ancient rabbins as described in the Talmud and elsewhere. The Talmud, as you are, no doubt, aware does not represent the views of one man, scholar or critic but on the contrary, contains a series of debates, a collection of views of eminent men who made a life long study of the Bible and who had been in possession of oral traditions concerning each and every incident which took place in the olden days. The incident of Japheth's sacrifice of his daughter is very comprehensively discussed in the Talmud and I endeavoured to convey to your readers the views of two exponents, one of whom contended that the word "Hok" translated "custom" should be connected with the sentence following it and the other equally contended that the incident was of such an astounding nature, in itself a precedent in the annals of the history of the Israelites, that it became a notable event, the memory of which should not be blotted out. To prove once and for all that the Israelites were expressly forbidden to perform human sacrifice, permit me to refer you to Leviticus 8:21: "And any of thy seed shalt thou not let pass through (the fire) to Molech and thou shalt not profane the name of thy God." Is this injunction not enough to silence any critic who advances contentions to the contrary? It is, however, a pity that the difficulty in explaining things satisfactorily is in this case somewhat difficult as you are commenting on the translation while we are trying to convey the sense intended by the original version. Even in the authorised version of the Bible which translates the word "Hok" as "custom" connects it with the sentence following it by inserting a comma at the end of the passage and beginning the next one with the word "that". This in itself is clear that the translators have not had the least doubt of the fact that the word "custom" had no connection with the preceding incident.

Your strictures on "Israelite's" letter should not be allowed to pass unnoticed, inasmuch as they contain several inaccuracies that would be quite misleading. The sentence in Gen. 38:31 "And these are the Kings that reigned in the land of Edom etc.", you say disposes of the fact that Moses was the author of the Pentateuch, since according to the Biblical record he lived long before the Israelites had any King; and that the sentence just quoted proves the contrary. Allow me to state that your deductions are illogical for the simple reason that the "Kings who reigned in Edom" were not Israelites but the descendants of Esau, hundreds of years before the Jews had a Kingdom of their own.

Your attempt to rob the Israelitish race of their glory is not, cannot be justified by facts. You say that the "view that they were superior to the people around them is a pious fiction", and that the incident related in Num. 31:14-17 is an evidence that they "had not emerged from the state of human sacrifice." Any Biblical student is aware that the "shocking" order was not given by Moses, but by God who told him to "execute the vengeance of the children of Israel on the Midianites" (Num. 31:12). For reasons given in the Bible, God's action in bringing the flood in the days of Noah as narrated in the Scripture and drowning the human beings and the animals, would be, according to your judgment very "shocking". God's action in recently destroying Mesopotamia and thousands of her inhabitants, would be, according to your judgment "shocking and barbarous." We do not reason so. One of our prophets has exhorted us not to be led away by such incidents, for God's ways are not our ways nor are his thoughts our thoughts.

Your questioning the superiority of the Israelite's code over other nations and concluding that the world's debt to them for the first systematised code of laws must be abandoned, is singularly ill-advised. How and in what way was their code of laws excelled or superseded by other nations? Surely the Mosaic laws are the only dominating the entire civilized race. To have promulgated the Law: Love thy neighbour as thyself: A stranger thou shalt not vex and shalt not oppress him: thou shalt rise before a gray head (before a Gentile too, as the Talmud explains): ye shalt not afflict any widow or fatherless child: ye shalt not hate an Edomite (Israel's millennial foe), for he is thy brother: ye shalt not hate an Egyptian (Israel's cruel slavemaster) for a stranger thou hast been in his land: holy shalt ye be, for I the Lord am holy: and the Ten Commandments and a host of other broad ethical laws, is enough to challenge the admiration of the world and to render the name of Israel immortal.

I challenge anyone to show that the same principles of humanity and personal freedom governed the nations contemporaneous with Israel. The leading characteristic of the Babylonian legislation are barbarism, superstition and terror. I can quote chapter and verse to illustrate

this remark but consideration for your space prevents me from doing so. I would, however refer your readers to a recent work by Maurice Fiebigel, entitled "Humanity, Benevolence and Charity Legislation of the Pentateuch and the Talmud. In Parallel with the Laws of Hammurabi, the Decrees of Egypt, the Roman XII Tables and Modern Codes", where they will find the subject very widely and comprehensively discussed. But I must allude to one particular point. In the Mosaic Code we find the express command: "Thou shalt not suffer a witch to live" (Ex. 22, 17): whilst the "evil witches" were the representatives of the cult prevailing in Babylon and Assyria. There may have been, nay, there are coincidences in the civil rules and regulations: these are only natural. Even if we were to admit that the Babylonians had been in possession of several portions of the Pentateuchal laws before the date assigned to the Sinaitic law, this only tends to verify ancient traditions. The Talmud asserts that the patriarch Abraham, as well as other patriarchs, religiously observed all the precepts of the Mosaic Code, Vide Gen. 22:5. Because that Abraham obeyed my voice, and kept my commandments, my statutes and my laws." It is not, therefore, improbable that the cuneiform tablets have been corrupted of the teachings of Abraham who spent all his lifetime in converting heathens to the worship of the One true God. However, it must be admitted that the Mosaic Code, is easily superior to the Babylonian Code, and the fundamental principle of God's holiness underlying it, gives it the distinct sublime and divine character. The world's use of the same Jewish Code is a sufficient tribute to the genius of Israel, because its existence is sufficient confirmation to the Jews which is their best gift to civilization and the first debt incurred by civilization to Israel. Prof. Max Müller could not have expressed himself more explicitly than in the following passage:

"While all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the Universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One, only living God."

From the drift of your arguments you appear to lean on the side of Higher Criticism which aims at shifting the center of civilization and altering the historical and religious traditions of the past. It is, however, well known that your school of critics are up till now hopelessly at variance among themselves. The theories of one are contradicted by the theories of another, the assumptions of the one are annihilated by the assumptions of another. As a recent writer well says: "We have a veritable chaos: not a chaos of facts, but a chaos of theories. And, after all, what is a theory? A speculation, a supposition, or an hypothesis framed to account for certain given conditions, but discarded the moment a better and more reasonable one presents itself. The

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acceptance of the Higher Criticism calls for an amount of credulity compared with which the faith demanded by the traditional view of the Bible fades into insignificance." I need not however dilate on your contention regarding "omissions and additions to the Bible," as I can agree to disagree with you.

Your concluding remarks deserve notice as they are quite at variance with facts. You base your arguments on a human sacrifice was not unknown among the ancient Israelites on the last chapter of Deut. 27, 29: "Anyone condemned, who shall be condemned to death among men, shall not be redeemed; he shall be put to death." Now, Sir, this passage refers to those found guilty of transgressing "devoted things"—Herem—as for example we find the warning of Joshua to the children of Israel not to lay their hands on all "the silver and gold and vessels of copper and iron" which they found in Jericho under penalty of death, and when Achan had trespassed the injunction the "wrath of the Lord was kindled against the children of Israel". When Joshua discovered it he commanded that Achan be "stoned and buried with fire." Vide Joshua, chap. 7, 25. Against such a one the Mosaic law enjoins that "Anyone condemned, who shall be condemned to death among men, shall not be redeemed; he shall be put to death." How and by what process of reasoning do you conclude and base your unwarrantable assumption that "in the face of the foregoing law human sacrifice was not unknown among the ancient Israelites." I am at a loss to understand. To sentence a man to death for political or criminal offence can by no stretch of imagination indicate that the nation having such laws in their code are addicted to the custom of "human sacrifice."

Yours faithfully,
N. E. B. EZRA.

A peculiar case is at present before the Hungarian law courts. A creditor has levied execution on the goods of his debtor and demands that the contents of the latter's seat in the synagogue should also be included in the inventory of seizable property. The court official, however, who superintended the execution, refused permission to lay hands on the man's synagogue belongings on the ground that, according to a recent law, ritual apparatus cannot be distrained. The case before the courts is to decide whether talismans and tephilins are, although intended for religious use, nevertheless not to be considered merely a personal asset.

It is reported from London that the Jewish Colonization Association is about to send a commission to Mesopotamia for the purpose of investigating the land, with the view of future settlement there by Jews.

SABBATH IN HEAVEN.

[From "The Legends of The Jews"]

By LOUIS GINZBERG.

BEFORE the world was created there was none to praise God and know Him. Therefore He created the angels and the holy Hayot, the heavens and their host, and Adam as well. They were all to praise and glorify their Creator. During the week of creation, however, there was not suitable time to proclaim the splendor and praise of the Lord. Only on the Sabbath, when all creation rested, the beings on earth and in heaven, all together, broke into song and adoration when God ascended His throne and sat upon it. It was the Throne of Joy upon which He had all the angels pass before Him—the angel of the water, the angel of the rivers, the angel of the mountains, the angel of the hills, the angel of the sun, the angel of the moon, the angel of the animals, the angel of the fishes, the angel of the birds, * * * the angel of each heaven, * * * and all the other splendid, terrible and mighty angel chiefs. They all appeared before God with great joy, laved in a stream of joy and they rejoiced and danced and sang, and extolled the Lord with many praises and instruments. The ministering angels began, "Let the glory of the Lord endure forever!" And the rest of the angels took up the song with their words, "Let the Lord rejoice in His work!" * * *

Then God bade the Angel of the Sabbath seat himself upon a throne of glory, and He brought before Him the chiefs of the angels and bade them dance and rejoice, saying, "Sabbath it is unto the Lord!" and the exalted princes of the Lord responded, "Unto the Lord it is Sabbath!" Even Adam was permitted to ascend to the highest heaven to take part in the rejoicing over the Sabbath. Adam intoned a song of praise for the Sabbath day. Then God said to him: "Thou singest a song of praise to the Sabbath day and suggest none to Me, the God of the Sabbath?" Thereupon the Sabbath rose from his seat, and prostrated himself before God, saying, "It is a good thing to give thanks unto the Lord," and the whole of creation added, "And to sing praises unto Thy name, O Most High!"

This was the first Sabbath and this its celebration in heaven by God and the angels. The angels were informed at the same time that in days to come Israel would follow the day in a similar manner. God told them, "I will not aside for myself a people among all the peoples. This people will observe the Sabbath and I will sanctify it to be My people, and I will be God unto it. From all that I have seen, I have chosen the seed of Israel wholly, and I have inscribed him as My first-born son, and I sanctified him unto myself unto all eternity, him and the Sabbath, that he keep the Sabbath and hallow it from work."

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"After my own cure I recommended Dr. Williams' Pink Pills to my brother."

time before this, had no appetite and no energy. The eruptions were in the form of dry scaly patches or blotches, which were very irritating and also very unpleasant in appearance. I believe they were a form of Eczema. One of the best known physicians in Shanghai prescribed an ointment for me, which I used very carefully but without deriving benefit. Then, in a little book which reached me through the post one day, I read that Dr. Williams' Pink Pills for Pale People are a remedy for ailments arising from impure blood, and thus was induced to try them. After taking a few bottles of these Pills I found that my skin was getting better, so I continued with their use until all the eruptions had disappeared. For the past two years I have had no return of this unpleasant complaint and have enjoyed good health in every other respect. I can safely say then, that my cure by Dr. Williams' Pink Pills is a permanent one.

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There is no possession more valuable, which can be secured at so little cost, than that of good nature. It is a talisman for good wherever it is seen. It stimulates, elevates and purifies. It laughs at trials, scoffs at vexation, and speedily dispels gloom and unrest. He who has good nature finds friends and benedictions where those of a contrary disposition see only enemies and obstacles. He who can smile more easily than frown is a blessing to all whom he meets; and, best of all, usually seems as unconscious of his power as the gladdening sunbeam, or as the flowers of their influence, through their beauty and perfume. The good-natured man is the large-hearted man. He loves everybody and is ever ready to render a kind service, while nine times out of ten he neither knows nor cares whether the world is aware of his deeds or not. He is courageous and full of enthusiasm. If he fails in any project, he is willing to make another attempt. If misfortune overtakes him, he calmly admits to himself, "It might have been worse," like the sailor who, on breaking a limb in falling from the mainmast of his ship, exultantly exclaimed, "Thank Heaven, it was not my neck!" The good-natured man lends others to his views by the amiability and grace with which he represents or supports them. He makes integrity easy, religion beloved, and forbearance admired, as he presents their practice. He is the strong man, the man of true value and power; richer far than he of gloomy character, though possessing untold millions. The good-natured man is the happy man, the contented man, the possessor of an approving mind, a sunny soul. For him the sky is clearer, the atmosphere is balmy.

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THE GREATEST LIVING WONDER.

By Dr. J. LEONARD LEVY,
(Pittsburgh)

If we were to turn to the Middle Ages we should find a number of remarkable productions of human skill and ingenuity, and which, from the sacred relics at Stonehenge, supposed to have fallen from heaven, to the great porcelain palace at Nankin, are known as the seven wonders of Christendom. But although these are evidences of the versatility of man's genius, they were but dead, lifeless things. "If you seek a monument, look around!" are the words over the door of St. Paul's Cathedral, as a compliment to Sir Christian Wren; so might the constructors of these wonders of old have written on their remarkable productions. And yet what are they, what are they all. When compared with the buds and blossoms of the wonderful tree of Life? what is the greatest of these wonders when compared with the marvelous mystery of life, that glows in the blood as it courses through the natural gates and alleys of the body, with its indescribable pleasures of motion and its unspeakable joys of sensation? What is the most wonderful product of man's genius when compared with a Japanese dwarf oak, with its gnarled trunk and spreading boughs, and graceful leaves, and yet, all so small as to appear as if viewed through the wrong end of a telescope? What is the most remarkable creation of human intelligence compared with the iridescent butterfly? I marvel not so much at the immensity of the universe, the grandeur of ocean and mountain, the beauty of field and meadow, as at this brilliant insect, that looks so much like a living winged blossom floating through the air. We associate grandeur, majesty, might, with God; but the symmetry of those little possessor wings, the harmony of rich coloring, the wealth of airy grace, seem to me a wonder of wonders. Or coming into the world of human life, what more wonderful than a little child, crowing in its crib, or vainly endeavoring to stammer forth its first words? Or, if you will, what is more remarkable than man, the quintessence of dust, yet little less than the angel? The wonder to which I refer is none of these. It is one with which you are familiar. It is not a creation. It is not a creature of fancy. The wonder, to which I refer, is you! The greatest living wonder is—the Jew.

Again and again in his eventful history he seemed doomed; but he survived. In all history, he is the only living exception to the rule, that if you rob a people of its country, you rob it of life. Without political cohesion, subject to none, yet subject to all, he has defied the slings

and arrows of outrageous fortune, he has withstood the gnawing tooth of envy and has floated down the ocean of time, invincible, immortal, immutable. His survival after all the disasterly attacks upon his life and reputation, after all the persecutions and tortures that have been wreaked upon him, entitle him to the name of the evergreen of God's right-hand planting. Thumb-screw and rack, dungeon and funeral pyre, scaffold and suke, have seared him and scarred him and have converted the simple rustic, agricultural manners acquired in Palestine, to traits that savor of his other surroundings. Again and again he was on the verge of destruction. Again and again a mighty nation might, by a sweep of the hand, have wiped him out of existence; but there was none to do the deed. Some unseen power has shielded him and reserved him for a better fate.

Antiochus attempted to foist Greek culture, Greek vice, Greek polytheism upon the Jew. He was repelled. Not only did the patriotic Asmoneans overcome their foe, but shortly after the Seleucids disappeared from history, and their empire faded from the face of the earth. Titus came against Jerusalem, and reduced it, and less than a century after, Hadrian, in words of raging anger, swore, "I will run the ploughshare over Jerusalem, and on the site of the Temple I will raise a shrine of Jupiter." He kept his vow with terrible vengeance, and a century and a half later the Holy City "was a term of ancient geography." But little did the angry king imagine that the very people he thus trod down, would later prove, indirectly, the cause of the fall of the Roman Empire. Spain, at the end of the fifteenth century, was supreme among the nations of Europe. But the Grand Inquisitor, Tomas de Torquemada, conceived the atrocious scheme of expelling the Jews from the Iberian peninsula. The bankrupt king and queen, Ferdinand and Isabella, hesitated, when no less august a personage than Don Isaac Abarbanel, a courtier and treasurer of the government, offered to pay a ransom for his unfortunate people. The offer might have been accepted had not Torquemada broken in on the interview, and pointing to a crucifix, cried, "Behold him, whom Judas sold for thirty pieces of silver! Would you sell him again, and at a higher price?" The bigot prevailed, and every Jew and Jewess who had refused to abjure their faith were banished from home and country. Short-sighted policy! Spain's influence from that day began to fade, and the country has existed long enough, with the past decade, invite back again, with open arms, the people so cruelly thrust forth. Fool! Fool! that they were! These nations did not know that though you may conquer a body, you cannot kill a spirit, though you may crush a man physically, you do not, therefore, destroy his influence.

"I will make thy seed as the dust of the earth," was the word to Abraham. Alas, too, too true has this phrase proven to be. It is a symbol as once of the down-

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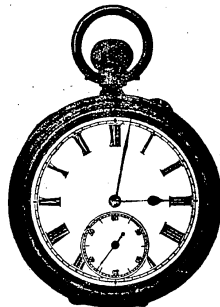
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trodden and the continuous. Like the dust, the Jew has been pressed under foot by the other peoples, but he has endured while they who spurned him have gone. But it is also a symbol of humiliation and elevation. Stump on the earth and it rises above you, and finally clings to you and rests on you as a result. Every attempt has proven vain, and must prove vain, that has sought to destroy what is imperishable in the Jew, and the attempt has, sooner or later, recoiled on the heads of those who heeded neither the teachings of history nor the inextinguishable laws of Eternal Justice.

He is therefore the immortal of history. Can truth possibly die? Can God die? Has love grown old-fashioned? Has humanity grown out of date? Then can the Jew never become old-fashioned or obsolete. The merely ornamental in life may pass away. The mere accessories of life may disappear. The non-essentials of existence will vanish. This is the reason that even the powerful nations and empires of old were wiped out, Egypt stood for power; and she died. Greece stood for art; and she died. Rome stood for war; and she died. But Judah, because she stood for religion, the sternest reality and necessity of life, though she was crushed and orphaned, yet she lives; not as the bone or hope of the Jew, for he loves the land of his birth or adoption too well for that, but Judah exists, even to-day, as an emblem of righteousness, as a symbol of the love of humanity.

On Judah's fertile fields, on Samaria's vine-clad hills, the prophets of Judah spoke undying words concerning the law which Moses gave as the inheritance of humanity. Justinian is dwarfed by Moses. Demosthenes is a tyrant compared with Isaiah. Plato is eclipsed by Solomon. Homer and Horace can never touch the human heart as David does. The words of a Shakespeare and a Schiller can never have the influence of a Bible. Voltaire and Paine desired no more liberty than the prophets of Judah strove for or granted. More sublime doctrine than the Talmudic teachings it would be difficult to imagine.

Nourished by the thoughts of such men, it is not to be wondered that he has become the greatest living wonder, and that he has left his mark on every branch of human activities. Do you seek him in the arts? There is a whole galaxy of names, beginning with David, including Mendelssohn and Meyerbeer, and ending only with the still living Cowen. It is even said that when Wagner wrote a Jewish music as represented by Mendelssohn, he discovered to his surprise and confusion that every first instrument in his orchestra was in the hands of Jews; none others could be found sufficiently able to play it. In painting, Israel is a master; in sculpture, the Russian, Anton-Lsky, is without his living equal. Is it in morals that you look for him? He is no worse than his neighbor. The world says he is better. It has become a commonplace to point to the comparative absence of crime, to the excellent domestic virtues, and to the general peace-loving qualities of the Jew.

All this has the Jew done to entitle him to the name of the immortal of history. Yet there are many who give him that name very grudgingly. There are many, even, like the Italian guide of whom a very dear California friend once told me, who thought that there never were any good Jews. This friend was in Rome and desired to visit St. Peter's and the Vatican. Proceeding under the direction of a guide, he took occasion to ask him if he knew aught of the Jews in the Eternal City. In broken English he replied: "The Jews are worthless, and there never were any good Jews." My friend was silent for a moment, but reaching the magnificent buildings and pointing to a statue of Jesus, asked who that was. "Don't you know who that is?" said the guide; "that is Jesus Christ." Jesus Christ," replied my friend, in feigned ignorance; who was Jesus Christ? "Oh, you heathen," excitedly replied the guide; you don't know who Jesus Christ was! He was the "Son of God, the Savior of men," "son of God," coolly answered the traveller; "where did he come from?" In a voice of rising anger, the Italian

said: You are a very ignorant man, not to know that he came from Palestine." "Palestine . . . Palestine . . ." slowly repeated the American; "is that near Rome?" At such an evidence of ignorance of geography, the guide grew furious, and almost shrieked: "No; Palestine is in the East, where the Jews lived." "Am I so," said the Californian, "Jesus, the Savior of men, came from Palestine, the land of the Jews; then he was a Jew, eh?" The climax was reached, and in a voice full of rage, the son of Italy said: "Why, of course!" Passing on, and continuing this clever assumption of ignorance, he pointed to one after another, statues of Moses and David, Isaiah and Paul, and other Bible celebrities, and in each case receiving the final answer that they, too, were Jews, he turned upon the guide with crushing force, and said: "I thought there never were any good Jews!"

There are even those who will say that the Jew has done nothing. Is it nothing to have given a vast impetus to civilization? Is it nothing to have given Religion to the civilized world and to have taught the doctrine of universal salvation by noble deed? Is it nothing to suffer and endure for an idea? Is it nothing to have given monotheism to the world? Is it nothing to contend and struggle and fight for the conquest of righteousness? Is it nothing, to have been the one to say, "Have we not all one Father? Has not one God created all of us?" Is it nothing to have created all against the hosts of superstition, that hold man's minds enslaved? Is it nothing to have given hope, here and hereafter? Is it nothing to have come out to the world and have said in so many words: *Mankind is my family; to help it is my religion?* All this the Jew has done, in spite of clogging laws, in spite of almost insuperable difficulties, in spite of innumerable obstacles. But why refer, in this brief land, to the darker and painful side of his history? He is, thank God, at home in free America. Why recall the Coliseum, or Seville, and Toledo, or Narbonne and Worms, or London and York? The insults to the Jew are

engraved as on sand. The waters of freedom pass over them, and they are obliterated forever. He would forgive, if the world will but let him forget. It is with the Jew as with the wrinkled fruit under a receiver of an air-pump. Withdraw the air, remove the atmospheric pressure, and the fruit resumes its natural and normal appearance. Withdraw the world's prejudice, remove the world's unjust pressure, and he steps forth at once, prepared to do his Father's work. Therefore is he the immutable of history. He is ever, as Heman remarks, the very personification of the modern spirit. From the time of Abraham until to-day, he has, indeed, striven to be a blessing to all. He lived for others, as well as for self. He has persisted in the belief that, at some time or other, humanity must become the grand sphere of action, and every force of prejudice will be hurled down. For humanity is more than any religious system. Humanity is the vast heaven, in which each religion is but a star. Prejudices and bigotry, and persecutions and feuds are but clouds in its dim its brightness, but which shall pass away and disappear when comes the full and perfect day of love and peace and mutual goodwill.

I read of an instance, an evidence of this growing hope. A clergyman, well-known to me, the Rev. Dr. Wendle, coming Eastward from the shores of the Pacific, was asked, while on his journey, to administer words of comfort and hope to a lady whose daughter, having been taken sick on the train, was rapidly dying. While speaking, the young girl peacefully passed away. At the first station the body was reverently borne into the village, the mother and the clergyman following it. Up and down the village they wandered, but every door was closed against them. They later learned that some time before a lady had died of diphtheria under similar circumstances, and the next week the hospitable man who had permitted the dead body to rest in his home, lost three little children from that dread disease. It was suggested that the girl's body be placed in the church. Placed within the holy building, a good Catholic woman volunteered to watch the body all night. The next day this man of God was asked to read the funeral service, but he replied: "Behold, you know not what you say, for I worship the God of my father after the heresy called Unitarianism." He received as a reply: "We care nothing for that; we are all one in this good work." And there men and women of all sects and denunciations knelt in prayer to their common God, through the gospel of love and righteousness and truth and justice reigned in all their hearts. In the presence of the dead they were one.

When we consider the vicissitudes of the Jew's existence, when we remember the trials he has endured and the dangers he has braved, we feel that he is justly entitled to the name of the greatest living wonder. But not in vanity, not in self-glorification do we call him so, nor do we recall what our fathers have done, but that we may be noble-spirited

a worthy ancestry. If we refer in excusable pride to the nobility of our predecessors, it is because we hear their voices crying in our ears, "Go ye and do likewise," it is because we realize that to recall their excellence is to make us feel *noblesse oblige*. On the island of Pharos, Sosthenes built the famous lighthouse. On the rock on which it was built, King Ptolemy desired it scribbled: "King Ptolemy to the gods, the saviors, for the benefit of sailors." The architect, however, cut in the rock these words: "ostratus the Caidian, son of Dexiphanes, to the gods, the saviors, for the benefit of sailors." He then filled the hollow spaces with mortar, and when it hardened he cut the name of the king thereon. In time the cement decayed and the waters washed it away, and with it the king's name, while that of the architect remained. So it is with the Jew. His name has been covered with the mortar of undesired contempt, the cement of momentary shame. Time will wear it away, and unto the world he will again go, and using an old philosopher's phrase, he will say, *Julians come, et nihil hominum, alienum a me putat*, "I am a Jew; and nothing human is a matter of indifference to me."

BACHELORS SHOULD BE TAXED.

A G. Hales, the well-known journalist, is strongly of opinion that every bachelor over the age of twenty-five should be specially taxed according to his income.

"Bachelors of mature years," he says, "are of no use to any country and are usually a curse to society. They should be taxed into matrimony or out of the country."

They have already solved this question in Bulgaria, where the Sobranje has passed a law compelling every bachelor over thirty to pay an annual tax of ten francs, which with local additions really amounts to about sixteen francs a year. The law was adopted unanimously, which seems to indicate that the Bulgarian Parliament is an assembly of married men.

DR. SALEEBY ON THE SURVIVAL OF THE JEWISH RACE.

In the course of a lecture by Dr. C. W. Saleeby on "The Future of Man: Brain or Brawn," he said: "I attribute the survival of the Jewish race to their attachment to and their encouragement of the duties of parent, husband, and alumnus in the Old Testament. To their patriotism to their race I attribute their survival, in spite of persecution during all the ages in the past as well as our day."

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THE BIBLE AND IMMORTALITY OF SOULS.

[To four dearly loved ones, at whose request and for whose edification this little treatise is written. May Heaven bless them and help them to share in the life eternal and bliss everlasting.]

[Written for "Israel's Messenger."]

By N. E. DAVID (Calcutta.)

In this age of materialism and self-conceit, many are those who denying the existence of substances, reject the idea of the immortality of souls, and maintain that the soul in man (if he has one) is simply a particular organization of matter. Whether matter in its primordial state is eternal or not and whether the soul of man is a spark of the Eternal or merely a particular organization of matter, I have neither the ability to discuss scientifically, as I am, not a scientist, nor would I have cared to do so even if I were one. No good can come of arguments on such subtle subjects as are beyond the sphere of physical science and transcend the knowledge and perception of the average man. Science is still in her cradle. What she set up as truth yesterday, she contradicts to-day, and her last answer of to-day, will be tomorrow's question yet to be solved. Unless science gathers strength and musters courage to advance a step behind the veil of phenomena, and finds out the Nomenon, she can be of little authority to those who have already drawn the veil aside, nor can any amount of reasoning (however learned) serve to benefit those who, owing to their present low state of evolution, are groping in the dark. It is, however, a consolation to know that a few scientists have begun to feel the existence behind phenomena, of an Intelligent, All-embracing, All-pervading Force to which they are pushing their way onward in order to understand and know. We wish them every success for Truth's sake, and for their own welfare, as well as for that of the general public; and we live in the hope that the day may soon come when the earth will be full of the Knowledge of the Living One. That day, we are happy to see, is already dawning.

On the other hand there are some who, although believing in the Bible, are yet not quite positive as to the truth of the immortality of souls, or man's eternal life which they declare to be simply a dogma unsupported by divine revelation, because they fail to find it mentioned in the Book of Books. It is for such as these

that this treatise is intended. I shall try to show that the Bible not only incites in the plainest language the truth of the divine and immortal nature of souls, but also tells man that life eternal is obtainable by all, and indicates to him the way and means to reach it. It will be seen that my renderings of the Biblical passages quoted here, differ widely in many cases, from the English Version. I give the correct and accepted meanings of the original texts.

We read in Genesis (i and ii) that all "moving" and "living" creatures—the *nephesh hayah* were brought forth by the Elements Water and Earth; while the living Elohim formed Adam breathed into his nostrils His own breath of life—the *nishmath hayim* and man became a living creature (*nephesh hayah*). *Nephesh hayah* is vitality or the physical material life, i.e. the animating principle in animal and human bodies alike (blood also, the supposed source of animation is called *nephesh*); and *nishmath hayim* is a spark of the Eternal One, His own Breath (Neshamah conjoins in itself a *nephesh* and *ruach*, i.e. the animating principle, and the lower aspects of the mind, so *nishmath hayim*—*neshamah* and *Hayim* united) is the higher spiritual aspects of the mind—a drop of the living Ocean, a ray of the Universal Mind. It is also spoken of as *nishmath adam* and we find that Ezekiel, the great adept, called the "Son of man," Only those who have done away with their animal passions and desires and conquered their lower selves have the right to the title "Man". In the present stage of evolution the majority of mankind are simply *molabher* (i.e. rational beings), as it is written (Proverbs xx. 27): "The soul of man (*nishmath adam*) is the lamp (ruach), spark of the Living One, that searcheth all the inward parts of the mind of man." Man, we see has been endowed not only with *nephesh hayah* but also with *nishmath hayim* which being a ray or spark of the Eternal one (helel Elohim immutably) is necessarily pre-existent and immortal in its nature.

It has been clumsily yet truly said that

man consists of body (matter), soul and spirit. The body of man is *nephesh hayah*—a living animal creature, but man himself is something higher inhabiting his body and using it as a vehicle while functioning in this physical world. Life is the form of existence manifesting in what is called matter . . . which is the vehicle for the manifestation of soul on this plane of existence; and soul is the vehicle on higher planes for the manifestation of spirit.

It is by reason of being endowed with a human soul (*nishmath hayim*) that man is immeasurably superior to the lower animal, and can elevate himself to higher planes of existence, and ultimately become spiritual and immortal.

That there is Life eternal, and that it is within the reach of man is evident from the fact that Adam, when in the garden of Eden "lived within his reach the Tree of Life" (planted in the midst of the garden) partaking of which if he could have done so before obtaining the requisite knowledge of good and evil, would have endowed him with immortality; for we are told (Genesis iii. 22) . . . "Behold man is become as one of us to know good and evil, and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever." His so-called disobedience, or rather the necessity of bringing into practical use his knowledge of good and evil on this plane of existence, caused him to be driven out of the Garden; he then lost his purity, became material and subject to physical death. It is plain, therefore, that by obedience to higher promptings while passing here through the knowledge of good and evil, man shall retain his purity and return to his pristine purity and bliss, not in his former unconscious state but in full conscious enjoyment of the Life eternal, as did Enoch, Elijah and others who went to heaven alive, i.e. conquered death while in the flesh.

Of Enoch, it is written (Gen. V. 24): "—And Enoch walked with the Elohim; and he was not, for the Elohim took him", meaning, that he was obedient in acting according to the will of the Elohim, and in choosing good and rejecting evil; and that therefore was translated to heaven.

Elijah also, lived as righteously as Enoch went up to heaven in a chariot of fire (the vehicle of righteousness and purity) as it is recorded in Kings (ii. 11-12). We are told that Elijah will return to us at the "end of days" to prepare us for the Life eternal: "Behold I will send you Elijah the prophet before the coming of the great and awful Day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers (Malachi iv. 5, 6). This signifies harmony and goodwill among men—Universal brotherhood and love.

Jacob, although he was not removed without undergoing physical death, like these holy beings, was nevertheless able, by conquering self, to obtain emancipation from matter, and secure

eternal Life. We are told (Gen: xxii 28-31) concerning him:—"Thy name shall be called no more Jacob but Israel, for thou hast asserted thy power with the Elohim and with men, and hast prevailed."

And Jacob called the name of the place *Be'el* for I have seen the Elohim face to face, and my nephesh (life) is preserved; meaning, that he had, struggled with and conquered his lower material nature, and had, by reason of that, become spiritual and immortal. The Bible promises everlasting Life and eternal bliss to the hereafter to those who abide by its precepts; which implies the existence in man of something immortal capable of enjoying these immortal gifts. This immortal something can only be man's soul—the spark of the Eternal in him. We read (La viii 5:6):—"Ye shall therefore keep My Statutes and My Judgments; which if a man do, he shall live by them. I am the Living One,"—The phrase "he shall live" cannot surely refer to physical life, as do not the wicked also live the span of life allotted to them on this plane? It must therefore relate to Life beyond the grave, on higher planes—to Life spiritual and eternal, as it is evident from the conclusion of the verse,—"I am the Living One", which is a seal to the confirmation of the promise of Life eternal, and means that as I, the Living One, am immortal and eternal, so shall be he. Ezekiel, the great prophet and Qabalist, gives a clear and elaborate explanation of the passage under notice. He says (x vii. 21):—"When the wicked shall turn from all his sins (literally failings) that he hath committed, and keep all my statutes, and do judgments and righteousness, he shall surely live, he shall not die." In the 27th verse of the same chapter he tells us, that such a reformed wicked person "shall save his life" and in the 28th verse we read:—"Have I any pleasure at all in the death of the wicked? saith the Lord God; is it not that if he turn from his ways he shall live?" Again, in the 32nd verse we find:—"I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye." This chapter (x vii) is full of such expressions which are repeated in the xxx in chapter, Deuteronomy (vi. 24) says: And the Living One commanded us to do all these statutes, to fear the Living One our God for our good throughout all ages, that he might quicken us as it is at this day," that is to say, give us Life again after this physical life.

In Isaiah (L V. 8) We read:—"I incline your ear and come unto Me; hear and your nephesh (life or self) shall live, and I will make an everlasting covenant with you, even the sure mercies of David!" Amos (v. 4, 6, 14) says: Toss with the Living One into the house of Israel, seek ye me and ye shall live. Seek good and not evil that ye may live", Habakkuk (ii. 4) tells us:—"The righteous shall live in his faith", and among the supplications of David we find (Psalm cxx. 40):—"Behold I have longed after Thy precepts, quicken me in Thy righteousness." If further proofs from the Bible are required

to show that the "Life" to be obtained by acting up to the Law, is the spiritual and eternal one, and not an extension of physical life; here are a few more instances out of many which are unquestionably clear and conclusive:—"The Living One killeth and maketh alive; He bringeth down to Sheol (the sphere of the dead) and raiseth up." (1st Samuel ii. 6) "He has delivered man's nephesh from going into the pit (destruction) and his life shall see the light (Job xxiii. 2):—"To bring back his nephesh from the pit to be enlightened with the Light of the Living" (Ibid, verse 30). "If he (man) set his heart upon Him, He shall gather his spirit and his soul unto Himself" (Ibid xxix. 14). "For Thou wilt not leave my nephesh in Sheol; neither wilt Thou suffer Thy gaily to see corruption" (Psalm xvi. 9. The sweet Psalmist of Israel speaks here of himself and of the gaily in general.)

"Depart from evil and do good, and dwell (live) for ever" (Ibid, xxxiv. 27). "For this God is our God for ever and ever; he will guide us against death" (Ibid x viii. 14). "But God will redeem my nephesh from the power of the Sheol, for he shall receive me, Selah" (Ibid, xlix. 15). "He that is our God is the God of Salvation, and unto God the Lord belong the deliverances from death" (Ibid, lxxvii. 20). "Thou which has shown me great and sore troubles, shall quicken me again, and bring me up a man from the depth of the earth." (Ibid, lxxi. 20) "Wilt Thou not revive us again, that thy people may rejoice in Thee?" (Ibid, LXXXV. 6, 7). "Who redeemeth thy life from destruction, who reneweth thee with loving-kindness and tender mercies". (Ibid, ciii. 4). "I will ransom them from the power of Sheol; I will redeem them from death; O death, I will be thy plague, O Sheol, I will be thy distraction; pity shall be hid from my eyes" (Hoshea, xiii. 14).

As regards Life eternal and Bliss everlasting, Isaiah declares (xxx. 8): "Both will be swallowed up in victory, and the Lord God will wipe away tears from off all faces." "How great! how universal! Death will be swallowed up in victory! Man shall triumph over death, which shall be no more! The Lord will wipe away tears from off all faces! you all faces, those of the Jews and non-Jews alike; and there shall be no more suffering, no more sorrow, and no more tears for man, but every human being who lives till that blessed Day shall find perfect bliss in the attainment of eternal Life. This true oracle and prophet of the Living One, the "Light to the nations," further proclaims:—"You dead shall live again, together with my dead body they shall arise, see also Ezekiel xxxiii. Awake and sing joyfully, ye that dwell in the dust; for your dew is as the dew of herbs (literally lights), and the earth shall cast down the dead," literally those inactive in spirituality. (xxvi. 19). Again, I will greatly rejoice in the Living One, my nephesh shall be joyful in my God; for He hath clothed me with the garment of salvation, He hath covered me with

the robe of righteousness as a bridegroom decketh himself with a magnificent head-dress, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and glorification to spring forth before all nations" (Ibid, Lxi. 10-11). As the dew revives and refreshes the herbage, even so the dew—the rays from the Light of the Living One—shall quicken the dead to Life everlasting. This herald of the happiest news for the human race also declares: "Israel shall be saved in the Living One with an everlasting Salvation; ye shall not be ashamed nor confounded world without end."

Lo' o' unto Me and be saved all ye ends of the earth Unto Me every knee shall bend, every tongue shall be devoted In the Living One shall all the seed of Israel be justified and glorified". (Ibid, xlix. 17, 22, 25). The phrase "everlasting Salvation" together with similar ones such as the "presence of the Living One", "world without end", etc. is constantly met with in the Bible.

What can it mean but eternal and unalloyed bliss? How shall all "the ends of the earth" (a universal term including all that existed since the manifestation of the world; as otherwise the phrase would be meaningless and contradictory to the spirit of Divine Law) look upon Him and be saved? How shall every living and dead knee bend and every tongue be devoted to Him? Lastly how and when shall all the seed of Israel (including those who died and lie in sin) be given the chance of being justified in the Living One? How can all these things come about if the soul with which man is endowed be not eternal, and if it be not by means of Gilgul or repeated physical incarnation? This high adept of Truth's divine father assures us of the inconceivable happiness awaiting us in the heavenly spheres:

"For the mountains shall depart and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My Peace (everlasting bliss) be removed, with the Living One that has mercy on thee." (Ibid, Lvi. 10). "He that putteth his trust in Me shall inherit the Land and shall possess My Holy Mountain". (Ibid, Lvi. 13).

(To be Continued.)

THE JEWISH NATIONAL FUND.

[The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish People. The Fund was started by the 5th Zionist Congress, 1903 and its capital has up to the present, accumulated to about £20,000.]

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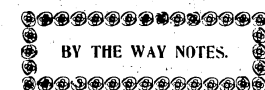
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ISRAEL'S MESSENGER.

Shanghai: Friday,
26th November, 1909 5670.



The Battle with Prejudice.

Both *The Modern View* and *The Jewish Independent* of October 1st 1909, are very much alarmed at the appearance of the sensational sentence:—"Girls of Jewish persuasion not solicited," in a catalogue of so called "finishing schools" for girls in Washington, and Rabbi Abraham Simon has made a gallant on slaught in *The Washington Herald* on the poor wretches who suffer from the seemingly incurable malady—prejudice

Ah well it is only the old story over again! Prejudice is the heinous spectre which has unmercifully smitten Jewry through all those fatal centuries and will continue to do so until conscience will be the guard of the human heart and morality will be the guide of the human mind. In the meantime the battle with prejudice will go on and there is, to my mind, only one remedy to subdue it at least moderately and that is, we should try to act up to the golden rule: "Example is better than precept." Let our people in America open Hotels at the summer resorts for all creeds, let the Jews in Washington establish private schools and state in their catalogues:—"Girls and Boys of all denominations are solicited," and above all let our people in Washington as in other parts of the world help the Zionist cause to establish a Jewish Central Power in Palestine. It is the conscientiousness of the power behind a body of people that deprives prejudice of its vitality!—"I knew a man" said a certain divine of the eighteenth century,

—"who was governed by not one principle in the world but fear. He had no manner of objection to going to church but lest the devil might take it ill!" Let our people as a body show the spirit of self-reliance and the battle with prejudice will soon be won.

The Jewish Religious Union.

The Jewish Religious Union is evidently in its last gasp and the best sign of it is, that men like Sir Isidor Spielman, M. C., Mr. Albert H. Jessel, K. C., and Mr. Felix Davis have withdrawn from the Union. The desperate attempt of Mr. Claude G. Montefiore to form a New Religion in Anglo-Jewry by transferring Saturday to Sunday is, as striking as it is absurd and his pamphlet on the same subject is simply a combination of eccentricities and paradoxes, which perhaps can hallucinate for a while the ignorant but which will never affect the earnest and the true. Before I make any remarks about this remarkable phenomenon, I think the following letter I wrote to the *Jewish World* as far back as December 1902, will interest the readers of ISRAEL'S MESSENGER:—

I remember reading once about a certain great and pious Jew, who ran through the streets of Rome, crying to the people in the name of God to come and save the Torah for the synagogue was on fire; and the Torah was saved. When we glance round now and see to what a chaotic state Judaism in England has come, we might repeat the cry, with the substitution of "danger" for "fire." What do we find? An orthodox minister descending from a pulpit in an hotel to speak the word of God on a Sabbath afternoon; a University man trying to reclaim help-hatched Hebrews on scientific principles; a learned Jew proving his fervent Judaism by quoting extracts from the New Testament; and a lady who signs herself Mary Magdalena Moses (and is not like the penitent Magdalene of old seeking forgiveness), allowed to express in a Jewish newspaper her missionary tendencies of advocating amalgamation of Judaism with the dominant faith, via of course, the new Jewish religious Union. Is it for this Jews have suffered centuries of persecu-

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ion? We admire the eloquent sermons of Rev. S. Singer, and we admire the culture and earnestness of Mr. Claude Montefiore; but when one thinks of the havoc this Religious Union might play with the fundamental principles of our faith and the corrupting effect it might have upon our youth, one can only shudder.

What we want is a real Jewish Union that will foster the religious sentiments of those within our camp. But the word of God must emanate from the Synagogue, the House of God, and not from the hotel where, although on Sabbath afternoon a religious service is held, some masquerading ball or other kind of frivolity might take place in the evening.

I hope, that the present Union, like Jonah's gourd, will, after coming up in a night, perish in the same space of time.

A Ghastly Unreality.

By crucifying Jesus the Romans made him into a martyr, a god, and by publishing so elaborately Mr. Montefiore's pamphlet, the *Jewish Chronicle* made him into a creator of a so-called New Religion. But we live now in the twentieth century and the Jews are a sober people, they will easily distinguish between "eternal truths" of Judaism which were handed down to them from generation to generation and which they have guarded throughout all those fatal centuries with their very life's blood—and Mr. Montefiore's New Religion which is "nothing" more than a "ghastly unreality."

Not a Menace but a Curse.

"Cherchez la femme" is the saying of the French people,—

When one reads Mr. Montefiore's pamphlet on his so-called New Religion and begins to wonder how such a master-mind could put together such uncohesive stuff and how everything was framed simply *à la convenance*, to please and to make the easy conscience still easier,—will plainly see the palpable outcome of intermarriages.—Intermarriages were always not a menace but a curse to Judaism. Excommunication is looked upon now as rather too old an idea, but it was after all most necessary in order to hold together the body of Israel. There is no room in Judaism for Mr. Montefiore's "Unitarianism of the Jewish Persuasion." To my mind, an exclusion of such persons from the Jewish Community would be a blessing in disguise. It is rather drastic and unmodern but it is quite scientific. "Amputate the diseased limb and save the body," is the good rule in surgery!

The Man of Perplexities.

Mr. Laurie Magnus M. A. must have seemingly, been in a great embarrassment as to what he should take as a subject for his Presidential Address to the Birmingham Jewish Young Men's Association, when he has chosen "Zionism and Jewish Ideals." The title sounds idealistic enough, but the contents of his eloquent address is rather chaotic. The whole strength of Mr. Magnus's argument was bent on trying to kill the cause of Zionism and for all that he says: "I think I shall

command universal consent when I say, that Judaism without Zionism is an empty and a barren creed. If I am a Jew in anything more than merely racial sense, I am *ex hypothesi* a Zionist.... There is no vital Judaism which does not contain Zionism."—But then Mr. Magnus goes on to say that if the Zionists will reach their goal he will not have anything to pray for. It is just like the beggar who refuses to be made rich because he will have nothing to beg for. Mr. Magnus is undoubtedly a man full of perplexities and the only thing we can advise him is to "wait till the clouds roll by."

The Man of Courage.

The Rev. S. Fyng, of Philadelphia, I think quite a familiar figure to the readers of ISRAEL'S MESSENGER. The brilliancy of his texts have undoubtedly been admired and appreciated by all who had the pleasure to read them. His Yom Kippur sermon as published in *The Jewish Exponent* of October, 1st 1909, bristles with truths *par excellence*. Such kind of sermons one should hear more often than once a year. I will just repeat a few sentences of his remarkable sermon as to "What is Yom Kippur Not?"—

"What is 'Yom Kippur Not?' " "Let me answer this question, and say Yom Kippur is not a permit, a license for being in sin. It is not an absolution in advance, or a kind of an indulgence, as sold by Pope Leo X (16th Century), to enable him to build St. Peter's, which roused all of Germany into a tempest of indigna-

tion. The man who deliberately sins relying upon the forgiveness of the Day of Atonement will only have himself to blame if his sins are not forgiven. You can not strike a bargain with God—to give Him one day and have all the 364 for yourself. We can not be religious on one day in the year, and irreligious on all the rest! We cannot concentrate or put the religious work of a whole year into one day any more than we can put food into our stomach on one day to satisfy us a whole year! Yom Kippur is not the only Jewish day of the year, the sole: custodian of the Jew's conscience, Yom Kippur is not what the Yom Kippur-Jew would like to make of it, the sole representative of his Judaism, the only visible sign of the covenant God had made with his ancestors at the foot of Sinai. The keeping of this most solemn Sabbath will not atone for his desecration of all the other Sabbaths of the year: nor will his praying on one day satisfy the spiritual hunger of his soul—yearning after communion with God, the whole year. Yom Kippur was not instituted to afford the lax Jew an easy conscience all the year round! Let the Jew know it and not live in a fool's paradise.

N. S. BURSTEIN.
Cardiff.

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REFORM JUDAISM A MISNOMER.

"ADVANCED Jews" they call themselves in "whose hearts the fires of the olden faith are irrevocably extinct."—*The Jewish Voice* (St. Louis)

THANKS!

We congratulate the Editor of ISRAEL'S MESSENGER on having succeeded in getting his paper registered at the Chinese Post Office, though it took a long time to effect this. When we received *The Union*, it only required a few hours, but this was before the present press laws came into vogue.—*The Union* (Shanghai)

PRAYER AND LOVE.

These are special days for meditation and prayer. Let those who would pray best think of Coleridge's noble lines:

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

Let us think also and above all of the sublime and noble words of the Prophet Micah: "And what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."—*Emanu-El* (Frisco.)

ISRAEL AND THE NATIONS.

There is no cleavage between Israel and other nationalities in matters concerning justice and righteousness, the only difference being that Israel is ordered to practice formulas of religion which have a value only for him, as they bring to memory facts of Israel's history. Israel is punished for idolatry, not so the other nations; they may serve their gods and there is no punishment for them (*Micah* v. 6). Their mistaken theology will be corrected when "the earth will be filled with the knowledge of God as the waters cover the sea" (*Isaiah* xi. 9), and we repeat that there is no cleavage between Israel and other nations worth mentioning. The cleavage that we find is between the righteous and the wicked, whether they be Israelites or of other nations.—*The Jewish Tribune* (Portland, Ore.)

COOL!

The following request, which was received by a Western editor, is not only too good to pass unnoticed and unmentioned upon, but is so typical of the manner in which we are frequently drawn attention to public institutions, who never by any chance afford us any moral support, and is also a sample of the way in which we are requested to advertise private individuals who never accord us any financial assistance, in continuing our endeavour to cater for a community which is not only powerful in numbers and prominent in committee, but were it

not for the existence of this journal, would be frequently treated with disrespect and discourtesy. The communication reads as follows:—"Please send me a few copies of the paper which had the obituary and verses about the death of my child a week or so ago. Also, publish the enclosed clipping about my niece's marriage. And I wish you would mention in your local columns, if it don't cost anything, that I have a couple of bull calves to sell. Send me a couple of extra copies of the paper this week. As my subscription is out, please stop my paper. Times is too hard to waste money on newspapers." So it is that we are expected to assist others without receiving any assistance ourselves, and the question of how we are to either pay our office staff, our printers, or our contributors never seems to trouble those who are prepared to make use of our services, without any return.—*The Jewish Chronicle* (Johannesburg)

THE SAME OLD GAME

The game of "Higher Anti-Semitism," as Dr. Schachter aptly termed the way, the Higher Criticism deals with Judaism, goes merrily on amongst the advanced theological critics. Some times it is a mere case of appropriation—plain supplanting as it were—such as Harnack reveals when he includes the Jewish Scriptures as a part of Christian literature. Again it is a depreciation of Jewish ethical values such as Dr. Eerdman's, of the University of Leiden, offers in a Hilbert Journal article on "A New Development of Old Testament Criticism," when in speaking of the ten commandments he says: "No Israelite ever understood these commandments as we Christians have understood them, and without any scruples, they killed their enemies, stolen their possessions taken their wives, etc., and they have done so in the name of their national God, Jahve, who has given these commandments." Here we have as fine a combination of conceit, error and bigotry as could well be included in a few lines of "scholarly" criticism. Dr. Eerdman may know a great many things but he deliberately shuts his eyes to the facts of history and particularly to those that deal with the way the ten commandments have been observed since the religion he professes has appeared on the scene. *The Jewish Exponent* (Philadelphia.)

INTOLERANCE.

We call the attention of Dr. Fleischer who is about to preach in a Christian church, to the wisdom of taking as the subject of his address that of "Intolerance." We would like him instead of talking about any brotherhood, nebulous world-love and the like, to lay before these good Christians the homely Jewish doctrine, that "no ounce of practice is worth mountains of theory." Not that we know that any member of this particular congregation are at fault, but some of them must be included in the class, whilst hailing the maxim, "Do unto others as you would be done by," refused to permit

Jewish employees to observe the Day of Atonement. A round dozen letters have reached us this week in which the story of positions given up in order to observe the day are related. Last year we endeavored to draw out some firms on their sheer inhumanity of telling employees they are "through" if they fail to come to business on this one day, that they seek for themselves and worship. Years of devoted service go at a shot—and there is nothing short of virulent 'intemperate,' anti-Jewishness in this. A large shoe manufacturing firm is reported to have acted specially oppressively this year. Dozens of men threw up their jobs rather than desecrate the day. Some went to work in tears and fear. Some worked, fasted and held little prayer gatherings during the midday hour. This is persecution, and as bitter in its way, as anything that goes on in Russia.—*The Jewish Advocate* (Boston).

THE CRAGS OF DRUMMORE.

[Written Specially for "Israel's Messenger"]

By George T. Murray

The Crags, the Crags, of rugged old Drummore,
Cleft by the centuries of long ago;
Honied with age, the sombre shadows throw,
Their sad reflections on the days of yore.

The dales, where once, in that far distant age,
In the olden tale the lives passed away,
Are barren, stale, and desolate to-day,
And folded lies their past in history's page.

The Crags, those Crags, of cruel old Drummore,
Could tell the tale in whispers through the cleft:
Why they are gone, why not one soul is left;
Why this fair land of sorrow is no more.

Could tell, could roar, the story through the blast,
Which now, forever, whirls around their head;
Why all the souls are lost, these people dead,
And why that famous chieftain was the last.

Those Crags, those Crags, of silent old Drummore,
Speak not, but eye in silence bide their time,
Least that foul episode of lust and crime
Should throw its horrors o'er their ancient lore.

And for her sake, the last rose of her race,
Who lives in cities, innocent of guile,
To keep her young life happy yet awhile,
The Crags stand mute and stare me in the face.

SHIPPING DISASTER AT SINGAPORE

We very much regret to state that the recent terrible collision in the Straits of Rhio, not far from Singapore, has not been without a tragical significance for Shanghai. It has now been ascertained that among the ill-fated passengers of the M. M. steamer *La Segue* who went to the bottom with that steamer when she was sunk by the R. I. liner *Onda*, on the 13th instant was Mr. M. A. Cohen, a well-known young member of our community. Up till recently Mr. Cohen, who was only 80 years of age, was employed by the Eastern Trading Company, but in June last he entered into partnership with Mr. J. A. B. Ezra, and opened a business under the style of Albert and Sons. Mr. Cohen left last month for Java for the purpose of opening connections down there, and it was on his return journey to Shanghai after successfully accomplishing this object, that he became involved in the catastrophe which resulted in his lamented death. This sad news has cast a gloom over a large circle of friends who knew him and loved him for his genial and lovable disposition. Certainly enough, we believe, his father was drowned under almost precisely similar circumstances and in the same place many years ago. Mr. Cohen leaves a young widow and a baby son in Shanghai with whom very sincere and general sympathy is felt in their affliction.

RUSSIA VS. ZANGWILL.

The following appeared in the New York Herald:

To the EDITOR OF THE HERALD:—
I enclose copy of a letter I have this day sent to my Consul General in this city, and I would further ask you, in the interests of fairness, to make a personal investigation of the play and satisfy yourself that my complaint is just.

N KOZAKEVITCH.

"BARON A. A. SCHLITZBERG, Consul General Russia, No. 22 North Washington Square, City."

"Dear Sir:—As a native of Russia living in the United States, I ask you to enter a formal protest against continuance of a play now running in this city. I refer to 'The Melting Pot,' being played at the Comedy Theatre, in which our country is being held up to ridicule. In this play by a Jew—Israel Zangwill—our people and our policy are venomously attacked, to the glorification of the Jew."

"In Europe, at the protest of the representatives among nations such of a world power of the outrageous character of 'The Melting Pot' are promptly withdrawn from the boards on the just complaint of the injured, and I respectfully urge you to take such measures as will bring this case to the attention of the Embassy and result in its immediate suppression. I trust that you will see the advisability and importance of such action."

(signed) "N KOZAKEVITCH."

New York, Sept. 22, 1909.

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ZIONISM IN CANADA.

[FROM A CORRESPONDENT.]

MONTREAL, 20th October, 1909.

Great preparations are now being made by the Jews of Canada to celebrate in a brilliant manner the Tenth anniversary of the foundation of the Federation of the Zionist Societies of Canada. This splendid organization, which is one of the most powerful and most active branches of the Zionist Movement anywhere, will attain its tenth birthday on the 20th of November, and it has therefore been deemed a most proper way of celebrating the event to hold the Tenth Convention of the Federation of Zionist Societies of Canada on the evening of that date and on the two days following. Zionism in Canada really dates twelve years ago, January, 1898, when the original Society was founded in Montreal by a small band of enthusiasts including the President of the Federation, Mr. Clarence I. de Sola, who is now also a member of the Actions Committee. Within a couple of years, after the foundation of the first Society, some five Societies were established and the Canadian Federation was then formed in November, 1898. The amount of work which has been put into the Movement during the decade that has since passed and the results which have been attained have been phenomenal. The first Societies centered only in the districts of Montreal and Toronto. To-day there are 42 branch Societies spreading from the Atlantic to the Pacific, and from the boundaries of the United States north to the farthest inhabited districts. The membership numbers several thousand. Each year has shown a general advance on its predecessor. Nothing has better evidenced the strong Jewish spirit and the intense devotion to Jewish traditions and to Jewish national sentiment, which is the prevailing characteristic of the Jews of Canada, than the cordial manner in which they have responded to the incessant and ever-vigorous appeals of the Canadian Zionist leaders. It is but natural, then, that the Zionist of Canada should look forward to the celebration of the completion of the first decade of their Federation with high anticipations of making it an event worthy of their exemplary record. There is one feature, though, which is causing very strong regrets and which is giving rise to a very different opinion and that is the threatened withdrawal from the Presidency of the Canadian Zionists Federation of Mr. Clarence I. de Sola, who has occupied the Presidential Chair and been the dominating figure in the Canadian Movement ever since its foundation. Mr. de Sola has announced that his reason for declining re-nomination is that the burden of the work has been excessively heavy during all the years in which he has borne it, and that he finds it impossible to undertake to carry this constantly increasing burden

any longer. In order to save the Movement as much expense as possible, nearly all the routine and bureau work in connection with the Canadian Federation has been done in Mr. de Sola's private office by a staff of clerks maintained at his own expense, thus saving a very considerable sum for the Movement. This arrangement, though, has necessarily imposed a heavy tax on Mr. de Sola's time, as apart from the heavy work involved in the general direction of the Movement, he has given his personal supervision to every branch of the bureau routine in order to satisfy himself that everything was done properly. Mr. de Sola has been the life and soul of the Zionist Movement in Canada during all these years. He has had the gift of imparting his enthusiasm to others and of inspiring his lieutenants with that loyalty and attachment to himself which has made the Federation a strong and impregnable organization, and the Canadian leaders feel that they cannot afford to let him vacate the Presidency without the Movement suffering a severe and in fact, irreparable loss. Mr. de Sola's announcement, therefore, that he intended to retire from office has met with not only a great deal of regret, but a storm of opposition, and everything possible is being done to try and persuade him to alter his decision. Some of the leading men in Canada have undertaken to relieve him of all detail work if he will but consent to continue to guide the and preside over the Council. Mr. de Sola has not yet given a final reply to these representations as he stated that he cannot do so unless the arrangements that are made will relieve him of all detail work. It is a well known fact that Mr. de Sola is engaged in so very many public offices and duties of so varied and numerous a character that it has always surprised everybody how he got through his work, and it is felt that he is justified in requiring the Zionists to arrange their affairs so as to relieve him of at least a part of the heavy burden that he has been carrying. Mr. de Sola is largely engaged in shipbuilding and it is no secret that he is at present greatly occupied by large contracts for vessels being built for the Canadian Government, as well as for several large Canadian Shipping companies. He is on the board of directors of at least a dozen different big companies, and an officer of almost as many philanthropic institutions. Like his brother the Rev. Meidala de Sola, he is a staunch upholder of orthodox Judaism. He is the presiding genius of the Spanish and Portuguese Synagogue of Montreal, the oldest and most historic Jewish body in Canada, and, as though this were not sufficient for one man to undertake, he has also, for a number of years, been the Belgian Consul and has promoted Belgian trade with Canada to the extent of nearly quadrupling it during his administration of the Consular service.

It is not known who would assume office if Mr. de Sola persists in his decision, but it is hoped to persuade him to reconsider it. Apart from this one problem

however, the Zionists of Canada are anticipating one of the greatest celebrations ever yet held by the Jews of the Canadian Dominion when they gather in Convention on the 21st November.

A very interesting film was exhibited by the American Cinematograph Co. last night, depicting the form of the Bernese Alps Milk Company and the processes by which the milk is sterilized, canned and packed for export to Shanghai. The film, which will be exhibited again was imported by Messrs. Andrews, von Fischer and George Ltd, who are the sole agents for China for the Bernese Alps Milk Co.

NEWS FROM BOMBAY.

SIR JACOB SASSOON'S EYE SIGHT.—The mill-lan is off Sir Jacob Sassoon's Mill net on Sunday morning at Byella, when they passed a resolution expressing their joy at the successful operation performed in Europe on Sir Jacob Sassoon's eye, and a hope that he will soon be restored to good health. A resolution was also passed expressing the satisfaction of the meeting at the concession of fortnightly payments of wages made to them by Messrs. E. D. Sassoon and Company, the agents.

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**ISRAEL'S
MESSENGER.**

AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. —Isaiah—27-12

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

The Bible and Immortality of Souls
Rothschild and the Bank of England
Russia vs. Zang will
The Proud Emperor
Israel and Foundation Sacrifices
The Shanghai Jewish School

—M. FREED

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2-4-09

12m

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.
Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£8,275,000

Paid-up Capital£1,212,500-0-0

II.—Fire Funds.....8,204,758-7-10

III.—Life and Annuity Funds.....

14,687,607-14-2

Sinking Fund Account 66,449-3-5

£ 19,121,310-5-5

Revenue Fire ranch...£2,287,813-10-6

" Life and Annuity ranches.....

1,612,819-10-7

" Marine Department 182,097-10-4

Other Receipts.....28,675-19-5

£ 4,261,496-10-10

The Accumulated Funds of the Fire and Life Departments are free from liability in respect of each other.

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12m

10-8-09.

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OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, December 10th. 1909—27th. Kislew 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Tebbeth 5th (December 17th) Sabbath commences (time of lighting) at 6.40 p.m.
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Wednesday, Tebbeth 10th (December 22nd) Son Tebbeth (Fast of Tebbeth) time of breaking fast at 5.25 p.m.
Friday, Tebbeth 12th, (December 24th) Sabbath commences (time of lighting) at 4.40 p.m.
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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.

18-6-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abrabani, Hazan.

Saturdays at 6.45 a.m., 3.00 p.m. and 5.25 p.m.

Week days at 6.15 a.m. and .40 p.m.

1-1-09

12m

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.00 p.m. and 5.25 p.m.

Week days at 7.00 a.m. and 4.40 p.m.

11-8-09

12m

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Mr. R. Spunt who has recently been indisposed is making satisfactory progress and will leave the Hospital sometime next week.

THE ZIONIST CONGRESS.

AN INVITATION.

BUREAU DES IX. ZIONISTEN-KONGRESSSES.

KAMBURG, DEN 18. NOV. 09.

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—We beg leave to inform you that the IXth Zionist Congress will take place in Hamburg between the 26th and 30th of December 1909. We sincerely hope that your paper will be represented on this occasion and in such case we beg you to make use of the accompanying form. We shall make it our special care to give you representative every possible assistance.

Yours faithfully,

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23-5-09

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Shanghai, 16th April, 1909.

12m.

THE BIBLE AND IMMORTALITY OF SOULS.

*[To four dearly loved ones, at whose request and for whose
 edification this little treatise is written. May Heaven
 bless them and help them to share in the
 life eternal and bliss everlasting.]*

[Written for "Israel's Messenger."]

By N. E. DAVID (Calcutta.)

[Concluded.]

The "Land" and the "Holy Mountain"

referred to in the above passage as else-
 where in the Bible, do not apply to the
 earthly Jerusalem and its hill but to the
 Heavenly Jerusalem, the Place of Peace

—and its exalted spiritual heights or
 spheres. This is clear from the following:

"The sun shall be no more thy light
 by day; neither for brightness shall the
 moon give light unto thee; but the Living
 One shall be unto thee an everlasting
 Light, and thy God thy glory. The sun
 shall no more go down, neither shall thy
 moon withdraw itself; for the Living One
 shall be thine everlasting Light, and the
 days of thy mourning (Gladness, *Lev. 19*)

i. e. evolution in this physical world of
 we and sorrows shall be ended. My
 people shall be then all righteous, and
 shall possess the Land for ever, they be-
 ing the branch of My planting, the work
 of My hand, that I may be glorified" (Ibid. *Lx. 19-21*)

In these passages the prophet evidently speaks of the spiri-
 tual regions which have for their light
 and Life the Central Sun—the point in
 the circle of Eternity—around which they
 revolve; and the "Land" must therefore
 mean the Heavenly Jerusalem; and in
 this sense our divines and sages under-
 stood it. See their comment on the
 passage which serves as a heading to the

"Teachings of the Fathers Talmud
 "Aboth". The sweet Psalmist of Israel
 says—"Thou hast delivered my nephesh
 from death, mine eyes from tears, and my
 feet from falling. I will walk before the
 Living One in the Lands (spheres or
 regions) of the Living" (Psalm *C. xvi. 8*)

3; also *Lvi. 14*, O Living One who shall
 abide in thy Tabernacle? who shall dwell
 in thy Holy Mountain? He that walketh
 uprightly, and worketh righteousness,
 and speaketh truth in his heart . . . he
 that doeth these things shall never be
 moved" (Ibid *xv.*) Who shall ascend
 unto the Hill of the Living One? Who
 shall stand in His Holy Hill? He that
 hath clean hands, and a pure heart; who
 hath not lifted Me into vanity, nor sworn
 deceitfully; he shall receive blessing from
 the Living One, and righteousness from

the God of his salvation, etc (Ibid. *xxiv.*

3-7). Here again the "Holy Place" and the
 "Hill of the Living One" can be no others
 than the Spiritual Heights of His Holiness
 and Glory. King David also says:—

"Surely goodness and mercy shall follow
 me all the days of my life; and I will
 dwell in the House of the Living One
 throughout length of days" (eternity)

Ibid. *xxiii. 6*. O Living One, I have
 loved the habitation of thy House, and
 the place where thy Glory dwelleth.

"I bid. *xvi. 8*). The week shall in-
 herent the Land and shall dwell therein
 for ever" "The righteous shall possess
 the Land, and delight themselves in the
 abundance of Peace" (Ibid. *xxvii. 9*,
 11, 29). "The Living One knoweth the
 days of the righteous and their inheritance
 shall be for ever" (Ibid. verse 18). "But
 I am like a green olive tree in the House
 of God; trust in the mercy of God for
 ever and ever" (Ibid. *lii. 9*). "I will
 abide in Thy Tabernacle for ever; I will
 trust in the Covenant of Thy wings, Selah

. . . Thou shalt add days to the days
 of the King, and his years as generation
 and generation." (Ibid *Lxi. 4-6*) This
 means that Life eternal shall be granted
 to him, and the very next verse emphasizes
 the meaning by saying—"He shall abide
 in the Presence of God for ever; mercy
 and truth shall be the bread to preserve
 him." And I thought (tried) to know
 this, but it was too soon in my eyes / hard
 for me to realize). When I enter into
 the Sanctuaries of God, then I shall
 understand their end . . . My flesh
 and my heart faileth, but Thy strength is
 the strength of my heart, and my portion is
 for ever" (Ibid *Lxxii. 16, 17, 26*). "Thy
 testimonies are very truthful; Holiness
 becometh Thine House, O Living One,
 for ever" (Ibid. *x ciii. 5*). To dwell in
 the House of the Living One and live in
 His Holy Presence for ever and ever,
 means to live eternally in the enjoyment
 of undisturbed happiness and unalloyed
 bliss, reserved for the righteous—a con-
 dition which "no eye but that of the Lord
 hath seen", and in comparison to which

all earthly joys and pleasures are as
 naught.

King David further asserts:—"Thou
 wilt show me the path of Life: in Thy
 Presence is fulness of Joy; at Thy right
 hand there are pleasures for evermore." (Psalm *xvi. 10*). "He is their strength
 and He is the strength of Salvation of
 his anointed! Save Thy people and bless
 Thine inheritance; lead and lift them up
 for ever" (Ibid *xxviii. 4, 9*). "The Living
 One redeemeth the nephesh of his servants
 (literally slaves: those who serve Him
 for no selfish motive), and none of them
 that trust in Him shall be desolate." (Ibid
xxxiv. 28). "Mark the perfect man
 and behold the upright; for the end of
 such a man is Peace" (overlasting bliss
 Ibid. *xxxvii. 37*). "And as for me, Thou
 upholdest me in mine integrity, and
 Thou hast set me up in Thy Presence
 for ever" (Ibid. *xl. 12*).

To return to Isaiah. He says: "Then
 shall thy light break forth as the dawn
 of day, and thine perpetuity shall spring
 forth speedily; and thy righteousness
 shall go before thee; the glory of the
 Living One shall gather thee up" (Ibid. *8*)

It is needless to comment on this, for
 from it we can gather that though the
 personality of man shall be discarded on
 leaving this plane and on entering into
 the "oneness" of the higher spheres,
 where shapes and forms do not exist, yet
 his consciousness as an entity shall ever
 remain to feel, taste and enjoy the ever-
 lasting Light and Life which flow from
 His Presence.

We read in Hosea (vi. 1-3)—(1)
 "Come and let us return unto the Living
 One, for He hath torn and He will heal
 us; He hath smitten and He will bandage
 us up. (2) He will revive us (cause us
 to live) through two days; in the third
 day He will raise us up, and we shall
 live in His Presence. (3) We shall then
 learn to pursue to know the Living One
 whose coming forth is firm as the dawn
 of day, and He shall come unto us as the
 rain, as the latter rain which fertilizes
 the earth". The word "day" in the 2nd
 verse cannot refer to an ordinary day of
 twenty-four human hours, but to a particu-
 lar period of time which is evident
 from the very text. Our commentators
 too, one and all, understood it in this
 sense. Some of them take the "two days"
 to refer to our two terms of captivity and
 suffering in Egypt and Babylon, and the
 "Third days" to our present dispersion;
 others connect the "two days" with the
 periods of our trials during the first and
 the second temples, and the "Third
 days", with the period of the third or
 Heavenly Temple to come at the "end
 of days", when God will gather us all in
 one place, and we shall live in His Pre-
 sence. The prophets does not allude to
 a person who is to die, be buried for two
 days, and rise from the grave on the
 third days; nor to one single individual.
 He speaks of many, of millions of living
 human beings—the would-be people of
 God, the Community of Israel, the
 flowers of humanity—who have been
 undergoing the greatest suffering, per-
 secutions and privations in expiation of

their shortcomings while existing physically and away from the Lord, in order that their ignorance might be enlightened, and they might know the Living One from whom come salvation and life. Come, he exhorts, and let us return unto the Living One who has so afflicted us only for our own benefit, so that our ignorance may be turned into wisdom. Come, for He will preserve us alive, in spite of the tribulations and calamities that are yet to come upon us during the two periods of our existence in the flesh and far from Him; and in the third and last period—the period of our redemption at the “end of days.” He will raise us up to His Holy Presence, and our knowledge of Him shall continue to increase as the dawning light of day, till it reaches its climax when we shall know Him fully and understand Him clearly. Then shall our very lives be revived and refreshed by the dew-dropping of His Light and Life, as the withered herbage is refreshed by the rain, and we shall become holy and a ritual, living eternally in His Holy Presence. This is the correct and literal sense of the foregoing passages. Their inner meanings, as I understand them, are to me very elevating and convincing.

I take the “two periods” of the earthly temple and the one of the Heavenly Temple to allude to the yet remaining three out of the seven periods (Idolim or Moadim) or let us call the “rounds”, that humanity has yet to go through in the flesh while the world lasts. That we have passed the middle point of these seven periods or rounds, being now in the latter part of the fourth round—is evident from what the angel tells Daniel (vii 25 and xii. 7), viz: that in a “time, times and a half” all things shall be finished, and the Heavenly Spiritual Kingdom shall then be supreme. During the remaining portion of the fourth, and throughout the fifth and the sixth round, humanity shall be quickened to the knowledge of the Living One by beginning to comprehend divine Truths, and try seriously and honestly turning to the worship of the Almighty in earthy temples—being yet in the flesh. In the seventh round, which is the “Holy Day of God”, the Day of Rest and Bliss, when the earth shall be full of the knowledge of the Eternal humanity shall worship Him in the spirit or the Heavenly Temple—having got rid of the flesh and become spiritual and godlike.

It must be borne in mind, however, that though a time is fixed for the emancipation from matter of humanity in general, still, it is left to every individual to endeavour to hasten the time for himself. Millions have done it and are still doing it. Our Sages tell us:—“This will come in its appointed time; but God will hasten the time for those who make themselves deserving.” (*Zakho, thidhelek, la zakho, be-titha*).

The above quotations, which may be multiplied many times, are enough to prove that the Bible does inculcate such truths as the divine and immortal nature of souls and the Life eternal which can

be obtained by the righteous of all races and creeds without distinction. We have only to study the great Book to discover the fact for ourselves. But apart from that that has been already said, the following passage from Daniel (xii. 2 and 3) should by themselves be sufficiently convincing:—“And many of them that sleep in the dust of the earth shall awake, some to everlasting Life and some to shame and everlasting contempt. And the divinely wise shall shine as the stars for ever and ever.” Again in the 13th verse of the same chapter this is what the Angel tells Daniel: “And go thou and rest till the end be, and thou shalt stand in thy lot at the right time at the end of days.”

The inner meanings of these passages are most sublime. But taking them even in their literal sense, can there be plainer words to convince us that our souls are immortal, and that we must make ourselves holy and godly in order to enjoy eternal Life and happiness? It is surprisingly strange that there should be certain learned believers in the Bible who nevertheless think that the doctrine of Immortality is merely a dogma unsupported by divine revelation. Why, even those who read the Bible casually, (and in the English Version which is by no means a correct rendering of the original text) cannot fail to realize the patent support and is at the very root of its teachings. Was there ever a religion worthy of the name which did not rest on such Truths as the immortality of souls and eternal Life for the righteous? If these be merely unsupported dogmas, how is it they are so universally shared—by so many diverse races and creeds? Most of us look upon all the religions and all the sacred books the world over which must on these all embracing Truths unshakable, because forsooth a few misguided though learned men of science refuse to accept them? Let us not forget that opposite to these stand the convictions and teachings which date from such ancient times as the advent of man on this planet. Convictions and teachings felt and uttered by the revered prophets, adepts, divines, sages, seers and philosophers—full creeds and colours! But for these Truths, where would be the purpose of life, the necessity for God's Laws, the need of religion, or the superiority of man made in the image and likeness of God? When human fathers can be so devoted and loving as to do all in their power to contribute to the welfare and happiness of their children, is it reasonable to suppose that the Heavenly Father, who is good to all and whose tender mercies, who know no bounds, extend over all His creatures, would send His helpless children to this vale of sorrows for no kinder purpose than of condemning them to such miseries and sufferings as are to be met with here? Would it be fair to those at least who are obedient to His will, to offer them no hope of an awakening from the death that they have to undergo here, no hope

of a hereafter where they may look forward to some recognition of their righteousness? Reason and common sense alike revolt at the idea of it.

Having proved that the Bible—that Book of Books which has hardly an equal for the teaching of ethical and spiritual lessons—sets forth in the plainest language, and that our souls are divine and immortal, and that the Life eternal shall be the heritage of the righteous of all races and creeds, something may now be said of what is recommended by that oracle of Divine Wisdom concerning the way we ought to direct our lives so as to be worthy of this greatest and happiest of rewards. We have seen that it insists on obedience to “the voice of the Lord”, on pure and holy lives ruled by love for Him, the holy lives ruled by love for Him earnestly and sincerely. We also know that it recommends the practice of benevolence and charity to all and sundry, and above all, the constant endeavour to be divinely wise. These then are the means open to us all. Solomon, the greatest of sages, and architect of the Holy Temple, in the building of which “no sound of a hammer, an axe, or any tool of iron was heard” (I King vi. 7), tells us that “righteousness delivereth from death” that “righteousness tendeth to Life and evil to death” and that “the fruit (reward) of the righteous is the Tree of Life” (Proverbs. xi. 4, 19, 30). He also says:—“In the way of righteous men is Life and in the pathway thereof is no death.” (Ibid. xii. 28). “The Law (Torah) of the wise is the Fountain of Life, to depart from the snares of death” (Ibid. xiii. 14). “The way of Life is above (in the Heavenly spheres) to the driveway wise, that he may depart from Sheol beneath” (Ibid. xv. 24). “He that followeth after righteousness and loving-kindness findeth Life, Righteousness and Glory.” (Ibid. xxi. 21). “Happy is the man that findeth Divine Wisdom, and the man that getteth understanding.”

She is more precious than rubies and all the things thou canst desire are not to be compared unto her. Length of days eternal Life is in her right hand, and in her left hand riches (Heavenly blessings) and honour. Her ways are the ways of pleasantness, and her paths are Peace. She is the Tree of Life to them that lay hold upon her, and happy is every one that retaineth her” (Ibid. iii. 13—19). Just as worldly wisdom and understanding lead to worldly honour, distinction and rank, even so Divine Wisdom and understanding precise the blessings of eternal Life and undreamt of bliss. Divine Wisdom crieth:—I cause those that love me to inherit, entrance (Life eternal) and I will fill their treasures” (Ibid. iii. 21). “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For woeoso findeth Me has found Life and obtained Divine favour of the Living One. But he that smeth against me wrought his own self; all they that hate me love death” (Ibid. verses 34—36).

ROTHSCHILD AND THE BANK OF ENGLAND.

The great Bank of England was once brought face to face with the terrible possibility of having to close its doors, all on account of a “gold run” by one man. The incident is one of the most peculiar and interesting in the annals of business.

A bill for a large sum drawn by Anselm Rothschild, of Frankfurt, on Nathan Rothschild, of London, was presented for discount. The bank made the reply that they “discounted only their own bills, not those of private persons.” “Private persons!” exclaimed Nathan Rothschild, in a rage, when the facts were reported to him. “I’ll make these gentlemen understand what sort of ‘private persons’ we are!”

Three weeks later Nathan Rothschild presented himself at the bank at the opening hour. From his pocket he took a five-pound Bank of England note and demanded the gold coins—sovereigns—he examined carefully, then dropped them into a small canvas bag. Another and another bank-note he produced, one at a time, never varying the minute examination of the coins received in exchange. Sometimes he even forced the teller to weigh the coins—“as he had a legal right to do,” he remarked.

When his first bag was full he passed it to a clerk, who supplied him with another and a fresh batch of notes. All day long he stood at the paying window and received gold in exchange for his notes and by closing hour had drawn £21,000. This would have amounted to nothing and people would merely have laughed at the foolishness of the baron; but it developed later that he had posted nine employees at the various paying windows, one at each, and each clerk had followed his example. The Rothschild house drew out altogether £210,000 in gold and they had kept the bank tellers so occupied in the process that no other person had been able to draw one cent or change a single note.

But, although considerable inconvenience had been occasioned to business men and a great deal of trouble to the bank, every one was still disposed to regard it as a good joke until they found Baron Rothschild present at the opening of the bank the following morning flanked by his nine clerks and with a number of wagons waiting in the street, the

latter being intended to cart away the gold drawn.

Some business men then ventured to expostulate with the baron.

“These gentlemen refused to accept my note,” he replied; “I do not care to keep theirs. I will present such as I have—in my own way,” he added, as he calmly laid down a £5 note, examined the coins received, and deposited them in his bag. “I have about £11,000,000 of their notes, I believe,” he added, casually, as he placed another £5 note on the counter.

The bank officials were on the verge of panic when this remark was hastily brought to their knowledge. Where were they to obtain £11,000,000, to meet this drain? And at the rate at which it was being drawn it would occupy the bank's entire force for two months.

There was nothing for it but peace on any terms, and the next morning a notice appeared in London announcing that, thenceforth the Bank of England would pay Rothschild's bills the same as Bank-of-England notes. Whereupon Baron Rothschild smiled and ceased to present notes for redemption.

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RUSSIA VS. ZANG WILL.

A SHARP REPLY.

By Rabbi N. Mossesohn, Editor
"The Jewish Tribune" Portland.
Kozakewitch, a Russian consul in our country, recently communicated with another servant of the Czar here asking him to use all his influence with our government for the prohibition of the presentation of the drama "The Melting Pot" on the American stage, because it is written by a Jew and is abusive of Russia.

In the opinion of this civilized barbarian a book may lose its value for the mere reason because its author is a Jew—a believer in the same Deity in which Jesus is credited to have believed—and not a Christian—one who believes in a trinitarian as the old pagans have believed. Judging him by his savage standpoint of right and wrong we cannot but call his attention to the fact that as his countrymen have told the world that a Jew is always after business, he should have learned that since a few Jews have written most of the New Testament and have seen the great success that book has had, they could not cease pursuing such a *good business*; hence this drama and thousands of other books in all branches of knowledge and science written by Jews.

So the fault rests with the Christians and not the Jews; and we doubt whether the Jews will give up writing books even if the New Testament would be boycotted because of its Jewish authors.

As to the second complaint, we cannot but see in it Russian audacity, and satirical impudence. Has Zangwill presented in his drama more than a fact, a truth and reality? The Kishineff massacre upon the Jews by the Black Hundreds, who were in the government's pay at so much per killed Jew of which brotherhood the Czar is a member, and because the members of the first Duma had

documentary proof against the government and were about disclosing the facts before the world at large, it was dissolved and its members hounded by the government. It is also a well known fact that all the other pogroms were perpetrated by his government and executed by the Czar's assistants, viz: the military officers, the police and the many brotherhoods of Hooligans known under various names as: Black Hundreds, Red Russians, etc, the military's discharge of their guns upon the Jews already hounded by those murderers is a fact well known.

It is also an undeniable fact that nineteenth of the murderers whom even a Russian Court was compelled to convict and sentence to punishment were pardoned by the Czar. Does Kozakewitch think that Russia is able to hide her brutality from civilization? Does he think that the civilized nations consider the Czar and his officers and the whole band of the autocrats better than beasts of prey? Does he think that all savageries committed upon thousands of defenceless men, women and children by his government have not been noticed by the civilized nations of the world? Does he think that the outright killing of the best element of the Russian population has not been known to the civilized governments? And after such barbarity exercised by his government, he feels insulted when Zangwill tells the truth, truth known to the whole world! Surely, we were mistaken in our estimate of Russian officials. We knew them to be savages, we knew them to be drunkards, unprincipled barbarians, yet we never considered them to be fools. This last characteristic of theirs we have learned from Kozakewitch's protest. And this worthy representative would fain impute to Russian oppression of truth in our country, and this, for the reason that his government be not ridiculed for the iniquities which it has not yet stopped to commit. This is, surely Russian audacity! If this ridicule of Russia hurts Kozakewitch, instead of striving to suppress the truth, he should

better advise his government to mend its ways, to cease the practice of murder and robbery; this is what an honest man should do.

But Kozakewitch is a Russian official, his salary is paid from the moneys robbed from the honest toilers, can we expect him to understand the meaning of justice, righteousness, fair play and truth? The Czar Nicholas has long eliminated them from his own and his officers' lives; and they are left only in the dictionaries as meaningless words.

MINNIE MOUSIE.

[Written Specially for "Israel's Messenger"]

By George T. Murray

Oh, would ye, winning Minnie Mousie,
There, in your dainty silken blouse,
So fair, so gentle, and so sweet,
But see your face, as I behold it,
Why surely you, on tender looks,
Of one who feels and one who looks,
Would rue the day and hour you sold it.

Love's Speech.

Love's silent speech comes through the eyes.

It troubles, supplicates, implies,
No'er was the spoken word so sweet,
As glances, which your wishes meet,
Unspoken thoughts, through lashes, wet,
With Love's desire and Love's regret,

Love's tremour fills the vacant space,
Around the heart's tumultuous pace,
Where other powers throng the throne,
She reigns supreme; she stands alone,
My Queen of Hearts, fair child of Eve,
My charming, smiling, cool reprieve.

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THE PROUD
EMPEROR.

Once long ago, when the world was governed by the King of Rome, Jovinian was the Emperor. Vain and elated by his power, he said within himself as he moved upon his wealth and might, "V rily, there is no god beside me."

Now, one morning, the Emperor arose and set off with his courtiers for the hunt. The chase was long and the sun hot, when Jovinian reined up his horse on the bank of a stream that ran at his feet. Bidding his attendants wait, he found a pool beneath some willows, cast off his garments and bathed in the cool waters. But whilst he bathed, a person like him in every respect, in form, in feature, and in voice, came to the river bank, clothed himself in the royal robes, and sprang on Jovinian's horse to meet the huntsman, who, deceived by the likeness and dress obeyed his commands and accompanied him to the palace.

In the meanwhile, Jovinian left the water, and sought in every direction for his apparel and his horse. Loudly he called for his attendants, but no one replied. "Unfortunate that I am," said he, "where shall I go in this condition? Yet I remember, nearly dwells a knight whom I have advanced to great honor. I will seek him and with his assistance regain my palace and punish the person who has thus wronged me."

So he gained the knight's palace and knocked loudly at the wicket.
"Who art thou? What dost thou want?" asked the porter, without unclosing the gate.

"Open the door," said the Emperor. "Thou artest who I am? I am the Emperor. Go tell thy master Jovinian is at his gates. Bid him bring forth a horse and garments to take the place of those of which I have been robbed."

"Rascal," said the porter, "thou, the Emperor? Why the Emperor has just ridden up to the castle with all his attendants and has honored my master by sitting at meat with him in the great hall. I will tell my master what you say and he will soon find out if you are mad, drunk or a thief."

So the porter went in and told his lord how a naked fellow stood at the gate calling himself the Emperor and demanding clothes and a good steel.
"Bring him in!" said the knight. And he came in and declared himself to be the Emperor. "What!" said the knight, "thou the Emperor! Thou art mad, good fellow. Give him my old cloak to cover him."

"Yes, Sir Knight," said the Emperor, "I am thy Emperor, who advanced thee to great honor and will shortly punish thee for this conduct."

"Scoundrel!" said the knight. "Thou the Emperor! I have but just returned from the Emperor who bade me ride with him to the palace, after sitting at meat in my hall. Go! turn the fellow out and flog him from the castle ditch to the hill-side."

So the people did as the knight commanded. And the Emperor, as he clutched his poor cloak round his shivering body, thought of the ingratitude of the knight; but he remembered not his own ingratitude to God, through whom alone princes live and reign.

"Come," said he, "I will go to the palace and discover myself to my wife. She, at least, will know me." So he presented himself at the palace gate. "Who art thou, poor man?" said the porter. "Thou oughtest to know me," said Jovinian, "seeing thou hast served me fifteen years."

"Starved thou! Thou dirty fellow!" screamed the porter; "I serve the Emperor. Serve thee, indeed!"

"I am the Emperor. Dost thou not know me? Go to the Empress; tell her to send me hither the Imperial robes, which some fellow stole while I was bathing."

After much persuasion the porter was induced to go and tell the Empress the story of the beggar at the gate. She turned to the Usurper laughing at the tale. "Bid him enter," said the new Emperor. And when he came in, his great wolfhound that for years had slept at his feet, sprang at him; and the falcon, that had sat on his wrist in sport, flut at his approach—so changed was Jovinian the Emperor.

"Nobles and friends," said the Usurper, "who is this man?"

"We know him not," answered the courtiers, "and as to his claim to be Emperor, it is false."

"And thou," said the new Emperor, turning to the Empress, "dost thou know him?"
"Nay," she replied, "I know him not," Then the Usurper ordered Jovinian to be dragged by the feet by horses till he died. This he said before his court, but afterwards he sent his servant to the jailer with orders to scourge him and set him free. But the poor Emperor would have preferred death.

"Why should I live?" said he; "my friends, nay, even my wife, denies me. I will seek the priest to whom I have often confessed my faults; of a surety he will remember me."

So he knocked at the priest's cell. But even he did not recognize him.

"Alas," cried Jovinian, "even my own good priest despises me. Now I remember in my pride, I called myself god. Hear me, good priest, and relent me of my wickedness." Then the priest comforted him and assured him of God's mercy, and as Jovinian prayed, a cloud fell from his eyes, and the priest knew him, and he clothed him with his own garments and took him once more to the palace gate, and as they stood there, the porter recognized him as his master and ushered him into the banquetting hall. There stood the Usurper. He took the Emperor by the hand and came forward.

"Kins! lik, nobles and Empress, by the oaths ye have sworn, determine between me and this man!"

"We cannot do so," they replied, "the resemblance is so wonderful."

Then said the Usurper, "Hearken! That man is your Emperor and your master. Know that he did exalt himself too much and made himself equal to God. He hath sinned much but he hath repented of his sin, and the scourge is now removed. Hear ye him, know him and obey him."

As he spoke thus, the Royal robes disappeared, he appeared as an angel, clothed in white raiment, and vanished.

So Jovinian returned with mercy and humility and never again forgot his gratitude to God.

ISRAEL AND FOUNDATION SACRIFICES.

INTERESTING DISCUSSION.

(CONTINUED FROM OUR LAST ISSUE.)

"THE JAPAN CHRONICLE."

Kobe, November 23rd, 1909.

N. E. B. Ezra Esq.

15, Woosung Road, Shanghai.

DEAR SIR.—The question of foundation sacrifices in Israel out of which your long letter of the 14th instant arises, was the subject of an incidental reference in an article in the *Chronicle* on the general question. You and your fellow compatriot "Israelite" have had the opportunity of presenting your objections at length, to which editorial reply has been made. Your letter of the 14th instant raises the whole question of the state of culture at the time of Moses (a semi-mythical hero), and is rather too wide a subject for treatment in the columns of a newspaper. I am the less inclined to enter upon this for fear the exposure of the very low stage of culture and morality at which the Jews then arrived should be seized as strengthening, in however small a degree, the anti-Semitic agitation of the present day, and for these reasons I return your letter. The arguments you adopt, implying superiority in the Jews to other races, are, I am afraid, simply evidence of that racial pride and arrogance which have been the besetting sin of the Jews through so many centuries. I say this with the more reluctance, as I am one of those who in England strenuously supported the extension of the fullest measure of political rights to the Jews and count many Jews among my personal friends. An Englishman, or German, or a Frenchman does not consider it any reflection upon him that his forefathers two thousand years ago were painted savages, but a Jew, or rather I should say the Jews of the racially exclusive variety, refuse to believe that their forefathers were subject to the same law of evolution as others. The doctrine of bigotry, hate, and intolerance, to say nothing of lust, which is exemplified in an order which you claim to have been of God, "to kill every man and every woman who has known man by lying with him but to save the virgins alive for yourselves" is the weapon which the Jews forged by which they were themselves so bitterly persecuted in the Middle Ages by the people who had accepted their faith plus in a mythical Christ. So far from elevating humanity it was the Bible which submerged the fine civilization of Greece and Rome and it is worth reflection that the release of the Jews from persecution has been

pari passu with the decay of belief in their sacred Book.

Yours faithfully,
ROBERT YOUNG.

SHANGHAI, 5TH NOVEMBER, 1909.

ROBERT YOUNG, Esq.

EDITOR "THE JAPAN CHRONICLE," KOBÉ.

DEAR SIR.—Your favor of 23rd ultimo is to hand and I note with regret that you had found my last letter too long and unnecessary for insertion in your valuable journal. It is not for me to question your right in doing so, as being an editor of a newspaper you have every right to accept or reject MSS. that may be sent you for publication; but I most respectfully contend that you should have exercised a little more indulgence and tolerance which I know you to possess of and treated the matter in a more serious light rather than slam the door at my face. Your statement that the Jewish race tolerated "human sacrifice" is such a libel that it is difficult to see how it can be allowed to go uncontradicted and unchallenged. It is true you allowed me and my "fellow compatriot Israelite" to air our views in the matter but you surely do not expect us to pass unnoticed your editorial strictures *thé-réto* which contained several inaccuracies to which silence would have meant acquiescence on our part. Your excuse in not publishing my letter because the subject was "too wide for treatment in the columns of a newspaper" is quite flimsy, as you must have known beforehand that your criticism would give rise to a controversy and that the best way to ventilate the subject would be "in the columns of a newspaper". We have nothing to fear and everything to gain from true and honest criticism.

According to your opinion Moses was a "semi-mythical hero", by which I suppose you mean that Moses was not a historical figure. But you do not seem to be aware of the fact that the great majority of modern scholars hold not only to the reality of Moses as a historical character, but to the reality of his magnificent works. James Freeman Clarke (a non-Jew) pays the following tribute to his genius: "Though reared in an Egyptian court under the influence of Egyptian priesthood, Moses teaches nothing of popular myths of Osiris, Isis, Horus, and Typhon, nothing of the worship of animals... The religion of Egypt is gone, is dead. It was a religion of priests and by priests. The religion of Moses lives: lives in Judaism, in Christianity, in Mohammedanism. It lives because it is a religion of the people and for the people". So much for the "semi-mythical hero".

Your reluctance to enter into a controversy for "fear that the exposure of the very low stage of culture and morality at which the Jews then arrived should be seized as strengthening the anti-Semitic agitation of the present day" is really amusing. You do not seem to be aware that the persecution to which the Jewish race has been subject is not because of their religion but of their non-belief in a

triumph God for which they were condemned by the founder of the Christian faith. "He that believeth and is baptized shall be saved (no matter what his deeds are), but he that believeth not (he may be good, righteous and the best of men) shall be damned. (John 3-8). And the Jew has agreed to bear the burden of the "anti-Semitic agitation" rather than haul his flag and forsake his belief in the Unity of God. The world will yet do him justice. It will yet have to acknowledge the reasonableness of his aim. His conception of the Deity has appealed and is appealing to the world's best and highest intellects, and it will not be before very long that men will cast aside the anthropomorphic conception of a God and accept the one propagated by the persecuted Jew. Your contention, therefore, that your adverse criticism upon the "culture and morality" of the Jewish race, will influence the "anti-Semitic agitation" is mere soap bubbles. In Russia even conversion does not save the Jew from persecution.

You say that my attempt to prove the superiority of the Jewish race over the other races is simply an "evidence of racial pride and arrogance which have been the besetting sin of the Jews through many centuries." Allow me to state that it was in no sense of "pride and arrogance" that I alluded to the tenets of ethical code of laws which our Master Moses has given us. It was you who questioned our superiority and said that the "view cherished that the world is indebted to the Hebrews for the first systematized code of laws must be abandoned", and I was therefore impelled to object to it. Do you think I claimed too much? Let us see what non-Jews, full-fledged Christians think of the Jewish race. The Rev. Dr. Cuthrop, of New York, said to a well known septic: "Your fathers and mine drank blood from the skulls of their enemies. What saved them? The Jew." Said the late renowned Bishop Phillips Brooks, "The student of history knows very well that there are ages and races, which more than others seem to have got down to the fundamental facts—to living by the elemental and eternal forces—ages and races which are always speaking with God. So we all feel about the Jew. He has been as a river flowing through a waste desert. Where he has been, there vegetation has appeared, and on his furrowed breast, the happiness of nations has been borne." Prof. Corneli, of the University of Konigsberg in his work, *The Prophets of Israel*, says: "The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel became the prophet of mankind. Let this never be forgotten: the costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy". I can quite understand, Sir, that you are not motivated by any sense of prejudice towards the Jewish people and I quite believe you when you say that you count many Jews among your friends. But the trouble is, Sir, that your school of critics is prejudiced against the

Jewish religion; and only in October last Dr. K. Kohler, of Cincinnati, (a Bible critic) had been obliged to come to the same conclusion. In a speech delivered at the 86th opening of the Hebrew Union College, he said: "The fact is that liberal Christendom, both in Germany and in America, no longer maltreats the Jew, but it still wrongs and maltreats Judaism because it views it with the partisan eyes of the New Testament writers, it identifies it with the Old Testament as interpreted by the hostile documents that emanated from St. Paul's school." And your attempt to belittle the "stage of culture and morality" of the ancient Jewish race cannot surely be supported by facts. The Bible, as I will endeavour to prove to you, has been the only factor that has elevated humanity and taught it just and moral laws. It was Moses who put his stamp of disapproval upon slavery, in an age when slavery was a common practice. A race which has been in possession of such fine code of ethics cannot be considered low on the "stage of culture and morality", e.g., "The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself," "Thou shalt not revile the gods," "Thou shalt not countenance a poor man in his cause and thou shalt not wrest the judgment of thy poor in his cause," "Ye shall do no unrighteousness in judgment"; "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again"; "If thou see the ass of him that hate thee lying under his burden and wouldst forbear to help him, thou shalt surely help him"; "When ye reap the harvest of your land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and strangers"; "Thou shalt not oppress the hired servant that is poor and needy whether he be of thy brethren or of thy strangers that are in the land within thy gates"; "I can go on, Sir, quoting from the Bible such grand and catholic precepts which Moses has given to the Jewish race, but time and space do not permit my doing so. The Bible does not need my defence for it stands on the truth of its contents. It is the Book which has built nations and has warned them to do justice, love righteousness and walk humbly with their Creator. The civilized world reverences it to this day and it is the first and the best gift which the Jew has given it. And yet you want to talk of the "low stage of culture and morality" which prevailed among the Jewish race to the time of Moses!!! This attempt is nothing new; it has been going on for centuries and yet the Bible is still the Bible. The reason why the Jew objects to his ancestors being classed among the savages is not far to seek. The Jew was the first to disseminate the knowledge of the One Living God. The Jew was the first to teach the doctrine of the brotherhood of man and the Fatherhood of God. While other nations

were busy in multiplying the number of the deities, the Jew was busy and active in promulgating those sublime ethical laws which govern the civilized nations of our day. The Hebrew prophets were commissioned to preach righteousness to ALL the nations. Obadiah was sent to the Edomites; Jonah, to the inhabitants of Nineveh; Isaiah to the Babylonians, Moabites, Egyptians and Arabians. Thus the Jew has contributed largely in elevating humanity and the fact that the world accepts his Codes of Ethics is sufficient evidence of a debt which civilization has yet to pay to him. It is, therefore, not without reason that the Jew objects to his being classed among the descendants of savages as the records of history show just the opposite; and it is only those who persist to remain classed among those ignorant of the Jewish Bible try to belittle the Jew's contribution to the world. Your assumption that the "release of the Jews from persecution has been together with the decay of belief in Europe in the sacred Book" is entirely erroneous. The laws of our civilization are based upon the Mosaic Code, as I will attempt to prove to you.

Gray, in his "Remarks on the Early Laws of the Massachusetts Bay Colony," hints that the Puritans got their first code of laws, mostly, from the Books of Moses. John Adams remarks: "Their greatest concern was to establish a government consistent with the Scriptures" (Colonial Records of Massachusetts Bay). In 1686 Lt. Gov. Thomas Dudley and his committee were invited "to make a draft of laws conforming to the (Bible) Word of God", which should serve as principles of the Commonwealth, and present it to the Legislature; in the meantime the magistrates were advised to determine uncertain law cases according to that "law of God", (the Old Testament). Such a body of fundamentals actually was presented to it, as a copy of "Moses and his Judicials". (Winthrop's Journal, p. 22). Bishop Warburton, in his work (about 1750), says: "The Divine Legislation of Moses swept over all Christendom with the force of a cyclone". Lord Shaftesbury regarded Moses as the only heart which had the character of being after the Almighty's. Carlyle, in his inaugural address at Edinburgh, 1866, says: "They wanted to make the Union altogether conformable to the Hebrew Bible, which they understood to be the 'will of God.' The three men most instrumental in shaping the destiny of American Confederation were Adams, Jefferson and Franklin, and their real personal trend of mind was Mosaic, not Trinitarian. The Old Testament spirit moved in them strongly. The seal of the U. S. proposed by Adams (1766, August 4) was of Bible-Masonic origin, the Radiating eye of Providence. For the continuation of this theme I would refer you to Dr. Maurice Fluegel's work on "Humanity, Benevolence etc. of Pentateuch".

In conclusion, I wish to say that as my last letter to you was published in ISRAEL'S MESSENGER, it is only fair that

this correspondence should also appear in that journal.

Yours faithfully,
N. E. B. EZRA.

Kobe, 3rd, DECEMBER, 1909.

TO THE EDITOR, OF ISRAEL'S MESSENGER.

DEAR SIR.—In your periodical of the 10th ultimo, I noticed the reproduction of discussion anent "Israel and Foundation Sacrifices," passed between the Editor of the *Japan Chronicle*, Mr Ezra of your end and myself.

On the 19th November I wrote my third letter in reply to points raised editorially on the question, on the 3rd inst., and evidently Mr Ezra did the same. The Editor, however, would not allow its publication on the plea that the controversy has already taken a considerable space in his columns, and that the subject under discussion is not sufficiently interesting to his readers to warrant so wide a space.

I could have had my letter published in a paper other than the *Chronicle*, in this country, but thinking this might affect our esteemed opponent, the Editor, and not wishing to create ill-feeling, I refrained. I do not think, however, there can be any objection to its being published in your journal, and trust you will kindly allow it a space in your columns.

Yours faithfully,
ISRAELITE.

Kobe, 19th NOVEMBER, 1909.

TO THE EDITOR, OF "JAPAN CHRONICLE."

DEAR SIR.—When I wrote my first letter anent Israel and Foundation Sacrifices, I believed I was merely correcting an error, and had no intention whatever to be drawn in arguments. Even when I read your editorial of the 3rd instant, I was reluctant to respond, but on reconsidering your points, I thought it in the interest of your readers that I should retake the pen, and trust you will be so kind as to give this letter a space in your valuable columns.

From the location in Genesis of the chapter dealing with the "Kings of Edoms", you infer that Genesis together with some parts of the Pentateuch were of a later redaction etc etc. In my previous letter I stated that Ezra was one of the latest compilers of the Holy Books, and as compilers are not authors but mere reproducers of writs and manuscripts handed down to them from an earlier age, it can hardly be said that Ezra or his colleagues added or omitted anything to and from such an important book as the Scripture. Probably they have unknowingly allowed this chapter to be recorded in Genesis—though it has no relation there—instead of in another book, say Samuel A. But what bearing does this have on the point of issue? You hold, because the custom of human sacrifices was prevalent amongst other nations, the ancient Israelites also must have been prone to its practice, whereas the Bible and other histories are not in evidence that such was the case.

The Scripture, by whomsoever may have been written or redacted, from a remote time was and still is an accepted authority on Jews and Christians alike, and is held sacred by over eight hundred millions of the human race, and it follows that the speculative theory of some scholars, whom you quote, is not in accord with the public feeling and belief, nor does it have any weight on the main topic. The ruling German Emperor was intensely displeased at a lecture delivered in Berlin years ago—the purport of which is in sympathy with your views—while writers of high repute dwelt at length in counteracting the heretical teaching of these scholars.

Do you really believe that the Jews were not the descendants of Abraham? If you refer to the Bible you will find many passages dealing with this point. But I will cite you two references in Isaiah, one in XLVIII "But though Israel art my servant Jacob whom I have chosen, the seed of Abraham my beloved." The second in LI, 2 "Look unto Abraham your father and unto Sarah that bare thee, for I called him alone and blessed him and increased him," and trust this will convince you that the Hebrews do take their origin from Abraham, and that the latter is the acknowledged founder of the race.

You maintain that our ancestors were on the same culture level with the heathens, and took for reference the treatment by the Israelites of prisoners of war and criminals, as stated in Num xxxi. 14 to 17 and concluded by saying "a people capable of this barbarity, can hardly be regarded as having emerged from the state of human sacrifices." Well, such are your views, but higher authorities endorsed the strong measure taken by the Hebrews against their heathen neighbours, and hold that the Israelites been sparing with the sword, they could not have attained the mission they undertook, and eventually the history of the world would have had quite a different story on its pages. They also agree that Moses did rightly enjoin the Jews to exterminate these Sodomitic nations, in order to guard his people against their falling in with the Canaanite's degrading customs and habits. But does the horror of a war so provoking, and waged under such circumstances indicates its participants as worthy of so base an act as human sacrifices? If such is your reasoning, what would you say of the atrocities committed by, and the barbaric behaviour of the crusaders during the middle ages? What was the fate of Joan de Arc "at the hand of her captors"? Consider the carnage perpetrated in Europe (the long and bloody wars, the fiendish sort of an inquisition constituted in Spain and other Catholic countries at the instigation of the church, the merciless persecution of the Jews all over Europe, the latest massacres of Jews in Russia and Roumania, and last but not least the havoc played in China and the ruthless slaughter of Chinese during the Boxer's trouble, and the hurling into the sea by the Russians of

thousands of aged men, women and children. Would you have us infer that the deeds of these atrocities and crimes—the so called "the civilized nations of Europe"—were or are apt to human sacrifices? Our ancestors, as a matter of fact, were as humane as could be desired, and the strictness observed by them in meeting criminals their dues does not necessarily indicate savagery and cruelties. Moses also was ideal in humanity and clemency. Num xi. 27/29.

And now we come to the most critical point raised in your issue of the 8th instant. You said, "even the elaborate law and priestly code were in large part borrowed, and the Book of Covenant regarded by the higher critics as the oldest portion of the Pentateuch—is not earlier than 750 years B. C., and it is clear that it was in the main derived from the Babylonian Code of Hammurabi which is known to have been compiled more than 2,000 years B. C." Now if you pretend to doubt the genuineness and accepted origin of the Scripture in its entirety, I do not think there can be any reasonable means to discuss the question with you, only it is fair to say that you should not quote in support of your argument from a book the authenticity of which you ignore, otherwise, a few glances on the part of the sacred Book known as prophets—and the reader's eye will meet with a hundred and one references which index that the particular parts of the Pentateuch are of pure Mosaic origin. For instance read Ezekiel XLIV, 15 to 26 about the Priestly Code, Jeremiah xxxiv, 13-14 re-slavery, and the last of the prophets, Malachi III, 2 which says, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with statutes and judgements." Yet in the face of these inferences and in spite of other writers to the contrary, you insist that the world is not indebted to the Jews for the first systematized Code of laws. But since you have been inclined to trace these portions of the law to the Babylonians at the early age of 2000 year. A. C. you would have corroborated your contention by asserting Moses—who lived about 1500 A. C. as the usurper. And what does it matter whether Moses or Hammurabi was the author? It is the people who has endowed the world with this matchless doctrine, and who abided by its injunctions and teachings, should be recognized as its authors and proprietors, whereas if Hammurabi was the author, his people the Babylonians must be considered very untrustworthy inasmuch they suffered this elaborate law which was committed to their care to remain obscure, and finally to have allowed the Israelites to usurp upon it and preach it to the world as their own making. What record did the Babylonians leave to indicate their authority on the now known "The Mosaic Law"? And were our ancestors really inferior in culture to the Babylonian? Did the latter contribute to the world in the shape of

literature anything like the Book of Psalms, the work of the Prophets, Job or Ecclesiastes, to say nothing of the logical and poetical works by King Solomon and diverse authors? Can a nation with such morality and literature be justly classed inferior to others which are not known to have produced anything worthy of the name? "One might follow your example, and like the major part of the Pentateuch, attribute these works also to the Babylonian or Assyrians or . . . ?

I need not dwell at length as to your objection that "to mourn is not to censure," and would only say, every race has its peculiarities, and the Jews had theirs. But one has only to look back to last month's incidents where the fate of Senor Ferrer was protested in Europe and America by mass meetings, boycotts, processions etc. Could not mourning also be considered as protest against an occurrence similar to that of Senor Ferrer's fate?

Your deduction that "human sacrifices were not only the custom amongst the ancient Israelites, but were actually the law," is also another step in the wrong direction, for "none devoted etc." referred to as the translation of verse 29 in Leviticus xxvii, is incorrect. The nearest meaning in English of the Hebrew word "Herem" is "devotion," as you will find in Deut xvii, 16 and 18, where Moses is said to have ordained that should a party or even the occupants of a whole city be found guilty of transgression to God, that party or city shall be put to the sword and fire. The text word "Haherem" and Haherem mentioned in verses 16 and 18 are translated "destroying it utterly" and "cursed thing" respectively which are identical with "devotion."

When Moses was dealing with the redemption of certain vows, he put it forth that persons condemned of transgression to God, should not be redeemed, but shall be put to death. Moses had it clearly defined elsewhere—Leviticus xviii, 21 that human beings must not be offered in sacrifices.

I think I have dealt sufficiently with all the points raised in your editorial of the 8th instant, and now I close this lengthy letter with due thanks for courtesy shown.

I remain, Dear Sir,
Yours respectfully,
ISRAELITE.

THERE are eight Bibles in the world—our own, the Koran, of the Mohammedans, the Tri Pitakes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zandavesta of the Parsees, and the New Testament of the Christians, who, of course, regard the Old Testament as equally sacred.

ISRAEL'S MESSENGER.

Shanghai: Friday,
10th December, 1909—5670.

THE SHANGHAI JEWISH SCHOOL.

[CONTRIBUTED.]

Of late there have been many signs of the flourishing condition of this institution. The end of the present term is now well within sight and we ought soon to be in possession of the annual Report of the School for 1909. We understand that, chiefly on account of a donation of Tls. 2,000.00 from the Chinese Opium Guild and strict economy having been exercised, there will remain a small surplus for carrying over to next year's account. But we must, of course, not reckon on receiving a similar donation next year from the Opium Guild and we should not like to see economy carried to an extent that would impair the efficiency of the School. Ample provision for next year's expenses (which will undoubtedly show an increase over this year's, owing partly to the engagement of another teacher having been rendered necessary) should therefore be made in good time and it is hoped that the Community will readily and liberally respond. At present the staff for English instruction consists of one assistant teacher and two voluntary teachers, all ladies, under the able management of Miss M. PERRY B.A., the Head Mistress.

Last year Miss Patterson of the Shanghai Public School kindly consented to inspect the School and we should refer all those who are interested in the School to her Report which appears in the Committee's last Annual Report. Miss PATTERSON expressed herself as being very satisfied with the manner in which the School is being conducted and considers that vast improvements have taken

place in the School since her last visit some years previous.

Considering the very raw material with which Miss PERRY has had to build, it must be admitted that she has really succeeded in achieving wonders. The fact that English is not the mother tongue, and is very seldom, if ever, spoken in the homes of the children, makes it very uphill work teaching them and it is therefore remarkable that after only a few years' course in the School (in several cases less than three years and in one case less than two) sufficient progress has been made by enough pupils to justify Miss PERRY getting together a Cambridge class. As pointed out by Miss PATTERSON in her interesting Report, the standard of instruction has undergone a great improvement under the capable management of Miss PERRY and it may be interesting to record that several of the former pupils, although the School has been established for a comparatively short space of time only, have found employment in the various firms in Shanghai. One ex-pupil, who is now doing well in the employ of an English Firm, particularly distinguished himself last year at the Public School, which he attended for 2 years after having passed through all the classes of the Jewish School, by earning the merit of being the only scholar in the Public School to pass the Senior Cambridge that year. This certainly speaks well of the thoroughness of the grounding which the children at the Shanghai Jewish School receive. It is perhaps needless to remind our readers that when the School was first started six years ago at the instance of Mr. D. E. J. ABRAHAM, who was energetically supported by Mrs. ABRAHAM and a small but devoted band of public-spirited young ladies, it then had the very lukewarm support of the Community in general and had even to face the openly avowed opposition of a small minority. To-day, however, an entirely

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different phase in the history of the School has been entered upon. It deservedly has the wholehearted sympathy of the entire Community and the slight opposition which was once encountered has given way to a better appreciation of the usefulness—nay, necessity—of such an institution in our midst. And where sympathy is shown it is not too much to expect a corresponding amount of practical support to follow.

Two public spirited gentlemen have already set the example in this direction. We have much pleasure in informing our readers that Mr. ELLIS KADOORIE and Mr. A. E. MOSES have given \$1,000.00 to swell the prize fund of the School. Though Mr. KADOORIE is at present a member of the Hongkong Community, his regular half-yearly visits to Shanghai have made him so well-known to us that we have begun to look upon him as an active member of our own Community; and rightly so, for it is understood that Mr. KADOORIE intends to make his residence in Shanghai in the near future. To Mr. KADOORIE's efforts in the furtherance of Education in China we need make no reference here, as they are too well known. He will undoubtedly be an acquisition to Shanghai and his presence in our midst augurs well for Communal affairs being sustained.

The present state of the finances of the School leaves much to be desired, still the fact is very encouraging that even the Shanghai Municipal Council, a public body and therefore not inclined and, as a rule, ought not, to support a private charitable organisation, has recognised in a practical manner the excellent work done by the School. In a large city like Shanghai it is a most astonishing admission to have to say that no institution exists at which free education of a non-religious character is imparted to European children of poor circumstances. Missionary Schools for Chinese

abound in Shanghai and there are even free schools at which religion is made a prominent part of the school curriculum, but to none of these can, nor would it be wise for the children of our poor to attend. It is this anomalous state of affairs that has moved the Municipal Council to subscribe the yearly sum of Tls. 5,000.00 towards the maintenance of the Shanghai Jewish School, and it would perhaps be appropriate to remind our readers of the Council's words when informing the School of its decision to make this contribution. The secretary of the Council wrote:

"...The Council is of opinion that, in the first place, the list of subscriptions to the establishment by the Jewish community should be upon a considerable higher basis than that shown in the accounts last published".

And there will be indeed few of the members of our Community who do not realise the justice of the Council's remarks. We must even admit that our Community has shown a certain amount of indifference in the past and has not assisted the School to the extent it might and should have done. Subscriptions in the past have been so meagre that the Committee has been obliged to allow donations from Chinese sources to figure so largely in the balance sheets of the School. Not that we wish to appear ungrateful to our Chinese friends—for have we not by contrast double reason to appreciate their generosity?—but we feel, and every patriotic Jew will feel, that it is indeed regrettable that an institution organised solely for the needs of our Community should, through insufficient support of that Community, require the assistance of charitable Chinese.

The School accommodates at present about 70 children and as the Community is rapidly growing it is but natural that the number of pupils should be on the increase. Hitherto the success of the School has depend-

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ed principally on the individual efforts of a handful of earnest workers, composed chiefly of ladies, but the School has now reached a state where nothing short of greater financial support than has been received in the past can effect any continued progress. Not even the self-sacrifice, great as it is, of a few enthusiastic workers will suffice and the question now arises, Will the Community accord the School the proper amount of financial support it deserves? Whether the School is to stagnate or to continue to advance will depend on the way this question is answered. The School needs not empty sympathy only. It requires financial backing and, until the School is endowed by some philanthropic Jew, it will be necessary to place its requirements prominently before the eyes of the Community from time to time, so that every member will be moved to do his or her duty towards an improved upkeep of the School. So far, the School has been greatly indebted to the two Sassoon firms for their valuable contributions, but we should like to see equally valuable contributions coming in from several other directions. There must be no mincing of words. The poor Jewish boys and girls of today become the men and women of our Community to-morrow and on their fitness or unfitness to be representative Jews and Jewesses will depend the future of our prestige in the Far East. When one sees the prevalence of anti-Semitism everywhere and its presence, though perhaps only in a small degree at present, even in so Cosmopolitan a city as Shanghai, one realises that the only way to check the growth of that evil in our midst is to strive towards making our Community as little defective as possible. Any faults that we as Jews possess tend always to be magnified in the eyes of our neighbours, so that we must be doubly careful to leave no room for hostile criticism. We do not want to

THE JEWISH NATIONAL FUND.

[The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish people. The fund was started by the 4th Zionist Congress, 1901 and its capital has up to the present, accumulated to about £80,000.]

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

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LALOR ON FIGHTING FORM.

THE FAMOUS SOUTH AFRICAN PUGILIST
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When Tommy Burns, not so long ago, was in the midst of that astonishing series of victories which led up to, and made dramatic, his crushing defeat by the negro Johnson, a theory was advanced by one of the leading London journals that the extraordinary ease with which Burns won his battles was due to the fact that he mesmerised his opponents by the power of his eyes.

Jack Lalor, the champion middle-weight fighter of South Africa, whilst claiming no mesmeric powers, also has a theory to account for his own success—he says, in effect, that it is all "a question of blood." Writing from his training quarters at Roo-depoort, near Johannesburg, Mr. Lalor recently emphasised this point as follows:—

"No doubt you are aware of the drastic effects of heavy training—well, I can assure you that I were it not for Dr. Williams' pink pills I should feel less confidence when going in for a fight that I usually do.

"During and after each training I take Dr. Williams' pink pills, and from long experience I am satisfied that they keep my blood strong and pure, and are the best tonic for me. They bring me up to good form and make me fit.

"I hold the mid-weight championship of South Africa, also the heavy-weight championship of Natal, and not long ago I beat the heavy-weight of the British Navy.

"I am, perhaps, giving away one of my secrets of success to my opponents, but I think it fair to speak as I find, and to inform you of the benefit I have derived from taking these pills. They have done me a power of good, and have kept me up to the best of fighting form."

"Strength of muscle and nerve, and soundness of health, these are things entirely dependent upon the condition of the blood, and no better blood tonic is known to medical science to-day than Dr. Williams' pink pills for pale people. These pills by their unique action on the blood, purifying and strengthening at the same time, have earned world renown not merely for their health-sustaining, invigorative powers, but because, as abundant testimony proves, they are the great remedy for all ailments arising from a debilitated condition of the blood and nerves such as anaemia, indigestion, disordered liver, rheumatism, sciatica, paralysis, beriberi, pimples, eczema and skin disorders, and those alluring penalties to women between youth and middle-age, obtainable at most shops where medicines are sold, also direct from the Dr. Williams' medicine co., 839 Kinkaid Road Shanghai, who send six bottles for \$5/- or one bottle for \$1.50 post free, to any address.

WHAT JEW AND GENTILE HAVE LEARNT FROM THE MACCABEAN STRUGGLE.

(Written for "Israel's Messenger")

By RABBI S. FINE (Philadelphia)

The Chanukah Festival year by year, this bright commemoration of a brilliant episode, recalls an historic event which opened the eyes of both combatants to a phenomenon from which both Jew and Gentile learned so much.

It opened the eyes of the Gentile to see and realize, for the first time, how strong an opponent the Jew is in the battle-field, when the *Cause belli* is the religion; or rather how weak he (the Gentile) is, when measuring strength with the Jew in that domain. It also apprised the Jew of his own strength; afforded him the opportunity to witness by actual demonstration how strong he really is when challenged on that holy ground—facts which neither of them seem to have known prior to the Maccabean struggle.

The Gentile world, up to that historic campaign, did not know the strength of the Jew on confessional grounds—or it would never have ventured upon the combat; it never suspected him of possessing such phenomenal strength as to prove himself a hero of the first order, to defeat an army seven times as many. The Gentile world had regarded him as a weakling, as a creature devoid of backbone, feeble and pliable, that can easily be forced into any mould devised by his political master.

Antiochus, as an idolater, as one untainted upon the then prevailing notion of "local divinities" would naturally believe that the confessional valor which a petty local deity (such as he took Jehovah to be) could inspire into his votaries can never be stronger than the force with which he animated them naturally. That where the one has proved weak the other cannot be strong hence the religious heroism of a nationality, so weak politically, as could not have summoned sufficient courage to declare themselves politically independent at that most opportune hour, when his predecessors and the Pharaohs of Egypt were decimating each other the possession of this nation's land (Palestine) cannot be so particularly great.

It required but a small effort a little pressure and the Jew will yield, surrender confessionally as he did nationally; and this required pressure he began to apply. He first defied, then weakened the Jew's religious monument—the Temple—and finally prescribed Judaism right through his domination proclaimed to death to Judaism and all its professors, irrespective of a Jew; thinking that he would make Judaism a religion of the past, dead and buried along with its martyrs, and his house will triumph on the mountain of Zion.

Poor Epimane! He embarked on this mad enterprise with the light heartedness of the maniac he was. Little did he think that in challenging the Jew to battle on his religious confession he had attacked the Jew just on his invulnerable part just on that part which in him is divine, and which no mortal can therefore help to subdue. Little did he imagine that the Jew, so weak politically, would yet prove so enormously strong religiously as to prove more than a match for him. He did not know the Jew as a religiousist. He did not know that, inspired by his one God idea, the Jew would show such prodigious feats of valor as would astound the whole world and throw him into hopeless confusion. He did not know this and how could he have known it.

To him, Antiochus, the God of the Jew, was but a rival, a local, a Palestinian deity; the infusion of strength such a local deity could inspire into his worshipper was but as limited as the territory over which he presided.

To the Jew, however, to him, his God was the God of the whole of the universe, the inspiration of strength. He could infuse would be infinite the enthusiasm, the prowess, the valor which the idea of a God, one and universal, could inspire, in commensurate to only with the strength of the whole universe! Hence, Antiochus, who drew his inspiration from his army—a force local and finite, was no match for a people who drew their inspiration from an idea, a power universal and infinite; and was therefore bound to be defeated. The nation or the individual standing for a certain idea, is always as strong as the idea he draws his inspiration from.

This Antiochus did not know; could not know; he only felt its bitter effect. He learnt to his sorrow and mortification how strong the Jew is; but as to the source the Jew derived his strength from, of this he remained ignorant to his last day, and carried his ignorance with him to the grave.

The Jew was equally as unaware of his own strength as was Antiochus. He also never suspected himself possessed of such prodigious valor as to be able to offer not only a stout resistance, but even to hurl back the attack with such crushing effect. Of this the Jew did not consider himself any more as capable. Ever since his return from Babylonian captivity he, too, regarded himself as a weakling, as a feeble entity that could find his salvation only in avoiding a contest, if not in gradual assimilation.

His political independence was swept away in his last struggle with Chaldeans. It proved conquerable; and he, alas, suffered captivity abroad, and now degrading vassalage at home all because he tried to defend his independence. He, however, had so far laid attention to his soul that he is still, at least independent religiously. But now, even this independence of his is being assailed. What is he to do? Shall he take the field against his assailant and try his fate once more—see whether he would perhaps fare better this time, when fighting for his religion, than he fared on the last occasion, when he fought his State; or shall he sur-

render his last shroud of independence without venturing upon any struggle at all?

His leaders, the Judean Hellenists, with such assimilationists as Jason and Menelaus at their head, counseled unconditional surrender. The Hasmonean party, on the other side, said, "Surrender?" "No! Take the field against the enemy!" Also, no! What else then? "Die a martyr's death."

But what good will that do to Judaism, if all its professors go down bleeding into the grave? Why *Lo Hamaithim Yehalelu Yeh*. The Jew remained undecided. He felt himself too weak to venture upon a contest of strength with his powerful enemy; yet to surrender his liberty of conscience without a struggle was more than his Judaic heart would permit—he did not know what to do.

Meanwhile a bomb, (as it were) had exploded in Mohel! In one of those psychological moments—for the opportune of which no one seems able exactly to account—a blow had been struck for his religious independence almost unconsciously; which, having precipitated matters, committed the agents to further action. The day had now dawned, the hour had struck when the Jew should be made aware of his own great latent strength. The time had now arrived for the Jew himself to realize that spiritually or religiously he is infinitely stronger than politically. That his religious independence is a kingdom all to itself; and, unlike the political, is unconquerable. And the hour had also come for the Gentile world to know that Judaism is incomparably stronger than the Jew. That it is the former rather than the latter that sustains the latter. That while it might, at times, subdue the latter, the former it never will.

The Jew, now that the "Holy War" was forced upon him, revived in the process, resuscitated his very old self, fought like a lion; with the fire and enthusiasm, with the dash and prowess, with an infusion of inspiration of a whole universe, and laid his enemy low. He astonished the world; but himself even more so. He never knew his own great strength until the Maccabean struggle had it revealed to him.

And a revelation it was to Jew and Gentile alike. To us, however, it proved something more. This historic struggle, with its resultant, brilliant victory, became in turn a perennial source of inspiration from which to draw upon all such similar occasions during the still darker periods of our subsequent history. It supplies us with nerve and verve for such confessional wars as we had to wage against Rome and Byzantium, against Arabia and Spain—against the Pantheon, the Church and the Mosque, in each of which we have proved, spiritually or confessionally, as strong as against Syria—from each and every contest Judaism emerged triumphant, with the stamp of invincibility impressed upon it.

Both Jew and Gentile gained considerable knowledge from the Maccabean struggle—one learning from it its strength, the other his weakness—and both of course had to pay the price the acquiring of knowledge invariably costs—the price in precious blood shed by both combatants during the campaign. But as far as the Jew was concerned, this blood had saved him. It proved to him a kind of vivisection, or "bloodletting"—practised in former times. To him the prophet Ezekiel once said, "By the blood thou shalt live!" and it proved true. By his blood he still lives.

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FIRE AND MARINE

Principal Offices:

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Capital subscribed.....£1,500,000

Paid up Capital.....£690,000
and Reserves

Net Revenue for 1907 £642,760

Fire and Marine Insurances of every
description at current rates. Claims
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Branch Office.

8 Kiukiang Road,

E. E. PARSONS,

Manager.

18-9-00

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 Tails 5,000,000.

RESERVE FUND.....Roubles 5,612,000

Head Office: ST. PETERSBURG.

LONDON OFFICE:
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Irkutsk	Shanghai
Kashgar	Stratensk
Khabarovsk	Tashkent
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Kinchu	Tchougoutchuk
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Kouldja	Tsitsikar
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Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April. 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund....." 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
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Arthur, Dalny, Liaooyang,
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SHANGHAI BRANCH.

INTEREST allowed on current account

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

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For 3 months, 3½ per cent per annum.

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S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS-BANK OFFICE.

DEPOSITS of not less than \$100, or over
\$100 will be received at one time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$1,000.Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum balance.
Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or 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, 1909.

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:—

Sterling Reserves.....\$15,000,000

Silver Reserves.....15,250,000

Reserve Liability of Proprietors.....\$30,250,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GRESSON, Chairman

H. E. TOMKINS, Esq. Deputy Chairman

G. BALLOCH, Esq.

J. C. BARNETT, Esq.

J. W. BANDOW, Esq.

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F. L. LEE, Esq.

R. SHEWAN, Esq.

S. TELLIM, Esq.

H. A. STEBB, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

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Colombo, Nagasaki, Sourabaya,

Fouchow, New York, Tientsin,

Hankow, Peking, Yokohama,

Shanghai BRANCH.

INTEREST allowed on Current Accounts

at the rate of 2 per cent per annum on the daily

balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3½ " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest

at the rate of 5% per annum will, until further

notice, be renewed at the old rate of 5%
per annum.

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Credit is given on approved Securities, and

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business transacted.

Drafts granted on London and the chief

commercial places in Europe, India, Australia,
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H. E. R. HUNTER,

Manager.

12m.

28.5.09. 9th November. 1909.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed.....

£2,000,000.

Capital paid up..... 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD, KARBERG & CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road

Shanghai.

2m

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED.

Established 1797.

Capital subscribed... £1,100,000

Capital paid up....., 132,000

Reserve Fund....., 550,000

Net Premium Income

for the year ended

31st December

1908....., 1,101,000

(Alfred Dent
& Co. Shang-
hai Agents)

We are pre-
pared to grant
policies on
Foreign and
Chinese risks
at current
rates.

ALFRED DENT & Co.

Agents.

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NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

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Capital subscribed.....£1,500,000

Paid up Capital£690,000
and Reserves

Net Revenue for 1907 £612,760

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
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D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager

18-9-09

29.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th
December, 1895.Roubles.....1,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Tls 5,000,000.

Reserve Fund.....Roubles 5,612,000

Head Office: St. PETERSBURG.

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

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Colonio	Samarkand
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Hankow	Semipalatinsk
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Hongkong	Stratonsk
Irkutsk	Tashkent
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Shanghai 19th April, 1909.

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The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund.....15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Hankow, Bombay, Hongkong
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SHANGHAI BRANCH.

INTEREST allowed on current account
at the rate of 2 per cent per annum on
the daily balance of over two hundred
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For 3 months, 3 1/2 per cent per annum.

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Japan, Korea, Formosa, and China and
the chief commercial place in Europe,
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S. K. SUZUKI, Manager

Shanghai, 29th July, 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORA- TION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over
\$100 will be received at one time.
Not more than \$1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$3,000.Interest at the rate of 3 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 Tals, at the option of the depositor.
Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.

Office Hours - 10 a.m. to 3 p.m.

Saturdays 10 a.m. to Noon.

12m. Shanghai, 29th July, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:-

Sterling Reserve

£1,300,000 at 2/6 .. \$15,000,000

Silver Reserve.....\$30,250,000

Reserve Liability of Proprietors.....\$15,000,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GRESSON, - Chairman

H. E. TOMKINS, Esq. Deputy Chairman

C. G. BALLOCH, Esq.

C. G. BARRETT, Esq.

J. W. BANDOW, Esq.

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Chief Manager.

Hongkong - J. K. M. SMITH, Esq.

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London Country and Westminster Bank Ltd.

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Batavia,	Hongkong,	Rangoon,
Bombay,	India,	Saigon,
Calcutta,	Kobe,	San Francisco,
Canton,	Lyons,	Shanghai,
Colonbo,	Manila,	Singapore,
Formosa,	Nagasaki,	Sourabaya,
Hankow,	New York,	Tientsin,
	Peking,	Yokohama,

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:-

For 12 months, 4 per cent per annum.

For 6 months, 3 1/2 " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest

at the rate of 5 1/2 per annum will, until further

notice, be renewed at the old rate of 5 1/2

per annum.

Local Bills Discounted.

Credits are issued on approved Securities, and

all description of Banking and Exchange

business transacted.

Drafts granted on London and the chief

commercial places in Europe, India, Australia,

Africa, China and Japan.

H. E. R. HUNTER,

Manager.

Shanghai, 9th November, 1903.

12m.

29-6-09.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed
£2,000,000.

Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,
Local Manager.No. 7, Kiukiang Road
Shanghai.

12m.

29-6-09.

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED.

Established 1797.

Capital subscribed ... £1,100,000

Capital paid up....., 132,000

Reserve Fund....., 550,000

Net Premium Income

for the year ended

31st December

1908£1,101,000

(Alfred Dent
& Co. Shang-
hai Agents)We are pre-
pared to grant
policies on
Foreign and
Chinese risks
at current
rates.ALFRED
DENT & Co.

Agents.

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1-6-09

29-6-09

THE
CHINA FIRE
INSURANCE
CO. LTD.

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
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MESSENGER.



AND he shall come to see at that day, that the great COMEY shall be known, . . . and the people shall prostrate themselves before the Lord on the holy mount of JERUSALEM. — Isaiah — 52-5

Issued on every alternate Friday.

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

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

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The Tragedy of a Diamond
The Coming Zionist Congress
The Meanings of "Gentiles" & "Israel"
"New Life in the East"
Editorial Notes
Our Contemporaries

M. FREED

Manchester Assurance Company
 incorporated with
The Atlas Assurance Co. Ltd.
 Established 1808.

The State Fire Insurance Co. Ltd.
 of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.
 Agents.

23-5-09

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The Central Insurance Co. Ltd.

guaranteed by the
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 Agents.
 Shanghai.

2-4-09

12m

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
 OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£3,275,000

Paid-up Capital.....£1,212,500-0-0

II.—Fire Funds.....£204,753-7-10

III.—Life and Annuity Funds.....

14,637,607-14-2

Sinking Fund Account 65,449-3-5

£ 19,121,310-5-5

Revenue Fire Insurance...£2,287,813-10-6

" Life and Annuity Insurance... ..

1,812,819-10-7

" Marine Department 182,097-10-1

Other Receipts..... 28,675-19-5

£ 4,261,436-10-10

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

10-8-09.

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, December 24th. 1909—11th. Tebbeth 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Tebbeth 19th (December 31st) Sabbath commences (time of lighting) at 4.45 p.m.

Saturday, Tebbeth 20th (January 1st) portion of the Law, Shema, Exodus, chapters I to VI, 2; Haphtarah, Ezekiel, chapters XVI; Prophets, Kings I, chapters VI to X; Psalm, chapters CXXXVI to end of CL. Sabbath terminates at 5.30 p.m.

Friday, Tebbeth 26th, (January 7th) Sabbath commences (time of lighting) at 4.50 p.m.

Saturday, Tebbeth 27th, (January 8th) portion of the Law, Waacrah, Exodus, chapters VI, 2 to X; Haphtarah, Ezekiel, chapter XXVIII; Prophets, Kings I, chapters X to XIX; and Job, chapters I to VI. Sabbath terminates at 5.35 p.m.

Monday, Tebbeth 29th (January 10th) Erev Rosh Hodesh (New Moon's eve).

Tuesday, Tebbeth 1st (January 11th) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYNAGOGUES.

during the fortnight,

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

Saturday Mornings at 7.15 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abersham, Hazan.

Saturdays at 6.45 a.m., 8.00 p.m. and 5.35 p.m.

Week days at 6.15 a.m. and 4.45 p.m.

1-1-09

12m

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.40 p.m. and 5.35 p.m.

Week days at 7.00 a.m. and 4.45 p.m.

11-8-08

12m

THE GALLANT NING.

DEDICATED TO L. B. F.

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

I chaunt the City's gallant nine,
 Who planted high the white ensign,
 Where Freedom guards the walls divine,
 Beyond the range of land and sea.

Serene is she, but not aloof;
 Her lightnings flash from State to State;
 Her fingers strike the harps of Fate;
 Her forehead's barrel to Verity.

So dwells she, throned; with mien benign
 Watching the men of base design,
 Who strive each night, to undermine
 Her Universe and Sovereignty.

But none shall pass the secret gate
 None but the brave; who rode on straight,
 And fought the fire; held no debate
 With traitors to Democracy.

L'ENVOI

Singing I write and boldly sign
 Their names across the silver slate
 Set in the niche, where heroes shine
 To future times; nor would I bate
 One dot from their eternity.

MR. KADOORIE'S GIFT APPRECIATED.

It is impossible to say too much in praise of the spirit in which Mr. Ellis Kadoorie tackles just those difficult educational matters which every body else leaves severely alone. North on I South he has shown not merely generosity, any rich man who has the will can do that, but generosity so thoughtfully calculated and well applied that its beneficent influence beginning now may stretch out and widen from generation to generation. No charity, no matter what, can expel I in breadth and at once that shown to the young, and to them there can be no kindness so great, once their little turnings have been filled in providing them with a sound education. I do not expect Mr. Kadoorie May his tribe increase! *The Shanghai Mirror* (Shanghai)

ISRAEL'S MESSENGER is going ahead of time in matters of interest and importance, and I sincerely congratulate you on the advancement it has achieved during the short interval of six years since its first appearance as a paper. I always read it and I must say I felt interested in its contents. I wish the paper every success. L. & H. L. L. (Kobe).

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The Atlas Assurance Co. Ltd.
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23-4-09

12m.

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*Agents.
 Shanghai.*

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12m.

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I.—Authorized Capital...£6,000,000

Subscribed Capital...£8,275,000

Paid-up Capital...£1,212,500-0-0

II.—Fire Funds...£204,753-7-10

III.—Life and Annuity Funds...£14,687,607-14-3

Sinking Fund Account...£6,149-3-6

£ 79,121,310-6-6

Revenue Fire Branch...£2,287,812-10-6

Life and Annuity Branches...£1,812,819-10-7

Marine Department 182,007-10-4

Other Receipts...£28,675-19-5

£ 4,281,486-10-10

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.

10-3-09.

ISRAEL'S MESSENGER.

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Single copies 25 cents.

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Shanghai, Friday, December 24th. 1909—11th. Tebbeth 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Tebbeth 19th (December 31st) Sabbath commences (time of lighting) at 4.45 p.m.

Saturday, Tebbeth 20th (January 1st) portion of the Law, Shemoth, Exodus, chapters I to VI, 2; Haphtarab, Ezekiel, chapters XVI; Prophets, Kings I, chapters VI to X; Psalms, chapters CXXXVI to end of CL. Sabbath terminates at 5.30 p.m.

Friday, Tebbeth 26th (January 7th) Sabbath commences (time of lighting) at 4.50 p.m.

Saturday, Tebbeth 27th (January 8th) portion of the Law, Waerah, Exodus, chapters VI, 2 to X; Haphtarab, Ezekiel, chapter XXVIII; Prophets, Kings I, chapters X to XIX; and Job, chapters I to VI. Sabbath terminates at 5.35 p.m.

Monday, Tebbeth 29th (January 10th) Erebb Rosh Hodesh (New Moon's eve).

Tuesday, Tebbeth 1st (January 11th) Rosh Hodesh (New Moon)

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18-6-09

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4-9-09.

12 m.

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Shanghai, 16th April, 1909.

12m.

THE TRAGEDY OF A DIAMOND.

A telegram has been received in Paris
stating that Senor Habib, the wealthy
Spaniard who owned the famous blue
Hope diamond, was among the passen-
gers drowned, in the wreck of the French
mail steamer *La Segne* at Singapore. It
is believed that Senor Habib had the
Hope diamond in his possession at the
time, although there is no confirmation
of this report. Senor Habib's death adds
another tragedy to the long list of mis-
fortunes associated with the ownership
of this historic gem.

SINISTER GEM.

Since the so-called Hope diamond was
first brought from the East by Jean
Baptiste Tavernier, the great traveller,
in 1688, it was brought misfortune to
many people. Tavernier sold the gem
to Louis XIV., with twenty-four large
diamonds, but his association with the
diamond marked a turn for the worse in
his fortunes. Tavernier's son involved
him in unfortunate speculations, and at
the age of eighty-one the discoverer of
the Hope diamond sold his estate to pay
his debts, and started on a fresh voyage
to the East. He died of fever before his
return. Mme. de Montespan was the
favourite of Louis XIV., when the Hope
diamond became part of the crown jewels
of France. The King acceded to her
entreaties to be allowed to wear the stone,
but her influence declined from about
this time. Fouquet, the famous fin-
ancier, borrowed the diamond for one of
his costly fetes. Soon afterwards he lost
the favour and was imprisoned. During
the Regency the diamond remained with
the rest of the regalia. After Marie An-
toinette became Queen of France she
heard of this wonderful stone, and wore
it at a ball at the Tuileries. She perished
on the scaffold, while the Princess de
Lamballe, who likewise wore the diamond
occasionally, was killed by a mob. After
the Revolution the diamond disappeared
for forty years. An Amsterdam diamond
enter named Fals is said to have been
commissioned to cut the gem, and it was
stolen from him by his son, who after-
wards committed suicide, while the un-
happy diamond enter was ruined for life.

DEATH FROM STARVATION.

The younger Fals is said to have given
the diamond to a Frenchman named
Reaulieu, who brought it to London.
He was in a state of destitution, and of-
fered it for sale to a dealer named Daniel
Eliason. The latter paid the price asked,
and the next day Reaulieu died of starva-
tion. Eliason sold the diamond to Henry
Thomas Hope whose name was thereafter
associated with it. The stone became part
of the entailed property of Lord Francis
Hope, Mrs. Hope's grandson. He obtained
permission to sell the diamond, and it
was sold to Mr. Weil, a London diamond

merchant in 1901. Mr. Weil sold it
almost immediately to Simon Frankel,
a New York dealer, who became involved
in financial difficulties. More than a year
ago it passed into the possession of M.
Colot, a French dealer, who sold it to
Prince Kanitovski, a Russian. He lent
it to Lorens Ladue, an actress at the
Folies Bergere, and shot her from a box
the first night she wore it. The Prince
proved the diamond to be his property,
took possession of it, and two days later
was killed by revolutionaries. The dealer
Colot became insane and committed
suicide a few days afterwards. Prince
Kanitovski sold the diamond to Simon
Moutharides a Greek jeweller, who was
afterwards thrown over a precipice, with
his wife and two children, all of them
being killed. Abdul Hamid, the ex-Sul-
tan of Turkey, is said to have been the
next owner of the Hope diamond. He
gave it to Abu Sabir, an expert in gems,
to be polished and mounted, and the
jeweller was afterwards thrown into pris-
on. The diamond was kept in a vault at
Yildiz Kiosk and the keeper of this vault
was found strangled at his post. Kulub
Bey, the eunuch who was entrusted with
the stone for a time, was one of the
reactionaries hanged in the streets of
Constantinople. Senor Habib, whose
tragic death has just occurred at Singa-
pore, was the next owner of the diamond,
having paid £80,000 for it. He sold it at
auction on June 24 last, but the stone
only fetched £16,000, and the transaction
was afterwards annulled.—"The Daily
Express" (London)

CONUNDRUMS.

What's the difference between
a pilot on a boat and a shipping
clerk in a store? One sails the
ship and the other ships the
sale.

Teacher—If some one gave
your mother a \$10 bill and your
father gave her another \$10 bill,
what would she have?

Tommy—A fit.

Which is the heavier the full
or the new moon? The new moon
because the full moon is a great
deal lighter.

If your uncle's sister is not
your aunt, what relation is she
to you? Your mother.

They were holding an 'exam' in an East
London school, and the teacher was explain-
ing the chief products of the Indian empire.
One child recited a list of comestibles.

"Please, miss, India produces curries and
pepper and citron and chillies and chutney
and—and"

"Yes, yes, and what comes after that?"

"Please, miss, I don't remember."

"Yes, yes, but think. What is India famous
for?"

"Please, 'm, India-gestation.

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Manager,

1A, Kiukiang Road

21st Oct 1909.

12m

THE COMING ZIONIST CONGRESS.

(Presidential Address delivered before the Lordon Zionist League in the Wharnciffe Rooms Hotel Great Central, on Sunday, November 14th, 1909.)

By Dr. SAMUEL DAICHES.

(Special For "Israel's Messenger.")

The subject of my address to-night is the coming Zionist Congress. It is a large and difficult subject. The work done at a Zionist Congress is of so manifold a nature that it is difficult to review it, how much to outline it. To say what was done and whether the right thing was done, is not an easy task. A man more difficult to task is to say what should be done and how it should be done. I shall, however, not make my task too difficult. I shall not go into details. I will only attempt to indicate roughly what the general character of the coming Congress is likely to be and in what respects it is sure, on the whole, to differ from the preceding Congress.

The ninth Zionist Congress, which will assemble in a few weeks time in the ancient Haifa City on the banks of the Elbe, will no doubt be the most important Congress since Zionism in its modern form was for the first time promulgated in the Knesset at Basle. In a sense it will be even more important than the first Congress. The importance of the first Congress consisted in its being the first. But the importance of the ninth Congress lies in the fact that it takes place in new times, under changed conditions. There is another factor which is bound to make the ninth Congress very important. This is the fact that the sixth, seventh and eighth Congresses have taken place before it. This sounds somewhat paradoxical. But so it is. We must not forget that we have got not only an outward change in Zionism, but also an inward change. The last three Congresses have brought dangers and averted them. All these dangers can be expressed now in one word: Ugandaism, or potential Territorialism. The sixth Congress brought Uganda, which threatened to destroy Zionism. The seventh Congress rejected Uganda. And the eighth Congress confirmed Zionism as, let us call it, Palestineism, the only thing Zionism could, can, and will ever be able to be. We may thus say that in the years between 1903 and 1907 Zionism passed through a severe crisis. It may be that the future historian will

say that it did Zionism good. It may be that we already begin to look upon the crisis from this point of view. It freed us from the waverers and it confirmed our conviction that Zionism can only mean the revival of the Jewish Nation in its ancient land. It revealed to us the sort of the Jewish people in its true being and it showed us that the feeling of the Jew that he is inseparable from Palestine is—historical truth. It may also be that a crisis like this had to come, and it is certainly better that it come sooner. On each of the five Congresses very high hopes were raised, and the people became impatient. And when negotiations about Palestine seemed not to have the desired result, a new scheme sprang up. The life power of the nation was put on its trial, and it proved to be strong, strong as in the days of old, when our forefathers hung up their harp and refused to substitute a label for Zion. So the last three Congresses were not held in vain. They were most important for testing Israel's vitality, and they will be recorded with pride in the annals of our history.

The first five Congresses were all of the greatest importance, on all of them great work was done. The first gathering of the representatives of the Jewish people from almost all corners of the earth was the greatest event in our national life since the beginning of our second dispersion. Zionism was made known to the world and its programme promulgated. The hopes and aspirations of the Jewish Nation were for the first time in the last nineteen centuries expressed in words intelligible to the outside world. An organisation was created which embraces a great part of Jewish New life and now hope came into the smallest settlements of Jews in the remotest corners of the earth. All was life, a new activity. The following Congresses also saw great things come into being. The Jewish Colonial Trust was erected, and the Jewish National Fund followed, two institutions of paramount importance. Then the Anglo-Palestine Company was established. The Herzlism shows that Zionism has brought about a Jewish

renaissance. The gymnasium in Jaffa fulfils very high functions. And the value of the oil plantations is not to be underrated either. Upon what Zionism has done for the revival of Jewish culture is not necessary to dwell here. We thus see that great positive work was done on the first five Congresses. But, still, could not the results achieved be more satisfactory? Could not Zionism be brought nearer the realisation of its aims? And why did, after all, crisis come about, which took two Congresses to ban? The general opinion of the Zionists is that better results could have been achieved and that we could have been nearer our goal. And then the crisis might have been prevented too. There was one thing, greatly regretted by the progress of Zionist work. The quest after the Charter and the exclusion of all other work in Palestine before that Charter was granted. I will not question here the wisdom of that policy. It may be that policy was the right one. But it meant waiting and it was responsible for the comparatively small achievements in Palestine. The Charter could not be got if the Sultan did not want to give it. And as the Charter had to come first and work in Palestine after, no work could be done in Palestine. The last two years show that this policy has not been quite overcome yet. The eighth Congress decided upon practical work in Palestine, and the practical work done in Palestine during the last two years and a half does not amount to very much.

Now, let us put this question differently what would have been the present position? What is the present position? In this form—the question there lies already the possibility of the answer. It is indeed difficult to say what would have been the present position of Zionism if the political position of Turkey would have been to-day what it was two years ago. It has gone through a most radical, through a most marvellous change, a change unparalleled in the history of mankind as far as known to us from its previous records. And through this change, naturally the position of Zionism has changed. We human beings do not realize the greatness of events which take place in our own times. We cannot re-adjust our eyes and cannot, therefore, truly appreciate changed conditions of life. If that change in Turkey would have come about after half a century or even a century of Zionist activity it would have been a great event. How much greater and how much more important is it seeing that it came about after ten or twelve years only of Zionist work. And the first Congress to be held under those changed conditions is the ninth Congress. And this, naturally makes all the difference. This will make the ninth Congress different from all its predecessors. The ninth Congress will mark the beginning of a new era in Zionism.

The ninth Congress has a clear road before it. Tremendous obstacles have been removed through the change in the outward circumstances. The greatest of obstacles exists no more. A Charter, which was necessary, which was considered by some of our leaders as indispensable before an inch of land was bought in Palestine, is no more a hindrance. If it was necessary under an autocratic regime, it is not necessary in a constitutional country. Every work done in the Turkish Empire enjoys now the protection and the benevolent forbearance of the People's Parliament, and energy spent on Turkish soil will have its reward. Even more, the quest of a Charter is now not only not necessary, but may even do harm. Imagine the representatives of the Zionists coming to the representatives of the Turkish nation asking them for a charter. What would be their answer? A charter! First show yourselves worthy of a charter, and then you will have it. Look at us: Have we asked for a charter before we started our work? We worked, and our work gave us a charter, we begged for. And do you think we are not to be trusted? Do not talk. Work, and you will achieve your aim. This would be their answer, the best they could give. As a matter of fact, they have already given such answers. What we have therefore to do now is to begin to work. And it is the ninth Congress that will have to bid us make a start. The main work of the ninth Congress will consist in deciding upon work in Palestine immediately to be commenced. The "ifs" and "buts" have fallen away. The Zionist organisation must start at once to buy land and to colonise in Palestine and to employ and create all means which will further this object. If an Agrarian Bank is necessary, let it be established. If other means and ways are necessary, let us find them. But work must be started, without waiting, without delay. Some may say the land-laws are not yet favorable in Turkey, some may find other flaws. Those are groundless complaints. We cannot wait until every thing will be perfect. Then we might not be let in. We should bring about that perfection. The basis is there—the security of a constitutional government, and the rest is our work. The leaders of the Zionist organisation, naturally cannot start the new course without first getting a mandate from the people. And this mandate the ninth Congress has to give to the leaders, a mandate, clear and unmistakable. The resolutions of the ninth Congress will be different from the resolutions of previous Congresses. There was always an "if" and a "but" hanging round those resolutions, at least in the minds of some of our leaders. And those "ifs" and "buts" proved afterwards stumbling blocks. The eighth Congress also suffered upon practical work in Palestine. It was, of course left to the leaders whether it was opportune to turn theory into practice. Then some of our leaders

thought "But—a charter; if the conditions are different," and no serious work was attempted. Then the sudden change came in Turkey, and, of course, one had to wait and see how things will go on. Now the time of experiment has also passed. I think the Actions Committee has done right in postponing the Congress for half a year. We have gained more time to consider the changed position and to consider what our position should be. And I hope, we all know it now. The outward position is the best that we could have hoped for in our generation, and the inward position must be made by in the best possible—on the ninth Congress. And there is no doubt that our leaders will carry out fully the mandate of the people. Zionism has entered on a new stage, and the inauguration of this entry will be seen on the stages of the ninth Congress. There are naturally many more important points which will be dealt with during the ninth Congress. But the most important point is the commencement of work in Palestine, the actual beginning of the realisation of our aspiration. A new era, point which I should like to mention is this. Some Zionists think that the altered conditions in Turkey necessitate a change in the Basle programme, and they advocate this change. Now if any change would have been absolutely necessary in the Basle programme, I would have no objection to such a change being effected. But I strongly believe that there is no reason whatsoever for a change in the Basle programme. The outward conditions have changed, and therefore no means must be applied. But the aim of Zionism remains the same, and therefore the Basle programme remains as it was. As we were against an actual alteration of the Basle programme on the 6th and the 7th Congresses, so will we try to prevent a nominal alteration of the Basle programme on the ninth Congress. The Zionist programme cannot be tampered with so easily. We will turn it to pieces when we will have our publicly recognised home in Palestine. There is another thing which the ninth Congress is sure to do. It is sure to accept more the cultural value of Zionism. We must not forget that Zionism, quite apart from its ultimate objects is also a powerful factor for strengthening and maintaining Judaism. Zionism presupposes the steadfast adherence not only to our race, but also to our faith, to our language, and to our literature, presupposes the ardent desire to work for the furtherance of everything Jewish. Now that the road leading to our goal is becoming clearer, the true character of Zionism, too, will become clearer to all. It is not a mere coincidence that a few days before the ninth Congress a conference will take place in Berlin which will make arrangements for a Congress for Hebrew Culture and

language to be held next summer. It is only now that a Congress which will deliberate upon the best means and ways of furthering Hebrew culture, can take place. The ninth Congress would be incomplete without the Culture Congress to follow it. Another result of the ninth Congress will, I believe, be increased enthusiasm in the Zionist ranks. During the last year and a half I have often wondered in my inner heart whether our leaders have made sufficient use of the changed conditions in order to rouse more enthusiasm in our camp and outside it for our cause. I do not want to judge. But I have not been able to prevent the thought from entering my mind now and then that, would our never-to-be-forgotten Dr. Herzl have lived to see the great change in the East, he would have said this as an opportunity for again stirring Jewry to its innermost depths. He would have used it as a magical charm to strengthen Zionism from within and without. But our present leaders thought it more advisable to wait and to be silent. It may be they were right. But what they have not done, the coming Congress is sure to do. It is sure to tell the Zionists of the new possibilities in Zionism, it will thus bring new life into our organisation and gain a greater part of our people for our idea. These, I believe, will be a few of the achievements of the coming Congress. Of course there are many more questions

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connected with the coming Congress. But I cannot deal with all of them here to-night. On the continent our brethren have been busy discussing Congress problems for the last few months. You know how much thought we in blessed England devote to the questions mentioned and to Zionism in general. Here everything is quiet. Scarcely a voice is heard. A Zionist Congress, whatever its problems, whatever its results, is a very great event in the life of the Jewish nation. But English Jewry remains silent. It does not move. But does it not? You will ask. Is not English Jewry full of activity? Are not its representatives busy creating "one creed" and finding new Jewish ideals. I will not deal here with an address recently delivered at Birmingham, which constructed a contrast between Jewish ideals and Zionism, the most peculiar contrast I have ever heard of, constructed in the most peculiar way I have ever seen. An opportunity may perhaps offer itself when Mr. Magnus will be shown that his difficulties are only of an imaginary nature and that Zionism leads to the realization of the very highest Jewish ideals. But much more serious and much more sad is the attempted creation of a so-called new religion. And the saddest of all is perhaps the way in which the community is meeting this situation. I am not going to deal with this question either this evening, because it requires an evening, or many evenings for itself. But I think I ought to mention it in connection with the coming Congress, and for a very good reason. I want to remind you that it is the lack of the Zionist idea, which is at the bottom of all these troubles. The "New Religion" and the new and old irreligion have their cause in the lack of love for our past and hope in our future. A strong attachment to our race and its spiritual possession, a strong conviction that our forefathers were capable of higher, infinitely better creations than we are, a strong feeling that every word in our Holy Book is of unsurpassable beauty

and unfathomable depth, a feeling that the sublimest conceptions about the relation of man to God are to be found in Israel's Bible, and the belief in Israel's future as foretold by our prophets would have made such "new religions" impossible. How can we improve upon the way of Zion? Yes, it is the lack of all that is implied by Zionism which is responsible for the present state of our community. Would it, for instance, have been possible that thousands of Jewish children should grow up with almost no or an extremely scanty Hebrew education, if Zionism would have been a living factor in our community? It is terrible to think that thousands of Jewish children grow up who scarcely know why they are Jews and Jewesses. What must be the end? Not only new religion, but irreligion. Zionism could prevent all this. Where there is true Zionism, there is true Judaism. Zionism can become the life-belt of Judaism.

A wave of Zionist enthusiasm would sweep away the apathy and indifference that is prevalent in such a terribly great measure in our Community. I do not see why, for instance, the Zionists should not send representatives into the bodies managing the Synagogues into the Communal Education Board, the Board of Deputies and the other communal institutions. You would see what a chance there would be. But first we must have more Zionists. For the strengthening of Zionism and gaining more adherents to our cause in the West of London there is the London Zionist League. One of the founders and the first President of the League sits before you and one of its past Vice-Presidents is among you. It is a great work which they have started and carried on. For the current year the destinies of the League have been entrusted to me. I thank the members of the League for the honour and I pray that I may be able to do some good for this Society. I consider the League has a great mission in the West of London. Its object is not only to further the Jewish national idea but also to show new love for Judaism in the hearts of the

indifferent. I wish the League were so large that it could have an educational department, which could look after the Hebrew education of many of the young in the West. But, ladies and gentlemen, let me tell you that at present the number of the members of the League is not as large as it might have been. I think that every Jew and Jewess living in this part of the Metropolis and having the material and spiritual interests of our nation at heart should become a member of this League, which could then contribute not only towards the revival of Israel in his ancient land, but also to the resurrection of the dry bones in the valley not of the Kibari, but of the Thames. And I do hope that with the beginning of a new era for Zionism in general, a new one will also begin for the London Zionist League.

Ladies and Gentlemen, the signs are hopeful. The times are changing. The cloud that has been hanging over Mount Zion for the last nineteen centuries is beginning to shift. Israel begins to feel new power. New forces spring up. The heart of the Jewish nation beats stronger. Zionism is nearing its goal. Greater efforts will be necessary. But how great will be the reward. The mists will shine upon Israel and upon mankind. A new sun will unroll, and man will be re-born. And one step on the road to that our goal will be the coming Zionist Congress.

SHANGHAI JEWISH SCHOOL.

Owing to a printer's error in our article on the "Shanghai Jewish School" in our last issue we inadvertently conveyed to our readers the impression that Mr. Ellis Kuloorie and Mr. A. E. Moss had together subscribed \$1,000.00 to the Prize Fund of the School. We hasten to make reparation and inform our readers that the donors have each donated \$1,000.00 to that Fund.

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THE MEANINGS OF "GENTILES" AND "ISRAEL"

[Written for "Israel's Messenger"]

By N. E. DAVID (Calcutta.)

The Jews are said to "regard themselves as a chosen people and look on the rest of the world as inferior to them," and "this view," it is alleged by many, "has much to support it in the Old Testament." This is also the opinion of the most enlightened of our brother-theosophists as well. I will not deny the fact that some of our country (though the enlightened among us are far above such narrow-mindedness) do indeed, in their ignorance of the true spirit of our sacred books, hold such a belief, but it is neither sanctioned by the Old Testament nor countenanced by our religious theology. This has been made quite apparent in the article on "Universal Brotherhood and Love in Israelism" recently published in ISRAEL'S MESSENGER, which is supported by mere facts and quotations from the Bible and other sacred books of ours. If any further proof is required it is found in the fact that the Bible nowhere sets up the Jews as the chosen people, but Israel, or the Children of Israel. "Israel is My son, even My first-born" (Exod. iv, 22); Israel is My people in whom I glorified, is the general tenor of the Bible. And the Jews themselves claim to be so, not as Jews, but as Israel, as we shall further show. Israel then are the "chosen people" of the Bible who are the godly and virtuous of all nations irrespective of creed or colour. "If a sojourner observes the Divine Law is on a level with the High Priest." This is a doctrine which is truly peculiar to our ideal creed. In our daily prayers we supplicate and crave heavenly blessings and express all good wishes, not for the Jews but for Israel; the term "Jew" or even "Hebrew" is not to be found in any of our prayer books, nor yet in our service books. Our creed is called by even the ignorant among our country, "Dath Israel," the creed of Israel and seldom or never "Dath ha-yehudim," the creed of the Jews, or Judaism which is a recently coined word not older than the time of the rebuilding of the second temple, and to apply it to our creed which existed long before that period is, to say the least, misleading and shrouding in obscurity Israel and his ideal creed.

The tenets of every religion, with very few exceptions, are not exempt from the evil of regarding themselves as a chosen people and superior to the rest of the world. They go a step further and claim that their religion is the true one beyond the pale of which there is no salvation; and that the Kingdom of Heaven or Paradise is reserved for them and their own co-religionists alone, while some go to the extent of considering themselves, for

no valid reason beyond that of habit or custom, as superior and holier than even their own co-religionists, and will not allow anyone outside their own caste, much less persons of other denominations, to touch their food or even their bodies for fear of being polluted! This is an evil much to be regretted, as it not only ignores the patent fact that the religious foundation of all creeds is the same, and that they all tend to the same goal, but promotes gross selfishness in man through ignorance, and fosters separatism from the one homogeneous whole, and consequently from the universal scheme and object of brotherhood. Yet it is an unavoidable evil, owing to the present low state of evolution of the majority of mankind; and it is the duty of every patriotic and enlightened mind to pity such ignorance and try to spread better knowledge, instead of finding fault with it as some do. We know for certain that divine truths underlie every creed, and that every sacred book contains immortal truths that have been the bread of life to millions. The religion of truth is not confined to one nationality or creed; it is found everywhere by those who seek it. We hope that the time will come when the majority of the human race will realise these truths which will put an end to all religious differences and evils, and unite humanity together by the sacred tie of universal brotherhood, so that they may mix freely together and treat each other as "brothers" as in days gone by (Gen. xiii, 8; xvi, 31; xxix, 4, etc.). We are glad to see that that time has already dawned on many, and it will certainly spread eventually throughout the length and breadth of the earth, to be felt and appreciated by mankind who shall all bask in the sunshine of its mild day.

"HEATHENS" AND "GENTILES."
These terms are, properly speaking, the patent-right of the translators of the Bible, the Jews never did nor do recognize such scornful terms as they are supposed to be much less does the Bible or other sacred books of ours. If these terms are used by our Western people, it is as much through force of habit as their styling our religion "Judaism" instead of "Israelism." The Hebrew words thus translated are "Goyim" and "Amim,"

which signify mean nations and peoples, they being the plural form of *Goi*, a nation, and *Am*, a people. Our own nation and even the people of Israel are styled in the Bible *Goi* and *Am* (Deut. iv, 6, 7, 8, etc.). When the word *Eros* or *dra* (or as some spell it *Eretz*), earth, is coupled with any of those terms, for example *Goyim ha-ares* (Gen. xxi, 18, etc.), and *Am ha-ares* (Deut. xxviii, 10, etc.), they mean nations or people of the earth, and are Biblical terms applied to those who are worldly inclined, caring little for things spiritual (Lev. xxii, 11; Deut. xviii, 9, etc.; Jer. x, etc., etc.), and are used in contrast with Israel, the spiritually minded, the holy people. We also use the phrase *Ummoth ha-dam*, the com-

munities or peoples of the world, in the same sense, to distinguish from *Omana Jaradith*, the community of Israel. These terms convey simply the idea of ignorance and worldly-mindedness and have nothing of "despise" and "contempt" about them any more than the English phrases, "worldly men," or "worldly-minded people," or *Tungadar log* as one would say in Urdu. We invariably speak of the illiterate and also of the religiously ignorant of our own people as *amme ha-aree*, there being no letter term in Hebrew to convey the idea. Everywhere in the Zohar and our sacred books, when speaking of Israel as a chosen people and superior to others, the phrase "*Yehi aboda zarah*" usually follows the word *ammin*, thus, *Ammin abda aboda zarah*, meaning thereby that Israel are above and superior to the people who follow strange worship, (Zohar, book iii, pp. 7 a, 26 b; 62 b; 62, 6; book iv, page 16 a, etc., etc.) The quotations throughout are all from the original texts.

ABODA ZARAH
is not confined to idol worship alone, as it is supposed to be. *Aboda* is from *abad*, served, enslaved himself (a slave in Hebrew is *abad*); and *Zarah* from *zar*, strange; hence *aboda zarah* means servitude or enslavement to strange things. Man is enjoined to "love his God above everything, his possessions, his wife, and substance," and "to slave to Him" (Deut. vi. 5; etc.); "and these words, which I command thee this day, shall be in thine heart (to think about); and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as fore-froets between thine eyes; and thou shalt write them upon the posts of the house, and on thy gates" (*ibid* vi. 4-9, etc.). This is true worship. Man's whole mind and soul should be dedicated to God and things divine; and the applying them instead to things worldly is a strange worship, or idolatry. We are told (in Proverbs) that anger, adultery, carnal desire for anything, pride, jealousy, covetousness, lying lips, perversion of heart and of justice, false weights and measures, and any evil deed or thought are abominations to the Lord, and counted as idol worship, because, the Zohar tells us, "they are the result of enslavement to one's own animal passions and inclinations" (Zohar, I. c. ii, page 182 a). But the true spirit of the injunctions quoted above, clearly and distinctly gives one to understand that any thought given to things worldly, not necessarily evil, in preference to things spiritual, is a strange or idol worship. The adoration of one's own self or of others; readiness for money, power, or fame; and love for this world and its pleasures, are strange worship or idolatry in the true sense of the term. It is love rendered into a "strange fire," and allowed to burn in the censor of man's heart, the holy altar of the God within him, the wages of which

is death by fire (Lev. x., 1, 2). Invoking the help or intercession of the dead, even those of the Saints, in any matter, or kissing their sepulchres is idolatry. In short, the least thought given to things earthly in place of things divine is a strange worship; and this is what is meant by the commandment:—"Thou shalt have no other gods before Me: Thou shalt not make unto thee any graven image (in thine heart) or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down (give up thyself to) nor them" (Exod. xx, 3-5; Deut. v., 7-9). "There shall not be in thee a foreign god; neither shalt thou worship any strange god" (Is. lxxix, 9, etc.). Man should not set up in his heart an idol of anything worldly and dote upon it. "As the heart panteth after the water brooks" so the son of man should pant after the Living God from whom cometh salvation (Is. xlii, 1, 2; lxii, 1). Such is the life one has to lead in accordance with our ideal creed, which is founded on the basis of Occultism.

ISRAEL

This means a spiritual or divine person, from *Sar*, a prince or ruler, and *El*, a being of might, a deity. Others derive the word from *gashar* (lawyer or lawyer?), upright, making it to mean, divinely upright. In either case, it signifies a divine being, one who has become spiritually perfect and obtained life eternal, as it is written of Jacob (Gen. xxxii, 28-31): "Thy name shall be called no more Jacob but Israel, for thou hast asserted thy power with Elahim (Deities or divinity) and with men and hast prevailed (struggled with and conquered human nature and become divine); And Jacob called the name of the place Peniel, for I have seen the Deity face to face, and my life is preserved" (become immortal). The Heavenly Man is called "Israel De'alla," the Supernal Israel. The word Israel generally answers to the Hindu "Brahmin," the Christian "Saint," and the Moslem "Wali," in the true sense of the terms. "*Bene-Israel*," the children of Israel, denotes the third class of the people of Israel, and is synonymous with *advanced chelas*, as the Hebrew word *Maddil* is with *Adapt* or *Mohatan* (Dan. xii, 3, etc.). The word Israel is often used in a collective sense to denote the people of Israel; including in the term Priests and Levites. The people of Israel as every one knows, are classified as Priests, Levites and Israelites. These are not sects or castes, but orders and degrees of gradations in their respective spiritual attainment or progress. In Israel is allowed to meddle in things worldly as far as it is consistent with his spiritual pursuit and progress; but the Priests and the Levites whose "inhabitation is the Lord" (Lev. xxi, 2, etc.) are wholly and entirely consecrated unto the service of God and of humanity, living a life of holiness and purity, and are ever ready "to invoke blessing and cause them to descend upon, not only their own people but all human beings" (Zohar, book iii,

page 81 a, section Saor; book iv, pp. 122 a and 148 a, section Naso, etc.). In their respective spiritual orders, to use again occult terms, a

COHEN

(Cohane?), a Priest, is one who has fully developed his sixth Principle—"Yehidah," the "Spiritual Soul," who is "holy unto his God" (Lev. xxi, 7) and keeps "the covenant of peace" (Num. xxi, 12; Mal. ii, 7); who is "the Messenger of the Lord of Hosts, whose lips keep knowledge and whose mouth Divine Law" (*ibid*, ver-e 7). He answers to the Dhyan of the Buddhists.

A LEVITE OR LEVI

is he who has developed his fifth Principle *Haigah*, "the Human Soul," and linked it with the sixth. The word *levi* means a linker or joiner, from *loveh*, linked or joined (Gen. xxix, 34; Now. xviii, 2, 4, etc.). The Levites, are known as the *serpents*, the spiritually wise. In Deuteronomy (xxviii, 8-11) a Levite is defined as a "legally priest" (*Hasid*), who is qualified to "keep the Urim and Thummim" (the breast-plate of the High Priest, the oracle of God); who recognizes and honours "the word and the covenant" of God far above things worldly even "father, mother, brothers," who "teaches Israel (the third order) the judgment, puts (burns) incense before Him and whole burnt sacrifices upon His altar."

[To be continued.]

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THE REASON WHY BARUCH SON OF SOLOMON ASHERS STAYED AN OLD BACHELOR.

AN INTERESTING SKETCH

BY REV. S. ROSENBERG.

Baruch, the only son of Solomon Ashers was an old bachelor, and as it often happens in life, was just the richest bachelor of his town. It is a well-known fact, as old as the history of mankind that, in distributing her earthly goods among the children of men, fate does it with her eyes closed, just as was the case with Baruch, the subject of our sketch. He had inherited from his father, Solomon Ashers, an estate consisting of four large properties of considerable value, six business establishments, situated right in the centre of the business part of the town, besides an enormous amount of money and an elegant household.

Knowing that his son, Baruch, would after his demise fall heir to a considerable fortune, Solomon Ashers paid little attention to his son's education, suffering the latter to grow up a perfect ignoramus, rough, uncouth and just as wild as an animal in the field. Besides being illiterate, Baruch had no knowledge whatever of either business or trade.

"I take things philosophically," his father used to say. "My son is going to be a rich man, and riches covers every sin. With wealth a person is practically everything in this world, a wise man, a business man, a man of the world, in short, an all around accomplished person."

And so this all-around accomplished lad had grown from boyhood to youth, from youth to manhood, from manhood to middle age, had grown and over-grown, but the thought of taking a wife unto himself, as did his ancestors before him, never entered his mind. A wife—what for? Is there any comfort in life that he misses now without one? For money he can get his meals cooked, his linen washed, his household attended to, new buttons sewed on his coat and shirt, as soon as the old ones come off, and what more does he need? But his old aunt Miriam, had from time to time tried her best to reason this silly notion of staying an old bachelor out of her nephew's mind, but all to no avail.

On one occasion, Miriam, Baruch's aunt, played her last and best trump-card, arguing with her nephew as follows: "Listen to me," said she, "you are growing older from day to

day, and you must bear in mind that, sooner or later you are going to die. Whom will you leave all this immense riches to? You have neither a wife nor an heir, and Kalal (the community) will take possession of all your properties, your money, your household. And what will they do with all that? Why, they will use it all to themselves, spending it lavishly on public banquets and entertainments. You know those gluttons and drunkards well."

The last argument has had its desired effect. Baruch at last came to the biblical conclusion, viz: "It is not good for man to be alone."

As for himself, he had never before made the acquaintance of any living woman, and hence was absolutely at sea as to who and how to select. After thinking the matter over, he resolved to hear the opinion of others on the subject. He forthwith gave orders for a banquet to be given at his residence, to which he invited the "pnai hoir" (the most prominent men of his town), all men of families.

The number of the guests invited was exactly twenty, all of whom promptly responded to the invitation, and accordingly were present at the banquet. When the banquet was nearly over and the hilarity among the assembled guests was at its highest pitch, Baruch stepped forward, submitting his all-absorbing question before the assembly invited. Five of them adhering probably to the motto: "Speaking is silver and silence is golden," gave no reply whatever. Of the other fifteen, every one of them had a different answer to offer, which may be summed up as follows:

(1) "The women may be likened to teeth. One suffers in getting them, suffers while having them, but suffers all the more while losing them."

(2) "A woman that wants to be defended, is doomed beforehand."

(3) "If in the eyes of his wife, the husband be not the first person, she always looks upon him as the last one."

(4) "The higher the respect and affection a man has for his wife, the larger the bill he will have to pay for her dresses."

(5) "A woman is like an onion, it tastes bitter, and yet one eats."

(6) "It is remarkable that, despite their healthy tongues, women have nevertheless such poor taste."

(7) "A woman is satisfied with her picture, only when it looks like she imagines herself to look."

(8) "There is much less danger to put one's hand into the mouth of a tiger, than to point out to woman her first gray hair on her head."

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(9) "If we are liked by the women, they overlook even our vices, but if they do not like us they overlook even our virtues."

(10) "We can never satisfy the women. If we are jealous of them, they are angry with us, but if we are not jealous of them, they are still more angry with us."

(11) "Every woman likes to be told she has a small foot, but she likes to live 'anf dem grossen Fusse, in great state.'"

(12) "The heart of some women is like a flower, every admirer plucks a tiny leaf, but for the husband, there is eventually nothing left but the thorns."

(13) "He who does not get married does not feel as unhappy as he had feared to be."

(14) "It is easier to turn the head of a thousand women, than to set the head of one of them straight."

(15) "The love for a woman is like a fever, first comes the heat, and then the chill."

Baruch had listened to all of these responses with supreme indifference, feeling alone the wiser, probably because he did not at all understand them. He could not sleep that night. The question, What is to do? gave him no rest, he was, after all, bound to get married. At last a redeeming thought came to him. He will leave all to chance. Accordingly he mapped out a plan for himself which was the following:

He is going to arise in the morning, get out on the street, and the first man that will come to meet him, will be the man to whom he is going to submit this all-important question of marriage. The scheme was scarcely thought out and it was done.

The next day he arose in the morning, taking a promenade on the street. The streets assumed the appearance of a graveyard. The stores and residences were not open yet, and

the people seemed to be wrapt in deep slumber. But all of a sudden footsteps were heard in the distance, somebody was coming. But imagine his surprise! The man that came to meet him was no one else but Levy, the well-known madman of the town. But it was done! He had previously made up his mind to leave it to chance, and hence there was no other alternative left for him but to take that madman's advice in this important matter.

"Stop, Levy!" he cried as he approached him. "I should like to consult you on something very serious."

"All right then, speak quickly," replied the madman.

"I want to get married, and wish to have your advice," rejoined Baruch.

Levy reflected a while and replied: "My dear friend, there are three different kinds of women in this world. The one of the first kind will be obedient to you, the one of the second kind will be your enemy, while the one of the third kind will either obey you, or otherwise be your enemy. Now you know it all, let me be gone."

Baruch began to think: What has this madman been talking about? "Three different kinds of women are in this world," he said, "how am I to know, to which kind this or that woman belongs?"

He forthwith runs after Levy, crying:

"Stop a moment! I have something else to ask you."

"Make haste then. I have no time," the madman murmurs.

"Tell me Levy, how am I to know to which of the three categories the woman of my choice may belong?"

"But that is quite simple," rejoined the madman. "The women of the first category, are the maidens. A maiden, having never loved before, clings to her husband with love and

affection. Those of the second kind, are the widows, who have children left from their first husband. With such a one you can never live in peace. She will have more love for her first husband's children than for you. The women of the third category are the widows without children. The trouble with the last one is that, she will love and obey you just as long as you treat her better than her former husband did, otherwise she will surely take you."

"Well, then, according to that, I must marry a maiden," retorted Baruch.

"Not at all!" was the madman's prompt reply. "That you should have done sooner, much sooner. You waited entirely too long. You have grown too old. A maiden would marry you now only for the sake of your wealth, and just because of that; you will suffer all the more. Now I told you all you wished to know. Goodbye," and with that the madman went his way. Baruch stood for a while perplexed, almost rooted to the ground.

"Is that Levy, the town's madman?" he muttered to himself, why, he talks with as much sense and logic as though he were the prime minister of his country."

Bethinking himself Baruch runs again after Levy, the madman, and tapping him on the shoulder he further questions the latter saying:

"Tell me Levy, why do they think you crazy? You seem to talk so sensibly."

"Ha, Ha," answered Levy, laughing to the top of his voice. "I was already twice married; and my friends and relatives insisted that I marry a third time. In order now to be left alone, I feign madness. If you want to take my advice, you too, feign madness; otherwise you will have no peace from the women."

Baruch followed Levy, the madman's advice, staying bachelor to this very day.—*The Hebrew Standard* (New York)

ISRAEL'S MESSENGER.

Shanghai: Friday,
24th December, 1909—5670.

"NEW LIFE IN THE EAST"

[CONTRIBUTED.]

UNDER the foregoing caption an exceedingly interesting interview appears in our esteemed contemporary, *The Jewish Chronicle*, London, of November 26, in which our well-known co-religionist Mr E. S. KADOORIE, of HongKong, makes some startling comments on our communal life in these parts of the world, and particularly in "Sluggish Shanghai", regarding which he says:

"The community there is much bigger than that of Hongkong, with which I am more familiar. There is a Zionist Society and a branch of the Anglo-Jewish Association. There are two synagogues, but I am bound to say that neither is worthy of the community."

We need not say how very greatly surprised we were to see statements like these published in such a responsible journal as the *Jewish Chronicle*, and with the authority and sanction of a man of such prominence in Jewry as Mr. KADOORIE.

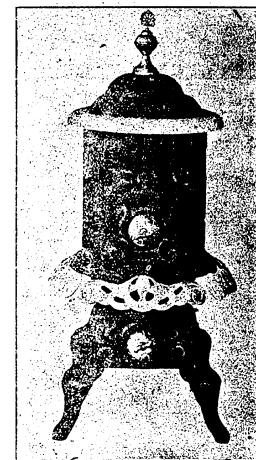
Shanghai Jews have been striving loyally for a good while past to establish a proper communal organisation, to which the care of the poor, and the education of our Jewish youth could be committed in the confident assurance that these vital interests would be efficiently promoted and safeguarded.

There are also references in the interview to Mr. HARDOON which we cannot allow to pass unnoticed. His fellow residents have known and esteemed him for so long that we need say little in his defence.

But when we take other places in which the *Jewish Chronicle* is read into consideration the mat-

ter assumes another aspect, and it becomes necessary for us to say a word or two with regard to the claims which Mr. HARDOON has established to the respect and gratitude of his local co-religionists. He has, for instance, taken a leading part in founding and supporting the Shanghai Jewish School, and the President of that Institution, Mr. D. E. J. ABRAHAM, in the last annual report, as well as the preceding ones, bears eloquent testimony to all that Mr. HARDOON has done and is doing in the school's behalf. Mr. HARDOON, it must be remembered, is a very busy man indeed, having the interests of one of the greatest businesses in the Far East—involving the management of millions of dollars per annum, to direct. The affairs of his firm leave him very little leisure to attend to anything else, hence the absence of his name from Committees and Directorates of such bodies in Shanghai, for he is a man who would never figure in any undertaking unless he is prepared to do rather more than his share of the work. This fact should be borne in mind when estimating the worth and character of such a man as Mr. HARDOON.

Mr. KADOORIE was in Shanghai for a short time about three years ago. During his brief visit he seems to have formed some very erroneous ideas regarding our Community, and all we can hope is that he will come to visit us again before very long and correct his erroneous impressions. He will then find our communal affairs very satisfactorily organized indeed,—that is if he takes the pains to investigate them minutely. The Jewish Communal Association and the Jewish School are two Institutions of which no Community of our numerical strength in Shanghai, need be ashamed, and it is regrettable that those who give their time and substance to their upkeep should not have been considered before such statements as those contained in the interview we are discussing were allowed to be published.



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EDITORIAL NOTES.

The Central Conference of American Reform Rabbis.

THE "annual picnic" (the phrase is borrowed from the New York *Hebrew Standard*) of the above named Conference took place in New York last month. It was the twentieth gathering of its kind and the roll call showed that there were more delegates in attendance at this Conference than last year. The result so far achieved has shown, not only the inactivity of those who dream of a Jewish Mission, but also their impracticable methods as to their propaganda work. Many prominent leaders admitted that the Conference has so far proved a fiasco which will be remembered. But what of that? The rank and file know very well that their leaders do absolutely nothing but seeking so-called offices, chasing for prominence, and that is why the last Conference has fooled the people with bombastic sensations, empty speeches and patriotic explanations which explain nothing. The only thing that the Conference has so far accomplished was to awaken a kind of revival in the history of the Jewish race by means of tracts. But, as for Judaism itself, nothing whatever practicable has been accomplished, only speeches, words, words, words. No doubt, if our over-zealous anti-Zionistic contemporary, *The American Israelite*, were to read the foregoing lines, it will remember that people dwelling in glass houses should not throw stones on their neighbours.

"One by one the roses fall," says *The American Israelite*. Quite recently some of our American exchanges announced the retirement of the earlier leaders in America, naming more especially the Rev. MESSING, of St. Louis. Now comes Rev. GODSHAW, and declines to serve any more on the Rabbinate. Mr. GODSHAW is a

man of fine ability, unquestioned sincerity, exceedingly attractive personality and there is no man in American Reform Rabbinate who has greater social prestige in private and commercial circles. Radicalism is fast going the way of all other isms i.e., to oblivion, and that is where it belongs. America is a poor place for the propagation of de-nationalism. It is an exotic which never has and never will become acclimatised.

The Conference which held its sessions last month has celebrated with great eclat the centenary of the birth of DAVID EINHORN, and SAMUEL ADLER (*Alehem Hashalom!*), two pioneers of American Reform. These speeches which were delivered on the occasion were full of eulogy and grandiloquent phrases concerning the achievements of these two path-finders "pioneers in the van of the liberal movement in Judaism". EINHORN, was likened to a "preacher of prophetic eloquence, the reformer of dauntless courage, an ardent exponent of the message of progressive Judaism." The praises of the other dead leaders were also sung. ISAAC M. WISE (of blessed memory) was declared to be the "organising genius, the popular champion, the master builder of American reform", while ABRAHAM GEIGER (another noted reformer the centenary of whose birth falls next year on May 24th) was considered as the "foremost figure in the history of the progressive movement in Judaism".

What an opportunity for Prof. CLAUDE MONTEFIORE! The ancient pioneers "who were in the thick of the exciting struggles of the early years of the reform movement" have seemingly succeeded well in making progressive or liberal Judaism a reality, and future posterity in celebrating the birth of Mr. MONTEFIORE's centenary may not be less loyal, to be sure, in pronouncing benediction upon him. No doubt, *he too*, will be acclaimed as the most advanced and pro-

gressive Jew, quite ahead of his generation, *pax* MAX HELLER, "towering in monumental grandeur of Anglo-Jewish Reform."

And yet what a puzzle! To violate laws and customs held sacred by our ancestors from time immemorial, to scoff at the teachings of our ancient sages, to trample on all that has been sacred to our ancestors, to de-nationalise Judaism, promote assimilation and by so doing place the crown on your forehead and title yourself followers of "Progressive Judaism", is it not a puzzle? To paraphrase King SOLOMON: We have investigated the most difficult cases and understood them, but in spite of all study, we have not been able to penetrate the signification of the philosophy of Reform, or Progressive, or Liberal, or Prophetic, or 20th Century Judaism; we said we will be Wise, but it was far from us". (Midrash Kohelet. 96)

The Zionist Congress.

The Zionist Congress will take place on Sunday next in Hamburg and will last for one week. Delegates from all parts of the world representing Zionist Societies will gather to discuss the momentous issues at stake concerning the Jewish people, and the result will be awaited with keen interest. Elsewhere in this issue we print a timely lecture on "The Coming Zionist Congress" by Dr. SAMUEL DAICHES, which will, no doubt, be read with great interest by our readers. Dr. DAICHES discusses calmly the present outlook of Zionism and says the new era in Turkey has opened new possibilities for the Jewish people in their ancient Fatherland. Let us hope that the Congress about to convene next week will be fruitful of excellent results and that its deliberations will redound to the benefit of afflicted Jewry. ISRAEL'S MESSENGER extends on behalf of the Shanghai Zionists cordial greetings and best wishes to this great and representative gathering of the Jewish people

and hopes that their work for the emancipation of our oppressed race will bring them nearer to their goal and be the means of inducing the greater portion of Jewry to work unceasingly for their historic Ideals.

A Biblical Zionist.

It has been stated that the Rev. Dr. HERMANN ADLER, Chief Rabbi of the British Jews, is an out-and-out opponent of Zionism. The following letter dated London, November, 9th, 1909, which this eminent divine sends to the local Zionist Association abundantly proves the fallacy of this charge:—

I have received from the principle office of the Jewish National Fund at Cologne copy of the certificate in German, testifying that I have been inscribed in the Golden Book of the Jewish National Fund by the Shanghai Zionist Association.

I beg to express to you my sincere thanks for so kindly having recognized the completion of 70 years of my life. With best wishes

שלום ערך וקודש ומנוח יסדך

The foregoing sentence from the Psalm is in the own handwriting of Dr. ADLER and this fact is an evident testimony of his deep longing and zeal for the ancient Jewish ideals which throb and pulsate in the heart of every true and patriotic Israelite. Those who have expunged Zion from their prayer books are drifting with the speed of an automobile from their ancient moorings and are getting entirely indistinguishable from their Gentile neighbours. Dr. EMIL G. HIRSCH speaking in New York at the Einhorn Centennial meeting last month said that "many of those who have prayed for years for a return to Zion, would drop dead with the shock if they had to go back." This is perfectly true and we unhesitatingly endorse it. These drifters (Dr. HIRSCH among them) have gone so far in their campaign against everything Jewish that their absorption, disappearance and total extinction from the fold of Judea is considered a foregone conclusion. Dr. HERZL, the founder of modern Zionism,

proved himself to be a true prophet when he declared at the first Zionist Congress that "Zionism is a return to Judaism even before the return of the Jews to Zion." Dr. HIRSCH's utterance is proof convincing that to strip Judaism of its national garb is to cause the waverers to "drop dead" from their position. This is where American Reform leads to. It leads to destruction, annihilation and total extinction. It causes one, in the words of HIRSCH, to "drop dead."

ISRAEL AND FOUNDATION SACRIFICES.

INTERESTING DISCUSSION.

(CONTINUED FROM OUR LAST ISSUE)

"THE JAPAN CHRONICLE,"
Kobe, December 17th, 1909.
N. E. B. EZRA, Esq.

16, Woosung Road, Shanghai.
DEAR SIR,—I beg to acknowledge your letter dated the 5th November (in error presumably for December). Its contents are extremely interesting and significant, and whenever I have to deal with the question of racial arrogance it will be useful for purposes of citation. I could scarcely desire better proof of my contention that the attitude you take is simply evidence of "the racial pride and arrogance which has been the besetting sin of the Jews through many centuries." In the course of my life I have seen something of Christian bigotry, but it is evident from your own letter and that of another of your compatriots who has written to me, that the Jews are not a whit behind the Christians in this matter. No doubt the bigotry shown by Jews, Christians, and Mohammedans, which exceeds that of all other religions, is due to the same source—the Bible. And this Bible, you say, "has been the only factor that has elevated humanity and taught it just and moral laws." Any one who can make such a statement at the present day is clearly beyond the reach of rational argument.

Yours faithfully,

ROBERT YOUNG.

SHANGHAI, 23rd DECEMBER, 1909.
ROBERT YOUNG Esq.
EDITOR "JAPAN CHRONICLE," KOBE
DEAR SIR,—I have neither the time

nor the desire to be drawn into a controversy but I must make a final reply to your letter of the 7th instant. Its contents are extremely interesting and significant, and whenever I have to deal with the question of one who is capable of evasion and perversion it will be useful for purposes of citation. I could scarcely desire better proof of my contention that the attitude you take is simply evidence of "the racial pride and arrogance which has been the besetting sin of the Jews through many centuries." In the course of my life I have seen something of innate hatred to everything Jewish, but it is evident from your own letter that your school of critics is not a whit behind the perverse and crooked generations of centuries ago. No doubt the bigotry shown by these zealots which exceeds that of all other persecutors and tormentors of humanity, is due to the same source—Higher Criticism. And this Criticism, you mean to say "has been the only factor that has elevated humanity and taught it just and moral laws." Any one who is ready to make such a statement at the present day is clearly beyond the reach of rational argument.

Yours faithfully,

N. E. B. EZRA.

SHANGHAI, DECEMBER 23rd, 1909.
TO THE EDITOR OF ISRAEL'S MESSENGER.

SIR,—I read with great interest your last two issues containing the controversy about "Israel and Foundation Sacrifices," initiated by Mr. Robert Young, Editor of the *Japan Chronicle*. Mr. Ezra and "Israelite" have ably answered him but I crave space in the *Messenger* for the following supplementary remarks. Mr. Young charged the ancient Israelites with having been in the habit of offering human sacrifices and cited as proof the incidents of Jericho and Jephthah's daughter, besides Leviticus Chapter 27 verse 29 which he construed as a command to offer such sacrifices. Before pre-empting further I would like to refer to Leviticus chapter 18 verse 21 and chapter 20 verse 2, where it will be seen, that the Israelites were strongly admonished against initiating other nations in practicing such inhumanities, and ask your readers whether it is conceivable that the Author or Compiler of this Book, whoever he was, would make God go back on his word and command the offering of human sacrifices in chapter 27 of that volume as alleged above? The verse in question runs as follows:—"None devoted which shall be devoted of men, shall be redeemed, but shall surely be put to death." And on these few words, translated literally from the Hebrew but convey no complete sense of the meaning in the original, is based the astounding statement that the Bible enjoined human sacrifices on the Israelites! Now, turning to the laws concerning animal sacrifices, there are found varied and minute details given, as to age, sex and condition,

also where, how, by whom and what part of the animal is to be offered on the altar, also directions prescribed as to the disposal of the blood and the other parts of the body. But in connection with the supposed verse ordering the sacrifice of human beings all these particulars are lacking. Is it to be inferred that the Bible holds human life as inferior and cheaper than animal life and so the former was to be put to death unceremoniously as a sacrifice? How absurd! One wonders whether "Higher Criticism" could descend lower in its mad attempts to discredit the Bible. The latter part of the verse "surely shall be put to death" which stands for the Hebrew "Moth Yamah" is most significant as these words are used generally in the case of criminals liable to suffer the extreme penalty of the law and never to express the killing of animals for sacrifices.

The true meaning of the verse under discussion is this. The Hebrew word *Heren* translated here devoted, means "set apart" in some cases as Holy things unto the Lord and given to the priests, and in other cases as "accursed things to be destroyed". For examples of the first, see Leviticus chapter 27 verses 27 and 28, and Numbers chapter 8 verse 14, and for example of the last, see Deuteronomy chapter 13 verses 16/18, Joshua chapter 6 verse 18, Isaiah chapter 11 verse 15, also Jeremiah chapter 50 verse 21 and many more instances could be given.

Now of which class of *Heren* our verse speaks? The words "shall be devoted of man's do not enlighten us at all. But in looking at the Hebrew text one finds the word given "Yaburan" which occurs also in Exodus chapter 22 verse 19 and in Ezra chapter 10 verse 8 and respectively translated "shall be destroyed" and "should be forfeited". This indicated the case of *Heren* meant in this verse, and so we have that the text here refers to criminals under sentence of death, whose life became a forfeit to the state. Hence the emphatic ending "shall not be redeemed but surely be put to death". With regard to Jericho, here no mention is made of any human sacrifice at all. After destroying this city, Joshua wished to prevent the rebuilding of it, and he pronounced upon any man who attempted to do so, a curse and malediction, that of losing his first-born on laying down the foundation and his youngest in fixing its gates. Had human sacrifices been in vogue amongst the people, such calamity could not have been very terrifying to them and Joshua would hardly have considered it a sufficient deterrent and adopted it for his purpose. As to the incident of Jephthah's daughter, this event is unique in itself and of only local occurrence. The facts that the daughters of Israel commemorated it by four days of mourning a year and also its finding a place in the annals of the times confirm this, otherwise it would have merited no such distinction.

Yours faithfully,

A. B. C.

A NOVELIST OF RENOWN

IN CEYLON EXPRESSES HIS APPRECIATION OF DR. WILLIAMS' PINK PILLS, AND GIVES SUBSTANTIAL REASONS WHY

"It was because of the remarkable way in which Dr. Williams' Pink Pills benefited my wife's mother that I first acquired an established faith in them," says Mr. A. Simon de Silva, the author whose novels in the Sinhalese language have made his name a household word throughout the length and breadth of Ceylon.

"This old lady now seventy years of age had been suffering from a distressing stomach complaint for some considerable time," continued Mr. de Silva. "Among her symptoms were loss of appetite, soreness of the throat and mouth, constipation, dizziness, and a heavy sensation in the abdomen which caused her much discomfort. So sore did her mouth and throat become that at times she could not swallow solid food for days, and had to subsist on just a little milk or other light liquid food. She became exceedingly weak, and the nature of her malady caused her to lose rest and sleep at times—a serious matter to a woman of her advanced years. Her appearance became so unbecomingly thin that friends warned my wife and I that we would need to be very careful of her."

"We gave my mother-in-law medicine prescribed by the physician, but her condition, instead of improving, was steadily coming from bad to worse. It was some two years ago that my mother-in-law tried Dr. Williams' Pink Pills, and was delighted to find that after taking these Pills for a short time her stomach became strong again, and the soreness of the throat and other ail symptoms disappeared. These symptoms have never returned."

"Since then Dr. Williams' Pink Pills have become our family medicine. My wife used them when she was weak, and derived much benefit. Whenever I feel run down myself I take them and they prove a never-failing tonic in my case also. Quite a number of our friends have derived benefit from them; in fact I know, personally, of cases where Rheumatism, Indigestion, and other ailments have been completely cured by their use."

Dr. Williams' Pink Pills for Pale People cured Mrs. de Silva's mother, Mrs. Sura-nah, by their strengthening health giving action on the whole system through the blood. It is in exactly the same way that they have cured Anemia, weak watery blood, Debility, Nervousness, Liver Complaint, Malaria, Headaches, Rheumatism, Paralysis, Beri-Beri, Boils, Pimples and Skin Disorders, as well as those ailments which afflict women between youth and middle-age. Obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., 88 Kinkaid Road, Shanghai who send 6 bottles \$6/-

or 1 bottle for \$1.50, post free. It should be added that Mr. de Silva has been in the Ceylon Government Service for many years, and is chief clerk in the Widows' and Orphans' Pension Fund Office, Colombo.

A LEADER OF AMERICAN REFORM.

Arriving at the convention of American Rabbis in New York, in a lecture, Esau G. Hirsch, of Chicago, stated that only with the advent of Eschism, etc., morality was taught to the Jews. As to the orthodox Jews they are a bad lot who never thought of moral conduct. Such an accusation, especially coming from such a source as the deformed Gai, and Messer Hirsch is not worth while to refute. Always his love for sensationalism and hate for everything Jewish brought him in this case to tell a falsehood before an intelligent audience, who, we doubt not, had a good laugh at his expense. Now if Oslerism may be used for good cause, we think, it should be first practiced upon Hirsch; it would rid the Jews of a wickedness, *Chackis*, and the Christian world would cease to designate him as a learned Jewish Divine, every word of which is untruthful to Hirsch; he is no more learned in the Hebrew lore than to throw dust in the eyes of the ignorant, he is not a Jew at all, and is not divine and his heart is corrupt, and he is a shame to the Jews.—*The Jewish Tribune* (Portland, Ore.)

JEWISH WOMAN DOCTOR. MAKES IMPORTANT DISCOVERY FOR SCIENCE.

NEW YORK.—Dr. Louise G. Robinson, the young Russian woman who came here from France, recently and startled medical men of this city with her declaration that she had discovered a way to bring the dead to life, demonstrated to scientific and critical officers of the New York Edison Company that she can perform wonders with the electric apparatus she had perfected.

In the opinion of those who saw the demonstration, Dr. Robinson electrocuted a rabbit and brought it to life again by the rhythmic electric excitations that caused its heart and respiratory organs to resume their functions. She also showed the advantages of electricity as an anesthetic.

The officials of the electric company considered the results most important because they suggested a method of reanimating employees who are fatally shocked.

OUR CONTEMPORARIES.

A CASE FOR INSURANCE COMPANIES.

THE HOLY SYNOD of Russia has recently decreed that if a Jew becomes a Christian he may marry again without divorce from his Jewish wife, as the baptism renders him dead to his family by making him a new-born child. Should the insurance companies accept this holy view there would be a large increase in the number of merry widows.—*The Hebrew Standard* (New York.)

REAL RELIGION.

Who teaches the new religion will be, it must be read and noted else it will not find acceptance. Though credulous, it will not be thought; for its creed will not spell what we usually understand by creed, but will be the deed of God and humanity, practical service and duty, righteousness and conduct. It will be a religion that answers doubts, enquiries, and anxieties; it will bring to the weary, rest; to the excited, quiet; and to the disconsolate, peace. It will uplift, encourage, and inspire. It will fit all of life's situations. Duth not Judaism, if rightly understood and appreciated, do this?—*The Jewish Tribune* (Portland, Ore.)

THE YAGARIERS OF REFORM.

Mr. Montefiore's circular is nothing short of a Jewish religious revolution which is to cut off its adherents from the long chain of historic tradition; it is a "kind of religion" labeled Judaism, with the Jewish religion, the positive faith of All-Israhel left out. It is "Individualism" run mad!—*The Jewish Voice* (St. Louis)

GROWTH AND PROSPERITY OF SHANGHAI.

In 1889 the area of the Settlements was 3,406 mu, it is now since the extension of 1898, 34,000 mu, or 9 square miles; the foreign population was 3,800; it is now estimated at 15,000; the Chinese population was 68,000; it is now estimated at 400,000; the revenue was Ts. 440,000, it is now Ts. 2,500,000. In 1889 the length of roads within the Settlements was, roughly, 36 miles, while today there are 105 miles of which nearly 40 miles consist of macadam, 16 are chip-paved, 3 miles are of brick, and the remainder are soft roads or macadam in process of construction. In 1889 the bulk of the traffic in the streets consisted of junkies, rickshaws, and pony carriages, drays, wheelbarrows and carts of all sorts. Today all these contrivances are still with us but in addition we have a big electric-tram service and some hundreds of motor-cars.—*The Shanghai Times* (Shanghai)

THE IDEAL AND THE PRACTICAL.

Judaism is something more than a mere system of beliefs and ceremonial observances. If it were only that it could not perpetuate itself and could not pre-

serve its adherents—the people of Israel—who, as compared with the large population of the world, are but a handful to number. An ideal, in order that it may perpetuate itself and at the same time preserve its followers, must be at the same time practical and practicable. It is the combination of the ideal and the practical, the ideal and the helpful which has made Judaism a potent constructive force in the history of civilization.—*Emann-El* (Frisco).

THE ROTHSCILDS AND THE ZIONIST MOVEMENT.

It is reported, the Paris Rothschilds have handed over the remainder of the Rothschild fund of 1904 to the Zionist National Fund, this seems to indicate a change of attitude towards the movement. But it would be premature to assume Zionist leanings on the part of the Paris Rothschilds, who with their relatives in England, have hitherto kept aloof from the movement, and indeed have expressed themselves antagonistic to it. But of recent years Zionists have wisely associated with their movement many practical schemes for improving the condition of the Jews in the Holy Land, in which the Rothschilds, especially Baron Edmond, have always shown themselves in sympathy. It is possible that the transference of funds may be in the nature of one of these practical schemes.—*The American Hebrew* (New York).

FROM THE SUBLIME TO THE RIDICULOUS IS BUT ONE STEP.

Professor Garver's reason for his proposed change of the Commandments is a bit odd. If he is really aware of the changed conditions of modern times and desires to take the fact into consideration,


does he not know then that even the Decalogue as it stands today, surrounded as it is by a halo of age-long reverence, tradition, supported by the highest authorities and attributed to a direct or indirect revelation from God Almighty, does he not know that even the Decalogue is today powerless, in many or most instances, to check the sordid desires and sensuous appetites of the people? Knowing then that this is largely the fate of the old and time-honored Commandments, how then can he hope to accomplish anything with a brand new Commandment, vague in its meaning, relative in its importance, weak in its application and manufactured this year, 1909, at Cambridge, Mass.? If Prof. Garver wishes to find a standard of comparison between the Mosaic and his own concocted commands, he might profit by studying the conditions of that people which from the very first was the recipient and the propagator of the Ten Commandments. The very fact that that people has never in its own experience felt the need of any temperance creed or commandment ought to convince Prof. Garver of his folly. *The Modern View* (St. Louis).

"Money makes money" is exemplified in the following example. We recently had for sale some copper coins, one of which was dated 697. If this penny had been banked on that date and allowed to remain at five per cent. compound interest, it would to-day be worth something like £273, not a sum to be sneezed at in these hard times and all from one penny. We have a halfpenny dated 1674 and if it had been banked then would now be worth about the same amount as the penny. *The Union* (Shanghai)

明晶洋行

N. LAZARUS

OCULIST-OPTICIAN



Astigmatic Lenses; Sun Glasses; Bi-focal Spectacles;
Artificial Eyes; Binoculars; Fountain Pen Etc., Etc., Etc.

EXPERT EXAMINATIONS OF THE EYE
LENSES GRIND AND RE-POLISHED

Spectacle and Pince-Nez Frames re-fitted and re-paired

N. LAZARUS
566 NANKING ROAD
(BETWEEN KIANGSE AND HONAN ROADS)
TELEPHONE No. 3251

2 0-08
12m.

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital }
and Reserves }£690,000

Net Revenue for 1907 £612,760

Fire and Marine Insurances of every description at current rates. Claims promptly paid in Shanghai or elsewhere without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D.MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PRNSON,

Manager.

18-9-09

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 Tael 5,000,000.

RESERVE FUND..... Roubles 5,612,000

Head Office: ST. PETERSBURG.

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

Branches and Agencies.

Askhabad	Marguelan
Barnaul	Moscow
Batoum	Nicolaievsk o/Amoor
Blagowestchensk	Newchwang
Bombay	New York
Boukhara	Nicolaievsk-Oussourisk
Busk	Novo-Nicolaievsk
Calcutta	Oulinsutai
Chefoo	Paris
Colonbo	Peking
Hankow	Samarland
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kashgar	Stretensk
Khabarovsk	Tashkend
Khokand	Tchita
Kinchta	Tchougoutchak
Karachi	Tientsin
Krasnoarsk	Tsitskar
Kuanchendze	Verehneoudinsk
London	Vorn
	Vladivostok
	Yokohama

Tel. Address: Sinoorusse, Shanghai

Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.

PARIS—Comptoir National d'Escompte

de Paris, Banque de Paris et des

Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.

HAMBURG—Messrs. M. M. Warburg & Co.

VIENNA—K. K. priv. Oesterr. Credit

Andstalt für Handel & Gewerbe.

AMSTERDAM—Messrs. Lippmann, Ro-

senthal & Co.

Interest Allowed.

On Current Accounts in Taels 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.

R. AUBERT & COUNT JEZERSKI
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalay, Liaoyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

INTEREST allowed on current account

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5 „ „

Drafts granted on principal place in

Japan, Korea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909,

12m.

HONGKONG & SHANGHAI BANKING CORPORATION, LIMITED.

INCORPORATED IN HONGKONG.
12, THE BUND, SHANGHAI.

DEPOSITS—Savings Bank, 4½, 5, or over 5% per annum.

Not more than £100,000 in any one account.

Interest on deposits in Hong Kong, Shanghai, or elsewhere.

Deposits in Hong Kong, Shanghai, or elsewhere.

Deposits in Hong Kong, Shanghai, or elsewhere.

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Deposits in Hong Kong, Shanghai, or elsewhere.

Deposits in Hong Kong, Shanghai, or elsewhere.

Deposits in Hong Kong, Shanghai, or elsewhere.

SOUTH BRITISH INSURANCE COMPANY

Capital subscribed.....£2,000,000
Capital paid up.....100,000
Reserve Fund.....280,000
Reinsurance Fund.....120,000

The undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD,
KARBERG
& CO.,
General Agents

WAKEFORD COX,
Local Manager.

No. 7, Kiukiang Road
Shanghai,

2m

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED

Established 1797.
Capital subscribed.....£1,000,000
Reserve Fund.....100,000
Net Premium Income for the year ended 31st December 1908.....£1,000,000

(Alfred Dent & Co. Shanghai Agents)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED
DENT & Co.

Agents.

12m.

29-6-09

1-6-09

12m.

SHANGHAI BRANCH.

add 12, The Bund Sub-Agency.

INTEREST allowed on Current Accounts at the rate of 3 per cent per annum on the daily balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3½ „ „

For 3 months, 3 „ „

Deposits for 12 months now bearing interest at the rate of 5% per annum will, until further notice, be renewed at the old rate of 5% per annum.

Local Bills Discounted.

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

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

H. E. R. HUNTER,
Manager.

Shanghai, 15th December, 1908.

12m.

29-5-09.

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital.....£690,000
and Reserves

Net Revenue for 1907 £612,760

Fire and Marine Insurances of every
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanjing Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PRSONS,

Manager.

18-9-09

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 Tls.....1,000,000.

RESERVE FUND.....Roubles 5,612,000

Head Office: ST. PETERSBURG.

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

Branches and Agencies.

Ashkabad	Margulan
Batoum	Moscow
Blagowestchensk	Noginsk of Amur
Bombay	Nowchwang
Boukhara	New York
Bukh	Nikolsk On-onisk
Calcutta	Novo-Nikolayevsk
Chefoo	Oulugutai
Chengdu	Paris
Haikar	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kashgar	Shanghai
Khabarovsk	Shanghai
Khokand	Tientsin
Kiaochia	Tehoumoutchak
Karachi	Tientsin
Koulja	Tsukhar
Krasnoyarsk	Vernomoudinsk
Kuanchow	Verny
London	Vladivostok
	Yokohama

Tel. Adresse: Sin-ness, Shanghai
Lyon: Messrs. Glyn, Mills, Currie & Co.
Paris: Compagnie National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.BRUXELLES: Messrs. Maekeloh & Co.
HAMBURG: Messrs. M. M. Warburg & Co.
VIENNA: K. K. K. priv. Oester. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM: Messrs. Lippmann, Ro-
senthal & Co.Interest Allowed.
On Current Accounts in Tals
at the rate of 2% per annum in
the daily balance.
Fixed Deposits in Tals and Dollars:
Terms on application.Local Bills discounted.
Special facilities for Ex-Exchange.
Foreign exchange on the principal cities
of the world bought and sold.H. AUBERT & COUNT JEZERSKI
Bankers in China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund....." 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Hankow, Chefoo, Tientsin,
Peking, Nowchwang, Port
Arthur, Dalny, Liouyang,
Mukden, Tieling,
Antungtsien,
Changban,
&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
tals.

On Fixed Deposits:-

For 3 months, 3½ per cent per annum.

" 6 " 4 " "

" 12 " 5½ " "

Drafts granted on principal place in
Japan, Korea, Formosa, and China and
the chief commercial place in Europe,
India and America, and every description
of Exchange business transacted.

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORATION. SHANGHAI.

SAVINGS BANK OFFICE,
12 The Bund and 9 Broadway.DEPOSITS of not less than £1.00, or over
\$100 will be received at one time.
Not more than £1,200 will be received in one
year from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
£5,000.Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Tals, 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 12 Noon.
Shanghai, 19th December, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital.....\$15,000,000

Reserve Fund.....

Sterling Reserve

£1,500,000 at 2½%.....\$15,000,000

Silver Reserve.....\$15,250,000

Reserve Liability of Proprietors.....\$15,000,000

Office Hours—10 a.m. to 3 p.m.

Saturdays 10 a.m. to 12 Noon.

Shanghai, 19th December, 1909

Head Office: HONGKONG.

Court of Directors.

Hon. Mr. W. J. GRESSON, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
G. BALLOCH Esq.
F. G. BARRITT, Esq.
J. W. BAXTER, Esq.
C. S. GURRAY, Esq.
C. R. LENZMANN, Esq.
F. LIEW, Esq.
R. SHAW, Esq.
F. SHERIDAN, Esq.
H. A. STEPHEN, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London Country and Westminster Bank Ltd.

Branches and Agencies

London.

Amoy, Hongkong, Rangoon,

Batavia, Kobe, Saigon,

Bombay, Lyons, San Francisco,

Calcutta, Manila, Singapore,

Canton, Nagasaki, Sourabaya,

Colon, New York, Yokohama,

Fuzhou, Peking,

Hankow, Penang.

SHANGHAI BRANCH,

add 12, The Bund

Sub-Agency, 6, Broadway.

INTEREST allowed on Current Accounts

at the rate of 2 per cent per annum on the daily

balance.

On Fixed Deposits:-

For 12 months, 4 per cent per annum,

For 6 months, 3½ " "

For 3 months, 3 " "

Deposits for 12 months now bearing interest

at the rate of 5½ per annum will, until further

notice, be renewed at the old rate of 5½

per annum.

Local Bills Discounted.

Credits granted on approved Securities, and

repurchase of Banking and Exchange

business transacted.

Drafts granted on London and the chief

commercial places in Europe, India, Australia,

America, China and Japan.

H. E. R. HUNTER,

Manager.

Shanghai, 19th December, 1909.

12m.

23-5-09.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed.....

£2,000,000.

Capital paid up..... 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.ARNHOLD,
KARBERG
& CO.,

General Agents

WAKEFORD COX,

Local Manager.

No. 7, Kiukiang Road

Shanghai.

2m

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED.

Established 1797.

Capital subscribed....£1,100,000

Capital paid up....., 132,000

Reserve Fund....., 550,000

Net Premium Income

for the year ended

31st December

1908....., 1,101,000

(Alfred Dent
& Co. Shang-
hai Agents)We are pre-
pared to grant
policies on
Foreign and
Chinese risks
at current
rates.ALFRED
DENT & Co.

Agents.

1-6-09

12m.

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.*

GIBB LIVINGSTON
& Co.

E.D. SASSOON & Co.
Agents.

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Piece Goods ;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE*

**AUCTIONS
A SPECIALTY.**

**ARTS
&
CRAFTS**

FURNISHING CO.,

AGENTS FOR

**LIBERTY
& Co.,**

LONDON,
Are now displaying
LIBERTY:

*Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies*

44, Nanking Road

Vol. VI. No. 20

Shanghai, Tebbeth 25th 5670—7th January 1910.

**ISRAEL'S
MESSENGER.**

AND it shall come to pass in that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. — Isaiah — 27-12

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

The Meanings of "Gentiles" & "Israel"
Our Debt to the Jews
By the Way Notes
A New Union Propose!
Tenth Annual Convention of Canadian Zionists
Our Contemporaries

M. FREED

Registered at the Imperial Chinese Post Office as a Newspaper

Manchester Assurance Company

incorporated with
The Atlas Assurance Co. Ltd.

Established 1808.

The State Fire Insurance Co. Ltd.

of LIVERPOOL.

The undersigned,
duly accredited Agents
for the above mention-
ed Companies, whose
names are a guarantee
for unquestionable
security, are prepared
to accept approved
Foreign and Native
risks at current rates.

Claims settled prom-
ptly and without
reference to Head
Office.

**J. P. Bisset
& Co.**

Agents.

21-5-09

12m

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
**LIVERPOOL AND
LONDON AND GLOBE
INSURANCE CO.**

*Insurance
against fire
effected at
current rates.*

*Claims set-
tled promptly
and without
reference to
Head Office.*

HOLLIDAY WISE

& Co.

Agents.
Shanghai.

2-4-09

12m

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.
Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£3,275,000

Paid-up Capital£1,212,500 0 0

II.—Fire Funds.....3,201,753-7-10

III.—Life and Annuity Funds.....

14,637,607-14-2

Sinking Fund Account 66,449-3-5

£ 19,121,310-5-5

Revenue Fire Branch...£2,207,813-10 6

„ Life and Annuity Branches.....

1,812,819-10-7

„ Marine Department 182,097-10-4

Other Receipts.....28,675-19-5

£ 4,261,136-10-10

The Accumulated
Funds of the Fire and
Life Departments are
free from liability in
respect of each other.

Insurance against
Fire effected at cur-
rent rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m

10-8-09

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 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, January 7th. 1910—26th. Tebbeth 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Shabbat 4th (January 14th) Sabbath commences (time of lighting) at 4.55 p.m.

Saturday, Shabbat 5th (January 15th) portion of the Law, Bob, Exodus, chapters X to XIII, 17; Haphtarab, Isaiah, chapters V; Prophets, Kings I, chapters XIX to Kings II chapter V; and Job, chapter VI to XII. Sabbath terminates at 5.40 p.m.

Friday, Shabbat 11th (January 21st) Sabbath commences (time of lighting) at 5.00 p.m.

Saturday, Tebleth 12th (January 22nd) portion of the Law, Beshallah Exodus, chapters VIII, 17 to XVIII; Haphtarab, Judges chapter V; Prophets, Kings II, chapters V to XII; and Job, chapters XII to XX. Sabbath terminates at 5.50 p.m.

Tuesday, Shabbat 15th (January 25th) Rosh Hashana Iaelanoh (New Year of the trees)

TIME OF SERVICES AT THE SYNAGOGUES.

during the fortnight,
(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shookor, Hazan.

Saturday Mornings at 7.15 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.45 a.m., 8.00 p.m. and 5.15 p.m.

Week days at 6.15 a.m. and 4.00 p.m.

1-1-10

12m

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.00 p.m. and 5.45 p.m.

Week days at 7.00 a.m. and 4.00 p.m.

11-8-08

12m

Mr. R. A. Sonckh left for London this week by the English Mail Delta.

TO A MOUSE.

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Dainty, dapper, ball of Life
Spark of Beauty, not of Strife,
Frolic-loving timid mouse
Why are you so shy with us?
Jock can bear your tick-tacks sweet
Hears the patter of your feet
Rolls his fangs, redder than fire—
Lumps of concentrated ire.

There! I see you're peeping round,
Like a new-born chick abroad;
Never rolan stirred my blood
As your fleeting glance and thud;
Through a chink of curtained space
You are scanning Jock's grim face,
Though he cannot smell your coat,
And the whiteness of your throat.

As he scampers round about,
Wags his tail and jibes his snout,
Sniffs in corners, pricks his ears,
Full of rage and full of fears;
Leaps into my lap to find
Cue to calm his worried mind;
Questions who the spoiler is
Of his canine nest of bliss.

Barks with fright at mouseie there,
Safe, ensconced, behind my chair,
Musing on the Comedy
Nightly played twixt Jock and me:
Little beastie you are wrong?
My heart is never with the strong:
And though I laugh at Jock and you,
My heart's as true to pain and rue.

Would you share our gambols wild?
Jock's as merry as a child,
When he rolls upon the floor
Where you find your scraps of store;
If I drove him from the room,
Would you quit the haunts of gloom,
Where you hide and lean all day,
Popping out at night to play?

Could you trust us, never-quail,
As you set and wagged your tail,
Jock would never jealous be,
Though you hopped upon my knee;
Come then now and sport with us
Coat of velvet, crafty mouse,
Dainty, dapper, ball of Life,
Spark of Beauty, not of Strife.

Manchester Assurance Company
incorporated with
The Atlas Assurance Co. Ltd.

Established 1808,

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

27-5-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.

Shanghai.

2-4-09

12m.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908

£ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£3,275,000

Paid-up Capital£1,212,500-0-0

II.—Fire Funds.....8,204,758-7-10

III.—Life and Annuity Funds.....

14,687,607-14-2

Sinking Fund Account 66,448-9-5

£ 19,121,310-5-5

Revenue Fire ranch...£2,287,818-10-6

„ Life and Annuity ranches.....

1,812,849-10-7

„ Marine Department 182,097-10-4

Other Receipts.....28,675-19-5

£ 4,261,436-10-10

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.

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10-8-09.

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Shanghai, Friday, January 7th. 1910—26th. Tebbeth 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Shebat 4th (January 14th) Sabbath commences (time of lighting) at 4.55 p.m.
Saturday, Shebat 5th (January 15th) portion of the Law, Eob, Exodus, chapters X to XIII, 17; Haphtarab, Isaiah, chapters V; Prophets, Kings I, chapters XIX to Kings II chapter V; and Job, chapter VI to XII. Sabbath terminates at 5.40 p.m.
Friday, Shebat 11th, (January 21st) Sabbath commences (time of lighting) at 5.00 p.m.
Saturday, Tebbeth 12th, (January 22nd) portion of the Law, Heshallah Exodus, chapters VIII, 17 to XVIII; Haphtarab, Judges chapter V; Prophets, Kings II, chapters V to XII; and Job, chapters XII to XX. Sabbath terminates at 5.50 p.m.
Tuesday, Shebat 15th (January 25th) Rosh Hashana Iaelaneth (New Year of the trees)

TIME OF SERVICES AT THE SYNAGOGUES.

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18-5-09

12m.

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S. E. Abraham, Hazan.

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Week days at 6.15 a.m. and 4.00 p.m.

1-1-10

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.00 p.m. and 5.45 p.m.

Week days at 7.00 a.m. and 4.00 p.m.

11-8-08

12m.

Mr. B. A. Somekh left for London this week by the English Mail Delhi.

TO A MOUSE.

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Dainty, dapper, ball of Life
Spark of Beauty, not of Strife,
Frolic-loving timid mouse
Why are you so shy with us?
Jock can bear your tick-tacks sweet
Hears the patter of your feet
Rolls his fangs, redder than fire—
Lumps of concentrated ire.

There! I see you're peeping round,
Like a newborn chick aground;
Never robin-stirred my blood
As your fleeting glance and thud;
Through a chink of curtained space
You are scanning Jock's grim face,
Though he cannot smell your coat,
And the whiteness of your throat.

As he scampers round about,
Wags his tail and jibs his snout,
Sniffs in corners, pricks his ears,
Full of rage and full of fears;
Leaps into my lap to find
Cue to calm his worried mind;
Questions who the spoiler is
Of his canine nest of bliss.















Darks with fright at mouseie there,
Safe, unconcerned, behind my chair,
Musing on the Comedy
Nightly played twixt Jock and me:
Little beastie you are wrong:
My heart is never with the strong;
And though I laugh at Jock and you,
My heart's adams to pain and rue.

Would you share our gambols wild?
Jock's as merry as a child,
When he rolls upon the floor
Where you find your scraps of store;
If I drove him from the room,
Would you quit the haunts of gloom,
Where you hide and lean all day,
Popping out at night to play?

Could you trust us, never quail.
As you sat and wagged your tail,
Jock would never jealous be,
Though you hopped upon my knee;
Come then now and sport with us
Coat of velvet, crafty mouse,
Dainty, dapper, ball of Life,
Spark of Beauty, not of Strife.

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Shanghai, 16th April, 1909.

12m.

THE MEANINGS OF "GENTILES" AND "ISRAEL"

[Written for "Israel's Messenger"]

By N. E. DAVID (Calcutta.)

[Concluded.]

Of Moses, who was the leader and
 preceptor of the people, or, as the gentry
 put it, combined in himself the Levite
 and the High Priest, it is written: "The
 Lord's covenant of life and peace was
 with him;" "the law of truth was in his
 mouth, and iniquity was not found in his
 lips; he walked with me (God) in peace
 and equity, and did turn many away from
 iniquity." "He was the messenger of
 the Lord of Hosts" (Mal.
 ii., 6-7). He was one of the most unself-
 ish and earnest leaders of humanity, who
 "turned many to righteousness" (Dan.
 xii., 3).

AN ISRAEL OR ISRAELITE

is one who is spiritually advanced, hav-
 ing learned to overcome his animal
 passions and desires to a great extent and
 has developed his fifth Principle.

The Zohar symbolizes Cohen as *Nesham-
 ah*, soul; Levite as *Israh*, the vehicle
 of *Neshamah*; and Israel as *Nephesh*, the
 vehicle of *Israh*; and the Divine Law as
 their bond of life. The triple divisions
 of the soul, viz: *Neshamah*, *Israh*, and
Nephesh, mentioned here are the Supernal
 ones; while those forming the second,
 third, and fourth principles in man and
 functioning on the physical plane are the
 inferior. In like manner there is the
 Supernal *Haiphah* and the inferior one,
 which last forms the fifth principle of
 man. (These will be explained in their
 proper place.) Thus we see that

ISRAEL AS A PEOPLE

is not a national dynasty, but a peculiar
 community of spiritual people who have
 taken up the "Path," having no worldly-
 minded men among them, and caring little
 for earthly possessions and worldly en-
 joyments. They were not intended to
 have a political independence or earthly
 kingdom of their own (1 Sam. viii., 4-22).
 The Supreme Being was at once their
 King, their Leader and their Loving
 Father; the Kingdom of Heaven, the
 Holy Jerusalem—the land flowing with
 milk and honey (the spiritual sphere of
 Wisdom, Divine and Life and Bliss eter-
 nal), being their country, the Divine Law
 their guidance, and the advancement of
 humanity, materially and spiritually,
 their chief aim and object. They are
 adapted to accept all governments which
 permitted them the free practice of the
 worship and tenets of their creed.

ISRAEL,

then, are in truth "the chosen people"
 and much above the *goyim* or *amim*,

"*abdo abdo sarah*," the nations or people
 who follow strange worship as above
 described, Israel are, indeed, the "Elder
 Brothers" and the flower of humanity.
 "Dear are Israel unto the Lord," says
 the Talmud, "unto whom was given a
 precious Jewel, the Divine Law, for and
 through which the universe was manifest-
 ed" (Aboth iii., 18). "Blessed are Israel,
 the people of God, who have made them-
 selves the tabernacle of the Lord" (a
 hymn). "The people of Israel are all
 righteous, they shall inherit the Land
 (the Heavenly Jerusalem) for ever; they
 are the branch of My (God's) planting,
 the work of My hand that I may be
 glorified" (Isa. lx., 21). Yes, indeed, they
 are all righteous, Priests, Levites, and
 Israel, having no worldly-minded people
 among them. This is one of the many
 proofs that our faith is founded on the
 basis of Occultism.

THE JEWS.

or Hebrews, the descendants of the
 Patriarchs, who were for centuries
 oppressed by long sufferings and corrupt-
 ed by bad examples during their sojourn
 in Egypt, so that many of them could
 hardly observe the ideal conceptions of
 their faith and of things divine, such as
 their ancestors had bequeathed them,
 are promised to be "a kingdom of priests
 and an holy nation," as the people of
 Israel are, on the distinct understanding
 that they are to obey the voice of the
 Lord and observe his covenant: "Now,
 therefore, if ye will obey My voice indeed,
 and keep My Covenant, then ye shall be
 a peculiar treasure unto Me above all
 people . . . and ye shall be
 unto Me a kingdom of priests and an holy
 nation . . ." (Exod. xix., 5, 6). They
 are to keep "the statutes and judgments
 of the Lord," by fulfilling His attributes,
 "which if a man do, he shall live in
 them" (Levi. xxi., 3). They are not to
 defile themselves by committing any of
 the abominable things that the nations
 of the earth do; nor to turn unto idols or
 make to themselves profane gods of things
 earthly (Ibid. xviii; xix; etc.). "They shall
 do no iniquity nor speak lies; neither shall
 a deceitful tongue be found in them,"
 (Zeph. iii., 18). They should love anyone
 and everyone as they do their own selves.
 In a word, they should be holy unto the
 Lord (Exod. xxii., 30, etc.), and every
 deed and thought of theirs should be
 dedicated unto the Lord and redound to
 his glory. "Ye shall walk after the Lord
 your God, and fear him, and keep his
 commandments, and obey his voice; and
 ye shall serve him and cleave unto him"
 (Deut. xiii., 5). A person who does these
 is a true Israelite of whom the Lord says:
 "Thou art my servant, O Israel in
 whom I am glorified" (Isa. xli., 8). A
 Jew is not necessarily an Israel, nor an
 Israel a Jew. There are Israelites in all
 nations and all creeds. Everywhere there
 are good and bad, virtuous and wicked
 people, and the Jews as a nation are not
 an exception. The Bible tells us that the
 Israelites are "the chosen people" and
 "the first-born of God; and we, in our
 overzeal think ourselves as such. But

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mere thinking would not make us so; and the fact of our being in possession of the true faith of Israel, makes it worse for us so long as we do not act up to it. Wealth, to the man who does not utilise it to the proper use of his own comforts and of those of the needy and the helpless, is "a sore evil" to him—it is a "wealth kept for the owners thereof to their hurt" (Eccles. v., 12).

In order to be true Israelites, as our forefathers were, we must obey the spirit of the divine Law which is Israel's wisdom and understanding in the sight of the nations who shall say . . . surely this great people is a wise and understanding nation" (Deut. iv., 6). We must lead a life of sanctity, holiness, and loving-kindness towards all, and be worthy of being "a crown of glory and a royal diadem in the hand of our God," that "the nations of the earth may see our righteousness, and kings our glory," and know "that we are called by the name of the Lord" (Israel), and "they shall call us 'the holy people, the redeemed of the Lord.'" "Thou shalt no more be termed Forsaken; neither shall thy land any more be designated Desolate; but thou shalt be called Hephzibah (my delight is in her), and thy land, Beulah (wedded or married); and Jerusalem

(sought for) for the Lord delighteth in thee, and thy land shall be married (to Him). (Deut. xxviii., 10; Isa. lxii; etc). We must show the world by deeds and words an example of morality and virtue, and communicate to all men the treasure of the ideal truths which it is the mission of Israel to teach others. We must be the witnesses of the Lord, of his glory, greatness and Unity (Isa. xliii., 10, 12), and the depository of his Law. Then, and then only, we shall be truly the chosen people" and "the first-born of the Lord," in the sight of God and of men. Then only we shall prove ourselves "the seed of the blessed," "the priests and ministers of the Lord," and our "seed shall be known among the nations, and our offerings among the peoples; and all that see them shall acknowledge them to be the seed which the Lord hath blessed" (Lev. ix., 8; 24; etc). Then only we shall be "the lights of the world," "yes, 'the light to the nations' (Isa. xlii., 6). 'The light of the Lord shall come and arise upon us, and his glory shall be seen upon us; and the nations shall come to our light and kings to the brightness of our rising' (Isa. lx., 1-3). We shall then be a people, not ill-treated, persecuted and lowly, but honoured, respected and exalted everywhere, here and hereafter. We shall then dwell, to use the words of the Psalmist, "in the secret place of the Most High," and "abide under the shadow of the Almighty," who is our "refuge" and our "fortress," and who shall deliver us from all evils. No "calamity shall befall" us, no "pestilence" and "plague" shall come near us, and we shall not be afraid of "sufferings" or "melancholy," because we shall have made "the Lord our refuge" and "the Most High our habitation." We shall be able to "tread upon the lion and the adder, and to trample the dragon under foot"—(conquer our animal and lower nature, the dragon, the arch-enemy of mankind), and though death may overtake our physical bodies, we shall be rewarded with "long life" life eternal—and show God's salvation," yes, we shall triumph over death itself and obtain our emancipation from this world of misery and sorrows, to abide in "the land of undreamt-of Happiness and Bliss," for ever and ever, because we have "set His love upon us" and "known His Name" (Ps. xci.).

Oh! may every one of us, and of other nations as well, awake to the truth, grudge his limbs and strengthen himself to advance daily on the road of virtue and ideal religion, the tree of life to all who abide by it, and consecrate his mind to make it "a fit sanctuary for the Lord to dwell therein" (Exod. xxv., 8); in order to lay a valid claim—a right by personal merit—to the title of "Israel," which is far above that of royalty or sovereignty, whose crown is a jewel of incomparable beauty and of dazzling brilliancy, adorning his head and throwing its magnificent lustre around, to illuminate "the darkness that covers the earth, and the gross darkness the people" (Isa. ix., 2).

SHANGHAI JEWISH COMMUNAL ASSOCIATION.

Mr. Th. Toledano, the energetic Hon. Secretary of the above-named Association, is issuing the following circular letter to those Jews who are not members of any Synagogue:—

The Jewish Communal Association of Shanghai invites you (and any other co-religionist who may so wish) to become a member. A perusal of the attached Rules of the Association will point out its objects: Two of the Synagogues here, have made it a rule that all their members must become, *de facto*, subscribing members of the Association. The third Synagogue has not as yet adopted this course but it is understood that this will be done in the near future. Thus the work of the Association will be thoroughly representative of Jewish Communal care. All Jews, whether members of Synagogues or not, are cordially invited to become subscribers to the Association. The need of having such an Association has become imperative. Heretofore there was no responsible system of making all Jews take a share, in the expense entailed in attending to the Jewish poor, the upkeep of the cemetery and other Communal matters. We may freely say that in the few months during which the Association has existed much good has been done. We have taken over several cases of our poor from the kind care of the "Shanghai Ladies Benevolent Society." We have arranged for Medical attendance and medicine for our poor, and altogether we have either helped or sent away towards more suitable countries many destitute Jews. We have also been able to undertake the thorough repair and improvement of our cemetery. I may, in conclusion, point out that the labours of the Honorary Committee, are by no means light but they are cheerfully undertaken, to keep up the prestige of the Jewish Community.

"Carmen Sylva," the gifted Queen of Roumania, is about to publish a volume of English verse. In this, we are told, she will have something to say poetically of the Jews of her land. But the Queen's reference to the Roumanian Jews will be made through the medium of a literary artist, pleasant perhaps to consider as literature, but quite another thing from the relief which they are so much in need of and which she cannot or will not secure for them!

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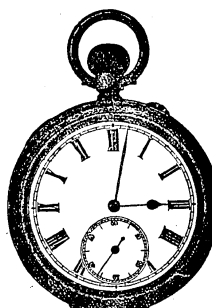
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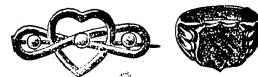
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OUR DEBT TO THE JEWS.

By the Rev. DR. S. WATKIN.

[Being the Substance of an Address spoken in
Wesley Church, Melbourne, on Sunday,
17th October 1909.]

Some years ago I was in London. Through the good offices of one who has been a trusted employee of the Rothschilds for thirty years, I visited the board-room of that great financial house, and sat in the chair of the president. If I knew the particulars of the loans made by the Rothschilds, what a tale I might unfold as to the world's debt to the Jews. But my theme to-day does not refer to the monetary debt owing to the Jewish race, but to our intellectual and moral indebtedness to the most marvellous nation our world has known. In one of the latest of the Hebrew Psalms we hear a poetical *prière*, *sin*, "He hath not dealt so with any nation." Those words are true of the past, of the present, and will be true of the future, of the Jewish nation. Depend upon it that a race so marvellously preserved—never bruised, but never broken—must be destined to take a wonderful part in the world's future. They represent the most ancient civilised nation in the world, Tennyson sang—

"Trust me, Clara Vere do Vere;
From yon blue heavens above us bent.
The grand old gardener and his wife
Smile at the claims of long descent."

But what is the claim to long descent of the kings and nobles of Christendom when compared with that of the Jews? The Jewish psalmist, carrying his pack on the European continent, passes castles, and palaces, and baronial halls, and he may smile at the claims of kings and nobles to long descent, for has he not 'Abraham to his father'?

I am an Australian-born, but my English relatives tell me that my ancestry could be traced up to one who came to England with William the Norman, and also to the Stuarts, who have given kings to England and Scotland. I am not over-proud of these facts. But if I could trace up my ancestry to Abraham, I could walk the streets of Melbourne with more eagerness than I am accustomed to do.

The greatest men God has ever made have been Jews, such as Moses and Samuel, Daniel and Paul, and Judas Maccabeus, (Christians should never forget that "Jesus was a Jew"). Think of the past of the Jewish people, in those days when they dwelt in the Holy Land! What advantage had the Jew? Let Paul answer the question. "Much every way, but chiefly because unto them were committed the oracles of God." Possessed the man of God. To the Jews were indebted for the Ten Commandments. No doubt there were earlier codes of moral laws but the Ten Commandments

Greek and Roman, in temples which architecture, sculpture, and painting had done their utmost to beautify, were worshipping deities to which were attributed the vilest passion of humanity; while the Persian worshipped sun and moon, and star; while the Hindoo bowed the knee to monster-like idols; while the ancient Briton worshipped Thor and Woden, and the Jew had the true light. The Hebrew child, who learned from his mother's lips the first verse of Genesis, knew more than the sage of the Orient, or the philosopher of the West, how "in the beginning God created the heavens and the earth."

Christians owe to the Jew the Bible, whether contained in the Old or New Testament. Every sentence in that book, on which the oath is taken in British law courts, was written out originally by some Jewish pen. Every writer of the Bible, from the "In the beginning" of Moses to the "Amen" of the exile of Paltos, was a Jew. The Old Testament was Christ's Bible. It was to it he referred when he said, "Search the Scriptures." Apart from its religious teaching, the Bible was the finest literature in the world. Carlyle called the Book of Job the finest thing written by human pen. Ruskin said that his mastery of written language was owing to his mother having saturated his memory with the Hebrew Scriptures. John Bright, that great tribune of the people, said that he owed his command of magnetic speech to his study of the Jewish prophets.

When that brilliant Jew Emanuel Deutsch, was translating the Talmud, two of the ripest British scholars asked him why he was wasting his time over Jewish literature. Why did he not translate some Greek or Latin classic? He replied, "If you can find anything in classical literature equal to Psalm 23rd, 'The Lord is my Shepherd,' or to the magnificent description of the omnipresence and omniscience of God in the 139th Psalm (English version), I will give up Hebrew literature and do as you wish." The Hebrew scholar was not called upon to give up the translation of the Talmud. Christendom owes to the Bible its richest treasures of hymnology. All the hymns sung at this service have been from the Hebrew Scriptures. "All people that on earth do dwell" is a paraphrase of the 100th Psalm by a Scotch exile in Geneva. There is one hymn suitable to any and every occasion. It was sung at the funeral of Queen Victoria, at the coronation of Edward the Seventh (who since his accession has shown himself worthy to be the son of Victoria the Great and Albert the Good); it was sung at the proclamation of the Australian Commonwealth and by the graves of many soldiers in South Africa during the Boer war. It begins with the line, "Oh, God, our help in ages past," and is a paraphrase of the 90th Psalm, which a Jewish tradition calls the prayer of Moses the man of God. To the Jews were indebted for the Ten Commandments. No doubt there were earlier codes of moral laws but the Ten Commandments

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Competition . .

have this distinctive glory, that they combine religion and morality. Our jurisprudence is founded on those Commandments. Trace the laws of our land to their source, and the "fons et origo" will be found in one or other of the Ten Commandments. To the Jewish code we owe the Sabbath; and that Hebrew or Christian who does not keep the Sabbath as a day of rest from toil, except for necessary causes, sins against his own soul.

The Hebrew Scriptures deserve the study of all classes of men. How many business men are face to face with a cheerless old age because they had not remembered Solomon's in the the proverbs, one of which is "He that hateth suretyship is sure." Legislators would do well to study the laws of the Bible, for the aggregation of large estates was an impossibility in Judea if the laws were kept. Farmer could learn something from the Hebrew legislation, which made the seventh year one of rest for the land. The health laws of the Bible are worthy of notice. When Dr. Cassars was appointed health officer of London, he studied the sanitary laws of Moses. He found that they anticipated all the recommendations of modern medical science. They provided for the isolation of the infected, the destruction of corrupt refuse, scrupulous cleanliness, and contained laws relation to what could be eaten, and what foods were forbidden. A proverb, the paternity of which is attributed to John Wesley, says that "cleanliness is next to godliness;" but do not the Levitical laws seem to teach that cleanliness is a part of godliness? The Jewish laws in reference to health have made the Jew more immune from epidemic diseases than any other class in civilised communities, and in longevity they are only equalled by the Quakers.

And yet this race, the most virile the world has known, to whom Christendom owes so much, has had a history of cruelty, oppression, and spoliation from Christian nations; who have altogether forgotten the teaching of Jesus, who prayed "Father, forgive them, they know not what they do." Ever since the loss of national power the Jew has known in some land or other the bitterness of persecution. In all the centuries Jews have ranked among the foremost in mental ability, in force of character, in

the loftiest principles and practices of conduct, and yet their history has been written in tears and blood. As a Christian minister, I bow my head in shame in Wesley Church this afternoon, in the presence of some Hebrew hearers, when I think of the wrongs their nation has suffered at the hands of Christians so called. In relation to our treatment of God's chosen people, we may fitly use these words of confession—"We have done the things we ought not to have done; we have left undone the things we ought to have done." They have been robbed, insulted, unjustly taxed and imprisoned. They have been expelled from land after land, tortured by the rack, burnt at the stake, slaughtered by the tens of thousands. And, oh, the pity of it! men who professed to be followers of Christ have been foremost in these inhumanities, and have sung their "Te Deums" over the massacre of "old men and maidens, and young men and children," whose only fault was that they were Jews. Christian women and maidens have gone to their deaths wearing the jewels that their fathers, and brothers and sons, and lovers had stolen from the Hebrew matron and the Jewish maid. Madame Roland, just before being guillotined, apostrophised liberty, and said "Oh, Liberty, what crimes have been committed in thy name!" And ought not the Christian churches of the twentieth century to apostrophise Christ and say—"Oh, Christ! What crimes have been committed against Thine own nation in Thy name?"

On the Statute Books of every European nation there have been laws which have oppressed the Jews. Our own Motherland has sad pages which record how they were treated. Sir Walter Scott in *Iranhol* wrote: "Except perhaps the flying-fish there was no race existing on the earth, in the air, or the waters, who were the object of such an unmitigated, general and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury, for Norman, Saxon, Dane and Briton, however adverse these races were to each other, contended which should look with greatest detestation upon a people whom it was

accounted a point of religion to hate, to revile, to plunder and to persecute." They were expelled from England by Edward I. Oliver Cromwell, the greatest Englishman God ever made, was one of the first to recognise the Jew's right to toleration. If he could have had his own way, he would have given them more than toleration. With toleration granted to the Jew, Britain began her work of world-wide empire building. Gradually the disabilities under which the Jew has laboured have been removed; but there are men still living who can remember the zeal without knowledge of many who called themselves Christians in England, when R-the-child was elected as a member of Parliament.

On the Statute Book of the United States there never has been a law unfair to the Jew. In Australia we all stand on the broad platform of politics and religious equality, and our Jewish friends can worship God in their own synagogues, no man daring to make them afraid. Have not they shown themselves worthy of political equality? Are they inferior in any way to us? There are royal, law-abiding citizens. The Jew and Jewess are seldom seen in a divorce court. They maintain the purity of family life. The Jewish youth rise up before the grey head, and honour the face of the old man. Some of the noblest philanthropists we have are Jews. But are there not Jews who gave to Shakespeare his character of Shylock and to Dickens his Fagin? Undoubtedly; but it is unfair to judge any people from their exceptions. More than that, is it not Christian ill-treatment that has created Shylocks and Fagins? Denied the rights of manhood, with his family exposed to constant danger of robbery, and of wrong far worse than robbery, has not the Jew found that money was his best weapon to secure immunity from imprisonment and violence for himself, and to prevent the dishonour of mother and wife and daughter, more dear to him than his own liberty or life? Oppression has made some Jews usurers and thieves; but it speaks loudly for the physical and mental strength, and moral fibre of the Jew that the Shylocks and Fagins have been the exceptions and not the rule. A less virile race would have succumbed under such inhuman treatment, and would have become a race of usurers.

But mark, this, very nation which has oppressed the Jew has suffered for it. The Jew has seen his oppressors, one after another, lose their national power. Let Egypt, Assyria, Rome and Spain prove the truth of this statement. What of modern Russia, with its frequent outbreaks of fanatical hatred and fiend-like cruelty? Twenty years ago, when preaching in the South Melbourne Wesleyan Church, I said I am no prophet, and no son of a prophet, yet I make this prediction: God will deal with Russia for her oppression of the Jew." Just as Jehovah raised up the Assyrian, in ancient times, to be the rod of his anger, and raised up one to be "his battleaxe and weapon of war," so he has raised up Japan to be the rod of his wrath and his battleaxe to punish Russia.

What is to be the future of the Jews? The reply is: It will be a great one. That is the teaching of Old Testament prophecy. There is reason in the story of the Jews, that Christians are ready to give a literal meaning to the threats in the prophecies as to their punishment, but spiritualise the meaning of the promises as to their restoration. The Jews are still God's chosen people. Paul was a prophet of the New Testament, and in reply to his own question—"I say, then, hath God cast away his people?"—answered, "God forbid! Blindness in part hath happened to Israel until the fulness of the Gentiles be come—and so Israel shall be saved."

Is that future to be political or religious? In my opinion, it will be politico-religious. On its religious side it might be the mission of the Jews to show Christians how they have failed to understand the teachings of Jesus. Would the Jews be converted to Christianity? Never to the Christianity of the churches but they would be to the Christianity of Christ. By the law of the survival of the fittest, the religion which Christ taught must be the world's latest faith.

But Christianity must purify herself and rid herself of the accretions which have been added to her by ecclesiastical councils and theological schools. The Lord's Prayer contains no clause the analogue of which is not to be found in the Hebrew writings. But Christianity has not yet learned the meaning of its first two words, "Our Father." They teach the Fatherhood of God and the brotherhood of man. The Jew for centuries, with aching heart and painful eyes has been putting the question to the Christian—"Am I not a man and a brother?" His claims to be so regarded have been refused. He has not yet equal political rights in some lands with his Christian countrymen. There is something defective about the conscience of Christendom, when so-called Christian African Sultans, but have no voice to raise to protest against the inhumanity of Russian outrages of fanaticism against the Jew. When Christians have themselves learned to practise the morality of the Sermon on the Mount, then with consistency they may ask the Jews to

consider the claims of the greatest Jew upon their admiration, and love, and service. That time will come. Then will Zechariah's predictions be fulfilled. I have said the Lord of Hosts: "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that the Lord is with you.'"—*The Jewish Herald* (Melbourne)

COUGHING HERSELF INTO HER GRAVE.

CONSUMPTIVE CHILD'S LIFE SAVED IN
CYLON BY
DR. WILLIAMS' PINK PILLS.

"Nearly every body in Kandy knows of my little daughter Edna's wonderful cure by Dr. Williams' Pink Pills. She is the wonder of our friends," said Mr. A. P. Gunasekara of the Cash Medical Co.



Kandy, Ceylon. No wonder, then, that this thankful father, willingly gave the following testimony so that other fathers and mothers might gain help and comfort from his own dear child's experience.

"About nine months ago Edna caught a chill," continued Mr. Gunasekara, "and as a result she became afflicted with a cough, which gradually grew so severe that she could hardly breathe. I had the doctors in to see her, and they prescribed medicines, but the child went from bad to worse, until at last her condition was so critical that they said she could not possibly live more than a few weeks longer. The chill had developed into Consumption, and day after day our little one wasted away, until there was not much of her left but skin and bone. All the blood seemed to have gone from her body, her eyes were sunken and yellow, her appetite amounted to practically nothing, she was greatly afflicted with diarrhoea, could hardly ever get a restful sleep. All our friends, as well as the doctors, were sure that the child would not live."

"During the five months that Edna's illness took to reach this critical stage, we were many times advised to try Dr. Williams' Pink Pills for pale people, and we had always refused, for we could not believe that these Pills would be any good in so bad a case as this. But in the end we determined to try Dr. Williams'

Pink Pills to see if by any chance they might save the child's life. After we have given Edna the first few doses of these Pills we noticed a great change for the better in her condition—the cough was not so severe, and she could sleep better. Encouraged by these good signs, we continued to give our child the Pills—half a pill for each dose—and to our great joy the improvement continued. The little one's appetite returned until she could eat almost anything; the diarrhoea ceased, her eyes became bright and clear, she developed strength and vitality in a manner absolutely surprising. By the time she had taken the contents of only two bottles of Dr. Williams' Pink Pills Edna was completely cured; and ever since then she has been as lively and well as a child could be."

Dr. Williams' Pink Pills for Pale People cured Edna Gunasekara and restored her strength by supplying her run-down system with good, rich, life-giving blood. In the same way these Pills have cured thousands of persons of other ailments arising from weak or impaired blood, such as Anæmia, Debility, Early Decay, Rheumatism, Paralysis, Beri-Beri, Malaria, Liver complaint, Indigestion, Headaches, Scrofula, Eczema, Skin Eruptions and those special ailments which afflict ladies between youth and middle age. Obtainable at most shops where medicines are sold, and also direct from the Dr. Williams' Medicine Co., 84 Szechuan Road, Shanghai, who send 6 bottles for \$8, or 1 bottle for \$1.50, post free to any address.

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ISRAEL'S MESSENGER.

Shanghai: Friday,
7th January, 1910—5670.

BY THE WAY NOTES.

A Religious Figment.

The *Jewish Advocate*, Boston, of November 12th, 1909, in an excellent leaderette on the Reformed Rabbis in America says in part:—

"Reform Judaism has not impressed itself as a positive idea upon the latter day immigrants. Some of them have followed it so far as to help destroy orthodox practices, but practically none have accepted it as a substitute. It is still a minority movement, so indefinite, that one end of it is linked with moderate orthodoxy, and the other is joined to Unitarianism. The conference would do well to cast the slough of its over-individualism and formulate a constructive policy."

—But Mr. Montefiore's *Religious Figment* is evidently linked with one end to Unitarianism and joined with the other to Judaism, and the absurdity of it all, is simply heartrending. To see men like Mr. Montefiore and Mr. Israel Abrahams busying themselves with capturing half-hatched Jews for their ephemeral "Union Universal" at a time when their abilities could have better been employed to help afflicted Jewry in its many needs, —is really very sad indeed.

A Man of Duty.

Those who knew the late Rev. Professor Joseph Mayor Asher will say that—"his heart was all given to his people; and his love was theirs." Besides his great learning, deep thinking and magnificent eloquence, he was a man of profound piety and above all, a man of duty. It was really

his overzealousness to fulfil his multifarious duties that has cut his useful life so short. Jewry can nowadays, ill afford to lose a man like Dr. Asher, but alas, destiny wills it different! A star has fallen, but the lustre of its godness will shine forever.

England's Stain.

There is a Yiddish saying.—"May we not be tried as to what we can get used to." It seems that the English public has already got quite used to read the account of how the unfortunate aliens are heartlessly hurled back from the supposed free English shores and how the fate of hundreds of upright, sober, honest, industrious, but poor men and women are jeopardised by petty officials. I must exclaim with Wordsworth:—

"Shall Man assume a property in Man?
Lay on the moral law a withering ban?
Shame that our laws at distance should
proclaim
Enormities, which they at home reject!
"Slaves cannot breathe in England"—
a proud boast!
And yet a mockery! if, from coast to coast,
Though fettered slave be none, her
floors and soil
Groan underneath a weight of slavish
toil....."

Oh this obnoxious Alien's Act
—England's Stain—may it perish
for humanity's sake!

N. S. BURSTEIN.

Cardiff.

GIFT TO THE JEWISH NATIONAL FUND.

The directors of the Jewish Colonial Trust or the Zionist Bank, announce that Baron Rothschild, of Paris, treasurer of a fund collected for the relief of suffering Rumanian Jews some years ago, has turned over to the Jewish National Fund, 24,000 marks, the surplus remaining after the purpose of the fund has been fulfilled. The Jewish National Fund was established by the Fifth Zionist Congress. It is intended for the exclusive purpose of buying land in Palestine. The Fund is derived from the use of stamps and free offerings. In 1908 it amounted to 1,400,000 marks. It was incorporated under the English law, with headquarters in London, in 1907.

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INTERMARRIAGE.

By Rabbi N. MOSESSOHN,
(Portland)

"AND I WILL make thee swear by the Eternal, the God of heaven and earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But unto my country, and to my birth place shalt thou go, and take a wife unto my son Isaac," is what Patriarch Abraham admonished his servant. (Genesis xxiv:3-4). It seems that Father Abraham was the first to see the disadvantage of intermarriage between various nationalities. He was the first to think that the happiness of husband and wife depends upon their identical ideas, their coinciding in all questions of life. Harmony is the basis of the happiness of family life. And harmony should be in each and every thought of husband and wife. The slightest flaw in harmony creates discord between husband and wife. No matter howsoever small be the cloud upon the family horizon, it will grow to bigger dimensions and in the end destroy all happiness. Such flaws usually do not come at the time when the couple are young when reason replaced by infatuation, when the groom is brave and ready to face all objections, and the bride is happy in the groom's sentiment. Not then is the time when discord appears. Just when the first rays of love begin to become dim under the wings of habit, when reason begins to assert itself, the couple begin to see the wide sea spreading between their ideas, they begin to observe the strong wall standing between their habits and thoughts. The first sound of discord is heard. Sooner or later this sound begins to dim in their ears and hearts more frequently and gradually reaches its apogee. Discord takes the place of accord, quarrel replaces peace, and happiness is destroyed. In such an environment the issue of such marriages is raised. And this issue grows up and takes sides with one or the other of the parents. The house becomes a veritable caldron of strife. And this is the very time when religion, which was trampled upon by the couple when young, makes its entry into their minds and heart, husband and wife ascribe their unhappiness to punishment for their neglect of their religion. Looking upon their children, brought up in one or another religion, or in none at all, they feel their guilt keenly against

the religious teachings of us their youth, and accuse one another of this failure. Such is the outcome of the majority of intermarriages. This is what Abraham felt when he gave his orders to his servant and it is a lesson to be heeded by his posterity.

A NEW UNION PROPOSED

[FROM A CORRESPONDENT.]
NEW YORK, NOVEMBER, 1909.

The members of the Central Conference of American Rabbis was tendered a reception on the 14th instant by the Judeans, the well known Jewish Society of New York. Among the addresses made on that occasion was one by the Rev. Dr. H. Pereira Mendes, the well known orthodox minister. Dr. Mendes defended his religious point of view most ably and in concluding made a suggestion and submitted the outlines of a plan for a central authoritative Jewish body. The following is the full text of the address:—

Mr. President, the last time you honored me by asking me to speak before the Judeans you introduced me as the dreamer. I am a dreamer. I am a dreamer because I am a minister, and therefore I dream of the realization of God's work on earth and God's purpose with men. And I dream of union in Judaism.

Yes, I am not content, with only dreaming of this. I try to do my little towards helping it forward. When you asked me a few days ago, to address this gathering of the Judeans, I told you I could not do so because the Reform Rabbis were to be your guests, and just because they were your guests, it would not be becoming for me to say even one word that might wound them.

Thirty-two years ago I was called to the ministry in this country, a young man, a very young man. I found conditions here very different from those to which I had been educated, and with which I sympathized. As an idealist even then, I followed the spirit of the command in Holy Writ, since I could not follow the letter. It is written that when questions beyond one's province or power to solve arise in matters of law, or when controversies exist within our gates, we shall arise and go to the place which the Lord shall choose, and consult the supreme court. According to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee to the right hand nor to

the left. In a word, we are bidden to consult the highest attainable authority.

I therefore wrote the chief rabbi of each country where social conditions, culture and civilization equal ours in this country, asking his opinion upon the Reforms already introduced in American Jewry. They answered unanimously, condemning them.

As an idealist, what was my duty? To say to those chief rabbis in the words of Job. "Verily, ye are the people, wisdom will die with you," or to say to the leaders of American Reform Judaism, "Verily, ye are the people, wisdom will die with you." As an idealist, I asked myself how can there be two Judaisms, a European Judaism and an American Judaism?

Very shortly afterwards, the Society for Ethical Culture was started in this city by Dr. Felix Adler, an idealist, and son of Dr. Samuel Adler, the rabbi of the leading Reform Jewish Congregation of this city. As an idealist, was it not natural for me to ask, if Dr. Samuel Adler cannot hold his own son loyal to Judaism, how can he be expected to hold other people's sons and daughters loyal to Judaism? And if Temple Emanu-El, the ex-

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ponent of Reform Judaism, does not appeal to an idealist like Dr. Felix Adler, must there not be something wrong with Reform Judaism?

About that time the Union of American Hebrew Congregation was formed by Dr. Isaac M. Wise. It was not long before differences arose. The learned Dr. Jastrow, of Philadelphia, withdrew his Congregation from the Union. A prominent Congregation of this city also withdrew. And I stated the reason why my Congregation did not join it. Dr. Wise attacked me for two successive weeks in his paper. I replied, giving quotations from his own writings, chapter and verse, and from the writings of other Reform Rabbis in support of my charges. He never published my letter. As an idealist, this seemed to me unjust. Furthermore, in my examination into the matter, I found much that would lead me to a degree which you can perhaps appreciate. For example, I found that he described Moses as probably bringing the water from the rock by fraud and that the water was thus produced by "command of God." I ask you frankly, what could I, as an idealist, think of the suggestion that Moses was a cheat and that the most Holy One of Israel was a party to his deception?

But I am an idealist and I still have hope for union in Israel. Yesterday two members of this convention of Reform Rabbis dined with me and I made the remark that I did not think that twenty-five of the Reform Rabbis of the Convention here would subscribe to the radical ideas of the old Reform leaders. I was answered: "Twenty-five? Not fifteen!"

As an idealist, I think the time will come when we may be able to work together, you and I. May I illustrate in what way?

As an idealist, I believe that the most ideal form of government in existence to-day is that which obtains in this blessed country. The individual is free; he may do what he pleases, provided he does not thereby injure other people and keeps within the law.

Cannot each synagogue be allowed a certain amount of independence, subject to the general government of a central body of ministers in each country? And cannot these central bodies of each country be themselves under a supreme court or body so as to insure one Judaism and not permit an American Judaism and a German Judaism and an English Judaism to pasture as the Judaism?

If I propose to you that we take three or five years to work out a plan for the establishment of a central authority for Judaism at large, thus appealing to intellectuality I also propose to you that we unite, you the Reformers, and I, the Orthodox, to bring about what may seem impossible, a restoration of the Sabbath sanctity, thus appealing to the heart. The president-to-be said that the man who feels within him the prophet's spirit asks of any duty presented to him for accomplishment: "Is it true, is it right? I am not a prophet, nor the son of a prophet, but I ask, is not the establishment of an authority for all Judaism a true necessity, and is not the restoration of a Sabbath sanctity right? I care not for difficulties. What is true and what is right must be dared and worked for. I, an Orthodox minister, therefore suggest these two reforms to you, Reform ministers. 1st. Establish a supreme council for all Israel and thus make possible a united Judaism. "Men of power, God-fearing men, hating profit"; "wise men of understanding, known"; "elders"—these are Bible suggestions as to qualifications. 2nd. Work out a plan to restore the Sabbath to its proper sanctity; for the Sabbath means the heart of Judaism, it means attention to the deepest emotions of the human heart."

Israel Zangwill has sent to his American managers, Messrs. Liebler & Co., the manuscript of a new play he has written, which is to be called "The Man of Iron." It will give dramatic consideration to the question of international peace.

SLEEPING DURING THE SERMON

This custom is of remote antiquity. South was preaching before Charles II and his Court, many of the monarch's suite went to sleep and some of them snored, whereupon South addressed himself to Lord Lauderdale, one of the offenders, and said: "My Lord, I ask your pardon for disturbing you, but I must tell you that you snore so loud that you are in danger of waking up His Majesty." This warning woke up everyone and banished all desire to sleep. The antiquity of the custom dates much further back than the day of South. In the Beresheth Rabba, Ch. 58, it is stated that whilst Rabbi Akiba was preaching, the congregation was nodding, and the preacher, in order to awaken his audience, called out: "Why was Queen Esther privileged to reign over one hundred and twenty-seven provinces? Because, was the reply, she was a worthy descendant of Sarah who attained the age of one hundred and twenty-seven years." The meaning of this comparison is clear, and the commentators have in vain sought to circulate the saying, which perhaps in the Rabbi Akiba implied an allusion unknown in the present day. One thing, however, is certain, that South, as well as the Rabbi, knew that it was in their power to awaken the audience; it is more remarkable that both should have attempted it by a paradox.

TENTH ANNUAL CONVENTION OF CANADIAN ZIONISTS.

[FROM A CORRESPONDENT.]

Montreal, 9th December, 1909.

The annual convention of the Federation of Zionist Societies of Canada held its sessions on the 21st ultimo in Montreal, Mr. Clarence I. de Sola, President of the Federation, occupying the Chair. The Convention may really be said to have begun its functions on Saturday morning, when a united Zionist service was held in the Spanish and Portuguese Synagogue, Stanley Street, Montreal, in which Rev. Meldola de Sola, and others participated. The Zionist delegates attended the service in a body, and also the leading members of nearly every Jewish congregation in the city with the result that there was a crowded congregation. Rev. Meldola de Sola preached a vigorous Zionist sermon in which he spoke in favor of Zionism because it was exciting a deeper interest in Jewish literature, Jewish history, Jewish teachings and in the Hebrew language, thus promoting a revival of Judaism, and drawing many back to the synagogue who had drifted away from it, hence Jewish ministers should do all they could to help forward the Movement. The lack of a synagogue was a disadvantage that had long been felt. He believed that Zionism, by organizing the people under a central congress, would help to revive an authoritative religious body which would be a check to the tendency of each man doing what was right in his own eyes and would thus establish a standard in Zion.

On Saturday evening at 8 p.m.

in the next issue of ISRAEL'S MESSENGER.]

On Sunday afternoon there were a large number of telegrams and letters read from prominent Zionists throughout the world. The first question taken at the Sunday afternoon session was Mr. de Sola's request that the Executive should be so reorganized as to relieve the President of many of the burdensome duties of his office, as he said that neither he nor anybody else could reasonably be expected to retain office if so unreasonable a share of the work was put on his shoulders. There was an animated debate and it was finally resolved to form a committee of six members of the Council to be known as the Bureau Committee, whose function it would be to supervise all the business affairs of the Federation, to employ the necessary clerical help for this work and to report at the regular meetings of the Council, the President to be relieved entirely of all bureau work by this committee of six. This resolution was carried. The Treasurer, Mr. H. Bernstein, submitted the financial statement which showed the amounts collected for the various funds. The membership showed a gratifying increase, and altogether Canada had contributed per capita more towards the Movement than almost any other country. The next debate was on the most important question of all that was brought before this Convention, viz., the suggestion contained in President de Sola's address that practical work be undertaken in Palestine, either by the purchase of land or the formation of a colony in Palestine for Jewish settlers, to be undertaken entirely by funds collected by the Canadian Zionist Federation, and to bear the name of their Federation. The debate lasted during the rest of the afternoon and was continued the following morning, when finally a series of resolutions were passed, moved

by Mr. A. J. Freimbn of Ottawa, seconded by Mr. Slonemsky, declaring that the Canadian Zionist Convention expresses its approval in principle of practical colonization work in Palestine. Second, that a central committee be appointed with power to appoint sub-committees in every city in Canada to ascertain how much money can be raised for the object of purchasing land or settling colonists in Palestine. Third, that this committee shall consult and work in conjunction with the Palestine Commission of the Zionist Movement. Fourth, that this committee, after completing its study to the subject, shall make a full report to the President and Council of the Canadian Federation, and that final action shall only be taken with the approval of the Council. Fifth, that if it be found possible to found this colony it shall be known as the Canadian Zionist colony. These resolutions were carried by a unanimous vote and President de Sola appointed Mr. H. Bye as Chairman of this committee. Mr. Slonemsky was appointed Chairman for the district of Ottawa and Mr. Gelber for Toronto, the other Chairmen to be appointed by the Chairman of the Central Committee.

Sunday evening witnessed one of the most memorable gatherings ever held in the country, when over 1,200 representatives of the Jewish committees of every part of Canada gathered at the auditorium in Montreal to do honor to Mr. Clarence I. de Sola, the head of the Zionist Movement in British North America. The Presidents of all the synagogues, of all the numerous communal organizations and many of the members of the boards of the different Canadian Jewish Societies were present in force. Mr. de Sola received a great ovation on appearing on the platform, and when quiet was restored, Mr. Leon Goldman, President of the Committee, explained how the Zionists and Jews of Canada generally desired to

show their appreciation of Mr. de Sola's great services by presenting him with a suitable testimonial on the occasion of his having completed his tenth year office as their President. They said that to him was mainly due the wonderful success which the Zionist Movement had attained in Canada. His able and skilful leadership and unflagging zeal had made the Zionist Federation the most powerful organization in every sense of the word of any Jewish body in Canada, counting its member by the thousands, and with over fifty branches, spread from Atlantic to Pacific. Mr. J. S. Leo then read a magnificently emblazoned address—a veritable work of art, signed by fifty societies, and setting forth their esteem and admiration for Mr. de Sola, for the just, able and zealous manner in which he has governed the affairs of the Movement. Mr. de Sola, on rising to reply, was greeted with tumultuous and prolonged cheering. Speaking with visible emotion he thanked them for their splendid testimonial, and said that any humble services he had rendered the Movement had been compensated for an hundredfold by the host of truly good loyal and devoted friends that he had made through his connection with the Movement. Zionism had brought them together, had got them to know one another, with the result that they had learned not only to respect each other, even when they differed in their views, but to work together as true, and, indeed, affectionate friends.

When may a boy's pocket be empty and yet have something in it?
When it has a hole in it.
What sort of a face does an auctioneer like best?

One that is for-bidding.
What three "ions" should a man always carry when he calls on his young lady?

Confusion in his pocket, perfection in his manner and affection in his heart.

What is the proper length for a young lady to wear her dress?

A little above two feet.

JEW IN THE RUSSIAN ARMY.

The Military Committee of the Douma has adopted, by a large majority, a resolution in favor of closing the military medical academy to Jews, and prohibiting Jews from acting as medical officers in the army "in time of peace." It will be remembered that during the last war the government sent to the front a very large number of Jewish physicians, and that the latter greatly distinguished themselves there. The fact was recalled in committee by one of the four supporters of the Jewish cause. The majority of the members, including M. Gutchkoff, however, agreed to the motion made by Markoff.

The anti-Semites in the Douma are making preparations to force on the Hous a motion for the exclusion of the Jews from the army. They have already provided themselves with a bill which was drafted by General Batianoff for that purpose. The government, on the other hand, has ordered that Talmud Torahs are not regarded as normal schools and therefore the recognized teachers in such institutions are not to be exempted from military service.

WHAT'S THE ANSWER P

Why is a wedding ring like eternity?
Because it has neither beginning nor end.

Why does a dressmaker never lose her hooks?
Because she has an eye to each of them.

What are the most difficult ships to conquer?
Hardships.

Why should a proofreader of a printing office be a very bright man?
Because there's proof that he reads every hour of the day.

If all the money in the world be divided among the people what should each one get?
An equal share.

Why is a young lady like a sheaf of wheat?
First it is cradled, then threshed, and finally becomes the flour of the family.

Who is it that always has a number of movements on foot for making money?
A dancing master.

OUR CONTEMPORARIES.

Some people foolishly believe that "Israel's mission" in the world presupposes the "omission" of everything Jewish from the homes and homes of worship.—*The Hebrew Standard* (New York)

A TIMELY WARNING.

Let the solemn words of Rabbi Eliezer Hamodai ring in the ears of English "Liberals" and American "Radicals": "He who argues contrary to the sense of the Torah, though he be well learned and have good deeds to his credit, has no share in the world of salvation."—*The Jewish Voice* (St. Louis)

A SINGULAR PARALLEL.

The Chronicle of this city, in one of its recent editorials, says: "If our preference had been consulted, doubtless we should have chosen to remain unborn. But, now that we are here, we are bound to make the best of it." This thought expressed almost in the identical language is found in the old Hebrew mystical work of the Kabbalah, the *Zohar*—*Emanuel*—*El* (Fraser)

A GLIMPSE OF THE MESSIANIC AGE.

A noteworthy incident of the Rabbinical conference recently held in New York was the reciting of a message from the convention of the Protestant Episcopal church of the Diocese of New York, then in session, which read as follows: "The Protestant Episcopal Church of the Diocese of New York, in convention assembled, herewith transmits a message of affectionate greeting to the Central Conference of American Rabbis, rejoicing in the heritage of Him who hath made of one blood all men for to dwell on the face of the whole earth and cherishing a fervent faith in the God of Abraham Isaac and of Jacob." This acknowledgment of the universal brotherhood of man and fatherhood of God marks a very decided broadening of this evangelist denomination. The inclusion of a Jew is significant, if the words be accepted as their face value. Let us hope that such is to be the case.—*The American Israelite* (Cincinnati, O.)

THE AWAKENING OF PALESTINE.

The first steps towards a practical realization of the Palestine Technical Institute has already been taken. Dr. Schmargu Lowin has started for Palestine with the architect who is to supervise the building of the new Institute at Haifa. Before long, this will be in full work, turning out equally trained artisans who will themselves be able to train pupils as efficient as themselves. This is one of the great advantages of technical training, that it tends to develop into forthcoming generations of workers. Already much

has been done in Palestine to train the Jewish young men as manual laborers by the Alliance Israelite, the Rothschilds and others. The new Institute will crown their efforts.—*American Hebrew* (New York)

A PUBLIC SPIRITED COMMUNITY.

The stage Jew is commencing to find this a pretty hard world, and who knows but what some day the greedy theatrical managers will come to their senses and withdraw from the stage those vile caricatures of the Jew which are so offensive and repulsive to any self-respecting person. And these managers are soon bound to wake up to the error of their ways, for the agitation against the stage Jew has been growing stronger and stronger within the past year or so, until now we find that the Jewish communities in nearly every city of importance have declared a reluctant war on these unreasonable burlesques. On their race, and are determined to remain on the field of battle until the objects of their animosity are wiped out. Not to be outdone, the city of Washington has also enlisted in the strife against the stage Jew, and Rabbi Simon of the Washington Hebrew Congregation, in his sermon denounced in bitter terms the tendency to portray the Jew on the stage in a ridiculous manner, and vigorously protested against these misrepresentations.—*The Jewish Comment* (Baltimore)

SOMETHING WRONG.


After giving the definition of Reform, Orthodox, etc., quoted from the Standard Dictionary, the *American Israelite* concludes with: "Our so-called Orthodox friends should call themselves Mosaic Jews so as to distinguish themselves from those who are Progressive Jews." How

ever we may ignore the question whether the progress of the so-called Progressive Jews is Judaism, or how far the Progressive Jews are Jews in the full meaning of the word as defined by our sires, yet the proposition is wrong. Till the advent of the Progressive Jews there were no "Orthodox" Jews. Israel was known under the plain name Jews without any appendix. This appendix "Orthodox" began since some of Israel dissented from the generally accepted Judaism and created something new which they dubbed "Progressive." It is the Progressive Jew who appended to historical and traditional Judaism the term "Orthodox." Taking into consideration that only the discontents need a new name, we cannot find any need for the bulk of Israel to change its name because of a few sect which sprang out from its midst. True, the dictionary has the definitions quoted in *The Israelite*, yet the Jews who are called Orthodox Jews take their history and definitions from authorities ancient than the Standard Dictionary. It is the Bible that gives the name of the Jews. However, to those to whom the Bible is not the word of God the Standard Dictionary may be a suitable guide.—*The Jewish Tribune* (Portland, Ore.)

From Constantinople 969 Jews have been drafted into the army, and 326 into the Reserve. At the request of the chief rabbi, the Grand Vizier has asked the Minister of War to appoint Jewish chaplains for the battalions in which Jewish soldiers serve, to grant Jewish soldiers permission to observe the high festivals and to facilitate their being provided with Kosher food.

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Khokand	Tchougoutchak
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HAMBURG—Messrs. M. M. Warburg & Co.

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Terms on application.

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The Yokohama Specie

Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 24,000,000

Reserve Fund..... 15,600,000

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Balance shall not at any time exceed the sum of
\$5,000.

Interest at the rate of 3½ per cent per annum
will be allowed on the monthly minimum bal-
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Accounts will be kept either in Mexican Dollars or
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Books must be presented when paying in or
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Saturdays 10 a.m. to 12 Noon.
12m. Shanghai, 19th December, 1909

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Paid-up Capital.....\$15,000,000

Reserve Fund:—

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Silver Reserve..... 15,250,000

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1908....., 1,101,000

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