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Organised under Special Decree of 10th December, 1895.

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12. m Shanghai 22nd April, 1904.

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12. m Shanghai, 29th July, 1904.

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Paid-up Capital \$10,000,000
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H. M. BEVIS,
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 5th October, 1904.

12. m

Vol. I. No. 20

Shebat 7th 5865
Shanghai, January 13th 1905**Israel's**

מה נאור על ההרים רגלי מבשר משיבו
 שלום מבשר מוש משיבו יסועה אומר לציון
 מלך אלהים: "שעה נב"ו"

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

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

Issued on every alternate Friday.

Price, Three Dollars a Year.

De Souza & Co.

TELEPHONE No. 1198.

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 AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
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COLOUR PRINTING A SPECIALTY.

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"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,
AT 16, PEKING ROAD, SHANGHAI.

Editor: MR. M. MYER. Manager: MR. E. JONAH.

All communications should be addressed to the Manager "ISRAEL'S MESSENGER," 16 Peking Road.

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advertising rates are:—

Whole column \$ 25 per year, payable quarterly
Half 13
Quarter 7

As an evidence of good faith, all correspondence should bear the name and address of the writer, not necessarily for publication and should be written clearly and on one side of the paper.

Rejected MSS. will not be returned unless otherwise requested and stamp sent.

The subscription price is:—

Three Mexican dollars, yearly, or
One dollar, quarterly.
Abroad, 4 Mexican dollars yearly.
Single copies 20 cents.

Israel's Messenger.

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Ladies' Materials, Gentlemen's Suitings, New Style Silk Ties, Bows, Shirts, Collars, Soft and Hard Felt Hats and Caps, Woolen, Blankets, Rugs, Quilts, Pyjamas, Underwear, Dressing Gowns, Rain Coats, Socks, Stockings, all kinds of American Boots and Shoes, Felt Slippers, etc., etc., Price Moderate.

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19th May, 1904.



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Shanghai, 2nd April, 1904.

12 m.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

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

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 13th January 1905.— Shebat 7th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Shebat, 7th (January 14th) Sabbath commences (time of lighting) at 4.55 P. M. and terminates (January 14th) at 5.10 P. M.
Portion of Law, Lev. Exodus, Chapters 10 to 13 inclusive. Haphtarâ, Jesa. Chapter 18, Prophets, Kings I, Chapters 19 to 22 and Kings II, Chapters 1 to 4 inclusive. Job, Chapters 6 to 11 inclusive.
Friday, Shebat 14th (January 20th) Sabbath commences (time of lighting) at 5.00 P. M. and terminates (January 21st) at 5.15 P. M.
Portion of the Law, Beshalah, Exodus, Chapters 13 to 17 inclusive. Haphtarâ, Judges, chapter 5, Prophets, Kings II, chapters 5 to 10 inclusive, Job, chapters 12to 19 inclusive.

Saturday and not Sunday is the Sabbath of the Lord.

We reprint the following from the *Jewish Tribune*, which, owing to the historical information contained therein, should prove of interest to our readers.

At its fortieth annual convention the Pennsylvania State Sunday School Association passed the following resolution:

Resolved, That the widespread desecration of the graves of the Lord's Day, also one of the most important and powerful forces to undermine the religious convictions of the Sabbath, which has been the bulwark of American liberties and institutions since the very beginning of our national history, calls for the most earnest vigilance and united effort of all Christians; that it is commendable to maintain the sanctity of God's holy day with which stands or falls our religious progress and our national welfare.

Paraphrasing Jeremiah's words, we address the friends of that resolution with "according to the number of times I found objection are your fabrications, O members of the Pennsylvania State Sunday School Association.

We claim that there has never been a day called "Christian Sabbath"; that the "Lord's Day" was never a holy day; that Sunday has never been "God's holy day," that Sunday as a holy day is the production of the enemy in opposition to the teaching of the New Testament, and it seems for its logical purpose to bring the people to renounce the enemy's Sunday observance. For this forged holy day by the enemy was set on the bulwark of American liberties and institutions," but has always proved to menace the American spirit of liberty, hampered the welfare of the laborer, and in many cases crippled the good intentions of American patriots.

At the very creation we read that God "blessed and sanctified" the seventh day of the week, because in it he rested from work (Genesis 2:2-3). At the instance of the manna the Jews were to observe it "instead of the name of the seventh day, the day of rest" (Exodus 16:23-26). It seems that the Jews were to observe it as a rest day even before the time when the day was set to be sanctified (Exodus 20:8-10). Sabbath was ordered to be kept by the Israelites in the office of the law, as we learn from Exodus 20:8-10, and from the office of the law, as we learn from Exodus 20:8-10, and from the office of the law, as we learn from Exodus 20:8-10.

The Sabbath is a holy day for the people of Israel, and Israel only, as the sign between God and you (Exodus 31:13-17). The Children of Israel shall keep the Sabbath (Exodus 35:2-3) and remember that thou wast a servant in the land of Egypt, and therefore the Lord thy God commanded thee to keep the Sabbath

day (Deuteronomy 5:15). The Sabbath is constituted for a humanitarian and sanitary purpose only (Exodus 23:12; Deut. 5:14).

Inferred from Jesus' statement that he "came not to destroy law, but to fulfill," taking also in consideration that when approached by his disciples "deprecating the Sabbath, Jesus offered certain excuses (Matt. 12:1-2; Mark 2:27); there is no doubt left that he, as a Jew, kept the Jewish Sabbath holy. The Jews in Christian ages have also kept the Jewish Sabbath holy. (Eusebius II, E. 102, 2.) When the question arose whether the Jewish Sabbath is binding upon the Gentile Christians, Paul, according to the spirit of the Old Testament, decided in the negative (Colossians 2:16).

Sunday, the first day of the week, having been according to the four evangelists the day of resurrection of Jesus, (which is attested by the critics) was kept by the first Christians as a feast day. It was the day when they were gathered together "to break bread" (Acts 2:42). There was no preference given to any day of the week above the other days, be it Sunday, Sabbath or any other day. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans 14:5-6). The observance of any special day of the week, month or seasons of the year or a year of years is mocked at: "Ye observe days and months and seasons and years: I am afraid of you, lest by any means I have bestowed labor upon you in vain" (Galatians 4:10-11). The observance of the Jewish Sabbath, which is one of the Decalogue, has been annulled (Colossians 2:16). Sunday was only a joyful day in honor of Jesus' resurrection. "We keep the eighth day with jubilation, the day also in which Jesus rose again from the dead," relates Barnabas, xv. This Barnabas, as also Cyprian, Boninus and Boninus, were prepared to be mentioned in the New Testament, but their suggestion was exploded by later Christians. "Let the seven work five days, but on the Sabbath day, the Lord's day let us have leisure to go to church for instruction in piety," is a sentence from a book called "Apostolic Constitution," the author of which is not known. The same book recommends that the Sabbath be kept as a memorial feast of the creation and Lord's day as a memorial of the resurrection. How can citizens prove that never yet was the observance of Sabbath transferred to Sunday.

From Constantine's enactment (321) that all courts of justice, individuals of both a and women, were to be at rest on Sunday, it is plain that the day had all the force of law, was not prohibited on Sunday.

From the above plain facts, be it on the Bible, we conclude: 1. That Sunday has never been created by any apostolic authority (7th holy day, etc.).

2. Sunday observance could never constitute a principle of Christianity.

3. The depopulation of the old centers of the Jewish Sabbath has never been transferred to Sunday, as Sunday has never been a matter between God and man (2nd).

4. We can find another reason for the creation of the "Christian Sabbath," that is means for the enemy to steal their pocketbooks by religious means.

5. The keeping of that imaginary holy day as a rest day intruded upon the liberties of the American citizen, deprived the laborer of the only day of his week, and demanded their children of payment for a day's forced labor in American institutions. With \$3.00 a week, we ask that American citizens, be they workmen, who practice simplicity, etc., and possess late knowledge.

German papers contain a correspondence from "Them" which gives shocking details about the methods of calling on the Russian reserves. In the border town of Alvedun, two the order to the reserves to join the army was served by a military force who first placed guards on all streets and then entered the houses at midnight, taking the soldiers from their beds amidst the heartrending cries of wives and children. Then the soldiers were taken to Kowal, where they were drilled and sent to the East. As the districts along the German border are populated by a large proportion of Jews, the latter are great sufferers from these tyrannical methods. —American Israelite.

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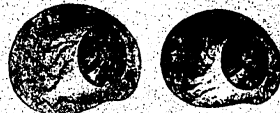
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19th May, 1904.

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and EYE GLASSES.For Reading, For Distance,
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—:O:—

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Friday, Shebat 14th (January 20th) Sabbath commences (time of lighting) at 5.00 P. M. and terminates (January 21st) at 5.45 P.M.

Portion of the Law, Beshalah, Exodus, Chapters 13 to 17 inclusive. Haphtara, Judges, chapter 5. Prophets, Kings II, chapters 5 to 10 inclusive. Job, chapters 12to 19 inclusive.

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At its fortieth annual convention the Pennsylvania State Sunday School Association passed the following resolution:

"Resolved, That the widespread desperate determination of the enemies of the Lord's Day, who are at this time combining their powerful forces to undermine the legal safeguards of the Christian Sabbath, which has been the bulwark of American liberties and institutions since the very beginning of our national history, calls for the most earnest vigilance and united effort of all Christian citizens of this Commonwealth to maintain the sacredness of God's holy day, with which stands or falls our religious progress and our national welfare."

Paraphrasing Jeremiah's words, we address the framers of that resolution with "according to the number of lines of your resolution are your fabrications; O, members of the Pennsylvania State Sunday School Association."

We claim that there has never been a day called "Christian Sabbath"; that "the Lord's Day" was never a sacred day, that Sunday has never been "God's holy day," that Sunday as a holy day is the production of the clergy in opposition to the teachings of the New Testament, and it seems for the laudable purpose of gathering the people to increase the clergy's funds by collections. For this forged holy day by the clergy was not "the bulwark of American liberties and institutions," but has always proved to narrow the American spirit of liberty, hampered the welfare of the laborers, and in many cases crippled the good intentions of American institutions.

Now for facts: At the very creation we read that God "blessed and sanctified" the seventh day of the week, because in it he rested from work (Genesis ii:2-3). At the instance of the manna the name "Sabbath" instead of the numerical name of the seventh day is first mentioned (Exodus xvi:23). It seems that the Jews kept the Sabbath as a rest day even before the time when the Decalogue was delivered (idem 28-29). Sabbath was ordered to be kept holy, (idem xxxv), the olive oil and business was to abstain from work and to give rest also to the cattle (idem 10). The sanctifying of the Sabbath was "not to do in it any work" (Jeremiah xiv:21). The desecration of the Sabbath was in doing any kind of work (Nehemiah xiii:15-19.)

The Sabbath is a purely Israelitish institution, concerning Israel, and Israel only, as "a sign between me (God) and you (Israel)," "the Children of Israel shall keep the Sabbath" (Exodus xxxi:13) "and remember that thou wast a servant in the land of Egypt," therefore the Lord thy God commanded thee to keep the Sabbath

day (Deuteronomy v:15).

The Sabbath is constituted for a humanitarian and sanitary, purpose only (Exodus xxxi:10; Deut. v:14).

Inferring from Jesus' statement that he "came not to destroy law, but to fulfill," taking also in consideration that when approached for his disciples' desecrating the Sabbath, Jesus offered certain excuses (Matt. xii:14; Mark ii:27); there is no doubt left that he, as a Jew, kept the Jewish Sabbath holy. The Jewish Christians after him also held the Jewish Sabbath holy. (Eusebius H. E. iii:27.) When the question arose whether the Jewish Sabbath is binding upon the Gentile Christians, Paul, according to the spirit of the Old Testament, decided in the negative (Colossians ii:16).

Sunday, the first day of the week, having been according to the four evangelists the day of resurrection of Jesus, (which is refuted by the critics) was kept by the first Christians as a feast day. It was the day when they were gathered together "to break bread" (Acts xx:7). There was no precedence given to any other day of the week above the other days, be it Sunday, Sabbath or any other day. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans xiv:5). "The observance of any special day of the week, month or seasons of the year or a year of years is mocked at. Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain" (Galatians iv:10-11). The observance of the Jewish Sabbath, which is one of the Decalogue, has been annulled (Colossians ii:16). Sunday was only a joyful day in honor of Jesus' resurrection. "We keep the eighth (7) day with joyfulness, the day also in which Jesus rose again from the dead," relates Barnabas [xv]. (This Barnabas, as also Clemens, Romanus and Hermas, were supposed to be mentioned in the New Testament, but this supposition was exploded by later criticism). "Let the slaves work five days, but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety" is a sentence from a book called "Apostolic Constitution" (viii:23), the author of which is not known. The same book recommends that the Sabbath be kept as a memorial feast of the creation and Lord's day as a memorial of the resurrection. These two citations prove that never yet was the observance of Sabbath transferred to Sunday.

From Constantine's enactment (321) that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, it is plain that till then all kinds of work was not prohibited on Sunday.

From the above plain facts, based on the Bible, we conclude:

1. That Sunday was never recognized by any apostolic authority as a holy day, therefore,

2. Sunday observance could never constitute a principle of Christianity.

3. The injunctions of the observance of the Jewish Sabbath has never been transferred to Sunday, as Sunday has never been "a matter between God and man"; and

4. We can find no other reason for the creation of the "Christian Sabbath" than a means for the clergy to swell their pocketbooks by collections.

B. The keeping of that imaginary holy-day as a rest day infringed upon the liberties of the American citizen, deprived the laborer of the only day of pleasure, still deprived their children of joy, and has always proved a check to American institutions. With Solomon of old, we ask that Association: "How long, ye sanctifiers, will you love simplicity? ... and fools hate knowledge?"

German papers contain a correspondence from Thorn which gives shocking details about the methods of calling out the Russian reserves. In the border town of Alexanderowo the order to the reserves to join the army was served by a military force who first placed guards on all streets and then entered the houses at midnight, taking the soldiers from their beds amidst the heartrending cries of wives and children. Then the soldiers were taken to Kowal, where they were drilled and sent to the East. As the districts along the German border are populated by a large proportion of Jews, the latter are great sufferers from these tyrannical methods.—*American Israelite*

THE FOUR GOOD STONES.

FROM THE YIDDISH OF I. L. PERETZ.

Once upon a time it was announced in Heaven as follows:

"Let us create a Jewish poet."

And the angels were overjoyed. The guardian angel of the souls immediately hastened to the storehouse of the souls, selected a tiny soul, kissed it and said:

"I have to tell thee something of import.

By order of God thou must descend to the earth and live there as a Jewish poet."

"I am ready," the soul answered, "but where will I obtain poetry? Poetry is life and light, and down below, it is said, the sun shines but by day, and at night only the little stars scintillate. And it happens that great, black clouds obscure the sun and stars . . . and again, it is said that the year there is divided into seasons and there comes autumn and winter, and the days are sad. Everything withers and dies."

"Fear not" said the angel consolingly to the saddened soul "Thou wilt go with me to the storehouse of sadness and there thou wilt choose sadness as much as thou desirest, and there will flow for you a stream of poetry." . . . And the soul, not understanding the language of the earthly beings which the angel spoke of, obeyed and followed him.

The angel and the soul came to the storehouse of sadness and the soul saw that it was packed with good stones—valuable stones. Turning to the angel the soul asked in surprise: "Is this sadness?"

"Verily," replied the angel, "Sadness and misery are below, and the good ones are above, and thou, fair soul, examine well and take one of these stones; press it to thy heart and it will serve thee for light and life. Thou wilt sing on earth all thy life."

The soul, however, said: "Among all these stones I see only three large and valuable ones. How can I take any if I know not the value of each stone? And she pointed to the three stones and the angel explained their value.

Of the first good stone he said: "This is gloomy, miserable sadness; it is the sorrow of the oppressed and the weak. Upon the table there are good things, but for the weak there is naught. They stretch out their hands and weep, and weep, and weep so bitterly that the heart is rent in twain, and when their misery reaches that state—when it becomes unbearable—they become enraged and endeavor to overthrow the table, crying in their anguish: Nothing for me! Nothing for me! O this is a terrible sorrow."

As to the second stone he said: "This is also misery. A whole generation suffers. . . . The old tablets, falling to the ground, were smashed to atoms and the new tablets have not yet been hewn out. . . . The iron hammer has pitilessly destroyed the old deities, and the sculptor who shall chisel out new gods is not yet born . . . and the generation goes along like a shadow whither and why it knows not. It knows its creator and it sheds bitter tears. O how awful is this sorrow!"

And of the third stone the angel said: "This is an old—a very old—sorrow. This is the *welt-schmerz*—the sorrow of the world."

"Dear, kind angel," the soul then said, "thou speakest not in the language of Heaven, but utterest the words of the earth. I have never been on earth and cannot make a selection because I cannot understand thee. . . . All of the stones please me. They are beautiful; they gladden. I will take the three."

"Thou canst do that," the angel replied, "but then thou must also take a fourth stone whether thou wilt or not."

"What kind of stone is that fourth one?"

"A small stone, but often—very often—it is exceedingly heavy. It is the sadness distinct from all other classes, the sorrow that passes human understanding. If thou wilt be advised by me thou wilt only take one stone."

The soul, however, did not heed the angel, took the four good stones and descended to the earth to be the soul of a Jewish poet.—I. L. BAIL., in *Jewish Comment*.

GAME FOR CHILDREN.

An amusing game in which all the children of juvenile party can join happily is "The Bird Market."

Build a cage of chairs in the centre of the room; cut as many papers as there are children to play, and on one-half of these write the names of birds; leave the other half blank and fold all alike, passing them around in a prettily basket. Those who draw papers with names on them must walk into the cage, where an older person stands to play merchant.

The "birds" must now carefully keep their eyes on the merchant, while those who drew blanks perambulate buyers and walk around the cage trying to divert the attention of the "birds." If one is caught looking away he must pay a forfeit. The merchant meanwhile is crying out his wares: "I have pretty birds here. Who will buy? Here is a fine songster." As soon as a bird is bought he is released and becomes a buyer. The merchant pays a forfeit to the birds that are sold and those who are not sold pay one to him.

The forfeits can be made very amusing as they stand wide-eyed, hoping to be freed. Children have so much imagination that plays of this sort become interestingly real to them.

"A lady asking a gentleman," How it was that most medical men dressed in black "The meaning is very obvious" said the gentleman "as they are chiefly occupied in preparing grave subjects."

The Diary of a Russian Soldier
at Port Arthur.

Translated from the Yiddish by J. S. R.

July 8, 1904.

I am still alive.

My ears are still ringing with the roar of exploding bombs, the thundering of Japanese cannons. I still hear the wild, exciting, stirring martial music of men who precede us and fall one by one, and my eyes are still sore from the smoke issuing with the fire of our guns. I can almost see, even now, the savage attack of the Mikado's cavalry, the foaming horses drenched with perspiration, the dust-covered faces of their riders. Onward they rush in a reclining position, one hand holding the reins, the other pulling the trigger, swooping down upon us like mountainous waves of a stormy sea, which no power can resist, the more we kill, the stronger and more numerous is the rear. The more resolutely we resist, the more stubborn is their attack. We begin to feel that we must check their assault or we are lost.

But the day is lost. . . .

I cannot recall exactly the last few minutes of that terrible battle. When I opened my eyes it was dark. An acute pain made me conscious of my left leg. It was lashed in blood, which filled my boot to the brim. My mouth was parched with thirst, my head was dizzy as if a dozen hammers were knocking on my temples. I felt like calling out but couldn't move my lips. The smell of human blood driving filled the atmosphere with a suffocating stench. Suddenly I felt a heavy body crushing my right leg. I recognized it at once. It was Ivan Parlow, and for a minute (shall I say it?) I experienced a feeling of relief, of revenge. Parlow was a big bustling *Khokhol* from Little Russia who made my life miserable.

He allowed no opportunity to torment to escape, and but too frequently would clinch his fist and gnash his teeth and stare at me with one eye as if to say: "We will yet sweep you Jews from the face of the earth." Yes, it did me good to see this beast stretched in silence forever. How well, I thought, a Japanese bullet does its work sometimes.

I tried to release my leg from the disgusting burden, but in vain. I thought something was stirring by my side, and heard the hoarse rattle of one in the last agony of death.

And in the blackness of the night I recognized the look of my comrade Levin, my dearest friend. Nature made him tall and handsome and endowed him with an excellent, though excitable disposition. He bitterly hated the Russian bureaucracy, but being highly cultured commanded the respect of everybody in the barracks. Whenever the *Khokhols* would worry him, he would look at them scornfully with such superiority and contempt that they were cowed. But there he lay at my side, mortally wounded his right hand on his chest his left grasping the air, and calling in a choking voice "Water! water!"

I felt an ungovernable desire to ask him something and with my remaining strength I cried "Levin." Slowly he turned his beautiful head. He recognized me then and a sad smile slightly illumined his cadaverous face. His lips seemed to move and I could hear him say: "I die—father—mother—for Russia!"

He then looked on the battlefield and still lower and slower than before, he whispered: "And . . . together with . . . the *Khokhols* . . ."

And his face twisted into an expression of contempt. Even in his death he did not forgive the oppressors of his people. Before dawn brave Levin was dead. I saw his agony, heard his final gasp. My body was aflame. I thought and wished I would die with my faithful comrade. I was resigned to perish then and there.

But our physicians found me. They brought me to the city. I now feel much better. Perhaps I may recover—to be killed at the next onslaught.

July 16th.

The Japanese seem determined to attack the fortress with a still greater force. General Stessel has said we must all be prepared to make Port Arthur our grave, for we shall have to fight to the bitter end.

Ah, my dear lovely mother, yes, I must die! Our General has decided that your son must be killed for the "honor" of Russia.

Would it be "dishonorable" to Russia to yield. Of course it is "honorable" for her to tolerate, connive at, and even incite all manner of outrages in her own land, but how can she yield "honorably?" Your son must pay with his life for Russia's "honor." Cannot you understand, dear lovely mother, that you are a Russian, as such you must possess Manchuria?—How would you like it should Russia give up Manchuria? You must, therefore, buy it with your blood—You remember when we lived in Tanbrow, and our father had blessed memory died. Then, while we were still mourning the death of the dear departed, the *Gorjuki* policemen came and commanded us to leave the city in twenty-four hours because, with the

loss of our father, we also lost the *pravo* (privilege) to remain there. We were compelled to sell all we had for next to nothing, bade goodbye to the fresh grave, and returned to the Pale, with all its misery and suffering. But now you must be satisfied that he was killed in order that we may obtain new territory in which none but a Greek Catholic will be permitted to reside. And when I am killed, and my bones rot in Manchuria, the Jews will be proud of me. They will bow their heads and bend their knees, kiss the hands of our persecutors, and fawning upon Suworin will probably say:

"You see how we Jews are patriotic, how we are devoted to Holy Russia and her sovereign. You see how we love and sacrifice ourselves for Russia's honor. How many of our people fell in Manchuria for the sake of our fatherland. God bless our little Father!" And my mutilated body will be the cause of their flattery. To be enough to be slaves when alive, to kiss the knout while our hearts are a prey to the never-dying worm of revenge, but even when we are dead and buried must I and my comrades be slaves of those we hate? Who will tell our oppressors what we really feel toward them? Will none be found to show the world that even we possess self-respect and bitterly resent the undeserved insults offered us? It is disagreeable to fight even for a friend, but to be sacrificed for a foe is unendurable. How many are in the army who broke the windows of Jewish homes? How many are there who will break them again should they ever return alive?

And yet I must shed my young blood that these wretches may become the stronger. Perhaps after I am dead the Russians may gain the victory and high over Port Arthur will flutter the flag of that country for the extension of whose cruelty I sacrificed my life.

July 22d.

I received a letter yesterday from my dear mother. She writes that she is almost blind from weeping. And she informs me that the Jews in our town are greatly excited. The rumor is spread that the Russians are very much wrought up because of their repeated defeats in Manchuria and are determined to revenge themselves on the Jews. *Ponrom* (massacre) is the talk of the town.

Reading this, I could not help clinching my fists, biting my lips, and running like madman up the stairs. I must shut my eyes and expect to die for Russia while here. In Russia the Cossacks are preparing for a massacre—My mother will kiss the hands of the Russians, and prostrate on the ground will implore them, remind them that her son is serving at Port Arthur is fighting for their country, while they, with a laugh, will say: "We know you sold us to the Japanese. We'll avenge ourselves on you!"

July 25th.

For three days I lay in a very critical condition, my wound having been aggravated because of my excitement over my mother's letter. To-day I am a little more at ease and feel better. To herald the time, I take the only book I have brought with me, a book which tells of the heroic struggle two thousand years ago between the Jews and the Romans. I purposely selected this book before I left, it being the best to read at such a time.

And there I read: "The Roman generals expected a Jewish attack by night and took great precautions. They ordered the troops in battle array, set out the sentinels, and lighted their camp fires. At midnight the gate of Jerusalem suddenly opened and out poured the Jewish soldiers, one after the other. The long line presented the appearance of a winding serpent. Foremost in the milk-white street rode the dauntless hero Johanan. Behind him followed all who made their mark in previous wars, while after him marched in order a valiant army, and with a cry for 'God and Jerusalem' they fell on the Roman camp."

The picture is almost identical with the part I myself played in the present war, except that the parts are changed; what a difference there is between the Jews of old and of to-day. They fought for their country and nation, are remembered with tears even now, two thousand years after they died.

But the Jews of to-day—they who fight for Port Arthur? No memory of them will remain in the hearts of even their co-religionists. No Jeremiah will lament, no Nith of Ah will be dedicated to them. No eulogies will be said, no tears will be shed, save by their unfortunate orphans, over their untimely graves, because they fight not for Jewish land nor for the Jewish people.

In the wilderness of China, midst hordes of *Khokhols* and Cossacks, their foes, though little more fortunate than themselves, will rot the skeletons of the thousands of pitiful victims who fell for the "honor" of Holy Russia.

American Hebrew.

"Oheil Moishe" Synagogue.

The Secretary of this Synagogue has kindly furnished us with the following items which will no doubt prove of interest to our readers.

Mrs. A. Sterling has ordered through Mr. Poox, the Hon. Sec., a "Sefer Torah" which it is her intention to consecrate in the "Oheil Moishe" Synagogue.

Mrs. T. Zimmerman of Port Arthur has donated the sum of \$25 towards the funds of this Synagogue.

Our Hongkong correspondent writes: I am pleased to announce the engagement of Miss Rachel, the eldest daughter of the late Mr. B. J. Raymond, of Bombay, to Mr. I. S. Levy of Hongkong.

We extend to the engaged couple our hearty congratulations.

ISRAEL'S MESSENGER.

Shanghai: Friday, 13th January, 1905.—5665

THE FALL OF PORT ARTHUR.

THE fall of Port Arthur is an event which ought to be chronicled by all the newspapers in the world, and although political and warlike events do not come within the province of this journal, yet from our proximity to the seat of battle, and the fact that a large number of Russian Jews are serving under the Czar's banners, we feel called upon to say a few lines on the drama just closed on the southernmost point of the Liautung Peninsula.

For nearly eleven months, the Japanese have held the gates of Port Arthur both by sea and land practically at their own control, destroying the Czar's Pacific fleet and being equally successful against the land forces in Manchuria. Before Port Arthur the Japanese have shown a determination to capture forts or destroy ships which have been equalled only by that of the Russians to maintain and to defend that which they held. At dawn of the 1st of January, the positions of the Russians became untenable and their brave and gallant Captain, General Stossel, decided to capitulate while the actual surrender took place at 9.45 p.m. on the 2nd of January, when the terms of the surrender was signed. The drama thus closed is a heavy blow to the present Government of Russia in more than one respect, but not to the Czar and his people.

How much human life was sacrificed in this war by both nations until the fall of Port Arthur, will probably be fully recorded in the military and naval archives of both nations and kept a secret from the rest of the world; but how much Jewish blood has been shed will never be known. It is however consoling to reflect that unlike the war of 1870, when German and French Jews fought, maimed and killed each other, the Russian Jewish soldier did not on this occasion have to fight the brother of his race and religion in the Mikado's service.

This war will mainly be responsible for liberal reforms in the internal political affairs of the Russian Empire; in such case our brethren in that Empire may look forward to quieter and more prosperous existence than what they have hitherto had. During this war some Jews have shown a pronounced partiality for Japan, but as Russia's misfortunes

became overwhelming, we all felt that it was enough. Though we admire Japan for her tactful foresight, unabated prosecution of her set purpose and all her successes, we also esteem the valour of the Russian troops and recognise the difficulties with which the Russian Emperor, thousand of miles away from the seat of war, had to cope, and Russia has our sympathy in her present difficult position.

May this war be speedily finished with the fall of Port Arthur. May the dawn of reforms in the Russian Empire continue in days of blazing sunshine full of modern civilisation and liberty. May the lot of the Russian Jew be the happiest on earth, but never let him forget that for a century, he fought side by side with his Christian countryman under the command of the Czar's Generals, and having at last won freedom and equality, he owes that debt to none of his country's enemies, either foreign nor indigene, but only to the life blood of his heart, shed in the service of his Emperor.

EDITORIAL NOTES.

WE reprint in this issue a biographical sketch of the career of the late General Ottolenghi. The American papers to hand pay great tribute to the memory of this distinguished soldier, whose death brought forth the expression of deep regret from all parts of the world. He occupied a singularly unique position in Jewish as well as in general history. He was the first Jew who was raised to the high position of War Minister in a constitutional State. His appointment to such an eminent position possessed a peculiar significance. To those who deny that the Jews could be true patriots to the lands of their adoption, the life of this soldier serves as a triumphant and convincing refutation. Italy answered the question by trusting the fortunes of her army to this brave, manly and upright soldier. Her trust was justified by the honorable way he fulfilled the high trust reposed in him and the signal patriotism with which he served the country he loved so well. Deserves to be remembered. To the Jewish people the fact that he was at all times a loyal, observant Jew will add to the measure of profound sorrow with which the news of his death was received.

We regret that through an oversight the name of the donor of \$300.00 to the Shanghai Jewish School Fund has been stated in our last issue as Mr. N. Mess, while it should have been Mr. M. Mess.

Reform Advocate (Chicago) is now on our exchange list. It is a weekly paper and edited by Dr. Emil G. Hirsch. It is devoted to the interest of Reform Judaism. We shall henceforth have an additional accumulation

of Reform ideas from the pen of Dr. Hirsch, who, as an advertisement in the *Advocate* indicates, holds religious services at Temple Sinai, on *Sundays* instead of the Jewish Sabbath. Moreover, the *Reform Advocate* is published on *Saturday*. O Judaism!

The publishers of the *New Era Illustrated Magazine*, are to be congratulated for the excellent manner in which they managed to produce the November issue of the Magazine. This number which is now before us surpasses in excellence, all its predecessors. Its contributions are likewise scholarly and highly creditable to the Jewish people of America. It is, we believe, one of the best Jewish Magazines ever published in New York, and as such should be in every Jewish home. The following are some of those who contributed, namely:—Theodor Herzl, Prof. Ludwig Blare, Prof. Gotthard Deutsch and the Rev. Joseph Silverman.

We have received No. 1 of Vol IV of "Mesny's Chinese Miscellany". This interesting little magazine has made its appearance after a long interval the reason of which is pathetically explained by the author in the preface to this volume. We sympathize with the author in his misfortune and we sincerely trust that the publication will meet with the success it deserves and its appreciation by the public will lead to a large circulation. It contains some valuable informations and in our opinion no study should be without it. General Mesny is an authority on things Chinese and his contributions are interesting both from a historical as well as practical point of view. We wish him every success.

THE LATE GENERAL OTTOLENGHI.

THE death of General Giuseppe Ottolenghi, ex-Italian Minister of War, took place at Turin, suddenly, at an early hour, on Wednesday, November 2 d. He had not long retired to rest before he became alarmingly ill. Medical help was at once summoned but he expired before the arrival of the doctor.

General Giuseppe Ottolenghi was born on the 24th December, 1838, at Sabbioneta, in the province of Mantua. He was intended for the bar, but as he showed a predilection for the army, he abandoned the study of law, and entered the military academy in Turin. He was still a student when the war with Austria broke out, and in April, 1859, he was appointed Sub-Lieutenant in the 26th Infantry Regiment. He was wounded at the siege of Gaeta, and for the bravery he then displayed he was rewarded with the First Silver Medal for Military Valor. Another medal was bestowed on him in 1863, where he was already captain, for his services in repressing brigand-

dage in the Southern provinces. He was the first Jew admitted into the School for War, where he received an appointment on the General Staff. In 1866 he was a member of the Military Household of King Victor Emmanuel, who personally pinned on his breast, after the battle of Custoza, the much-coveted Cross of the Military Order of Savoy. He was sent in 1869 to France to study the organization of the army, and after the Berlin Congress of 1878 was appointed a member of the International Commission for the delimitation of the Turkish and Montenegrin frontiers.

In 1891 he became Major-General, and in the following year Lieutenant-General. In 1895 General Ottolenghi, whom the late King Humbert had ennobled with the title of Count, was appointed Commandant of the Fortress and of the Army Division of Turin. Four years later he was appointed Commander of the 12th Army Corps at Palermo, whence he was transferred to the command of the 4th Army Corps at Genoa. Early in 1902 General Ottolenghi was gazetted to the highest post in the service, that of a Commander of the Army in the time of war, a post which is held by only three other Generals. On May 14th of that year he became Minister of War, and held the portfolio until the fall of the Cabinet in October of last year. Simultaneously with his appointment as Minister he was gazetted a Senator of the Kingdom. Shortly after his resignation he was appointed to the important post of Commander of the First Army Corps at Turin, which he held at the time of his death.

General Ottolenghi was more than a Jew in name. In a letter written by him last year he said: "I am proud to have demonstrated that in our army one may rise to the highest dignity, even that of a Minister of War, without concealing or denying the faith of his ancestors." He took a warm interest in all movements for the advancement of his people and religion, and was a regular attendant at synagogues on Sabbaths as well as festivals.

American Hebrew.

JEWISH PRISONERS OF WAR IN JAPAN.

We draw the attention of the Jewish Community of Shanghai to the two letters in our correspondence columns above, which speak for themselves.

We believe that no worthier object of sympathy has come under the cognizance of the Jewish residents of Shanghai, and we can, from past experience, predict a substantial collection. The Jewish Community are noted for their generosity and it is unlikely that they would not give their utmost help in this case.

We understand that a movement is being made by some of the members of the Community to collect subscriptions for our less fortunate brethren. Hebrew prayer and other books, Bibles etc. as well as wearing apparel are also urgently needed.

If a sufficient sum is collected, we understand that steps will be taken to order by wire Passover Bread for them for the forthcoming Passover Holidays.

The following gentlemen will generously receive donations and articles of clothing, Hebrew books etc. Mr. D. E. J. Abraham, 46 Kings Road. Mr. H. Fox, Loo Kung Mow 40 Yangtzeepoo Road, and the Editor and Manager of this paper, and which will be duly acknowledged in these columns.

Benjamin Franklin, when a child, found the long grasses used by his father before and after meals, very tedious. One day, after the winter's provisions had been salted, "I think, father," said Benjamin, "if you were to say grace over the whole cask once for all, it would be a great saving of time."

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

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

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

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

Dr. Herzl laid stress on the fact that the propelling force in Zionism is the *misery* of the Jews. They have come to the position where something *must* be done. Their long-fettered manhood demands relief: relief from burdens that have crushed entirely many other nations. Their misery creates a demand—a demand not for charity, pity or toleration but for a home of their own. A homeless nation is seeking to make for itself a home: a land where it can live out the life yet pulsing through its veins. So this long scattered people has arisen and clustered around a noble aim—the making of a State which shall relieve the sorrow gnawing at their own hearts and be a credit to the world in which it shall have a part. It is well to keep in mind that Zionism is but the *rising* of the hope of the Jews and not its culmination: a step in advance and not the end of their efforts. Zionism has already brought recognition but does not intend to rest content until it has secured *reinstatement*! The Jewish people have raised their voices against the stigma that has fallen upon them: they will not rest content until they have raised their heads forever above it!

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

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

made and holds its fair share of worldly wealth. It is their ability along that line that sometimes arouses Anti-Semitism. Already has Zionism shown that though the Jews have long been ground down under the heel of oppression yet there are minds in their midst capable of managing the affairs of a nation. From the Jewish Encyclopedia we learn that Jews have taken a prominent and a creditable part in science, the learned professions, and finance.

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

Someone might raise the objection:—"But the Jews have already tried more than once to improve their condition and have partially failed." And *apparently* the colonies founded in the United States prove that the Jew is not fitted to be a farmer. Most of them failed. The colonies in Palestine have been looked at by many with doubtful eyes. In Argentina, where most effort has been put forth, the success has been but variable. Where success has come, however, it is through there having been time to gain experience. Is it true then, as some—even Jews—have said, that the Jew has come to be dependent on the people with whom he lives and cannot get on without a host? I think not! At least the experience of the colonies does not prove it yet. In a great many instances these colonies were formed with those made up largely of already worn-out people. Again the old trouble has compelled the Jew to labor under that which made him begin at a disadvantage. But perhaps the reasons that have most helped to hinder these efforts to relieve the Jewish people are the following: (1) Too much charity and not enough independence. In some instances as soon as external funds dropped off and the farm was expected to be self-supporting the people abandoned their places. (2) The cramped conditions resulting from trying to *be* themselves in a land not their own. They have not yet been put in a place where they were free and sure that what they claimed was their own. I think we can safely say that what has been done promises better results under better conditions. These conditions are freedom, ownership, and security. It is just these things that Zionism aims at. The hope of attaining them is turning the eyes of this awakening nation to Palestine. The Jews want and must have a place of their own. They as a people neither need and ought not to depend on other nations for their subsistence. To get settled in Palestine bids fair to put them in a place where none can be jealous of them. For I think that at the present jealousy has about as much to do with their persecution as religions. Give the Jews a place of their own where they can be themselves, support themselves respect themselves and be respected and the Jewish problem is settled. Nothing less than this is what Zionism seeks. And it can be safely said that though the road yet before them is long and steep they are nearer the attainment of that worthy purpose than

for many and long weary years before. The end of the Diaspora appears to be in sight!

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

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

Palestine's primitive reputation is a good deal better than its present one. It has earned the reputation of being barren. Some of those who have already gone there—especially professional men and tradesmen—have not found it easy to get along. It is evident that something different must be done before things can improve. But that is just what Zionists intend to do. They propose to make a new country! What is proposed to be done and what I think is practicable may be summed up in these four words: improvement, cultivation, manufacturing, and commerce. They will probably develop in the order given.

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

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

The land itself is not without its possibilities. The possibility of making the value of the ground increase and

of making it produce well has been proved in more than one successful though small venture.

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

It will interest us to know what is likely to be the probable density of the population. What is commonly considered as "Palestine" includes only about eleven thousand square miles. Taking from the eleven million Jews in the world eight million as the highest number of those likely to return to their ancient land and we have a density of about seven hundred and thirty to the square mile. That is only exceeded in one place in the world. That is the plain in the north-east of China. But it is doubtful how much land would be handed over to the Jews. The dimensions of greater Palestine, as described by sacred writers, are about twenty five thousand square miles. Should the area occupied by the Jews equal that then the density of the population would be about three hundred and sixty to the square mile. This is considerably less than either England or Belgium. Striking a medium and taking eighteen thousand square miles as the probable area we should then have a density of about four hundred and fifty per square mile. That is a fraction less than that of England. It would seem likely that in time the density of the population would be about this last figure. It is however, impossible to speak with certainty on this point.

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

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

But I don't believe even Jews would admit that. The rest of the world would be at least willing for them to try.

The land was never noted for its mineral products. The crops now produced are mainly fruit and certain cereals. In old times the most important crop was wheat. In this and some other things quite a trade used to be carried on with surrounding countries. Syria even now has a trade in wheat that might be much increased with good roads. It is just as easy to trade with the world now as in ancient times it used to be with the neighbour next door. It would seem then, that in these days Palestine opened up could again do what was done before only on a much larger scale. Of the eleven million Jews in the world it is not probable that more than eight million will go back to Palestine. If the land can take care of six million then manufactures and trading together with the professions ought to take care of the rest. One writer says, "The true curses of the country are injustice and ignorance. The decay of population has led to the shrinking of agriculture and to the spread of briars, thorns and rough brushwood". If that is so then what is in the way of the Jewish people? Nothing immovable!

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

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

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

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

The power of the Sanhedrin under Roman rule was at times quite limited. It is hardly probable that any of these forms will be revived. The government of the next Jewish kingdom will be different from anything that it has had before. Dr. Herzl favored what he called an "aristocratic republic". He means by that government by a certain portion of the people—a noble class who might elect a smaller number to act as their representatives in the government. That would mean that a large part of the people would be considered as the common people,

such as the "Third Estate" in France, and would have no voice in the government. France had its own trouble over that. I am inclined to think that such trouble will be avoided in the beginning in the new Jewish kingdom.

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

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

What about this new kingdom's relation to other nations? It is not likely ever to take the leading place as a naval or military power. Israel never knew the sea. Palestine has few harbors. The numbers of the Jewish people are against their taking a leading place along these lines. Their influence and permanence will depend mainly upon their civilization. In proportion as it is cultured and civilized will it gain and hold influence. Civilization and its principles will have most to do with leading the other world powers to put the Jews in Palestine and insure them their place after they are there. One of the items of the Zionist program hinges on this very thing, the en-

ding of the nation: to assist in fulfilling Jewish hopes. Switzerland is smaller than any nation around it. Yet the desire to conserve the balance of power leads these nations to preserve it. This same motive, indeed, leads to the preservation of less worthy nations. This might have an influence upon the permanence of the Jewish State. It has been said that Cyrus had this in view when he permitted the exiles to return. But I maintain rather that in proportion as the Jewish nation puts into itself the best that the world has by that proportion will it be strong. Its strength will depend primarily upon its character.

The third question is, "After the Jews get to Palestine what will be the prospects religiously? Here, too, I think there will be great changes. All men change in their attitude towards their religion. Once the great mass of the Christians believed that images possessed miraculous power. There are not so many who believe it now. Once monotheism held sway. Men cut themselves off from life in order to get near to God. Most of them do not do it now. The grab that goes into the chrysalis is the same creature that comes out of it and bursts it. But he is vastly different. Multitudes of men have burst the chrysalis that held their religion within narrow lines. But the vital characteristics of their religion remain. They have got a larger and more fitting view of it.

The religion of the Jewish kingdom will be the Jewish religion. Its great and worthy characteristics will be there. Its great days will be remembered. A temple will be built. But in many points it will be changed. I do not mean that every Jew will be made over religiously. There will be an orthodox division that will be rigid. The Jew at present in Palestine tends to go to extremes. That is because the other faction has not got in sufficiently to make itself felt. But even in some points there have been changes and these not always for the good either. As for instance the custom of setting out a chair for some female saint to come and assist at a birth. This custom seems to be a remnant from some Catholic country. Again many Jews still perform the feast of booths as they kept it in the lands of their dispersion. Dr. Herzl is said to have offered a temporal and not a spiritual salvation. But that does not by any means eliminate the religious. I think indeed, that the entrance of the Jews into Palestine will see a revival of their religion even among those classes now farthest away. But I cannot see how some unessential customs of that religion can escape modification. Let me illustrate what I mean. The Sabbath is one of the most important features of the Judaism of all ages. But at times there has been a tendency to exalt the form of keeping it above the spirit which it is on it to be kept. The rigidity that forbids a doctor writing a prescription on the Sabbath, an instance of this actually occurred in Palestine in recent times, will disappear as far as the mass of the Jewish people are concerned. A great many Jews have grown away from their religion. It is not good for them to have gone so far. Nevertheless it is a reaction from the rigidity which I have just mentioned. Even in Russia, where Orthodoxy is most in vogue there is a large element of this kind. The almost inevitable result of bringing together in one place the liberal element of the Jews, which is composed mostly of the younger generation, and the Orthodox element, which is probably composed mostly of the more elderly Jews, will be a modifying of these extreme tendencies. At least a modifying of them as far as the mass of the Jews is concerned. I fear that unless it does so these young people will not be attracted back to their religion. I rather think that the mass of the Jewish people who return to Palestine will have realized in a measure that religion is not form, it is spirit. I do not anticipate, however, that this modification will entail any radical change of principle.

Again, religion in Palestine will be characterized by its toleration of other religions. The leaders of Zionism have said that they will please themselves to preserve the

relies of Christendom now found in Palestine. There has also been a promise made that Christian Jews (using the word simply in the political sense) will be welcomed and allowed a place in the new commonwealth.

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

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

May I put in here a word as to what will probably be the language of this new kingdom. The Hebrew language is wrapped up with the Hebrew religion. Can the religion flourish without its ancient language again coming into vogue? To show how complicated a matter this is let me give you an instance from recent times. A writer record his experience while witnessing the celebration of the Passover to which he had been courteously invited. He says, "I remember on one occasion when the head of the house besides going through the service in Hebrew, went over much of it in Spanish for the sake of his wife and family, in French for his daughter, who had been educated in that country, and also for the benefit of the Europeans present, and lastly in Arabic for the sake of the Arabic-speaking servant who knew nothing else". Dr. Herzl at first did not think Hebrew was forever again the spoken language of Palestine. He afterwards modified his views when he learned more of its flexibility and possibilities as a living language. Personally I think the Jewish religion could get on without its ancient language. There seems, however, to be a tendency to revive it. At least it is quite frequently spoken of among the Jewish people and some steps have already been taken with this end in view. It seems to me that when this mixture of tongues gets into Palestine the choice will finally lie between the Hebrew and the English. The tendency will probably be stronger towards the English, first because the leaders will mostly come from English speaking countries, and second, because English seems likely to be the leading language of the world in the future. These conclusions are largely my opinions and not inductions from disputable evidence. It is, an however, interesting point.

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

I have tried to portray what will probably be some of the features of the new kingdom that will attest its newness. There will be a tremendous difference between the Jewish kingdom that will be and any that ever has been: and its difference will be its modernness. It would be a

sorry day for Israel if she returned to her native land with all the faults and weaknesses for which God allowed her to be scattered. But this is sure that whatever the character of the kingdom, the Jewish people can still have a message of righteousness for the world. Not a message of how to faithfully observe an elaborate ritual but a message of how to exemplify the righteousness of God.

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

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 contributions.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

Primeval Man Worshipped One as Language Shows.

To the Editor, to the "Israel's Messenger".

Sir:—The Jews have always maintained that God is one. Since the time of Ezra B. C. 450 they have never, so history tells us, fallen into the sin of Polytheism and idolatry. Abraham was a monotheist and a model of sincere piety. He called the God of Heaven *El, Elohim, El Ghalyon, Shaddai and Jehovah*, but these various names signify one Supreme Being, the Creator of the world and Father of all men. There are also a host of Angels who delight to obey God's Commands as the 103rd Psalm says, "Mighty in their strength they hear his voice and do his pleasure." The Angels are the Shou Jugs of the Chinese and Shangti the Supreme Ruler of the ancient Chinese books, is the Elohim of the old Testament. The monotheistic tradition comes down from primeval times. The polytheism of Western Asia became unspeakably cruel and vicious. When Christianity sprang out of Judaism, missionaries of the Christian faith undertook to preach against the prevalent idolatry and spread the monotheistic doctrine of the Hebrew scriptures in the form it took in the Greek scriptures through all Western nations. *El* for God is probably from *del*. It is *Jav* in Aegyptian and *ti* in Chinese. It is also *deca* in Sanscrit, *deus* in Greek and *Deus* in Latin. The proper name *Eliab* in the Septuagint is written with an aspirate in six passages in Numbers and Deuteronomy and it may be inferred from this fact that an initial *r* or *d* has been lost from the word *El*.

Although Hebrew has many dissyllabic roots they are capable of separation into monosyllables. Thus *Yashar* upright the Greek *isos*, equal, and the Latin *justus* is divisible into *Yash*, that is *Yod* the hand and *Shar* that is *Shazar*, to be firm. *Sagar*, to close up, is formed of *Suk* in Chinese to close an opening, and *gar* equivalent to the *el* in our word close. *El* then will be the same as *Eloh* with a plural *Elohim*. It is right to regard *El* as the monosyllable from which *Elohim* was formed, *h* is *Lard* in disguise. The vocabulary of the Hebrew and Arabic races is identical with that of the Indo-European and with that of the Chinese and we ought to expect that as all the civilized nations of antiquity were very religious, the name of God would be to a great extent the same. Our English word *God* is found in Isaiah 65, 11. They prepare a table for God, and a drink offering for Meni. The god of good fortune and of fate, once worshipped in Babylon, are here meant. The Persians took the word *Khonda* and the Germans *Gott* from this source. *El Ghalyon* found in Genesis 14, 18 means God Most High. *Gh-I* we have in the English bill with the sense high, *Shaddai* is the strong one, the Almighty. The name which is written in the Hebrew Bible with the vowel points of *Adonai* and *Elohim*, means the seed-existent one. As to the etymology of *El* it is from the verb *Yalab* and *Yarah* which both mean to point, to instruct. The religious teachers of old time pointed to God in Heaven and the verb to point became the name for God. In Chinese the verb is *chi*, to point, which was formerly *ti*. The word *El* is not Semitic only, it is also Chinese and Greek and Latin. In the inscription on the Moabite Stone *Dolah* is mentioned

as a god adored in Israel. This supports my opinion that *Eloh* was *Dolah* in its original form. It is in fact *Adonai* which may also be traced to the verb *Yalab*, to point. There exists a pressing need for a new development of Semitic philology. Man has existed much longer on the earth than was formerly supposed. Language existed at the beginning and modern science has shown by its discoveries that prehistoric time was of vast extent. It was then that the languages of mankind became separate branches of the one great tree. The etymology of *El* the most widely used of all the names of God within the Semitic area is not well understood by philologists. A. B. Davidson rejects all the etymologies which have been proposed. See the article *God* in Hastings' Bible Dictionary. The word existed before the Semitic stream of human speech parted from the main trunk. In the youth of mankind the religious sentiment was strong. Faith in God marked all the Asiatic nations in the early period of their history. There would have been one word for God, *Indra* in India, *Aur* in Babylonia, *El* in Palestine, *Ti* in China, *Atah* in Syria, *Atah* in Arabia and *Thesus* among Greeks in Asia Minor are all one word.

The chief words in the Semitic vocabulary must be identical with the words which in other vocabularies correspond with them in meaning and sound because all over the world, men, who have grown up in any locality always speak alike. The emigrant carries to a new home the speech of his childhood. There was a time when Hebrew, Arabic, Syriac and Ethiopic were all one language. This original Semitic language bore the same relationship to Indo-European, Chinese, Tartar and Tibetan languages which Ethiopic, Arabic, Hebrew and Syriac now bear to each other. The existence of two primeval languages is incredible.

Yours obediently,

J. Edkins.

January, 2nd 1905.

"AN URGENT APPEAL."

The Editor, of the "Israel's Messenger,"

Dear:—Sir, I hope you will find space in your esteemed paper to insert the following urgent appeal.

I have just heard from a reliable source that the French Consul at Kobe has asked the Jewish Community of that place to help their Co-religionists, the Russian soldiers of the Jewish faith, who were taken prisoners of war. They number about one hundred, but I suppose now, after the fall of Port Arthur, their number will increase appreciably.

They are, I hear, in great difficulties and are in need of religious as well as pecuniary aid. They are asking for prayer-books, bibles etc from the Jews in Japan and the latter have promised to do their best, but as they are only a small community, only a limited number of books can be had; they therefore appeal to the larger community of Shanghai to help them in this charitable work.

What "Mitzvah" can be greater than that of helping our brethren to pass their wearisome hours in prayers, and in reading the sacred books? The fact that they have gone through the horrors of war is enough to single them out as special objects of our sympathy.

I understand that the Christians have rendered immediate help to those of their persuasion and have gone so far as to provide a special priest for them. I hope that these facts will act as an incentive to those who may hesitate to subscribe.

Why should we be behind hand in Charity? Can we not help our own people? Some people will say "We have enough troubles of our own at home, why should we be bothered with other charities?" It is true that we have troubles of our own; but not to heed this appeal will not speak well of the charitable Jewish community of Shanghai, for, as I have said, this charity stands out alone.

Passover is approaching and the soldiers will need "Matzos," and unless we get money at once to order some, it will not arrive in time for Passover. Last year their friends at home sent out "Matzos" for them through the Russian Government, but as there are no "Matzos" in Japan, the Japanese Government cannot supply them, even if they wished to do so.

I hope the Jews will not fail to act in their usual charitable and benevolent spirit in a time like this.

Now, Mr Editor, I hope you will open a subscription list in your columns which I trust will meet with the support it deserves.

Thanking you in anticipation for the insertion of this appeal,

I remain,
Yours truly,
"Sympathiser."

Shanghai, 8th January 1905.

The Editor, of the "Israel's Messenger."

Dear Sir—Permit me to appeal through your columns to the Jewish residents of Shanghai on behalf of our brethren in (Himeji) Japan, who are prisoners of war. I have just been informed by Mr. S. D. Lessner of Nagasaki, who is in correspondence with them and he says that they are supposed to number about one hundred. Mr. Lessner and the few Jewish residents in Nagasaki are doing all in their power to help our brethren in Himeji, but as *Pesach* (Passover Holidays) is approaching, Mr. Lessner has asked me to make a collection in Shanghai for the purpose of providing our brethren with *Matzos* (Passover bread).

Trusting that the Jewish residents in Shanghai will do all in their power for the desolated ones of our faith who are so far away from their homes and families,

I remain, yours etc.

H. Fox.

Laou Kung Mow Cotton Mill.
40 Yangtzepoo Road.

Shanghai, January 9th, 1905.

Some soldiers fell upon a watchman in a small town in a lonely street, and took away his money and coat. He immediately repaired to the captain of the regiment, to complain of his misfortune. The captain asked him whether he had on the waistcoat he then wore when he was robbed by the soldiers. Yes sir, replied the poor fellow. "Then my friend" rejoined the captain, "I can assure you they do not belong to my company; otherwise they would have left you neither waistcoat nor shirt".

The Dreamer.

Dreams, Dreams! Though the world is all about thee
Hidden in mists where gleams no sun of ours,
Passion and pain have lost the power to rout thee,
Happy amid dream sunshine and dream flowers.

Sleep deep!—what gain is in the waking?
Some plainer goal to guide thy groping feet?
Some skill to spare a heart, from gaitless aching?
Better the dreams that keep thy nature sweet.

Dream thy dreams! Who knoweth if they be not
Real as this man—wrought nith and sorrow seen?
Men made the earth—seers that thy closed eyes see not,
God made the soul that fashioneth the dream.

BENJAMIN JONSSON.
Ainslie's Nov. 1901.

SURPRISED AT ANTI-SEMITISM.

"In particular I am surprised and puzzled," writes Edwin E. Slosson in the New York *Independent*, "at the general antipathy felt in the East toward the Jews. I have many friends of the Hebrew race, and I shall have to add more than a cubit to the stature of my conceit before I can look down on them. As for cultivating the fashionable aversion for them, I give up that task in advance as altogether impossible. But here I find that many people regard the race with a curious mixture of despise and dread, for either of which feelings I have not as yet found any justification. Nobody has made it clear to me why the 'invasion' of certain streets, colleges, hotels and lines of business by Jews should be regarded as objectionable. But it seems to be true that the further one goes east the nearer he gets to Kishineff."

THE KISHINEFF SURVIVORS.

It has been decided to appropriate 100,000 roubles of the moneys collected by the Kishineff Relief Fund for the establishment of a Jewish colony for the sufferers of the excesses. With the special permission of the Czar, this colony has now been founded on an estate belonging to Baron Gunzburg, of St. Petersburg. It is called Raissa-Anna, and is situated in the district of Orgeuev. The colony comprises 3020 hectares, of which 250 are distributed among 125 colonists. The remaining land will be used for grazing. Pupils of Jewish agricultural schools will receive first consideration as colonists and then time-expired soldiers who are accustomed to agricultural work.

The colonists must undertake not to occupy themselves with anything except their field labor, and must till their own ground. They will have to repay half-yearly 6 per cent of their debts, of which 4 per cent will be for interest and 2 per cent as an amortisation, this to commence five years after settlement. They will also have to take in Jewish boys from 14 to 18 years of age for agricultural instruction work, and must maintain a school and other communal institutions.—*Emanuel*

PRESIDENT ROOSEVELT ON RELIGIOUS

LIBERTY.

In his speech at a Catholic celebration in Washington, President Roosevelt eloquently and forcibly stated the best American thought on the subject of religious liberty in these words:

"We have grown to realize that part of the foundations upon which our liberty rests is the right of each man to worship his Creator according to the dictates of his conscience, and the duty of each man to respect his fellow citizen who so worships Him. And, oh, my countrymen, one of the best auguries for the future of this country, for the future of this mighty and majestic Nation of ours, lies in the fact that we have grown to regard one another; that we brothers have grown to regard one another with a broad and kindly charity, and to realize that the field for human endeavor is wide; that the field for charitable, philanthropic, religious work is wide, and that while a corner of it remains untilled we do a dreadful wrong if we fail to welcome the work done in that field by every man, no matter what his creed, provided only he works with a lofty sense of his duty to God and his duty to his neighbor"—*Jewish Exponent*.

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alist movement on its present political basis. While the book
is not a complete presentation of Dr. Herzl's idea, yet it
contains in brief form the basic principles of Zionism, its
philosophy and its opportunities. In order to understand
Jewish nationalism, a careful study of the "JEWISH
STATE" is almost essential. In spite of its brevity it is
the one clearly modern exposition of the status of the
Jews in the modern world, an intelligent and almost
prophetic insight into the Jewish character as it will de-
velop under free conditions, with a clear minded, often
brilliant and always unbiased investigation of the race-
antagonism which has made of the Jews a hunted and
persecuted people.Apply to the Honorary Secretary of the
Shanghai Zionist Association (No. 6 Nanking
Road).

THE NEW CAMP HOTEL.

No. 66, YANG-TSZE-POO ROAD.

TELEPHONE No. 1190.

NEWLY OPENED.

Large Rooms Facing The River.

This Hotel is an Ideal Summer resort, with
Garden, Billiard Table, Wines, Liquors of the
best always in Stock.

DINNERS, TIFFINS FOR PARTIES A SPECIALTY.

The view of the River from Garden and Hotel is
delightful.

TERMS MODERATE.

Mrs PERLMAN.

Proprietress.

June, 17th.

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SHUN SHING & CO.

PRINTERS, BOOK-BINDERS AND STATIONERS.

B. No. 201, KIANGSE ROAD, SHANGHAI.

all orders are executed

with despatch & attention.

12 m

6th May

順
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號
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路
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The Yokohama Specie Bank, Ltd.

(Established 1830.)

Head Office: YOKOHAMA, JAPAN.

Subscribed Capital Yen 24,000,000

Paid-up Capital „ 18,000,000

Reserve Fund „ 9,820,000

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, Nagasaki, Lyons, London, New York,
San Francisco, Honolulu, Bombay, Hongkong, Tientsin

Peking, Newchwang, etc.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4½ „ „

„ 12 „ 5½ „ „

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

S. CHOH, Manager.

Shanghai, 29th July 1904.

12 m.

NEDERLANDSCHE HANDEL-
MAATSCHAPPIJ(NETHERLANDS TRADING SOCIETY
Established 1824.)Paid up Capital—
Glds. 45,000,000 (about £3,750,000)
Reserve Fund—
Glds. 3,000,000 (about £117,000)Head Office.....Amsterdam
Head Agency.....Batavia.

Branches:

Singapore
Penang
Bangoon
Melan
Och-ich
Telok-Sunawe
Padang
Polembang
Semarang
Cheribon
Tegal
Pekalongan
Tjilatjap
Soerabaya
Paseroean
Bandjermasin
Makassar.Correspondents at the principal places in Europe, Asia, Australia
and North-America.
London Bankers:—The Union of London and Smith's Bank, LimitedThe Bank buys, sells and receives for collection bills of ex-
change, issues letters of credit on its branches and correspondents,
and transacts banking business of every description.
Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2½ 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.

E. D. van WALREDE,

Agent.

12 m.

Shanghai, 25th August, 1904.

THE TEMPLE INN.

TANG-CHUEN-TSE HOT SPRINGS,
(Near Tangho).THE beautifully situated Temple has been thoroughly
renovated and tastefully and comfortably furnished.

The Baths have been put in order.

This resort has the attractions of charming scenery,
interesting walks, shooting and fishing, combined with
fresh air and the hot mineral baths, one being of sulphur
and the other of iron. The curative properties of these
baths have been known for many years.

The Inn is under experienced foreign management.

On the arrival of trains, sedan chairs and donkeys
are provided for guests. Terms moderate. Special arrange-
ments for families.

For further particulars address—

N. Kaplun & J. Spunn.

PROPRIETORS.

THE TEMPLE INN.

TANG-HO STATION.

CHING-WAN-TAU JUNCTION.

ROYAL INSURANCE COMPANY.*Fire. Life.***The argest Fire Office in the World**

Net Fire Premiums. £ 2,763,521.	Net Life Premiums. £ 639,320.
Total Income. £ 3,902,600.	Total Invested Funds 11,985,009.

LIFE DEPARTMENT.

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

FIRE DEPARTMENT.

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

Agents: (Messrs. Ward Probst & Co.,) Shanghai.
(Messrs. E. D. Sassoon & Co.,)

CHAS. A. GRAVES.

Resident Secretary.

12. m 22nd April, 1904.

THE MACCABÆAN.

The Jewish Magazine and Zionist Organ.
Published Monthly in New York. Editor: J. DE HAAS.

Stories, Sketches, Poetry, Articles, in Each Issue.
A Monthly Illustrated Record of Jewish Progress
Throughout The World. A Budget of Zionist Infor-
mation and Current Comment.

Subscription Mexican dollars 3.50 per annum, post free, apply to this
Hon. Sec. Shanghai Zionist Association, No. 6 Nanking Road.

THE ONLY JEWISH MAGAZINE IN ENGLISH,

THE MACCABÆAN.

Sample Copies: Post-card, 320, Broadway, New York.

M. PERLMANN.**JEWELLER, SHANGHAI, ASTOR HOUSE.**

Jewellery made to any design.

Repairs a speciality.

Prices very moderate.

13 m

6th May, 1904.

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Good quality of Coals are supplied by the undersigned.

Only give us a trial order and you will find that we will meet you in every way.

Weight and quality guaranteed.

S. A. ZAHAR & Co.

66, Szechuen Road.

12 m.

19th May, 1904.

NEW TRAVELLER'S HOTEL.

1 and 2 Broadway and Fearon Road,

EVERYTHING FIRST-CLASS

EUROPEAN MANAGEMENT.

Board by Day, Week or Month on moderate terms.

First Class Cuisine.

Mrs. A. STERLING, Proprietress.

22nd April, 1904

The Shanghai Printing Company,

NO. 230 SZECHUEN ROAD.

局書西中海上

Printers, Publishers, Book-binders, Stationers,

Indian Rubber Stamp Makers.

and

Account Book Manufacturers.

— JOB-PRINTING OF —

ALL KINDS NEATLY EXECUTED AT VERY MODERATE PRICE.

12.

6th May, 1904.

在江
西路
二百
零二
號**WO-SHING.**

GOLD AND SILVER SMITH

—AND—

WATCH MAKER & ENGRAVER.

No. 202, KLANGSE ROAD.

SHANGHAI.

6th May, 1904.

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

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號
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首
飾**THE HOTEL SHANGHAI***Corner of Broadway**and**Nanzing Road.*

**Excellently
Furnished
Rooms.**

\$ 30 Per Month.**A la Carte Meals.****Well-equipped Bar.****HOTEL****SHANGHAI.**

Corner of BROADWAY

AND

NANZING ROAD.

A Boon to Suffering Humanity**"Alus Cholera Mixture"**

AN invaluable remedy to arrest the progress of CHOLERA, well-known in India for the past 30 YEARS. The prompt use of Alus has saved the lives of THOUSANDS, who would otherwise have perished.

Supply yourselves with a bottle for immediate use in case you feel any marked irregularity in your system. It is a shield against danger. Analysed by Doctor Stanley, Health Officer, Shanghai Municipal Health Department, the full report of which appears on each bottle. Sold at all chemists in sizes at \$0.60 and \$1.75 per bottle. Special rates to the trade.

Proprietors:—BENJAMIN & SONS, Byculla, Bombay. Sole Agent for Shanghai and the East.

R. M. BENJAMIN,*No. 3, Miller Road.***VEE KEE.**

REPAIRS WATCHES, CLOCKS, BICYCLES & TYPENRITERS,
SELLS BICYCLES' SUNDRIES.

Undertakes to fix and repair all
lectric Accessories and Bells.

Terms Moderate

447, NINGPO ROAD, 447.

12. m

SHANGHAI, 5th May, 1904.

SUPPLEMENTARY NOTICE.

Owing to the death of Mr. ALEXANDER ALLAN, I beg to inform the public that the business will be conducted from date by myself in the interest of Mrs. ALLAN.

I shall endeavour to carry on the Pharmacy in the same manner as heretofore and hope to retain the confidence of all.

F. B. S. BURRETT.
STANDARD PHARMACY.

Shanghai, 17th Nov. 1904

ROYAL INSURANCE COMPANY.*Fire.* *Life.***The argest Fire Office in the World**

Net Fire Premiums. £ 2,763,521.	Net Life Premiums. £ 629,320
Total Income. £ 3,902,600.	Total Invested Funds 11,985,009.

LIFE DEPARTMENT.

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

FIRE DEPARTMENT.

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

Agents: Messrs. Ward Priest & Co.,
Messrs. E. D. Sassoon & Co.,
Shanghai.

CHAS. A. GRAVES.

Resident Secretary.

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M. PERLMANN.**JEWELLER, SHANGHAI, ASTOR HOUSE.**

Jewellery made to any design.

Repairs a speciality.

Prices very moderate.

13 m

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Weight and quality guaranteed.

S. A. ZAHAR & Co.
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1 and 2 Broadway and Fearon Road,

EVERYTHING FIRST-CLASS

EUROPEAN MANAGEMENT.

Board by Day, Week or Month on moderate terms.

First Class Cuisine.

Mrs. A. STERLING, Proprietress.
22nd April, 1904

The Shanghai Printing Company,

NO. 230 SZECHUEN ROAD.

局書西中海上

Printers, Publishers, Book-binders, Stationers,

Indian Rubber Stamp Makers.

and

Account Book Manufacturers.

JOB-PRINTING OF :

ALL KINDS NEATLY EXECUTED AT VERY MODERATE PRICE.

12. 6th May 1904.

在江
西路
二百
零二
號**WO-SHING.****GOLD AND SILVER SMITH**

- AND -

WATCH MAKER & ENGRAVER.

No. 202, KLINGSE ROAD.

SHANGHAI.

6th May, 1904.

Printed by De Souza & Co., for the Proprietors, at 16, Peking Road Shanghai.

和盛號外國之銀首飾

THE HOTEL SHANGHAI*Corner of Broadway**and**Nanxing Road.*

**Excellently
Furnished
Rooms.**

\$ 30 Per Month.**A la Carte Meals.****Well-equipped Bar.****HOTEL****SHANGHAI.****Corner of BROADWAY.****AND****NANZING ROAD.****A Boon to Suffering Humanity****"Alus Cholera Mixture"**

AN invaluable remedy to arrest the progress of CHOLERA, well-known in India for the past 30 YEARS. The prompt use of Alus has saved the lives of THOUSANDS, who would otherwise have perished.

Supply yourselves with a bottle for immediate use in case you feel any marked irregularity in your system. It is a shield against danger. Analysed by Doctor Stanley, Health Officer, Shanghai Municipal Health Department, the full report of which appears on each bottle. Sold at all chemists in 2 sizes at \$0.60 and \$1.75 per bottle. Special rates to the trade.

Proprietors:—BENJAMIN & SONS, Byculla, Bombay. Sole Agent for Shanghai and the East.

R. M. BENJAMIN,*No. 3, Miller Road.***VEE KEE.**

REPAIRS WATCHES, CLOCKS, BICYCLES & TYPEWRITERS,
SELLS BICYCLES' SUNDRIES.

Undertakes to fix and repair all
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Terms Moderate

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F. B. S. BURRETT.
STANDARD PHARMACY.

Shanghai, 17th Nov. 1904

Banks.

Russo-Chinese Bank.

Organised under Special Decree of 10th December, 1895.

CAPITAL 15,000,000 Roubles
 CAPITAL contributed by Chinese
 Government 5,000,000 K. Taels
 RESERVE FUNDS.....Roubles 8,977,462

Head Office: St. PETERSBURG.

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Andijan, Batoum, Blagowestolsk, Bodaibo, Boukhara,
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 barovsk, Khokand Kiachta, Kirin, Kobe, Kouldja, Kras,
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LONDON—Glyn, Mills, Currie & Co.
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Local Bills discounted.
 Special facilities for Russian Exchange.
 Foreign exchange on the principal cities of the world
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 J. C. BERGENDAHL,

Co-Managers for China & Japan.

Shanghai Office: 15, The Bund.
 12. m Shanghai 22nd April, 1904.

HONGKONG & SHANGHAI BANKING
CORPORATION, SHANGHAI.

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$100, or over \$100,
will be received at one time.

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

Interest at the rate of 8% 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.

12. m Shanghai, 28th July, 1904.

Hongkong and Shanghai
Banking Corporation.

Paid-up Capital \$10,000,000
 Reserve Fund:—
 Sterling Reserve \$10,000,000
 Silver Reserve... 7,000,000
 \$17,000,000
 Liability of Proprietors.....\$10,000,000

Head Office: HONGKONG.

Court of Directors

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Limited.

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Bombay.	Lyons.	San Francisco.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Foochow.	New York.	Tientsin.
Hamburg.	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, 5 per cent per annum
 For 6 months, 4 " "
 For 3 months, 3 " "
 Local Bills Discounted.

Credits granted on approved Securities, and every
 description of Banking and Exchange business transacted.
 Drafts granted on London and the chief Commercial
 places in Europe, India, Australia, America, China and
 Japan.

H. M. BEVIS,
 Manager,
 5th October, 1904.

12. m

Vol. I. No. 21

Shebat 21st 5865.
Shanghai, January 27th 1905

Israel's Messenger.

HOW beautiful are upon
 the mountains the feet of
 THE MESSENGER of good ti-
 ing, that publisheth peace,
 that announceeth tidings of
 happiness, that publisheth
 salvation, that goeth unto
 ZION, Thy God reigneth:—
 Isaiah, 38:7.

מה נאור על ההרים רגלי מבישר
 שלום מבישר טוב מבישר ישועה אומר לציון
 מלך אלהים: ישועה נב"י

Official Organ of the Shanghai Zionist Association.

A Fortnightly Journal for the Jewish home.

Issued on every alternate Friday.

Price, Three Dollars a Year.

De Souza & Co.

TELEPHONE No. 1198.

PRINTERS, BOOK-BINDERS, STATIONERS
 AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
 No. 16, PERING ROAD, SHANGHAI.

All classes of Job Printing, in English, Portuguese,
 French, Italian, German, Spanish and Chinese languages,
 Artistically and Correctly executed at short notice.

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
 COLOR PRINTING A SPECIALTY.
 ESTIMATES GIVEN ON APPLICATION.

When answering advertisements please mention the "ISRAEL'S MESSENGER."

"ISRAEL'S MESSENGER"

PUBLISHED EVERY ALTERNATE FRIDAY,
AT 16, PEKING ROAD, SHANGHAI.

Editor: Mr. M. MYER. Manager: Mr. E. JONAH.

All communications should be addressed to the Manager "ISRAEL'S MESSENGER," 16 Peking Road.

Notices, advertisements, correspondence etc. received up to 10 a.m. on Thursday.

advertising rates are:—

Whole column \$ 25 per year, payable quarterly
Half " " 15 " " " "
Quarter " " 7 " " " "

As an evidence of good faith, all correspondence should bear the name and address of the writer, not necessarily for publication and should be written clearly and on one side of the paper.

Rejected MSS. will not be returned unless otherwise requested and stamp sent.

The subscription price is:—

Three mexican dollars, yearly, or
One " dollar, quarterly.
Abroad, 4 mexican dollars yearly.
Single copies 20 cents.

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JUST RECEIVED
A LARGE LOT OF
WINTER GOODS,

Ladies' Materials, Gentlemen's Suitings, New Style Silk Ties, Bows, Shirts, Collars, Soft and Hard Felt Hats and Caps, Woollen, Blankets, Rugs, Quilts, Pyjamas, Underwear, Dressing Gowns, Rain Coats, Socks, Stockings, all kinds of American Boots and Shoes, Felt Slippers, etc., etc., Price Moderate.

OHONG SING & Co.,
P818-819 NANKING ROAD.
Opposite Town Hall, Shanghai.

12 m.

18th May, 1904.



SPECTACLES.
NANKING ROAD No. 566
N. LAZARUS.

For **SPECTACLE**
and **EYE GLASSES.**

For Reading, For Distance,
For Reading and Distance combined.
Astigmatib Lenses. Sun Glasses.
Glasses Ground and Re-polished.
Spectacle and Pince-Nez Frames re-fitted
and repaired.

Glasses should only be used when prescribed and supplied by those who understand the proper correction of defective sight.

9th September, 1904

M. HAIMOVITCH,

Pianoforte & Music Warehouse,
574, Nanking Road.

—:O:—

PIANOS for Sale.

PIANOS for Hire from

\$8.00

ORGANS and all kinds of Musical Instruments,

Fittings, Strings, and a large Stock of Music.

PIANOS Tuned and Repaired.

☞ Cheapest Prices in the East Guaranteed.

Shanghai, 2nd April, 1904.

12 m.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

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

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 27th January 1905: — Shebat 21st 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Shebat, 21st (January 27th) Sabbath commences (time of lighting) at 5.05 P. M. and terminates (January 28th) at 5.55 P. M.
Portion of the Law, Jethro, Exodus, Chapters 18 to 20, Haphtara Isai . Chapter 6. Prophets, Kings II, Chapters 11 to 17 inclusive. Job, Chapters, 20 to 21 inclusive.
Friday, Shebat 24th (February 3rd) Sabbath commences (time of lighting) at 5.15 P. M. and terminates (February 4th) at 6.00 P. M.
Portion of the Law, Mishpatim, Exodus, Chapters, 21 to 24 inclusive. Haphtara, Samuel I, chapter 20, Prophets, Kings II, chapters 15 to 25 inclusive. Job, chapters 25 to 27 inclusive.
Sunday, Shebat 30th (February 5th) and Monday Adar I, 1st (February 6th) first days of the Month.

ZION-HYMN.

Air: "My Country, 'tis of Thee."

I.
God, we implore of Thee
End Zion's misery,
Send her Thy aid!
Send Thou her sons to heal
Wounds which the years reveal,
Wee which at last in woe
For aye shall fade.

II.
God, loving, tender, good!
As if in widowhood
She weeps for Thee!
Be once more reconciled,
As father pities child
Pity her grief so add,
She weeps for Thee!

III.
Now bid her weep no more,
Do Thou her sons restore
Love-gift from Thee!
Make those who still would stay
In other lands obey
Thy holy law, that they
World-priests may be!

IV.
For some by Thy command
Must live in every land
To make Thee known
Priests to the world are we,
This is our destiny,
Till all shall bend the knee
To Thee alone.

DISGRACEFUL DEFICIENCIES.

—:O:—

It is a disgrace —
To half-do things.
Not to develop our possibilities.
To be lazy, indolent, inefficient.
To do poor, slipshod, hatched work.
To give a bad example to young people.
To hide a talent because you have only one.
To have a crude, brutish, repulsive manner.
To live a half life when a whole life is possible.
Not to be scrupulously clean in person and surroundings.

To acknowledge a fault and make no effort to overcome it.
To be ungrateful to friends and to those who have helped us.
To go through life a pigmy when nature intended you for a giant.
To kick over the ladder upon which we have climbed to our position.
To be grossly ignorant in these days of free usages of good society.
To ignore the forces which are impoving civilization in your own country.
Not to be able to carry on intelligently conversation upon current topics.
To shirk responsibility in politics, or to be indifferent to public welfare.
To know nothing of the things we see, handle and enjoy every day of our lives.
To be ignorant of the general history of the world and of the various countries.
Not to know something of the greatest leaders, reformers, artists and musicians of the world.
Not to have intelligent knowledge of the general affairs of the world, and inter-relations of nations.
Not know enough about the laws of health, about physiology and hygiene, to live healthfully and sanely.
To vote blindly for party, right or wrong, instead of for principle, because you have been doing so for years.
To be grossly ignorant in these days of free schools, cheap newspapers, periodicals and circulating libraries.
To be so controlled by any appetite or passion that one's usefulness and standing in the community are impaired.
To be totally ignorant of natural history, to know nothing of the science which underlies the beauties and the marvels of nature.
Not to have an intelligent idea of the country in which we live, not to know its history, its industries and the conditions of its people.
Not to know anything of the movements for human betterment and not to help them along to the extent of our ability in time or money.
To live in the midst of schools, libraries, museums, lectures, picture galleries and improvement clubs, and not to avail oneself of their advantages. —Onias S. Mautzy in Success.

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Quarter .. 10

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One .. dollar, quarterly

Amount, 4 months dollars yearly

Single copies 30 cents.

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ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

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

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 27th January 1905.— Shebat 21st 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Shebat, 21st (January 27th) Sabbath commences (time of lighting) at 5.05 P. M. and terminates (January 28th) at 5.55 P. M.
Portion of the Law, Jethro, Exodus, Chapters 18 to 20, Haphtara Isai, Chapter 6, Prophets, Kings II, Chapters 11 to 17 inclusive. Job, Chapters, 20 to 24 inclusive.
Friday, Shebat 28th (February 3rd) Sabbath commences (time of lighting) at 5.15 P. M. and terminates (February 4th) at 6.00 P. M.
Portion of the Law, Mishpattim, Exodus, Chapters, 21 to 24 inclusive. Haphtara, Samuel I, Chapter 20, Prophets, Kings II, chapters 18 to 25 inclusive. Job, chapters 25 to 27 inclusive.
Sunday, Shebat 30th (February 6th) and Monday Adar I, 1st (February 6th) first days of the Moon.

ZION-HYMN.

Air: "My Country, 'tis of Thee."

I.

God, we implore of Thee
End Zion's misery,
Send her Thy aid!

Send Thou her sons to heal
Wounds which the years reveal,
Woes which at last in weal
For aye shall fade.

II.

God, loving, tender, good!
As if in widowhood
She weeps for Thee!

Be once more reconciled,
As father pities child
Pity her grief so wild,
She weeps for Thee!

III.

Now bid her weep no more,
Do Thou her sons restore—
Love-gift from Thee!

Make those who still would stay
In other lands obey
Thy holy law, that they
World-priests may be!

IV.

For some by Thy command
Must live in e'er'ry land
To make Thee known

Priests to the world are we,
This is our destiny,
Till all shall bend the knee
To Thee alone.

DISGRACEFUL DEFICIENCIES.

It is a disgrace -
To half-do things.
Not to develop our possibilities.
To be lazy, indolent, indifferent.
To do poor, slipshod, botched work.
To give a bad example to young people.
To hide a talent because you have only one.
To have a crude, brutish, repulsive manner.
To live a half life when a whole life is possible.
Not to be scrupulously clean in person and surroundings.
To acknowledge a fault and make no effort to overcome it.
To be ungrateful to friends and to those who have helped us.
To go through life a pigny when nature intended you for a giant.
To kick over the ladder upon which we have climbed to our position.
To be grossly ignorant in these days of free usages of good society.
To ignore the forces which are improving civilization in your own country.
Not to be able to carry on intelligently conversation upon current topics.
To shirk responsibility in politics, or to be indifferent to public welfare.
To know nothing of the things we see, handle and enjoy every day of our lives.
To be ignorant of the general history of the world and of the various countries.
Not to know something of the greatest leaders, reformers, artists and musicians of the world.
Not to have intelligent knowledge of the general affairs of the world, and inter-relations of nations.
Not know enough about the laws of health, about physiology and hygiene, to live healthfully and sanely.
To vote blindly for party, right or wrong, instead of for principle, because you have been doing so for years.
To be grossly ignorant in these days of free schools, cheap newspapers, periodicals and circulating libraries.
To be so controlled by any appetite or passion that one's usefulness and standing in the community are impaired.
To be totally ignorant of natural history, to know nothing of the science which underlies the beauties and the marvels of nature.
Not to have an intelligent idea of the country in which we live, not to know its history, its industries and the conditions of its people.
Not to know anything of the movements for human betterment and not to help them along to the extent of our ability in time or money.
To live in the midst of the schools, libraries, museums, lectures, picture galleries and improvement clubs, and not to avail oneself of their advantages.—Onison S. Mardex in Success.

THE STRANGER'S SECRET.

BY ENOCH SCRIBE.

(Conclusion.)

II

The Rav was chatting cheerful with his wife and daughter over the supper-table in their small and cosy sitting-room, when a loud rat-tat was delivered at the street door. His daughter, a comely maiden of about nineteen, instantly rose to see who it was that demanded admittance. On opening the door he saw a stout young man with a package in his hand, who at once put his right foot in the doorway.

"Lives here the Rav?" he asked.

"Yes," answered the girl. "What do you want with him?"

"I want to see him," replied the man, stepping into the passage.

"Father!" called the girl in alarm.

"Good evening, Rebbe," said the stranger, as the pastor came into the passage. "I want to have a few words with you."

The girl closed the door, and all three entered the room where the supper was laid. The stranger took a chair unbidden, and fastened his eyes lustfully on the dish of marinated herring in the centre of the table.

"Well, what can I do for you?" asked the Rav, after resuming his seat.

"Oh, my heart is faint," replied the visitor almost in a whisper. "The whole day have I not eaten."

"Nothing more? All who are hungry, let them enter and eat!" returned the other good-humouredly, quoting from the Passover Eve service. "Who you are I know not, but as long as you are in need, and as long as there is a bit of bread in my house, you are welcome. Go, Judith, show him where to wash."

"No," said his wife, somewhat crossly, "I will show him."

She conducted him to the water-tap in the kitchen, where he performed the ritual ablution on his hands with a pintmeasure, and mumbled a benediction. The girl meanwhile put a plate, knife and fork, and cup and saucer, on the table, and the stranger returning, uttered a blessing on the bread, gave it a ravenous bite, and then sat down. The pastor felt that this was an impudent intrusion, but he had a loving and generous heart, and was loth to turn anybody away from his house unsatisfied. The young man was soon devouring the herring and gulping the coffee, occasionally dabbing his bread in the plate while his hosts looked on with mingled feelings of annoyance and curiosity. "What is your name, may I ask?" inquired the pastor, after a spell of silence.

"My name?" returned the visitor, "What do you want with my name? Would you give me more to eat if my name was Schmerrel than if it was Berrel, or more if they called me Chaim than Yenkel?"

The insolence of this reply sorely pained the old man, but he suppressed his feelings.

"But a name hast thou still," persisted the Rebbitzin (the Rav's wife), likewise angered by the impertinence of the fellow.

"What matters it, name or not name?"

A thought suddenly struck the old man.

"Were you not in the Beth Hamidrash this evening?" he asked.

"Yes," answered the other.

"Then it was with you that the beadle had the quarrel?"

"The savage! The beadle is also a man? I was deeply

absorbed in the Gemara when he came and disturbed me, for nothing at all. Ah, the impudent fellow, he will yet beg pardon of me."

"What Gemara was it?" asked the Rav.

"Sanhedrin" was the reply.

The two then immediately engaged in a discussion on some obscure point in that portentous treatise, with growing ardour and animation, seizing one another's hand and scooping the air with projectile thumb, in complete oblivion of their material surroundings or the flight of time. At length, the Rebbitzin reminded them that it was getting late, so they stayed their disputation and said grace.

"Where do you lodge over night?" asked the Rebbitzin. "Where the Most High sends me a bed. The last two nights I slept in a little Synagogue not far from here, but how can one rest on the hard benches?"

"So what are you going to do?"

"I know?" returned the young man, looking longingly at the hair-seated couch that stood beside the wall.

The pastor and his wife exchanged looks of displeasure.

"We have no bed for thee," said the latter, anxious to get rid of her guest.

"A bed? That sofa will be quite good enough," he replied, unabashed.

The old people saw that there was no way out of the difficulty, so they had to consent to lodge the stranger over night.

When the family had retired the young man moved up his chair to the table, and began to undo his package. A triumphant smile spread over his features as he put away the string and opened out the brown covering, "So they think I am poor, and a Schorrer," he said slowly, shaking his head. "Ah, no more. Now I am really rich, rich for the rest of my life. Yes, I will surprise them; I will astonish them!"

He took out the papers and spread them flat on the table. They were the lists of the winning numbers of a Hamburg lottery, together with some manuscripts and several foreign newspaper. He put his finger on the first number, which he contemplated in silence, and with profound joy.

"A hundred thousand mark!" he exclaimed. "A hundred thousand—and an eighth all for me! If it had been a hundred 'it would have been enough for us.' If it had been ten thousand certainly 'it would have been enough for us,'" he said, parodying a portion of the Passover Eve service. "But one hundred thousand—and an eighth of one hundred thousand marks all for me! Ah, thou good God! What has Mendel Vilcovitch done to deserve such a luck and such a *Mazel tor* (good star)?"

After carefully perusing the other lists, and ever and again returning to the one which recorded his success, and muttering "One hundred thousand," he folded them together again, and wrapped them up in the brown paper. Then placing the package as a pillow on the couch, and turning out the light, he stretched himself at full length on his improvised bed, and half said, half sang, his night prayers. Before long resounding snores proclaimed that he had reached the realm of dreams.

In the morning the young man accompanied the Rav to the synagogue for morning service, and was greeted with a scowl by his enemy, Nachman, the beadle. On their return home the thought suddenly occurred to Mendel of proposing to the Rav to become his son-in-law. But he would conceal for the present the wealth to which he was entitled, and try his fortune on his own personal merits alone. If the Rav and his wife consented, theirs would be the joy on afterwards discovering what an acquisition they had made; if they refused, poignant vexation would be their lot on learning of his alliance with some other daughter of that city.

Breakfast was proceeding merrily, and Mendel demon-

strated the extensive capacity of his appetite. Judith had just left the house on some errand, so her would-be husband had to reflect on her charms without having the enchanting personality before him. At last, after consuming two eggs and countless slices of bread and butter, which he washed down with a large cup of coffee, he could contain himself no longer—the reception of the edibles driving on, as it were, the expression of his love.

Your daughter seems a very nice girl," he observed. "What has that to do with thee?" exclaimed the Rebbitzin angrily.

"Perhaps he is a Shadchan," suggested her husband humorously, with a shrug of the shoulders.

"Really so," replied the man.

"And with whom wouldst thou propose a match for my daughter?" asked the matron laughingly.

"With whom? With me, myself!" answered the other boldly, holding out his hands with a melo-dramatic air.

"What thou impudent face!" cried the Rebbitzin rising. "How darest thou have such insolence? Out of my house!"

"Thou must really be out of thy senses, as they said in the Beth Hamidrash last night," added the Rav bitterly, likewise in the singular person of disrespect. "Say grace, and go."

"The shameless fellow, the good-for-nothing!" continued his wife, flushed with rage. "To come in like a common Schorrer, without saying who he is or where he is from to eat and drink and sleep, and to treat us so."

Their guest laughed with demonic leer, and exclaiming, "You may say grace for me to," took up his package, which he brandished on high, and left the house with a bang of the door.

III.

AARON SHULMAN was sitting in his shirtsleeves, smoking a fragrant cigar, at the close of his day's work, when one of his "hands" announced: "Somebody want to see you."

Shulman quickly put on his coat, and ordered his visitor to be shown into the sitting room, expecting some important communal worker.

"Ah, thou!" he exclaimed, on seeing the man to whom he had given a pittance the other evening in the Beth Hamidrash.

"Yes, I," replied the young man, inviting himself into a plush-covered chair.

"And what brings thee here?" asked the president, fearing he had again to give alms.

Mendel proceeded to undo his brown package, and then, taking out the lottery lists, he said: "I will tell thee a secret—I am rich! I have an eighth of the first prize, which is a hundred thousand marks."

Shulman was astounded. "When did you get to know?"

"Oh, already a week, but I wanted not to tell anybody here about it, and see how they would treat me. You, you are the only man from whom I have received kindness."

Shulman was flattered and expected some substantial token of gratitude. "Well?" he asked.

"Now I am going to do three things," replied the other. "First, I shall make a present of a scroll of the Law to your synagogue. Second, I shall open a business in this city. Third, I shall marry."

Shulman immediately called for whisky and cakes, and behaved most hospitably to his visitor, offering to lend him whatever money he required pending his receiving the result of his lucky ticket. Then, amid cigar fumes, they discussed the details of the latter's propositions, and Shulman's daughter, a buxom brunette, entering, she immediately became the object of their speculations respecting the third resolution.

On the following Sabbath morning, Mendel Vilcovitch, the quondam butt of beadle and congregation, was the centre

of interest and admiration. The news of his luck and of his intentions had spread like wildfire, and made Nachman the Yellow burn with anger. But now, as he approached the silk-hatted and frock-coated Mendel, to ask him his name for the purpose of being summoned to the reading of the Law, all thoughts of resentment were completely suppressed. He walked humbly and gravely, and spoke in a low and deferential tone. His discomfiture was complete, and provided the worshippers with constant merriment.

Shortly after, the name of Mendel Vilcovitch blazed forth in big gilt letters over a large emporium of Hebrew books and papers and prayer accessories—a rival establishment to Babrowski's; and a current number of the *Jewish Record* announced in its Fiance column: "Millie, eldest daughter of Mr. and Mrs. Aatron Shulman, of Leeds, to Mr. Mendel Vilcovitch."

Alas! for the vanity of human hopes! It was another Vilcovitch, after all, who had really won the lottery. Mendel is still a Schorrer, Shulman's money is gone, and Nachman the Yellow lords it more insolently than ever over all who have not abstinence of this world's goods—with a special regard in that direction for the erstwhile fiance of Millie Shulman.

All anti-Semitic papers of Germany condemn very severely the language which Count Puckeler used in the leaflets which he recently distributed in the streets of Berlin and in which he appeals to the population to burglarize the houses of the Jews, to whip the Jews on the street and to throw the old Jewesses from the windows. The *Deutsche Nationalkorrespondenz* cannot understand how the authorities can allow such a dangerous lunatic to move in public. The *Leipsiger Neuesten Nachrichten* are kind enough to admit that as long as the Jews enjoy civil equality in Germany, their lives and the property ought to be protected, and are sensible enough to understand that the cause of anti-Semitism will suffer, if it remains identified with such a "crazy harlequin." The *Deutsch Wacht* says that all sensible and respectable people will agree in condemning such crazy talk. The board of directors of the Berlin congregation brought the matter to the attention of the public prosecutor and received the reply that even without any action on the part of the Jews the authorities would have taken the proper steps. The same authorities, however, had allowed the count to address audiences with the request to knock down every Jew, to wade in Jewish blood up to their ankles, and when finally the matter was brought before the court, it was agreed that the count had spoken in metaphors. This time he will perhaps be sent to a sanitarium like the degenerate Prince of Arrenberg, in order to be discharged when the excitement shall have passed away.—*American Israelite*.

The stories of the distress in Russia read like the Talmudic tales of the conditions in Jerusalem during the siege. A mother sold her 15-year-old daughter to a dealer in white slaves for 175 rouble. A boy of 10 years committed suicide by hanging, leaving a note behind that he was better off so than to live in the misery of his home, made more unbearable by a stepmother, a father crazed by hunger tried to snatch from his sick son the plate of soap which the mother had made him from the few kopecks which the father had earned, and when the mother tried to prevent it he threw the plate against her head so hard that she had to be taken to the hospital with a fractured skull.—*American Israelite*.

BIRTH

Foos.—On the 22nd inst. at the Laou Kung Mow Cotton Mill the wife of H. Foos of a daughter.

ISRAEL'S MESSENGER.

Shanghai: Friday, 27th January, 1905.—5665

OUR Contemporary the *Voice of Sinai*, in its leader of its issue of the 9th December last, takes exception to our article on Reform Judaism. It is not our intention to enter into a controversy on the subject, but it is our duty to uphold and defend our faith and to point out what appears to have been overlooked by our Contemporary. It resents the idea of our comparing the action of certain Reform Rabbis to those of Jeroboam and his likes. We see no difference in their movements. Jeroboam tried to dissuade the Jews of his time from observing certain portions of the law, while he substituted others of his own invention to suit his own selfish purposes. These are exactly what the Reformers are doing and are trying to do, and if the comparison is odious to the Reformers and their clique, it is nevertheless true.

The *Voice of Sinai* has been bitterly claiming the actions of Christian missionaries towards the Jews, but, on our part we do not believe the missionaries have done one hundredth part of the harm to the Jews, as the Reformers have done. The missionaries do not deny that the Bible is inspired, and they have a reverence towards the Sacred Book to which these Reformers cannot lay any claim. The latter, on the contrary, do not only teach that the Bible is not a book of revelation, but call it merely a historical record, and that the laws contained therein are not to be observed. The Karaites, who do not doubt the divinity of the Bible, but only, through a mistaken notion, misinterpret some of its laws and reject the Talmud, are cast off from the pale of and are considered as aliens to Judaism. The Reform Rabbis, on the other hand, who are intentionally misleading their congregants by persuading them to disbelieve the Bible as of divine origin, and instructing them to disregard its laws, as well as those in the Talmud, are dubbed as *well-meaning Rabbis*.

We can assure our Contemporary that we have not the slightest intention to abuse, but their actions have forced us to champion the cause of truth and to see that justice be done. Our bible, our heritage which has come down to us preserved for thousands of years, which is held in awe and reverence by all nations and creeds, is now, according to our Con-

temporary, said to contain *obsolete and stern injunctions!* Woe to the generation that contains men that preach such doctrines!

We too are anxious for reform, but not the reform that leads us astray from the path of our forefathers, that teaches us to neglect the Word of God, that tends to *materialistic tendencies*; but that *true* reform that shall wake us up from the *materialistic lethargy* into which we have fallen, that shall teach us to worship the God of our fathers according to His divine Commands, that shall make us do our duty worthily and that will bring us nearer and nearer to the goal that all right minded Jews are aiming at—the rehabilitation of the Jew in his own native land and the rebuilding of our Temple where we shall worship God as in the days of old.

EDITORIAL NOTES.

WE received from Dr. N. Adler, chief Rabbi of London, a circular in Hebrew stating that a movement is on foot to commemorate on the 29th day of Tamuz next (Thursday 1st August 1905), the anniversary day of the death of the Very Rev. Dr. Shelomo Isaac of France, the great commentator on the Bible and the Talmud, generally known by the name of RASHI, by publishing some of his works which have so far been preserved in manuscripts only, such as *Sepher Haorah*, *Siddoor Rashi*, *Sepher Hassedarim*, *Issoor Wehetter*, etc. and by establishing a permanent fund, the interest derived from which is to be devoted towards benevolent purposes. Contributions from all Co-religionists are requested, and every contributor as well as those who take part in rendering material assistance in this matter will receive, free of charge, a copy of *Sepher Haorah*, which is already in the press. The Very Rev. Zadoc Kahn, chief Rabbi of France and Dr. Solomon Buber of Lemberg are among the prime movers.

RASHI, the great commentator, is well known to our readers and is a very familiar name to all who have studied Hebrew to need any comments from us. We trust that every Jew will contribute his mite towards such a laudable undertaking. Contributions, which may be sent to us, will be duly acknowledged in these columns and forwarded with the names of the donors to the chief Rabbi of London.

The *New Era Illustrated Magazine* of New York has begun its VI volume in December last the 1st number of which has just reached us. It contains a number of interesting articles contributed by well known persons. We take the following item from its columns:—

RUSSIA.—Private Michael Tchernomordnik, a native of Mobelev, serving in the Fourth Eastern Siberian

Sharpshooters, saved a whole battalion of Russian troops from annihilation. He rode for four hours between both armies in order to deliver a dispatch ordering the retreat of a battalion which was being cut off. The undertaking was so dangerous that volunteers had to be called for the task, and Tchernomordnik was the only one who offered to go. He was seriously wounded and is now at the hospital in Harbin. For his heroism he is to receive the order of St. George and will be allowed to live in any part of Russia.

RUSSIA AND THE JEWS.

At a convention of the Alliance Israélite Universelle held in Paris, the society's headquarters, Narcisse Leven, one of its founders and its president, said in his address the following significant remarks: "One great reason for the attacks on the Jews has been their superiority in the trades and in industries. They live in the midst of a lazy population with little or no competition. This is the secret of its economic politics. And the same is true of Russia. The Jews have risen in every trade or occupation that they have been permitted to follow, hence the antagonism that rewards success. The emancipation of our brethren lies in two great factors—emigration and colonization."

This statement, emanating from an authority at the head of two foremost Jewish organizations—the Alliance Israélite Universelle and the Jewish Colonization Association—should receive serious consideration from all interested in the solution of the Jewish problem, which is a world problem.

That the Jew is the object of discrimination and persecution on account of his superiority in the trades and industries, is a fact widely known and conceded by the Russian government. Not so with M. Leven's allegation that "the Jews live in the midst of a lazy people." An impartial person, remembering the Russian charge against the Jew that he exploits the poor peasant, may be led to believe this rather than accept the counter-charge that the peasants are an idle lot.

The truth, however, may be learned from Maj. Gordon's article in the "Worlds Work": "The people (in Russia) are simple and good natured, but sunk in the depths of ignorance and superstition. In the whole country I passed through there was not a single school or doctor. In one village, Grodno, an epidemic of scarlet fever was raging, and the children were dying like flies, without the least prospect of any medical assistance! It was curious to think that here, forty-eight hours from Berlin, one was in the midst of conditions far more backward and less civilized than are to be found in the remotest corner of our Indian Empire."

Were the Russian subjects in the habit of making good use of their energies, it is fair to assume that they would not tolerate the above described conditions, and would know enough to make their needs for self-advancement felt so strongly that even the Czar with his bureaucracy would not consider it safe to deny it to them.

The Russian Jew, on the other hand, lives up to the Talmudic standard that no Jew should dwell in a city that has no school or physician. For this reason wherever the Jews settled, they established their own schools, and in time produced Jewish physicians enough to heal even their pers-enters. As there is no royal road to knowledge, it becomes plain why every Jew from early childhood had to be yoked with the study of the Torah, in order to make the desire for work habitual with him.

In view of this, it is evident why the Jew is more industrious than his peasant neighbors, and why he is undesirable among a people who, though living in a temperate climate, content themselves in the twentieth century with remaining in crass ignorance, without schools or even physicians.

Yes, it must not be forgotten that the ignorant

peasants who faithfully believe that the Jews is guilty of using human blood for ritual purposes, are less to be blamed than the cruel officials who instigate them. When the Moujik through his ignorance is led to commit acts of violence, it should be remembered that he is as guilty a victim of cruel circumstances as the Jew who is guilty of being crafty and greedy. In both cases the fault must be laid at the door of despotism.

S. P. Frank.
"Israelite Alliance Review."

THE NOBLE CAUSE OF PESSIMISM.

"Pessimism is the criticism of ideal life upon actual life. There is no progress without it." In these words Mr. John Milton Scott, the associate editor of *Mind* (New York), strikes the key-note of an article which develops an original and suggestive line of thought. He says (in the November issue of *Mind*):

"If you are learning to play the violin or to cut beauty into the marble, you will inevitably have your moments of discouragement, your moments of despair; in other words, your moods and shadows of pessimism. As there is scarce a day when the sky of the earth has no clouds casting no shadows, so there is no achievement which has not in the day of its becoming been filled with many clouds making their shadows of despair."

"This is true in our moral life, in our efforts to achieve a good self. You will have your moments of self-despair, when you will have your ideal, 'It is too high; I can not attain it.' These are not your ignoble moments; they are not your worthless moments. They are among your noblest moments because, then, perhaps, you see most clearly the task you have to do, the far splendor of the ideal you have to achieve. They are valuable moments because in them your problem clears itself, and when they have passed away they are as the storm, which seems to have re-knit wasted strength and made your enthusiasm for ideal life blossom in a new hopefulness. Storms do cleanse the wind and lilacs after rain breathe out to bless us the choicest of their perfumes."

"If you are striving for the betterment of the world; you will have your moods of discouragement, your moments of despair. These come because you see so vividly what ought to be, what might be. You are simply in those moments experiencing a criticism of ideal life upon actual life, and a creative criticism at that. In the beginnings of the makings of something, however enthusiastically the dream of it fascinated us, we will feel the greatness of the task, and will, from the very fineness of the thing to be done, experience some despair at the difficulty of our doing it; shrink from the great beauty that has befallen us for our glorification. . . ."

"God's is an artist's soul, and creation is that soul at work to realize its great dreams, to set their everlasting beauty in some outward manifestation. The beauty is here in the earth, which is wondrously fair. It is here in these human hearts. We feel it as godliness; we experience it as love. Some beauty-willing hand is still at its tasks. We feel it as pain. We experience it as joy. Its touch upon our soul makes us artists. We dream. We long to awaken our dream into some outward realization, into some attainment of character, into some constant beauty of life. The heights of our ideals humble us. The failure to attain unto the greatness of beauty makes us often despair. . . ."

"May we so learn that our despairs are the hauntings of great hopes; that our discouragements are the beckonings of everlasting ideals; that we may believe that even the failures that befall our noble strivings have some vast, true meanings in them, which meanings, some time, through the abundance of patient endeavor, will show themselves an essential part of the multitude of experiences through which we pass into the beauty which God's deepest and tenderest heart is dreaming that we be."—*Literary Digest*.

HERZL'S FUNERAL.

BY YORK STEINER.

He wished a simple funeral. Burial "last class" is the literal form.

Some of the pomp of the Chevre Kaddisha is already in the house, laurel and other Southern plants are in the room. He rests under palms, which he admired so much. They are potted palms, hot-house plants.

Theodor Herzl! When will the roots of date palms breathe your remains?

He objected to wreaths—but as they are being sent, they are gathered in an adjoining room. Only a few flowers decorate the coffin. They are the gift of a thankful laborer whom Herzl aided. A young lady, too, sent flowers for her father's friend. Flowers from Zion—they are accepted without a murmur. These go with him to the grave.

The grave—indeed, we dare not weep. Death has its routine and burial its order; there are things to do. The details must be arranged—the district doctor comes—the police themselves—the communal officers desire information—the cemetery directors must make their plans the order of the funeral procession must be arranged—for a few moments we forget whose grave we are preparing.

And still messengers arrive with telegrams. They are so numerous that they are being read mechanically and registered. The expressions of sorrow equalize them. What shall move us here, where the widow withholds her tears and the mother mourns.

She stands in the darkened room, by the head of the coffin; her left hand rests where the face of her son lies, her right hand is slightly raised. She, too, does not weep; she simply asks God why this has come to pass. And the woe burns the nerves of all within hearing. "Oh, Thou, my God, I had a beautiful daughter. You took her from me in the bloom of her youth. I sought consolation. As often as I saw a girl married unhappily, I thought you wished to save her from such a sorrowful fate.

"Then you took my husband from me he was not old, he was still in the prime of life. I found consolation; I comforted my son and said to him: See, your father has been spared old age, he was called away without illness or suffering.

"But, now, oh, my God, why this? Why do you take from me my support, my pride, my joy? Hitherto I was Theodor Herzl's mother; this was a title of nobility. What am I now? It would be but right if I lay in there, and he stood here."

Then she told of the child Theodor, of his youth, without exaggeration, in beautiful sentences. As she spoke, one realized the source of Theodor Herzl's literary art.

Yes, they were one and united, inwardly indissolubly bound, he and his parents, his children and he. We all love our children. But none loved as tenderly as Theodor Herzl. We all honor our parents, but none as did Theodor Herzl. "It was often strange," said his mother, "how he showed us his love and thanks. I often said to my husband, he is as thankful as a child to step-parents who have done more than their duty. It is too much—too much—we have only behaved like all parents."

The coffin of Theodor Herzl was enfolded with passionate love. We loved his mother, his wife, his children to honor them, to console them, surrounding them with love, resolving to think of them. We wished to replace to those nearest to the deceased what we had taken from them, we wished to repay them with the great wealth he showered upon us.

And Theodor Herzl's mother fell on the coffin there, where the head of her son rested on, and moistened

it with gentle tears. Mrs. Herzl arranged the telegrams which were being showered upon her. She had known how her husband was beloved, what he was to a people—but now she saw with her own eyes, she grasped the fact that thousands, tens of thousands, were mourning and weeping with her. But is this a consolation?

The children were sitting together, to forget in play, for a moment, the dark quest. The girls beg the mother to be with them. Hans, however, sits apart reading in a book. First hesitatingly, then distinctly, he repeats, words strange to his lips: "Yisudal, Weytskadaschsch some rabbo."

We weep again—Hans is studying the *Kaddish!* The great trouble of the day, the misfortune, presses in upon us. Theodor Herzl's son learning *Kaddish!*

While his young lips move I see thousands who listen—a great congregation stretching from ocean to ocean, is assembled, great sigh sounds from afar, and a great choir answers: "Amen, yche some rabbo!"

So fled the hours to our imprisoned senses. None desired to think clearly, not even to understand.

We had habituated ourselves to the thought of death, which had come as a visitor, it was dark in Theodor Herzl's study.

Every now and then the members of the family visited the coffin.

Near the end he never permitted anyone to leave his room unconsolated, now he could not prevent it.

And yet it was some consolation that he was still there. Dead and stiff, coffin and immovable, but still there.

The hours fled, the days sped, and the last morning arrived.

The students—his students—whose guard was changed silently, stood unmoving, looking at him. But they became anxious. Their outward discipline was affected, and they sobbed aloud.

We took farewell of him in the old Jewish fashion—we begged him for forgiveness.

And he had to excuse so much in us. We had loved him—but we had not always understood him, and those who loved most had hurt him most.

We pleaded forgiveness for all those abroad, and truly he left us no grudge. Then we wept, the reservoir of our tears yielded, and we opened the sluice.

At a soft, spoken command the students stood again as stiff as military sentinels.

They bore themselves bravely, like ordered nutes, till little Pauline, led by her aunt, came to say farewell—then some men sobbed, but stood erect.

My friend, we learnt much from you—bearing, deportment and a stiff spine.

When his wife came to take her last farewell we left the room. Married folks have much to say to each other which others should not hear.

And there was no end to the grief. His mother, too, caressed the coffin for the last time.

The coffin was then draped with the flag of Zion—his weapon, the shield of David, red set on his broken heart—so began the death's parade.

The tears of a whole nation overflowed our cup, which received that day a double measure of woe, during the next few hours.

The tenseness increased every minute. The students' corps were released, replaced by the Actions Comité.

And the hour stood not still.

A moment came when the Cantor raised his voice in tones of grief, there came the moment when the coffin was raised.

And then occurred something which none of us ever thought to outlive—Theodor Herzl, the dead leader of his people, was borne down the steps of his house, where thousands of orphaned hearts awaited him:—*The Maccabean*

Is Judaism Essentially Opposed to Bible Criticism?

By the Rev. A. A. Green.

In opening the symposium, which has been arranged for this evening, I should like to say first of all, that I welcome the advent of an opportunity for the expression of specifically Jewish opinion upon the question of the higher criticism of the Bible. In many most important respects it is the greatest question before the thinking world. Up to the present moment Jewish opinion has been most inadequately represented while what we may term Jewish authoritative opinion has been entirely lacking. This is hardly consonant with the fitness of things, for if there be one class of people more than another who should determine what they ought to think, and formulate what they have to say concerning the higher criticism of the Bible, who should they be but the people of the book whose history it chronicles, whose religion it defines, who are inevitably associated with all that concern it, above and beyond all others in the world? My part in this discussion is to consider how far Judaism is opposed to the higher criticism of the Bible. I find it very easy to say at once that neither is the higher criticism opposed to Judaism nor is Judaism opposed to the higher criticism. I say this in the confidence that Judaism will remain unaffected by the higher criticism, and that the higher criticism will remain unaffected by Judaism. Broadly speaking, the more a religious code, or a religious book, or set of books, means to any class of men, the more necessary it is that it should be subjected to the keenest criticism—the most searching of enquiries and the most crucial of tests. The proper point of view which right-thinking men will assume upon the subject of the question is well put by the late Professor Max Müller in one of his earliest works. He says (Chips from a German Workshop, page 20): "He must be a man of little faith, who would fear to subject his own religion to the same critical tests to which the historian subjects all other religions. We need not, surely, crave a tender or merciful treatment for that faith which we hold to be the only true one. We should rather challenge for it the severest tests and trials as the sailor would for the good ship to which he entrusts his own life and the lives of those who are most dear to him." Not only is Max Müller essentially right, but whether we like it or not, these has sprung up within recent years a criticism of the Bible which is the inevitable outcome of improved scholarship, of newly-found information and of scientifically scientific literary research, and any attempt to screen the Bible, above all books, from searching criticism, would assume either a personal strength which we do not possess, or a weakness in the Bible which is the last deduction we should care to have made. We have reached a point in scientific progress of all kinds when it is impossible for anyone with the least pretence to wisdom to expect to be able to write "no trifling" in the way of thinking men. To put it briefly—and, I trust, fairly—the following is a rough statement of the new position created by the higher criticism. The old idea of the Bible was that the early books of the Pentateuch were written down at the dictation of the Almighty Himself, and that the later books were compiled under an inspiration which makes absolutely certain the literal accuracy of every fact, and permits no question as to the arrangement of historical order. The newer criticism removes these limits from the definition of inspiration, and re-opens with it fairly and reverently. It suggests that the Bible, though none the less inspired in the truest and highest sense of the term, is mainly a record by great men of things as they saw them, and as they heard of them; that in many places want of information led to inaccurate historical perspective, and that the proper course to pursue with the Bible is to endeavor to sort out the facts and the figures, to establish historical order in the light of reliable information from other available sources, to differentiate between tradition and history, and to endeavor to arrange in scientific and historical order the various codes of laws and religious principles. It is difficult to conceive how this can be opposed to Judaism. Ages upon ages ago, before such a thing as what we now term higher criticism was even dreamed of, the rabbis themselves seem to have reached a point of criticism beyond which no reputable higher critic of to-day can desire to go. The rabbis regarded the Book of Job not as history, but as an allegory, and wise rabbis of more than 1,000 years ago looked upon the Book of Chronicles as re-editing of the Book of Kings from the point of view of a writer specially interested in introducing the priests and the priestly code. It is not the province of my paper to deal specifically with any one point of Bible criticism, but, in order to establish the point that this criticism and Judaism are not at variance, I will refer only for a moment to two important books of the Bible concerning which Jews were compelled long and long ago to anticipate modern scientific criticism. It used to be the custom to read the Book of Isaiah from the first chapter to the sixty-fifth on the assumption that it was entirely the work of one man. But as time went on the mere internal evidence of the Bible (and there is no more perfect evidence than internal evidence) made plain the fact that the book fell naturally into, at least, two parts, the first thirty-nine chapters being those of a prophet who lived before the destruction of Jerusalem, while the fortieth chapter commences the mission of a man who lived at least 50 or 60 years later, and who began at the end of the exile to encourage the people to desire to return to the ruined city. It is absolutely impossible to read the book in any other way. The style, purpose, place, time, and mission of the two writers are too distinctly

marked to admit of the least semblance of question, and not only has Judaism not suffered by the assumption of this position, but the sacredness of the book has been actually preserved, its consistency established, and its interest deepened. Then if we turn to the Book of Psalms, we find that not alone can we not consider all the chapters the work of David, not only are there some psalms, such, for example, as the 73rd, which breathe religious ideals which had not been attained in the age of David, but there are some which were written by the waters of Babylon while there are others which were produced by the stirring times of the Maccabees. To deny scientific criticism of this simple character of the Book of Psalms would be to rob it of its greatest value, and Judaism has neither required it nor attempted it. And, after all, there never can be any doubt that as a guide to character and conduct, as the great fountain-spring from which is drawn the water of life for all men, and for all that can happen to them, the Bible must remain unaffected either by historical order or disorder, either by the establishment of one fact by the disavowal of another there. There is no great principle of real worth to us, which stands or falls by anything that the higher criticism has to say. "Honor thy father and thy mother,"—"And thou shalt love thy neighbor as thyself." If it could be proved that these were laws 2,000 years before the birth of Moses, or if it could be shown that they were formulated but the other day, what difference could it make to such laws as those, and to such men and women as ourselves? For us Jews there are two facts which are all-sufficient. One is that right throughout the Bible there is the life-story of our great race and our great faith. Nothing can alter the facts, nothing can dim the glory, nothing can detract from the inherited responsibility. The other point is that there runs throughout the Bible the story of the growth of the knowledge of God as it revealed itself gradually to the world through our ancestors, together with the laws of life and conduct by which alone that knowledge of God can be tested and shown. So long as these are secure I must confess that I look with but little concern upon the progress of the higher criticism which affords so many people such unnecessary alarm. Herbert Spencer once said: "There are three phases through which human opinion passes—the unanimity of the ignorant, the disagreement of the enquiring, and the unanimity of the wise. The unanimity of the ignorant has passed. We have reached the disagreement of the enquiring, we shall emerge to the unanimity of the wise. Meanwhile, there may be commented to us the sage exhortation of Confucius: "When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it—this is knowledge."

The well-known satiric weekly *Jugend*, contains an interpretation of the latest Russian laws in relation to Jews, which, although bitterly humorous, is plain and to the point. It gives the following translation of the enactment in language rather free from the possibility of misconstruction:

I. *Regulation for Wholesale Merchants.* Jewish wholesale merchants have the right to pay taxes in all provinces. In other respects they differ from Christian wholesale merchants only, in being baptized a few years later.

II. *For Physicians.* Jewish physicians may practise in all districts, where Pest or Black Death is epidemic. The editor of the local anti-Semitic paper is to decide whether the death of a patient is to be punished as a Ritual Murder.

III. *For Merchants.* Jewish retail merchants may trade: 1, In Siberia, dealing in oranges or feathers. 2, In Moskau, in domestic tobacco and meat of mammoths slaughtered on the seller's own premises. When a Christian competitor establishes a rival business in the town, the Jewish business must be closed. Debts owing by Christian customers may not be recovered by law.

IV. *For Workmen and Poor Jews.* Jewish workmen and paupers are entitled to emigration from any part of Russia. Those remaining may be killed by a yoke with impunity, or may commit suicide.

V. *Rule of Construction.* Whenever the provisions of this Act would operate more favorably to the Jews than those of prior Acts; this Act is to be considered as repealed by the prior Act.

This is a good world to live in

To give, or to lend, or to spend in,

But to beg, or to borrow, or get a man's own,

'Tis the very worst world that ever was known.

When will the Messiah Come?

By EREKIEL LEAVITT

Translated from Russian by Isaac Rudovsky.

In my sad existence, there are some moments when I feel a sort of "Elevation of the Soul." I forget my old and ever new wounds; I forget my youthful love which sweetened and embittered part of my life. I forget my condition—a Jewish poet, a Jewish writer, who, in this free America has the freedom to write and starve, the freedom to starve and write. I forget the bitter present and on the fleet wings of my phantasy I fly far, far into farthest regions of the Past, in the little world of my childhood which was so great to me. And before me appears in living colors my Rabbi, Reb Shloma with his rod, amidst the whole school. My Rabbi is long dead. Time has already bent the wooden monument raised over his grave in the Cemetery of ——. Even the words, "Here lies" are almost completely obliterated; yet he still lives in my heart and shall live on until it ceases to beat.

My Rabbi was a learned man, his appreciation of the "Guide to the Perplexed," "Cozri," "The Essential," and "A Window of the Ark," was quite comprehensive. He was of a capacious disposition and would often flog his pupils, blameless little souls, unmercifully.

Once I remember a classmate of mine forgot a passage from the Talmud, for which the Rabbi punished him severely. The poor little fellow, cried quite bitterly, and his tears fell on the open Gemorrah with which he was rather angry and frowned on it as though it were his bitterest enemy. My Rabbi, however, had some commiseration for his chastised pupil and desired to ease the smarts of his wounded spirit.

"Still, thou pagan," he exclaimed. "And you, too, you rascals," he said to the class, "be still, and I'll tell you a pretty tale of the Messiah." "Of the Messiah?" we all asked. And my tearful classmate too forgot the tribulations of schooling. "Tell us, Rabbi, tell. We will be quiet; quiet as the dumb."

"Listen then, children; and listen with attention: Years ago, when a child and was myself lashed by my Rabbi, I lived together with my parents, blessed be their memory, in the village of D—. Near the outskirts of the village, in a small hut not far from the woods, there lived a pious man by name of Avigdor. He spent almost all of his time in prayers and fasts. A few hours in the day, he was accustomed to teach the children of a prominent man in the village. And for the paltry sum which he earned in this way he drew his livelihood. He was in the habit of going to the synagogue three times a day; and as soon as he left the synagogue he would go directly home speaking to no one. Now and then he would go to the woods, sit beneath a tree; then he would raise his large dark eyes and would long, long gaze searchingly, longingly into the sky.

Once he ran excitedly into the house of the Rabbi and told him: "It has been revealed to me through divine agencies that the Messiah will soon appear in our village. Tell this good news to our brethren." And with this he hastily left the Rabbi's house.

The Rabbi, well knowing that Reb Avigdor was a man that could be relied upon, and that what he said must be true, at once notified the Avigdor was a man that could be expected soon.

The inhabitants were all rejoiced. They breathed more freely. The few rich men in the village were not exuberantly happy at the prospect; for, assuredly, the Messiah would not permit any money to be transported to the Holy Land. The poor, miserable Jews whose suffering begins with the cradle and ends with the bier were certainly overjoyed. "The Messiah is coming, the Messiah is coming! And we too, shall begin to live as benefits man,"

they thought, and their thin, wan faces beamed with delight.

Anon there came a day when Reb Avigdor again appeared before the Rabbi, telling him that on this day the Messiah would make his appearance; and that it was but proper to go and meet him.

"From which side is he supposed to come?" the Rabbi asked feverishly.

"From the East—from the woods," Reb Avigdor answered, and straightway departed.

The Rabbi immediately called a convention to decide upon those most fit to meet the Messiah. The assembly was large and tumultuous. All talked yelled and screamed. Each desired to be one of the Delegates.

"My advice is," one remarked, "that only chassidim should go. The Messiah is certainly a chassidi. For, is it not written that Adam was an enthusiastic chassidi. King David also termed himself a chassidi. There is no doubt, therefore, that Messiah who is a descendant of David, is a chassidi, and he certainly would be pleased to receive the first "Peace be unto Thee" of his brethren the chassidim.

"And I would suggest just the contrary," yelled another, "Mithrogrin are by far superior to the chassidim; for does not the Talmud often call the chassidim fools?"

"And I think," a third remarked, "That only Maskilim should be chosen. The Messiah will be delighted to converse with a Maskil; for he certainly must appreciate the God-given love."

"Silence, thou impertinent one," a chorus of voices clamored. "How darest thou call the Messiah a Maskil! What, thinkest thou the Messiah too reads those abominable books written by heretics?"

The convention ended as it began—in dissent and confusion. Finally each faction sallied out separately to greet the Messiah. Not far from the woods, however, they all met, but refusing to unite, entered the woods by different roads in the hostility of their moods.

That day the woods seemed more beautiful than ever. Every blade of grass seemed to be endowed with exceptional charms, as though holiness itself rested upon it. In the clear azure sky the sun shone transcendently. It seemed as if the wood itself expected the Messiah, and at his arrival would command its warblers to curl out an exquisite welcome-song in his honor. Suddenly the Heavens seemed to open and a large ball of fire shot through the air; and immediately the awe-stricken onlookers heard a resounding voice: "Depart! The Messiah will not appear; for ye are not as yet united!" The Heavens again seemed to open; it thundered, and the winds swept over the country with a mournful sigh. Some of the witnesses swooned; many wept bitterly; but to no avail. Sadly they wended their way home.

That day witnessed the death of Reb Avigdor. A moment before his death his lips murmured: "Hear O Israel—Unite! Unite! Unite!"

Here my Rabbi ended his wonderful tale, and we children became sad; our little hearts ached, bled inwardly.

"Rabbi," one of us asked in a wailing tone, "when will the Messiah come? When? Or will he not come at all because of his anger?"

"The Messiah," the Rabbi replied, "is very kind, and does not know what anger means. He will surely come, surely. But do you know when?—When peace and concord will exist amongst us."

My Rabbi is long dead. Another year and his monument will be completely demolished; and, perhaps, it may be with difficulty that his resting place will be found; in my heart, however, there had been raised an everlasting monument to his memory. My Rabbi is long dead. But beautiful tales, however, I remember well. And when I think of his tale of the Messiah, my heart begins to beat faster, faster; and to my lips comes the bitter question—when O when will there be a union amongst the Jews?—*American Hebrew.*

Legend and Fable in Mediaeval Hebrew Literature

By Dr. ISRAEL DAVIDSON

"If thy desire is to understand Him, whose word brought the world into being, study Haggadah." [Sifri, Deut. 49.]

I. The Sand and the Seas.

The waters rose so high that they reached the seat of God, and the spirit of God moved upon the face of the waters. And God said, "Let the waters be gathered together." When the earth heard this she brought forth mountains and valleys, and the waters came down and filled the valleys. Then they rose again, and in their pride they said, "In the whole creation there is none stronger than we; let us spread over the whole earth, this place is too narrow for us." But God rebuked them, saying, "Do not boast of your strength, I will commission the sand to set a boundary to you which you shall not pass." But when the waters saw the grains of sand, and behold they were so small and minute, they despised them, saying, "What can these do unto us? Let but the smallest of our waves pass over them and they will be swept away." When the largest of the sand grains saw that his comrades were frightened, he called unto them and said, "My brethren, do not fear. It is true, we are very small, and each one of us by himself is as naught. The softest wind can blow one of us away to the ends of the earth. But let all of us gather together, and unite and live in peace, then will the haughty waters see our strength and our power, and will not despise us." And the sand grains heard these words and coming from the four corners of the earth, and they united and encamped on the shores of the sea, heaped upon heaps, groups upon groups, and set a boundary to the waters. Then the waters looked at the sand, and behold, it was numerous and mighty, and they trembled and stepped back. And the "Prince of the Sea" said to the waters: "From the way of the sand you can see that even the very weak may become great and mighty in power if they combine and unite into one."—*Midrash Psalms.*

2. The Dream of Jacob.

And Jacob dreamt, and behold, a ladder eight thousand miles wide was set up on the earth, and its top reached to heaven. And four angels in the guise of men began to scale the ladder. And Jacob contemplated them, and behold, on the forehead of one was written, "Prince of Babylon," and on the forehead of the remaining three "Prince of Media," "Prince of Greece," and "Prince of Edom." And Jacob looked after them, and behold, the first scaled seventy steps, the second fifty, and the third one hundred, and then began to descend, but the Prince of Edom continued to ascend until he disappeared from his vision. And the first three princes called to the Prince of Edom, saying, "Let us unite one with the other and put Jacob to death, and destroy him so that his children shall not inherit the earth." But when God heard these words, He suddenly broke through the seven heavens, and the whole world was aglow with His light and the four Princes were lost in the splendor of the Lord. And God stood by Jacob, and said: "Do not fear, my servant, Jacob, for I shall be with thee and guard thee wherever thou wilt go."

And Jacob said: "Who are the four princes I saw going up the ladder?" And God answered and said, "These are the four kings who will rule over thy children." And Jacob said, "O, Lord, the first three princes I saw go up

and go down, but the Prince of Edom I did not see go down. Shall this prince really not come down from the height he reached. Will my children be his slaves forever?" And God answered and said, "Even though he should soar like an eagle and make his nest among the stars, I will bring him down from thence." In that moment God rolled up the whole land, and put it beneath Jacob and said, "The land upon which thou liest, to thee will I give it and to thy seed."

And God spoke again to Jacob saying, "Know that thy seed shall be like the dust of the earth." And Jacob said, "Why, O Lord, has thou not blessed them to be like the stars in heaven?" And God answered and said, "Just as the earth is not blessed unless the rain has come down upon it, and the dew has been distilled upon it, so shall thy children not be blessed unless they obey my teachings, which shall drop on them as the rain, and do my commandments which shall distill as the dew. And it shall come to pass, that if they hearken unto my voice and do my commandments they shall be as the dust of the earth whose years are without number! but if they will sin against me and cause me to be angry, I will drive them out of this land and they will come to strange lands and there they shall be as the dust of the earth, which is trodden upon by every foot that passes."

And Jacob said, "Thou, O Lord, has told me the judgment which Thou wilt pass upon my children if they sin against thee, but Thou hast not shown me yet the goodness and kindness which Thou wilt do to them." And God said, "Behold I take one of the rays of my light and put it upon thee, and thy eyes will open and thou wilt see what will happen" to thy children in the end of days, and I will put before thee their greatness and splendor, their fall and their rise." And Jacob opened his eyes and saw, and behold, a mountain burning with fire, and a man whose face was that of an angel of God upon the mountain, and a multitude of people standing at the foot of the mountain. And Jacob said, "Who are these, O Lord?" And God answered and said, "It is Sinai in holiness. Moses is on the mountain and thy children are receiving the Law."

And this vision vanished, and Jacob saw a land flowing with milk and honey before him, a people as numerous as the sand on the seashore, ploughing their fields and sowing them, planting vineyards and eating their fruit, rejoicing and feasting. And God said, "This is the land which I have sworn to give to thy children." And Jacob felt a great joy because of this delightful vision, and he looked at it again and saw the sanctuary and wondered at its beauty and its splendor. But as he was looking at it, behold, pillars of smoke and sparks of fire rose on the wind, and the fire spread and took hold of its four corners, great and terrible flames came forth and thousands upon thousands of sparks spread and scattered here and there and set the houses, towers and palaces on fire, and all the fires from one end of the city to the other united and became one great terrible conflagration. And Jacob cried to God and said, "O Lord, why is this beautiful house burning and setting fire to the beautiful city?" And God answered and said, "Thy children whom I have nourished and brought up have rebelled against me." And Jacob said, "Shall this city and its temple forever be desolate and forsaken?" And God answered and said, "Look again toward that place." And Jacob lifted his eyes and saw a great multitude coming from the four corners of the earth into the midst of the burnt and desolate city. And they rebuilt the temple and perfected its grandeur and it was as beautiful as the first.

And this vision disappeared and Jacob saw many angels going up and coming down on the ladder and he heard them say, "There in the throne of glory is engraved the image of the man sleeping here on the ground. How great and exalted he is there above, and how low and despised he is here below.

Midrash Rabba Tanchuma, etc.

OUR CONTEMPORARIES

WHEN TO STOP DISCUSSION

Some people never know when to stop, and this is especially true when discussing any subject. Says the *Sunday School Times*:

"Discussion of truth is one thing; argument is another and very different thing. The discussion of a question by two persons whose common and only purpose is to get at the truth ought to be profitable exercise, and the truth is likely to be revealed in richer measure than it can be when studied by an individual alone. But the moment the discussion degenerates into an argument, the usefulness of the conversation is pretty sure to be lost, for the chief purpose of the argument is to prove that my side is the right side, and two persons on opposite sides of an argument are never likely to get together. It matters little whether I am right or wrong in a discussion; it matters a great deal that I should see the truth, and all the more so if the truth proves that I have been in the wrong. Moreover, the moment it appears that what one is saying is antagonizing, rather than helping, the other person in a discussion, that moment is a good time to change the subject; for no good ever comes of a collision between friends."

NON-JEWISH APPROVAL.

It is an old standing complaint that Jews are always eager to gain the approbation of non-Jews. This leads *The Jewish Comment* to say:

"The banking after non-Jewish approbation and favorable opinion of our temple services reveals an utter lack of dignity and self-respect that is pitiable. All well and good if we can favorably impress our non-Jewish community with the beauty and soul-lifting power of our prayers, but to advertise that fact as evidence of the impressiveness and success of a service is indicative of an unworthy pleasure that is found in pleasing non-Jewish critics even at the sacrifice (if need be) of some Jewishness. The post-holiday correspondence in our contemporary that devotes considerable space to the social doings of our brethren throughout the country, annually brings forth a crop of correspondents who never fail to make mention of the delightful and successful holiday services impressively rendered by rabbi so and so in the presence of a large congregation that counted among its members not a few non-Jews, who in all probability came out of curiosity to see what our high holiday services are like. We look forward to the time when the success and beauty of Jewish worship will be recognized without reference to the flattery and approbation seemingly implied in non-Jewish attendance."

NOT AGAINST RELIGION.

People are in reality not opposed to religion, it is only the sham in faith which disgusts them, and the *Jewish Criterion* is right in saying:

"It is not against religion that thinking and self-respecting people rebel, but against the caricature which so often counterfeits it. It is not against a rigid piety that broadminded, God-fearing men inveigh, but against the modern Pharisaism which crowns creeds and defies dogmas at the expense of justice and love. It is not against the observance of ritual and rite that reformers raise their voice, but against the unfortunate confusion which identifies the rite with the Right. It is not against the great moving principles of a religion that rationalists protest, but against those traducers of religion's fair name who preach the Fatherhood of God on one day of the week

and establish the world's relationship with the so-called Devil on the other six days. Small wonder, indeed, is it that the proverb runs, 'All are not saints who go to church.'—*American Hebrew*.

The Jewish Faith in Roumania.—Among the remnants of old hostile legislation against the Jews, Roumanian courts of justice retained the odious oath *Mors Judaica*, for which those who gave evidence were forced to undergo all kinds of ceremonies, and, dressed in *talith* and *tephilin*, had to take the oath in the synagogue. Many efforts have been made in the course of time to abolish this custom, which had a kind of legal existence by an official decree issued by the Government of Moldavia in 1844. At last the highest tribunal in the country has finally settled the question. The judgment was given in September. It was the case of Samuel Herschovitch v. Bernard Moscovitch, who had taken an oath before the court on the Jewish Bible and not in accordance with the prescription of *Mors Judaica*. The lower court before which Moscovitch gave evidence had accepted the simple form, but the plaintiff appealed against that decision. Among other statements made by the Court of Cassation in its decision, was the definite abrogation of the decree of 1844, as being contrary to the articles of the civil code now in force in Roumania. The Court declares emphatically that they who belong to the Mosaic faith cannot be forced to take an oath in accordance with the old form, which is now abrogated or annulled. By this decision a great step in advance has been made for the equal treatment of the Jews in the Roumanian courts, and one more of the obnoxious old laws applied solely to Jews has finally been wiped out. The Court of Cassation is continuing steadily its work of emancipating the Jews.—*American Hebrew*.

PALESTINE.

News from the Jewish Colonies.

The Palestine correspondent of the New York Jewish Gazette is usually careful in given detailed information about happenings in Palestinian Jewry. In a recent letter he gives a number of interesting items regarding the Jewish colonies, from which we excerpt the following:

Fourteen thousand boxes of oranges were exported this year from the Colony Petah Tikvah, the first Jewish colony in Palestine. The income of viticulture in this colony during the past year amounted to 125,000 francs.

Tobacco to the value of 25,000 francs was exported from the trans-Jordanic Jewish colonies during the year. A rich Bokharan Jew, Benjamin Touloff, met with considerable success in his attempt to cultivate cotton in Palestine. He is now negotiating for a tract of land in the vicinity of the Jordan, in the direction of Jericho, where he expects to establish a large factory. Mr. Z. D. Lewantin, the director of the Anglo-Palestine Bank of Joffe, received permission to buy 500 dunams of land in the vicinity of Joffe. This is the first practical work begun by the bank, which was only recently established by Zionists.—*Jewish Exponent*.

Russian Patriotism.—The London *Daily Graphic* says: The number of desertions from the (Russian) forces in Bessarabia is incredible. The war finds no sympathisers when two-thirds of the forces are either Jews or of Roumanian origin. Nightly the Roumanian pickets arrest deserters, who have managed to cross the Pruth, but for one captured twenty escape, and make their way westward. "Forwarding" deserters is now a busy occupation on Russia's European frontiers.

From the "Jewish Chronicle".

The East African Scheme.

THE COMMISSION OF ENQUIRY.

The Commission appointed to examine the territory offered by the British Government for the purpose of a Jewish settlement in East Africa, will proceed to that country by mail steamer leaving this month. It will comprise: Major A. St. Hill Gibbons, Prof. Alfred Kaiser, Dr. Wilbusch.

Major Gibbons (Hon. Major, 3rd Volunteer Battalion East Yorkshire regiment, joined 16th December, 1895), is the well-known African explorer; he has written a number of works on his travels, and has spent a considerable time in East Africa. He is a gold medalist of the St. Louis Exhibition for his trophies of travel. His books entitled "Exploration and Travel in Central Africa" (Methuen), "Africa, from South to North, through Marote Land" (John Lane), testify to his wide experience of unexplored Africa, and in the interests of imperial expansion. Professor Kaiser, who is scientific adviser to the North West Cameroons Company, was a member of Professor Schweinfurth's Expedition to East Africa. He is of Swiss origin. Dr. Wilbusch, who is a Zionist, is a civil engineer. He is the only Jew in the commission, and was born in Russia.

The Commission will arrive on the territory about January 12th, and will stay there a little over two months; and it is expected that their report will be presented in April.

The names of the Commissioners were submitted to, and approved by, the Foreign Office, which is affording the Commissioners all facilities. The composition and appointment of the Commission will be received with satisfaction by the public.

President Roosevelt on Russia's

Treatment of Jews.

Last Tuesday President Roosevelt delivered his annual message at the opening of Congress. According to Hutter the address included the following passages:

There are cases in which, while our own interests are not greatly involved, strong appeal is made to our sympathies. We have plenty of sine of our own to war against, but, nevertheless, there are occasional crimes committed on so vast a scale and of such peculiar horror as to make us doubt whether it is not our manifest duty to show our disapproval. It is inevitable that such a nation as ours should desire eagerly to give expression of its horror on an occasion like that of the massacre of the Jews in Kishineff, or when it witnesses the systematic and long extended cruelty and oppression of which the Armenians have been the victims.

Referring to the rights of American citizens abroad, the President says it is a wrong against which the United States are entitled to protest for Russia to refuse an American Jew his passport merely on racial and religious grounds.

General News.

A Zionist Society has been started in Nairobi, British East Africa, the capital of the protectorate, in which land has been offered to the movement.

Constantinople.—There are in Constantinople about 60,000 Jew, with thirty-two synagogues, a Theological Seminary and more than forty schools. In Salonica there are 50,000 Jews, with thirty-six synagogues and nine schools.

Baron Nathaniel de Rothschild has given two million kronen (about \$400,000) for the extension of the Rothschild Hospital in Vienna.

RUSSIA OPEN TO ZIONISTS.

Prince Mirsky Withdraws Opposition to Movement.

ST. PETERSBURG, Dec. 2.—Prince Mirsky to-day received a deputation of Zionists. He informed them that he sympathized with the movement they represented and would withdraw the governmental opposition hitherto existing against it in Russia.

Aiding Russian Jews to Emigrate to America.

COPENHAGEN, Denmark.—Banker Gludestad and other prominent Jews have organized to assist Russian Jews in emigrating to America through Danish ports. Money is being raised to help pay their passage and give them a start in life across the ocean.

Local and Foreign News.

MARRIAGES.

SHANGHAI.

Cohen Joseph,—at No. 10 Quinsan Road, on Sunday the 16th Shebat 5665, (22nd January 1905), Mr. N. A. Cohen to Miss Lulu Joseph.

HONGKONG.

Levy—Raymond. On 16th Shebat 5665: 22nd January 1905 at the synagogue "Ohel Leah" Mr. Isaac S. Levy to Miss Rachel Raymond.

SINGAPORE.

Ezra—Solomon, to take place on 23rd Shebat 5665, (29th January 1905), at "Chaised-El" synagogue Mr. N. E. B. Ezra to Miss Hannah Solomon.

We wish the Cohen, Levy and Israel couples a long, happy and prosperous life.

BIRTH.

Moosa—on 20th Shebat 26th January 1905, at no 2 Miller Road the wife of Mr. S. Moosa of a son.

Our Singapore correspondence writes:—"It is with deep regret that I write of the death of Mrs. Kamaira Meyer which took place at Calcutta on Thursday the 6th January. The deceased was well known both in Calcutta and Singapore and was 85 years old at the time of her death. She leaves two sons, one of whom Mr. E. Meyer is in Calcutta and the other Mr. M. Meyer in Singapore. They are both well known for their charitable and benevolent deeds.

We offer to the sorrowing relatives our sincere condolence in their bereavement.

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Gold \$3,947,200		£811,000
Surplus paid in—		
Gold \$3,947,200		£811,000
Total Gold \$7,894,400 = abt		£1,622,000
Capital and Surplus authorised,		
Gold \$10,000,000 = abt		£2,055,000

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Paper bound edition \$1.00 (Mexican) „ „"THE JEWISH STATE" by Dr. Theodor Herzl,
is the original brochure first published in 1896, which
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contains in brief form the basic principles of Zionism, its
philosophy and its opportunities. In order to understand
Jewish nationalism, a careful study of the "JEWISH
STATE" is almost essential. In spite of its brevity it is
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Jews in the modern world, an intelligent and almost
prophetic insight into the Jewish character as it will de-
velop under free conditions, with a clear minded, often
brilliant and always unbiased investigation of the race-
antagonism which has made of the Jews a hunted and
persecuted people.Apply to the Honorary Secretary of the
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Shanghai, 29th July 1904.

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Resident Secretary.

12. m 22nd April, 1904.

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Supply yourselves with a bottle for immediate use in case you feel any marked irregularity in your system. It is a shield against danger. Analysed by Doctor Stanley, Health Officer, Shanghai Municipal Health Department, the full report of which appears on each bottle. Sold at all chemists in 2 sizes at \$0.60 and \$1.75 per bottle. Special rates to the trade.

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Shanghai, February 10th 1905

Israel's

מה נאו על ההרים רגלי מבשר משמיע
שלום מבשר טוב משמיע ישועה אומר לציון

מלך אלהים: ישעה נב"ו

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 53:7.

Messenger.

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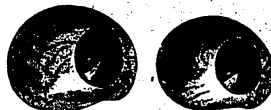
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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 10th February 1905— Adar I, 5th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Adar I, 5th (February 10th) Sabbath commences (time of lighting) at 5.20 p.m. and terminates (February 11th) at 6.05 p.m.

Portion of the Law, Terumah, Exodus, chapters, 25, 26 and 27. Haphtara, Kings I, chapter 5. Prophets, Jeremia, chapters 1 to 7 inclusive. Job, chapters 29 to 31 inclusive.

Friday, Adar I, 12th (February 17th) Sabbath commences (time of lighting) at 5.25 p.m. and terminates (February 18th) at 6.10 p.m.

Portion of the Law, Tessaueh, Exodus, chapters 27, 28, 29 and 30. Haphtara, Ezekiel, chapter 49. Prophets Jeremia, chapters 8 to 16 inclusive, Job chapters 88 to 42 inclusive.

Sunday, Adar I, 14th Purim Kattan.

IDLE THOUGHTS OF AN IDLE THINKER.

Poverty is the father of economy, and economy is the mother of wealth, but wealth soon forgets its grim-father.

In the eyes of the world the fellow who fails is nobody and the one who succeeds has a pull.

Hardship is a rough nurse, but she raises sturdy children.

Contentment is the bird we see but never can trap.

A single man anticipates, a married man reflects.

Too many people take respiration for inspiration.

A man's honor and a woman's love are always above par on the stock exchange of life.

Don't expect too much and you won't be disappointed.

Some cent people try to live like a double eagle.

When a woman says she wouldn't marry the best man alive she speaks the truth—she could n't get him.

"Tomorrow" is the reef that has cost the life of many a business man.

If every woman's face was her fortune there would be a run on the veil market.

Wild oats are not sown in straight furrows.

The great craze our American girls have over automobiles only goes to show another example of man being displaced by machinery.

Justice might take your part, but injustice takes your all.

Too many irons in the fire eat up much expensive coal.

A good many self-made men look as if they ought to have had some help.

The most remarkable thing about a trust is that it does not trust.

Don't take a polite acknowledgement for an encore.

The man who jumps at conclusions usually fails with them.

Curiosity ofttimes hides behind the mask of solicitude. Everything comes to him who waits, except the waiter.

When you are arguing with a fool just remember—the fool is doing the same thing. *Jewish Tribune.*

CHARITY AND RELIGION.

A Sermon delivered at the Princes Road Synagogue, Liverpool, in aid of the funds of the Liverpool Hebrew Philanthropic Society, on Sunday, Nov. 20, 1904.

By DAYAN M. HYAMSON, B.A., LL.B.

"And of all Thou givest unto me I will surely give a tenth unto Thee."—Gen. xxviii, 22.

The lesson from the Pentateuch read yesterday opens with an account of Jacob's flight from his twin-brother's wrath. Night overtakes him in the open plain. He gathers some stones to serve him as a rude shelter against the terrors of the night. Weary and footsore he lays him down on the hard ground with a stone for his pillow. A vision is vouchsafed him. He dreams that he sees a ladder the foot of which is on the ground while its top reaches heaven. Angels ascend and descend the ladder symbols of rising and declining fortunes, changes and vicissitudes that form part of every human experience. But the Lord is above the ladder and promises the Patriarch protection. Jacob awakes, strengthened and encouraged by these assurances and makes a solemn vow: "If God be with me and will keep me in the way that I go and will give me bread to eat and raiment to put on (note the modesty of the prayer) then this stone which I have set for a pillar shall be God's house, and of all that Thou shalt give me, I will surely give the tenth unto Thee."

There are here two promises: First Jacob undertakes on his return to build a shrine where men may commune with their Maker in public worship; secondly, the patriarch promises to give a tenth of his income to the poor. They are distinct promises, yet here linked together; and rightly so. For when men ask for bread it is mockery to offer them a stone, even if the stone is a stately House of God. The pangs of hunger must first be stilled before one can hope that the message of religion shall reach the mind and touch the heart. And apart from these considerations, is it not universally recognised that the quintessence of religion is charity. "He prayeth best who loveth best" is the familiar line of a Lake Poet. "Thou shalt love the Lord thy God" has its practical sequel in the Commandment "Thou shalt love thy neighbor as thyself." The highest service of God the Universal Father is the lowly service of His children. To make the widow's heart to sing is to produce sweetest music. The most acceptable expressions of our gratitude for the bounties we enjoy is the fulfilment of our ancestor's vow of that which Thou givest unto me will I return a tithe unto Thee." So we raise temples not built of wood, brick or stone, but composed of human souls, minds relieved of care and anxiety, hearts filled with joy and gratitude, lives rendered happy. I propose to discuss the position of charity not in religion generally but in our religion, Judaism, in particular.

With regard to the Bible which forms the basis of Judaism and her daughter-religions, it is enough to refer to the text "Thou shalt not harden thy heart nor close

thy hand against the brother who is poor and needy. The Pentateuch makes ample provisions for the maintenance of the poor. The tithes of the produce were assigned to them, the corner of the field was reserved for their benefit. At harvest time they were not warned off as trespassers but were permitted to follow the reaper, the forgotten sheaves and the gleanings were theirs. As with cornfield, so with vineyard, oliveyard and orchard. Nor were they kept at arm's length. On festivals we are bidden to rejoice with son, daughter, manservant and maidservant. But four other categories are named. We are not to leave out of our festivities the Levite, the stranger, the widow and the orphan. Do thou rejoice the hearts of the last four, of Levite, stranger, widow, orphan; in a Rabbinic gloss on this text, and God will rejoice the hearts of the first four, the inmates of your home, the members of your family. There is no need to dilate on this head. The Bible is open to all and should be familiar to all. It will be of more interest to cull from post-Biblical literature some illustrations of the Rabbinic conception of charity and of the spirit by which it should be informed. We open a handbook of Jewish law and turn to the chapter on Rules of Charity. These are prefaced by a short reminder so trite, so commonplace, that most people forget it.

"Remember that for all you are and for all you have, you are indebted to, and dependent upon the bounty of the Universal Provider. Even as you wish that your prayers shall be heard by Him, be helpful not to turn a deaf ear to the cries of His distressed children." Hence the beautiful practice of almsgiving before recital of prayers. There are many kinds and degrees of charity. Almsgiving stands low on the list. The noblest form of philanthropy is not the relief of destitution but its prevention: to find work for the unemployed, to help struggling tradesmen with capital, to replenish their exhausted stock, to enable our fellow-creatures to earn their livelihood by their own exertions without loss of self-respect. Better, is a Jewish adage, to enter a roaring furnace than bring the blush of shame to a brother's cheek. Hence the recommendation that we should employ public institutions as our almoners. Donor and recipient should not be brought face to face or know each other; and so the benefactor is saved from pride of pure and the beneficiary is guarded from the sting of humiliation, the perpetual sense of obligation to a particular individual.

Upon whom does the duty of charity devolve? On all, rich and poor. Each has to give according to his means. "Of all that Thou givest unto me will I give a tithe unto Thee." The poor man's mite is not to be despised. In the Temple bulls and rams were sacrificed; the poor man's meal offering, a handful of flour was also accepted. As the coat that protects us consists of thousands of threads and thousands of single links make up the coat of mail that shields the warrior on the day of battle, so small contributions help to swell the grand total that will keep the gaunt wolf of starvation from many a door. But he must not give his mite who can afford a large contribution. The bestowal of charity never impoverished anyone. On the contrary, it is the salt that preserves wealth, sweetens it and makes it wholesome. There is a quaint story of a man possessed of a field that yielded him a thousand measure of corn yearly. On his death bed, he enjoined his son and heir never to give to the poor less than a hundred measures annually. But the prudent young man forgot his father's behest. His gifts decreased, but so also did the produce of his next harvests. Finally, the field yielded but a hundred measures of corn. His relatives then visited him in holiday attire. "Do you mock my poverty," he said. "Nay," they replied, "we congratulate you on your new dignity. Your father was owner of a property the income of which he duly tithed. You have neglected that duty. And so the Lord to whom belongeth the earth and the fulness thereof has re-entered

into possession of his own, but He has not forgotten you. He has raised you to Levite's rank and given you the Levite's tithe.

The moral of the story should be taken to heart by all. We who live in towns and gain our daily bread by the practice of professions or commerce are dependent for our prosperity on the good God as much as the farmer who looks to the rain and sunshine to swell and ripen his crops. He needs the benediction—Blessed art thou in the field; we, the good wish—Blessed art thou in the city. Those who seek blessings should bestow them. "Of that which Thou givest unto me will I give a tithe unto Thee." Charity brings other blessings in its train for society and the individual. It fills up the yawning gulf that would otherwise divide mankind into two hostile camps, the Haves and the Have-Nots, and so promotes social peace and order. It is an essential element in every human being's spiritual development. Tyrannus Rufus said to Rabbi Akiba "If God loves the poor why does He not feed them?" "So that we may exercise the finer instincts of humanity," was the Rabbi's reply. "But," retorted the Roman general, "if a king casts a servant into prison and does not provide him with his requirements, would he not be angry with his subjects who supply the deficiency?" "We are not servants, but children." Nay, ye are servants and children, both; children when you do your Father's will; otherwise recalcitrant slaves!

"Even so; yet does it not say 'Break thy bread' to the hungry and the afflicted poor, bring into thy house." There is more in this dialogue than lies on the surface. There is an analogous controversy in our own days. Some students of political economy and social science urge that the poor have no one to blame for their misfortunes but themselves. They are thriftless, improvident, indolent. Everybody can get work if he will only look for it. Nature, left alone, would soon cure the evil of poverty by weeding out the worthless. Kipling's folk yield to generous but mischievous impulses, thwart Nature's plan, and help to perpetuate the evil. This condemnation frequently heard, is too sweeping and wholesale to be just. Of course, there are worthless poor just as there are worthless rich. But the majority of the poor are honest, steady and hardworking. The hardships of their lot is often due to sudden accident, long sickness, death of the breadwinner, slackness of trade, irregular employment, over-speculation, and countless other causes over which the workers have no control and for which they cannot be held responsible. The vagrant and the vagabond can be left to the tender mercies of the Poor Law. But the respectable resident poor must be aided over evil days. They must be substantially helped to earn their livelihood. When tottering, a helping hand must be extended to save them from falling and thus valuable units will be rescued who contribute by their labour their quota to the common stock of social well-being.

The Liverpool Hebrew Philanthropic Society, founded in 1811, nearly a century ago, has for its object the assistance of this deserving class, the respectable resident poor. Equip this organisation with the means to wage successful warfare on unmerited misery. Show yourselves worthy professors of "the law of kindness." Follow in the footsteps of the Great Exemplar who is gracious and compassionate. Help to bring light and warmth and comfort to homes which but for this institution would, in this cruel winter, be cold, dark, bare and cheerless. Your sufficient recompense will be the consciousness of duty done. What you spend you have had. What you give you always will have, an eternal possession, a treasure that moth cannot consume, water and air cannot rust and none can take from you. When your Maker one day shall ask for an account of your stewardship, may you be able to say "of that which Thou hast given me I have given a tithe unto Thee." Charity is the ladder the foot of which is on the ground, while its top

reaches heaven. Charity is the passport that will open to you the gates of the celestial palace, the heavenly mansions, where you will see the King in the beauty and be seated with a vision of His glory." Amen.

A BRAHMAN'S HISTORY OF THE UNIVERSE.

BABA PREMANAND BHARATI, a Brahman sage now resident in Boston, has written a book entitled "Sree Krishna, The Lord of Love," in which he claims to present to American readers a "history of the universe from its birth to its dissolution." He declares that he has drawn his information from "the recorded facts in the Sacred Books of the Root-Race of mankind"; that he speaks "from out of the depths of the ages"; and that his volume "embodies true Hinduism." He would have us believe that the "Golden Age" of mankind lies both behind us and before us, and that there have also a "Silver Age," a "Copper Age," and an "Iron (or Dark) Age" in which we now live. He holds that the universe was created by Krishna, the Supreme Deity, and that, in the end, it will be reabsorbed in Him. His argument may be condensed as follows:

Sree Krishna, "the creator of the universe," "its seed and soul," is the one source and substance of all magnetism and attraction. The word "Krishna," in Sanscrit, comes from the root *krish*—"to draw"; and the drawing power of Krishna is illustrated in the act of the turtle drawing in its feet. Krishna evolved from himself the universe, but in so doing he began to draw it back to himself.

The first act of creation, which took place hundreds of millions of years ago, was the expression of the will of Krishna: "I am One, and I wish to be the Many." Ten steps marked the creative process: There was (1) Universal Consciousness, which, wanting to be conscious of something, developed into (2) Ego. Ego developed into (3) Mind, as no Ego is possible without the faculty of thought. And as thoughts are not possible without objects to think about, the five fine objects, namely (4), Sound, Touch, Form, Taste, and Smell, came into existence, along with their gross counterparts, the five elements, namely (5), Ether, Air, Fire, Water, and Earth. The mind's channels of communication with these fine and gross forms of matter were developed simultaneously as the five cognizing senses, namely (6), Seeing, Hearing, Smelling, Tasting, Feeling, and as the five working senses, namely (7), Speaking, Holding, Moving, Excreting, Generating. Then came (8) gods and aerial, invisible beings; (9) trees, plants, shrubs, grass, wild animals, and birds; and (10) domestic animals and men and women. These steps of creation were developed between long intervals.

The process of creation, then, was a development from the One toward the manifold. The rhythm of its motion is called Time. The whole creation is nothing but a motion of changes, and these changes move in cycles. There are cycles of from 500 to 100,000 years, the phenomena of which are reproduced in regular periods. The most pronounced cycle the Divine Cycle, is 4,320,000 years, and we of to-day are living in the twenty-eight Divine Cycle. The four great eras of human history, the Golden Age, the Silver Age, the Copper Age, and the Iron Age, are so called because of the predominance and abundance of each of these respective metals in the surface of the earth during the different epochs.

The Golden Age lasted 1,728,000 years. The men of this age were white giants thirty feet high, and they attained a spirituality which no other age has developed. Their bodies were perfectly healthy, harmonious, and beautiful. They wore no clothes and had no sense of shame. There were no carnal relations between

man and woman, and a child was born in the womb of its mother by the potency of the mindforce of the male. These beings were so spiritual that they needed little food and less shelter, and there were no houses on the face of the earth. The spirit of the age pervaded even nature, and warm, spring-like weather prevailed all the year round. The animal talked like man, though not in the same clear and sweet voice. All created beings shared the love-spirit, and the earth was a beautiful garden filled with flowers and fruits and song-birds. This was the long-forgotten and now misunderstood and misinterpreted Earth-Garden of the Golden Age, called in the Old Testament the "Garden of Eden." The word "Adam" is a corruption of the Sanscrit word *adim*, which means "primeval," so that Adam means "primeval man." The word "Eve" likewise is a corruption of the Sanscrit word *Heva*, or "primeval woman." *Heva* means "life and love—mother of creation."

The Silver Age lasted 1,080,000 years, and marked the beginning of the "fall of man." Humanity sought for happiness on the surface of life, instead of in the depths of the spirit. Houses were built; clothes were worn; food was cooked. The average human height fell to twenty-one feet. Some remained true to the old ideals, and this led to the division of the people into castes. It is to this caste system that the Hindus owe their existence as the oldest and most spiritual of all peoples.

The Copper Age lasted 720,000 years. Men in this age were ten and a half feet high. Trees became less fruitful, and fruits less sweet. Animals became more ferocious. Men became more vicious and selfish, and ceased to study the Sacred Scriptures.

At the junction of the Copper and Iron Ages, the fullest incarnation of the Supreme Deity, Sree Krishna, himself appeared in India and dwelt among men for a period of a hundred years. (Sree Krishna visit the earth once every 300,000,000 years.) Krishna's coming shortened by several hundred thousand years the present Iron Age, but it could not stem the degeneration of the human race. In our age materialism, sensualism, militarism have spread over the face of the earth; the love of spiritual wisdom is dying out; the one object of life is to "increase flesh and blood." But a reaction will set in, and the rotten tree of to-day will bear fresh fruit—a fresh Divine Cycle. The purifying process will continue for 144,000 years, bringing the highest spiritual, mental, and physical development. It will result in a new Golden Age.

In the process toward final dissolution, floods recur periodically. The oceans surge up and cover the entire earth with their waters, even the highest peaks of the Himalayas becoming submerged and remaining so for long epochs. The only man saved is the most virtuous and spiritual man of his time, who becomes the spiritual governor of the next cycle. The flood described in the Old Testament is recorded in the Vedas as having taken place more than 4,000,000 years ago.

At last will come Universal Destruction and Natural Dissolution. Twelve suns will appear in the heavens, and there will be fire and floods. When the suns and the fire have done their work, the black surface of the earth will look like the back of a tortoise. The elements of the universe will dissolve, and will recenter the Absolute Being—Absolute Love—Krishna.—*Literary Digest.*

If people were as attentive to their conscience as they are to public opinion, the public would have less scandals to rave about, and less misery to deplore.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—*Phillips Brooks.*

FIANCES.

GREENBERG-GOLDSTEIN—To take place on Saturday night, the 11th Instant—**RACHEL**, eldest daughter of Mr. and Mrs. M. H. Greenberg of 48 Range Road, Shanghai, formerly of Singapore, to **JACOB GOLDSTEIN** of 1816 Scott Road, late of San Francisco, California.

GREENBERG-LEVY—To take place on Saturday night, the 11th Instant—**LEAH**, second daughter of Mr. and Mrs. M. H. Greenberg of 48 Range Road, Shanghai, formerly of Singapore to **A. LEVY**, youngest son of Mr. Michael Samuel and Sarah Levy of Sydney, Australia.

ISRAEL'S MESSENGER.

Shanghai: Friday, 10th February, 1905.—5665

REFORM IN AMERICA.

[Contributed]

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

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

forget and even to discard the faith that was to him such solace and support in his darker days and in his hours of trial. But, let evil things again befall him; and the faith of his fathers is one more dragged out from its well-nigh forgotten recesses, and for the second time made to serve as a comfort and beacon in his misfortune to be again, however, relegated to the limbs of oblivion, when the gruesome night has happily changed into brighter day.

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

But even if the transported Jew remains steadfast to the ideals of his faith, amid the temptations of his new surroundings, his son and his daughter brought up in the new land, in constant contact with playmates and companions of another belief, inducted into a new and modern system of learning, with its wonderful dealings and easy familiarity with the mechanical and material forces of nature—are bound to be weakened in the creed that nevertheless still abides in their father. With their new-fangled possession of a small knowledge of the natural sciences, chemistry, physics, astronomy and geology, do they not readily see the miracles and revelations related in the sacred books must be untrue; does not their new science—primer absolutely prove it? And in their mistaken confusion of the substance of their faith with its shadow, of the living ideals of the ancient system with the verbiage in which it is clothed, of the beautiful moral kernel with the, mayhap sometimes unsightly, allegorical husk, what wonder is it that the callow and immature zealot in the new learning becomes at times as indifferent and even intolerant of the old faith as was beforetime the olden zealot in his attitude toward the modern learning. Deep down and responsible for all this, is that dangerous little learning or half-knowledge—half-knowledge of true Judaism and half-knowledge of the true import of the teachings of science.

This has had much to do with the growth

of "reform" in American Judaism, which could more properly be called an attempt to "conform" the Jew to the tenets and practices of his gentile neighbours. In this unfortunate movement, the so-called "rabbis" have taken an important part—most of them, as a rule, men of small learning, indifferent ability, and an abundant lack of sincerity. Forgetting that Judaism has ever been a peculiar religion and its adherents a peculiar people, singled out among the creeds and the races of the world to bear aloft the banner of pure monotheism and to diffuse the great moral precepts of the decalogue throughout mankind; forgetting that Judaism only, among all the religious faiths, is at the bottom of and has made possible, the wonderful modern civilization of our day; forgetting that Judaism alone, of all the creeds of ancient times, has survived in its pristine moral purity, has outlived as a vital moral force the ethical systems of India, Assyria, Babylonia; Egypt, Greece and Rome; forgetting that through its very peculiarity and because it has kept itself morally and religiously apart from the surrounding nations, Judaism has managed to breast the storms of centuries, to bear with heroism the assault of tyrants and the fiendish cruelties of inquisitors, and to take front rank in these later days among the vivifying forces of humanity; forgetting all this, and more, of the glorious history of their race and of its glorious mission to mankind; these self-appointed doctors of divinity, have ruthlessly laid unclean hands upon the ritual and even upon the ethics of their faith, in the vain hope that by "conforming" to the ways of the gentiles, they might make the synagogue service more popular and incidentally make the rabbis position more lucrative. Removal of hats, abolition of Hebrew, installation of Sunday worship, acquiescence in mixed marriages, abolition of dietary laws and such like have been but some of the successive steps in this shameful pandering to the reform idea. In their crass ignorance of their faith and literature; these rabbis have been unable to see that the indifference of the people at large was in great measure due to lack of knowledge, to ignorance on the part of the Jew concerning his history, his people, his belief, and his sacred writings.

In recent days, some of the wiser of these ministers have awakened to the fact that this ignorance is very largely responsible for the smallness of their flock and for the general lack of interest; and recognizing the futility of other methods, they are even now bestirring themselves to excite interest by organizing classes in Hebrew history and literature. But after all is said and done, it must be admitted that many, if not most, of the so-called rabbis

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

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

American anti-semitism is of a peculiar character. In does not manifest itself in brutal and fiendish outbursts of physical violence as in Eastern Europe, nor as general social ostracism to such a degree as in Western Europe; but it does exist in the latter and more refined form in America, in a mild degree. It is mainly evident in the matter of admissions to clubs and other social organizations, in the army and navy life, and in the so-called and self-styled high society. Being in a free country, our American Jew feels that he is fully as good as the American of any other creed, and he therefore often foolishly aspires to admission to circles where he is not wanted. I am not passing judgment upon the wisdom or the unwisdom of this device. Much can be said on either side. The fact remains that although there are many Jews who are better and truer gentlemen than the average of the membership of the most exclusive gentile clubs in America, still, as a rule, "no Jew need apply" for admission to such organizations, no matter how high his position in the Community, how sterling and pre-eminent his mental and moral qualities. This club-ostracism is merely an incident of the form of social ostracism that is generally practised in higher social circles in America, where and when the gentile practitioners feel sure that such practice will not rebound to their own pecuniary disadvantage. The American Jew naturally resents this in a free country where all men are said to be created equal. Feeling that all his efforts to modernize himself, to render himself just like his gentile neighbours in dress, carriage, food,

habits, education and even in mimicry of religious worship, have failed to give him the open sesame to his neighbour's innermost social institutions, the educated American Jew is forced back upon himself and given fresh incentive to seek a knowledge of his faith and of the history of his race. His pride being wounded, he finds balm in the newly discovered glory of his people; and he learns more highly to esteem his patrimony. Truly a very paltry and sordid incentive to a highly commendable study, but none the less an efficient and important force in the conservatism of the Jewish faith:

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

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

How much alike indeed, are the accusations of the genus Anti-semitism, whether fiercely inciting the murders of Kishneff, or whether scholastically and anonymously sending out his poisonous shafts in the land of the free:

The material position of the Jew, as above intimated is, in general, far superior in America to what it is in most European countries. Every avenue of employment and endeavour is professedly open to him; and he has earned distinction there in every honourable walk of life. The absence of the coarser and more brutal form of anti-semitism has left him a free hand and a free brain to do and to dare for himself; and he has not been unmindful of his opportunities. In return for the protection and the encouragement given him by his American citizenship, he fondly yields to his country a fidelity and a patriotic love exceeded by no other class of citizens of that great commonwealth.

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

THE LARGER LIFE

"I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life and do just what we did before, because we have always done it, because everybody does it; and because our fathers and mothers did it; all which may be the very reason why we should not do it. . . if there is no station of life and no place of one's home, where he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life."—PHILLIPS BROOKS.

EDITORIAL NOTES.

THE following extract from a private letter we have been allowed to produce, taken in conjunction with the contributed article in this issue, should prove of more than usual interest to our readers in general and our community in particular.

"I have been much impressed by the zeal manifested by the Jewish Community in Shanghai; and would beg to suggest two methods whereby the Shanghai Jews might, with pleasure and interest to themselves, advance the Jewish cause in their midst. One is by the organization of a local Council of Jewish Women (not necessarily affiliated with the American body) for the purpose of the study of matters relating to Jewish History and Religion. This movement, if properly established, would be of great interest to the ladies themselves, would give them a common meeting ground for the discussion of communal matters if desired and would be of great value in stimulating the young people of both sexes in the acquisition of knowledge of their faiths and of their history. Grätz' work or some other equally suitable book could be made the basis for weekly or bi-monthly readings and discussions; and the movement once started would doubtless grow in interest and enthusiasm—as it has done on the less promising soil of America.

"Another suggestion that seems to me timely, is the organization of a China Jewish Historical Society, (on the lines of the American Society mentioned in the present enclosure), for the purpose of acquiring and perpetuating information regarding the past history and present condition of Jews in China—both Ancient and Modern. Such a society should be organized on purely secular lines and should invite into its membership men of all faiths interested in historical work. The dues should be made light and meetings for the reading and discussion of papers held at least annually or oftener if possible. The information thus far gathered concerning Chinese Jews should be put into compendious and permanent shape, and further information should be sought by correspondence and by personal investigation where possible. If you are interested in these suggestions I will get you copies of the constitutions and bye-laws of the American organizations to serve as guides for you. With earnest hopes that, through your praiseworthy efforts and the efforts of your friends whom I have met, the star of Zion will shine the brighter as a beacon of hope for the oppressed and lowly of our faith".

We are very pleased to see that our appeal for the Jewish Prisoners of War in Japan has done some good. From Singapore we hear that an energetic gentleman has taken the matter in hand thus in a very short time collected the sum of \$165.00 and, as there are many others who have not yet subscribed, the amount is expected to reach a respectable sum.

Full particulars will be published as soon as received.

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 contributions.
The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

HEBREW IS NOT A PRIMEVAL LANGUAGE.

To the Editor of the "ISRAEL'S MESSENGER".
Dear Sir:—The interval between Adam, and Abraham is greatly lengthened by recent geological discoveries. The space intervening in the Jewish chronology between these two patriarchs is not wide enough to allow of the transition from primeval to speech Semitic, Chinese, Tibetan and European speech. Several thousand additional years are required before we can in a reasonable manner account for the present state of language.

At first there could be no inversions in the order of words. The adjective preceded the substantive in primeval syntax. The nominative preceded the verb. The transitive verb preceded the object. Hebrew acquired its peculiar syntax in part from Tibet where the adjective follows the substantive. The reason for the adjective going before the noun is that qualities are perceived before the entire object is apprehended. The Chinese language has the adjective before its noun and the verb follows the noun which governs it while the object comes after the verb which acts upon it, *Shan Yeu Shan Pau*, good actions have a good reward. The first *Shan* in this sentence is a substantive, virtue. The second *Shan* is adjective, good.

Hebrew is a new language than the speech of China. Thus *Shemmah*, eight, is a compound of three syllables while the Chinese *pat*, eight, is a monosyllable. In Arabic, eight, is *samuyyah*. Though the Chinese names of number are different from those of Hebrew and Arabic, yet the roots are identical. The Chinese *Shen* to repeat is the Hebrew *Shanayim*, two. The Chinese *yi*, one, for *tit*, is the Hebrew *yod* and *yod* is our *tota* which come to us through the Greek. The Hebrew race preferred *kahd* for their unit, and this is the Chinese *ku* or *ku*, alone. The Chinese language contains roots which are also found in Hebrew in very large number and variety. *Shem*, name, in Hebrew is *shey* sound, *ting*, hear in Chinese. For proof that *final* in Chinese is evolved from *final* in see my Introduction to the study of the Chinese characters pp 204 to 209. *Shaddi*, the Almighty, is also *shodin* in Deut. 32: 17 Ps 160, 37. They sacrificed their sons and their daughters unto false gods. In the Syriac Psalm this is *shain*, destroyers. But in Deut 32, 17 it is *Shada*. The colossal bulls which

guarded the gates of Assyrian palaces were images of protecting gods like the sphinxes before the palaces of princes in Peking. The Chinese have *Shi* from *Shat*, power and influence, *chou*; to blow, *shat*, an evil spirit possessing a person. In Hebrew we find *Shad*, to act violently, *Shadad*, destroy, *Shod* oppression. The Chinese to blow, points *Chui*, to the origin of these words, in the violence of wind. *Odin*, god of storm, who gave his name to Wednesday is a personification of this root. The root was taken in a bad sense first, but by religious thinking it came to have a good sense. The gods who were feared were conciliated by worship and were regarded as protectors. It was at this stage in the evolution that Shaddai came into use in the patriarchal age as a very noble name of God.

Roots in all languages are necessarily identical, and when a true etymology is found in Chinese, for example, as in this case it will serve for the etymology of the same word in Hebrew, just as well. When we proceed in our researches beyond the age of Abraham in about B. C. 2000 we approach the time when *El*, or *Lel*, as I prefer to call it, became *Delot* and by letter change *Elohim*. Five thousand years ago the Chinese had already separated themselves from the other race of western Asia and had come to their present seats. The Hebrew syntax is decided nearer to the Tibetan than it is to that of China. There is an unborrowed peculiarity in Hebrew syntax. The verb and the nominative change places. This is the Semitic inversion. Instead of saying God created the heavens and the earth, the Hebrew says created God the heavens and the earth. At the same time the possessive follows the nominative. The king of Sodom is Melek Sedom. The nominative in both cases is from a Chinese point of view deprived of its proper place. In English we can say the eldest son of the king, or the king's eldest son. In Hebrew Beni Israel is used for the children of Israel. The reverse order is never heard in Hebrew, while it is very common in English. Yet it is not certain that the order in Beni Israel is not borrowed. This order is found in the languages of the French possessions in the Indo Chinese peninsula. The Annamite language places the adjective after the substantive and the genitive after the nominative as is done in Hebrew. The Annamite race may have descended from Tibet when increasing cold or war from the west, drove them down in search of peace and a warm climate. On this prehistoric migration it depends whether or not the Annamite race was once in contact with the family of Shem. If the postposition of the genitive is borrowed the placing of the verb first in a sentence is the only quite original inversion which sprang up spontaneously among the Semitic tribes. By pursuing this mode of research it appears that Hebrew speech is entirely medieval and cannot have been among the oldest languages of the world. The oldest languages are the Chinese, the Annamite, the Tibetan. There is no more primeval language in the world than Chinese, The Accadian, the Mongolian the Turkish all have a feature of declension and conjugation which cuts off any claim they might make to priority.

That the place of the verb before its nominative in Hebrew is really an inversion is shown by the fact that in very many cases the nominative precedes its verb. Ps. 68. 2. "God be merciful to us and bless us." *Elohim yeshanenu vibrakenu*. The order is the same in Hebrew as in English and there are no inversions of the order of nature. This is the primeval order because at first there was one language only. This was in the age when roots were made by regular evolution and tongue slipping from a few roots which when language began grew into use. Out of this primeval language consisting of several thousand roots and an easy natural syntax Chinese grew gradually, the chief factor being the great Chinese migration to the Pacific coast. Next the Indo Chinese languages appeared. After them the Tibetan and Burmese, the Tartar, Accadian, and Turkish languages were formed.

The Semitic tribes which had been living in the near neighbourhood of the Annamite and Tibetan people went back to the lands watered by the Tigris and Euphrates. The montheistic belief of the ancient Chinese harmonizes with the original Hebrew faith in one God and is a proof which may be appealed showing that God in the primeval age of language revealed Himself to mankind and taught them their religious duty and also to hope in His mercy.

Yours obediently,

J. EDKINS.

Shanghai, 30-1-05.

Repeated reference has been made to the fact in these columns of the great service the Jewish physicians of Russia have been rendering in the present war in the Far East. The bravery and heroism of the Jewish Russian soldiers have been commented upon. That these references comport with the facts becomes apparent when the repeated allusions made by Russian governors to the Jew's bravery is published to the world. Such a declaration was recently given forth by M. Trepow, Governor of Taurida. He attended the service at the synagogue in Theodosia. At the close of the service he addressed the Congregation in the following words: "In the ranks of the Russian army there are Jews, who, like the Russians, shed their blood and die for the fatherland. Many Jews have already distinguished themselves. Especially noteworthy is the heroic deed of the Jewish musicians of the Elehruto regiment, who, during the fighting, did not cease playing, and when the chaplain of the regiment fell on being shot, assisted him until the regiment succeeded in breaking through the lines of the enemy and retreating. The Jewish musicians thereby saved the chaplain and the regiment from certain disaster. Continue to bring up your children in this spirit and I shall be very glad if the rights of the Jews are more and more extended." It is to be regretted that it requires the battlefield to show the Russian authorities that the Jews are devoted to their country. It is to be regretted that deeds of daring and bravery such as cited by the freedom Russian governor are so soon forgotten. He may now declare that he "will be very glad if the rights of the Jews are more and more extended," but will he remember this declaration after the war has been ended? Will the other authorities remember it? Things seem to be taking on a more hopeful coloring with Sviatopolky-Mirsky as Minister of the Interior, but it is difficult to drive away doubts about the whole business. The Prince might himself desire to give more freedom, of speech and freedom of press, but there is Pobiedonostseff and the rest of his kind, and that will head off the movement. The world awaits with interest the Zemstvos agitation.—*American Israelites*.

When Opportunity knocks at your door, Responsibility stands behind her.

The War in the Far East and Jewish Divorces.—A Luffin telegram from St. Petersburg says:

Many Jews who have been taken to the war have consented to divorce on the understanding of re-marriage should they return. Their marriage law in Russia refuses to recognise a widow as such unless the death certificate of her husband is signed by two eye-witnesses of his death. The Rabbis refuse to accept the military returns where merely the fact of death in battle or hospital is stated. As in the great battles many hundreds are killed whose bodies are not recovered, their widows, if they are Jews, cannot re-marry. Their authorities sanction the temporary divorce.—*Jewish Chronicle*.

LAUGHTER.

Laughter has been defined in a variety of ways. Webster says "It consists chiefly of spasmodic expulsions of breath with jerky articulate sounds, accompanied by characteristic movement of the facial muscles and a brightening of the eyes."

L. Dumont says, "It is an assemblage of muscular movements corresponding to a feeling of pleasure."

The best definition given laughter is, "A ticklish feeling that you can't scratch."

John Sully, M.A., LL.D., is the author of a recent book entitled, "An Essay on Laughter," the most serious treatise ever written. Tickling is taken up as a fine art. On page 54 he says, "It is a well known fact that not all parts of the skin are equally susceptible of the effect of tickling. Certain areas, for example the sole of the foot and the arm-pit, are commonly said to be 'ticklish places.' The results of these discoveries will have an important bearing on the progress of experimental psychology."

Various theories have been given of the origin of laughter, but the author's opinion is that it is a result of evolution. The mirthful displays of the ape are spoken of in this fashion: "A young chimpanzee will make a kind of barking noise when he is pleased—which the keeper interprets as a laugh."

The author goes back as far as the dog's manifestation of fun to prove his theory, but does not touch upon a subject which is closely connected with the dog and the ape, that is, the horse. A phase of the subject which would bear the dint of original investigation is the horse-laugh.

The date of the first smile is given on page 1642. "With respect to the smile, which is commonly supposed to be the first to show itself, we have notes made by Darwin and Preyer. According to the former, the first smile appeared in the case of two of his children at the age of forty-five days, and of a third at a somewhat earlier date. If Darwin had had a fourth he might have altered his record of the earliest smile."

A lady who has had the opportunity of closely looking into this question, confidently asserts that the first smile occurs at the age of six days. The first yell occurs at even an earlier date, witness the claim of an eminent scientist, who has written an essay on "Yelling and its Causes."

"The fact that the basis of a smile is a movement of the mouth at once suggests," says the author, "a connection with the primal source of human as of animal enjoyment; and there seems moreover to be some evidence of the existence of such a connection. A lady will after a good meal, I believe, go on performing something resembling sucking movements." The source of pleasure being a full meal, the noise made by the infant might be attributed to a desire on its part to say "thank you." Why should the author contend that this noise is a rudimentary laugh? With a female infant this noise might well be interpreted as a desire to talk.

Laughter is appreciated to-day more than it has ever been appreciated in the past. It seems to be the spirit of this age of science to enjoy the pleasure of a good laugh and to reward the merry-maker with highest praise. My advice is, never be serious, and you will never be disliked. When you wish to accomplish any plan begin it with a laugh and people will not take offense. If you can't say something funny, don't say anything at all. A joke is its own excuse, but a sage remark has no justification. Life is serious but the actors therein love to laugh, and therefore he who dies with a jest is called a hero, while he who dies weeping it termed a coward.—*Isaacson*.

SCIAMBELE RICE.

TRIPOLI (SYRIA).

The new governor-general of the Province of Tripoli, Marshal Rejeb Pasha, is noted for his Jewishophile sentiments. His sons were educated at a Jewish boarding school in Paris, where their interests were entrusted to the secretary of the Alliance Israélite Universelle.

PERSIA.

The Jews at Djarum have for some time past been subjected to heavy extortions by the governor of that place, who first impoverished them and then imprisoned the Rabbi and the leading members of the community when they were no longer able to satisfy his demands. In the absence from Shiraz of the Governor General, his Imperial Highness Shah El Sultanah, who has warm Jewish sympathies, the director of the school of the Alliance Israélite in that town made representations to the Deputy Governor. This official sent a strongly worded letter to the Governor of Djarum, reminding him that the Jews are subjects of the Shah, and directing him to return the money which he had improperly obtained and to annul the signed guarantees he had extorted from the Jews.—*Jewish Tribune*.

THE ADVANTAGE OF EDUCATION.

The Mistress (chidingly)—Oh, Bridget, Bridget! Look at that table! I can write my name in the dust that's on it!

Bridget (admiringly)—Indeed, ma'am! Ah, iddyca-a-tion is a foine thing, ma'am!

Charitable old lady (to little beggar girl)—There's some bread for you. It's a day or two old, but you can tell your mother to take three or four fresh eggs, a quart of milk, a cup of sugar, some good butter and half a grated nutmeg, and she can make a very excellent pudding, of it.

Teacher—Now we will suppose the earth to be a ball, and that ball keeps in motion. Now, what is the basis of it?

Tommy—First, second, third and homo.

The trial of thirty-three persons arraigned of participation in the Kishineff riots ended November 14th. Of the defendants twenty-four were discharged, while eight were sentenced to eight months in jail and one (a woman) to nine months. One man had danced a *Trepaka* on the torn scroll of the law; another one had taken the crown of a scroll, had put it on his head and shouted: "I am a *sziborski* Czar. One synagog obtained judgment for three thousand roubles, but the trustees declare that they would not collect it, as it was contrary to their religious principles to put money into the treasury of the synagog which had been in the possession of notorious highway robbers.

When life is sustained upon the pillars of fortune love and hope, we are unconsciously borne through the realm of existence. When fortune withdraws its support we are brought into a hand to hand encounter with life. When love falls life begins to lean heavily upon us and we feel that it might be desirable to part with this companion. But when hope is gone we carry life as a burden which we would gladly throw off.

A COMPLICATED TASK.

A watchman who had been engaged by the directors of an Australian bank had brought with him good recommendations. The chairman of the board sent for him and proceeded to "post him up" as to his duties.

"Well, James," he began, "this is your first job of this kind, isn't it?"

"Yes, sir."

"Your duty must be to exercise vigilance."

"Yes, sir."

"No stranger must be allowed to enter the bank at night under any pretext whatever."

"No, sir."

"And our manager—he is a good man, honest, and trustworthy; but it will be your duty to keep your eye on him."

"But it will be hard to watch two men and the bank at the same time."

"Two men? How?"

"Why, sir, it was only yesterday that the manager called me in for a talk, and he said you were one of the best men in the city, but it would be just as well to keep both eyes on you, and let the directors know if you hung about after hours."—London Answers.

A writer defines a kiss as follows: The kiss, of no use for no one, yet absolute bliss to two. The small boy gets it for nothing, the young man has to steal it, and the old man has to buy it. The baby's right, the lover's privilege, the hypocrite's mask. To a young girl faith; to a married woman, hope, and to an old maid, charity.

The Friend, a daily Yiddish paper published in St. Petersburg, gives the following data about the population of the larger towns of Palestine: Jerusalem has a population of 46,460, including 28,838 Jews (15,500 Ashkenazim, 7,900 Sefardim, 530 Persian, 1,288 Yemenites, 2,420 Ma'arabim and about 1,200 of the Eastern countries), 8,560 Mohammedians and 8,748 Christians. Hebron has 13,966 inhabitants, including 99 Jews. The population of Jaffe is 17,718, including 2,970 Jews (1,700 Ashkenazim and 1,210 Sefardim. Sefet has a population of 12,676, including 1740 Jews. Tiberias has a population of 5,050, of which 3,200 are Jews. In the other towns Jews form but a small proportion of the entire population.

Talent is like a hot house plant; planted in the soil of opportunity and encouragement and reared with care, it can be developed into a beautiful plant. Genius is a plant which does not call for anxious management; like the oak it is sowed unseen, sprouts and blooms in any soil, and when it has reached its full stage of development, its great strength and statelyness forces the world to recognize its superiority.

When a person tries to live up to his principles, Custom is surprised.

Cupid has become blind weeping over the folly of lovers.

Deserved praise is sunshine which helps a bud to blossom; meaningless compliments is a fire which scorches the blossom and usually destroys the faculty of growth.

HEARTS THAT NEVER GROW OLD.

There are hearts that never grow old,
As the years go creeping by;
That hear the sweet music of youth
Till the fountain of life runs dry.
Through the heat of human conflict
Unarmed they go, and the blast
Of winter winds cannot chill them;
They're warm and true to the last.

The body may bend with age,
And the face may be marked by care;
Grim Time may rob the eye
Of the gleam which once flashed there
But on the innermost altar
Burns a fire which will never die
Till the mortal shrine is fallen,
And the spirit returns on high.

These hearts teach the young generation
Of sympathy, hope and love,
Of the things which bring very near
The earth and the heaven above.
The world will ever be grateful
To the hearts that always are young,
For the joy which they have brought,
For the songs which they have sung.

And when to the golden twilight
Of life these hearts have come,
Shall they not find a blessing
To carry with them home?
Will death not bring a medley,
By happy voices sung,
To the spirits that knew not age,
The hearts that ever were young?

CARL DEHONEY.—in the *Emanuel*

Policeman—What makes you think that dog was stolen from a lady? Detective—Because I walked down Woodward avenue with it, and it stopped in front of all the store windows.

We thank the Jewish Tribune for the appreciate remarks in its issue of the 16th December last anent the motto we have taken for our paper. It says:—

Our excellent exchange from Shan hai *Israel's Messenger*, took its motto from Isaiah iii:7. Being an honest advocate of orthodox Judaism, and an earnest pleader for Zionism, the editor selected well his motto. We do not doubt that its readers appreciate its ardent undertaking for the benefit of true Judaism, hope that through its good teachings "the earth shall be full of the knowledge of God" and wish him success in his noble work.

In view of the action proposed to be taken by the Hilfsverein der Deutschen Juden regarding the emigration of Jews from Eastern Europe, it is now stated that a number of Committees at the Russian frontier, with a central office at Königsberg, have been formed for the purpose. It is intended to unite in the work of all German and foreign bodies connected with Jewish emigration.

THE WEDDING RING.

In Egypt, Persia and in India, the ring was a sign of eternity. Such it is by its circularity; having no end. The bridegroom, by giving the bride the ring, declares that he vows eternal faith to her. Alas, how frail human ties; how unreliable our vows! Giving a ring also is a sign of conferring power, dignity and authority. Pharaoh gave a ring to Joseph (Gen. xlii:1); Achaerius to Haman (Esther iii:10), and afterward to Mordecai (Esther viii:2). This could not be the meaning of the wedding ring. If legal marriage confers authority upon the husband; the moment of its being conferred upon him could not well be rendered one of his restoring it to the party upon the authority was given to the other party. The relation of the husband over the wife in general was not one of authority returned, but of authority maintained. An interchange of rings would at all events symbolize the equality of the parties, hence the appropriation.

A few additional reasons may prove interesting. Kiddushin, by a gold ring, is not an original Jewish custom. The use of the ring at marriage was borrowed from the Romans among whom it anciently was of iron, worn as a sign of fortitude. Now, the iron ring was used among many nations on occasions of making grants and compacts, to express their firmness and duration. The use of the ring on marriage compact lies thus near at hand.

Again, the ring was among the ancient Germans, a sign of being betrothed. Tacitus tells us that among the Chatti a man had to wear an iron ring until he had shown himself worthy of taking off his symbol of betrothal by killing an enemy. The ring of marriage would thus not be a sign of the bridegroom yielding authority, but of putting the symbol of bonds on the bride. The past history of the marriage state justifies the belief that the latter idea rather than that of the husband yielding authority with giving the ring.

The ring handed by the bridegroom to his bride, tells her that she no more lives in looseness of single life, but has to confine herself to the bond (bond) ring, circle of matrimonial inclosure. The ring being thus a sign of compact, it was among the ancient heathens worn by the priests of several gods to indicate the compact of the former with, and their being the property of the god whom they served. The symbol is used by the Roman Catholic Church to this day; it confers consecrated rings to bishops as a sign of consecration to the service of the church. So are these formulas extant expressive of the blessing of the church upon the wedding rings, thus consecrating the sign of the compact:

With the progress of civilization luxury progressed and the simple iron ring was exchanged for a gold one, and the gold was made to speak; the gold ring must be pure, plain, and without flaw or interruption by setting of stones, as is well told in Herriek's Hesperides:

"And as his round
Is nowhere found
To flaw, or else to sever,
So let our love
As endless prove,
As pure as gold forever."

"The form of the ring," says Swinburne, "being circular, that is round and without end, importeth thus much, that their mutual love and hearty affection should roundly flow from the one to the other, as in circles; and that continually and forever."

In connection with the former honorable use of the ring will mention that instead of the gold ring there was used in France a rush or straw ring, when the honor of a family had to be saved in case of a lapse on the part of the woman, or betrayal on that of the man. The parties, if

they would appear unwillingly, would be coerced to church by two policemen (per deux sergents), where the curate would marry them with a rush or straw ring and enjoin on them to live in peace and unity. I have seen the honor of parents and relatives, and save their souls from the danger to which their sin and offense had exposed them.—*Jewish Gazette*.

JEW IN CYPRUS.

According to the London *Globe*, Cyprus is agitated by the question of the "admission of Jews" into the island. The idea of a Jewish colony, it says, has been mooted for some years past, but last spring M. David Tzipitch, representing the Oriental Jewish Colonization Society, began negotiations with the High Commissioner. One of the Deputies asked a question in the Chamber, and was told that the Government did not intend to give Jewish immigrants any exceptional privileges, but would deal with them under the regulations concerning concessions of Crown lands. The Cypriotes then began to agitate against the coming of the Jews, and petitions are being signed all over the island. There are already a number of Jews in Cyprus, continues the *Globe*, and they live on terms of equality and peace with the Greeks. But the excuse for the agitation is that the new-comers will swamp the rest of the population, and that the social and political life of the island will be altered by them. There is already in existence a Jewish settlement at Margo Tschiffik.

TIME.

By THEODORE GANNON.

When I think sometimes of old griefs I had,
Of sorrows that once seemed too harsh to bear,
And youth's resolve to never more be glad,
I laugh—and do not care.

When I think sometimes of the joy I knew,
The gay, glad laughter ere my heart was wise,
The trivial happiness that seemed so true,
The tears are in my eyes.

Time—Time the cynic—how he mocks us all!
And yet to-day I can but think him right.
Ah heart, the old joy is so tragical
And the old grief so light.

—The Reader Magazine.

Native Jews in China.—Mr. Wong Kai Kah, Chinese Vice Commissioner to the World's Fair at St. Louis, recently delivered an address to the United Hebrew Congregation at Indianapolis on "The Religions of China." He made a few remarks on the Jewish colony in the Yangtze Kiang Valley. This colony, he said, had existed since two hundred years before the Christ era, and to this day they had never heard of Jesus. They had a synagogue in which they attended worship, extracted the sinews from flesh before eating it, created tablets to Moses and Abraham, and were called by some "Blue-capped Mohammedans," because of their blue headgear. "Otherwise they were but little different from other Chinese citizens, held high offices in the land at times, and because of Chinese tolerant principles had never been persecuted or oppressed.

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Vol. I, No. 23

Adar I, 19th 5665
Shanghai, February 24th 1905

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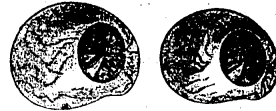
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OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 24th February 1905— Adar I, 19th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Adar I 19th (February 21st) Sabbath commences
(time of lighting) at 5.30 p.m. and terminates
(February 25th) at 6.15 p.m.
Portion of the Law, Ki Tisab, Exodus, chapters, part
of 30, and 31 to 31 inclusive. Haphtara, Kings I,
chapter 18, Prophets, Jeremiah, chapters 17 to 30
inclusive, Proverbs, chapters 1 to 5 inclusive.
Friday, Adar I 26th (March 2nd) Sabbath commences
(time of lighting) at 5.35 p.m. and terminates
(March 4th) at 6.20 p.m.
Portion of the Law, Wayakheil, Exodus, chapters 35,
36, 37 and part of 38, Maffir, Exodus, chapter 21,
Haphtara, Kings II, chapter 11, Prophets,
Jeremiah, chapter 31 to 36 inclusive, Proverbs,
chapters 6 to 11 inclusive.
Monday, Adar I 29th (March 6th) New moon eve.
Tuesday, Adar I 30th (March 7th) and Wednesday Adar
II 1st (March 8th) first day of the Moon.

QUIETED BY A PHOTOGRAPHER.

A friend of ours took her 4-year-old girl to a photo-
grapher. The child couldn't be made to sit still. He of
the camera vainly worked every device of gentle persuasion
to make the little wriggler sit still, and finally said to the
despairing mother:

"Madam, if you will leave the little dear alone with
me a few minutes I think I can succeed."

The mother had scarcely withdrawn when she was
summoned back by the triumphant photographer, who
exhibited a satisfactory negative. When they reached
home the mother asked:

"Nellie, what did the man say to you when I left you
alone with him?"

"He thaid," hisped Nellie, "that thraid, you little
rathical, or I'll shake you!"

Russian Deserters.—At a meeting of the Federation of
Synagogues, held on December 6th, Sir Samuel Montagu,
its president, said, with reference to the arrival of numbers
of Russian deserters in London:

"They were not 'deserters' in the ordinary sense of
the term; they were men who were unwilling to serve in
an unpopular war, in an army when nothing but misfor-
tune could occur to them, either by death or suffering, and
in which they were not allowed to become even petty
officers, however much they distinguished themselves.
He had heard with pleasure that the members of the
Federation were doing all in their power to assist these
unfortunate people. The press had already exaggerated
the case, and he had that morning read that thousands
of 'Jewish deserters' were 'enquiring' the East End of
London." Of course, there were really only a few hun-
dred, and Mr. Hermann Landau had done his utmost for
them.

"A CALL TO ISRAEL'S SONS"

Awake! Oh Israel, from thy sleep,
And turn a listening ear to Heaven,
That bids thee rise from out the depth
Of black despair, to help thy brethren.

The hour has come which calls thee forth
Oh hearken to the trumpet sound
Your chief hath raised, to prove your worth,
Ere o'er his face you placed a mound.

Awake! Thy sun is mounting high,
And o'er the East he spreads his beams,
Awake! Jerusalem is nigh,
And, to thy hand its bounty teams.

The blood-red sun of wrong has set,
And love is wakening for thy race,
The eyes that saw thy grief are wet
With pity, and with sorrowing grace.

Thy wanderings past, thy sufferings o'er,
What land will then refuse to crown
Thy sons with laurels, gained when poor?
For noble deeds for its renown.

KATHLEEN MANNING.

London.

England.

December 24th 1904.

INDIA

In a recent issue of the *Pioneer*, of Bombay, Mr. A.
L. Emanuel of the Indian Civil Service, wrote a vigorous
reply to a correspondent signing himself "Wahrheit," who,
under the guise of an attack on Russian reservists of the
Jewish faith, made aspersions on the Jews generally. Mr.
Emanuel's letter concluded:

If Jews have deserted from the Russian army, it will
not be out of cowardice, but because they have been drawn
upon and pushed into the front rank in far beyond their
fair proportions, to fight for a country which does all it
can to make them bad citizens.

England's invasion of Thibet recalls an interesting
article on the Jews of Thibet, published in the *Anglo-Jer-
man Advertiser* in 1892. Under the caption "The Jews of
Thibet" the writer of that article relates that the lost ten
tribes have been found in Buecharia. Some of them ar-
rived at the Leipzig Fair. Their language is Hebrew; they
believe that Messiah will come, and that they will be
restored to Zion. Though idolaters, yet they keep the
laws of circumcision, and read the Shema. They number
ten millions.

Legend and Fable in Mediæval Hebrew Literature.

BY DR. ISRAEL DAVIDSON.

*If thou desire to know Him, whose word brought the world
into being, study Haggdah—[Sifri, Pent 49.]*

3. The Kind Shepherd.

It came to pass on a day that Moses was feeding the sheep of Jethro, his father-in-law, and he saw a little kid drift from the flock and run away. And Moses hastened and ran after the kid, for he said, "I will chase after her and overtake her and bring her to the flock, that she may not wander alone in the desert and die of hunger and thirst." And it happened, that, as Moses was chasing after her, he saw, and behold, the kid came to a well and stopped to drink. Then Moses knew that the little kid had been thirsty, and had run away from the flock on that account. And Moses approached and said, "Fond little kid! If I knew thou wert thirsty I would not have pursued thee." And the kid ended drinking, and Moses took it with great tenderness and put it on his shoulders and carried it all the way, until he reached the flock, for he said, "The little kid is tender and weak, therefore will I take it in my arms." And God was pleased thereby and he said to Moses, "Because thou art full of compassion thou shalt had My people Israel and be their true shepherd."

(Midrash Exodus.)

4. The Burning Bush.

And Moses did not lead the sheep anywhere but back of the wilderness, so as to keep them at a distance from the pasture land of strangers. And it happened one day that Moses came to the mountain of God, unto Horeb, and he saw a bush growing there. And the appearance of the bush was very bad. It had no flowers and no buds, nothing but pricks and thorns. And Moses looked at the bush and its stunted height and said, "Like unto this bush in the wilderness art thou my people, Israel, for like this bush thou art very lowly and all who see thee stand away from thee." And while he was thus contemplating and sorrowing over his people, a flame burst forth from the bush. And Moses was stirred deeply and he said, "To this bush have I likened my brethren, the children of Israel, and a flame suddenly burst forth to consume it. . . . Shall my people really go to ruin?" But when Moses saw that the bush was burning with fire and was not consumed he regained courage and became cheerful. And Moses heard a voice saying, "Just as the flame did not consume the bush, so will the children of Israel not be consumed. All fire that will fall upon them will be extinguished and all distress and oppression will not destroy them."

(Midrash Exodus.)

5. The War of the Mountains.

And it came to pass, when the mountains heard that God was to give the Law on one of them they quarreled one with the other, for each one of them said, "On me will the Lord give his Law." And the mountains moved from their places and ran to the desert, because they knew that God would give his Law in a place where there were no masters, so that everybody who wanted to receive the Law could come to that place and listen to the word of God and no one could say "Get thee gone from here and do not come into my boundary." And Mount Tabor came Beth Elim and Mount Carmel came from Asparna. And Mount Tabor said, "Return to thy place for God has

not called upon thee." And Mount Carmel answered, "Return thou to thy place, for neither has God called upon thee to come here." And God heard the war of the mountains and said, "Wherefore are you all fighting? Behold, you are not like unto Mount Sinai and do not equal it. For both on Mount Tabor and Mount Carmel have men worshiped other gods and bowed down to the work of their hands, but Mount Sinai is pure and holy. The hand of man has not touched it, nor has it placed idols there. That is the mountain the Lord shall choose for His seat."

(Midrash Genesis.)

6. In the Palace of Pharaoh.

A high wall surrounded the palace of Pharaoh, and in it there were four hundred doors, and at every door lions and bears and leopards were watching to attack anyone who came uncalled. But when guests came to see the King, Pharaoh would order his magicians to tame the wild beasts and they did not touch them. And it came to pass that when Moses and Aaron approached the doors of the wall all the beasts gathered and came near to them and licked their feet as the dog licks his master, so Moses and Aaron passed on and came before the gate of the Palace. And the magicians saw them and sent two young lions to attack them, but Moses lifted his staff and the lions feared and trembled and they also licked the feet of Moses and Aaron and sported with them like a dog sporting with his master when he returns from the field. And Moses and Aaron came into the palace, and Pharaoh saw them and was frightened, and he said that the guards who watch the doors must be killed for letting these men come into the palace. And the guards were called and they presented themselves before the King. And Pharaoh said, "Why have you done this and allowed these men whom I have not called to come as far as this place?" And his servants, the guards, answered, saying, "So live our master the King, we did not see these men and we do not know who brought them here." But Pharaoh did not believe them, and he ordered that they be killed.

After this Pharaoh said to Moses and Aaron, "Tell me, I pray you, who are you?" And Moses and Aaron answered, saying, "We are messengers of Jehovah." And Pharaoh said, "What do you ask of me?" And they answered him saying, "Thus said Jehovah, Let my people go that they may worship me." And when Pharaoh heard these words he grew wroth with anger and said, "Who is Jehovah that I should hear him and let Israel go? Is it nothing to him that he did not send me any gift as all who know my name do, but he even asks this of me? I know not Jehovah, nor will I let Israel go." And when Pharaoh had spoken he looked up to Moses and Aaron and saw their height like to a cedar, and their eyes shining like the sun and the wonderful staff in the hand of Moses and he repented his words which he spoke in haughtiness and said, "Remain here, and I will go to my books, perhaps I will find in them what is written of your God and I will know who he is." And Pharaoh went and read in his books and he found the God of Moab, the God of Amon and the God of Sidon. And he returned and said to Moses and Aaron, "I searched but did not find the mention of your god among the gods of all lands. And Moses and Aaron answered, saying, "Thou hast acted foolishly to look for the God of the Hebrews among dead gods—for our God is the living God and the King of the world." And Pharaoh said, "Is your God young or old? Are the lands which he subdued many, and how old was he when he ascended his throne?" And Moses and Aaron answered, saying, "The strength and power of our God fills the world. He was before any creature was created. He was, and is, and shall be unto the end of all the worlds. He created thee and put the breath of life in thee." And Pharaoh asked again, "And

A CHIP OFF THE OLD BLOCK.

Reginald Vanderbilt very admirably dressed, sat in his box at the Philadelphia Horse Show.

"He is no fool," an elderly Philadelphian said of the young man. "Had he not been born rich he would have made a great success in life. I'll tell you of an incident that exemplifies the readiness and alertness of his mind.

"He was traveling one day from New York to Boston. The weather was warm, and now and then he would put his head out of the window to see the landscape better. Thus, all of a sudden, his hat blew off.

"Quick as a flash young Vanderbilt reached for his hat-box, and tossed it out of the window after his hat. A shout of laughter arose.

"What on earth did you do that for?" everybody said. "You don't expect your hat-box to bring your hat back, do you?"

"I do," replied the young man. "There's no name in hat, but my full name and address are on the box. They'll be found together, and both will be forwarded to me promptly."

He (softly)—Oh, yes, I assure you I am much soured after.

She—Have you many creditors?

In view of the large number of Jewish emigrants who travel by the Hamburg-American Line, it has been decided by them to furnish their Jewish passengers with kosher food.

ITALY.

Signor Castiglioni, Chief Rabbi of Rome, has invited his Italian colleagues to a Rabbinical Conference.

The family of the late General Ottolenghi have forwarded 1,500 lire to be distributed among the Jewish poor.

While acting as priest at Salzano, Pope Pius X made the acquaintance of the Jewish family of Romanin-Jacur at Padua, and the friendship between them has been maintained. Recently Dr. Romanin-Jacur paid a visit to the Pope in Rome, when his Holiness paid his guest the rare compliment of asking him to sit at his side, and they conversed for over an hour. On leaving, Dr. Romanin-Jacur received from the Pope his photograph, with the following inscription in Latin: "May Almighty God grant thee every blessing. Pius X."

PALESTINE.

An Ophthalmic Hospital is to be established in Jerusalem, and a specialist will be brought from Europe. The annual cost is estimated at 26,000 francs.

Mother—Tommy, how are you coming on at school?
Tommy—First rate, ma.
Mother—Mention the names of some of the domestic animals.

Tommy—The horse, the dog, the pig.
Mother—What animal is that which lives mostly in the house, but often makes a dreadful noise so that people cannot sleep?

Tommy—Four-legged animal?

Mother—Yes.

Tommy—Don't let people sleep!

Mother—Yes.

Tommy (triumphantly)—Piano!

what are the works of your god?" And Moses and Aaron answered, saying, "Our God stretched the heavens and set the earth on its foundation; his voice breaks forth in flames of fire, shattering mountains and crumbling rocks; his bow is fire, his arrows are flames, his spear is a fire-brand, his shield are the clouds, his sword the lightning; he f-rms the mountains and the hills, he covers the fields with grass, brings down the rain and dew, puts down kings and sets them up." And Pharaoh said, "Your words are false, for am I not the lord of the world? I created myself and my river Nile, and there is no god beside me. I know not Jehovah, nor will I let Israel go."

(Midrash Exodus.)

7. The Soul of the Psalmist.

And God opened the portals of music and took from there the song of birds, the whisper of the forests, the sweet sound of zephyr rustling through the branches, the murmur of fountains and brooks, the triumphant song of the victorious and fused them into one breath and breathed it into David—and he chanted the Psalms.—(Talmud Berakoth.)—in the Maccabean.

Our Russian Letter.

(From our own Correspondent.)

Rejoice! The area of land to be bought by Jews is enlarged, the percentage of Jewish students in the universities of Odessa and St. Petersburg is increased. On the strength of these liberties to our brethren, the Jewish millionaires of Germany granted the much needed loan to our blessed country. And why not? Are not our Jewish capitalists satisfied? Will they not enjoy the liberty of acquiring real estate in the enlarged pale? And will they not employ born Russians to till the lands? Will their children not reap the fruits of knowledge in the universities to become real Russians of the Mosie persuasion, and hate the Jewish proletariat? What does it matter if ninety out of a hundred per cent of all the Jews of Russia are deprived of their liberty, maimed, robbed and killed every day, as long as our capitalists' lust for gold is gratified? Not a week does pass that our Jews are not robbed and maimed. Rykiskiy (district of Wilna), Smolensk, Rossawl (district of Molensk), and Slonim (district of Grodno) were the scenes of waiting. In the latter one, fourteen Jews have been dangerously hurt, among whom was one ninety years old. Even the *News*, edited by Suvorin, a son of the arch anti-Semite Suvorin and *Youshniye Zapiski* editorially express their pity for the suffering Jews. Yet our "reiche badei-batim" are satisfied, and certainly we, proletariats, must follow suit. How our keepers of peace habitually sponge money from our unfortunate people may be learned from the following fact, which was brought to the public eye by the *Zapadni Wjestnik*. The Governor General of Minsk, Count Mussin-Pushkin, called thirty Jewish representatives of the Minsk district and ordered them to raise sufficient money to entertain the reservists; otherwise he will not guarantee their safety. Yet we are grateful to Providence for the safety of our ngidim.—*Jewish Tribune*

BUKI BEN YOGLI.

Common sense is the knack of seeing things as they are, and doing things as they ought to be done.—C. STOWE.

ISRAEL'S MESSENGER.

Shanghai: Friday, 24th February, 1905.—5665

SYNAGOGUE AND COLLEGES.

ONE of the various circumstances which account for the persecution of the Jewish race, in their dispersion is pre-eminently the Synagogue which every Israelite looks at as "Mikdash-Mizra." As a religious centre it strengthens and unites the scattered remnants of Israel and wherever Jews find a resting place the first thing they look for is a House of God wherein the spiritual food of the soul can find sustenance.

Of late, we rejoice to see, there has been some activities in this founding Synagogues and not very long ago we had the gratification to chronicle in these columns the organization of the Ashkenazi section of our community which led the establishment of a Synagogue "Oheil Moishe." Our Singapore Co-religionists, as our special correspondent writes us, have lately consecrated a new Synagogue, the entire expense of which has been defrayed by Mr. Menasseh Meyer, of Singapore—a true philanthropist and an ardent Jew. The Synagogue which is named "Chaised-El" has cost over \$100,000/- and our Singapore Co-religionists are to be heartily congratulated for possessing a splendid edifice through the generosity of Mr. M. Meyer.

While such signs may be interpreted as a fine omen for the future of Judaism in the East, we cannot close our eyes to the fact that almost next to nothing is being done by those, who ought to be in the forefront, to look after the spiritual needs of the new generation. While we in the East build Synagogue we ought equally to realise the indispensableness of founding Colleges or Talmud Torah classes wherein Jewish youths can have an opportunity of studying the Rabbinical works and training themselves to become Rabbis and thus meet the dearth of spiritual teachers in Israel, in the East. There is no gainsaying the fact that we at present possess very few spiritual heads to whom we can look to for guidance and for being taught to walk in the right path, and it is a sorry spectacle to see several of our youths, for want of a Jewish Theological Seminary, despair of improving their knowledge the Jewish literature. The Jewish Colleges in Europe and America have

long ago satisfied the need of the Jewish Community by supplying them with Rabbis to preach and to teach the word of God. Gladly would we have liked to see trained Jewish Ministers from Europe applied for to take charge of our Synagogues, but we are told that such an undertaking would be beyond the means of our Communities. Under such unfortunate circumstances we see that the only way to improve our spiritual condition, is by establishing a Jewish College where our youths can have the opportunity of improving their knowledge of their religion in the same way as is done by our brethren in the West. We earnestly hope that the scheme which we advocate—and will always hope to see carried out—will engage the serious attention and consideration of every true Israelite, the accomplishment of which, will, (which we believe is not at all difficult of fulfilment once steps are taken to make a start) we need hardly point out, be of lasting benefit to Jews in general and Judaism in particular.

The Riot at Mohileff.

A special commissioner of the London Daily Telegraph gives the results in Wednesday's issue of a visit he paid to the town of Mohileff, where the anti-Jewish riots occurred in October. He vouches for everything he writes, and the full names and addresses of the witnesses are given.

The account makes the usual unpleasant reading of peasant brutality, although this time the police officials seem to have taken more trouble than usual not to interfere. As the result of the brutal and unprovoked beatings to which the Jews were subjected by petty tradesmen as well as by reservists, one young man, named Lifshitz, died on November 2 in the hospital from his injuries, never having regained consciousness. Pillage and wanton destruction were indulged in by the mobs, while the police seem to have taken liberal bribes to protect the Jews and then refused that protection. As the writer says, it is a monstrous thing that bribes should have to be given to the police in order for them to do their duty.

A signed statement states that the Police Prefect actually remarked on October 13 to a few whom he met: "Well, the mobilization will take place in a few days, and from Tsukermann's synagogue to the railway station the Jews will be thrashed until not a stone remains on the pavement. And, mind, you the police won't hinder it." That is just what happened. Not only did the police not interfere, but they pointed out the houses of Jews, and urged the mob on whenever it showed signs of staying its hand. Deputations to the various officials and to the Governor met with no result, in some cases the authorities even openly avowing their connivance.—*Jewish Exponent.*

Russian Governor Saves Jews.

Kishineff, Dec. 26.—Acting Governor Bloek's proclamation seems to have effectually stopped the agitation started by the Bessarabists against the Jews. He threatened the severest penalties for any attempts to inflame the minds of the people or to disturb the peace.

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 contributions.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

To the Editor, "ISRAEL'S MESSENGER."

Sir:—Singapore Jews have been considerably stirred at the announcement made in your highly interesting and well-edited journal of the 13th January to the effect that there are Russian Jewish prisoners of war in Japan and that they are in dire need of help such as has been well portrayed in your leaderette on the subject. In order to show our practical feeling and sympathy with the urgent need of our truly unfortunate Co-religionists, have opened a subscription list and collected so far \$300/-, out of which \$100/- will be paid to Mr. D. E. J. Abraham by the Shanghai Branch of Mr. M. Mess, who has kindly donated this amount. The balance, say \$200/- which is equivalent to 1150/- and which is being remitted to you to-day has been subscribed locally, out of which Mr. Montague Harris—a patriotic English Jew—has subscribed \$100/- I earnestly hope that our collection—however small—will reach in time for the relief of those of our kith and kin that are now prisoners of war in the land of the Rising Sun.

Before closing this I desire to say that great credit is due to Messrs J. Abraham, Elias B. Sassoon and Moses E. Sayers, without whose indefatigable efforts the collection would never have been such a success as it is now. Thanking you for publishing this in your periodical and wishing you every success in your noble efforts towards our helpless Russian Co-religionists in Japan.

Yours obediently,

N. E. B. Ezrn.

Singapore, 3rd Feb. 1905.

To the Editor "Israel's Messenger"

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

Before going into details, as to the various points referred to by the lecturer I may here remark that according to the Bible we cannot expect the Zionists to succeed in the establishing a Jewish government in Palestine either independent or under the suzerainty of another nation, as such a course will be in direct opposition to the various prophecies and predictions (which need not be quoted here), and a cursory glance at the Jewish Law will at once convince the reader of the fact. I may, however, refer to what King Solomon said in his Songs, Chapter II verse 7 and Chapter VIII verse 4, where we are charged not to stir up nor wake God's love until He pleases. We do, however,

sincerely hope and trust that the Zionists will succeed in materially alleviating the misery of our less fortunate co-religionists who are ill-treated in some parts of the world. Zionism serves also to establish the greatly needed union among the millions of adherents to our faith scattered all over the world. I may remark that if we wake up from our indifference, and laxity in observing the word of God, repent our past misdeeds, and become again faithful observers of our Holy Law, we shall at once be redeemed from our present captivity, and led back to the Holy Land. See Zecharia Chapter I verse 8 and Malachi Chapter III verse 7 "Return ye unto Me and I will return unto ye saith the Lord of Hosts."

Now with regard to Dr. Rawlinson's lecture, he presumed that the Jewish people will be under the suzerainty of the Sultan. This does not agree with what we are repeatedly promised in the Bible. I need not reproduce all the allusions in the Bible in this connection but it is sufficient for me to refer to one in Isaiah Chapter XLIX verse 28 and Kings shall be thy nursing father and their queens thy nursing mother etc.

The lecturer also referred to the fact of the double government when Ezra led the exiles back from Babylon. The redemption of the exiles, this time, will be, according to the Bible, carried out under quite different conditions, and the government will by no means be double. See Isaiah Chapter XLIV verse 6 "Thus saith the Lord the King of Israel and his Redeemer etc.," and Chapter XLVII verse 4 "Our Redeemer the Lord of Hosts is His Name, the Holy One of Israel."

With regard to the future government of the Jews Dr. Rawlinson believes that it will be constitutional and elective, but according to the various prophecies it will be quite different. A descendant of King David will rule over all Israel under the direct command of God. See Isaiah Chapter II verses 1 to 14, Ezekiel Chapter XXXVII verses 2, 24 and 25, and Jeremiah Chapter XXXIII verses 5 and 6.

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

As to the Language which is most likely to be spoken by the Jewish in their father land, Dr. Rawlinson thinks that it will likely be English. This also does not agree with what we are told. In Genesis Chapter II verse 1 it is said "and the whole earth was of one language and of one speech," and then again Zephaniah Chapter III verse 9 it is also said "for then will I turn to the people a pure language etc." In both cases the word (Safah) which is rendered in English as "language" has been interpreted by some of the highest authorities on the Bible among whom are "Rashi," "Iben Ezra," "Metudoth David" and "Metudoth Zion," to be the Holy Tongue i.e. the Hebrew language. I may also remark that as the Law was given to us in Hebrew our future language in the Holy Land cannot be anything but Hebrew.

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

Yours faithfully,

S. J. Solomon.

Shanghai, 16th February, 1905.

To the Editor "Israel Messenger,"

Dear Sir.—Hebrew was originally monosyllabic. Semitic speech, of which Hebrew is a branch was formed out of monosyllabic elements. Such words as father, mother, brother, house, mountain, are all monosyllables e.g. *ab, em, akh, beth, har*. They represent semitic speech in its first stage. Soon the exigencies of conversation between primitive men led them to combine words in dissyllables, trisyllables and polysyllables. This was done by speakers to make themselves more readily intelligible. Europeans living in China are aided in picking up a vocabulary by the similarities they observe existing between Chinese and European words. *Fu* is father. *Mu* is mother. *Fu* is both *Tai* for det is tower. Such examples are extremely numerous and the resemblances are real.

Let us take a trissyllabic word and analyse it. *Nekhaseth*, brass or copper, is such a word. *Nek* and *ket* are the roots. The final *th* is an individualising suffix operating like *ty* in liberty or *ate* in consulate. The new word is either masculine or feminine. *Nek* and *ket* both mean downward motion. *Nek* is *lok* fall in Chinese. *Ket* is *kata* down in Greek, and *ente* in entastrophe. Brass and copper were called *nekhaseth* because they are used in weighing bodies. The root *tel* is found in *shekel*, a weight in bible language. *Cad* to fall occurs in cadence.

We take a dissyllable, *peles*, a balance, *shekel* or *takel* a Jewish weight. The Jews had an alphabet of Babylonian origin. They had also Babylonian weights and measures. The heavy *shekel* contained 23½ grains. The light *shekel* weighed 12½ grains. The *mina* was 60 shekels. The talent was 60 minas. Sixty was chosen as a standard number because 2, 3, 4, 5, 6, 10, 12, 15, 20 & 30 multiply into 60 without a remainder. It is therefore more convenient as a standard than 10, 20, 30, 40, or 50 would be. *Peles* is a balance and *palus* is to equalize, to make plain and even. The roots *pal*, plain, we have in *plane*. As a verb *parash* means to divide. *Palut* is to judge between. The Chinese have *pien* distinguish *pie* for *bit*, other, different. The first root in *shekel* is *tek* to measure. The Chinese have it in *chi*, foot measure. Old sound *tak*, and this is the same word as to *for dok*, to think. The root of *he* word thought is *tok*. The Hebrew *shephah*, look to, have respect to, may be classed as the same word with the English look. As the mind thinks while the eye looks, it may be that look and think are one word with *shephah*. While we meet with difficulty in tracing the early history of words, we know at the same time that *gh* and *sh* represent *k* and *t* respectively.

In Chinese *weigh*, praise. *Cheng* for time and *liang* measure are one word originally. They correspond to our esteem, Latin *aestima*—are and to the Greek honour, price. The Hebrew *zman* has only the sense to praise but not that of weighing. Yet the notion of measuring is found in the Hebrew *Zeman* time and the idea of taking counsel together which is conveyed by the Chinese *shang liang*, old sound *shon, dum*, occurs in the Hebrew *zaman* meditate, take counsel. These examples show that there is no reason to doubt the original identity and the monosyllabic character of the roots.

Peles, balance may be analysed in the following manner. *pel* is *pen* in pendent. *tes* is *dal* in daltah to hang down. *Lee* is the Chinese *tui* is to change money, compare prices. It is also *chun* permit, let.

It was from the Accadians and Sumerians that the Babylonians very early learned to become skilled in spinning and weaving, weighing and measuring. Civilization grew up before the Chaldees arrived in Mesopotamia. The two rivers Tigris and Euphrates, the "swift" and the "swift" spreading, combined their forces to make fertile land. The farmer enjoyed an abundant return for his labour and some of his sons gave their time to other pursuits. Useful inventions were the result and when the Babylonish garments were for sale, a class of traders sprang up who carried civilized goods of various sorts to the neighbouring countries.

In Joshua 7:21 addereth Singhar, a Babylonish garment is mentioned. Achan coveted it and took it with 200 shekels' weight of silver and a wedge of gold, shaped like a tongue, which weighed fifty shekels. The Chinese word for tongue *she* is in the old pronunciation *zet*. The Hebrew *lashon* is in Sanscrit *rasana*, in Armenian *liezu* and in Coptic *las*. The Greek word tongue prefixes *g*. In Tibetan *teh* for *lat* means tongue.

The process was not from dissyllable to monosyllable, but from monosyllable to dissyllable. The original word for tongue was *lat* and this became *lashon* in Hebrew by changing *t* to *sh* and adding *an*. All the accessible facts seem to point in this direction. The Mongol calls the tongue *hate*. Helohu, *helenu* is to speak in his language. *Helthu* to speak is our word *call*. *K* becomes *h* in the Tartar language and in Chinese. *Helbreve* is he spoke, *helten* having spoken, *helten*, to speak or speaking, *helehen* if you speak. This *hesu* is a verb *bet*, meaning to give. *Helegulho* is cause to speak, allow to speak. *This gut* or *gol* is our word cause.

Why it may be asked should the Mongols help words together in this way? They had no one to teach them grammar. The formation of a verb with its tenses and moods was caused by the unconscious working of the human mind in society aided by change of scene and the habit of migration. Abraham was a wanderer in the lands of the early civilization. He spoke Hebrew and he found the people of Canaan all speaking the same language when he arrived among them. The forms of Semitic speech were widely spread in

South Western Asia long before the age of this famous patriarch. Semitic grammar with its dissyllabic structure of many roots was finally established, long ages previous to the invention of writing. The linguistic systems were formed in great part in that distant time of which no records have yet been discovered.

Yours faithfully,

J. EDRINS.

A Mother's Heart.

BY Z. LIBIN

Translated by M. S. Mawlell.

One summer afternoon a fire broke out in a five-story tenement house. It started in the basement, where an Italian rag-gatherer had stored his stock in trade. With furious violence the flames burst into the hall and rapidly mounted to the upper floor, almost immediately cutting off all access to the entrance.

Pale, frightened faces of men, and especially of women and children, began to appear at the windows. The air was filled with the heart-rending cries of those in peril, and of the excited spectators who gathered near the burning house.

Looking down from their windows the tenants of the upper flats saw the lower stories wrapped in smoke and flames, and hastily retreated evidently to try to escape by way of the roof. But the dwellers on the lower floors, being cut off from the stairways, began to climb down the narrow, rickety fireescapes. Some even prepared to jump from their windows, but the by-standers entreated them not to attempt so hazardous a leap.

The police, aided by the bravest among the crowd, almost throw themselves into the fire in their efforts to help the unfortunate tenants to escape, but in a few moments it was impossible for even the most daring to render any assistance. The flames cut off every approach to the building, and no one was visible within the house.

By this time the flames were issuing from the windows of the upper floors.

Near an open window on the fifth floor stood an old, gray-haired woman. She motioned with her hands as though appealing to the crowd to save her. Then the seething flames seemed to enfold her for a moment, and a cry of despair and terror went up from the hundreds of lookers-on.

The woman stepped out on the fireescape. "It is old Mrs. Scholom!" exclaimed the neighbors, who recognized the gray-haired woman, and they wrung their hands in distress, while she stood motionless as though dazed and bewildered by the horror of her situation.

The bells of the fire engines were heard, and the crowd began shouting to the unfortunate woman, urging her not to lose courage, and assuring her that help was close at hand.

From windows near where she stood the smoke was pouring forth in denser clouds. She seemed doomed to a dreadful death. Suddenly she moved, as though waking from sleep, and then quickly sprang back into her room.

"She is lost!" exclaimed many voices, and the crowd stood horror-stricken.

"Perhaps she had forgotten a child," suggested some one, with no little concern.

"Or, perhaps, money," said another.

But the neighbors who knew Mrs. Scholom well were so alarmed that their feelings were wrought up to the highest pitch. "Perhaps she is out of her mind altogether!" exclaimed her friends, wringing their hands. They felt sure that she was bereft of her senses. Mrs. Scholom and her husband had lived in that house for

years, and the older tenants knew very well that she had no one and nothing to save. What they knew about them was a short and tragic story.

Once the Scholoms were a small but happy and contented family. It was when their only child was living.

Abie was fourteen years old, a bright, happy boy. He attended school and was a good pupil. Oh, how happy were his parents then! It was but a few years ago. No one thought then of calling them "the old couple," for they were young, happy and strong.

Then Abie was taken sick and died. Five years had passed since then, and what a change had taken place. The age of either was much less than fifty, but they looked as grey and worn as if they were above seventy, and for this reason they were called "the old couple."

When Abie was alive Mr. Scholom's earnings were sufficient to maintain his family in comparative comfort, but now the enfeebled, broken-hearted, melancholy father was not fit for work, and could not earn nearly so much. It was no secret to the neighbors that the Scholoms had a hard struggle to get along.

* * *

"She has lost her mind." That was the only explanation they could offer for her having run back again into the burning room.

The fire department arrived, and the by-standers pointed out to the firemen the window of the room into which Mrs. Scholom had returned. But before the firemen had made out the location of the room, she appeared again. A joyful cry went up from the crowd in the street. She stepped out from the window upon the fire-escape. Her gray hair was dishevelled; with one hand she rubbed her eyes, which were filled with smoke, and in the other she carried a small bundle of books. She had risked her life to save them from the fire.

"Her Abie's school-books!" exclaimed those who knew the mother, and their eyes filled with tears.

A dense cloud of smoke rolled out from the window, enveloping the poor woman. A moment later a fireman carried her down the ladder. Her gray locks hung over her face. She was unconscious, but in her hand she still clutched her dear boy's school-books. Who can fathom the depths of a mother's heart?—in the *Macraethen*.

THE RUSSIAN REFORMS.

"Sire," said the frightened French Mayor of the Palace to the bewildered French King: "Sire, it is not a revolt; it is a revolution." Ever since the new Russian Minister of the Interior has shown that he at least was a man of his own age and that he recognized the necessity of the modernization of Russia the bewildered circle of reactionary courtiers at St. Petersburg has been proclaiming that it was a "revolt" that he was encouraging. Naturally, they have been doing their best to make their own predictions good. It seems that they did win the trifling victory of insuring that the Presidents of the Zemstvos should meet behind closed doors lest their meeting with open doors should be a provocation to disorder. But that victory is not of the least importance in view of the fact that the Council of Presidents, deliberating in private, have been permitted to give the widest publicity to the result of their deliberations, and that this result, a declaration, in sum, that Russians are entitled to the rights of freemen is now known throughout the length and breadth of the vast Muscovite empire. The only revolt which has cheered

the hopes of the reactionaries is a little riot at Kharkoff. On the other hand, it appears from the reports of the correspondent of the Associated Press at St. Petersburg, who has so admirably and fully advised us of the progress of the movement, that it is already, in the incredulous astonishment and rejoicing with which the news of it is received in Russia, recognized as "a revolution."

It is extremely difficult for an American brought up under happier conditions, to realize what the publication, as officially authorized, of the programme of the Presidents means to Russia. To him it is so far from revolutionary that he is almost inclined to dismiss it as platitudinous. The political reforms which the Presidents demand for Russians have been the commonplace of American life ever since the time of his great-grandfather. It requires a considerable effort of imagination on his part to comprehend that these commonplace of American life are startling novelties in Russian life. He is not in the least stirred by declarations in favor of the discontinuance of acts of "administrative arbitrariness and personal caprice," involving the liberties of Russians, when it is a century and a quarter since any body has ventured to defend such acts as involving the liberties of Americans. When the Zemstvos declared in favor of "regular participation of national representatives, sitting in an especially elected body," in the work of making laws, or in favor of a general amnesty of political offenders imprisoned or exiled by administrative order, they seem to an American to be simply saying undisputed things in a very solemn way. Their demands read to him like a restatement of his unchallenged and unquestioned rights. It is the Declaration of Independence and the Constitution of the United States which appear to him to have been just brought to the notice of the representatives of the Russian people, and which their new demands merely echo. That men are endowed by their Creator with inalienable right, and that among these are life, liberty, and the pursuit of happiness; that no person shall be deprived of life, liberty, or property without due process of law; that the right of the people to be secure against unreasonable searches and seizures shall not be violated—all and more than all the demands of the representatives of the Russian people are comprised in these and such like American household words that are so familiar to him that he finds difficulty in understanding the state of mind of a people which finds them startling.

The student of history is irresistibly driven to compare what is now doing in the capital of Russia what with was doing in the capital of France a hundred and fifteen years ago. The convocation of the Presidents of the Zemstvos is an equivalent to the convocation of the notables which preceded the long-dissolved reconvention of the Estates General. Prince Sviatopolk-Mirsky has shown practical statesmanship in making use, in the first instance, of the machinery provided by the traditions of Russia for the expression of national sentiment. If the French King and his advisers had the wisdom to heed the first authentic utterance of popular discontent, it is plain that the history of France would have been widely different. There is gratifying evidence that the Czar of all the Russias is prepared to hear and heed the present proclamation invited by the chosen Minister, and of which the publication has been most creditably authorized by himself. That is the fact which gives us to hope that the existing crisis in Russia may produce less tragical sequels than the crisis of 1789 in France. *New York Times*.

"After all, success in business only comes to plucky people.

"You mean 'from plucking people,' don't you?"

(Written for The Jewish Exponent.)

ABRAM THE IDOL-BREAKER.

A TALMUDIC LEGEND.
RETOLD BY EMMA LEIGH

Abram stood musing in the midst of the deserted room. Everywhere he turned, his gaze was met by a fixed wooden stare. A smile of scorn played about his lips as he recalled the charge of Terah, his father: "I will be gone but a short while. Do thou see to it that no harm comes to these our gods." Gods? These ugly images, the handwork of Terah, of which he strangely stood in awe!

Suddenly Abram became conscious of the presence of another person. An old man had entered during his reverie and was standing before one of the images. Seeing that the youth's attention had been attracted, the man asked the price of the idol. Abram told him, and then said, "Be not angry, I pray thee, if I ask the number of thy years."

"Three-score," was the proud reply.
"Three-score years hast thou lived, and yet thou payest reverence to this lifeless figure, the work of man's hands, and dost worship as thy Lord, the creation of a day?"

Shame-faced, the old man turned away from the reproach of those keen, young eyes.

As he left the place without his intended purchase, there entered a woman. In her hands was food, a prayer offering to the gods. With Abram's consent she placed it at the feet of the image of Nebo, her favorite deity.

As she turned to go, Abram withheld her.
"Tarry but a little, so that thou mayest see how eagerly thy god eats thy offering when his hunger is aroused."

It was a bewildered glance that fell on Abram as she hastily left the place.

Then Abram laughed aloud. A moment more, and he took a hammer and broke all the images save one, that of Bel, the greatest. In its hands he placed the hammer and awaited his father's return.

No sooner had Terah beheld the ruin than he called his son.

"What work is this?" he demanded, angrily. "What impious wretch has dared to do evil to the holy gods?"

"Father," Abram made answer, "in thy absence there came a woman with tasty food which she placed before one of the lesser gods. When he stretched forth his hand to partake thereof, the others, in their greed and envy, demanded a portion. He arrogantly refused, bidding them wait for the offerings of their own worshippers. Then they strove to take it from him by force, and there was a mighty uproar, till the big god bade them cease their wrangling, terming it a fashion unseemly for the rulers of heaven and earth. But they heeded not his voice, whereupon, in his wrath, the mighty god did lay violent hands upon these others, and destroy them even as thou seest."

"Dost mock thy father?" demanded the wrathful Terah. "Surely this figure of wood that my slaves have made can stir neither hand nor foot."

"Yet," said his son, "thou dost bend thy knees before it, and dost call upon it loudly to help thee, and wouldst have me likewise worship."

"Aye, that I will," said his father. "I see now it is thy profane hand that hath wrought this havoc. Down on thy face before mighty Bel and pray pardon for thy sin."

"Nay, father," said the boy, "I would not fail in honor to my parents, and in naught else will I refuse to heed thy command—but this will my soul not let me do."

"Then will I take thee before Nimrod, who has means to induce obedience."

So Abram was led before the king. After hearing the story of the irate Terah, and the repetition of Abram's refusal to worship images that could be made and broken by the hands of men, Nimrod said, "Yet must there be none in my dominion that refuses all worship to the gods. If images please thee not, worship the mighty Powers—adore Fire."

"May the great king live forever," answered Abram, "and pardon thy servant if he speak too boldly; but if we seek the mightiest, were it not better to pray to that which is stronger than Fire—the water which quenches it?"

"If it please thee better, worship Water."
"Pardon, my lord king, but it has come upon me that the cloud that carries the water, and is therefore more powerful."

"Then if that seems good to thee, worship the Cloud."
"Nay, my lord, grant thy servant yet another word, for, behold, I see that there is yet a greater force—the wind that drives the cloud before its fury."

"Then worship the Wind," said Nimrod, impatiently.
"May the king in his great goodness grant me to speak but once more," said the boy, "and I have done. First I cannot worship. To Water can I not pray; neither to the Cloud, nor yet the Wind will I bow down. There is a Power greater even than they. To Him alone will I bend the knee. El Shaddai, the one Almighty God Creator of heaven and earth, who gave life to thee and me."

"Where does thy God hide himself?" asked the king. "Never have I beheld him, or heard of him. Point him out to us, that we may see his wonderful might. Mayhap thou canst gain him worshippers."

"Eye cannot see His glory. Tongue cannot tell His might. Yet lift up thine eyes round about thee, and behold the earth, the heavens above, the water below, and all therein. At His word came all these."

Loud laughed the king and those that served him.
"What madness is this? Can a god, lurking where no human eye can find his abode, have made thee world and the gods that rule it, the sun whose arrows strike terror by day, the moon and the stars that hold sway over the fate of men, the hungry fire, the destroyer of all life? Can he have formed men, both rulers and slaves? Nay, boy mocks us."

"Yea, and the blessed gods!" cried one of the councillors.
"Blasphemer! Mocker!" shouted the court.

Then in a smooth voice which concealed his wrath, the king said, "Dost thou still defy the Fire?"

"Never will I prostrate myself to another save El Shaddai," again said the lad.

"Then if thou wilt not entreat the Fire's favor, thou shalt feel the Fire's wrath!" said Nimrod.

At a signal, powerful slaves seized Abram, and cast him into the sacrificial furnace.

All stood with bated breath listening for the victim's cries of anguish, his call for mercy. No sound was heard, save the roaring of the flames.

"Approach the furnace and see if the blasphemer be consumed," ordered the king.

The servant obeyed, and saw Abram standing in the midst of the flames, alive and unharmed, with calm countenance.

Then at the astonished king's command he came forth. Not a hair of his head, not a thread of his garments, was singed.

Then Nimrod and his officers acknowledged that the God who protected His faithful servant from the fire was mightier than the gods of Chaldea. Thus is it said of Abram in the Holy Bible that he "went out from Ur"—the furnaces—"of the Chaldees."

THE LION OF JUDAH!

A story of the London Ghetto.

written specially for "Israel's Messenger"

by Symon Stungo,

Edinburgh, Scotland.

I.

Seated before a glowing fire, with her dark eyes intently fixed on the embers, Lily Davis looked like some modern Esther transported from Persia to London, from the time of Ahasuerus to the age of King Edward. She gazed for a long time into the flames, meditating and pondering as only a classically educated Jewess might do. An unread book lay on her lap. Then her lips began to move, for the thoughts uppermost in her mind were irrepensible. Something was troubling her sorely some "to be or not to be" problem that would not give her peace. Her black, luxuriant hair was woven round her intellectual forehead in such fashion as the tresses of ancient Ruth might have been.

"For an ideal," he was whispering to herself, "for an ideal nobler things than this have been done. Is decline love, friendship, even fame, is but a drop in the ocean of virtue. I will throw it all up, I will sacrifice everything for the ideal. Tolstoy, Napoleon, Carlyle, Herzl—they all lived the happier. Why cannot I? A woman has surely the same life, the same enthusiasm, the same perseverance, and as much courage, I will, yes I will!"

"Hullo, Lily!" interrupted a voice at the door. "Brooding again? You'll turn a hermitess—is that grammatically correct, miss B. A.?"

The man proceeded to doff his soft-felt hat and sit down on one of the comfortable little chairs that covered the room.

"Don't be sarcastic," she said, with the most casual glance round her shoulder.

"How dare you enter without knocking?"
He whistled. "Phew! Have they attacked you again—the idealistic rheumatics, I mean? It's pretty hard on a poor fellow, who has your r'ply to his proposal! Shake them off, Lily, just as our orthodox fanatics shake their sins into the river and sometimes cause it to overflow its banks."

She darted an angry look at his jovial features. "The very persons who most require that cleansing never take it, she said. It is a most commonsense precept."

"Not nowadays," he broke in. "The old Jews used to go to the banks of river, but the modern ones go to the cash-banks. All that sort of thing is silly nowadays."

"To silly persons, yes," she flashed. "To nobler minds it seems noble."

"Look here," he said, rising and bending over her from the back of her chair. "It's as clear as daylight you're in a mood. When an evil appears, the best pathological remedy is to remove the cause. Do so, if you please, and drive away the clouds that are darkening your perspective. I've come to find out whether you're going to marry me. You have a whole week, including a holy Sabbath, to consider the matter, Yes, or no?"

"No!"

It was distinct and decisive. He started somewhat on hearing the answer—so short and unswerving—to his oration so diplomatic. Then he bit his mustachioed lip and stood stock-still for a whole minute. The unexpected had happened once more. It was a veritable electric-shock.

"And your reasons?" he said hoarsely.

"The old throat-bone," she answered like a shot, for had she not rehearsed a moment ago what to say in defence of herself? "I cannot relinquish the Ghetto. I was born in it, I was taught to speak in it, I was taught my Judaism there and I must continue my life there. To go with you would mean cutting myself adrift from the Ghetto, from the East End, from Judaism, from my people. Can you deny it? You are a West End, you despise Judaism, you deem it a thing of the past; whereas I deem it a thing of the future. And what a glorious future; I love Judaism; you hate it—"

"Stop; You are going too fast," he said with a frown. "I do not despise the religion, nor do I hate it. But I do consider it a thing of antiquity, I do think many of its customs are superannuated and idiotic. Yet is that a barrier of love, to marriage, to happiness? The very harmony and unity of wedlock cover that multitude of sins of which you accuse me."

"These are makeshift arguments," she said. "They will not hold holy water."

He smiled grimly at her wit. "And is this conclusion of yours final?"

"As final as a judge's," she replied. "I will not tear myself away from my people and their life. I want a husband, no matter how poor, who believes what he prays, who can live naturally and unshamed in the circumstances God has placed round him. You do not possess these qualifications—hence you lose the situation. You would smoke and ride and work on Sabbath even more heartily than during the week, you would assimilate with the folks who surround you, and you would gladly throw up the sponge of Israel altogether to clutch the wil-o'-the-wisp of Assimilation!"

"Have you been reading *David Deronda* or the *Judenstaat*?" he said ironically. "If you are in earnest, what use is there in remaining here any longer? I ought rather to go and throw my foolish self over London Bridge." And he put on his hat and slammed the door after him.

She peeped round cautiously to see if he had really gone. Then she burst forth her long-pent-up tears, and wept and wept. It was all so dramatic. For her ideal she had sacrificed what was dearer to her than all else. But she had not studied psychology at college in vain; she was playing a part, and she knew she would triumph.

II.

A week passed, and she had heard nothing of Leo. On Friday night, after arranging her candles in their brightly-polished silver-stands and after decking her table pure snow-white, she went to the Great Synagogue. The melancholy roulades of the cantor and choral spirited responses set her dreaming of the tragic scene that had lately been enacted in the drama of her life. When the service was over, she found her way downstairs to the open. A strange sense of holiness and purity overcame her. She seemed to be walking in a trance. Heaven, opened to her mind's eye, and she saw Jewish martyrs and martyresses ranged in cerulean robes singing hymns of glory to God in the highest. They were all idealists, they had died for their ideals and dreams. Lily turned to set her face homewards, when someone called after her. It was Leo.

"You in school?" she said in wonder. "Whatever has come over you? I thought you only came on *Yom Kippur*, and then just for an hour or two."

"Have you forgotten what occurred on Monday night?" he said with a curious smile. "Didn't you say you wanted a husband who was *from*, and who was a Jew in the proper sense of the word?"

Her eyes began to sparkle, as a woman's do when she wins a game. "Have you carried out my orders to the letter?"

"Judge for yourself. I have joined a Zionist Society."
 "No?" she returned incredulously. "How incongruous; when you have climbed down?"
 "Aren't you glad?" he asked, taking her arm and herself towards her home.
 "Yes, and surprised," she said gaily. "But don't you know you are taking a liberty just now?"
 "I only know that I am taking you."
 "Where to?"
 "Home first—in marriage afterwards."
 "Are you positive about the sequel?"
 "Certainly, by kind permission of Miss Lily Davis."
 "Do you promise to continue what you have begun this week?"
 "What's that?" he said. "Being thoroughly Jewish?"
 Why, of course. My name is Leo—I'll become a veritable Lion of Judah!"
 She laughed—and married him.

RESPECT THE BOYS.

I have a profound respect for boys. Grimy, ragged, tousled boys in the street often attract me strangely. A boy is a man in the cocoon—you do not know what it is going to become—his life is big with possibilities. He may make or unmake kings, change boundary lines between states, write books that will mold characters, or invent machines that will revolutionize the commerce of the world. Every man was a boy; it seems strange, but it is really so. Wouldn't you like to turn Time backward and see Abraham Lincoln at 12, when he had never worn a pair of boots?—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spalling it out crouching before the glare of the burning logs.

Then, there was that Corsican boy, one of a goonly brood, who weighed only 50 pounds when 10 years old, who was thin and pale and perverse and had tantrums and had to be sent supperless to bed or locked in a dark closet because he wouldn't "mind!" Who would have thought that he would have mastered every phase of warfare at 26 and when the exchequer of France was in dire confusion would say, "The finances? I will arrange them."

Distinctly and vividly I remember a squat, freckled boy who was born in the "Patch" and used to pick up coal along railroad tracks in Buffalo. A few months ago I had a motion to make before the Court of Appeals at Rochester. That boy from the "Patch" was the judge who wrote the opinion granting my petition.

Yesterday I rode horseback past a field where a boy was plowing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and briar-scarred. He turned his horses just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God-bless-you down the furrow with him.

Who knows?—I may yet go to that boy to borrow money, or to hear him preach, or to beg him to defend me in a lawsuit; or he may stand with pulse unquipped, bare of arm, in white apron, ready to do his duty, while the cone is placed over my face, and night and death come creeping into my veins.

Be patient with the boys—you are dealing with Soul-stuff—Destiny waits just around the corner.

Be patient with the boys.—ELMER HUBBARD, in *The Philistine*.

EDITORIAL NOTES.

We have now on our exchange list "*EI Misraim*" a Jewish weekly paper in Arabic which is published in Cairo, edited and managed by Mr. Ikarmona. The Subscription is 40 Piastres for abroad. One of its late issues contains an interesting interview with Mr. M. Haimovitch lately of Shanghai, giving particulars of the local Jewish Community. The other issues also contain valuable information.

We have to welcome in our midst the arrival of Miss Leah Benjamin a certificated midwife. Miss Benjamin received a first class diploma at the Obstetric Hospital at Bombay, as far back as 1895, and since then had an extensive practice in Bombay. She possesses a mass of unsolicited testimonials both from medical men under whom she served as well as from patients whom she attended. She intends practising in Shanghai and we wish her every success. We trust the members of the Jewish Community will render her their patronage and send for her whenever her services are required.

The Jews of Arabia.

A German contemporary gives some very interesting facts relative to the Jews of Arabia and their peculiarities. It is, for instance, not generally known that the Hebrews of Yemen and Southern Arabia are descended from those who wandered from Palestine long before the destruction of the Second Temple. To this day they adhere to many of the ancient customs of their race. They permit, for example, polygamy within certain limits as to the number of their wives. They generally espouse two only. Any man who wishes for more than this prescribed number must obtain permission of the Mari or rabbi of his community. And for the privilege when accorded to him he must pay an additional special tax. But the number of wives must, under no circumstances, exceed six. The first two whom he marries are known as "Sandsche"—spouse—the remainder are termed "Alme"—odalisque. After a certain interval of years the "Alme" attain the rank of "Sandsche." All, however, must be properly espoused in accordance with law, and can only be divorced by a regular process of law, and the contract of separation known as "Taharir." The wives are generally bought, so-and-so much being paid over to the nearest male relative, or mother, if there be none. But no female may sell herself, or legally dispose of her person for a money consideration. Jews are likewise forbidden to purchase Arabian girls. Appropos of this, Indian papers report that a young Jew, in the Arabian city Rustak, narrowly escaped burning, for having, it was supposed, infringed this law. He was accused of having brought two young Arabian girls into market for sale. Fortunately, he was able to prove that the girls were his own wives, of Jewish family, and far from about to sell them, he had but lately married and taken them home. The Musselmene were satisfied with the explanation, and the Jew was left in possession of his spouses.—*Jewish Experiment*.

THE CZAR'S UKASE.

The reports that are coming from Russia are so contradictory that they tend to befog all but the most careful readers. When the Czar's arrogant comment on the petition of the presidents of the Zemstvos, the only shadow of a popular representative body in Russia, was announced, it was precisely what was expected by all careful students of Russian conditions. That all commoers exist solely for the benefit of the nobility is firmly believed by all of the latter, with very few exceptions, and even by such of the people as are orthodox, the Russo-Greek Catholic Church teaching a species of paganism, nominally Christianity, which is carefully designed to keep the people submissive, and, by reason of their ignorance and superstitions, the easier controlled. "Presumptuous and tactless" was the comment that the Czar wrote upon the border of the petition, and that apparently ended the matter.

Scarcely had the world gotten over its first shock at the unexampled, brutal coarseness of the Czar's reply, when the ukase of December 26th is given out. At first reading it appears to guarantee that Russia has at last taken a long stride on the march toward civilization. But a careful study of the document shows it to be a mass of words cunningly arranged so as to be construed hereafter in any manner that the Czar and his Ministers see fit. According to the press report, it says with reference to?

THE PROMISED REFORMS.

"Surveying the wide domain of the people's uttermost needs, we regard as urgent in the interests of the legal strengthening of civic and public life.

"1. The adoption of effective measures for safeguarding the law in its full force as the most important pillar of the throne of the autocratic empire, in order that its inviolable fulfilment for all alike shall be regarded as the first duty by all the authorities and in all places subject to us that its nonfulfilment shall inevitable bring with it legal responsibility for very arbitrary? act, and that persons who have suffered wrong by such acts shall be enabled to secure legal redress.

"2. That local and municipal institutions should be given as wide scope as possible in the administration of various matters affecting local welfare, and that they should have conferred upon them the necessary independence within legal limitations, and that representatives of all sections of the population interested in local matters should be called upon, under equitable? conditions, to take part in those institutions with a view to the completest institution possible for their needs. Besides the government's and Zemstvos' district institutions hitherto existing, there should be also established, in close connection with them, public institutions for the administration of local affairs in localities of smaller extent.

EQUAL BEFORE THE LAW.

"3. That in order to secure equality of persons of all classes before the law, steps should be taken to bring about the necessary unification of judicial procedure through the empire and to secure independence of the courts.

"4. That for the further development of the measures introduced by us for the protection of workmen in factories, workshops and commercial establishments, attention is to be given to the question of the introduction of State insurance for workmen.

"5. That there should be a revision of the exceptional laws decreed at the time of an unparalleled outbreak of criminal activity on the part of the enemies of public order, and the application of which was attended with a grave extension of the discretionary power of the administrative authorities, and that at the same time, steps should be taken for circumscribing their application within the narrowest possible limits, and for assuring that limitation

of the rights of private persons involved in that application, shall only be permitted in cases where the actual safety of the State is threatened.

"6. That in confirmation of my undeviating heart's desire, as expressed in the imperial manifesto of March 8, 1909, for the protection by the fundamental laws of the empire of tolerance in matters of faith, the laws dealing with the rights of communities and persons belonging to heterodox and non-Christian confessions should be submitted to revision; and that independently of this, measures should be taken for the removal of all limitations on the exercise of their religions not directly mentioned in the law.

"7. That there should be such revision of existing ordinances limiting the rights of foreigners and measures in certain territories of the empire that in future there shall remain only such of them as are required by the present interests of the empire and the manifest needs of the Russian people.

LIBERTIES OF THE PRESS.

"8. That all unnecessary restriction should be removed from the existing press laws, and that printed, speech should be placed within clearly defined legal limits that the native press, in accordance with progress of education and the importance thereby accruing to it, should be left to the true possibility of worthily fulfilling its high calling, namely to the true interpreters of reasonable strivings for Russia's advantage."

These, it is clear, are mere promises, and the reason for giving them is obvious. They are made to placate the people, a method of dealing with them that is a new to Russian autocracy as it is distasteful, but which has become necessary because the government has not enough soldiers to spare to flog and shoot the commonalty into submission. That is the real gist of the whole matter. That this is the view of Russians themselves will soon be evident. The revolutionary movement will proceed as though the Czar had not spoken.—*American Israelite*.

ABOUT MEN AND THINGS.

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It is an old story:
 A fox walking by the riverside took note of the fishes swimming to and fro, violently agitated. He said to them.

"Why do ye hurry? What do ye fear?"
 "The nets of the angler," they replied.
 Said the fox: "Come out, then, and live with me on the dry land."

But the fishes laughed: "And art thou called the wisest of the beasts? Verily thou art the most foolish. If we are in danger even in our element, how much greater would be our peril in leaving it?"

This fable, attributed to Rabbi Akiba, was the answer he gave to one who urged how dangerous was the practice of Judaism in the days of the Emperor Hadrian. "The Torah," he said, "was our life and the prolongation of our days in peaceful times; how much greater our need of it in times like these?"—*Jewish Experiment*.

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THE JEWS IN SINGAPORE:
 BY N. E. B. EZRA.

Vol. I. No. 24

Adar II, 3rd 5665
 Shanghai, March 10th 1905

Israel's

מה נאוו על ההרים רגלי מבשר משמיע
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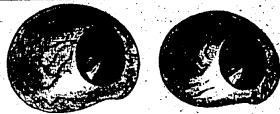
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Shanghai, Friday, 10th March 1905— Adar II, 3rd 5665

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Prophets, Jeremiah, chapters 37 to 48 inclusive
and Proverbs, chapters 12 to 16 inclusive.

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And plenty blest the smiling land,
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In the delightful old, old days.

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With all that made it true and sweet.
The days may come and days may go,
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Yet all its gorgeousness abaze
Can ne'er surpass the old, old days.

Oh, ne'er to be forgotten time
When youth was in its golden prime;
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And life was sunshine everywhere,
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In Dinaburg the rioting of the Jews is a daily practice.
Peasants enter Jewish stores, order merchandise, take it
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is punished with destroying all his merchandise by other
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"The Japanese will pay" is the answer the peasants, as well
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In the district of Mohilev on the Dnieper there is not
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"ISRAEL'S MESSENGER"

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and Caps, Woollen, Blankets, Rugs, Quilts, Pyjamas, Un-
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all kinds of American Boots and Shoes, Felt Slippers,
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12m.

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 10th March 1905— Adar II, 3rd 5665

CALENDAR FOR THE FORTNIGHT.

Friday Adar II 3rd (March 10th) Sabbath commences
(time of lighting) at 5.40 p.m. and terminates
(March 11th) at 6.25 p.m.

Portion of the Law, Pekuday, Exodus, part of chapter
38 and 39 and 40. Haphtara, King I, chapter 7.
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THE HOLINESS OF THE SABBATH.

The Jewish Sabbath is not honored to-day as it should be. It is often urged that the persons forced to earn their living cannot observe the Seventh Day. They are really less blameworthy than the well-to-do, the rich, the independent; who are free to keep the sacred law and who yet do not scruple to break it.

What pain it is to all who love the Sabbath to meet men hurrying to their offices, women hastening to the stores, children on their way to music lessons! It would seem as if the holy day, set apart by God for communion with Him, were purposely selected for business, shopping, the pursuit of accomplishments, the search for diversions, that are appropriate for every time but this.

Are not the six other days enough for moneymaking and ambition? Is it needful to rob the Eternal of the day dedicated to Him?

The Gentiles respect the Jews who observe and honor the forms of Judaism as well as its spirit; they pay no tribute to the Jews who slight and abuse Judaism.

There is no whol-souled loyalty to religion without some surrender of the individual enjoyment. Unless the Hebrew can give himself in the fulness of sacrifice, he may not be worthy of his high mission. Worldly accomplishments are thought necessary at all risks, but what becomes of them when the spirit is brought face to face with some dread crisis beyond their reach? "Thy body at its best, how far can that project thy soul on its lone way?"

The opportunity of high thoughts and increased spirituality which the Sabbath would give is cast aside for the ball game and the automobile ride. The neglect of the Sabbath makes the struggle of a few believers all the harder.

A penalty is sure, sooner or later, to follow wilful neglect of the Sabbath. The least attention to the subject will show the logic of this result. It is impossible to persistently stifle the nobler part of man's existence, and yet expect it to display the beauty of vigor and freedom. The soul, cramped by seven days' dragging through sordid and worldly experiences, folds its wings, and soon is unable to rise higher than its environment. Sad it is to reflect upon this degeneration in the spirit of man or woman, and sadder even when the pure white soul of the child, entrusted to its parents to be trained for eternity, is by their fault sullied, led astray, influenced by vicious example.

There are most beautiful privileges attendant upon the earnest observance of the Sabbath Day. With what touching joy it is welcomed by the devout! Who that appreciates Judaism at all does not thrill at the greeting, "In the midst of the faithful of the beloved-people, come, O bride! Sabbath, thou queen of rest." The words in Hebrew are resonant with joy. As the candles are kindled in the home the spirit turns lovingly to the great Giver of the holy Day. Weekday thoughts and cares and frivolities fade as a dream. The Jew is united with the Fountain of Good; thus renewed strength and purity and wisdom enter his soul, making possible successful battle with the burdens of life during the ensuing week.

There should be leisure of the hand and the heart, peace within the breast and gladness in the soul in order to realize the beautiful offerings of the queenly Sabbath.

This noble use of one day in seven will always vindicate itself by the increased power of aspiration and achievement, which it gives to those adopting it. How many magnificent actions have been the fruit of prayer at this time! How many souls have been saved from shipwreck by the resolves springing from the opportunity for reflection! A record of salvation, through means of this nature has probably never been kept; if it were the world might stand amazed at the possibilities for good contained in this simple precept.—MUR M. COHEN—in the *Israeli Alliance Review*.

EAST AFRICA CONDEMNED.

Writing of Zangwill's East African scheme, Rabbi Jacob Voorsanger says: "The East African scheme is a scheme to get rid of the Jewish problem, a monstrous effort on the part of some people to wash their hands of the business. The idea of locating a large number of Jews on the equator, in a country that hitherto has rejected the advances of civilization is itself sufficient to imbue people with little respect for those would-be humanitarians, those false friends of Israel who desire to place the distance of half the globe between themselves and the Russian Jew. It is a dangerous scheme, and, if Mr. Zangwill did come to promote it he should be repelled and treated with scant consideration. The destiny of the Russian Jew may be uncertain, but if the only promise of his future lies in proximity to the Somali robber and the wild beasts of the equatorial forest he is indeed to be pitied. We Americans have to cope with many difficult attendant upon the advent of the Russian Jewish immigrants; but we would gladly and voluntarily increase our burdens and our problems rather than commit our brethren to so dreadful a destiny as is threatened by the event of logic and sentiment that underlies the present activities of the Zangwillian wing of Zionism."

There was a man who lived a long time ago who showed something of the same spirit as Admiral Alexieff when he said that the war would not cease till he dictated terms in Tokio, His name was Ben-Hadad, and he made war on Israel. He sent word to Israel's king, saying: "Thy silver and thy gold is mine; thy wife also, and thy children, even thy goods are mine." When the king refused to comply wholly with the demands, Ben-Hadad said: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." The king answered with a wisdom that ought to commend his words to every man going into a fight: "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." Ben-Hadad's hosts suffered a crushing defeat, and his servants said, when they next spoke: Behold, now we have heard that the kings of the House of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the King of Israel; and peradventure he will save thy life." And his life was spared. Even Bible history has been known to repeat itself.

Fat man (in a burry—'I'll give you \$5 to get me to the station in three minutes... Cab-man (with provokin slowness)—"Well, sorr, you might bribe me, but you can't bribe that horse."

There are some curious things in English spelling and pronunciation, and the knowledge of them does not come by in time:

If an S and an I and an O and a U,

With an X at the end spell Su,

And an E and a Y and an E spell an I,

Pray, what is the speller to do?

Then if also an S and an I and a G

And an H E D spell side,

There's nothing much left for the speller to do.

But to go and commit sinxeyesighed.

MINISTER'S NOVEL SYSTEM.

How He Would Put to Shame Sinners on His Circuit.

The Rev. C. B. Campbell, pastor of the Methodist Episcopal Churches at Skidmore, Wilcox, Quitman and Centenary, in Nodaway county, has adopted a novel method for putting to shame the sinners on his circuit, says the Kansas City "Journal." The Rev. Mr. Campbell has had printed a lot of cards which he is distributing among those whom he wishes to snatch as brands from the burning. On one side of the cards are his name and calling. On the other side, under the caption, "Just a few reasons, friends, why I do any or all of these things," appears the following:

"First—I swear because it is my choice of nice words; every one likes to hear it, and it is music in the devil's ear.

"Second—I keep no Sabbath because I need no rest; it is none of my Maker's business to require it, and it could not be the shadow of an eternal rest for which I have any hope whatever.

"Third—I drink liquor because I have more money than I can spend to a good advantage; it makes home happy, keeps me out of trouble, and sends me to my long home sooner than I could get there without it.

"Fourth—I stay away from and out of church because I don't know much about it and don't want to. I am engaged on the other side, and have no doubt about the devil's giving me hell for my long and faithful service.

"P. S.—I won't tell you on this card some awful things of which I am ashamed."

Joseph Chamberlain, the ex-Colonial Secretary of Great Britain, is rather going beyond himself in his speeches. Probably the practicability of a Jewish state or asylum under British protection is making him more anti-Semitic and encourages him to enter the list of anti-Semitic missionaries and propagandists. We indeed wonder what he will do if the British East Africa question materializes; he will doubtless suggest that all British Jews—or rather Jewish Britons—should hie them to the British pale of Jewry. He will then do all that in his power lies to show that the Jew cannot be a patriot.

Quite different is the attitude of Secretary Hay of the United States, who declared that Jews of this country i. e. Jewish Americans, who were interested in and who gave material support to the Zionist movement were not one whit less patriotic Americans than if they stood aloof. But this statement was only made at the instance of Israel Zangwill, who asserted that Jewish Americans of wealth and influence feared to abet the Zionist movement, lest their American patriotism be questioned. Zangwill would do anything to lead men of influence to think as he does, and would employ every means and any means to bring this about.—*Jewish Tribune*.

Aaron's Tomb Found?

A member of the French School at Athens made a superb find while excavating in Asia Minor. Near the plain called the Valley of Moses he discovered vestiges of an ancient city, supposed to have been inhabited by one of the 12 tribes of Israel. The strokes of the pick have cleared an amphitheatre and a vaulted structure, which the archeologists say may be Aaron's tomb. This remains to be proved.

SIX SAYINGS TO REMEMBER.

Out of a large number of quotations selected by its readers the "Woman's Home Companion" for January prints the following as the six most helpful mottoes for the New Year. They are worth remembering.

"There is something better than making a living, making a life."

"Our success in life depends upon our will to do."

"It is never too late to be what you might have been."

"Great principles are in small actions. If we fall in our present circumstances to live nobly, we need not imagine we should have done better on a grander scale. Develop great character in simple duties and in inconspicuous trials."

"To be of good cheer in case of disappointment;

exercise greater charity toward the erring, and make more allowance for the opinions of people whose views differ from mine; to smile more and frown less."

"To be honest, to be kind; to earn a little, and to spend a little less; to make upon the whole a family happier for presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, and these without capitulation; above all, on the same grim condition to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

Sparrows Attack a Cat.

Fifty sparrows, desperately fighting a large cat for the possession of a young bird, made things interesting on Wednesday afternoon at Charles street and North avenue, says the "Nature Reporter."

The cat had caught a young sparrow and started north on Charles street, when a few older birds saw him. They flew at the cat so savagely that he was compelled to hunt for shelter. More birds joined in the attack, and when the cat reached the Northampton Hotel he ran against the windows in quest of a place of safety. Jerry Grover, of the hotel, opened the door, and declares that nearly fifty birds were after the cat, which was compelled to drop the young bird, which was dead. The cat was given shelter in the hotel until the army of birds disappeared.

Long Lines of Kings.

Though Japan be the latest country to enter the circle of world powers, her Emperor surpasses all sovereigns in the length of his pedigree, according to the London "Chronicle." He is the 122d member in direct, unbroken descent of his family who has sat on the throne of Japan. The founder of his house was in Japanese legend, a goddess of the sun, and contemporary with Nebuchadnezzar, 666 years before the Christian era. On the other hand, the Romanoffs have been royal only since 1601, when they succeeded to the sovereignty of the then extinct house of Rurik. As for other European rulers, King Edward can go back to Cedrick, 495 A. D., the Hapsburgs to 952 A. D., and the Hohenzollerns to the eighth century, but as kings only to 1701.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

ISRAEL'S MESSENGER.

Shanghai: Friday, 10th March, 1905. 5665

THE JEWS IN FEZ.

FROM a native of Fez, the capital of Morocco, we have been able to gather the following particulars with regard to the Jews there. The community number about 3500 and there are sixteen synagogues. Almost all of them are Sephardic Jews. The majority of them are religiously inclined and daily attend the synagogues. A quaint custom is still prevalent among them that of blowing the shofar (trumpet) on Friday afternoons to herald the approach of Sabbath, so that those workmen who are in the fields shall desist from their work and the women shall light the Sabbath lights. It also serves to notify the Mohammedans that Sabbath has begun so that they too shall leave the Jewish quarters, knowing full well that no business would any more be transacted that day. On Saturday nights after the evening prayers are over, the shofar is again blown to announce the departure of the Sabbath. The women then know that they can resume their household duties, the men that they can go to work and the Mohammedans, whose business is in Jewish quarters, that they can return to their shops, etc.

As to their financial conditions those possessing the equivalent of \$3,000/4,000 are considered passing rich, and of these there are about thirty in Fez. The rest, and they are the majority, are artisans, labourers, pedlars etc.

Asked how the Mohammedans are disposed towards the Jews, he said the majority of them are anti-Jews. The Jewish quarters are in one district and the Mohammedan quarters in another. No Jew is allowed to enter the Mohammedan quarters with his shoe on. Moreover he should also have a distinctive head dress on. Asked if there were any exceptions he said no. Rich or poor, man or woman meets with the same harsh treatment. Sometimes, without any provocation whatever, a Jew's head dress is snatched from his head and thrown to the ground and the poor Jew has to submit to the indignity unmurmuringly. Complaint to the authorities, besides being utterly disregarded, would result in greater persecution. Although

the Sultan likes the Jews and is kindly disposed towards them, the majority of the Mohammedans dislike them, and subject them to all sorts of persecutions and indignities. "We are really bearing the brunt of the Gallooth", concluded our informant "I have travelled in many lands and have seen the conditions of the Jews in many places, but nowhere have I seen them so much ill-treated as in the country I come from."

Apparently he is quite ignorant of the treatment the Jews have to submit to in Anti-Semitic countries.

Since writing the above we noticed in one of the American Jewish papers that political troubles and a financial crisis in Morocco have combined to make the life of the Jews miserable. A great number of them have emigrated from various cities, especially from Mequinez and from Fez and others are constantly following their example. They are going to Palestine where they wish to become colonists.

EDITORIAL NOTES.

ERRATA.—In our last leader the word "preservation" was through a misprint mutilated into "persecution."

On Tuesday the first instant the Purim will be celebrated. Jews all over the world will observe it as a day of thanksgivings to God for having saved the children of Israel from being annihilated in the dominions of the Persian King Ahasuerus through the evil devices and machinations of Haman. We wish all our readers a very happy and merry Purim.

Jewish Tribune of Portland, Oregon in its issue of the 13th January last severely chastises the *Voice of Sinai*, a fortnightly paper published in Calcutta, anent its views on Reform Judaism. The *Tribune* has succeeded in shattering into atoms the editorials of the "Calcuttian Sinai" and the following extract which we clip from the *Tribune* will no doubt amuse our readers:—"The *Voice of Sinai*, an eight-page publication, mostly filled with reprints from the American Jewish Press, saves a column or two to pour out its gall against Jewish orthodoxy. As the Sinai of yore, even the

Sinai of Moses it sometimes discharges its mission by thunders and lightnings, the only difference being that while the old voice of Sinai was raised, urging true Judaism, this new one advocates its abolition. Contrary to the miracle in Egypt, this Voice of Sinai recently barked on *Israel's Messenger* a publication issue in Shanghai."

Through the energetic and enthusiastic efforts of Mr. Maurice Simmons, of Hongkong, our coreligionists of that colony recently established a "Jewish Tennis Recreation Club" and subscriptions to the extent of \$800/- were raised. The following are the committee viz:—Messrs I. Kuhn, C. D. Silas, I. S. Perry, Hon. Treasurer, and Maurice Simmons, Hon. Secretary. We wish the new Jewish Club every success and hope that the younger members of the local Jewish community will take an example from their Hongkong Friends and bestir themselves into organising a local Club.

We cannot understand the attitude of the leaders and exponents of Reform Judaism towards Zionism. That they, who have discarded the belief in the national restoration of the children of Israel to Zion, should discourage and oppose any movement that has for its object the re-habilitation of the Jew in Zion, should not come as a surprise to us. But to brand Zionism as a "peril to Judaism and Jew," as has been stated by the President of the Reform College of Cincinnati, without adducing a scintilla of evidence to prove such an assertion, is most unjust. Will Dr Kohler enlighten us in what way has Zionism stood as a "peril to Judaism and Jew."? Are not the facts overwhelming proofs to the contrary? "

We have received from Dr Isidor Singer (New York) the projector and managing editor of the Jewish Encyclopedia a prospectus of a new Jewish paper to be called "*Justice*," "an illustrated fortnightly review for the ultimate political, religious, and social emancipation of the Jewish people," which he intends to publish shortly. The annual subscription is \$2/- (Gold). Intending subscribers are requested to address their communications to the Editor, Mercantile Building, Fourth Avenue Cor. 23rd Street. (New York).

We anxiously await the above publication to which we heartily wish every success. Dr Singer's fame as a writer is so well known that we have every faith in his publication, whatever they may be, turning out excellent in every detail, and "*Justice*" cannot be an exception. From what we have seen in the prospectus, it will surpass all his other undertakings.

The appeal published in our issue of the 13th January last on behalf of the Russian Jewish prisoners of war in Japan has been liberally responded to by the local Jewish community. We understand the collection so far amounts to about \$240/- which together with the Singapore collection, say \$300 bring the total up to about \$540. Those who have not yet subscribed and wish to do so are kindly requested to send their mite to Mr H. Foox or to Mr D. E. J. Abraham. The former gentleman asks us to state that he is grateful to all those upon whom he had called for collection for the courteous manner in which he was treated and for the support given to the cause. We hope in our next issue to publish a full list of subscribers.

MARRIAGE AT THE SYNAGOGUE "BETH-EL."

One of the prettiest weddings in Shanghai was solemnised at the Synagogue "Beth-El" on Sunday the 5th instant, the contracting parties being Mr. N. S. Levy and Miss. Rachel Ezra, the eldest daughter of the late Isaac Ezra of Shanghai. The Synagogue was crowded to its utmost capacity. The sacred edifice was beautifully decorated and presented a very handsome and imposing appearance. One of the most interesting features in the decorations and bunting was the covering of the reading desk with the Zionist flag, the bride being a member of the local Zionist Association.

In the absence of a local Rabbi, a friend of the bridegroom officiated. The bride was given away by her eldest brother Mr. Edward I. Ezra. It would deplete the dictionary of adjectives to describe her dress. It will therefore suffice our purpose if we say that she was dressed to perfection, and looked, as brides usually do, lovely.

Six bridesmaids accompanied the bride, the Misses Sallie, Mozelle and Florrie Ezra (sisters of the bride) the Misses Mozelle and Rachel Sopher and Miss. Nora Toeg. Master David Toeg acted as page.

The Canopy holders were Messrs R. Abraham, Ellis I. Ezra (a brother of the bride) D. M. Gubbay and Edward Nissim.

After the ceremony a reception was held at the residence of Mr. and Mrs. R. E. Toeg at which the numerous friends of the bride and bridegroom were present. The newly married couple were the recipients of numerous and costly presents. We wish them a long and happy life. The married couple left for Japan on the following day by the German Mail to spend their honeymoon.

THE JEWS IN SINGAPORE.

[WRITTEN SPECIALLY FOR THE "ISRAEL'S MESSENGER"]

By Mr. N. E. B. EZRA.

The object of this essay is to place before the readers of the "Israel's Messenger" a succinct account of the Jews residing in Singapore, which we hope will not prove uninteresting. The Jewish community numbers about 700 souls; comprising of Sephardic and Ashkenazi Jews; the former being in the majority. The former are from Bagdad and India and the latter from Europe. It was in 1840 that the Jews first commenced to settle in Singapore. In the early forties they used to conduct their services in a small house at a short distance from the business quarter of the town; hence the street was called "Synagogue street" and is still known as such, although the Synagogue has long ago ceased to be there. About the year 1877 the community purchased a piece of land in Waterloo Street where they built a Synagogue which is now known as "Maghain Aboth." It was consecrated on the 4th April 1878 and it is believed that steps will soon be taken to re-build it on a grander scale. The following are the trustees of the Synagogue, viz.—Messrs M. Meyer, Raphael Sassoon, S. J. Nathan, E. Nathan and E. A. Solomon. At present it is well supported by the community and during the High Holidays it is very largely attended by both the Sephardic and Ashkenazi Jews and at times there is hardly sufficient room to accommodate all. For reasons not necessary to mention here, Mr. Mannesah Meyer, one of the recognised heads of the community and a very orthodox Jew, has last year built at his own expense a Synagogue which cost about \$100,000/— It is situated in a nice position (Oxley Rise) and is about a couple of minutes' walk from his residence. It is a fine building and can accommodate about 400 persons and we understand that it will be consecrated during the ensuing Passover Holidays and is to be named "Chai-el."

Another praiseworthy and public-spirited action of Mr. Meyer is worthy of note here, now that a short history of the development of the Jewish people of Singapore is being chronicled. Some two years ago Mr. Meyer, seeing that there are dearth of Jewish writers on Jewish Law and recognising the need of having authoritative opinions on religious matters of everyday occurrence published, at once volunteered to defray the cost of publishing the second volume of "Rab Pealim" the work of Rabbi Joseph Hayyim Moses of Bagdad, who is one of the recognised living authorities on matters ritual. Needless to say this work is warmly appreciated and much liked by the Jewish students. Incidentally we may mention that there are some more MSS by Rabbi Moses that still await publication. We hope that these will soon be placed before the Jewish public.

The Jewish burial ground has been purchased by the community since their settlement in Singapore, which, is now almost filled up. In 1902 the community bought another piece of ground for burial purposes.

Several attempts were made to found a Talmud Torah Institute and, at last, through the help of some of the more energetic members of the community, a class was formed to which 50 pupils now attend daily. Free tuition is being supplied to them, the expense of which is borne by the community. About the year 1898 there existed a local branch of the Anglo-Jewish Association of which Mr. J. Abul was the secretary. Owing to want of interest and energetic workers the Branch was discontinued and, although, several strenuous efforts were recently made to revive it, they were not successful. It is a pity that in a community of such numbers there should be wanting men to organise and manage Societies of importance to the Hebrew race. It is not that they are ungenerous or callous to the fate of their less fortunate co-religionists, but it seems that they are not made sufficiently interested in the scheme, or most probably the right parties have not come to the front. An instance of their liberal and sympathetic attitude towards their helpless brethren in other lands is the collection recently made towards the funds of the Russian Jewish Prisoners of war in Japan, an account of which appeared in the last issue of the "Israel's Messenger."

Generally speaking the Jews of Singapore (with few exceptions) cannot be said to be living in perfect peace and harmony with each other. That this state of affairs is deplorable goes without saying. Jews ought by this time to have learnt what disunion leads to. As long as we are not united we cannot expect a brighter era to dawn upon our race. Let us by all means fight for a good cause or for a principle but let us forget mere personalities and jealousies which never lead to any good but, on the contrary, spells down-fall. It is to be regretted that in an otherwise almost perfect and flourishing community such a state of affairs should exist and it is hoped that the causes, which are too delicate to be commented upon in a newspaper but which are nevertheless too flimsy to exist, would soon disappear and that a life of Jewish usefulness and unity will succeed the present regime.

The Jews in Singapore are financially in a prosperous condition and are doing pretty well in almost every branch of trade. Among the merchants the firms of Meyer Brothers, S. Mannesah & Co., E. Meyer & Co, Shragar Brothers and others have the lead. They deal principally in opium, rice and gunny bags. Brokers, shopkeepers etc constitute the rest of the Sephardic Jews, while Hotels, furniture shops, etc are principally in the hands of the Ashkenazi section of the community. Even the law has its representative in Mr. Montagu Harris, Barrister-at-Law. During his brief stay in Singapore he closely identified himself with Jewish affairs and made himself considerably popular both among the Jews and Gentiles.

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 contributions.

The real names and addresses of all Correspondents should always be sent in, not necessarily for publication.]

A GOOD SUGGESTION.

To The Editor of the "ISRAEL'S MESSENGER"

Sir:—I was indeed very much pleased to observe that you have in your last issue broached the subject of the great need of a Jewish College in the East. The want of such an institution is very much felt all over India, China and the Straits, and the unfortunate result of the absence of proper guides to lead us in the right path is that we are all along drifting from bad to worst. There are not a few who are blessed with time and capital to do justice to the cause, who are now busily occupied with the materialistic tendencies of the time, paying no attention to the want of the spiritual sustenance of the soul. Not only the youths but unfortunately a large majority of the parents and guardians of such youths are indeed very badly in need of knowledge of Hebrew and religion. It is not an uncommon thing that one often meets grown up persons who pride themselves at being Jews but who are much ignorant of anything Jewish as a lamp post. Once a question was put to a preacher whether a deer was, according to the Jewish Law, prohibited or not, when he, who was not less ignorant than the majority of his congregants answered in the affirmative. Such is the state to which we have unfortunately reached. The prompt answer, as to who is responsible for such a deplorable state of affairs, is those who have the *knowledge, time and capital*. Although in a general way this answer is true, yet everyone of us cannot shirk the responsibility and free himself from blame. We are all bound to make an attempt towards that end and undertake to do a certain share of the work. We must all show our willingness to improve our knowledge by applying a small part of our leisure hours daily, which we generally waste in gossiping, useless and harmful so-called sport and such like, in forming classes among ourselves and gradually improving the existing status of our schools and increasing their number as needs may be, and finally founding a College in some convenient centre where graduates may obtain their efficiency.

Yours obediently,

Lover of true Reform.

3rd, March 1905

HIDDEN TREASURE IN THE GHETTO.

[WRITTEN SPECIALLY FOR THE "ISRAEL'S MESSENGER"]

By Mr. SYMON STUNGO, Edinburgh (Scotland.)

The Jewish people is homesick. The prodigal son, Israel, has been banished from home long enough, by this time, to feel that he would like to return, and see his old parent—his great Father and his mother Zion. He has seen the world, he has fought with all difficulties of the road—with hunger, with poverty, with robbers, with ill health—and his feet are sore, his head is aching, his body is weak. None of those comrades of his who used to rejoice with him in their youth, who used to drink his health and admire his pluck in going out into the wide world alone—none of them want to have anything to do with him. Now they laugh at him—if not openly, then by their sleeves—they dispise and trample on him, they throw from one dunghill to another. Yet he is content to be their shuttle cock, their football, which they kick round the field of the world. Alas! he is a football without a goal. Heine once said that the Jew was a dog throughout the week except on Friday nights, when he was suddenly transformed into a man. It may be the poetic view, but unluckily that Friday evening never comes. It is like the Greek Balonds. The Jew thinks he is always a dog. Yet his status as a canine creature would not be so hopeless as it is, if only he would bark. But he won't. Ordinary dogs not only bark, but occasionally bite. Israel does neither. When he is kicked, he goes into a corner, rubs the sore part, comes out again, and invites another kick. Sometimes, when he is happy, he wags his tail. But it never lasts long. He is continually getting in the way of other people's feet, simply because he never looks where he is going. He is a sleepy dog, and that is why people call him a dreamer. It only he would wake up and bark and growl and show his teeth, then others would see he had some energy in him, and they might take the collar off his neck. He cannot even swallow the food thrown to him, because he always has a bone in his throat. Left to "stew in his own juice," he cannot even gain admittance to the dogs'—home, because that institution welcomes only respectable dogs who can bark and bite when necessary. (One day, when he was crouched in a corner starving and exhausted, a big wolf came along and told him where to find a nice big, fat bone; "I am Mr. Lucien Wolf Esquire," he said, "and take my word for it—that bone is a beauty." "What sort of bone is it?" asked the dog Israel, sniffing some snare. "It is called the fat bone of assimilation," said the wolf. "Ah returned Israel, "but if it is so sweet, why don't you eat it yourself?" "Because," said the wolf, "I have tasted it and like it well enough; but I can't eat it all myself. One swallow doesn't make summer, you know, and I must have your co-operation before I can enjoy it myself!" Poor deluded Jew! He believes in every nation but his own. He has such a bad opinion of himself that he cannot imagine a Jewish country with Jewish self-government and liberty. He believes in subordi-nation and in a peregrini-nation. Every country has stuck up its notice, "No Aliens Wanted Here," and the only place that boasts of open—door to aliens is Hades. It is of no use to send our co-religionists there, because they are fast going there already. The Jew is indeed uncommercial traveller of the world. He never lives or dies in the same place as he was born. He is either a pauper or a millionaire, he either lives in a sweating-den or on the Stock Exchange, he either dies of starvation or of gout. Like the ostrich, buries his head in the sand whenever danger threatens: He works for every nation except his own. He composes books and songs for them, he invents patents and new laws for them—but does nothing for his own people, who require

most help. What other nation would live that same hand-to-mouth life? Why should the Jew always be the seapeagot, always the buffoon, always the horse that is forced to do hard work for others and is severely whipped if doesn't? Would any other people stand it? Did the Boers? Did the Americans 150 years ago? Did the Greeks? The more we submit, the—more we are maltreated. If a Jew is insulted in any part of the world, to whom are we to apply for protection? Where is our government? Where is our Embassy, our Consul? If a Jew is harmed. Where does he go? To his Board of Guardians, to his Synagogue. If the same thing happens the next day where is he to go? Our charity is water poured into a bottomless tub, it continues *ad infinitum*. Why should the German or the Frenchman or the Englishman be a *mensch* when the Jew, who civilised them all, has to remain for ever a dog and a pariah? We must not be afraid to know ourselves as we really are, like the dog who is afraid of his own image in the water. We are more than dogs—we are monkeys. We ape the customs of the peoples among whom we dwell and we forget our own precepts and mode of life. Our Judaism is gradually melting away under the sun of assimilation. We are a sick and weakly people, fast dying away. We have tried many remedies, but they have all failed, and we have merely thrown away our money. There is one other cure, discovered nine years ago. But, like an invalid who is sick of futile medicines, we are callous about trying another. Our doctor—our dear, patient, brave doctor who has since died himself warned us that, the longer we delayed before taking this mixture, the worse it would be to cure our disease. We were careless then, and pooch-pooched the idea. The disease has become worse. What the Jewish people requires is a tonic, a stimulant, a mixture that will make its blood boil and invigorate its dry bones. What is that elixer of life? Why, patriotism, self-confidence, vigour, hope! That elixer is the hidden treasure of the Ghetto. If the stuff has been discovered, then we have dug up the treasure hidden in the Ghetto grime. It has been found. It is Zionism. It is nothing absolutely new. The idea is as old as the hills—as Lebanon, Herson and Zion itself. It wants to bathe the Jew in the waters of national pride, and scrub him with the soap of nationalism, so that all the dust of ages will fly off and leave him pure and clean. In fact, it wants to give him a Turkish Bath—if the Sultan will allow it! The ship of Zionism has been battling the waves of opposition for eight long years. It has braved the crashing storms of anti-Semitism, the terrible thunders of persecution and the lightning of degradation. Lately a huge, cruel wave of opposition swept over the ship and washed its trusty pilot overboard—but the boat is still fighting the billows. Will it survive? Will it reach its haven, and sail into the Holy Land with its blue-and-white ensign flying from the topmast? Will the brave, dead pilot's work be brought to the issue he would have loved to see accomplished? It depends entirely on the sailors.

SELF CONTROL.

BY RABBI JOSEPH KHAUSKOPF, D.D.

The day following my ordination as rabbi, I was a guest of the Rev. Dr. Isaac M. Wise, on his farm, in one of the suburbs of Cincinnati. A number of other people enjoyed his hospitality, some of them distinguished rabbis, who had come to witness the first graduation of the Hebrew Union College. The conversation turned to the question

as to what makes for greatest success in the ministry. One believed it was *scholarship*; another thought it was *eloquence*; a third thought it was *hard work*; at last, our host, the head and founder of the college, spoke, and said: "Scholarship and eloquence and hard work are very valuable, yet of little worth if there be lacking the most important of all elements, *Self Control*."

I was deeply impressed with his answer, and noted it in my heart. It was not long after, when actively engaged in my work, that I became aware of the fact, that I had acquired as much wisdom on the day following my graduation as during all the eight years of study that preceded it. And my nearly twenty years of ministry that have since passed by have amply confirmed the wisdom which a very long, and a very active, and a very successful ministry had taught the late lamented leader to American Reform Israel. I have failed many times by reason of insufficient scholarship and eloquence and hard work, and have sometimes succeeded with the aid of them; but no failure has caused me the mortification that lack of self-control has caused, and no success has given me the joy that followed exercise of self-control in trying hours. And were I, to-day, to be required to choose between the other three and self-control, I would say: "If I can have but one of all four essentials of success in public life, let that one be Self-Control. If I am not to add to the people's knowledge, nor move them by flights of eloquence, nor add to their blessings by successful labour, let me at least, by my own control of anger, of vanity, of ambition, of greed, teach others how to free themselves from the tyranny of the lower passions."

Some years after this little episode, I came across, in reading a sketch of Pitt, Prime Minister of England, a conversation almost identical with that I listened to on the farm of Dr. Wise, in which the great Pitt likewise maintained that the virtue of self-control exceeds every other virtue in successful leadership of men. And from that time to this, there has not been a profession or calling or station that has not taught me the important part that the power of self-control plays in the successes of life.

I have been told of a distinguished lawyer whom even the most vexing provocation could not move to anger, who seemed cool and calm though his opponent raged and resorted to offensive attacks. It was never with angry weapons that he struck back. He was perfect master of his mind and heart, and he succeeded with judges and juries and clients, even though his opponent was better versed in law and a better speaker. He mastered his opponent by mastering himself.

I have known a physician who ruined what might have been an illustrious career, and wholly because of a lack of self-control. At the slightest cause he would fuss with the nurse, with the family, even with the patient, till his visits would be looked forward to with dread, and finally dispensed with altogether.

And who of you could not tell of officials whose lack of self-control proved their ruin, men who could not master their thirst for revenge, or hold their tongues when silence was imperative, or keep cool when loss of head meant danger, or restrain their greed or ambition or animal passion when success depended on moderation, restraint, self-denial.

And who of you merchants could not tell of flourishing business houses having gone down with a crash, because success removed all restraint from ambition, because greed for more and more so blinded the eye; that they could no longer see the pitfalls nor dangers, nor check their precipitous course, till they landed at the bottom, crushed, ruined, sobred, — but sobred too late?

And as lack of self-control has ruined public careers so has it blasted private happiness. Many a domestic hearth is extinguished to-day, many a home darkened, many a family dispersed, many a heart broken, because a

husband could not master his brutal passion or a wife control her violent temper. But a little patience, a little forbearance, a little will-power, a little respect for self and consideration for others, might have turned into sunshine what now is gloom, into a paradise, what now is the haunt of strife and unhappiness. About two decades ago, I united a happy couple in holy wedlock, in a Kansas town. About a year later, when performing a like service in the same town, the couple of the year before insisted that I must take a meal with them. During the conversation at the table, the wife happened to disagree with her husband about some matter. The vicious look and angry growl he gave her, assured me that, but for my presence, there would have been some ugly words. Upon leaving, that husband exacted a promise that I would send them a photograph of mine for their sitting-room. I accompanied the desired picture with a little note, expressing my hope that the photograph might prevent such outbursts of temper as my presence had saved from being more than an anger-fash and an anger-growl. Some two or three years later, I met the same couple in a Missouri town, when the wife took special occasion to thank me for the purpose, telling me at the same time that she had two duplicates made of it for two other rooms of their home, having found that the presence of the picture, and the memory it awakened, had helped to save their home and their lives from being blasted by the uncontrollable temper with which her husband had entered married life.

When such are the consequences of a lack of self-control, and such the blessings of mastery over one's passions, in every calling and relationship of life, we cannot wonder at the universal praise self-control has received from earliest times, and at the prominent position that has been assigned to it among the cardinal virtues. Modern philosophers place it at the head of all the virtues and as the source of all others. Spencer regards it as "the most important attribute of man as a moral being." Some have gone so far as to claim that there is but one cardinal virtue, and that one, self-control, that that faculty embraces wisdom, courage, justice, humility, charity, reverence, and all the other virtues.

I agree with the ancients in their placing life-wisdom instead of self-control at the head of the cardinal virtues. The definition that has been given of man, as "a creature looking before and after" is certainly based on man's wisdom, and not on his self-control, as Spencer would have us believe. Man must first know what his powers and limitations are before he can intelligently exercise them. Self-control is expected of man because he has the wisdom of how to control self, and why he must control it. Without his faculty of "looking before and after," we could as little expect of him restraint of his animal passions as we expect it of the animal.

But, if I cannot agree to self-control's first place among the cardinal virtues, I certainly believe that its proper position is immediately next to life-wisdom and its worth next to it in importance. Wisdom sets the goal of life; self-control enables us to reach it. Wisdom is the ship of life; self-control is the helmsman that brings us safely into port.

Of the two, the task of self-control is far the harder. If doing the right had been as easy as knowing the right, some of our great authors, who wrote cleverly of life-wisdom and of the power of man to conquer his baser nature, such men as Goethe, Hume, Burns, Byron, Sheridan, Poe, Colton, would not have belied their teachings by giving rein to one or the other of the lower passions. If doing right had been as easy as knowing the right, some of the world's greatest conquerors would never have been conquered by lack of self-control. What greater general than Alexander of Macedon, pupil of Aristotle, conqueror of the world but not conqueror of self; self-styled son of Jupiter, yet in villainy fit to be named offspring of brute; claiming

homage due to a god, yet in bestiality bearing himself as a swine; weeping that there were no more worlds to conquer, without ever having conquered the greatest of all his foes, himself; dying of dissipation and debauchery at thirty-three years of age—the greatest conqueror and greatest slave of his age!

Of such Alexander the world has had and still has many—men endowed with highest capacities of intellect and valour and prowess, and yet, when at their highest, hurled down to the lowest by an insidious foe, who operates from within, and whose name is Passion. South American mountaineers have told us of having seen one day a condor soaring high, sailing and dipping in the blue empyrean, in the consciousness of unsurpassed strength. Suddenly one wing dropped, then the other, then the bird itself fell, writhing and beating its wings, to the ground, where it soon after expired. Upon examination, there was found coiled under its wing a little serpent, which had stolen into the bird's nest, had crept under its wing, and, high up in mid air, had buried its poison fangs in the condor's flesh.

Such a serpent lies coiled within all of us, and near our hearts. In some of us its poison is already spreading its infection. In others it is getting itself ready for its fatal leap. In yet others, content with its work within, it has come to the surface, and lies coiled around the very throat of its victim, for new attacks and new ruins from without. In the Pinakothek of Munich, I saw, two summers ago, a remarkable painting, by Franz Stuck. It was entitled "Sin," and represented a woman, dark-eyed, brazen, voluptuous, animal, attractive yet repellent, with a huge snake coiled about her bare neck and shoulders and waist, its large and ferocious head resting upon her shoulder and bosom, watching for prey. There was about it all a greenish, yellowish atmosphere, that reminded one of the intoxicating vapours of some poisonous incense, and almost suggested its smell. It was a wonderful picture, and preached a powerful sermon. Only it should have been named "The Passions" instead of "Sin," revealing the monster that dwells within, the evil it works from without, the arts it employs to make itself attractive, to lure on, so as to make conquest all the easier, and destruction all the sarer.

You have probably asked as others have, "Why have the passions been at all made possible in man? Why could he not have been created without these, as he was created without poison-fangs or claws or horns or double or triple rows of teeth?" The answer is as simple as the question is natural. There is not a passion within man the right use of which is not wholesome, not one which has not been implanted for self-preservation, for perpetuation of the species, for advancement, through intelligent self-interest, of the highest ends of life. And for the proper use of them, man has been amply endowed with mind and heart to tell him what is right, with free will to enable him to do what is right, with powers of self-control to prevent excess from turning good into evil, blessing into curse.

What with the lower animal is Mind instinct or irresponsible impulse is with man instinct enlightened by wisdom and guided by self-control. In that difference lies man's chief superiority over the animal. The animal must obey its instincts; man must follow his reason. If he does not, he is worse than the animal, for, in the animal the instincts are strongly developed, and wisely controlled by natural law. The animal will fight or slay only for food, or in self-defence or when in fear of danger. It will appease its appetites in obedience to its law, not for mere gratification. Man, however, his instincts being but rudimentary and unprotected by natural law, is without all restraints when he spurns life-wisdom and self-control. He sinks into vices such as animals are incapable of, into crimes of which the lower creatures are never guilty.

And so there is the worse-than animal and the super-animal in each of us, the "yetzer-haroh," "and the yetzer-hatoh," the evil and the good inclinations, as the rabbis called them. And it is we ourselves who determine which of the two shall rule, whether the higher shall conquer the lower or the lower the higher, whether we shall be masters of our passions or our passions shall be masters of us. That the struggle is not easy we know, and we also know that, without the powerful aid afforded us by wisdom and self-control, it were indeed a hopeless one. Plato teaches us in his *Phaedrus* that man is a composite of three distinct natures, one animal, one human, one divine, and he compares them to a pair of winched horses and a charioteer. Of the two horses, one is noble and of noble origin; the other is ignoble and of ignoble origin, and the driving of them, as might be expected, is no easy matter. The noble steed endeavours to raise the chariot toward heaven; the ignoble tries its best to drag it down.

To that ignoble steed of ignoble origin, that everlastingly holds us down, and is ever trying to drag us still lower, is to be attributed nine-tenths of all our sufferings and sorrows. Go back in your own histories, cast an introspective view into your own lives, and ask yourselves frankly whether your greatest sufferings have not been consequences either of your own unbridled passions or of the unbridled passions of others. Ask yourselves frankly whether, if due moderation had been exercised, if proper restraint had been placed on appetites and indulgencies, if greed and ambition had been kept in check, if tongue and temper had been kept securely behind lock and key, whether, if proper self-control had been displayed at all times in all things in all places, your lives might not have been different, your sorrows less, your blessings richer and riper.

Why is it that man is his own worst enemy? Why is it that man gives ear to his passions, his greatest foe, and spurns his reason, his best friend? For the simple reason that the passions are false while reason is honest; that the passions promise all things, and yet gives nothing, while reason promises little, and yet gives all; that the passions intoxicate and madden with temporary, evanescent pleasure, while reason is at first, sober, stern, frugal, calls for self-control and self-sacrifice, only to yield in the end, as in the case of Daniel, the higher happiness.

The indulgence of the passions has never yet brought happiness and never will. True happiness is spiritual, is, as the Germans call it, *Seeligheit*, is of the soul; the passions are the desires and lusts of the flesh. For a few moments of pleasure their illicit gratification affords, they exact in payment months and years of sorrow and torment. Had unbridled indulgence brought lasting pleasure, the tragedies of Shakespeare would never have been written,—we would never have read of Macbeth's gruesome encounters with Banco's ghost; never of Lady Macbeth's futile efforts to cleanse her hands of ambition's murderstains, never of Richard III conscience-haunted slumbers; never of Othello's falling upon his own sword in expiation of the crime his blinded passions had committed against his innocent wife; never of Cleopatra's self-inflicted death at the sight of the ruin her life of unrestrained license had brought to self and others; never of ruined cardinal Wolsey's advice to Cromwell to fling away ambition, the sin by which angels fell; never of King John's descent to the lowest depths of brutality along the road of insatiable lust of power.

Had unbridled indulgence of passions brought lasting pleasure, the Bible would never have told the story of Cain's murder of Abel, of Jacob's wrong to Esau, of the sufferings of Joseph's brothers, of the penance of David for his crime against Bathsheba's husband, of the bitter end of Absalom, of Jezebel, of Haman.

Like Esau, they sell their birthright for a dish of lentils, who sacrifice the enduring happiness of the soul for fleeting gratification of the flesh. They think of the

present and overlook the future, they think of the moment's satisfaction, and forget the year's memory, of regret, of suffering and penance and shame. Of the strange sights that I have seen in degenerate capital of degenerate France, probably the strangest was a restaurant, called, I believe, "The Chamber of Death." Its tables are coffins; its lights, funeral tapers planted in holes in the coffin's lids; its decorations, bones and skulls, skeletons and devils; its dishes bear the names of fatal diseases, chronic troubles, incurable tortures; its waiters wear the garb of grave-diggers and burial-monks, whose salutation to their guests when they fill the orders, is, "Long Suffering or a Speedy Death to You!" instead of the customary "Long Life and Good Health to You!"

It was about as dismal a place as I had ever seen. My stay was brief, but many a time and long have I wondered since whether the object of this gruesome inn was a mere catchpenny novelty, to draw on the hysterical Frenchmen or the curiosity-seeking foreigner, or whether it was intended to teach a needed lesson to libertine Paris. If the latter, then Paris is wiser than I gave it credit. For such is the feast that retribution ultimately prepares for them who riot in the glittering dazzling banquetting-hall of passion. The door of one leads, through the long and devious pathway of exposure or regret, of shame or suffering, into the other, where the eye sees but coffins of innocence and happiness, but feebly-burning tapers of once resplendent brilliancy, but skulls and skeletons of once happy, smiling scenes and faces; where the tongue tastes but gall and wormwood and the rancid lees of the cup of life; where the ear, that once drunk in songs of joy and sounds of paradise, now hears in every creak of door, in every step of foot in every sigh of wind, in every croak of raven, in every screech of owl, the ominous words: Disease! Remorse! Torment! Physical and Moral and Spiritual Death!

Tons of pains for ounces of pleasure, that is the penalty man pays for the sacrifice of Self-control and for the unbridled indulgence of his passions. In seeking freedom from his moral restraints, he becomes a slave to a tyrant than which history knows none more cruel. Whatever else a libertine's life may bring, liberty is never one of them. Were a tyrant to arise and exact but one-tenth of the slavery that passion exacts of its devotees, there is not a people, not even the most submissive, that would not rise in all their might to crush their oppressor. And yet to the tyrant passion, to lust, greed, wrath, revenge, ambition, drunkenness, debauchery, dissipation, extravagance, they submit voluntarily, eagerly and if they rise at all, it is against their would-be saviour, Self-control.

What are the consequence? Passion fills our almshouses and prisons, our hospitals and insane asylums, our homes and shelters and our asylums. It keeps our criminal and divorce courts busy day and night. It breeds our strikes and riots, our trust and labour unions. It builds our slums and our palaces of ill-fortune. It sends into our streets the drunkards and thieves and murderers. It drives our youth into the dens and dives of sin. It bankrupts fathers and husbands, financially and morally, to meet their family's extravagances. It makes necessary the maintenance of an army of police; calls for bolts at our door, and burglar-alarms in our houses. It piles up our taxes for millions upon millions of dollars necessary for the support of law and order. It poisons our politics, undermines our commerce, blights our educational and religious systems threatens to write across our civilisation the fatal words it wrote across ancient ruined civilisations: "Doomed, because of Lack of Self-Control."—*Hebrew Standard.*

(Written for The Jewish Exponent.)

THE CRY FOR BREAD.

BY EMILY GOLDSMITH GERSON.

"I'm so hungry," whined poor little Esther. "Can't I have a piece of bread?"

"Hush, dear, you'll wake father," answered Miriam, her thirteen-year-old sister, crossing the room and tenderly placing her arm around Esther.

"But I want some bread, I'm—"

"Me ont thom too," lisped baby Joe, toddling to where the sisters stood. "Joe ortful ungruy!"

"My precious will have a good breakfast to-morrow," sighed Miriam. "Even if I have to—" but her reflections were cut short by the father, who turned feverishly on the old couch in the corner.

Miriam, who acted as mother, housekeeper, wage-earner and nurse, ran to her father.

"Are you in pain father?" she eagerly asked.

"My head aches so," answered the patient. "What time is it, Miriam?"

"The church clock struck seven a short while ago. It is time the children were in bed. Come little ones," cheerily spoke Miriam, and no one would have imagined how near to breaking was her young heart. "And I'll tell you a story about the funny man in the moon—see how he is looking at us through the window—"

"Me ont thom bread, Joe's ungruy," whined the hungry baby, climbing on his big sister's lap.

"To-morrow—to-morrow—can't you wait till then?"

"I can wait, sister," answered Esther bravely, "but have you money for to-morrow?"

"I'll earn some, or get bread somehow," and she looked to heaven as her lips moved in prayer.

"God grant you may sell some papers early in the morning," said a feeble voice from the couch.

"Are you hungry, father?" asked Esther.

"I am parched."

Miriam placed a cup of water to his lips.

"That was good. My poor children—my poor babies! God help us—and keep us from starvation until I'm able to work again."

"I'll call at the mill to-morrow," said Miriam, "and ask Mr. Rouch to help us. Come now, Joe. That is right—sit here where you can see the bright moon. Ready? Well then, once upon a time there was—"

and while Miriam enlarged on the peculiarities of the man in the moon Joe nodded his head and fell asleep on her lap, while Esther crept to a straw cot in the adjoining room and was soon in dreamland, where bread is plentiful, and where rich milk runs in tiny streams through fruit-laden paths. The father, too, was resting quietly, and Miriam gazed on the silvery moon and thought. She thought of her mother, who, but a few months ago, was with them, and how happy they all had been. In those days Mr. Michel had a good position in a factory, they lived in a neat four-roomed house, the children were well and had plenty of bread to eat. Then came an awful change—everything changed at once. Mother took sick—so sick that the father and Miriam were kept busy nursing here. After an illness of four weeks she died. Their little savings went to pay the doctor and funeral. Mr. Michel's place had been filled in the factory, and for a month he tried in vain to get work. Finally he succeeded in obtaining employment at a mill, but the pay was poor, and the little family was compelled to move into two third-story rooms of a tenement house. Miriam managed to keep the children clean, and attended to the rooms.

About two weeks before the opening of this story the father took sick with a fever, the result of overwork and insufficient food, and now poor Miriam was at her wits' end what to do to satisfy the children's cry for bread.

"Bread! bread! bread! Everybody is entitled to that, and I'll get it early in the morning at any cost. Sleep baby, till then," and she tenderly laid the sleeping Joe beside Esther.

"Good morning, Esther," said Miriam, trying to look cheerful, although she had lain awake all night. "You dress Joe and attend to father, while I hurry after my newspapers."

"Good-bye and good luck," cried the father, wearily.

"Bring Joe thom bread titter," whined the pale thin baby pitiously.

Miriam tried hard to sell her papers, but somehow the boys all got a head of her, and eight o'clock struck and she had only sold three penny papers, of which half was her profit. Sadly she turned from the corner and was about to go back to her hungry family, when she noticed a loaf of bread temptingly placed in the corner of a step. Miriam did not see a woman within the house lifting the shade of the parlor window, all she saw was the bread, and in her ears rang the sound of baby's voice crying for it. Her heart seemed to beat the words—bread! bread! bread! and she rushed up the marble steps, grabbed the loaf and tore down the street with her treasure under her arm as fast as her legs could carry her.

The woman in the parlor saw the tattered dress and the hungry, wistful eyes of the child; she saw the hasty act, but she had a little girl of her own upstairs, and she thanked God in her heart that they had plenty to eat, and were out of harm's way and so made excuse for poor Miriam. The policeman saw, too, but all he saw was a very bad girl stealing a loaf of bread; and he immediately was on the alert to do his duty. His were the longer legs of the two, and he easily caught up to Miriam, and marched her to the station house, where other children were detained for bad conduct, until the judge could decide what was best to do with them. Miriam was too frightened even to cry at first, but finally when she realized what had happened to her, she fell to sobbing, and pitifully begged the policeman to take the bread to her father and little ones, as they were waiting for her return.

"A pretty story, indeed for me to believe," laughed the officer. "Ye tell that to the judge and see what he'll do for yer."

"If you'll only take me home first to tell my father what is keeping me," cried the child, for she was merely a child, "I'll promise to go with you wherever you want to take me."

"Ho, ho!" roared the policeman. "I'm not as green as I look—I'll waste no time on ye, you'll go straight to the station, so stop your blubbling," and he gave Miriam a good shake to bring her to her proper senses. After he saw Miriam safely lodged, he took the loaf, hastened back to the house from which it had been taken, and pulled the bell. Mrs. Black opened the door.

"In shure, mum, a ragamuffin stole this from your door-step; but I caught her all right, and have got her where she can't escape," and the policeman touched his cap. Mrs. Black's heart went out in pity to the culprit. She found out where the room of detention was, and hastened to Miriam's assistance. The judge sat at his desk, and Miriam's case was before him.

"You look like a good little girl," said the judge.

"How old are you?"

"Just thirteen," sobbed the child.

"Your name?"

"Miriam Michel."

"You are charged with stealing a loaf of bread? Are you guilty?"

"Guilty" came in a whisper from Miriam—"but, oh mi-ter, if you only new how the baby cried for bread last night, and father is too sick to work and I—" here sobs prevented her from continuing.

Then Mrs. Black arose and, approaching the desk, said: "If you please, judge, the girl's story interests me, and I wish to see for myself if it be true. Will you give her to me and I will investigate?"

"Do you mean," cried Miriam, "that you will go to my rooms and tell them why I did not bring home the bread I promised them? Oh, please, please hurry, father is sick and I'm afraid he will get worse worrying over my absence." And Miriam ran to where the woman stood and fervently covered her hand with kisses. She sobbed: "Thank you, thank you for your goodness to me." The judge cleared his throat, and said:

"You may take the girl with you, providing she promises never to steal again."

"Oh, was it stealing?" cried Miriam, "the bread I took for them? They were hungry, oh, so hungry."

"We will let it pass for this time," he answered.

"And I'll answer for the girl," said Mrs. Black, "that it will never happen again."

When Mrs. Black and Miriam entered the two rooms called home, the former found every reason to excuse Miriam's hasty action, nor was she sorry that she provided herself with bread and milk on the way there. The refreshing food soon made the children forget their sorrows, and it restored the father to consciousness. Miriam, too, for a little while, forgot her wrongdoing, while she appeased her appetite; but when all the family was comfortable, a full realization of her offense came to her, and she vowed, by the sacred memory of her mother, never to allow herself to be tempted again, no matter how great the necessity. Fortunately, the necessity never arose, with Mrs. Black as her friend.

Strengthening foot and dring soon restored Mr. Michel's health, and he found well-paying work. Miriam stronger in body and purpose, tenderly mothered the children until they were able to return some of her many kindnesses, and fortune once more smiled on the poor family. Mrs. Black learned to love Miriam, and even her own child never knew how the friendship arose between these two. The bitter truth was a secret kept sacred between Miriam and her benefactress unto all times.

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Vol. I, No. 25

Adar II, 17th 5665
Shanghai, March 24th 1905

Israel's

מה נאו על החרים רגלי מבשר משמי
 שלום מבשר טוב משמי יסועה אומר לציון
 מלך אליהו: "שעה נב" ז"

Messenger.

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

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Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 24th March 1905—Adar II, 17th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Adar II 17th (March 24th) Sabbath commences
(time of lighting) at 5.50 p.m. and terminates
(March 25th) at 6.35 p.m.

Portion of the Law, Tsio, Leviticus, chapters 6, 7 and
8. Maffir, Parrah, Numbers chapter 37, Haphtara,
Ezekiel, chapters 36, Prophets, Ezekiel chapters 1
to 8 inclusive, Esther, all.

Friday, Adar II 24th (March 31st) Sabbath commences
(time of lighting) at 5.55 p.m. and terminates
(April 1st) at 6.10 p.m.

Portion of the Law, Shenuice, Leviticus, chapters 9,
10 and 11. Maffir, Hahodesh, Exodus, chapter 12,
Haphtara, Ezekiel, chapter 45, Prophets, Ezekiel,
chapters 9 to 15 inclusive, Proverbs, chapters 22
to 36 inclusive.

Wednesday, Adar II 27th (April 5th) New Moon eve.

Thursday, Nisan 1st (April 6th) New Moon.

ISRAEL'S TRIUMPH.

Yes, you have laid our nation low.
Yes, you have made our sons' blood flow.
Flow like a stream in autumn-tide.
You even dared our God deride:
Our God for whom we braved keen pain,
Nay, deemed all earthly loss a gain!
But deem not you have triumphed, foe!
Still, still with holy zeal we glow.
You razed God's house on Zion's shore:
We built Him one in our hearts' core.
Our feet you shackled, but our mind
Is chainless, free to teach mankind.
Our sons you slaughtered; well, since one
Is yet alive, your pride we scorn.
For he will still transmit the truth
Which beamed on Amram's son in youth.
Nay, deem not, foe, you triumphed far,
Our truth is firm as a fixed star.
Your dust will die, our spirit live,
And bless 'e'n those that made us grieve.
Alter Abelson.—*Isradite Alliance, Berlin.*

Joseph H. Schiff, senior member of the banking firm
of Kuhn, Loeb & Co., has been informed by cable that
the Emperor of Japan has conferred upon him the order
of the Sacred Treasure of the second class. The
order of the Sacred Treasure was founded by the
Mikado Meiji into 1888, and is divided into eight
classes. That conferred upon Mr. Schiff is the highest,
it is said, that can be granted under the conditions govern-
ing the order to any one not a native Japanese.

The Czar in Proverb.—In a recent number of
the Paris *Liguro* were found collated some charac-
teristic Russian proverbs that regard the Czar
and his position and find much current applica-
tion:

"When the Czar spits into a dish, it break
into pieces for very pride.

"The crown does not protect the Czar from
headache.

"Even the lungs of the Czar can not blow
out the sun.

"The Czar's back, too, would bleed if it were
gashed with the knout.

"The Czar even covered with boils is de-
clared to be in good health.

"When the Czar rides behind a hired horse
every step is charged as a league.

"The Czar may be a cousin of God, but His
brother is not.

"The Czar's arm is long, but it can not reach
to heaven.

"Neither can the Czar's vinegar make any-
thing sweet.

"The hand of the Czar, too, has only five
fingers.

"The voice of the Czar has an echo even
when there are no mountains in the vicinity.

"The troika (team of three horses abreast) of
the Czar leaves a deep trace behind it.

"It is not more difficult for Death to carry a
fat Czar than to carry a lean beggar.

"The tear in eye of the Czar costs his coun-
try many, many a handkerchief.

"When the Czar writes verses, . . . wo be
to the poet!

"When the Czar plays, his ministers have
only one eye and the countrymen are blind.

"What the Czar can not accomplish time can
do.

"Even the Czar's cow can not bring anything
else into world but a calf.

"When the Czar has the smallpox his coun-
try bears the scars."—*Translation made for THE LITER-
ARY Digest.*

A CONCLUSIVE ARGUMENT.

She: "Then you think the underground road would
be a good thing for the city?"

He: "Certainly. If it wasn't a good thing the city
wouldn't have half so much trouble getting it."

TEST OF ISRAEL'S CHARACTER.

When God was seeking what should be the test
Of all the virtues Israel possess'd,

He found that dire affliction was the best.

(Chagiga, 9b.)

KOL NIDRE IN PORT ARTHUR.

(THREE-QUARTER FACT, ONE-QUARTER FICTION.)

(FROM THE YIDDISH OF "TASHRAK.")

The sun was sinking behind the high mountains which surround Port Arthur on all sides. The western sky gathered with a golden red, which little by little faded away, and the glittering points of the stars commenced to show themselves in the dark blue firmament.

In a private room, of the military headquarters an elderly gentleman, dressed in the uniform of a general, was walking up and down. He was evidently agitated and nervous. Now and then he would stand still at the window, watch the sunset and sigh. As soon as he observed the stars appear, he clasped his hands together and exclaimed in Russian:

"O Bozhe moy, Bozhe milosyerdnyi! Boch Avraama, Isaaka i Yakova, spassi menya, spassi moyu dushu!" (O God, merciful God! God of Abraham, Isaac and Jacob, preserve me, preserve my soul!)

He then hastily threw off his uniform and clothed himself instead in the dress of a private soldier. His next proceeding was to draw dark streaks on various parts of his face with a black crayon. Having pulled a military cap over his eyes he looked in the mirror and could hardly recognize himself. He had already an hour or two before dyed his white beard black. No one except his faithful attendant, Dmitri Ivanovitch, knew of his secret.

When the general was ready he called his attendant, gave him certain directions, and then slipped out of the house unperceived.

He wended his way to another part of the town, where the Jewish soldiers had assembled for the purpose of holding the Yom Kippur service. A fortnight previous he had signed the circular which relieved the Jewish soldiers from duty during the two days of Rosh Hashana and the Day of Atonement. Five Jewish doctors had called upon him as a deputation to pray for this privilege, and bowed before him with profound respect, as Jacob's sons before Joseph, not knowing that he was their brother. With a severe and grave countenance he listened to their request; but when he had signed the permission the heart within him almost melted with love and compassion.

Now he was going to them. They will not recognize him, nor will they be aware that their great commander is among them, praying in their companionship to the same God. He has estranged himself from them for his lifetime—yet during one day in the year he is again one of them, again their brother.

He entered an old spacious building which had formerly served as a barn, but which was now lit up by means of small kerosene lamps and large wax candles. As he stepped in a soldier, who was stationed at the door, handed him a "machezor." The disguised general walked to a retired corner of the room and stood with his face to the wall.

At a reading desk, which was composed of a sugar-cask and a few empty boxes, was the "chazan," encircled by a large choir of "meshorerim," all in military dress. One of them held a "sopher" in his arms, for the Kol Nidre chant had just begun. The year before the general had heard the same melody in the synagogue at St. Petersburg, which he used to visit annually inco-

nito. There were only two persons there who were aware of his identity, a Jewish baron and the rabbiner. Here no one knew him.

He turned over the leaves of the prayer-book, which had a Russian translation. It was one of the "machezorim," which the Jews in every part of Russia had collected and sent to the army, through the medium of the Red Cross Association. He looked at the Hebrew text; the meaning of the words had long vanished from his memory, but the familiar shape of the letters attracted and softened him strangely. They evoked in his mind a stream of recollections of the years of his childhood, when he was a little Jewish boy in a Hungarian township, and learned "Aleph aw, aw."

On the stove the faggots burn,
And the room is warm and nice,
And the little children learn
From the rebbe the "aleph-bice."

These school days lasted but a short time. He lost his parents and left his native place. Fate led his steps to Russia where he successfully studied medicine. Being ambitious to rise in the world, and finding the door to advancement closed against him on account of his faith, he was induced to change his religion. He entered the Czar's army, in which his abilities were not slow in raising him to the highest rank. As years grew upon him, the memory of early times and of the "Aleph aw, aw, came back vividly to his mind and he resolved to be a Jew at least one day in the year. For a long time past he had been careful to observe that day at every annual recurrence.

Standing with his face to the wall, and profoundly immersed in his thoughts, he did not notice that he was being observed with great attention by several people. Did they recognize him, or did they instinctively feel that he who stood with his face to the wall was no common soldier? Among those who cast glances at him was a corpulent soldier who was also standing in a corner and appeared to be hiding himself from observation.

During the "Shemoneh Esreh" the general slightly turned his head to get a glimpse of the scene around him. His eyes met those of the tall, corpulent soldier. He fancied he recognized him. Yes, surely, it was the colonel of his own division! Nervously and hastily he looked in another direction, and who should he see but an officer of his own guard. After this he was careful to remain with his face to the wall for the rest of the time.

At the conclusion of the service the general quickly passed out of the building. He saw the colonel walking in front of him, and overtaking him called out:

"Dobri vyetcher, Gospodin Polkovnik!" (Good-evening colonel!)

The colonel gave a start, but quickly recovering himself made the military salute and answered:

"Good evening, Your Excellency."
"How many of 'ours' were there in the synagogue?" asked the general.

"V Boch ic' znyet!" replied the colonel. "About ten officers reported to-day that they were sick, got leave of absence for a day, and disappeared from the garrison. The chief doctor, also, of the hospital corps managed to get a very bad toothache, and, he, too, disappeared. They were, every man of them, 'with us.'"

Conversing thus they arrived at headquarters, where the faithful Dmitri Ivanovitch was waiting for his master at the door.

The colonel bowed, again saluted, and wished the general good-night.—*Reform Advocate.*

RACE UTILITY.

By Dr. Morris J. Karpas.

To abolish racial prejudice is one of the complexities of the twentieth century. Any reform that is to succeed must be in accordance with the laws of evolution. As the tree is the product of a root planted years and years ago so must be the process of any reform movement. Yet there are some who desire to do away with misery, poverty, injustice and corruption by means of eloquent oration, ballot or violence. The realization of an idea cannot be accomplished instantaneously or by force.

It is surprising that there are some so bigoted as to claim that racial prejudice will be extinguished as soon as all races will become one cosmopolitan race. Such a view is totally unscientific.

The very foundation of evolution is the gradual evolution from homogeneous to heterogeneous, but not vice versa.

The world is composed of races, and the races are divided into nations. The divisions of nations may be carried on indefinitely. Each race and nation, like organs and cells, are designed by nature to discharge a destined function.

The harmonious union of races and nations constitute the welfare of the universe, which mankind strives to attain.

The discord between the nations is the curse of civilization.

The various races and nations were chosen to discharge certain functions. It was the Semite that gave to the world the three great religions—Judaism, Christianity and Mohammedanism. And the two limbs of the Aryans, Italy and Greece, gave birth to philosophy and art. It is evident that it is the duty of each race and nation to do the utmost to retain its traits and characteristics.

Thomas Davidson said: "Universal levelling would be a great calamity, a degradation. All evolution goes towards unity, and harmony in variety. For the highest order of being the variety is just as necessary as the unit. To reduce all men and people to a common type would be like playing a piece of music of one note. This would be admirably simple but utterly monotonous and dreary. I should like to see the Hebrews retain their characteristics, just as I like to see my countrymen do. Even the climatic condition of our globe makes difference of race characteristics a necessity."

In order to be saved the Jew should aim to retain his racial distinctions in the world. It may be unnecessary to concentrate the Jews in Asia, but certainly it is of foremost importance for the Jew to preserve his racial identity in that country where he chooses to dwell.

In the present generation of Jewry many of them contrive all kinds of stratagems to disguise their racial identity. They exchange their names of Israel David, Isaac, Rebecca and Sarah, for Irving, Dudley, Archibald, Ruben and Serena, thinking that these substitutes would rescue them from being recognized as Jews. There are some who would even undergo the severest surgical operations if a surgeon would offer his services to rectify their aquiline noses. What a heavenly blessing would it be to some to rit themselves of that important index which characterizes a Jew every where as such!—*Israelite Alliance Review.*

Dr. Max Nordau on the East African Scheme

An interview which Mr. Israel Cohen has had with Dr. Max Nordau was reported in the *Daily Chronicle* of Tuesday 31st January last. Dealing with the East African scheme, Dr. Nordau states that if the report of the Commission, which will be considered at the next Congress, be favourable, "then the British offer must be accepted." He adds:—

The procedure to be followed seems to me quite clear. A charter must be obtained from the British Government in the name of the Jewish Colonial Trust. This is to be our agent in the matter. The charter we shall then offer to Jewish financiers and other Jews of standing, for them to carry out, either with our individual co-operation or without it. If they refuse, then theirs will be the responsibility if the present affliction of the Jews, keen as it is, becomes yet more terrible. We could procure the charter, but we have neither men nor money to sacrifice for the East African project. It is not Zionism. To this extent it is indeed a Zionist success, that, for the first time in history, a first-rate Power, looking about for some representative organization of the Jews to treat with, approached the Zionist body. There are any number of boards and committees, the Anglo-Jewish Association, the Jewish Colonisation Association, and what not; but none of them was considered by the Government as representing the Jews collectively. It was to the Zionists that the British Government made its offer, and we have reason to be proud of it. As I have already said, we have no men or money to sacrifice to the scheme. All our energies must be devoted to the main object of Zionism. The Jews of England should carry out the East-African project. It was from their Government that the offer came, and the elementary consideration of gratitude points to them as the most suitable instrument. I believe that the English have good organizing power, and they could make the new Colony a success. The main objection raised against the proposal by non-Zionists has been based on the fact that the project was spoken of as "an autonomous Jewish settlement." Well, I never thought the use of that expression necessary; but my friend Herzl, who was already ill at the time, insisted upon it, and underlined it. But what does the expression really mean, and is there any need for it? If the Colony consists of a Jewish population, surely they will be permitted to shape their own laws, as is the case in every English Colony. And this is all the word "autonomous" means. It is not only superfluous, but, considering the opposition it has aroused, it is inopportune.

A MATRIMONIAL DEADLOCK.

"Chelly and May have had a quarrel."
"What about?"
"He threatened to enlist unless she would marry him."
"And she?"
"She refused to marry him unless he did."

Jiu jitsu, the system of Japanese physical exercise, is to be introduced in the army and navy. It is claimed that by an understanding of it a man may press an opponent's "essential nerve" and convert him to any argument. If it works in the army and navy the President should try it on Congress on the tariff and railroad questions.

New Jersey women want the legislature to provide a law that bachelors shall be taxed. Why don't the ladies marry them?

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SHANGHAI ZIONIST ASSOCIATION.

NOTICE TO MEMBERS.

The Second Ordinary General Meeting of our Association will be held at No. 9 Seward Road, on Sunday the 26th March at 11 a.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.

By order of the Committee,

N. E. B. EZRA, *Hon Sec.***ISRAEL'S MESSENGER.**

Shanghai: Friday, 24th March, 1905.—5665

SOCIAL INTERCOURSE.

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 endeavoured 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 unless the acknowledged leaders of our Community will take up this matter and seriously ameliorate our status, they too will be glad not to be reminded that they are Jews.

RUSSIAN JEWISH REFUGEES IN SHANGHAI.

The steamer "Munchen" from Chefoo arrived here on Tuesday the 14th instant and amongst the refugees landed at Shanghai there were thirty wounded Jews who are at present lying in the hospital for treatment, and 40 who belong to the Red Cross Society. The representative of this journal had wended his way to the wharf where the steamer had anchored and after enquiries found out that there were a certain number of Jews. A request to introduce him to them was immediately complied with and in his interview with them, which lasted for some time, was very interesting inasmuch as they have still exhibited sparks of vitality with regard to their faith, after the very trying ordeal through which they had undergone at Port Arthur.

"Shalom Alaikhaim" (Peace be with you) was the expression which our representative addressed them. This had a startling effect. The eager look that came to their faces when they heard this familiar expression in a strange land was a sight to see. "Alaikhaim Shalom" was the hearty response. "Are you a Jew"? was their next question. An affirmative reply being given they enquired as to the number of Jews residing in Shanghai and whether there is a school etc. They further enquired when is the Purim falling this year and how many days are left and whether "Matzos" can be obtained locally. To all these queries satisfactory answers were given and the interview closed with the expression and hope of receiving another visit from more members of the Jewish persuasion.

We cannot refrain from mentioning the sad plight of these unfortunate survivors of war to which they are at present subject. They have undergone very hard and terrible days at Port Arthur and it is nothing short of a miracle that they are now alive. They at present do not know how long they will be quartered here. We understand that some more Jewish refugees are expected to arrive here shortly.

Editorial Notes.

Mr. S. D. Lessner of Nagasaki writes to us to the effect that there are 93 Russian Jewish Prisoners of war in Himeji (Japan) and over 30 in the neighbourhood of Nagasaki. From the former place Mr Lessner has received a list of the full names of those that are prisoners, and should any of their relatives, whether local or abroad, wish to make enquiries of their whereabouts, they are requested to communicate direct to Mr Lessner.

The appalling slaughter in the recent battle of Moukden has shocked the civilized world. It is time that this war should be speedily terminated to avoid further unnecessary bloodshed. Russia has over 30,000 Jews serving in the front and a considerable number of them must have fallen during the recent great battle. From every point of view the continuance of this war is deplorable and the sooner it is brought to a close the better it is for our civilization.

ISRAEL IN RUSSIA.

"And I will bless them that bless thee, and curse him that curseth thee."

Thou art but one! O God to whom we bow
In adoration.

E'en as in Egypt, Thou wilt hear us now—
Thy Chosen Nation.

Much have we sinned; far from Thy face, have fled,
By passion driven.

Deep our repentance, Thou Thyself hast said
We are forgiven.

Empires of old upon us heaped their chains,
Burthens and lashes.

Thy thunders rolled—and of their night remains
Rubble—and ashes!

Still those we taught to hold Thy name in awe
Smite and berate us;

We are the leash that binds them to Thy Law—
Wherefore they hate us!

Vengeance is Thine! yet, Thine is mercy too.

"Shield us, but grieve them not!" be our prayer!
"They know not what they do.

Father! forgive them!"

Arthur Guiterman.

In the Chicago Israelite.

Father Ignatius, the distinguished Roman Catholic Monk, who has always something good to say with regard to the Jewish race, has

written to the London *Jewish World* the following letter:—

"Reading year after year of Russia's inhuman treatment of God's Chosen People I have said, 'sooner or later the wrath and the vengeance of the Lord God of Israel will fall upon that great nation,' and indeed that wrath has come in a great vengeance. God has declared of the Jewish Nation he that toucheth you to ucheheth the apple of His eye."

Our contemporary the *Jewish Tribune* has recently celebrated its fifth birth day. With characteristic modesty it points out with pride its adherence to its motto: "For he will speak peace unto his people." It has spoken and advocated truthfully and fearlessly both in season and out of season the policy of peace, and he who reads its popular and ably-edited sheets will bear ample testimony to it. We hope that our valued contemporary will continue in its vigor and prosperity to forever and ever "speak peace unto his people."

We have received from the office of the Maccabean Publishing Co, the January number of the *Maccabean*, the official organ of the Zionist Movement, and more especially of the Federation of American Zionists. This monthly magazine, which is published in New York, contains a mass of Zionist information and should be read by all who desire to study the development and progress of Zionism. Amongst the contributed articles we find one of particular interest by Esther J. Ruskay on "A year's happenings in Jewry;" while Mr J. De Haas, the Secretary of the Federation, gives a very interesting account of his recent tour in the United States, in the interest of the Movement. About fifteen places have been visited and we hope that the next tour of Mr De Haas, will extend as far as Shanghai, where we feel sure a very hearty and enthusiastic reception will be accorded to him by the local Zionists.

Elsewhere in this issue we publish the second annual report of the Shanghai Zionist Association and the Treasurer's account and we are pleased to see that the Association is in such a flourishing condition. The annual meeting is fixed for Sunday the 26th inst. and we earnestly hope that the members will make every effort to be present. We hope to publish a full report of the meeting in our next issue.

The Jews as a Nation.

Address delivered at the last Southern Rabbinical Association, January 6th, 1905.

By Rabbi Henry Barnstein.

"Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords and strengthen thy stakes." Isaiah, liv. 2.

"Remove not the ancient landmarks which thy fathers set."—Proverbs xxii. :8.

It seems to me that in the two texts which we have just heard we strike the keynotes of modern Judaism; we have to keep our religion abreast with the times, to lengthen our cords and strengthen our stakes, and we have at the same time to guard and stand sentinel over priceless heritage, to deal gently with our ancient landmarks.

The air is full of Jeremiaads, deploring in despairing accents the decay of Jewish life, the decline of Jewish self-respect and the incompetency and invertebrateness of the leaders of Jewish thought.

Lately one of our self-constituted leaders had an article in the *Menorah* on American Judaism in 1954, and the conclusion he arrives at is that Judaism should go into liquidation, settling its affairs in the best possible way for itself, for its creditors and for the public at large. For this authority bankruptcy is the only solution of the Jewish problem. Here is another authority who finds in prophetic universalistic Judaism the only panacea for all evils. To the cry 'backwards,' he would shout in reply 'forward.' He wants no mediaevalism, no Zionism, but reform and world-wide Messianism. Anything in the nature of a compromise is repugnant to his Judaism.

Now we are perfectly willing to listen to anybody who can teach us, but the pessimist has always been a thorn in our side. The man who maintains that Judaism is on its last legs is a false prophet. It was Ezekiel who said 'O Israel, thy prophets have been like foxes in the waste places. Ye have not gone up into the breaches, neither made up the fence for the house of Israel, to stand in the battle in the day of the Lord' (Ezekiel xiii, 3 and 4).

We want our leaders to go into the breaches which have been made in Judaism's walls; we want them to make up the fence which has been torn down; we want them to stand in the day of God's battle.

Truly we may not close our eyes to stern facts; Judaism, not only in America, but the world over, is in a bad way, but in former ages things have been far worse. In the sixteenth century there was wholesale apostacy in Spain; in the nineteenth century the same thing happened in Germany, and yet Israel will never be entirely widowed from her God. Judaism still lives, and we have God's promise that it can never die, even though Israel be steeped in wickedness.

"Yet for all that, when they be in the land of their enemies. I will not reject them, neither will I abhor them, to destroy them utterly and to break my covenant with them, for I am the Lord their God" (Leviticus xxvi, 44).

The man who noisily proclaims that Judaism is on the point of going into liquidation is a *hofer beikkar*—an unbeliever; he denies the *Torah*, and is therefore a false prophet, and we accordingly wash our hands of him and all his theories.

But what reply shall we make to the leader who tells us that our only salvation lies in universalistic Judaism, at the same time eagerly embracing the opportunity to have a fling at Zionism.

Well, friends, this talk of universalistic Judaism and the world-wide Messianism has been considerably overdone in recent years. We are being constantly reminded of our mission to convert all the nations of the world to our own pure monotheistic conception of a deity, but the eloquent appeals have fallen upon deaf ears. The rank and file remain indifferent, the great Jewish proletariat continues to shrug its shoulders and remain unmoved. Why is this? Is not the ideal grand and inspiring? Is not the watchword 'Judaism, a world-wide religion,' a sublime battle-cry? It certainly is. Then why does it not appeal to the modern Jew?

Because the modern Jew is a practical man, and it is necessary for a practical man to crawl before he can venture to run. The modern Jew looks around him. What does he see? He sees his co-religionists engaged in every walk of life; he sees them taking their place in the world; they are in the world and they are of the world; they are no better and no worse than their neighbors. *Wie es sich christelt so juedelt es sich.*

Thus the Jew is not yet ripe to undertake his world-mission; before attempting to Judaize the world he has first to Judaize himself, to familiarize himself with his own sublime Scriptures, to learn something of his own glorious history, to turn again to his own wonderful literature—in a word, to become permeated and saturated with his Judaism.

How can we ever hope to influence the world until we have set our own house in order? As long as there is much *machlokes*, so much internal dissension, let us sink our missionary enthusiasm. It is this *machlokes*, which has ever been the bane of Judaism, producing in Bible times the mutually hostile kingdoms of Israel and Judah, in Talmudic times the Pharisees and Sadducees, in mediaeval times the Rabbanites and Karaites, and in modern times the Zionists and the anti-Zionists.

It has become fashionable to-day to sneer at the Zionists who are unceremoniously dubbed mediavalists, romantics, and reactionaries, but let us not forget that if the movement has done nothing else, it has brought hundreds of waverers into the fold; it has largely reintroduced Jewish self-respect, and it has left no stone unturned to redress Jewish grievance. We may not agree with their methods, although we have nothing better to offer ourselves, but let us not commit the crime of questioning their motives. Who think you, is more worthy of respect, Dr. Herzl, who sacrificed his profession, his position, his home, his life, in pursuit of an ideal, or the self-styled Jew at heart who only remembers his religion on his wedding day and his death day? I am not an active Zionist, but I take off my hat to the noble band of men and women who are laboring with might and main for the uplifting of our Jewish submerged faith.

Zionism is one attempt to solve the eternal Jewish problem, and as such it is entitled to our earnest consideration, for 'we search the world for truth, the good, the pure, the beautiful, from gravestone and written scroll, from all old flower-fields of the soul.'

For, indeed, any movement which tends to clothe the dry bones of Judaism with flesh and blood should be welcomed with open arms, whether we may agree with it or not; it is indifference only which kills.

Judaism should be a living, palpitating force in our lives, if it is to degenerate into mere ethical culture, or worse still, into cross materialism, then indeed are Israel's days numbered; then is Israel's mission to be a light unto the Gentiles a lie; then Israel's role as the exemplar of the life spiritual is the role of a clown; then is the oratory of an Isaiah a farce, the pleadings of a Zachariah a burlesque.

We look around us and apparently matters look gloomy enough for the Jew. In the East he has not yet emerged from his shell of exclusiveness, in the West he is

in danger of being lost in the crowd. The extremes meet and we know not in which direction lies the greater danger. In the East we see the ultraconservative Jew, who still lives in the middle ages; in the West we meet his brother, the ultra-radical, for whom his Judaism is a mere birthmark. Between them will they not swamp the oldest religion in the world? They might, were it not for one factor which we constantly encounter throughout Jewish history. And that factor is the saving remnant; if only ten righteous men could have been found in Sodom, the city would not have been destroyed; God spares Nineveh because the remnant wins over the rank and file; the heroism of the handful of Maccabees saves Judaism from destruction, and are we ourselves not a case in point? Do we not owe our existence to the heroism of our fathers? It is not a fact that the weaklings in our midst must long since have been wiped out by baptism or persecution? It is only the strongest who could possibly have survived the terrible intolerance of the middle ages. We are the classic example of the survival of the fittest, not necessarily the physically fittest, but rather the morally fittest.

In a wonderfully graphic passage Leroy Beaulieu speaks of Israel, prince of the Orient, driven out of the house of his royal father and transformed for centuries into a vile beast. And lo, to the annoyance of his foes, who thought him forever doomed to kicks and cuffs, they see him again assume human form. For centuries he was under the spell of an evil witch, named Intolerance, but the fairy Liberty has broken the spell, and through her Israel has regained complete manhood. For this tolerant Frenchman, liberty is the specific against Israel's eternal sickness; freedom is Israel's elixir of life—physical freedom—educational freedom, spiritual freedom—these are the action, liberty of thought, liberty of faith—these be thy Gods, O Israel!

The thought is thoroughly and characteristically French, and yet let Leroy Beaulieu read, mark, learn and inwardly digest Carlyle's history of the French revolution and consider what foul crimes have been committed in the fair name of liberty; let him read of the Reign of Terror, when the streets of Paris ran crimson with innocent blood; let him study American politics today and look what excess of freedom has done for this fair continent and let him ask himself whether we are yet civilized up to throwing off all authority. Nay, let him turn to our Bible and open it at the thirtieth chapter of Proverbs and read the prayer of Agar: 'Two things have I asked of Thee; deny them not before I die; remove far from me vanity and lies, give me neither poverty nor riches, feed me with the food that is needful for me, lest I be full and deny Thee and say, who is the Lord, or lest I be poor and steal and use profanely the name of my God.' (Prov. xxx, 7-9), and these class c words apply to all times and in all places. We see how excess of misfortune has driven many of our Russian co-religionists into the arms of the Nihilists, and how such men use profanely the name of the Lord; on the other hand we witness the more deplorable spectacle how excess of good fortune has placed many English-American Jews in the clutches of the materialist, and how such men, 'becoming full' have denied God and asked who is the Lord? 'The dollar is my god; my strength and the power of mine arm hath gotten me this wealth.'

That is the great danger which confronts us American Jews; the appalling danger of indifference, of callousness of letting things slide. Where persecution could only bend us, indifference may kill us. Eastern massacres are less dangerous to the Jewish body-politic than Western indifference. Kishinev riots between Jews and barbarians will never bring upon us the scorn of the world, but London riots between Socialist and orthodox Jews will.

Is it within the bounds of possibility to give the quietus to this fatal internecine strife? Well, we can at least make the attempt.

We have to lengthen our cords and strengthen our stakes, we have to reach out and move with the times. It is the glory and the salvation of Judaism that it does not stand still, and the most enlightened among the rabbis were always imbued with the progressive spirit.

Stress of circumstances sweeps away old theories as cobwebs are removed by the broom.

Es laasos lodonoy leferu torosecho. When the time comes to do God's work, away with your theories, and in this spirit a mediaeval rabbi exclaims:

"Shall I shrink from initiating religious changes that the age demands, merely because my fathers remained passive? No, I claim these very changes as my merit, as a token of my zeal for the true welfare of the faith."

It is to the eternal credit of the reform movement that it has kept thousands in the fold who would otherwise have drifted; that it has at once beautified and simplified public worship by the introduction of the organ and mixed choirs; that it has introduced decorum into God's house; that it has familiarized the younger generation with our glorious hymns and psalms through the employment of the vernacular; that it has strengthened the family ties by the use of family pews; that it has made the sermon an essential and integral part of every service; that it has brought pulpit and pew in closer communion; that it has assigned to woman her rightful place in the upbuilding of a Jewish community, and that it has abolished forever scores of antiquated customs which had long survived their usefulness.

And assuredly reform was necessary in America. Our fathers for the most part came here to start life a fresh and to earn their bread by the sweat of their brow. In the fierce struggle for existence, their Judaism naturally suffered and became irksome to them, and our Torah tells us: 'Ye shall therefore keep my statutes and my judgments, which, if a man do, he shall live by them.' Our Torah was given to prolong our life, not to hasten our death.

Thus it came about that the *Shulchan Aruch*, that digest of Jewish law which had dominated the Jew's life for so many centuries had to be deposed from its pedestal. This code took the Jewish babe from the time he entered the world and surrounded him with duties and ordinances until the time when he lay—an old man—stretched upon his deathbed.

It told him how he had to wash and how much water he had to use, where, when, how, and what he was to eat, where, when, how, and what he had to pray, when, how and how long he had to mourn—in fact, its benevolent, sympathetic attention was steadily concentrated upon every phase and vicissitude of his everyday life.

This code was regarded as sacred, almost as divine, many of its ordinances were gravely stated to emanate from the Godhead Himself, who delivered them to Moses on Sinai, who thus forged the first link in the traditional chain which has been uninterruptedly handed down from generation to generation.

Yet while its jurisprudence was acknowledged by the highest legal authorities to be both just and equitable, while its laws of health and purity were recognised by the greatest scientific luminaries to be both hygienic and therapeutic, its ritual laws could not be conscientiously carried out by the larger section of the community in days when Judaism quivered with the passion of liberty.

But the first results of this divorce were disastrous; liberty quickly degenerated into license; the whole ceremonial law was practically abrogated, symbols were voted out of date and useless and religious anarchy held sway.

And so today reform in many cases run riot; the seventh day Sabbath, God's sign between Himself and His chosen people, is trembling in the balance; the regular Torah reading which has been carried on uninterruptedly for thousands of years, has already been entirely abolished in some communities; the symbolism of the Festival of

Tabernacle is rarely seen, the Passover house service is, to a great extent, only a memory.

And *Kekohen Koom tel maitre tell valet*, like shepherd like flock. As a result the oldtime Jewish home life has all but disappeared, the Christmas tree has taken the place of the *Chanukah* lights, and everything peculiarly Jewish has been frozen out of our lives.

I think the time has arrived to cry a halt; let us not remove the ancient landmarks; let us not turn a deaf ear to the earnest pleading of Jewish tradition; let us not surrender our priceless heritage for a mess of pottage. I plead for more Jewishness in our lives, for more Jewish ceremonial in our worship, for a study of the Hebrew language as an important link in the chain which unites Jews the world over, for the promotion of Jewish solidarity, for the reintroduction of Jewish self-respect, for a Judaism not only in the temple, but also in the home.

I believe in the *Barmitzvah* ceremony as well as in confirmation, in regular morning and evening prayers, in grace before and after meals, in kindling the *Chanukah* lights, in blessing our children on the Sabbath eve, in simplicity in our funeral arrangements, in remembering our poor upon all joyous occasions, in sending presents to each other and making gifts to the poor on Purim, in building congregational booths and in every Jewish symbol which enlightens the eye, rejoices the heart and restores the soul.

I believe that if we could only induce our congregations to keep Jewish homes, his religion would appeal to every co-religionist who has a spark of the old Jewish spirit still left. We have in our Bible the only book which has ever been rendered into every known tongue; we have in our faith the only religion which has weathered the storms of 3000 years; we have in our veins the blood of martyrs. Shall we then bury all our glorious traditions and subscribe to the doctrines of a colorless humanitarianism, with its watchword, to do good is to be a good Jew?

I say no, a thousand times no! Whilst sanely keeping abreast with the times we must at the same time cling lovingly to the ancient landmarks, we must adhere firmly to the noble birthright which we have received from our fathers. Remember the days of old, consider the years of many generations, ask thy father and he will tell thee, thine elders and they will teach thee! Lest we forget! Lest we forget!—*Jewish Conservator*.

DEATH OF MR. REUBEN DAVID SASSOON, LONDON.

On the 8th instant telegraphic communication was received from the London office of Messrs David Sassoon and Co Ltd, to their branch here announcing the death of Mr Reuben David Sassoon, who was a partner in the firm of Messrs David Sassoon & Co. Mr Sassoon was the fourth son of the late David Sassoon by his second wife, and was born at Bombay in 1834. On receipt of the news of his death the flags on the opium receiving ships were put at half-mast. Mr Sassoon was a great personal friend of King Edward VII. The deceased was about 70 years of age. Great regret will be universally felt by Jews, specially in India and the Far East, at the passing away of Mr Sassoon, whose House is so well-known for charitable benevolence and useful influence on behalf of the Jewish people.

A Chicago telephone girl testified in court that women swear more while using the telephone than men. Men are privileged to swear when they can be both seen and heard.

Collection in aid of the Russian Jewish Prisoners of war in Japan.

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TOTAL \$ 540.00

Further contributions will be thankfully accepted and acknowledged by Mr. H. Foox. No. 40 Yangtzepeoo Road.

WISE AND OTHERWISE.

Some husbands never know how much they are beloved until their wives want a new hat.

The man who said the pen was mightier than the sword must have witnessed a French duel.

Look after the pennies—your wife will see that the dollars don't get away from you.

Some women are born bargain hunters, others contract the habit at the age of three or four.

The man who is always giving pointers on how to manage a wife can usually be found in the woodshed after supper smoking his evening cigar.

When a man's hat won't fit him in the morning it is not always a sign that he's been out with the boys the night before. He may have got the best of an argument with his wife.

Dr. Herzl's Literary Papers.

The Zionist organ *Die Welt*, makes the following announcement:—

It has at last become possible to examine the large mass of documents which constitute Dr. Theodor Herzl's literary remains. Apart from a very interesting collection of letters, the manuscripts may be divided into two groups, one of a general literary, the other of a Zionist, character. A few MSS., which are ready for printing, for example, "Legends," belong to the very latest period. The unpublished Zionist speeches and o-says, together with the printed matter, will be collected in one work under the title "Theodor Herzl's Collective Zionist Writings." This work will be edited, with critical comments, by Professor L. Kollner, whom Theodor Herzl appointed in his will as editor of his literary remains. A biography of Herzl from the pen of Dr. Max Nordau, will be appended to the "Collection of Zionist Writings." There remains as the principal work the "Diary" (18 volumes) which comprises not only the history of Herzl's Zionist activity from the very beginning until his death, but also a series of graphic sketches of the commanding personalities of our time. No decision has yet been arrived at whether and in what way this "Diary" shall be published.

Shanghai Zionist Association.

SECOND ANNUAL REPORT OF THE SHANGHAI ZIONIST ASSOCIATION.

The Committee takes much pleasure in presenting the Honorary Treasurer's account of the past year which shows a very good result. The increase in the number of members has been maintained and we have at present about one hundred subscribers. It is expected that this number will be further increased as there are many who have not yet decided one way or another and we hope that during the next year the Committee will be in a position to report still further progress of our Association.

The year under review will ever remain a memorable one; one that will ever remain closely identified with the sorrows of Jewry in the passing away of our great and beloved leader—Dr. Theodor Herzl. Zionists all over the world and we with them have not allowed this tragic event to pass by unnoticed and without giving vent to our expressions of grief which have overtaken us in the death of Herzl. A special memorial service was held under the auspices of our Association at the Royal Asiatic Society's Hall on the 1st. August last, at which Mr. Edward I. Ezra presided. The Revd. Frank Rawlinson, Mr. S. Moosa, the Secretary and the Chairman delivered addresses in which they eulogised the career of the deceased, and, in conclusion, a vote of sympathy and condolence with Madame Herzl in her terrible bereavement was adopted and which has been conveyed to her. Our meeting which was opened to the public was fully reported in the local Press and especially in our official organ the "Israel's Messenger." We have deemed it necessary to reprint same in pamphlet form for a wider circulation. The question as to who would succeed our departed chief has not yet been decided and it is expected that at the forthcoming VII Zionist Congress a leader will be elected. On whomsoever this onerous mantle of great responsibility may fall we in common with all the Zionist Associations throughout the world, pledge to accord to him our help and support for the consummation of the Zionist programme in the furtherance of the interest of Zionism in general.

NATIONAL TRIBUTE TO THE CHILDREN OF DR. HERZL.

In response to the appeal published in the Jewish Press by Prominent Zionists for

help to the children of Dr. Herzl who were left unprovided for, the Committee has opened a subscription list in the columns of the "Israel's Messenger" which has been responded to. The amount collected was \$263/- and the equivalent of which £25-12-3 has been remitted to the Jewish Colonial Trust, London, and duly acknowledged

OUR LITERARY CIRCLE.

It is gratifying to see that the success of the literary circle has been maintained during the year under review. Six courses of lectures have been gone through, all of which were well attended. We cannot allow this opportunity to pass by without recording our sense of deep obligation to the Rev. Frank Rawlinson for the interest he continues to manifest in our cause and for the very able and instructive paper which he had read under the auspices of our Association. We give below the programme of lectures that have been delivered, viz:—

"Ideals of Zionism"	By N. E. B. Ezra
"Unity"	By E. Solomon
"Education and Religion"	By N. E. B. Ezra
"Love of Religion"	By E. Solomon
"Judas Maccabees"	By N. Padriachik.
"Prospects of the Jewish State after it is settled in Palestine"	By Rev. Frank Rawlinson.

It is sincerely to be hoped that the ensuing year will be one of greater activity and gathering under the wings of the literary circle of our Association.

THE PRESIDENT'S RESIGNATION.

The Committee has to record with regret the resignation of their President Mr. Edward I. Ezra owing to pressure of work. The Committee has accepted this resignation with great regret and at a meeting of our Association held on the 8th November last, a vote of thanks to the retiring president for past services to Zionism was unanimously adopted.

SHEKELS.

We have subscribed this year for two hundred Shekels which will enable us to appoint a delegate to the forthcoming VII Zionist Congress. We have requested Mr. J. Cowen, London, to act on our behalf in that capacity.

AFFILIATION.

As stated in our last report we have affiliated with the English Zionist Federation. The Committee has to note with keen regret the inactive part displayed by the Federation towards our Association.

THE WAR IN THE FAR EAST.

HEROIC ACTION OF A JEWESS—MADAME

HELENE MIKHAILOVNA SMOLKA.

The attention of the crowd of people thronging the railway station at Harbin was attracted recently by a Cossack with rosy cheeks and whose beardless face and woman's voice told clearly that the soldier's garb was being worn by a woman. The Russian amazon was a Mme. Smolka, and member of the staff of the "Messenger de Harbin" has gathered from her own lips and from some of the inhabitants the following highly interesting details concerning the life of the heroine.

Helene Mikhailovna Smolka, the daughter of a Jewish soldier of the days of Nicolas I., was a young girl of seventeen years of age, when, during the disorders in China, she resolved to enlist in the ranks of the frontier guards. As she lived from her childhood at Nikolsk-Ussuriisk in the company of Chinese and Koreans, she had a perfect knowledge both of Chinese and of Korean, and she hoped that she could be of use during the trouble with China. Having clothed herself as a man, and having taken the name of Michel Nicolarevitch Smolka, this eccentric and brave girl passed with great distinction the examination as interpreter held at the School of Interpreters at Vladivostok. Towards the end of 1900 the girl was serving as interpreter and frontier guard at the station of Ninguta, in Manchuria; she had taken part in all the scouting and skirmishes and had learned how to handle her rifle and sword. In 1901 Smolka was sent at the head of about a hundred frontier guards to reconnoitre at Kaiga. Overcome by a hard day's work, the men, went to sleep in the peasant's house. The Chunchuses were not far off, and the traitorous Chinese told them that the Russian were resting for the night. The Chunchuses resolved to profit from the night and their greater numbers, and to attack the house in which the Russians were sleeping. However, they had overlooked Smolka's vigilance. In moving among the Chinese, Smolka had got wind of the plot; she aroused the frontier guards in time to let the Chunchuses approach the house; then, as the latter came near, the Russian rushed out and fired upon them and put them to flight. During that little skirmish Smolka received her first wound, which was on the right arm close to the shoulder.

As a reward for all the services rendered by her during the campaign in China, Smolka received a silver medal, and a sword with a silver hilt and bearing the inscription, "To the interpreter Smolka, for courage displayed at Kaiga."

Immediately after the outbreak of war with Japan Smolka sent a request to the Commander of the Forces to ask him to allow her to be enrolled among the volunteers. Without waiting for a reply, Smolka went to Harbin, with a view of supporting her request at the hands of General Volkoff, but she did not receive the desired permission. Then this brave woman disguised herself as a man, hung her medal round her neck, and sought a favourable opportunity for undergoing all the risks and perils involved in serving with the Army in Southern Manchuria. At that time railway tickets were given only to such persons as had special authority to travel by rail. Still, Smolka was undaunted, and she resolved to reach Liao-yang at all costs. So she slipped into a cattle-truck, and in that way she reached the Headquarters of the Army, where she met many of her former comrades. Thanks to their aid, she managed to get enrolled in the scouting detachment of the 2nd Cossack Regiment of Nerchinsk, under Lieut. Vichniakoff, and once more she was able to

We have made several requests to them to treat us with the consideration to which we are entitled but our requests were disregarded. The Committee hopes that in drawing the attention of the President of the Federation, proper treatment will in future be meted out to us.

Before closing this report the Committee earnestly hopes that the subscribers will continue to take an interest and sympathy in the Movement that is absolutely essential for the ultimate goal of the Zionist Movement. With an united Israel much that may be considered impracticable will become practicable. Only, let us be united and determined upon working for the moral, physical and spiritual uplifting of the Jewish People. To this end, Zionism invites the cordial support of Jewry throughout the world.

H. GENSBURGER.

Vice-President.

Shanghai, 20th March 1905

SHANGHAI ZIONIST ASSOCIATION.

STATEMENT OF ACCOUNT FROM 1ST APRIL 1904 TO 31ST MARCH 1905.

Dr.		\$
To balance brought forward from old account		39.80
To Subscriptions collected		288.00
To Sale of Buttons		46.00
To Subscription towards prizes to pupils of the Shanghai Jewish School		9.20
		<u>377.30</u>
Cr.		\$
By printing and stationery		41.35
By prizes to the pupils of the Shanghai Jewish School		10.50
By remittance to English Zionist Federation £1/- re- inscribing the name of Col. Goldamid in the Golden Book		11.00
By remittance to Maccabaean Publishing Co for 30 Buttons and 1 Flag		45.10
By cost of telegram to London re Dr. Herzl's death		52.60
By rent of Royal Asiatic society's Hall for Meeting		11.00
By advertisement in the Local Papers re memorial service		12.25
By remittance to English Zionist Federation cost of 200) Shekels £ 10)		105.26
By Subscription to Maccabaean for 1 year		3.25
By Sundry expenses		17.00
By Collector's fee one year		12.00
By Cash in hand		55.39
		<u>377.30</u>

To Subscriptions in course of collection \$ 197 Including Subscriptions to 30 June 1905.

E. & O. E.

Shanghai, 20th March 1905

Audited and found correct

J. AARON,

E. JONAH.

Hon. Treasurer.

S. J. SOLOMON.

bedstride her charger. She accompanied the detachment when it was sent out to reconnoitre the outskirts of the town of Kuan-gensian. Again, owing to her knowledge both of the Chinese language and of Chinese customs, she was able to find out in good time the approach of a considerable body of Japanese and to warn her comrades thereof, with the result that the detachment had to defend itself while rejoining the main body. After that expedition a report of the affair was drawn up and handed to General R....., and this led to Smolka being enrolled in the 2nd Regiment of Nerchinsk as a volunteer interpreter under the name of Michel Nicolaievitch Smolka. Thenceforward she took part in many dangerous pieces of scouting, but she was wounded only once slightly in the foot.

REV. ELMALEH ON "IMPROVEMENT" IN RELIGION.

In a sermon before the Mickve Israel Congregation Philadelphia, on Saturday, 14th January last, on "Improvement in Religion," the Rev. Leon H. Elmaleh said: "It is now over three thousand years since Israel came out of Egypt, and from that time they have retained the same faith and have observed the same teachings they then received. For so many years, in spite of the troubles and afflictions that they have suffered, their belief has not changed. It may seem strange if I say that liberty, and freedom have injured the Jew more than persecution and, even the rabbis in the Talmud say: 'Exile is as beautiful to Israel as a flaming fire.' Never in our history have there been so many changes in religion. Is it possible that freedom has caused these changes? Is it possible that liberty is the most effective method of bringing about the neglect of our religion and its ceremonies, and the extermination of Judaism? Improvements are most welcome when they are really improvements, when they really ameliorate conditions that have not been perfected. But surely the changes that are occurring daily among our people are merely called improvements. Very often the result of improvement after improvement is complete failure, and if it is necessary to return to the original if the identity of the thing is not to be lost. Surely, if a religion has lasted for over three thousand years, under varying conditions and experiences, it should not change to-day. The world stands upon three things—upon the observance and study of the law, upon worship, and upon the bestowal of kindness.

"The law then must be studied and observed. Yet changes have reached such a stage that its observance even is very lax. How can a Jew be called a Jew if he does not observe what he is commanded in the book called the Pentateuch; the book in which we are called Israel, the book in which we are called the chosen people of God? No! It is not for the Jew to change. He has suffered too much in order to hold his religion fast to his heart, for him to let it slip away from him now without reason or cause. The Jew will not be any more respected for making changes in his religion than he is to-day. Actions and conduct determine the respect for a person, it matters, not what religion he professes. The enlightened class of non-Jews never care to know to what religion a man belongs, so long as his conduct is beyond reproach." Was Sir Moses Montefiore an observant Jew or not? Has he merited the respect of royalty, nobility and the whole world at large because he changed or altered his religion? Was he not a strongly orthodox Jew, and yet he was loved and respected by all. A few years ago a Jew by the name of Cohen was elected Lord Mayor of Liverpool. He placed a notice at the door of his office stating that it would be closed from Friday evening until Monday morning. Was this man removed from his office or held in disrespect

because he clung to his religion? On the contrary, the people elected him in spite of his being an observant Jew.

"The changes that are made consist not only in discarding the rules laid down by the rabbis, but also in abolishing the laws and ceremonies commanded in the Pentateuch itself. Those who make such alteration cannot be regarded but as rebels. They refuse to recognize the teachings of Moses as handed down to him by our Father in Heaven. They will not observe these teachings, yet they talk of observing as a holy day the birth of a man in whose name Israel has been martyred for two thousand years, and they dare to prophesy that the time will come when all the people will celebrate that day.

"The day will never come when all Israel will celebrate that event. The day when all nations recognize and acknowledge that Israel's God is the true God, and there is none other beside Him, that day will be celebrated. For thus saith the Haphtarah 'Hear the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for the sake of My Name, said, 'Let the Lord be glorified.' But He shall appear to your joy, and they shall be ashamed.' Yes, the day will come when those who hated us shall be ashamed of their cruelty toward the people of God; of their hate for Israel because a human being has been proclaimed a god, and the Jew would not accept him. They will be ashamed when they wake from their slumber and find that streams of blood have been shed because they were ignorant. Yet a holy day shall it be called when all cease to acknowledge any other god beside the true God of Israel; when those who have almost lost their identity as Jews will return from their wrong deeds; when their leaders will acknowledge that they have been leading the people astray; that they sinned and caused many to sin. Then all will again believe in the Lord and in His servant Moses—to live the life of sincerity and perfection, to live faithfully by the teachings handed down to us, all of one faith, one religion, and one mode of observance, our minds, our trust, and our hope to do the will of the Lord whose Heaven is His throne, and whose Earth is His footstool."—*Jewish Exponent.*

A ball was given at the "HOTEL SHANGHAI" on Purim night, Tuesday the 21st instant, for the benefit of the Russian refugees. The Hotel was beautifully decorated and Mr M. Goldstein, its proprietor, left no stone unturned to make the occasion a success. The amount realised was \$90/-. We fear Mr Goldstein has chosen a wrong time to give a Ball as most of the Jews on Purim prefer to spend their time at home. Moreover the notice that he gave the public was rather short. However Mr Goldstein intends to give another ball ere long and we hope that the local Jewish community will support in this noble cause. The proceeds this time will be divided between the soldiers and the Shanghai Jewish school.

The chaplain of the Senate began his prayer the other day with the quotation:
There is so much bad in the best of us
And so much good in the worst of us
That it hardly behooves any of us
To talk about the rest of us,
The Senate immediately took up the impeachment case against Judge Swayne.

A whale tried to swallow that cable to Alaska. Now perhaps people will be disposed to believe Mr. Jonah.
The Japanese, it is reported, are not doing any looting at Port

Arthur. Is this because they are uncivilized barbarians or because there was nothing left after the Russian occupation?

PURIM TREAT TO THE RUSSIAN JEWISH REFUGEES IN SHANGHAI

MRS. J. STERLING INVITES THEM AT THE "NEW TRAVELLERS HOTEL."

THE TOAST OF THE CZAR AND THE CZARINA.

A Purim treat was given to the Russian Jewish refugees who are at present quartered in Shanghai, on Tuesday, the 21st instant. Mrs. J. Sterling the sole proprietress of the "New Travellers Hotel" demonstrated practically her keen sense of sympathy and commiseration with the Russian Jews in inviting them to a dinner at her well-known Hotel.

The Synagogue "Beth-El" was represented by Mr. M. Myer, a member of the Committee and Editor of this paper; the Synagogue "Shearith-Israel" by Mr. N. E. B. Ezra; the Synagogue "Ohal-Moshe," by Mr. G. Di-trich, the president, and Mr. Faber B. Pfeifer, the secretary; the Anglo-Jewish Association, by Mr. E. Jonah, the secretary of the local branch; and the Shanghai Zionist Association by Messrs. H. Fook and S. Moosa, members of the Committee. About 32 of them sat at the table and there was also a large number of visitors present whose presence contributed greatly to enliven the proceedings and to make the soldier guests feel at home. Speeches during the dinner were the order of the day. Corporal Marcus Sisel apothecary to the 10th Field Hospital, proposed the health of the Czar and the Czarina and the officers of the Army and Navy, which was enthusiastically received. Mr. W. Hibberdine, a guest, delivered a very interesting speech in which he dwelt at some length as to the pleasure it afforded him to be present at such a gathering and said that all present should join with him in thanking Mrs. Sterling for the liberality shown by her giving the Russian Jewish refugees such a treat, and he hoped her example would be followed, and entertainments to the refugees of other creeds be given by their co-religionists. Mr. D. Barwald proposed the health of the hostess Mrs. Sterling which was very heartily received. Corporal Sisel toasted the Sephardic Community to which Mr. M. Myer responded. He said:—

Brothers! Soldiers of the Czar! It gives us great pleasure to welcome you, the survivors of the great battlefield of Port Arthur, alive amongst us to-night. You have done your duty to your Emperor and country and have by your conduct proved that amongst the soldiers of the Czar the Jew is second to none in loyalty and patriotism. The scars of battle which you bear as well as the bullets, extracted from your wounds, which you carry about with you as mementos of the occasion when you have been in the thick of the fight, prove the stuff you are made of.

To-night you are assembled under the flag of the "Zionists", which you see draping the wall in front of you. It was a very happy choice considering that all of you are ardent Zionists. Having done so much for Russia and the Russians, the Zionists all over the world cannot but be proud of you and your other brethren on active service. Notwithstanding your lofty aspirations towards Zion and Zionism, whose banner has strengthened our brotherhood all the world over, you have proved that a Jew can be a Zionist without in any way deviating from his duty to his adopted country.

The Jewish Communities of Shanghai, Sephardic and Ashkenazi, welcome you with open arms and extend to you their sympathy for the terrible times you have undergone. We are in hopes that after the present war is over, the Czar and his advisers would take to heart the loyalty shown by his Jewish soldiers and would accord to the marauding humane treatment and if the lives of those who have died in the service would have any effect in ameliorating the conditions of the Jews in Russia, we can well say that the war has been a blessing in disguise.

This speech as well as Mr. Hibberdine's were interpreted into Yiddish by Mr. N. Padriachik, while Mr. Barwald spoke in a language that was familiar to the Russian Jews.

Mr H. Fook who spoke in Yiddish said that he did not wish to offend his hearers but had to allude to the scandalous terms on which the Russian Jews were called upon to serve in Manchuria, where they were not allowed to live, but had the privilege to die. He marvelled that they had fought at all under such conditions.

Mr Padriachik then read a humorous address which was also an instructive discourse on "Purim." He drew a parallel between the enemies of the Jews in the olden times and the present anti-Semites. He dwelt on the war and said that if anyone wanted to know whether Jews can be loyal, even to a country in which they are persecuted, he can visit the graves at Port Arthur where he will find hundreds of Jews buried who died for the sake and honour of their country. To their Motherland, Zion, the Jews should show a similar—if not more courage and loyalty until they would regain it. This paper which was read in Yiddish was very warmly received by the Russian refugees who not only well understood but greatly appreciated the remarks of the lecturer.

A suggestion to give the Russian Jews a picnic was enthusiastically received and over \$100/- was collected for the purpose on the spot.

Singing and dancing occupied the rest of the time and it was not until the middle of the night that the parties adjourned to their homes.

We have again interviewed the Russian refugees and have been able to ascertain from them the fact that there were about 2,000 Jewish soldiers stationed at Port Arthur, out of which six hundred were killed and the rest taken prisoners of war. They speak very highly of the Japs who, they say, on hearing that they were Jews treated them very kindly and considerately, a fact which they could not account for.

We understand that through the generosity of our co-religionist Mr S. Zimmerman, "Matzos" will be supplied this year to all the refugees from Port Arthur and elsewhere, who may happen to pass Passover in Shanghai. We feel sure that this generous action of Mr Zimmerman will be greatly appreciated.

It is worthy of note that one of the soldiers is so strictly orthodox that he has not eaten forbidden food (treifa) for the last six years, while he served in the Russian Army. We understand that arrangements are being made here by some of the members of the Jewish community to provide him with Kosher food during his stay in Shanghai.

According to a Reuter telegram, the *Hatsofé*, a Hebrew newspaper published in Warsaw, publishes the following letter from a soldier of the Manchurian army:—"A soldier named Hornstein was taken prisoner by the Japanese. The place to which he was taken was of great strategic importance, and contained, besides, large stores of provisions and forage. Hornstein made a plan of the place, and of the enemy's fortified positions. At the end of ten days he succeeded in escaping. The Japanese pursued him, but in vain. He arrived at the Russian camp, and asked to be brought before General Kuropatkin, the Commander-in-Chief, who, after closely examining Hornstein's plans, ordered the 10th Siberian corps to attack the enemy. He received a portion of the provisions, and destroyed the rest. Hornstein was decorated, and promoted to the rank of ensign."

The annual meeting of the "Beth-El" Synagogue took place at the Synagogue Chambers on Sunday the 19th instant when Messrs D. M. David, D. M. Nissim, Simon A. Levy, M. A. Sopher, Edward I. Ezra, M. Myer and E. Jonah were elected to serve for the current year. Full report is held over.

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BY DR. SALE.SECOND ANNUAL MEETING
ZIONIST ASSOCIATION

Vol. I. No. 26

Nisan 47, 7th 5665
Shanghai, April 7th 1905

Israel's Messenger.

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

מה נאוו על ההרים רגלי מברר משמיע
 שלום מברר טוב משמיע ישועה אומר לציון
 מלך אלהיך: ישועה נב"ה

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PORTRAIT

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PUBLISHED EVERY ALTERNATE FRIDAY,
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Israel's Messenger.

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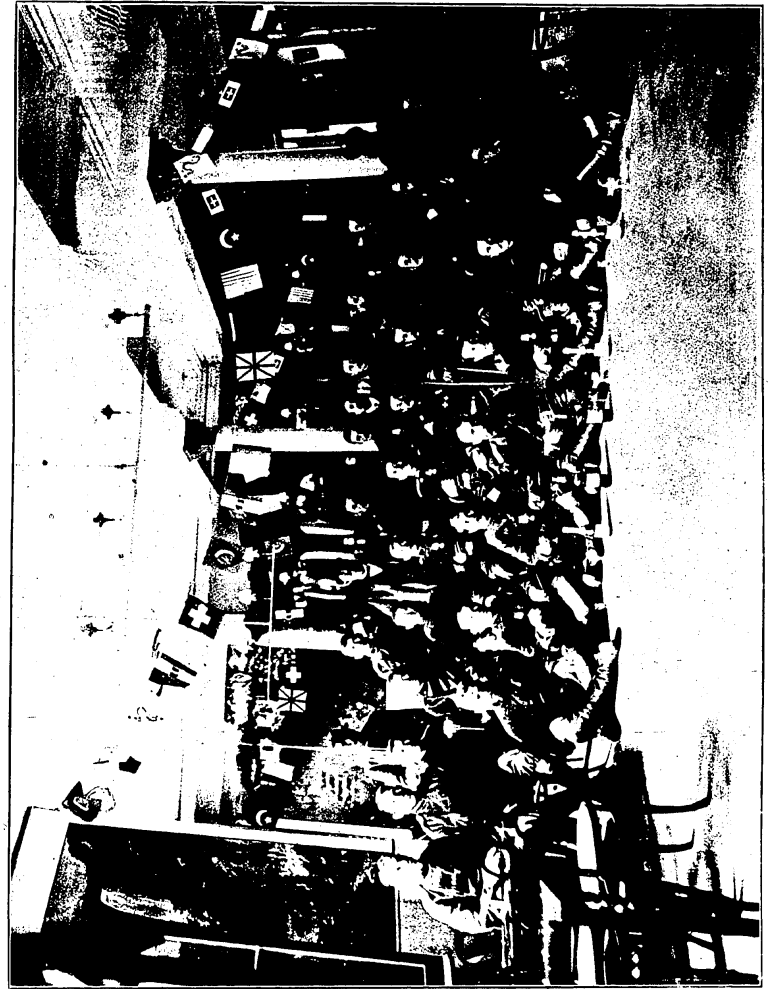
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["SHANGHAI, 7TH APRIL, 1905.
SUPPLEMENT TO "ISRAEL'S MESSENGER"]



Jewish Refugees from the late Russian Army in Port Arthur

ARRIVED AT SHANGHAI ON TUESDAY, 14TH MARCH, 1905

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- Kalman Genkin
- Moffza Szamet
- Daniel Sautman
- Yakob Sziszgold
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ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

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

OFFICE 16 PEKING ROAD, SHANGHAI.

Shanghai, Friday, 7th April 1905— Nisan II, 7th 5665

CALENDAR FOR THE FORTNIGHT.

Friday, Nisan 2nd (April 7th) Sabbath commences (time of lighting) at 6 p.m. and terminates (April 8th) at 6.45 p.m.

Portion of the Law, Tazriah, Leviticus, chapters 12 and 13. Haphtara, Kings II chapter 4, Prophets, Ezekiel, chapters 16 to 21 inclusive, Proverbs, chapters, 27, 28, and 29.

Friday, Nisan 9th (April 14th) Sabbath commences (time of lighting) at 6.05 p.m. and terminates (April 15th) at 6.50 p.m.

Portion of the Law, Messorah, Leviticus, chapters 14 and 15, Haphtara, (Sabbath Haggadol) Mulachai, chapter 3, Prophets Ezekiel, chapters 22 to 26 inclusive, Proverbs, chapters 30 and 31.

Tuesday, Nisan 13th (April 18th) Bedikath Hamess (searching of the unleavened bread) at 6.50 p.m.

Wednesday, Nisan 14th (April 19th) Areb Pessah (Passover Eve).

ODE TO RUSSIA

The following verses from Swinburne's "Ode to Russia," published in 1890, are recalled by recent events. They were written of Alexander, the father of Nicholas, and are said to have lost Swinburne the laureateship.

God or man be swift, hope sickens with delay
Smite, and send him howling down his father's way!
Fall, Oh fire of heaven, and smite as fire from hell
Halls wherein men's torturers, crowned and cowering, dwell!
These that crouch and shrink and shudder, girt with power—
These that reign, and dare not trust one trembling hour—
These omnipotent, whom terror curbs and drives—
These whose life reflects in fear their victims' live—
These whose breath sheds poison worse than plague's thick breath—
These whose will turns heaven to hell, and day to night
These, if God's hand smite not, how shall man's not smite?
So from hearts by horror withered as by fire
Surge the strains of unappeasable desire:
Sounds that bid the darkness lighter, lit for death;
Bid the lips whose breath was doom yield up their breath;
Down the way of Czars, awhile in vain deferred,
Bid Second Alexander light the Third.
How for shame shall men rebuke them? How may we
Blame, whose fathers died, and slew, to leave us free?
We thought all the world cry out upon them, know
Were our strife as theirs, we could not strike but so:
Could not cower, and could not kiss the hands that smite;
Could not meet them armed in smit battle's light
Dark as fear and red as hate though morning rise,
Life it is that conquers; death it is that dies.

The House of Representatives admitted a point of order against an increase of wages for school teachers receiving five hundred dollars a year, but allowed the provision for a dogcatcher at fifteen hundred dollars per annum, on the principle perhaps that it is easier to teach wild animals than to catch them.

THE ZIONIST MOVEMENT.

LECTURE, DELIVERED BEFORE CONGREGATION EMANUEL OF
DULUTH, MINN., ON JAN. 20, 1905.

By RABBI MENDEL SILBER.

Friends, how much longer are we going to suffer, and how much longer can we suffer?

This is a question that could never have presented itself to our forefathers. They continued to suffer and to hope, convinced that their hope, would at some time or other be realized, if they only remained loyal to the faith transmitted to them by their fathers, and their loyalty to that faith never appeared to greater advantage than when it cost them their peace, their happiness and their life to maintain it; for their power of resistance always rose with the occasion that called it forth.

But now a great change has come about. We have no longer either the strength of endurance or the power of resistance. How then are we going to preserve our Judaism? By letting ourselves go and passively looking on? No, indeed! At a time when we feel more than ever the strength of Jeremiah's cry: "michuts shikloh chelev babaith kamoveth." Outside the sword rages, inside preys death, at a time when we are persecuted and prosecuted, when we are trampled under foot, when Russia massacres us, Roumania starves us, Germany despises us, France ridicules us, and even England bars us from her coast; at a time when the pressure from the outside is so hard and death also preys in our midst, when our people are from day to day becoming more and more dead to the higher and truer sentiments of Judaism, at such a time we cannot afford to remain passive.

Some of our *rachamin*, of course, find it perfectly in order that we should suffer. We must go on suffering they tell us, and thus carry out our mission. How ridiculous! We are to be the tramp of the world, the universal vagabond who is kicked about from one corner of the earth to the other, teaching the world in this manner a lesson of humanity and love of God. Like the farmer who is correcting his little boy in the woodshed, crying out at each sign of endearment: "Little devil, you, I'll teach you to love Jesus!"

The truth of the matter is, that they who tell us, "hush, hush, suffer and say nothing," merely wish Israel to perish and be absorbed by the nations, but lack the courage to confess it. Those, however, who think seriously about the Jewish problem and wish to find a solution for it, must, and indeed do, ask themselves: why should we receive such treatment at the hands of the world? We who have given the world our generals and statesmen our singers and sages, our poets and thinkers, our prophets and priests; we who have given the world law, religion, yea even a god, why should we be the unfortunate heroes of a world's drama? Why should a nineteen hundred years' drama be played at our expense in every part of the globe, in Austria, Germany,

France, Italy, Spain, Portugal, Roumania, Russia, Galicia, Poland, in every county and in every state, in every town and in every city, in the sunny South and in the icy North, on the high mountains and in the low dales, in the green woods and on the wide coasts. Why should we be doomed to see ships laden with exile and starved, weeping and wailing; fathers, mothers and children; why should we be doomed to hear the heart-rending cries of men and women in the synagogues and schools? Why all this?

The old generations knew but one answer: *unipue chatenu splinu m'artenu*—"on account of our sins we have been exiled from our country" and we have to remain in *Galuth* and suffer until our sins are expiated. After eighteen years of bitter suffering had passed, we grew weary and began to look for a different cause. "*Unipue chatenu*" could not be the true cause, we told ourselves. A single lamb could bring atonement for some of the most grievous of sins, and should not the crying blood of hundreds of thousand of strong men, tender women and innocent children have expiated sins of eight or hundred years ago? We then noticed that "miracles," when we awaited our salvation from without, when our sins would be expiated and the Messiah would come, "*Shiklosh cheret*," the sword was carrying us off and we began to look for a solution "*abaiith*," within our own midst. We thought that if we would only reform, if we would get closer to our neighbors and cease to be secluded and separated, if we would only imitate our neighbors in dress and speech, we should be treated by them as their equals: "*nih yeh kagotim, K'nishpechoth ho-adomoh*," "let us assimilate," "let us amalgamate," became the cry of time. And assimilate and amalgamate we did. We have become Germanized more than the Germans themselves, we have become Russianized more than Russians themselves, but we found that this change "*abaiith*" was "*kamoveth*," it merely meant death to our own existence, death to our teachings and laws, death to our traditions and customs; it did not and could not bring our hoped-for salvation.

After this sad disappointment, we again began to look for the cause of our suffering and, this time, we found it. We came to realize that as long as we continued to be strangers in strange lands, we must be looked upon as stragglers. As long as we continued to remain parasites and tramps, we must receive the treatment of parasites and tramps. That we cannot demand from the nations right which we ourselves cannot grant in return. That we cannot hope to be respected by others when we do not respect ourselves.

Then, for the first time, the sun began to send its rays of hope upon us. We became convinced that if we could only get back our old land where we could show the world by example rather than by precept the mode of right living, where we could proclaim our old maxim: "There shall be one law to the stranger and the sojourner," we should no longer stand as the maltreated and abused personage in the world's drama, deserving only pity and contempt, but we should appear as the triumphant victor, united as an *echad* waving on high our old banner, inscribed *Adonay Echad!*—*Jewish Tribune*.

YOUNG MEN SHOULD REMEMBER.

That it takes more than muscle to make a man.
That bigness is not greatness.
That it requires pluck to be patient.
That selfishness is the most unmanly thing in the world.
That piety is not priggishness.
That to follow a crowd is a confession of weakness.
That street corners are a poor college.
That one real friend is worth a score of mere acquaintances.
That to be afraid to be one's noblest self is great cowardice.
That it is never too soon to begin the business of making a man of one's self.
That what is put into the brain today will be taken out of it ten years hence.

REGENERATION.

O Judea, land of prophets,
Land of spirits rare!
Waft across the seas and mountains
Waves of thy inspiring air;
And breathe upon thy scattered children,
Dwarfed in body, mild and heart
By inhuman persecution.

Breathe upon them with the art
Of Ezekiel—and their shrunken
Frames shall soon expand
To a full-grown manhood,
And so acknowledged stand.

Breathe upon their hearts the spirit
Of the Maccabees, and their
Shall retreat no more at sight of
Violence; but meeting, as they may
Force with force, resist it
To the uttermost.

Breathe upon their minds the spirit
Of Moses, David and the host
Of all kindred souls—and their scattered
Remnants shall shake off the dust
Of their long and bitter exile,
Rising—God their help and trust—
A united, new born nation,
Within the beloved bounds.

Strong in wisdom, strong in courage,
Fearing not the cruel hounds
Now embittering their existence,
They shall rise to such high planes
As was never dreamt by mankind.

Then thy houses shall be fanes,
Priests thy sons be, God thy ruler,
And his holy word—
Thy sword
With which to conquer nations.

L. Shapiro.
Israelite Alliance Review.

Psalm VI.

To the Director of Stringed Instruments over
the Eighth.

A PSALM OF DAVID.
O, Lord, in anger chide me not,
Rebuke me not, I pray;
Have pity on my wretched lot,
I languish day by day.
Heal me, O Lord; my bones are vexed,
My soul is troubled sore;
Thou knowest, O Eternal God,
How long I must endure.
Return, O Lord, my soul release,
And in Thy mercy save.
In death all thought of Thee must cease,
None thank Thee from the grave.
Through the night with bitter tears,
My couch is damp and cold;
My eye, consumed with grief and tears
Among my foes, grows old.
Ye evil-doers leave me straight,
God hears my cry of woe,
He hears me when I supplicate,
To Him my pray'rs do go.
Then all my foes their enemy will cease,
And, sorely vexed and 'sham'd, will sue
for peace.

LIONEL VAN OVEN.—*In the Jewish Chronicle.*

In Light and Life Eternal.

We cannot help sorrowing at the departure of our friends and fraters. To-day we meet them and to-morrow they are gone. We attend at their death-beds and patiently keep the lonely vigils of the night, when the faint breathing of a dying brother has hushed all else into somber stillness. We watch the last faint glimmering of the lamp of life. Soon it flickers and is snuffed out. We suffer the oppression of that pervading gloom which follows as we reverently stand, with bowed heads, in the awful presence of death. We whisper softly words of sympathy and consolation to friends and relatives. Perhaps we tenderly assist in placing the remains in the narrow coffin; the temple of clay still resembles and reminds us of our brother as we knew him, and we take a last long and earnest look at the pallid face and motionless lips that have forever closed, and stilled into silence that tongue which was wont to speak such pleasant greetings. We follow the remains to their last resting place and deposit them in mother Earth. Our eyes rising from the depth of the grave, rest upon the broad expanse of heavenly blue and imploringly gaze into that infinite space whose end they cannot reach. Slowly we depart in solemn reflection. Our brother is gone. Softer terms than death may comfort, but do not assuage our grief. To the unbelieving world, repetitions of these occurrences only intensify the mystery, and becloud it in the darkness of despondency and despair. But in the teachings of our beloved Faith, you and I may find, under such circumstances, that consolation, satisfaction and peace of mind which the world can neither give nor take away. Believing, as we profess to do in the resurrection of the body, and the immortality of the soul, we console ourselves with the belief that this, the last of earth, is but the beginning of everlasting life, that our brothers and friends have only preceded, and will sometime bid us a hearty welcome into the realms of light and life eternal.

THOMAS G. MORROW, Mo.
(Hebrew Standard)

A wise man will never rush out. As long as he can move or breathe, he will be doing something for himself, for his neighbor, or for posterity. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-laborer in science, art or benevolence; but he, only, who suffers his energies to waste away, and the springs of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. "Is he old?" should not be asked, but, "Is he active?" There are scores of gray-headed men we should prefer, in any important enterprise, to young men who fear and tremble at approached shadows, and turn pale at a harsh word or a frown, as at lion in their path.

"At a dinner a Russian beggar was caught in the act of stealing a valuable bit of silver. His host remonstrated with him. The beggar was most penitent, but offered this amusing excuse:

"By stealing, I broke the eighth commandment, which says, 'Thou shalt not steal.' But, if I refrained from stealing I broke the tenth commandment, which says, 'Thou shalt not covet.' As I had to break one commandment, either way, I thought I might as well have the silver."

NOT BY CHANCE.

Success in this world does not come by chance. It must be sought after diligently. You can never know what you are capable of until you try. Women with money are not always looking for rich men. Brains, good common sense and enterprising win in many cases where money and position have failed. Women are alive to the fact that men who know the value of money and know how to appreciate it, are better managers and money makers than spendthrifts and sons of wealthy men, who have never earned an honest dollar.

THE FIGURE SEVEN.

The figure 7 has always played an important part in history. It may be interesting for boys and girls to read a few of the traditions in which it figures. It is said in ancient history that on the 7th day of the 7th month there was a holy observance ordered to the children of Israel. They fasted 7 days and stayed 7 days in their tents. The 7th year was a year of rest. At the end of 7 times 7 years began a year of jubilee. Every 7th year the land lay fallow. Every 7 years there was a grand release from debt and bondsmen were set free.

Perhaps from these old laws, says the Brooklyn Eagle, came the later customs in which the magical 7 plays so important a part. A young man was bound out to service for 7 years. Prisoners were confined for 7 years or 11 or 21, according to their offense. In olden times a child was not named until it was 7 days old, because he was not thought really alive until then. The teeth in a properly constructed child are looked for in the 7th month, and in the 7th year they are expected to leave the gums in favor of set No. 2. A man becomes of age at 21; at 4x7 he is supposed to be in full possession of his physical strength; at 7x5 he is mentally equipped at his best; at 7x6 if he ever is to become grave and full of wisdom then is the proper time for him to begin. At 7x7 he is at the full tide of life.

How beautiful is thy name, O Charity! What rhythmic music is there in speaking of thee; what higher sentiments, unselfish purposes; what purer thoughts can animate the human heart than those preferring another's good? Verily, O Charity, thou art like a shining star in the firmament, placed there by the Omnipotent Jehovah to lead us heavenward. If every silver-tongued orator in the universe should select you as his theme, and all the countless choirs of the angels should sing your praises, they could not do thee full justice, for thou art akin to the almighty. ROBERT L. GOLDING.

An Assumed Right.

It would appear that marriage gives to the husband in Jamaica peculiar rights, if one may judge from the remark of a native woman who came to a magistrate to make complaint because a man had knocked her down.

She closed her complaint by saying, in an aggrieved tone, "And he no good right to knock me down he is not my husband." February Woman's Home Companion.

ISRAEL'S MESSENGER.

Shanghai: Friday, 7th April, 1905.—5665

MATZOS FOR JEWISH PRISONERS OF WAR IN JAPAN.

WITH the exception of the Editorial Notes, all the articles and paragraphs appearing in the *Jewish Comment*, of Baltimore are copyrighted. This strange departure from the old path has caused some amusements and criticism in some of our American Jewish contemporaries.

Our copyrighted contemporary has an exclusive announcement in its columns dated 17th February last, to the effect that there are 45 Russian Jewish prisoners in Hymedean (Japan) who appealed to the Jews in New York to send them Matzos for the coming Passover. As we are particularly interested in this matter being so close to the Jewish prisoners in Japan, we hope that our contemporary the *Jewish Comment* will not take exception to our extracting from its columns the letter which the Jews of Hymedean sent to their brethren in New York. It runs as follows:—

"We are Jews strongly bound to our religion and we are greatly troubled over the question of how properly to observe the coming holiday of Passover. A year ago we were sons of freedom; we sat at our own tables and celebrated the *Seder* in the bosom of our families. This year we are strangers, prisoners in a strange land, far away from our dear parents, sisters, brothers and wives".

No one after reading this pathetic letter will refrain from giving a prompt and immediate help to the cause. We are glad to observe that through the good offices of the Japanese Consul in New York, Matzos will be sent in time to Hymedean. The appeal which we ourselves published in our issue of the 13th January last for the purpose of raising subscriptions to supply Matzos etc, for the Jewish prisoners of war in Japan, has, we are glad to see been generously and promptly responded to. The collection from Shanghai and Singapore amounted to \$540/., which amount has already been remitted to Kobe and duly acknowledged. As will be seen from the second list of collection published elsewhere in this issue, the Jewish community in Kobe has subscribed Yen 500/., the Nagasaki Jewish Benevolent Association Yen 50/- and "A Sympathiser" Yen 17.21.

We understand that Mr S. D. Lessner, of Nagasaki has ordered over 2,000 lbs of Matzos from New York and it is hoped that this quantity will be sufficient to meet the immediate requirements.

Mr Lessner writes to us that he will undertake the distribution of Matzos in two places only, viz.—Fukuoka and Dairy, which are in close proximity to Nagasaki. Himeji being near Kobe and in which there are 93 Jews, the distribution of Matzos will be undertaken by Mr Lyons of Kobe.

All those who have taken a hand in this noble action of meeting the Passover wants of the Jewish Prisoners, are to be congratulated for the success of their achievements.

EDITORIAL NOTES.

WITH the next issue, the *Israel's Messenger* will enter upon its second year. We hope to issue a special edition on the occasion. Owing to the Passover Holidays falling this year on Thursday and Friday, we shall be obliged to go to Press on Monday the 17th instant.

The annual meeting of the Shanghai Zionist Association which took place on Sunday, the 26th March, and which is reported elsewhere, has been a success. The collection that was so thoughtfully raised towards purchasing shares in the Jewish Colonial Trust is a step in the right direction. It should be remembered that the Trust stands as the financial instrument for the carrying out of the Zionist programme, and the more shares are purchased the more we can hopefully look forward for the success of the organisation.

At a Committee meeting held soon after the above meeting the following were elected officers viz.—Messrs Jacques Blumenfeld, President; S. Zimmerman, Vice-President; J. Aaron, Hon. Treasurer, and N. E. B. Ezra, Hon. Secretary. We hope that the labours of these gentlemen will be beneficial and fruitful to Zionism in general.

We understand that several members of the local Jewish community have received

We extract the following from the *Kobe Herald* of the 13th March which will no doubt be read with interest by some of our readers:—

ARMAGEDDON.

SIR,—Many persons are interested in tracing in Biblical Prophecies references to events of history. The word "Armageddon" is one very familiar in this connection. It is a word very often used by preachers as well as poets, as referring to some great battle to occur in latter times. The term occurs in the book of Revelation, used to designate the place of some great battle: "The place which is called, in the Hebrew, Armageddon." It will be quite interesting, I am sure, to notice that, while the first part of this word, "Ar" or "Har," is the Hebrew word for City or Stronghold, the latter part of the word, transliterated into Hebrew letters, would be almost precisely the same as a transliteration into Hebrew of the word "Mukden." It would agree perfectly with all the rules of philology to render that term "Armageddon" by: "Stronghold" or "City of Mukden." Such an identification would be fully as valid as the majority of geographical names that are identified by archaeologists on the old monuments. I would not, it is true, be prepared to claim definitely that this was more than a coincidence, yet even as a coincidence it is quite interesting, especially when we consider that not improbably this very battle that is now waging about the old "City of Mukden" may have more important consequences in history of the world than any single event that has occurred for a century. The word occurs in Rev. 16.16. It is in a series of passages, in which, by the mysterious figures of speech which are used in such prophecies, a number of great events, seem to be indicated. In the 12th verse, it speaks in metaphorical terms of something being done on the waters. "That the way might be made ready for the kings that come from the Sunrising." (revised version). In the 14th verse, he will "Gather them together unto the war of the great day of God Almighty." Then, here in this 16th verse, the place where this great battle is to take place is indicated by a Hebrew word that is the precise transliteration into Hebrew of *The City of Mukden*."

Yours faithfully,

D. A. MURRAY.

Osaka, March 10, 1905.

individually letters of appeal from the Committee of the "Misgah-Ladach" Hospital, in Jerusalem. A movement is already on foot to collect subscriptions for the Hospital and we are asked by the Hon. Secretary of the Shanghai Zionist Association to state that he shall be pleased to receive donations from those who wish to subscribe and which he will undertake to transmit to the right channel. The amount will be duly acknowledged in these columns.

Mr. L. J. Greenberg, of London, one of the recognised champions of the Zionist Movement has published in the Jewish Press an "open letter" to the Members of the Inner Action Committee, Vienna, on the present East African Question and the Zionist Movement. The letter is well worth reading as there are several points in it, which give food for reflection. Mr Greenberg has demonstrated convincingly to many of us that Zionism stands as a standing protest against de-nationalisation and de-Judaization. "The 'emancipation of Jews,'" says Mr. Greenberg, "in Western lands and the influence of freer thoughts in the world caused the synagogue to water down its Jewish nationalism where Jews, by 'emancipation,' were becoming citizens in a fuller and fuller sense, of the countries of their birth, and to slacken its hold on the religious adhesion of congregants who came under the influence of general culture." This re-iteration of the standpoint of Zionism towards the ever growing tendency towards "assimilation," will no doubt provoke the ire and resentment of the anti-Zionists, who more particularly hail from the Reform camp. It would undoubtedly lead to further storms of oppositions on their part to the Zionist Movement. Zionists! be doubly active in carrying out your propaganda with unabated vigor and enthusiasm, and pay no heed to the noise of your so-called "emancipated" brethren.

The appeal on behalf of the local branch of the Anglo-Jewish Association by Mr. E. Jonah, published in one of our recent issues for more support to the Association has, we understand, been liberally responded to. This year's remittance to the Parent Association, together with the Hankow collection, will come to about £60/-. We hope to publish the annual report and accounts of the Association in our next issue.

SHANGHAI ZIONIST ASSOCIATION.

The Second annual general meeting of the Shanghai Zionist Association was held on Sunday, the 26th instant, in the rooms of Jewish School. There was a fair attendance. In the absence of the Vice-President, Mr H. Gensturger, Mr Edward I. Ezra was invited to take the chair.

The Chairman reviewed the past year's work which he said was exceedingly satisfactory and urged for further unabated labour in the advancement of the cause. Zionism cannot and will never die of inanition because their leader—their noble leader—Dr Herzl was dead. It did not begin with him. It was with the Jews since the days of the Diaspora, and if anything, the death of their leader should be an impetus for the consummation of the task to which he gave his life. Zionists all the world over owe a duty not only to their dead leader and the founder of their organisation but to the three quarters of their race who are still subject to zailing persecution in Eastern Europe. He perfectly believed that with united arms the woes of Israel will be a thing of the past and he appealed to all those present to do everything in their power to promote unity in the ranks of Israel and to join the Zionist Movement.

He then proposed that the annual report and the Honorary Treasurer's account as circulated and presented be passed. Mr. Jacques Blumenfeld seconded and it was carried unanimously.

On the proposition of Mr. M. Myer, seconded by Mr. J. A. B. Ezra, the following members were elected to form the Committee for the ensuing year viz:—Messrs J. Aaron, Jacques Blumenfeld, Edward I. Ezra, N. E. B. Ezra, H. Fox, S. Moosa, and S. Zimmerman.

A discussion arose as to the advisability of increasing the annual subscription in which several took part, giving their views pro and con. It was ultimately resolved that the annual subscription should remain as it is, but that a list of donation should be always kept open for those who wish to subscribe more than they wish to. It was likewise decided that such donation when collected should be devoted exclusively for the purchase of the Jewish Colonial Trust shares. Soon after the meeting about \$178/- was collected for the purpose and we give below a list of those who subscribed.

The Chairman proposed a hearty vote of thanks to the Hon. Treasurer, Mr. J. Aaron, which was seconded by Mr. Jacques Blumenfeld and carried with acclamation. The Chairman likewise extended a vote of thanks to Mr. M. Myer, the Editor of this paper, for the kind way in which he opened his columns for the object of the local Association. Mr. N. Krell seconded and it was carried *sent con*. Mr. Myer in well chosen words suitably acknowledged this mark of appreciation.

Before dispersing Mr. N. E. B. Ezra proposed a hearty vote of thanks to the Chair and remarked that the Association is to be congratulated for having been able to re-elect the Chairman on the Committee for the ensuing year. He hoped that the year upon which they embarked will be one of unabated activities in the cause of Zionism. M. Blumenfeld seconded the proposition and it was carried with acclamation. The meeting then terminated.

The following are those who subscribed at the above meeting for the Jewish Colonial Trust Shares viz:—

Edward I. Ezra Esq.	\$ 10.00
S. J. Solomon Esq.	3.00
S. Zimmerman Esq.	50.00
W. Katz Esq.	10.00
H. Zimmerman Esq.	25.00
A. Zimmerman Esq.	25.00
L. Zimmerman Esq.	25.00
S. B. Kobrin Esq.	5.00
M. Tiffenberg Esq.	5.00

N. Krell Esq. 5 00
J. Blumenfeld Esq. 15.00
\$ 178.00

Further donations will be thankfully accepted and acknowledged by the Hon. Secretary of the Shanghai Zionist Association, No. 6, Nanking Road.

THE JEWISH OUTLOOK.

There are signs of better times politically in the two chief plague spots of Jewry—Russia and Roumania. In the kingdom of King Charles the steady emigration of Jews from the country, combined perhaps with the goodwill of the King himself, has brought about a more considerate attitude towards the Jewish population. The restrictive code of laws, it is true, still stands intact in all its primitive barbarity. "None of the arbitrary interpretation by the administration has been legally settled." And though the Jew born in the land is, according to the High Court of Cassation, no longer an alien, yet, "unless a law is passed by both Legislative Chambers and sanctioned by the King, the situation is no free from uncertainty." In spite of these ugly facts, however, the Association detects "a new spirit" in the land, and few signs which "point in the direction of a change for the better." We hope that these are not fleeting symptoms. The fact that there are now only some 200,000 Jews in the country reduces the Roumanian problem to manageable dimensions. Unfortunately, no such comfort can be drawn in regard to the Russian Jews. In their case it is a question not of a few hundred thousands but of five or six millions. Behind the boundaries of the Palea vast agony is being endured. Destitution, hunger and beggary are abroad in the land. Thousands of able workmen in Warsaw are without bread. The Alliance Israélite struggles as best it can with this tragic situation. And now the solitary hope centres on the struggle that is being waged between the bureaucrats and the new Minister of the Interior at St. Petersburg. It may be, as Mr. Montefiore points out, that Russia cannot be, after the war, what she was before the war. But the Crimean war also brought its changes, and yet we had the reign of Alexander III.

Collection in aid of the Russian Jewish Prisoners of War in Japan

Amount already acknowledged \$540.00
Kobe Jewish community Yen 500.00
Nagasaki Jewish Benevolent Association " 50.00
"A. Sympathiser" " 17.21
Total \$540.00 Yen 567.21

Mr. A. B. Rosenfeld has donated the sum of \$8/- to the above Fund and not \$1/- as stated in our last issue.

Judge Scarem—"What is your trade?"
Prisoner (who was caught in a gambling house raid)—"I'm a locksmith."
Judge—"What were you doing in there when the police entered?"
Prisoner—"I was making a bolt for the door."

COURAGE.

BY

RABBI J. KRAUSKOPF, D.D.

"If during this century," expressed President Roosevelt on one occasion, "the men of high moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks shuddering from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for the mastery; if they stand aside from the pressure and conflict—then, as surely as the sun rises and sets, all of our great material progress all the multiplication of the physical agencies which tend for comfort and enjoyment, will go for naught, and our civilisation will become a brutal sham and mockery."

It is much, very much, that President Roosevelt asks when he calls for men of moral courage. Were he to issue a call for a loan of a hundred millions of dollars, his call would probably be answered before the expiration of the day. But when for moral courage he asks for one of the rarest virtues. Some there are who place it first among the Cardinal Virtues, ahead of Life-Wisdom and of Self-Control, claiming that but for moral courage there would never be study and pursuit of life-wisdom, and never exercise of self-control.

Of course, there are those who see no scarcity of courage. They encounter it on every football field, in every prize-fight ring, in every tightrope performance, everywhere where they find men contending for superiority in physical strength or skill. I am rather surprised that they content themselves with so limited a field. I cannot see why they do not include the stock speculator, for it certainly requires courage to stake a fortune in the accidental rise or fall of prices of stocks or bonds. Neither can I see why they do not include among courageous men the gambler, who often risks his all on the chance of a single card; or the burglar, who stakes years of freedom, perhaps his very life, on the chance of carrying away some booty from the home he violently enters in the dead of night; or the drunkard who, for but a transient intoxication, risks his life and fortune, his own happiness and that of his family; or the profligate, who, for fleeting enjoyment of the passion, stakes his innocence and purity, his physical and moral health; or the embezzler, or forger, who in the perpetration of daring frauds, displays a courage, that, displayed in a righteous cause might have earned a richer reward. Others there are who find an abundance of courage among military men; who point to the heroes of the Spanish or Chinese or Boer wars, or to the eagerness of European nations for a Turkish war, as proof that there is no dearth of courage among men of the present day.

All of which only goes to show how little there is understood of the real nature of courage, of the courage that is a cardinal virtue, of the courage for which President Roosevelt appeals, the courage that is moral in its foundation that has conscience for its motive power, that has virtue for its end. There is a courage that never handles a weapon, and yet deals harder blows than ever gun or sword or bayonet have dealt. There is a courage that never sees a battlefield and yet wins victories greater than any for which mighty armies have slaughtered each other. There is a courage that, with no other armor than the panoply of truth and right and justice, engages, single-handed, whole nations, whole ages, in moral combat, and though a hundred times defeated, rises a hundred times anew, and fights on and on, till it finally turns crushing defeat into glorious triumph.

There is no end of courage in the world which is but the daring of rashness, the impetuosity of foolhardiness,

the villainy of greed or lust. There is a courage which is but another form of cowardice, being found easier to perform a daring deed for the indulgence of a single passion than bravely to fight and conquer it; it being found easier to challenge to duel or to rush to arms than to wipe out the wrong by manly apology or noble forgiveness, or to adjust the difficulty by heroism of forbearing patience and of conquering reason.

The Courage of the Cardinal Virtues, however, has nothing in common with the brutal rashness of the one or the moral cowardice of the other. It neither fears the right nor dares the wrong. It is always under the guidance of reason, under the control of conscience, and at the command of right. It displays itself as much in not fighting as in fighting, as much in not speaking as in speaking, as much in not doing as in doing. There was certainly as much courage in the patriotic Quaker's not going forth to battle for the emancipation of the slave as there was in Cortez or Pizarro's leaving home, crossing a wild and unknown sea, to conquer with few followers an empire in a new world. The Quaker had the courage not to fight because his reason told him that patience and forbearance would yet find a bloodless solution of the difficulty. The Spaniard had no principles to master his brutal passion and so he slaughtered and massacred and annihilated a noble race, and launched an eternal curse upon South America, to appease his thirst for gold. There was certainly as much courage in Patrick Henry's denouncing George III as a tyrant, and in George Washington's taking up arms against him, as there was cowardice in England's King sending an army and hiring another against the inoffending, struggling American colonies.

Two words define moral courage better than any other definition, they are "Sustain and Abstain," sustaining the right at all hazards; abstaining from the wrong at every cost. There has never been a true courage, that has not been covered by this definition, and whatever has not stood this test has been cowardice, no matter by what other name men have called it. What a toppling down of statues from lofty pedestals, what an emptying of niches in illustrious temples of Fame there would be, were this definition generally applied! Down would come the Alexanders and Caesars and Napoleons, down the Talleryrands, the Bismarks the Chamberlains, and up would go the unfamed and unsung of every realm and people, who, that truth and right and justice might prevail, heroically sustained all things—loss, suffering, ignominy, death; who wholly abstained from fame and fortune, from luxury and ease, rather than stain their conscience with wrong.

And there is no true courage that does not rest upon three virtues: Independence, Fortitude, Patience. We are never brave, if we are not independent in our thoughts and actions. We are never of the heroic mould, if we suffer ourselves to be dragged along, shackled to greed or passion, to tyranny or corruption, without an effort to set ourselves free. There are those among us who would resent being called cowards. They think themselves quite brave when they call aloud: "Oh, that we were free from the tyranny of fashion, from the excesses of social life, from the strain of ceaseless grind, from the thievery in public office, and the hypocrisies in public places! Would to God some liberator might come and set us free!"

What hinders you being that liberator? What hinders you from setting yourself free, even if you cannot liberate any other? And what assurance have you that independence may not set yet others free? What if Roosevelt had waited for another to insist upon the long entrenched corruption of his state to be investigated? New York would to-day have been deeper in the mire of corruption than it is, and Roosevelt would never have been President. You can not tell what you can do till you have tried. There was

more philosophy than wit in the answer which that rust-gave, when asked whether he could read Greek,—he did not know, he said, he had never tried. He would undoubtedly have learned had he tried hard enough. Old Telemachus never thought that, by rushing in between the naked swords of the gladiators in the Roman Colosseum, he would end forever those brutal contests. But he did, and saved the honor of humanity and raised himself among the immortals.

The trouble is we behave as sheep, and look for lion's game. We are afraid of our shadows, and expect tyrants to tremble before us. We condone wrong by our silence and tolerance and yet wonder that it roots deeper and spreads wider. If we speak at all, we take good care that we be not heard where it might do good.

We even regard ourselves quite prudent in leaving well enough alone. "Who touches pitch," we say, "soils his fingers." Who meddles with fire is apt to have his clothes singed. Who tries to make matters better for others is likely to make matter worse for himself. Those easy philosophers, who label their cowardice "prudence," and who move neither hand nor foot nor tongue in the defence of another's rights on the ground that it is not any of their fight, remind me very much of a little boy who was one day caught by his mother as he was about to strike his little sister. "My boy," said the mother "what would you do if you saw your papa raise his hand against your mamma?" "I wouldn't do nothing." "You wouldn't?" "Why, no; it wouldn't be any of my fight."

What powers for good are daily going to waste because of our want of a little moral courage. What if we all were to dare to be ourselves, to think for ourselves, to act for ourselves! What if we make the mob stand in awe of us, instead of our trucking to the mob! What though numbers be on one side of the mob, if right be on our side! God and one have ever made a majority, and ever will. If we have truth and right and justice on our side, there is not an emperor that is mightier than we much less this social set or clique or this top or that fashion-monger.

What though "society" do this or that, wear this or that, go here or there! Must we, therefore, sacrifice our independence, must we, therefore, dress and dine and furnish and entertain, and waste and squander "as they," at the ruinous cost of health and means and morals? Must we, therefore, regard "their" caprice our law, "their" madness our rule, "their" excess our duty? Who are "they?" Examine them closely, and see what a set of sheep "they" are and what a lot of small people "their" leaders are.

A little girl being one day asked by her geography teacher to state for what Rhode Island was noted, answered "the only one of the United States that is the smallest." That distinction as being the only one in the United States that is the smallest, will apply with equal truth to most of the leaders of "society." During the Civil War, Barnum exhibited at Washington, General Tom Thumb, and Admiral Natt, and invited President Lincoln to attend. The President, after looking at the curiosities for a little while, turned to Mr. Barnum and said: "You have some pretty small generals, but I think I can beat you." I believe some of our "society" leaders will beat in politeness even the small generals of Lincoln's days.

No one can be independent and not be a non-conformist. No one can be a Luther, and not dare exercise his own sense of right against the dicta of tyranny, against the outrage of corruption. No one can make the journey from Wittenberg to the Diet at Worms to the Reformation, without braving excommunication, attack, insult. But what are these, when the goal is social or political or religious reform! What does the eagle care that barn-yard geese hiss their disapproval of its soaring flight?

It is true, not all succeed as Roosevelt or Luther succeeded. What of it? That is not yet a reason why we must sacrifice our independence and why we must oppose our fortitude to another's wrongs. It is failure that tries our mettle best, and proves our sincerity most. It is the man who continues strong-souled and strong-armed in the midst of foes, who speaks his word of truth though a thousand shout him down, who continues denouncing the transgressor though every denunciation be a nail in the coffin of his material advancement in life, who sees friends deserting and foes compassing his destruction,—and yet labors on for truth and right and justice, it is this man, and he alone, who is worthy of a place on the loftiest pedestal, in the foremost niche in the Temple of Immortals. His high failure towers above others' low success. He is more victorious in being foully overwhelmed at the ramparts of freedom than those who are carried in triumph on shoulders of slaves.

No one can act greatly who cannot suffer greatly. Tell me how a man bears defeat, and I will tell you whether he is deserving of victory. It is in the school of adversity that truest manhood receives its final test. It is the school that has graduated the greatest man, and has conferred the greatest blessings by teaching men how to bear and overcome the whole alphabet of human suffering; abuse, bigotry, calumny, detraction, falsity, greed, hypocrisy, intrigue, etc. It is this school that has given us the prophets of Israel, the wise men of Greece, the martyrs of Christianity, the Apostles of reform, the heroes of science. It is this school that keeps the souls aflame, the mind active, the conscience awake, the purpose firm and holy, and that, in the end, confers a patent of nobility direct from God, which exceeds in distinction the highest rank or station that man can confer.

And none has ever had that distinction conferred upon him who could not bide his time. Ours is but to do our duty, the rest is God's. Our greatest failures are due not to the cause of our contention, nor to the strength of our adversary, but to our own impatience. We look for immediate results; we expect instant recognition. We expect to see errors and wrongs, that have thousands of years to intrench themselves, put to flight by a single speech or by a single heroic act. The great soul shows itself as much in patient waiting as in heroic daring. Dr. Johnson, when asked how he felt about his repeated failures, replied: "Like the monument," meaning that he continued firm and unmoved like a granite block.

Some efforts are too great to ripen even in a lifetime. What husbandman has sat under the huge branches of an oak tree the acorn of which he himself planted? Kepler consoled himself on his death bed, in not having seen his discoveries generally understood and appreciated, by saying: "God waited five thousand years for one of His creatures to discover the laws of the starry heaven, and cannot I wait also until justice is done me?" And so my President Roosevelt consoled himself with the hope that his great-grandchildren may see justice done to the negro race for the uplifting of which he is battling so nobly.

Though long-delayed, moral courage finally meets with its reward. Truth prevails. From the beginning of time man has tried to bury truth; they have never yet found earth enough to accomplish their task. The farmer, who buries the acorn in the soil, knows that for a time weeds and thorns will overshadow the slowly shooting sprouts of the young tree. But bye and bye weeds and thorns are overshadowed and overcome by the growing and spreading oak.

Beware of discouragement. It is when the sun sets that the cheering stars shine out. Persistence is but another name for success. By it men have won

their halo as well as their crown, their martyrdom as well as their glory. By it Columbus discovered a new world, and by it the philosophers and scientists, the writers and artists glorified the old. People learn to have faith in the men who persist. If one effort fails, try a second, a third, a hundredth. What a little ant may be seen doing a dozen times a day surely man can do. One yard further drilling in a Colorado mine secured a fortune, in what had been abandoned as a failure after an expenditure of a hundred thousand dollars. And if one method fails, try another. Dr. Lorenz failed as a wet surgeon, and has become the greatest bloodless operator in the world.

Press on. He who does not weary wearies adversity. What though fraud triumph for a time! A Louis Napoleon may succeed for a decade or two, but a while a Moltke finds him out, and prepares his Sedan. The only thing that is sure to fail in this world is wrong. Therefore, fight on, and fight to the end. Hold on to your ideal. If you cannot save it, it can save you. Resolutely fight the enemy who opposes; more resolutely fight the friend who interferes, most resolutely of all fight yourselves, if discouraged. Let your motto be from first to last: Hold on! Hold on! Hold on!—*"Jewish Times and Observer."*

Russia and New Zealand.

A TALK WITH AN EXILE.

Russia has always carried an evil reputation, and a great deal of it has been deserved and a great deal of it has not been deserved. Of later years the part that has not been deserved has dwindled a good deal under the searchlight of British and American newspapers, who have sent men to explore, as it were the political morals of the country. At the same time, a pressman hurrying through a country will never learn the heart of the people, and he will only see patches of the daily existence. So many reasons have been given for the Russian people, that a representative of the "Times" sought to find the truth from a Russian who is living in Wellington; an educated Russian who, in great desire for liberty for his fellows, had undergone many dangers and hardships both in his student days and in after life. His name is S. Gordon—in English—and he is a nephew of David Wilson, President of the Zionist movement in Germany, scholar, and social democrat.

"I do not know your country nor your people, Mr. Gordon," said the pressman, "and who shall understand the truth from sensational cablegrams? Will you tell me the bedrock reason for the present bitterness and spilling of blood in the country you have left?"

"It is a simple reason, after all," was the answer of Mr. Gordon, "but, true, it is not generally known. See, God is the first father of all the Russians, and the Czar is the second father. At least, that is what has been taught and preached, and preached and taught to the people all along the years. To-day the people are discovering that the Czar is no father, that he is not their friend, that he is an enemy, and hounds them not when they cry. So they have become embittered. Constantly and tirelessly and patiently the thinkers, the Nihilists, and all intelligent people have coaxed into the understanding of the workers, and the poor of the city, and town, and hamlet, and country that the Czar is not a father to them; urged upon their imagination the char. of liberty; taught them that the freedom of self-government was the axis of a new

world; told them that the old Russian structure must be pulled about the ears of the enemies of the people, and that a new Russia but waited to be reared upwards. Long ago, when the revolutionary spirit first made itself apparent, there followed close upon its heels more hardships for the workers, but for the past fifteen years the revolutionary spirit has grown and grown in spite of all efforts to smother it. Prince Kropotkin, a celebrated anarchist, at present in London, and a member of the same Royal house as the present Czar, was one of the greatest leaders. He was arrested and sent to Siberia, but he cleared the country, and they lost him. To-day he is still the leader of the Anarchist movement throughout the world."

What, from London?

"Why not from London?" said the Russian.

Well, we have always thought—

"Ah, so! But, see you, there are so many things that people have always thought. I was telling you of the great movement that was to get for the down-trodden people the same freedom that the people of France, America, or Britain have. In order to combat it, the Government sent legions of detectives dressed as workers to live amongst the people, and the business of these officers was to continually tell the people that the Czar was really their father, and wanted to help them in every possible way. Further, the officers were to endeavour to teach the people that their real enemy was the Jews."

"An effort to lead the pack astray."

"Exactly, but although it led the pack astray for a time, it couldn't last for any great time. It had also another effect. Many intelligent people who sympathised with the unending hardships placed upon the Jews by the Government, joined the revolutionists. The Jews wanted to see a better condition of the things in Russia more than the Russian people themselves. Do you know that there are eight weekly papers published by the Jews in Yiddish, and that each of them has a circulation of from sixty to seventy thousand? These papers are prohibited by the Government, and—"

"How are they circulated then?"

"Well, you would hardly credit it, but hundreds and hundreds of them are packed in sardine tins—one in a tin. These are sent all over the country, and if you are ever in a Russian town in a Jewish quarter, and hear a request for a No. 2 tin, you will know that it contains a social democratic paper. These papers pass through hundreds of hands, and where the poor uneducated people cannot read, there you will find an agent of the Nihilists—and these missionaries of liberty are sent all over the Empire—who reads it to them."

Where did the Nihilist party come into existence?

"In Poland, and the Poles are hand in hand with the Jews. No Jew is allowed to live in the big cities, such as St. Petersburg or Moscow, unless he becomes a Christian, and changes his Jewish name. Many and many of them have done this in order to be in the cities and help the revolutionary party. There are 5,000,000 Jews in Russia at the present time, and most of them are firmly opposed to the Government, but are afraid to express their feelings. The Nihilists have agents everywhere, and in all capacities. Many of them are very rich men, who have given everything for the grand object. I remember when I was a boy at school we had a master who used to tell us of the liberty that existed in other countries. He used to read to us about the laws that other people made for themselves, and one day the officers came for him—and we never saw him again. That is one of the party's principal efforts—to reach the children, and teach them to think. Amongst the sailors there are Nihilist agents, and amongst the soldiers. They cannot get amongst the Cossacks, who are absolutely faithful to the Government and the Czar. They have been soldiers all their lives, and are better treated than any

other section of the service. The people are afraid of the Cossacks, and I tell you the truth when I say that but for those fellows, revolution would have swept Russia long ago.

"In the big cities what do the people do for a living?"

"Most of them work in factories, and they are in very much the same position as the workers in the big cities of England, except that they work longer hours. They work twelve hours a day for six days a week. The purchasing power of the wages they receive is equivalent to that in England."

"What are the soldiers paid?"

"They got forty-five kopeks in two months, and that is equal to 9d."

You were speaking of the Jews a few minutes ago; how do you account for the horrible attacks that have been made upon them by the Russian people at different times?

"In every case they have been fomented by the authorities. It is dinned constantly into the ears of the uneducated and harshly-treated people that the cause of all their misery is the Jew, and—what else would you look for? But the people are learning that their enemy is none other than the Government."

"And the students that we so frequently hear about—what of them?"

"Ah, they're intelligent men—do not imagine they are schoolboys—who see the badness of things. They frequently raise trouble."

"What then?"

"Sometimes Siberia, sometimes death. I have seen five of them dressed in serge marching at where they were to be shot. Yet it avails the Government nothing. Where one revolutionist dies a hundred spring up."

Now tell me in a few words the object of the rising?

"The object is to bring about an entire revolution, so that the country shall be governed as in Britain or America. The majority of the leaders of the revolutionary movement are social democrats who desire government for the people by the people."

"The last question, Mr. Gordon. How do you think the present rising will end?"

"Who shall say? If all the Cossacks are brought into the towns, the revolution will probably fail; yet if once the people can be brought to realize that the Czar is not their father, they will fight to the bitter end."

THE TIME TO SPEAK.

"A time to keep silent and a time to speak."—Solomon.

This is one of the most difficult injunctions to obey. Sometimes we speak, impelled by a sense of duty, and on account of the unpleasant results that sometimes follow the speaking, we wish we had kept silence. Sometimes we keep silent from a sense of prudence, and the results that follow from that silence when the speaking of the truth might have saved the cause of truth, cause us to regret that we had not spoken. From our experience we have arrived at the conclusion that the only time to keep silent is when there is no truth to enunciate, and the true time to speak is when the truth is in danger; and then we should speak regardless of contingencies. The more we see of men, and the influence of even a word upon the atmosphere of human affairs, the more we are convinced that the most dangerous and most useless of mankind are those who swing between duty and its consequences. "Policy men," like pendulums, are only kept in motion by the ratchet-teeth of opposing forces. The "time to speak" is when duty demands it; the "time to keep silence" is when truth and duty forbid us to speak.

The Mission of Israel

By DR. SAMUEL SALK.

In the opinion of one of the old sages, the time will come when all prayers will cease but the prayer of thanksgiving. In other words, gratitude, that is the chiefest grace of the human heart, will never end. It is this virtue that keeps us true to the traditions and treasures of our household. We feel that we are the heirs of all the ages that have gone before and that we must remain loyal and devoted to our Past. In the quaint conceit of our fathers, "Every one of us is held to regard himself, as if he himself had gone out of Egypt." Through the redemption of our fathers, we have been redeemed, and through the ideals which they have shaped and maintained, we have been preserved. The Jew that is indifferent or turns away from his spiritual inheritance, is ungrateful. He is ashamed of his ancestry, and therefore would hide his identity. The home in which I was born may have been ever so modest and lowly, and though I now live in a palace, the home of my childhood must ever remain dear to me, for the precious and sacred memories that it enfolds for me. It binds me to all I hold dear on earth. This sense of gratefulness has written the records of human achievement; without it we should have no history of our past. Thus our fathers never tire of reminding us not to forget our origin. Our humble extraction was to some as a continual reminder stimulus of a good and noble life. If it be true, as the poet has said, that misery alone sees miracles, it is surely none the less true that the remembrance of this misery in Israel, with all the sacrifice it entailed and all the moral force it set free, has worked the great miracle of our history. "There is a history in all men's lives, figuring the nature of the times deceased." According to the Talmud, Israel that left Egypt, and was encompassed by dangers, was divided into four factions. We are, figuratively speaking, much in the same condition to-day. The one faction of those who have gone away from us entirely, or who are eagerly waiting to see the Jew merged out of being, would have us plunge headlong into the sea or humanity.

Religion, we are assured, is gradually being driven to close and cloister quarters by reason and research, and, like the red man, it is doomed to ultimate extinction. Why, then, abide the final collapse and perhaps be crushed under the ruins of the old structure? So far as religion is opposed to science, I shall not gainsay. But I must protest against this assumption in the name of Judaism. Its whole history is a proof that it regards enlightenment as its strongest ally. Into its essential constitution there enters no element that is hostile to reason and research, and it has no cause, therefore, to regard the sciences with alienation. On the contrary, it hails to-day, as it always has, the boldest discoveries of the seeker after truth, as a part of the sublimest revelation, destined to break down the partition-walls of ingrained prejudice and superstition, and thus to help to bring in the great ideal of our prophets—the kingdom of justice and peace. In the view of the Jew, the arts and sciences are not a glory unto themselves. They are the light and joy in which God has bathed the human soul. They are the outcome of the religious nature and endowment of the human mind. When they are true to their mother, the religious aim and purpose of life, they save but to intensify its power for good, and it is only when they sliver and disbranch from their maternal sap, that they perforce must wither and come to deadly use. The philosophy that teaches that the province of religion is growing less and less, simply has confounded the sham and the substance. True Judaism, that holds that re-

ligion is either the whole life of a man or nothing, need not quail before the inexorable results of science. Those who counsel the suicide of Judaism, say to us: You boast that Judaism is the religion universal. You maintain that one may take from it everything that is national and racial, everything that the circumstances of time and place have conditioned, and need only bring out in bold relief, the eternal ideal requirements of human nature, to view it in its pure and genuine essence. If this be true, why then stand aloof from the rest of mankind, who are tending in the same direction; why not discard everything that is distinctively Jewish and give up your identity as Jews? "Nippul legyon." Nay, nay, we are neither ready nor willing to take the fatal plunge. Today, as in the past, the Jew is rendering invaluable service to the cause of humanity by being gratefully and cordially loyal to the faith of his fathers. Despite persecution and prejudice, in the face of an opposing world, the Jew has not surrendered his ideals. Inhumanity could not force and the blandishments, the glory and emoluments of the world, could not hire him to treason. When the whole world bowed before the power that arrogated all authority in heaven and earth, the Jew alone stood out. Through his martyrdom, unparalleled in history, mankind has learned to appreciate the matchless value of intellectual candor, the sacredness of conscience, and the inviolability of human freedom. Is this object-lesson no longer needed among men? Has the millennium already come? Are there no dark corners of the earth where conscience is bartered for base and ignoble reasons, or where human souls are no longer oppressed by the bigot and the tyrant. If I had lost the sense of gratitude, which alone should hold me true to my own, if I did not know what the massive historic force and influence of Israel has been in the upbuilding of the broader humanity, if the teachings of my fathers' faith did not accord with my reason and awaken the finest and deepest longing of my soul, I should still feel that I must cast my lot with my humblest brother, who still suffers for no other reason than that he is a Jew and will not prove a traitor to his conscience. The sea of humanity must flow in a much broader and deeper bed; its waters must permanently wash the wide expanse of earth, before the Jew shall cease to be. If we really believe in the higher destiny of man, and that God now, as in the past, in His own wondrous ways, worketh the salvation of mankind, we shall cling to our peculiar inheritance until, as the prophet has said, they do not hurt, and practise no corruption in all God's holy mountain, and the earth is full of the knowledge of God, as the wonders cover the sea.

The second faction of which the Talmud speaks would return to Egypt, rather than face the dangers ahead. To them the words were spoken: As ye have seen the Egyptians to-day, you shall never see them again. Revolutions never go backwards. We cannot revert to old conditions, even if we would. We cannot recall the past. The romantic may dawdle his life away in dreaming of it, but the day of his awakening must make him a wiser man, with a better appreciation of the practical realities that surround us. The staunch Jew, in whom runs the strain of his valorous ancestry, will rather be of those who say: We shall make war upon all adverse and forbidding forces. Our own history is proof that God is fighting with us; we shall not and we cannot go back, because we are not alone in our struggles for the higher recognition of the man in the Jew. Enlightened and civilized mankind is with us. (Can we forget the vigorous protest that went up, as if with one accord, from all over our land, when our brethren in Russia were foully outraged; can we forget the official conduct of the head of our government and of the Secretary of State, in that im-

portant epoch, and since, in giving not only Russia, but other lands where the Jew is disparaged, to understand that the status of the Jew and his proper and equal treatment is no longer a question for the Jew alone, but one that concerns the rest of civilized mankind? As our cause has always been bound up with the highest concerns of humanity, as we have no other ideal and no other warrant for our separate being, than the service of humanity, we have, thank God, lived to see the day when we must not despair and hug a forlorn hope of a return, but when we can safely trust that the better portion of the enlightened human family is with us. Our cause is safe in their hearts and hands. "Adonei my yllalchem lochem." God has been, and God is, fighting with us. With old Rabbi Jannai, I live firmly in the faith: "Shitt' Hagadolsh Borach—hu es Shemo hayyadot be—Yisrael," that God has linked His great name inseparably with Israel, and that union will last to the end, until Israel's hope is fulfilled, and God will be King over all the earth. "On that day God will be one and His name One.—American Hebrew

MOSES AND THE LAMB.

The Lord is good to all, and his mercies are over all his works."—PSALM cxxxv.

Our wise instructors relate that while Moses was attending Jethro's flock in the wilderness a lamb strayed from the herd. Moses endeavored to overtake it, but it ran much faster than he, till it came near a fountain, where it suddenly stopped and took a draught of water. "Thou little dear innocent creature," said Moses, "I see now why thou didst run away. Had I known thy want on my shoulders would I have carried thee to the fountain to quench thy thirst. But come, little innocent, I will make up for my ignorance. Thou art no doubt fatigued after so long a journey, thou shalt walk no further." He immediately took the little creature into his arms and carried it back to the flock.

The Almighty Father of Mercies—He who diffused those precious drops of pity and kindness over the human heart—approved of the deed; and a heavenly voice was heard to exclaim—"Moses! Benevolent Moses! If a dumb animal thus excite thy compassion, how much more will the children of men! What wilt thou not do for thine own brethren! Come, henceforth thou shalt be the Shepherd of my chosen flock, and teach them by thy example that the Lord is good to all, and that his mercies are over all his works."—Midrash Shemoth Rabah

The telephone trust has been organized to disprove 't'iv' 't'iv'k is cheap."

A little girl wrote the the following essay on boys: Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. And when God looked at Adam he said to himself, Well, I think I can do better if I try again, and he made Eve. Boys are a trouble. They wear out everything but soap. If I had my way the world would be girls and the rest dolls. My papa is so nice that I think he must have been a little girl when he was a little boy. Man was made, and on the seventh day he rested. Woman was then made, and she has never rested since.

INFLUENCE OF HEBREW ON GREEK AND ROMAN LITERATURE.

[WRITTEN SPECIALLY FOR THE "ISRAEL'S MESSENGER"]

By THE REV. JOSEPH EDKINS, D.D.

Theocritus was the founder of pastoral poetry among the Greeks. He was initiated with great success (though some critics say with very little success) by Virgil in his Eclogues. Theocritus was a beautiful poet who described pastoral life in Sicily. The herdsmen of that island were depicted by him as influenced by love. He describes their habits of life in simple language. The Hebrew pastoral poets wrote before him the book of Ruth and Solomon's Song. In both these works there is much very attractive drawing of pastoral life. Ruth is more simple. The Song is more ornate. In the Song the style is extremely luxuriant. The style of Theocritus was adopted in Alexandria from what he observed while there. He wrote in the time of Ptolemy Philadelphus about B. C. 280. At that time the Song had been newly translated into Greek from the Hebrew original. Theocritus when at Alexandria learned to appreciate Hebrew poetry. He expanded the dialogue of his poems into a more complete dramatic form than is found in the Song, but the Song as it stands is the most suitable work in the Hebrew Bible to serve as a basis for the upbuilding of dramatic literature.

The translation of the Hebrew Bible into Greek had a powerful effect on the production of the Sibylline literature. Sibylla is the same word as the Hebrew and Chaldee *nebiha*. A Sibyl is a Hebrew prophetess. The initial N has become S. The third book of the Sibylline oracles is written from a Jewish standpoint. It dates from before the time of Christ. The writer speaks like a Jewish apostle threatening the judgments of God on the worshippers and builders of heathen temples and on the makers of carved images of silver, gold, brass, and stone.

Woe to Africa and to the sea and land. Ye daughters of the west, on you will come a day of bitter suffering. Woe to the land of Gog and Magog, abiding in the midst of the rivers of the Ethiopians. How great shall be the outpouring of blood upon thee. Thou shalt be called among men the house of judgment.

A star shall shine in the west. They call it a comet, a sign of a sword pending pestilence and death to mortals. Destruction will befall the captains of armies and other men of distinction. Again there will be very remarkable phenomena among men. The Don with its deep eddies will leave the sea of Azof and along what is now a deep stream, will be seen the fruitful furrow. Many cities with their citizens will fall. Among them will be in Asia, Ephesus, Nisaea, Sinope and Smyrna.

Samos and Samothracia were very high islands. The syllable *Sam* represents the Hebrew *Sam* high which occurs in the name Abram, high father. The Sibyl prophecies of Samos that it shall become sand (in the Greek language *amos*) while Delos will be invisible. Rome, she adds, will be strength and rushing force as the name implies; for the oracles of God will all be fulfilled. Europe will then be happy. Her people will live long in nourishing air. There will be no winter or hail storms. There will be birds, beasts and creeping things on the earth which produce all thing for food or ornament. Happy the man or woman that shall live at that time.

When my mind (thumos-sin) ceased singing the divine hymn, again the mandate of the great God rose in my breast and commanded me to prophesy against the earth. A sign for Cyprus. An earthquake shall open clefts and Hades shall receive many souls all at one time. Trails in the neighbourhood of Ephesus will find its walls loosened by an earthquake and the wellbuilt houses of men and lions will be overthrown by this calamity. Boiling water will rain on the earth and of it the burdened land wrink. Its smell will be that of brimstone.

Samos also when the time has come will build royal palaces, calamity will give place to prosperity.

The Apostle Paul say he fought with beasts at Ephesus. The lions here referred to would be kept for amusement. They would be set to fight with criminals. They would be kept in houses strongly built.

When the Sibyl says the island of Delos would become invisible she uses the word *adelos*, Delos means visible and *adelos* invisible. It was the island sacred to Apollo to which the Athenians sent a ship annually. The death of Socrates was declared 30 days because there was a law that condemned persons should not be put to death before the ship returned from Delos. The Latin word for delos, make visible, is *video*. The Hebrew is *raah* see. It in the Hebrew word represents an original *H*.

The Jews at the time when the Septuagint was produced at Alexandria wrote in Greek with freedom. The Sibylline books show that they studied Homer and were familiar with the Greek mythology. In Isaiah 46, it is said, Bel boweth down, Nebo stoopeth. At the approach of Cyrus the Babylonians took down the images of Bel and Nebo from their pedestals and placed them on beasts to carry them away. That they were useless for protection was thus shown. Nebo is the same word as the Hebrew *nebi*, prophet, and Sibyl in Greek. Nebo was the interpreter of Bel.

to worship one God. They said that the one God would burn all perverse persons with fire. But, he added, hasten in your minds to reform your life. The word is *spendo*, hasten, the root *peid* is the Chaldee *pehal* and the Hebrew *mahar*. It in all Semitic languages as in Greek represents *of or sh*. Avoid, he says, forbidden worship, and fornication with the female and with the male. Let every one nourish his own children and not put them to death. For the immortal ruler is stirred up to anger against any one who does these things.

The Sibyl felt indignant at the sins of the Greeks and Paul the Christian Apostle used language in addressing the Romans which in some respects is like that of the Jewish Sibyl.

The effect of Jewish and Syrian influence on the Greek as spoken in Egypt was seen in the formation of a new idiom, called the common dialect. The influence of Jews is very strongly marked in the Greek of Egypt, Syria and Palestine. In the fourth Eclogue of Virgil the effect is seen in the poet's description of the return of the golden age to the Roman Empire. He borrows his language from the writings of the Sibyl of Cumae. The Sibyl came there from Cyne on the south east coast of Asia Minor. She lived in a large cave and delivered her oracles at the end of the large hall and at the beginning of a small hall where there was a lake. The Sibyl conducted Eneas into the unseen world. She foretold the establishment of an everlasting kingdom of peace on the arrival of King Messiah. This idea, borrowed from the Hebrew Bible through the Greek text of the Sibyl of Cumae Virgil applied to the prospects of the Roman Empire under Augustus. Julius Caesar was assassinated in the senate house in March B. C. 44 and the fourth Eclogue was written in B. C. 38. The battle of Actium was fought in B. C. 31. It resulted in the establishment of Roman authority through all countries where Greek was spoken. The Jews who spoke Greek all became Roman subjects.

We see Jewish influence in the Treatise on the Sublime by Longinus. Longinus was beheld by order of the emperor Aurelian. He gives as an example of the sublime in historical writing, the words, God said let there be light and there was light.

JEWS IN CHINA.

987. T'LAO CHIN CHIAO, Pluck Sinew Religion. This is the term by which Jews are now designated in Ho-nan and possibly in other parts of the Chinese Empire.

In some Chinese and Japanese books the Jews are called *Ja-tai Jen*, which is a very good equivalent for our term Jews, and *Jalaea* is called *Ja-tai-ya*, q.v., a far better term than is the one used in the Chinese Bible, namely, *Yu-tai Kuo*, q.v. As Israelites the Jews were most properly designated *Issu-le-yeh Jen* q.v., and their temple was called *Issu-le-yeh Tien*, therefore having these excellent and most appropriate terms at hand there can be no longer any reasonable excuse for continuing the less appropriate ones now found in the Bible.

"The existence of Jews in China has long been known, but the information possessed relative to their present condition, is very imperfect," says Williams, but a reference to Vol. I, No. 1936, also to *Issu-le-yeh Tien* in this vol., will enlighten the reader on this to some people, very important subject, and although the following excellent information has already been published in various works, it is well worth reproducing here as follows, viz.

"Mr. Finn has lately published a well digested account of the data collected concerning them (the Jews) by Gozani and other Jesuits in the last century and before. The only city where they are found in a separate community large enough to attract attention is Ku-feng Fu in Ho-nan, where they are known by the designation *T'iao-Kin Kuo*, the sect which pulls on the sinew; Dr. Guignes says they are also called *Lan-nan Haid-tse*, "Mithraeans with Blue Bannets," because they wear a blue cap when they assemble in the synagogue. The whole space of worship occupies a space of between three and four hundred feet in length and about one hundred and fifty in breadth, comprising four successive courts. The first court has in its centre a portal, bearing an inscription to the Creator and Preserver of all things. The second court, entered through a large gate with two side wickets, contains dwellings for the keeper of the edifice. The third court contains a portal like that in the first and tablets

with inscriptions and two chapels commemorative of their benefactors with guest chambers. The fourth court is divided by a row of trees, and half way down there is a brazen incense vase and some other vases and sculpture.

Adjoining the northern wall is a recess, where the sinews are extracted from animals slain for food. A hall of ancestors is placed on the north and south sides of this court, where the Old Testament worthies are venerated at the equinoxes in the Chinese manner; their names being written upon tablets; censers are in them dedicated to Abram, Moses, and others. Between these two halls the booths used at the feast of tabernacles are annually erected. At the upper end of the court is the *Li-pai Sa* or synagogue, a building about sixty by forty feet, having a portico with a double row of four columns before it. In the centre of the room, between the rows of pillars, is the throne of Moses, a magnificent and elevated chair with an embroidered cushion, upon which they place the book of the law while it is read. Over it is a dome, and near by is the *Wan-sai-pai* or Imperial tablet, but his Majesty's title is surmounted by a Hebrew inscription, "Hear, O Israel; the Lord our God is one Lord. Blessed be the name of the glory of His kingdom forever and ever." There is also another inscription in Hebrew in the room on a portal: "Blessed by the Lord forever: The Lord is God of good and the Lord a great God, strong and terrible." There is a table, on which are placed six candelabra and an incense vase in the middle of them; and near it is a laver for washing hands. Separated from the rest of the room by a railing is the *Heth-el*, or house of prayer, square outside and round within, where none but the rabbi can enter during the time of prayer. Rolls of the law upon tables and the Ten Commandments in Hebrew on the wall and closets containing manuscripts, occupy the remainder of the apartment.

On entering, the people take off their shoes; and the minister covers his face with gauze when reading, and wears a red silk scarf across his breast; no instruments of music are ever used in the services.

They observe circumcision, the passover and feast of tabernacles, the rejoicing of the law, Sabbath, and perhaps they day of atonement; make no proselytes and never marry with the gentiles. They use their sacred books in casting lots and pay homage to Confucius as the Chinese do. They say Adonai for the ineffable name and render it in Chinese by *Tien* and not by *Shang-ti*. They have no creed, but hold to the unity of God and the doctrines of heaven, hell and a sort of purgatory, resurrection, final judgment and angels. Of the Lord Jesus Christ they have never heard, nor had they any prejudice against the crucifix. They worship no idols, and refuse to take an oath in a heathen temple and pray westward toward Jerusalem.

It is quite likely they have all the canonical books of the Old Testament, but the Romish fathers were not allowed to copy them, and those who saw them were not able to read when they had the permission; these books are preserved with rigid care. Many of the books, they once had have been destroyed by inundations, to which the city of Kai-feng Fu is subject from its nearness to the Yellow River. Comparisons were made between portions of their manuscripts and the Hebrew text, the result of which showed a complete conformity in sense with a few verbal differences only. The time of the arrival of the Jews in China is involved in great uncertainty, but Mr. Finn sums up the evidences to show that they are Jews of the restoration from Chaldea, adding the fact that they have portions of Malachi and Zechariah, adopting the era of Seleucus, and having many rabbinical titles and rules for slaughtering animals. He thinks, too, they belong to the two tribes, and quotes some authorities to show that they came through Central Asia, a different route from the Mahomedans, who seem, for the most

part, to have reached China by sea. Members of this community are said to have once lived at Hang-chow Fu and Nanking; but the man whom Mr. Milne asked concerning them at Ningpo knew of none except at Kai-feng, and of them not much beyond their existence." Vide Fourth Edition of William's Middle Kingdom Vol. II, page 287.—*Mesny's Chinese Miscellany*.

TELEGRAM FROM ST. PETERSBURG TO THE "ISRAEL'S MESSENGER"

MR. N. SOKOLOW ASKS WHETHER MATZOS CAN BE SENT TO THE RUSSIAN JEWISH PRISONERS IN JAPAN.

On Wednesday morning the 29th March, we received the following telegram from Mr. N. Sokolow, (Editor of the "Hatzefirah") a Hebrew daily in Warsaw.

Petersburg,

Editor Israel's Messenger

Shanghai, Peking Road 16.

"Being temporarily here Matzos committee asks through my intermediance, could you undertake sending Matzos directly from Shanghai to Jewish prisoners soldiers Japan if possible Committee possesses means please wire.

"Sokolow, Hotel Europe."

The following reply was despatched on the same day:—

Sokolow, Hotel Europe

Petersburg.

"Arrangements already made sending prisoners matzos.

Myer.

The leaderette in this issue will give to our readers a deal of information on the above. We have however received another telegram on Friday the 31st March from Mr Sokolow which reads:—

Petersburg

Israel's Messenger

Shanghai, Peking Road 16.

"Wire fifty pounds please ask Nagasaki wire me number prisoners necessary amount providing Matzos other necessities. Sokolow."

We have written to Mr S. D. Lessner of Nagasaki on the subject, who will no doubt put himself in direct communication with Mr. Sokolow.

We understand that at the battle of Lia-yong about 2,000 Russian Jewish soldiers were killed. It is believed that at the recent battle at Moukden a much larger number of them have fallen.

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Resident Secretary.

12 m 22nd April, 1904.

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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 8½ 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.

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Office Hours—10 a.m. to 3 p.m.

12. m Shanghai, 29th July, 1904.

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