

**RUSSO-CHINESE
BANK.**

Organised under Imperial Decree of 10th
December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

Reserve Fund..... Roubles 4,955,000

Head Office: St. PETERSBURG.

London Office:
41, Threadneedle St. E. C.

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Askhabad	Marguelan
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Blagowostchensk	Newchwang
Bombay	New York
Boukhara	Nicolaievsk Oussourisk
Biisk	Novo-Nicolaievsk
Calcutta	Ouliasutai
Chefoo	Ourza
Colombo	Paris
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Hongkong	San Francisco
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Khabarovsk	Tashkend
Khokand	Tebita
Kiachta	Tchongoutchik
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	Yokohama

Tel. Address: Sfnorusse, Shanghai
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de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
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Anstalt für Handel & Gewerbe.
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Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities
of the world bought and sold.

J. C. BERGENDAHI & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1908.

12m.

**The Yokohama Specie
Bank, Ld.**

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

Reserve Fund..... 15,600,000

London Bankers:

Union of London and Smith's Bank, Ld.

The London Joint Stock Bank, Ld.

Parr's Bank, Ld.

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Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Luoyang,
Makden, Tieling,
Antungshien,
Changchun,
a.c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

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

„ 6 „ 4 „ „

„ 12 „ 5 „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and
the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 29th July 1907.

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD

20 0 0 5

12 0 0

Vol. V. No. 20 & 21

Shanghai, Tebbeth 29th 5669—22nd January 1909.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. — Isaiah—22-18

Issued on every alternate Friday.

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

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

The Duties of a
Zionist Society:
By N. S. Burstein
(Cardiff)

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Burstein (Co-Editors)

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	.....	\$ 1.00
First Class	.....	.....	60
Second Class	.....	.....	40
Children	Half Price.

Come one! Come all!!

6.9.09

12m.

De Souza & Co.

TELEPHONE No. 1198.

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AND MAKERS OF ALL KINDS OF ACCOUNT BOOKS,
No. 16, PEKING, ROAD SHANGHAI.

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

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

KEEP ABREAST
OF THE TIMES
AND RED
"THE SHANGHAI TIMES."
The Most Newsy
SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

Full local reports and doings
General world news by special cable service.
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before 7 a.m.

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One Year	\$ 0.00
Six Months	12.00
One Month	2.00
Single Copies	0.10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family news-
paper devoted to Judaism, Zionism, literature and
science in general, and to the mental
culture and progress of the Jews in the Orient.
It is the only paper of its kind published in the
East having an extensive circulation. Only
first-class advertisements solicited. Published
fortnightly—every alternate Friday. It con-
tains the latest Local Domestic and Foreign
News and present articles and contribution of
a varied and interesting character from the
most reliable and authentic sources.

Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

ISRAEL'S MESSENGER being a high-
class family newspaper, is an excellent me-
dium for advertisements. Rates moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, January 22nd. 1909—29th. Tebbeth 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Tebbeth 29th (January 22nd). Erev Rosh Hodesh (New
Moon's Eve) Sabbath commences (time of lighting) at 5.00
p.m.
Saturday, Shebat 1st (January 23rd) Rosh Hodesh (New Moon)
portion of the Law, Waerah, Exodus chapters 6, 7, 8, and
9; Maftir, Numbers, chapter 28; Haphtarah, Isaiah,
chapter 66; Prophets, Kings I, chapters 10 to 19 inclusive;
and Job, chapters 1 to 5 inclusive. Sabbath terminates at
5.50 p.m.
Friday, Shebat 7th (January 24th) Sabbath commences (time of
lighting) at 5.10 p.m.
Saturday, Shebat 8th (January 25th) portion of the Law Bah,
Exodus, chapters 10, 11, 12 and 13; Haphtarah, Isaiah,
chapter 18; Prophets, Kings I, chapters 20, 21 and 22 and
Kings II chapters 1, 2, 3 and 4; and Job, chapters 6 to 11
inclusive. Sabbath terminates at 5.55 p.m.
Friday, Shebat 14th (January 31st) Sabbath commences (time of
lighting) at 5.10 p.m.
Saturday, Shebat 15th (February 6th) Rosh Hashana (New Year)
New Year of the Trees, portion of the Law, Beshalah,
Exodus, chapters 14, 15, 16 and 17; Haphtarah, Judges,
chapter 5; Prophets, Kings II, chapters 5 to 11 inclusive;
and Job, chapters 12 to 19 inclusive. Sabbath terminates
at 6.00 p.m.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE THREE WEEKS.

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shooker, Hazan

Saturday mornings at 7.15 o'clock.

18-5-08 12m.

SYNAGOGUE "SHEARITH ISRAEL" 9, Seward Road.

S. E. Abraham, Hazan

Saturdays at 6.15 a.m., 3.00 p.m. and 6.00 p.m.

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

1-1-09 12m.

SYNAGOGUE "OHEIL MOISHE" 9, Seward Road

M. Katz, Hazan

Saturdays, at 8.00 a.m., 3.00 p.m. and 6.00 p.m.

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

11-8-08 12m.

BIRTH.

COHEN.—On Wednesday, the 13th instmt, at No. 16, Meier
Road, the wife of S. A. Cohen of a son.

AN INVOCATION TO MILTON.

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

A SONNET.

By M. L. R. BRESLAR (London)

Let one of Polish Blood, and Citizen
Of London Exile, with citation, pride
And trembling, barefooted approach the Grail—
Where Milton onerst the mightiest of men
Breaches from that base, *Dehance*, now as then—
With this, a Mourner's Gift, this wretched flail,
And woe-wearied, set it, so, it shall exhale
Myrrh for our tears, and sighs of cinnamon,
Prize of us Londoners, old England's Guide
Could you revisit these vast "Square of Pain"
And so the children tossed upon the Main,
For woe-wearied Fathers, you the Pars'ls side
Of Freedom's Emboss'd flame, Verand'omed strains,
And Southfield Fires, would free Israel's chains.

HERR WOLFFSOHN AND BARON DE ROTHSCHILD.

It is stated that while in Paris the leader of
the Zionist movement, Herr Wolffsohn, had a long
interview with Baron Edmond de Rothschild,
probably with the object of inducing him to take a
further interest in colonisation in Palestine.

THE JEWISH NATIONAL FUND.

Amount already acknowledged	\$15.23
SYNAGOGUE SHEARITH ISRAEL, Box No. 387	1.00
SYNAGOGUE OHEIL MOISHE, Box No. 366	50
Total	\$16.73

Doctor—"Why, how is this, my dear sir?
You sent me a letter stating that you had been
attacked by the measles, and I find you suffering
from rheumatism."

Patient—"Well, you see, doctor, it is like
this: there wasn't a soul in the house that knew
how to spell rheumatism."

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	.. 80
Second Class	.....	.. 40
Children	.....	Half Price.

Come one! Come all!!

De Souza & Co.

TELEPHONE No. 1198.

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

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CODE PRINTING A SPECIALTY.

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OF THE TIMES
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Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

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Saturday, Shebat 8th (January 30th) portion of the Law Boh, Exodus, chapters 10, 11, 12 and 13; Haphtarah, Isaiah, chapter 18; Prophets, Kings I, chapters 20, 21 and 22 and Kings II chapters 1, 2, 3 and 4; and Job, chapters 6 to 11 inclusive. Sabbath terminates at 5.55 p.m.
Friday, Shebat 14th (February 5th) Sabbath commences (time of lighting) at 5.15 p.m.
Saturday, Shebat 15 (February 6th) Rosh Hashana La Hanoth (New Year of the Trees) portion of the Law, Beshallah, Exodus, chapters 14, 15, 16 and 17; Haphtarah, Judges, chapter 5; Prophets, Kings II, chapters 5 to 11 inclusive; and Job, chapters 12 to 19 inclusive. Sabbath terminates at 6.00 p.m.

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18-5-08

12m.

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11-8-08

12m.

BIRTH.

COHEN—On Wednesday, the 18th instant, at No. 16, Miller Road, the wife of N. A. Cohen of a son,

AN INVOCATION TO MILTON.

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

A SONNET.

By M. L. R. BRESLAR (London)

Let one of Polish Blood, and Citizen
Of London Town, with a loration, pale
And trembling, barefooted approach the Grail—
Where Milton 'mongst the mightiest of men
Breathes from that base, *Dejanee*, now as then—
With this, a Mourner's Gift, this wretched flail,
And mast wise, set it, so, it shall exhale
Myrrh for our tears, and sighs of cinnamon,
Prince of us Londoners, old England's Guide
Could you revisit these vast "Shores of Pain"
And see the children tossed upon the Main,
For whose proud Fathers, you, the Portals wide
Of Freedom fearless hung—Vermillioned strains,
And Smithfield Fires, would fuse Israel's chains,

HERR WOLFFSOHN AND BARON DE ROTHSCHILD.

It is stated that while in Paris the leader of the Zionist movement, Herr Wolffsohn, had a long interview with Baron Edmond de Rothschild, probably with the object of inducing him to take a further interest in colonisation in Palestine.

THE JEWISH NATIONAL FUND.

Amount already acknowledged \$45.28
SYNAGOGUE SHEARITH ISRAEL Box No. 387 1.00
SYNAGOGUE OHEIL-MOISHE Box No. 366 50

Total \$46.78

Doctor—"Why, how is this, my dear sir? You sent me a letter stating that you had been attacked by the measles, and I find you suffering from rheumatism."

Patient—"Well, you see, doctor, it is like this: there wasn't a soul in the house that knew how to spell rheumatism."

**NEDERLANDSCHE
HANDEL-MAATS-
CHAPPIJ**
NETHERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
Glds. 5,378,375 (about £448,000)

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

Branches:

Hongkong	Cheribon
Singapore	Tegal
Penang	Pekalongan
Rangoon	Tjilatjap
Medan	Soerabaja
Kota-Radja	Paseroean
Padang	Banjarmerasin
Palembang	Mokasar
Samarang	

Correspondents at the principal places in Europe, Asia, Australia and North-America. London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and correspondents and transacts banking-business of every description. Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2 per cent per annum on the daily balances.

On deposits, due at ten days' notice, 3 per cent per annum.

On fixed deposits, according to arrangement.

W LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

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A LARGE LOT OF

WINTER GOODS.

Ladies' Materials, Gentlemen's Suits, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Bags, Quilts, Pyjamas Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all Kinds of American Boots and Shoes, Felt Slippers etc., etc., Prices Moderate.

OHONG SING & Co.,

P818-819 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1909. 12m.

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Established 1797.

(ALFRED DENT & Co., AGENTS)

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ALFRED DENT & CO.

1-5-09 12m.

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ING CORPORATION**

Incorporated under United States

Charter

Head Office—New York.

Capital paid in—

Gold \$3,250,000 £650,000

Surplus paid in—

Gold \$3,250,000 £650,000

Total Gold \$6,500,000 = abt £1,300,000

London Bankers:

National Provincial Bank of England

Limited.

Union of London and Smith's Bank, Ltd.

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London	Kobe	Hongkong
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City of Mexico	Calcutta	Cebu
Colon	Yokohama	Singapore
Panama	Penang	

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Colombo	Saigon	Batavia	Hankow
Rangoon	Amoy	Madras	Sourabaya
Tientsin	Bangkok	Samarang	

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum, and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

1A, Kiukiang Road

21st Oct 1909. 12m.

**THE NORTH BRITISH AND
MERCANTILE INSUR-
ANCE COMPANY.**

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £9,000,000

Subscribed Capital £2,750,000

Paid-up Capital £687,500-0-0

II.—Fire Funds..... 3,065,874-15-7

III.—Life and Annuity

Funds 14,915,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

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

£ 4,186,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m. 10-8-09.

**South British Insur-
ance Company.**

Capital subscribed... £2,000,000.

Capital paid up 100,000.

Reserve Fund 280,000.

Reinsurance Fund... 130,000.

THE undersigned are prepared to accept both Fire and Marine Risks on every insurable. interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBERG & Co.,

General Agents

WAKEFORD COX

Local Manager,

No. 7, Kiukiang Road.

Shanghai, 29th June, 1907

12m. 29.6.09.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:

STEAMSHIP LINES

with the goods they ship, and the Colonial and Foreign Markets they supply;

EXPORT MERCHANTS

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of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal Order for.

TWENTY SHILLINGS.

**THE LONDON DIRECTORY
Co. LTD.**

25, Abchurch Lane, London, E. C. 7.9.09. 12m

**TSINGTAU BEER
OF THE
GERMANIA BREWERY
TSINGTAU**

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 „ „ „ 80 pints.

Itis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.

\$ 9.00 „ „ „ 72 pints.

Allowance for empty
bottles returned Pints or
Quarts — 2 ½ cts per bottle.

SLEVOGT & CO.

No. 6 Yuen-Ming-Yuen Road.

Sole Agents.

12. m.

29.6.09.

EUROPEAN AGENCY.

INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—
Boots, Shoes and Leather.
Chemicals and Druggists' Sundries.
China Earthenware and Glassware.
Drapery, Millinery and Piece Goods.
Fancy Goods Perfumery and Stationery.
Hardware and Machinery.
Photographic and Optical Goods.
Provisions and Oilmen's Stores.

etc., etc.

Commission 2½ to 5%.

Trade Discounts allowed.

Original Invoices supplied.

Special Quotations on Demand.

Sample Cases from £10 upwards.

Consignments of Produce Sold on Account.

WILLIAM WILSON & SONS.

(Established 1810)

25, Abchurch Lane London, E. C.

Cable Address: "ANNUAIRE LONDON."

7.9.09. 12m

THE RIGHT PLACE

to obtain

PERFECTOS

REINA VICTORIA

LONDRES

PERFECTOS ESPECIALES

REGALIA ANTONIO LOPEZ

FAVORITOS J. DOTRES

EXCELLENTS

etc., etc., etc.

is at

J. Delbourgo,

12 NANKING ROAD.

Agent for the

COMPANIA GENERAL DE TABACOS
DE FILIPINAS.

12m

1-5.08

**THE RELIGIONS OF THE
WORLD.**

Christians, Mohammedans and
Jews Together Not One-Half
the World's Population.

Herr Zeller, director of the statistical bureau of Stuttgart, Germany, has just published a religious census of the world in which he computes the number of human beings living as 1,544,751,000, of which number more than one-third, or 534,940,000 are Christians; 175,290,000 are Mohammedans; 10,860,000 are Jews. The remainder, who comprise about one-half of the total population of the world, are placed under a general head and include 300,000,000 Confucians, 314,000,000 Brahmins and 121,000,000 Buddhists, with other bodies of less numbers.

As these figures work out, of every thousand of the earth's inhabitants, 346 are Christians, 114 are Mohammedans, 7 are Israelites and 533 are of other religions.

THE JEW: WHAT HE IS.

(WRITTEN SPECIALLY FOR "ISRAEL'S MESSENGER")

By Rabbi S. FYNE (Philadelphia, Pa., U. S. A.)

The Jew occupies an anomalous an abnormal position in the world. He is, he is persuaded to be a sort of a dualism—two individuals rolled, as it were, into one. He is, by force of circumstances, a citizen or subject of a particular State not exactly his own. He is, again, an Israelite, an Oriental, logically, a Jewish nationalist. He is a Man! and he is also a Jew. And it long puzzled the brain of this dualistic being to know exactly as to what he is first. Citizen or Israelite, Man or Jew?

To the specialist, this single question will appear as if separating itself into two; for "Man" and "Citizen" are not identical, nor is Jew, and "Nationalist" one and the same thing. Our every day experience has convinced most of us that one can be a "Citizen" and yet not be a "Man" (in the full sense of the word); he may be a "Jew" and yet not be a Nationalist. The great majority, however, ignore this subtle difference. To them, this five distinction does not seem to exist. For them, the two divisions merge into one broad question; and they ask, "what is the Israelite first, Jew or Citizen?"

This broad question has been answered differently by different mind. Those among us in whom the old heroic heart of the old "Lion of Judah" still pulsates, whose stout heart renders them fearless, and whose legitimate pride of race has suffered no abatement, those genuine Religionists or nationalists, who refuse to assume the undignified—truly pitiful—attitude of apologists, they, have not hesitated to answer, that we are "Jews" first, and Citizens, Americans or Englishmen after. Those, again, the pigeon hearted timid souls, who are afraid of the rustling of a leaf, whose cringing apologetic attitude stamps them as the real "galus"—Jews, but whose wealth had removed them beyond the walls of the Ghetto—those assimilators who would part with their birthright for a forced smile of the obliging Gentile, they say, that we are Citizens—Americans, Englishmen, Frenchmen, or Germans first and Jews after. To cover their timidity they argue their case thus. That they are older as Citizens than as Jews by so many years. They say, that the country they were born in has upon them the first claim, by reason, that they belong to her from the moment

of their birth; while the consciousness that they are Jews comes to them only in years later. And since the land they were born in is not a Jewish land nor in any way under rule, therefore, they are Citizens first!

This argument, on the face of it, sounds stable enough; but when we delve a bit deeper into it, we find that it would not hold water. Our assimilating friends argue from a false premise. The basic proposition is wrong, hence is the deduction erroneous. For as a matter of prosaic fact, every individual Jew is older as a Jew than as a Citizen by about nine months! We grant that he becomes a citizen from the moment of his birth. But this infant was already a Jew while still in embryo, so many months before his birth! Hence, has Judaism upon him a prior claim! That what he was unconscious of it for years, does not alter the fact in the least; for so he was equally as unconscious for the same period, of the other fact—that he was a Citizen! And when consciousness awoke in him, he was perhaps made aware of the two facts at the same time—if, indeed, his Jewish mother did not inform him of his Jewish descent first! and since he is by so many months older as a Jew than as a Citizen, then, perforce of the same argument, he is first a Jew!

But we go a bit further. We say, that the fact that he was born in this or that particular land was a mere accident, which could have been altered, had his mother so desired; but this fact that he was born a Jew this fact, his mother could not have altered not even if she had desired and tried ever so much—she could not have altered it not even had she all the forces of the world at her command.

To make my self better understood, let me say, that a Jew, whom we shall call A. was born in the United States (America); and he, as such, became a Citizen of this Republic. But had his mother, one hour or so, before giving birth to him crossed the border into Canada (to settle there). As on his birth in Canada would have become, ipso facto, a Canadian, or British subject, while a Jew he would still be! The change of locality which would have made all the difference as to his Citizenship would have made no difference whatsoever as to his being a Jew! Many Jewish young

men who now claim American citizenship might have been Russian, Roumanian, or Austrian subjects, had but their mothers immigrated one month later. One month made all the difference in their citizenship. But did it make any difference in their status as Jews? Not at all! Jews they would have been if born in Russia, and Jews they are now when born in America! And if one should be foolish enough as to ask the question, Why? Why did the change of locality which affected and altered their citizenship not affect also their status or being as Jews? Our answer would simply be this. That they are older as Jew than as citizens by so many months! That citizenship is but a matter of accident or choice, while race his birth as a Jew, is the result of Nature! hence it claims precedence. We have thus nature's own answer as to what the Israelite is first, Jew or citizen. Nature's answer is that he is a "Jew" first!

II.
The question is thus answered; but only so far as it presents itself to the perplexed mind of the average Jew. We have yet to answer the specialist, for whom the question has yet another aspect; with this aspect we shall now deal.

The specialist will ask, what shall the Jew consider himself to be first, "Man" or "Jew"?

Now this question can not be answered on the ground of priority or precedence—as to what he was first, by nature. The consideration of priority or precedence does not come in here at all; since both elements in him sprang into existence at the same time. But here, again, the question arises from a misunderstanding; as what the name Jew signifies, what it stands for. By removing this misapprehension the question will answer itself—or there will be question to no answer.

We say, in answer to this question, that "Jew" and "Man" are not two distinct aspects of him, but are synonymous one and the same thing; only that the term "Jew" is perhaps more fully developed now, morally and intellectually superior is connotated a man in the full sense of the word; hence, the question as to what the Israelite is to be first, vanishes into the air; as there is no "first" and no "second" in him, to

be! He is all that "Man" stands for under the name of "Jew"! To speak of him as a "Man" and as a "Jew" is tautology with a vengeance. You might as well repeat the word "Man" twice as to say he is a "Jew" and a "Man" for the moment you said "Jew," "Man" is implied.

That there are some Jews in whom the "Man" is absent is unfortunately, true. But this is not because one can be a Jew without being a "Man" but just because they are not Jews enough!—because they are Jews in name only! Had they but been proper Jews they would have been "Men" at the same time!

The term Jew connotes more his race and his conduct as a Man than his creed; and in this respect the Jew differs from all other monotheism. A Christian, for instance is a man and his religious belief are two distinct things, and separable. His Christianity or Islamism is with him a matter of faith not of nature; and should he change his creed, and become a Christian, say, turn Mohammedan he ceases to be Christian from that moment. Not so, however, is the case with the Jew; he and his Jewishness are inseparable. When he becomes converted, he still remains a Jew in the eyes of the world (as in the estimation of the Talmud) notwithstanding his conversion. The Talmud says *ad pri Shabbata Israel lo*, and the world too, still persists in calling him "converted Jew"; that is to say, converted, and still a Jew!

You might ask why? And the answer is, because the term "Jew" stands for something more than creed; it stands also for "Man"—in the fullest sense of the word for a man of a particular race; and it is he does not cease to be, though converted.

The Jew's lesson book, the Bible, likewise, is more a code of ethics of conduct, than of Religion pure and simple. The Pentateuch, whose teaching under the Jew what he is, does not concern itself with such metaphysical questions, as do our life hereafter, the Heaven and Hell beyond the grave; but concerns itself mainly with conduct, with all that conspires to make of the Jew a morally superior Man! It is incorporated in its pages every manly quality, every human virtue, every noble sentiment. It sought to humanize him, to ethicize him, to broaden his sympathies, to unobscure his feelings, to refine him as a son, as a Brother, as a Husband, as a Father as a Neighbour, as an owner, and as a Master. It sought, in short, to make of the Jew the reflex of the Divine, the image of God! and it succeeded. For what manly quality what human virtue, what fine trait of character is there engrained in the most refined man that the Jew does not possess?

As a son—the Jew was commanded to "honour his father and mother. (1)

As a Brother—Not to let him fall; but to render him assistance butimes, so as to keep him on his legs. (2)

As a Husband—To cheer the wife which he had taken. To clove to her; and to support her according to his means. (3)

As a Father—To treat all his children alike, and not favour one at the expense of the other. (4)

As a Neighbour—To love thy neighbour as thyself; be he Jew or Gentile, see that he makes a living in thy midst. (5)

As an owner—and here Jew was asked to act in advance of the times by centuries. Long, long before the society of Preventing cruelty to Animals was thought of, Mil-carians before civilized countries came to enact it as a punishable offence, the Jew was taught not to inflict any physical or even mental pain on the animal. As such the castration of animals (permitted even in the most civilized states) was forbidden to him. (6) He was not to muzzle the ox while treading out the corn. (7) He dare not sit down to his meal before he fed his domestic animals. (8) Further more, he was commanded to place his animal servants on a level with himself with regard to rest. His ox, his ass, and all his beasts of burden had to have every week the same day of rest with himself—even the animal was to feel the malice of the Jew! (9) He must not show his ill feeling towards his enemy at the expense of the dumb animal. If the ass of thy enemy fell under his burden the Jew dare not pass by uncared for but must help to unload and rest the suffering beast. (10)

The Jew must show tender regard for the feelings of not only such dumb creatures as work for and benefit him but even for such as may not benefit him at all, such as the birds of the air. If he chance to see me upon a nest, he dare not take me along with the young; if the mother, already used to liberty, to be free in the air, her he must not enrage; he must let go. (11)

As a Master—if he keeps a servant, he must give him the same food he himself eats, the same accommodation he needs for himself, and the same day of rest. And if he remained with him a period of six years, the Master must give his servant, on his leaving a handsome present present him "with Sheep, with Corn, with wine and the rest" give him a share in the wealth he had helped to increase as to be able to support himself and his family in an honorable way. (12)

At a time when the slave—the only kind of a servant the world then would employ—was an out-law, regarded as chattel, and his life and limb was—happier entirely at the disposal of his Master, the Jew was exhorted to keep his hands off, and treat him as a Man. If the Master, in a fit of temper, inflicted on him a permanent wound or bodily injury, he it ever so slight as the mere knocking out of a tooth, the Master forfeited his right to the slave, and the latter becomes a free-man. (13)

It sought to philosophize him—the Jew was taught not only to control his passions but to so constitute himself as to have no passions to control. "Thou shalt not covet. (14) he was told; and in this short sentence his Torah anticipated the moral philosophy of Confucius, Buddha and (perhaps) Zoroaster, and a host of lesser lights by Centuries! The Torah has seen to it that her Jew should be a man of the highest possible order.

And the Jew, on the whole is all that, or nearly all that the frown of the Antisemitic notwithstanding. Centuries of obedience to and practice of these Commandments have engrained the effect of the same into his nature. His constitution assimilated the Bible teaching and converted it into his flesh and blood—made of him a living Bible!

To speak of the "Jew," after all this, as if he were a being distinct from "Man" is to offer a gratuitous insult, not to the Jew but, to the Man who is not a Jew! Jew, higher than the standard prescribed for the Jew no man can rise; and on a par with the Jew, he also can not be "Man" and "Jew" would again become one and the same thing; then, if not higher and not equal, the man, who is not a Jew, must be according to him, so much lower!

The Jew is unfortunately frowned upon, looked down upon, in the world, regarded with a jealous eye and an ill-will that sees in us more faults than virtues. But all this is due to but one cause which the Jew himself can do much to remove. It is all due to our homeliness to the fact that we are the only Landless people on God's earth—the only nation without a country of its own! and a nation who has no status is poor as a nation; and the poor will never be regarded by Society as an equal.

In our present state we are very much in the position of the tenant with a large family whom no Landlord particularly cares to let his house to. God has blessed us. We have exceedingly increased, and number at this day about 12 millions—four times as numerous as the Roumanian nation, and twice as the Belgian; and having no land of our own, we are obliged to force ourselves upon unwilling Landlords, who kick against having to keep in their houses (in a country) such populous tenants. The large family of their tenant irritates them, and brings in its train ill-will and jealousy. They feel, that we occupy the places, the positions they themselves ought to fill; and we must bear with them, even sympathize with them, for it is but human nature.

Very likely, if our positions were reversed, and we were the Landlords, and they the unwelcome tenants, we might perhaps also kick. The remedy, however, is in our own hands. Let us try by every legitimate means, to regain a peaceful possession of our ancient Home, to resettle in Palestine the land which is still vacant for the most part still waiting for our return. And once we are back on our land again, once we have acquired a national status our estimation in the eyes of the world will change for the better as

if by magic. All our virtues, now regarded as so many faults will appear in their true light. Here, in a strange land, we are said to be too shrewd, too clever for them; but there in a land of our own, we shall not be too shrewd or too clever for ourselves. The Gentile world will then look upon us with different eyes, and perhaps may yet pay us the compliment of copying us in many a virtue; and the Jew, who always looks up to the Gentile to see what face he makes, will ask no more this foolish question as to "what he is first, Man, or Jew?" He will be satisfied, once for all, that he is all that a Man need be, all that a Man can be under the name of Jew!

- (1) Exodus. XX. 12.
- (2) Lev. XXV. 35.
- (3) Deut. XXIV. 5 Gen. 11.25. Ex. XXI. 10.
- (4) Deut. XXI. 16.
- (5) Lev. XIX. 18. and XXV. 35.
- (6) Lev. XXII. 24.
- (7) Deut. XXV. 4.
- (8) Deut. XI. 15. (Talmudic inference.)
- (9) Deut. V. 14.
- (10) Ex. XXIII. 5.
- (11) Deut. XXII. 7.
- (12) Deut. XV. 16. (Talmudic inference) Ibid. V. 14. XV. 13-14.
- (13) Ex. XXI. 26.
- (14) Ex. XX. 17.

ROTHSCHILD ETHICS.

An interesting story is told illustrative of the business ethics of the great banking house of Rothschild.

"The Rothschilds," said a New Orleans man, push their strictness almost to the point of eccentricity. They once had an agent in my city who was a fine fellow. They telegraphed to him at a certain season to sell their cotton holdings, but he knew that the price would go higher and therefore he did not sell until four days after he received the cable, in consequence of which he netted an extra profit of \$40,000 to his firm. When he sent the Rothschilds joyously what he had done, they returned the \$40,000, with a cold note that said:

"The \$40,000 you made by disobeying our instructions is not ours, but yours. Take it. Mr. Blank, your successor, sails for New Orleans, to-day."

Dr Herzl wrote: "Zionism is more than merely seeking the security of a home for the poor and persecuted. It strives for moral and intellectual betterment. Zion-

The Duties of a Zionist Society.

(Written for "Israel's Messenger.")

By N. S. BURSTEIN, (Cardiff)

Ever since I became a Zionist I wished to write a discourse on: The Duties of a Zionist Society. For it always seemed to me that there are very few and far between who realise the true meaning of all the objects, aims and aspirations of the Zionist Movement is striving for, and there are still less who are willing to learn and to find out the best and the most profitable means to further the interests of the movement.

Now, certain laws and rules have been passed by the last Congress. And what should be the first duty of a Zionist Society? Its first duty is to obey, to adhere to those laws and rules to criticise the laws and rules the members may think unfeasible or not beneficial to the Movement and to be loyal to the resolutions as long as they are in force. Granting a Society has adopted this policy, which to my mind is the wisest, now what is a local Society going to do to help the Zionist cause in its entirety? What should be the means, the policy and the work for a Zionist Society to adopt? It is not for a local society to cope with the whole Zionist problem and its gigantic machinery. For that there are great and small "actions committees," Federations and so on. And to help all these organisations, we need merely buy and sell shekolim and give our contributions. Then what sort of work does remain for a local society to do?

I will just say in short what I think the work of a Zionist Society ought to be. The work of a Zionist Society should be to organise, to foster and to expand locally Zionism in all its branches. But do the members of the Zionist Society really understand the right meaning of Zionism in all its branches? And if they do which way are they going to work it? Have they got the proper men to do it? Ah, there was a time when the Synagogue was a living and loving centre of religious, moral, social and intellectual work. There was a time when the Synagogue was a great power and a great influence over the minds of our youths and bestow upon us a strong sense of religious brother-and-sisterhood. Alas, the Synagogue now is not what it has been and our brothers and sisters have begun to totter and fall away from the influence of the Synagogue, so in the nick of time Zionism stepped in to rouse the Jew from his spiritual slumber.

Dr Herzl wrote: "Zionism is more than merely seeking the security of a home for the poor and persecuted. It strives for moral and intellectual betterment. Zion-

ism is the realisation of the Jewish mission." But Zionism is only a name and it is for us to realize its meaning and to work towards the glorious end Zionism was created for. Now the question arises what have you done, what are you going to do to rouse our fellow-brothers from their spiritual slumber? By which means are you going to advise them to turn their thoughts to higher things than amusements which undermine their mental as well as their physical power and their very faith in God and His law? And again by which means should we strive for the betterment of the Jewish situation in the world? As I said before, it is not for a local Society to embrace the world, but it is our bounden duty as Zionists to do all we can locally, not by speech-making and arguments only, as fine words, they say, butter no parsnips, but by good and earnest work. If a Society does not go ahead, it must necessarily go back. If we do not try to increase and strengthen a Society, it must naturally decrease and I grow weak. Here I must be a little frank. I must say that in all my experience the most Zionist societies I met were lamentably badly managed, always showing a want of cohesion, of unity of mind and purpose in grappling with the serious question of educating the masses of our people, of keeping them to gether and of not letting the young generation go astray and in trying to mutilate in their young minds the high moral, spiritual and political object of Zionism. Many who might be got adherents to Zionism are kept away by the singular general blindness of Society organisations, which to be successful require as much hard work and brains thrown into them as business enterprises. Every Zionist Society must strive to get a permanent established place, so that the stigma "L'ait, menschen" should not be attributed to Zionists. Every Zionist Society should also embrace a Literary and Social Society where Jewish young men and women could meet and have brotherly and sisterly intercourse and where they could meet together by the wisdom of the more enlightened men and women of the Community. Herein lies the secret of success of a Zionist Society and the direct way to "Das Erebrenne der Gemeinden" (capture of the Communities) for the Zionist cause. Educational and social work should be the chief attractions by which to draw our people to the central flame of Zionism.

Dr Marmorek at a Zionist meeting in Paris said:—"Zionism applies to the whole of Judaism and to the future.—Before returning to the Jewish land we must return to Judaism.—What we want is to infuse enthusiasm into our people." Before attending to minor practical needs, we must reawaken the Jewish people. In order that Zionism should continue to prosper, we must persevere with its ideal, even though it may appear to be remote. Unless this ideal is adhered to, Zionism will cease to exist.—This ideal shall not be extinguished. It is summed up in a few words: To give to the Jewish people the sentiment of its national dignity. We must always bear in mind that all sorts of evil in a Society is due only to lack of organisation, and lack of effective grip and control.—The chief study of a Society should be, how to unite, weave and keep the members together. There is no getting away from the fact, that most of our Jewish Communities are desperately in need of spiritual and social help and it should be the solemn duty of a Zionist Society to supply these necessary wants. But where are the spherules to rouse our people from slumber? Where are the brave men to do something for the rising generation to keep them away from the influence of the streets and to model their character? Where are the men who will put aside the calls of personal advantage in order to serve the cause of the poor and oppressed? We have got them. Israel is never short of able and large hearted men, only some of them lack the courage to come forward themselves. But to be true to the object in view, we must put on one side petty jealousy and foolish pride and ask for help when we are in want of it. I shall just relate a little story: A donkey fell into a deep hole and after nearly starving, caught sight of a passing fox and implored the stranger to help him out: "I am too small to aid you" said the fox "but I will give you some advice. Only a few rods away is a big strong elephant. Call to him and he will take you out in a jiffy." After the fox had gone, the donkey thus reasoned: "I am weak from want of nourishment. Every move I make is so much additional loss of strength. If I raise my voice to call the elephant I shall be weaker yet. No. I will not waste my substance that way. It is the duty of the elephant to come without calling." So the donkey settled himself back, and eventually starved to death. Long afterwards the fox on passing the hole saw within a whitened skeleton and remarked: "If it be that the souls of animals are transmigrated into men, that donkey you considered one of those who possesses the foolish pride never to ask for help when desperately in need."

The moral I want to derive from this little anecdote is: When a Society has not the proper material for progress within their own ranks they should have the courage to apply for help outside of it.

"The greatest aim in our life, said Pascal, is not where we stand but in what direction we are moving."

As I said before, every Zionist Society must try first to provide a permanent place where our people could meet every evening during the week to discuss, to read books, papers and so on. Second, to spread knowledge by holding lectures, debates, entertainments and any other means. The importance of Hebrew instruction should be always considered and encouraged. We must always bear in mind how pitiful it looks when a Jew grows up in ignorance of Hebrew. Hebrew was the tie which bound Jews of all classes, of all countries and of all characters together; it was the common bond, third—which is really the foremost aim of a Zionist Society—is to help to secure a legally secured home for the Jewish people in Palestine.

On a Spanish sword there was engraved on one side: "Do not draw me without reason" and on the other: "Do not sheath me without honour." Dr Herzl is drawn with reason the sword to fight for the emancipation of the Jews and we must not lay it by without a honourable victory.—Let every Zionist Society try to do something tangible, but always remember that work which has no basis of organisation or discipline is not progressive, but confusing, if not abominably harmful. The leaders of a Zionist Society should always try to keep the members interested, to be active and progressive and "Push, Tact and Principle" should be their motto. Again I must emphasise, that to make a Society a success we must first of all properly organise it, draw up a plan how to work it, arrange everything systematically so that we could show that our object is not only to help the great cause of lifting the banner of Israel by getting a home of our own in "Eretz Israel," but it is also to educate and elevate the minds of our people who live with us in "Chutz la'aretz" (Golah) and to diffuse interest and delight in many a Jewish home, so that the children themselves might in time find attraction in the noble aims of a Zionist Society. Now, let me add: If you find an enthusiast in your Society, you must not throw any wet blanket on him to dispirit his enthusiasm. Do not put any obstacles in his way or discouragement of any sort, but do all you can to feed the flame of his enthusiasm. You must always bear in mind that there are not many who possess the rare quality of inculating those around them with enthusiasm which counts so much for winning victories where others would fail. To have a good Secretary, a honorary or a remunerated one, is one thing; to get him into touch with the movement, to make an enthusiast of him is another and about the wisest effort that any Society can make. Who is so powerful an advocate for a movement as the intelligent, enlightened, strong-willed and enthusiastic employee, who works for a cause simply because he loves it? Treat him well, bring out the best that is in him, make him realise that he is not a

mere machine, but a man worth consulting and the result must be mutual advantage and consequently the greatest benefit for the Movement.

My own experience as a Hon. Sec. for a local Zionist Society is, also, not of the brightest. I always found kicks more plentiful than willing hands to help. I had always to struggle on through the slough of Despond; up many a Hill of Difficulty; through the Valley of Humiliation; lodged frequently with Giant Despair and had to fight with many unpleasant and extremely disheartening elements. All because there were not among the overwhelming majority of honest and good meaning members just a few who would give their support, courageously, to the man who proved himself to be a faithful and self-sacrificing servant to the cause.

I have been, as a good many other earnest workers often are, the butt for envy, malice and all uncharitableness. It is true that I found it always done more for want of thought than want of heart! but, all the same, the Society—and in consequence the Movement suffered by it. Zionists, never toss aside a good worker, utilise good material to the best purpose; always see that the man of merit should be recognised, as by doing so you yourself will be recognised and your moral standard judged. Take the greatest care not only of the inner working, but also of the outside reputation of the Zionist Movement. Organise and conduct your Society on such a system that it should be a model institution worthy of imitation by your fellow-citizens. Let every member help. When I say help, I do not mean him to be a slave driver. Every member helps by his regular payments, by attending the meetings, by encouraging others to become members and by stimulating those who do such work he himself cannot or has no time to do. Remember that every little well-directed effort helps our noble cause. It took many Lilliputian strands to bind down the great Gulliver; but each helped in the result. "Progress," they say "is simply a moving on towards something better." Every one can do that; yet there are many who make no progress because they think they must either do much or nothing. If to day we can better yesterday's record by ever so little, we have progressed; and a persistent daily progress of that sort is going to bring results that are worth while. Most of the greatest achievements in history were wrought out in just that way, while other men were sitting idly by wishing they could do something "big." "The blessing of helping the world forward" it has been well said, "does not wait for perfect men."

Zionism must be the spirit which should unite and weave all the members to gether. Let every member always think that the work he does in this glorious Zionist Movement has the spirit of our race and our faith. Let him guard it; let him keep it and work for it; it is a precious thing! It is our bond of union, it is our inspiration and source of great strength! To achieve our object we have

so much at heart, we must have the unity of living, hoping, striving and ardent souls. And jealousy and mistrust must be dissolved in esteem and good will.

The greatest of all beautiful traits in the character of the Jew is— to my mind—his tolerance to the Gentile world; the greatest enemy—his intolerance with his people. Also, it was the show of the intolerant spirit at the Sixth Congress that enused our force to split. Had there been just a little "give-way" policy Zionism might have been by now much further advanced. Zionists show much a Political, a National Movement. So we must never forget, that all the followers of a Political Movement "must move like one man but not one man move like a Political Movement." Every link, every member of the body politic must be valued and looked after and not easily discarded, no matter what his opinion may be about the inner working of the Movement.

Cromwell stated definitely: "The State in choosing men to serve it, takes no notice of their opinions; if they are willing faithfully to serve it that Satisfies."

We, Zionists, must always try to be well to the front in the matter of tolerance and social and moral uplifting of our people.—Lord Beaconsfield said: "Never apologize for showing feelings. Remember that when you do so, you apologize for the truth." Still thinking that I might have shown my feelings in this article a little too much, I will therefore ask you to take my words in the same spirit as it was given. My intentions are true and faithful to the cause. I do not mean to attack or blame anyone in particular, neither do I seek any praise or honour for myself. I am only anxious that Zionists should fulfil their mission in a proper manner and that you should try to render your Society a living centre of education philanthropy and social effort.—"Tav tchachus m'g'voh m'abavoh m'shotores." Open criticism is beneficial when it springs from true love says Solomon and I hope that good fruit will come from my efforts.

IT WOULDN'T DO

The other morning Jones turned up at the office even later than usual. His employer, tired of waiting for him, had himself set about registering the day's transactions, usually Jones' first duty. The enraged merchant told his pen aside very deliberately, and said to Jones, very sternly indeed: "Mr. Jones, this will not do." "No, sir," replied Jones, gently drawing off his coat as he glanced over his employer's shoulder, "it will not. You have entered McKurken's order in the wrong book. Far better to have waited till I came!"

HINTS TO NEW MOTHERS.

Tell-Tale Lines.

Soner or later every woman develops lines and wrinkles on her forehead, and then, in the majority of cases, she feels somewhat depressed and to realize that at last she is beginning to lose her priceless youth. A face which is entirely without lines, however, is usually uninteresting and lacking in expression. Anyhow, it is not only age that brings wrinkles, for very often they are found on the faces of young girls, particularly if the temperament is emotion. To help eradicate them, spread over the face pure cold cream, and smooth away the lines with the balls of the fingers as one would smooth creases out of tissue paper, afterwards wash the face with some good plain soap and not water, using a few drops of tincture of benzoin in clear lukewarm water as a finish. After two or three weeks of this treatment an improvement should manifest itself.

Blackheads.

One of the commonest places on the face for these troublesome spots to appear is where the nose joins the cheeks. A good plan is to take a piece of absorbent cotton wool wetted with eau de Cologne, and gently cleanse the parts. Then apply a little cold cream on another piece of cotton wool, rubbing it in until no grease is left. By doing this fairly often during the week, blackheads should be kept away.

Pale Lips.

Pallor of the lips generally indicates want of blood or ill-health. Biting them and rubbing does no permanent good and tends to destroy the shape; while red lip salves are objectionable from every point of view. The main thing necessary is to ascertain the cause and remedy it. Sometimes an iron tonic settles the difficulty.

Bright Eyes.

The brightness of the eyes and their strength depend upon the condition of the body. If the body is weak and by disease or exhausted by overwork the eyes denote it at once and never, under any circumstances, should drugs be used to brighten the eyes. Bathing frequently with cold water is very good for the eyes; and if they are tired and overstrained, a bandage dipped to water and laid on them for an hour is excellent.

Mouth Wash.

A simple mouth wash and one that is easily made at home is prepared by putting one tablespoonful of borax in one pint of boiling water. Pour in 10z. of myrrh and a tablespoonful of listerine or thymol. A tablespoonful in half a glass of water should be used to rinse the mouth several times a day.

Baby's Bottle.

Anyone giving a bottle to an infant should test the temperature of the food by dropping a bit on her wrist just

over the pulse. If it feels just lukewarm it is ready. The habit of putting the nipple in one's own mouth should be discontinued as dirty and dangerous, for many diseases are given to babies in this way. The bottles should be thoroughly washed and cleaned after every feeding. Many trained nurses leave them lying in cold water until they are needed.

Hints for Washing.

The best thing wherewith to wash a very young infant is a fine Turkey sponge, but as these are expensive, a good substitute is a piece of soft white flannel. In either case, the article must be kept perfectly clean and free from grit or anything which might get into the baby's eyes. A sponge must never be allowed to get slimy. When it shows any signs of so doing, it may be put right by soaking in cold water and ammonia; but care must be taken to rinse it thoroughly before using again. Soap should not be applied to an infant's face. Warm water is in itself sufficiently cleansing.

For the rest of the body, only a pure-castile soap should be used, as ordinary yellow soaps and those which are highly perfumed are almost certain to irritate the tender skin.

Feeding.

A baby should never be awakened at night to be fed. The first nursing should be about six o'clock in the morning, and the last at eight in the evening. Train the child to sleep all night, as this gives the stomach a period of complete rest and permits the mother to rest also. A baby is nourished by the amount it digests. Any superfluous quantity does harm instead of good, causing pain, bowel complaints, and fretting. More infants die from over-feeding than the reverse. To satisfy the little one's thirst, give it a teaspoonful of cold water now and then.

The other day an ingenious-looking person called with the message to the housewife that her husband had sent him for his dress suit, which was to be pressed and redone by the tailor. "Dear me," said the housewife. "he said nothing to me about it. Did he look quite well?" "Yes, mum; he was in good health and spirits." "And he seemed quite as if he knew what he was about?" "He did that, 'mum." "And he looked as if were quite content with things about him?" "He was all that, 'mum." "Well," said the lady, "it seems strange that he should only think of that dress suit, because it's ten years since he's dead and buried, and I've often wondered how he's been getting on."

ZALMEN THE POWERFUL: A DRAMA OF RUSSIAN LIFE IN ONE ACT

By Hyman Strunsky

From THE JEWISH COMMENT, Baltimore, U. S. A.

THE PERSONS OF THE PLAY.

David Schoenfield. A Russian Jew; aged fifty. Zlatte—His wife, same age. Fannie—Their daughter, aged 14. Zalmen—Their son, aged 25. Malke—His betrothed. Rabbi Osser—Her father, rabbi of the town. Yekil—Brother to Zlatte. Rosenstein—Member of the Bund.

(Dining room in Schoenfield's house. Zlatte is discovered sitting the table for the moon meal. Fannie, impatiently, is looking out of the window. Yekil is papering the door of a closet in the wall. Fannie.)

FANNIE.—God knows, God knows what keeps him! He was due here an hour ago.

FANNIE.—Mamma, dear, do not be uneasy, you will see, he will come soon. He must have stepped in some where and was detained. (Looks impatiently through the window.)

ZLATTE.—Ah, daughter, it is good to you to console me, but you know, father goes right home from the synagogue.

YEKIL.—Is that so! And it never happens that they step in to celebrate a Bar-Mitzvah, a Mazel-Tov, a dedication of a new house, a benediction, the anniversary of a death? Never, hey?

ZLATTE.—Not in these dark days—when a Jew is afraid to show himself on the street, especially today, when a pogrom is expected, Zalmen, too, is late, he should have been home by this time. The dinner is waiting cold.

FANNIE.—Embrace her! Mamma, dear, do not worry. You will see—They will be home soon. (Runs to the window again, is scanning it, impatiently.)

YEKIL.—For Zalmen, too, she is worrying! Poor thing, somebody will kidnap him, the infant.

FANNIE.—(Indignantly)—Why do you joke, uncle?

YEKIL.—Why do I joke? Is it not a joke to worry about Zalmen? Tell me, is it not ridiculous to be uneasy about him? If I had his strength, I would not have to bark, for myself, this evening. See here, Zlatte, now well I matched the paper, they will never discover it with his hand.

As strong as a stone wall, they will not even suspect that there is a door. The keyhole—Ah, who will notice it? (Enters closet, comes out again.) Phew, the air, I mean, the lack of air is suffocating, but strong, as strong as a castle! As soon as the murderers come, I fly in here. Here, I hide the jewelry, the silver candlesticks, the Sabbath-clothes, money, and myself. This is as strong as a fortress-

ation, they will never, never be able to break into it.

FANNIE.—Uncle, were you always as brave as you are now? Did you always hide yourself? Were you always so great a hero?

YEKIL.—A hero is not the one who has strength, this is reason has too. A hero is the one who has sense enough to contrive a scheme by which he can escape danger.

FANNIE.—And to hide himself when Jews are robbed and slaughtered! Suppose you crawl underneath this stove.

YEKIL.—(Not noticing her sarcasm.) No, this is better, it is safer. (Looks the floor shows her the strength of the lock.) See how strong this is? They will never be able to break it. As soon as some disturbance is raised, in here I go.

FANNIE.—I wonder what Zalmen will say to this?

YEKIL.—He laughs at me! He can afford to laugh. If I had his strength I would also be as brave as he is. It is easy to be brave when one has the strength of a regiment of soldiers.

FANNIE.—No, uncle, his strength is not only physical, he is brave, he has courage and manliness, but you—paron me, uncle—you are a coward!

ZLATTE.—Fannie, Fannie, do not forget, he is your uncle!

YEKIL.—Her brother's talk!

FANNIE.—(Looking through the window.) Here comes father. (Runs out to meet him. David and Fannie come back. He places Zalmen and Yekil (physically) on the table. He seems to be disturbed.)

ZLATTE.—I thought you would never come home, what kept you? Tell me what happened, you look worried!

DAVID.—Zalmen, again!

ALL.—Again! Tell us what happened?

DAVID.—(Walks the floor excitedly.) He will be the end of us all!

FANNIE.—(Embraces him)—Tell us, what happened?

DAVID.—Got himself mixed up in a fight again, and was to us, we to us!

ZLATTE.—And what, speak?

DAVID.—And has joined the self-Defenders!

ZLATTE.—Merciful father!

YEKIL.—I thought so!

FANNIE.—(To herself.) Good!

DAVID.—(To Fannie)—Keep still, fool! This is a dangerous game he is playing.

YEKIL.—In what kind of a fight did he take part today? He has a different kind every day. His temper, ah, ah, ah, his temper!

DAVID.—At Rosenstons, there is a strike. All the workmen, Jews and Gentiles, united and decided to strike, of strike, whatever they call it, and to prevent other workmen taking their places they stationed some of their people to watch—they call it picket, or picken, devil knows them—so Rosenstein hired some strong mujiks—real ruffians, you know—to disperse them. And so they have fallen upon the strikers, or strikers, and have been beating the lives out of them, when Zalmen just happened

to be on his way home and saw it, Well, you can imagine the rest. He lost his temper and he threw himself into the crowd like a lion—a Samson!

ZLATTE.—He is not hurt! Oh, Gott, tell me, David, how many of those ruffians were there?

YEKIL.—How many? What matters how many Zalmen will take care of himself.

DAVID.—David Eh, Zalmen is not beaten! But how does it look for a respectable young man—what business is it of his? They fight—let them fight! Besides, they have torn his clothes and have broken his hat. Eh! (Paces the floor.) Some of them are unconscious!

ZLATTE.—God forbid, what if some of them should die!

FANNIE.—Let them die! They deserve it. (Goes.)

DAVID.—Where do you go?

FANNIE.—To bring Zalmen. (Exit.)

DAVID.—Washes his hands before his meal.—Well, to this we are already used. It is not his first nor his last fight. But there is something worse than that. He joined the Bundists, the Self-Defenders! Think of it! They want to take a stand against the hoodlums. This is scandalous! Who ever heard of resisting the black H. Udraks! They will slaughter all, they have taken it into their heads, the youngsters, that they will prevent a pogrom! Did you ever hear of such a thing? Such a dangerous step to take! A Jew has got to run, submit, but not to resist. The Jew against the Russians. Five million persecuted workmen against 140,000,000 powerful peasants! They will fight the hoodlums! The hoodies! That's what detained me. We talked the matter over the rabbi, the cantor, the elders of the synagogue. We all put our heads together and thought what we can do. I told Rabbi Osser, since he is to be his father-in-law, it is his duty to lead him in the right path. You know, we have no time to lose. Today we expect a pogrom! So they are all coming to talk it over with him. The foolishness of it all! To resist! Who ever heard of such a thing?

(Sits down by the table. Is joined by Zlatte and Yekil. They eat, Enters Malke. She is a pretty girl of about twenty, tall and slim. She is very much excited.)

MALKE.—What happened to Zalmen? Where is he? I am told that he got himself into a fight.

(Enters Zalmen, led by Fannie. He is a powerfully built man of about twenty-five, of simple appearance and kindly expressive face. His clothes are all torn, his collar disarranged, his tie on a side, his hands, and face besmeared with blood. He notices Malke and is embarrassed.)

MALKE.—(Running toward him)—You are hurt! (Embraces him.)

ZALMEN.—N, dear, not I. Somebody else is. They have torn my clothes and bruised me a bit. (Takes off his coat. Washes his hands and face.)

DAVID.—Very nice, very nice, indeed. The right kind of conduct for the son of David Schoenfield!

ZALMEN - I am not ashamed of my conduct, father. I took the part of outraged workingmen.

FANNIE—Tell me, did you give it to them, good and hard?

ZALMEN—(Pats her on the shoulder) You are a little sister worth having! Dearly, they will know better than to fight with me again!

DAVID—They will know better! Nevertheless, the pogrom will take place. He is going to frighten them!

ZALMEN (Sits down at the table)—Yes, the pogrom will take place. They have thrown proclamations to that effect. But

Those who will assail us will meet with resistance this time. No more bowing our heads into submission to a savage crowd! We are going to show them that the Jew has blood that can be aroused and stirred to action.

MALKE—So it is true that you have joined the Self-Defenders?

ZALMEN—Yes, my dear, it is true.

ZLATTE—Master of the Universe, they will make an end of us!

MALKE What are you saying, Zalmen, you are not going to resist the Black Hundreds?

ZALMEN—We recognize the danger dearest, but we also realize our duty the sacred duty to defend our families, our wives and children. Eat with us, Malke.

MALKE (Paces the floor excitedly)

No, no, no, who can eat now? Who can think of eating?

DAVID—You do not know what you are doing, Zalmen, you will be sorry, but it will be too late!

ZALMEN—Father, I am not a speaker and cannot urge in eloquent language the sacred duty of self-defense. Besides, this is a time for deeds and not for words. We realize— Our manhood demands that we protect our families. We do not bend our heads to a savage crowd any longer. We will defend our lives with the last blood of our mutilated bodies. (Hotly) He who will approach you, my mother, my sister, my bride will have to do it across my dead body. We are cowards no longer, father, we are men!

YEKIL—We did you say we? Please leave me out of that game. I have a place of safety (Pointing to the closet) and I do not need your protection.

ZALMEN This is the trouble with us! Instead of taking a bold stand for our rights we hide ourselves! Tell me, uncle, suppose you don't hide yourself?

YEKIL—Suppose I do 't? I suppose no such thing! Suppose I don't! Do you want me to get killed?

ZALMEN What of it? Are you to live on the expense of your manhood? Is death so terrible that you choose to be a coward?

YEKIL—What— What— What kind of talk is this? Curses upon my enemies' heads! Did you ever hear such nonsense! (Eats quickly.)

ZALMEN—(Towards you, you are all cowards! He eats, Pause, Enters Rabbi Osher and several Jews. Zalmen jumps and, puts his hat and coat on, out of respect to them, David comes forward to meet the rabbi.

(To be continued.)

FAMILY ATTACKED AT AMOY

BY MALARIAL FEVER.

HEALTH AND STRENGTH RESTORED

TO ALL BY

DR. WILLIAMS' PINK PILLS.

Whilst Malaria is among the commonest of the miasmas which affect people resident in the Far East, it is not often, fortunately, that one hears of a whole household been stricken with it at the same time. Yet that was the unhappy experience of Mr. C. C. de Carvalho of Amoy, China. Mr. de Carvalho, who is Accountant to the New Amoy Dock Co., thus related the fact concerning this domestic calamity recently:

"Some months ago my family were nearly all attacked with Malarial Fever," said he. "As a result of this the sufferers became very weak in health and their blood seemed to get entirely out of condition. They one and all suffered more or less from Constipation and bowel trouble, their complexions turned to a very yellowish colour, and in the case of my daughters the Malaria brought on those irregularities of health which so often affect young women who are anemic and run down. Altogether the Fever played havoc with their health."

"We tried Quinine and that proved helpful in checking the Fever, but still the patients did not recover the glow and vigour of robust health. I then thought that it was time to take further action, and having heard of the merits of Dr. Williams' Pink Pills I purchased some and they began to take them. Then the pallor disappeared from the sufferers' faces, the action of the bowels became healthfully regular, altogether the results brought about by the use of Dr. Williams' Pink Pills were most satisfying. You are at liberty to make use of my testimony as you think fit."

Dr. Williams' Pink Pills for Pale People have not only cured the ailments which result from Malarial Fever, but they have also cured almost numberless cases of Malaria itself. It is through the blood that these Pills act. They purify and at the same time strengthen the blood, they make new, strong, health-giving blood and in this way drive disease from the system. They are the proved remedy for Anaemia, Early Decay, Indigestion, Live Complaint, Headaches, Rheumatism, Sciatica, Paralysis, Beri-Beri, Boils, Pimples and Skin Disorders generally, as well as for those special ailments which so frequently trouble ladies between youth and middle age. Dr. Williams' Pink Pills likewise rapidly restore men broken down by overwork, excesses and other causes, and are world-famous for the marvelous way in which they help sickly undergrown children to grow healthy and vigorous. Obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., 33 Nanking Road, Shanghai at \$1.50 mex per bottle or 6 bottles for \$8. mex.

The Home Physician declares that "people who go through the menu at a fashionable hotel must be possessed of great courage." Hence the adage: "Only the brave deserve the fair."

DR. NORDAU ON NEW TURKEY AND ZIONISM.

In a recent interview on the new situation in Turkey as affecting Zionism, Dr. Nordau said that he could not see anything adverse to Zionism in the events that had lately taken place in the Ottoman Empire. On the contrary, it was his opinion that Zionism was now in a more favourable position than before, and it was only necessary to be able to make use of the opportunity Dr. Herzl and his coadjutors had considered it necessary to turn not only to Turkey but to the European Powers, because at that time Turkey was not the mistress of her own actions. She could at any moment have become the prey of some great Power, while the Powers did everything possible to bring about such an eventuality. In such situation it was necessary to regard the guarantee of the Powers as indispensable to Zionist action. But now the position had been simplified, Liberal Turkey was responsible herself for what was going on within the Empire, and Zionists were now sure that they had to deal with the real master in Palestine, and not with other. There was, therefore, no necessity to negotiate with the "heirs" of Turkey. This was a vast gain to Zionism. If others thought differently, it was of no particular consequence. Among Jews there was too much of the habit to talk and to shrink from action.

With regard to the various conflicting views of leading Young Turks in regard to the Zionism, Dr. Nordau said that he was quite au courant with their opinions. He himself had introduced Mr. Joseph Cowen to Prince Sal-Din, who was largely responsible for the recent course of events in Turkey, and the Prince considered the Zionist outlook to be promising. Mr. Cowen, who had been in Constantinople some time ago, is in optimistic mood, but certain definite circumstances led him (Dr. Nordau) to maintain that the Zionists had nothing to fear and everything to hope for.

ISRAEL'S MESSENGER.

Shanghai: Friday,

22th January, 1909—5669.

EDITORIAL NOTES.

Kindly note that

THE
UNIVERSAL
SUPPLY CO.

has removed to

21, Nanking Road

and would be pleased
to meet both old and
new friends at the
above address.

to the belief entertained by our ancestors. The Unity of God was certainly never intended to be the exclusive doctrine of the Jewish people, but that the prophets looked forward to the time when "the Eternal will be acknowledged One and His name One."

Zionism.

In our last issue we had occasion to allude to ZANGWILL'S failure or inability to secure a suitable piece of land as a refuge for those who will not and could not remain in their misery and oppression. *The American Hebrew*, of New York, tells us that the difficulty of procuring an Island at this late date in the world's history, is of such a character that disappointment should not be unexpected. The significance of this admission cannot be overestimated, considering that our contemporary has all along been a staunch advocate of Territorialism. It is gratifying to observe that the "difficulty" in the way of finding a better land than Palestine is gradually presenting itself upon those who were enthusiastic supporters of Zangwillism. Indeed, one is constrained to ask, wherein lies the superiority or feasibility of Territorialism over Zionism? Who can say that the recent revolution in Turkey has not paved the way for a speedy realisation of Zionist Ideals? Considering the events which are passing before our eyes and reviewing the occurrences of the past ten years, we should find the very fullest encouragement for our work in the full and firm belief that even in our own generation, in our own eyes, we shall see the beginning of the Jewish State in Palestine. Let the weak and fainthearted in Israel return to his camp, gain courage and not surrender his Ideals, for

"The New Theology."

The change of dogmatic convictions that is constantly taking place in the minds of religionists is a happy sign of the times. The old antiquated dogmas borrowed from Heathen mythologies are happily perishing and weakening their hold on progressive and thoughtful people. Judaism is the only religion that has consistently repudiated such dogmas. Its belief in the Oneness of God stood unshaken for thousands of years. "I am the first, I am the last, and beside me there is no God," said ISAAH, in the name of God. What a sublime and noble conception of the Deity! Jews are asked to believe in the existence of God, One and incorporeal, in the revelation of His will to man; in His providence, justice and love. These doctrines are so simple that as soon as they are stated they carry conviction to the mind. They simply crystallise and give a world-wide sanction

He who fights and runs away,
Will live to fight another day.

The present crisis in our history is a grave and anxious moment for Jewry. It is the death struggle of a nation's hopes, and all of us who loved

and clung to the old and everlasting ideal, ought to raise the drooping spirits and inspire ourselves with renewed hopes of Zion. The regeneration of our race can only take place in the Holy Land from whence the law shall go forth as it did in the days of old when we were an honoured and respected nation, and where we believe we shall be again.

Old Accusation Revived.

Mr LUCIEN WOLF continues to repeat the absurd accusation against the Zionists. The "extremely curious correspondence" which he had with Dr. GASTER on the subject and published in the London Jewish Press shows how weak, illogical and inconsistent his position is. It was Mr. ZANGWILL, his quondam antagonist, who said that in English politics Mr. WOLF is a *thinker*; in Jewish politics he is a *shrinker*. Knowing as we do the innate hatred of Mr. WOLF towards Zionism we do not think he will give up the idea of blackmailing the Zionists, for want of patriotism towards their adopted countries. Notwithstanding the fact that this absurd accusation has been refuted in times out of number, we find that it is continually being repeated by some of the American Reform Jews, for reasons best known to themselves. However, let the Zionists have patience. Let them not worry over such trifles. Let them leave their traducers and villifiers severely alone. Let them adopt the motto inscribed over the gateway of an English lord's home:

"They say I"
What do they say?
Let them say!

AN INTELLIGENT APE.—An intelligent chimpanzee, brought from the West Congo by Captain de Lanchier, presided at a luncheon which was given at a Brighton hotel. The ape, attired in evening dress, shook hands with the guests, and during the repast used his napkin, knife, and fork in the most approved style.

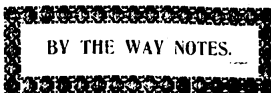


We are sure we are voicing the sentiments of the local Jewish Community in tendering to our distinguished and universally respected co-religionist, Mr. JACOB ELIAS SASSOON, of Bombay, our sincere and heartfelt congratulations, on the occasion of his elevation to the baronetcy by His Majesty KING EDWARD. This mark of royal favour to one who has done so much in the cause of humanity will be hailed with joy by Jews throughout the world. If there is one Jew living to-day in India who has endeared himself to his co-religionists by his large-heartedness and unstinted generosity it is assuredly Sir JACOB—the man whom the KING has been delighted to honour.

Elsewhere in this issue we present to the readers of ISRAEL'S MESSENGER, an outline of Sir JACOB'S contributions to the growth and progress of India's commerce and his world-wide commercial dealings. That he is widely known as a "prince of merchants" is a fact too patent to dilate upon here. One who gives employment to thousands of people and thereby contributing immeasurably to the solution of the problem of the "Unemployed" (which figures so largely on the Continent); one who is the owner of five or six Mills in India (one of which is the second largest in the world); one who contributes greatly to the increase of the Government's revenues by creating and establishing industries and commerce, as Sir JACOB undoubtedly has done and is doing, will be universally acknowledged as one of the most faithful, valuable and devoted subjects of the KING, who, it is gratifying to observe, has shown his approval by including Sir JACOB in the list of New Year

honours. Only two months ago we mentioned that Sir JACOB had presented to the Governor of Bombay the sum of ten lakhs of rupees for the establishment of the Scientific Institute in Bombay. In his letter to Sir GEORGE CLARKE, Sir JACOB particularly wished that the Institute be opened to "all students of any individual college." (The italics are ours.) Such a broad and liberal offer, as spontaneous as it is magnanimous, entitles the magnificent donor to be reckoned among those great philanthropists to whom such sentiment as race distinctions are utterly unknown and who view anything bordering on it with disfavour and contempt, whose sole aim and object in life is or has been to uplift humanity and bring nearer that "far off divine event towards which the whole creation moves." We say that the recent broad and unsectarian offer of our eminent co-religionist is a striking example of Jewish toleration, which at once disarms criticism and gives a complete and silent refutation of the charge of narrowness laid at our doors by our pretended friends. The House of Sassoon, of which Sir JACOB is a noble representative to-day, has always closely identified itself with the growth and development of India, in whose welfare it has always evinced a deep and abiding interest. We therefore hail with satisfaction and rejoicing the mark of royal favour bestowed on Sir JACOB and in congratulating him again and Lady Sassoon (than whom no one in India has deservedly attained such wide popularity for her zeal and earnest devotion to the poor and needy—we wish to add that it is our fervent hope that they may enjoy the honour for many, many years to come with happiness and health, which are the greatest blessings of God.

There is no skill or cleverness to be compared to that which avails for a nation; there is no force, no strength that can equal purity. *E. Flavianus de Jherusa* (about 1298).



The Fear of the Righteous.

It is really refreshing to know that there are to be found in Jewry women whose hearts are throbbing with anxiety and care for the preservation of Judaism. It is really soothing, comforting and elevating to know that there are still women in Israel who sing like the prophetess Deborah: "So let all Thine enemies perish, O Lord; but let them, that love Him be as the sun when he goeth forth in the night." Debbie Margoliouth has written an article in the *Jewish Comment*, Baltimore, Sept. 18th, 1908, on: "Problems in American Jewry—Christian Science." She laments that there are in America Rabbis who preach Jesus, and that Christianity is the only religion, but she forgets, that there are people every where whose nature is to lick the feet that kicked them.

The Jewish religion cannot be compared with "Christian Science." The Jewish Law tells us distinctly: "Verapey Yeirapey"—You must cure yourself—of any disease, but at the same time we must have faith in God that He will send us the right cure. Judaism will never be swallowed up by "Christian science." But still Debbie Margoliouth's fear is really the fear of the righteous.

Ebbs and Flows of Judaism.

Judaism is like the sea, it has its ebbs and flows, its tempests and calmness and it has also its majestic power to resist all the destructive elements. Just as the whale cannot swallow all the waters in the sea so the corrupted Reform Rabbis in America will never destroy Judaism. Their attempt is quite useless. For two thousand years Jewry is wave-beaten by the ebbs and flows of Judaism and still when we glance round the world we find that Jewry of today is stronger in numbers, in faith, in morality, in

learning, wealth and influence as TRUE Jews than they were ever before. Therefore, courage Debbie Margoliouth! "Behold, He that guardeth Israel will neither slumber nor sleep."

like Jewish snobs as fanatics and they think that to fight for a cause which affects the Jews as Jews is quite un-English. What a sad reflection!

M. P. on Judges.

A Sad Luxury.

The world rolls, they say and circumstances vary every hour. So does the Jewish question. — It rolls from country to country. Even in enlightened country where the great bulk of Gentiles have no presentiment of a "Jewish question," it is actually the intellectual class of Jewry itself who is generally trying to create one.—It is just 50 years since the Jewish question was settled once for all—in dear old England. Catholic, Protestant and Jewish Votes were given equal rights and equal strength. Every party, every denomination was given the right to use the vote with legitimate means to the best of its interest. But lo and behold some of the English Jews of to-day have unearthed the question of the Jewish vote which was buried a half of a century ago!—Do they consider it only as a luxury?—Oh, what a sad luxury!

A Sad Reflection.

Just 50 years ago a Rothschild a Goldsmid and a host of other brave men worked and fought with might and main for liberty, equality and fraternity, not like liberals, conservatives or such like, but like true, faithful Jews. Where the interests of their coreligionists were concerned, their actions were *thoroughly Jewish* pure and simple—hence their victory! There was no chance for an Aliens Act to be passed while those men were alive. Why? Because they spoke and acted from their character not from their tongue. Now, in an age of enlightenment and already breathing with the atmosphere of the twentieth century, those heroic and truly Jewish characters are looked upon by our Jewish so-called rational M. P's, and other such

What a pity our present-day Judges do not imitate King Solomon and pray for wisdom to judge wisely and well, according to the spirit of the time. But it is consoling that an M. P. is sometimes gifted with wisdom, whether he prayed for it or not and speaks often out the truth, showing at once that he is fit to be a Judge of Judges. Mr. Ramsay Macdonald, M. P., speaking, Nov. 28th 1908, at Blackburn as reported in the *Daily Chronicle*, London, said: "English judges were very honest men according to their lights. They were out of touch with the democratic spirit of the country, and took the point of view of the wealthy, the capitalistic and so-called respectable class, and when they had to administer justice to working people they administered what looked to them like justice through their own social experience and social medium. They were honest enough, but just as dyers' hands took the colour of the tub, so their views took the particular colour of the class to which they belonged."

An open Sermon.

Dr. William Rosenau, of Baltimore seems to be a man of sense and virtue. His article in *Emanu-El* (San Francisco, Cal) of Sept. 25th, 1908, on: "Shifting Scenes" is as charming, as it is instructive and inspiring and it is sure to find a responsive chord in the hearts of its readers. It is really an open sermon par excellence. His crowning finishing words are worth repeating:

"Catch them, O catch the transient hour;
Improve each moment as it flies;
Life's a short summer, man a flower,
He dies; alas! how soon he dies!"

N. S. BURSTEIN.

Cardiff.

TO THE ISLES OF THE BLEST.

(Written for "Israel's Messenger.")

By ALFRED SASSOON, (Calcutta, India)

An infant in the arms of Nature. Ay a man according to his own standard of measure. Withal a mortal with a mortal's hope of blissful immortality—or oblivion. Such are ye all and for such is the moral of this dream.

A deep sleep overcame me and in the darkness of the night came the thoughts of the day. A voice seemed to cry at my ear. "Lo! I have come at thy bidding. I am the Spirit of the Age—the Spirit of Inquiry. Build unto thee a good ship and steer under my command to the Isles of the Blest!"

Then I beheld a ship and saw that she was named "Science." She was no light, giddy thing; she carried a full ballast of sand. Each nail in her hull had been driven with all the logic of her architect's brain; and she displayed not the tiniest leak to the waters that argued noisily around. She sailed majestically through the seas and the oceans, coaling at every port. Then on a day a fearful storm arose. The clouds darkened the firmament and the sea was broken into deep valleys and high mountains. With a mighty roar the ship dashed against a rock. I heard the rush of the overwhelming waters and felt the wild splash of the waves. I knew that the vessel was sinking and in frenzied terror I flung myself overboard. That moment with the voice of the thunder reverberated the words of the wrath Spirit—"Mortal! thou art lost, for thou hadst no faith."

Then I called on the Spirit of Faith and knew that I was answered. For the troubled waters were suddenly stilled; the

heavens shone with a refulgent light, and the winds ceased to roar. I felt I was floating—floating—ever floating—now on the smooth seas of the earth—now in space. Like a bird of the morning I was borne on the wings of the air. Above, below and all around me were boundless realms of light. My vision seemed to penetrate the fathomless depths of Space and to gaze into timeless Eternity. My whole being seemed to grow into a true, harmonious chord in the ethereal music of the spheres. A deep calm was breathed into me—mingled at first with ecstasy.

But gradually, imperceptibly, insidiously a dullness, like the baneful effects of opium, settled on my brain and I felt that I had been metamorphosed into a statue of granite. A million years seemed to pass over me and my soul murmured within me—"Is this a blissful immortality?" And the Spirit whispered—"Faith alone cannot help thee. Call unto Charity."

And I called on the Spirit of Charity, the Spirit of Mercy and of Good Deeds—he who guideth the jewelled and opulent hand to feed the hungry and to clothe the naked—he who cheereth the soul of a watcher over a wounded brother. Then like the gentle rain from heaven poured in an unceasing shower the sweet and holy manna of his blessings. My breast was filled with unutterable joy. But alas! like an enemy in the night, like a worm in the heart of the fairest rose, dripped treacherous drops of the bitterest gall with this golden shower of divine nectar. They scorched my soul like the lightning and I cried in travail.

In a solemn tone the Spirit replied—"He who performeth good deeds but for the sake of self-redemption mixeth worm wood in the manna of God. Seek the Spirit of Love."

I called unto the the Spirit of Love but received no answer. And it seemed to me that I prayed for many days and many nights at the end of which time I heard a feeble voice—like the voice of one crying in the wilderness. Such were the words it spoke—"The Spirit of Charity cometh at the bidding of man, but the Spirit of Love ye must seek after and sometimes ye find her not. The way is rough but not long—it is in your own hearts. But once ye find her tend her like a young plant so that she may grow into a beautiful tree that will shoot forth many branches—amongst others Knowledge, Faith and Charity."

And then I awoke.

AUSTRIAN EMPEROR'S JUBILEE.

In connexion with the sixtieth anniversary of the accession of the Emperor Francis Joseph, his Majesty received on November 26 a deputation representing the Jewish communities in the Austrian Empire, headed by Dr. Alfred Stern and Dr. Moritz Gudemann, President and Chief Rabbi respectively of the Jewish community of Vienna.

Dr. Stern expressed to his Majesty the homage and devotion of his one and a-quarter million Jewish subjects in the Austrian Empire, and handed an address signed by the representatives of 350 Jewish communities. The Emperor replied: "I express to you my warmest thanks for the Jewish communities. The Jewish population has always manifested a loyal and lawabiding sense of devotion to my house and my person; I also esteem your family life and your pleasure in doing good. Be assured that your congratulations have rejoiced my heart, and that you and your co-religionists can rely on my Imperial protection."

NEW YEAR HONOURS. BARONETCY FOR MR. JACOB ELIAS SASSOON, OF BOMBAY.

We are very pleased to announce that His Majesty King Edward has conferred a baronetcy on our co-religionist, Mr. Jacob Sassoon, of Bombay. This news which was telegraphed from Bombay on the New Year was received with intense satisfaction by every member of the local Jewish Community and telegrams of congratulation to Sir Jacob upon the event were sent from several sources. We are sure a short biography of the distinguished philanthropist will not be uninteresting to the readers of ISRAEL'S MESSENGER.

Sir Jacob Sassoon was born in 1845, being the eldest son of the late Mr. E. D. Sassoon and grandson of Mr. David Sassoon. He came to China in 1865 but when his father separated from his elder brother Atsner, after the death of the operated merchant and philanthropist David Sassoon, and founded the firm now so influential, of Messrs. E. D. Sassoon and Co., the sons joined their father as partners and Sir Jacob Sassoon established his house in Hongkong, Shanghai and all the treaty ports. In 1880 he returned to Bombay and married Miss Rachel Isaacs, the young daughter of a prominent merchant of Calcutta and connected with his own family. The same year Mr. E. D. Sassoon died and left his business to his three sons, two of whom, after doing excellent service in India and China, have made their home in London and now look after the European interests of the firm. Sir Jacob Sassoon has been enabled to make his home in India owing to the unhappy state of his wife's health. But he has done not a little, in spite of this drawback and his own great physical disability, to extend the business of the firm. As bankers, importers and exporters the firm of Messrs. E. D. Sassoon and Co. have important houses in Calcutta, Karachi, Bagdad and on the Persian Gulf, in London and Manchester, in Hongkong and Shanghai with agencies in numerous places all over the world. In Bombay, the headquarters of the firm, perhaps the largest

share of Sir Jacob's interests lies in the Textile Industry with which he has been connected since 1890. Starting with the Alexandra Mill, he soon after built the E. D. Sassoon Mill in 1885 and the Jacob Sassoon Mill, the largest in India, in 1893. Five years ago he built a large Weaving Mill, The Rachel Sassoon. He also owns the E. D. Sassoon Dye Works, and on the whole works over 200,000 spindles and about 6,000 looms. He is perhaps the largest individual employer of labour in India, having about 13,000 hands in all his gigantic concerns.

By the interest involved in these large undertakings, Sir Jacob assists in no small measure to further the importance of this Industry thereby increasing the advantages which it brings to the people and the Government of Bombay. He has high hopes of the future development of this branch of Indian Trade and looks to the increased expansion of the markets for the goods produced, both in the near and the Far East.

Sir Jacob has done a lot of travelling, and the accumulation of experience which he thus gained makes him one of the most able businessmen in India. He is well known for his stout enterprising spirit as well as for his shrewd discrimination. But the extreme modesty and unassuming manner that he has rarely given indication of the man within, unless one is brought into close contact with him. His home life is one of simplicity and piety, and he is of necessity a recluse. For both his own disabilities and the life of pain and torture which Lady Sassoon has been undergoing for some

years past, leave them no choice but to forego social and public functions and keep apart as much as possible from the general doings of the world.

With the hereditary instinct for charity which Sir Jacob has derived from his noble ancestor, has done much for the poor, both in Bombay and in other parts of the world. Besides founding several funds for the amelioration of the



Sir Jacob Elias Sassoon, Bart.



Lady Sassoon.

condition of the needy, he is always keen in promoting education among them. He presented the Jewish Community of Bombay, four years ago, with Rs. 200,000 for the free education of boys and girls. The school is housed in a splendid building at Byculla. This account would not be complete without a reference to the Sassoon Charities, which have greatly benefitted both the sick and suffering, and the deserving poor. In Poona, there are:—The David Sassoon Hospital, founded by the grandfather of Sir Jacob Sassoon. The Elias Sassoon Lying-in ward, founded by the father of Sir J. Sassoon; The Sassoon Infirmary and Lepor Asylum, and The Synagogue. While in Bombay we have the Sassoon Reformatory; The Sassoon Mechanics Institute; a grant of Rs. 150,000 towards the Elphinstone Home. These charities have not been given at the sacrifice of the claims of the Jewish community. Sir Jacob Sassoon is perhaps the principal philanthropist who has helped towards the amelioration of his own community and this has won for him the position of the head of the Jewish community in

India. He has built and maintained a synagogue in Bombay, Poona and Hongkong for them.

Besides these, separate funds are provided for giving feasts to the poor on holidays for giving relief to the needy and the disabled among them.

Lady Sassoon greatly helps her husband in his charitable and philanthropic deeds. The catholic spirit of her benefactions no less than their generous measure, though unobtrusively placed before the public, will ever entitle her to the gratitude of posterity. She wields an enormous influence for good and her name is a household word amongst the Bombay Jewish Community.

Our Southern contemporary, *The Hongkong Telegraph*, in its issue of the 2nd instant says:—

A private telegram was received in the Colony to-day that Mr. Jacob Sassoon, senior partner of the Hongkong firm of Messrs. E. D. Sassoon & Co., has been created a Baronet. Sir Jacob was the representative of the firm in Hongkong, which his late father founded, about thirty years ago. The affairs of this

leading firm at the present day are left in the capable hands of Mr. C. S. Gubbay to control. The popular manager of the Hongkong firm was the recipient of hearty congratulations from a number of prominent citizens and mercantile representatives in the course of the forenoon to-day at his office, where the leading exponents of Chinese business interests did themselves the pleasure of calling and offering their felicitations to Mr. Gubbay.

A FASHIONABLE WEDDING IN HONGKONG

A very pretty wedding was celebrated on Sunday the 20th December at the "Obel Leah" Synagogue, the contracting parties being Mr. D. S. Gubbay, of the firm of Messrs. E. D. Sassoon & Co., and Miss S. Judah, of "The Den," Robinson Road, Rabbi ELIAS ISAAC officiating. Despite the inclemency of the weather, a large number of invited guests turned out to do honour to the happy occasion, among whom was Chev. Vopicelli, Consul for Italy, Messrs. Mrs. and the Misses Seth, Mr. and Mrs. W. Logan, Mr. S. H. Duttar, and B. K. Mehta. The synagogue was very tastefully decorated with evergreens and the choicest flowers of the season. The bride, who looked charming, was attired in a creation of white and carried a beautiful bouquet. The bridesmaids were the Misses Rebecca and Rose Judah, sister of the bride, who looked pretty in charming costumes. The bride was given away by Mr. Ellis Kadoorie, while Mr. C. S. Gubbay, brother of the bridegroom, acted as best man. At the conclusion of the ceremony, the guests adjourned to the Hall of the Jewish Recreation Club, where, following conventional custom, the health of the happy pair was proposed and heartily honoured. The wedding presents, which were both numerous and handsome, were displayed in a prominent position of the Hall. The wedding cake being cut by the bride, the Hall was cleared for dancing, which was kept up till a late hour of the afternoon.

We extend to the happy couple our heartfelt congratulations and best wishes for a long and happy wedded life.

SYMPATHY.

Mrs. Suffragette: "Why don't you go to work?" Tramp (sympathetically): "Please, mum I made a solemn vow, 20 years ago, that I'd never do another stroke of work till women was paid the same wages as men."

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Hirsch and Zangwill advocatet er-marriage; in the case of the latter we can understand, but in that of the former we seek a reason in vain.—*The Jewish Voice* (St Louis)

SELF EXALTATION

Abraham lived four thousand years ago, with none to teach him, yet he had the manhood to exalt himself, honestly, uprightly, never compromising that faith which he conceived was pure and uplifting. We, who live in an age when teachers are numerous, when we can be proud of having a religion beautiful and sublime, is it not our duty to live so that we shall be, each and all of us, princes of Elohim, the true and loving God? *The Hebrew Standard* (New York)

UNITARIANISM

Unitarianism had much large number of famous leaders in the middle of the nineteenth century than it has to-day. The Church has been able to make but little gain in numerical strength since that time. It is also true that a great many of the type who were avowed Unitarians fifty years ago have now broken away from any definite religious affiliation. The assumption is sometimes urged by advanced thinkers that there is but little difference between Unitarianism and radical reform Judaism. There is all the difference that must necessarily exist

between any form of Judaism and a form of Christianity. The Unitarians have always been a liberal and broad-minded sect, not much given to controversy and certainly never given to persecution in any of its form.—*The Jewish Exponent* (Philadelphia)

AMERICAN THANKSGIVING SERVICE.

Who can foretell the future of this movement? One thing is certain: it is sure to result in benefit to all lovers and teachers of truth. It means the death blow to ignorance, to bigotry, to intolerance, to misunderstanding and to prejudice. Truly, the dawn of a new epoch is at hand. All over the country is sweeping this wave of liberalism which will brook no obstacles in form of narrow sectarianism or intolerant dogma. To the good men who are thus laboring truly as servants of God is given the blessings of all thinking people in their lofty and inspiring undertaking. They have planted seed that in the years to come will result in a harvest of a better mankind. And no greater honor can a religious teacher and leader hope for than to be a pioneer in such a godly cause. *The Jewish Criterion* (Pittsburg)

PRAYER.

Prayer represents man's dependence upon some higher power, the spiritual principle of all existence which we call "God." Prayer is the inner feeling in man of his insignificance, his helplessness and his ephemera existence as compared with God, the Eternal, the Immutable and the Absolute Principle of love, power, justice and truth. "There is none holy as the Lord, for there is none besides Thee, and

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there is no power like unto our God," said Hannah in her attitude of humility. As to the mode of prayer, notice what the sacred writer says of Hannah's manner of praying: "And Hannah prayed in her heart; only her lips moved, but her voice was not heard." A true prayer must emanate from the heart, and must be felt by the heart. It must touch the soul and move the lip. It must be expressed with feeling, and in a spirit of humility and sincerity. It matters little whether one prays in this or in that language, whether he prays much or little, so long as the heart feels what the lips utter. He prays best who feels the most, and he feels the most who prays in his heart, as Mother Hannah prayed.—*Emanu-El* (San Francisco)

ORTHODOXY AND REFORM.

The observations of the windy-city orator, Dr. Hirsch, regarding intermarriages are incorrect and, if we give the man who is consistent in thought but his inconsistency time, he may retract. If such a state of affairs really does exist in the Sinai congregation so much the worse for it and its Jeroboam. As a general thing the feeling of kinship is still strong enough among the Jews to make of them a united people. While there is occasional friction among the reformed and the orthodox as there is occasional friction also among the orthodox themselves or

the reformed themselves, the friction is one of intimacy and not of antagonism. There is perhaps no heretical that fosters several children where there is not occasional friction and fuss. Yet, that does not mean that all brothers and sisters are inimical to one another.

Furthermore, religious conversations and controversies do not enter very frequently into the mental occupation of the reformed Jew. The only ones among the reformers that think, feel and speak along religious lines are the rabbis, and of these over ninety per cent come from orthodox stock. The very fact that Dr. Hirsch stands pretty much alone in his hyperbolic hypothesis proves our contention.—*The Modern View* (St. Louis)

"WHERE ARE WE AT?"

To one who believes in the progressive evolution of the human race and in the gradual but constant moral betterment of the human family, the daily brutal and inhuman disclosures in the world about us sometimes come as a rude shock. It is but safe to assume that as the world has advanced along physical and intellectual lines that there has been an advance pari passu in the moral and spiritual world, and yet the vile daily doings of the world often urge one not to be too precipitate in the forming of this conclusion. The felonies, the infidelities, the bigamies, the affinities, the murders, the suicides are

simply nothing short of appalling. There are modern Sodom and Gomorrah which now fire and brimstone to be hurled down upon them and to be overturned. Nor are these disheartening conditions to be found only in the so-called ghetto districts of our large cities. Our avenues are not perfectly clean nor are our boulevards perfectly free of these leper spots. We can find them among those who have risen high in the council of nations and to the women who belong to the four hundred. When the lawmakers of our country get into imbroglios and an ex-senator who dares to take his stand for what he believes to be true and right and who dares to exercise his right of freedom of speech and of press is shot down dead in one of the streets of our cities; when bigamies are disclosed among the so-called elite of society, when sons of rich men become entangled in all sorts of wild rumpuses and do not know how to extricate themselves, and then take their lives into their own hands; when our courts reek daily with the filth of the nauseating stories of men and women in high life seeking divorces; when inhuman brutalities are disclosed in our eleemosynary institutions, and more especially in our institutions for the insane, where one would expect to see the spirit of gentleness, love and kindness shown, the heart grows sick and we stop and pause and ask ourselves "Where are we at?" *The American Israelite* (Cincinnati, O)

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And nothing unto Him can we compare.
 4. That God was first, and He the last will be,
Without beginning or an end is He.
 5. That unto Him alone we ought to pray,
To no one should we our prayers say.
 6. That all the words the prophets spake were true,
And their commands we must obey and do.
 7. That Moses taught eternal truths as well,
And he all other prophets did excel.
 8. That all the Holy Law we now possess
Was given unto Moses we profess.
 9. That this our Law unchanged will e'er remain,
No other Law will God give us again.
 10. That God knows all the actions done by man,
And what we think in secret God does scan,
 11. That those who keep His precepts, God will bless,
And punish those who do His laws transgress.
 12. That our Messiah'll come; he may come late,
Yet every day for Him I'll fondly wait.
 13. That all the dead will rise to live once more,
When God shall please whose name we all adore.

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TION, SHANGHAI.**

SAVINGS BANK OFFICE.

DEPOSITS of not less than \$1.00, or over \$100 will be received at one time. Not more than \$1,200 will be received in one year from any single Depositor, whose Credit Balance shall not at any time exceed the sum of \$3,000.

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

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12m, Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve .. \$15,000,000
Silver Reserve .. 14,000,000
Reserve Liability of Proprietors... \$29,000,000

Head Office: HONGKONG.

Court of Directors.

F. SHELLIM, Esq.—Chairman
Hon Mr. W. J. GIBSON, Deputy Chairman
E. G. BARRETT, Esq.
G. FRIELAND, Esq.
C. S. GUBBAY, Esq.
W. HELMS Esq.
C. R. LENZMANN, Esq.
R. SHERMAN, Esq.
Hon Mr. H. A. W. SLADE,
H. E. TOMKINS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers: London and County Banking Company Limited.

Branches and Agencies

London.		
Amoy.	Hongkong.	Rangoon.
Bangkok.	Hoi.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Foochow.	New York.	Tientsin.
Hamburg.	Peking.	Yokohama.
Hankow.	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per Annum.
For 6 months, 3 1/2 ..
For 3 months, 3 ..
Deposits for 12 months now bearing interest at the rate of 5% per annum will, until further notice, be renewed at the old Rate of 5% per annum.

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

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

W. ADAMS ORAM

Manager.

12m.
23.5.09.

20th Oct. 1909.

**Banks
Chartered Bank of
India Australia
and China.**

Incorporated by Roy-
al Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders..... 1,200,000

Head Office:

HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, Deli	Hongkong
Bombay	(Sumatra)	Foochow
Calcutta	Singapore	Shanghai
Madras	Kuala Lumpur	Tientsin
Rangoon	Bangkok	Hankow
Colombo	Batavia	Yokohama
Penang	Sourabaya	Kobe
Thaiping(Perak)	Manila	New York
Ipoh (Perak)	Saigo	
Karachi	Cebu (Philippine)	

The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

**GEORGE MILLER,
Manager.**

13th October 1909

12m

**TIENTSIN ADVERTISE-
MENT.**

D. ADLER & CO.,

Piano store

and
Factory.

Furniture

Factory,

Auctioneers,

Commission

Agents,

General
Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.09.

12. m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

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

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Ashkhabad	Marguelan
Batnacu	Moscow
Batoum	Nicolaevsk o/Amoor
Blagowestchensk	Newchwang
Bombay	New York
Boukhara	Nicolaevsk-Oussourisk
Büsk	Novo-Nicolaevsk
Calcutta	Ouliasutai
Chefoo	Ourga
Ojombo	Paris
Hailar	Peking
Hankow	Samar kand
Harbin	San Francisco
Hongkong	Semipalatinsk
Irkutsk	Shanghai
Kalgan	Stretonsk
Kashgar	Tashkend
Khabarovsk	Tchita
Khokand	Tchougoutchak
Kiacha	Tientsin
Kuraebi	Taitsikar
Kouldja	Verchneoudinsk
Krasnoirsk	Verny
Kuanchenitze	Vladivostok
Londou	Yokohama

Tel. Address: Sfnorusse, Shanghai Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. K. priv. Oesterr. Credit Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Rothschild & Co.

Interest Allowed.
On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.
Special facilities for Russian Exchange.
Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHI & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antunghsien,
Changechan,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5½ „ „

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

S. K. SUZUKI, Manager.

Shanghai, 20th July 1909,

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20.9.09

12.m.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall glorify themselves before the Lord on the holy mount at JERUSALEM. — Isaiah — 27:13

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

Zaimen the Powerful:
The Zionist Situation
The end of American Ref'n J. A. L. H. H.
How they Parted and how reunited
Zionism in Car lift
By the way Notes
Jew and Christian

M. FRÉD

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	„ 60
Second Class	.....	„ 40
Children	.....	Half Price.

Come one! Come all!!!

6.9.09

12m.

De Souza & Co.

TELEPHONE No. 1198.

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

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

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

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

EDITED - - - By JOHN O'SHEA.

Full local reports and doings.
General world news by special cable service.
Delivery at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year	.....	\$ 0.00
Six Months	.....	12.00
One Month	.....	2.00
Single Copies	.....	0.10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family newspaper devoted to Judaism, Zionism, literature and science in general, and to the mental culture and progress of the Jews in the Orient. It is the only paper of its kind published in the East having an extensive circulation. Only first-class advertisements solicited. Published fortnightly every alternate Friday. It contains the latest Local Domestic and Foreign News and present articles and contribution of a varied and interesting character from the most reliable and authentic sources.

Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

ISRAEL'S MESSENGER being a high-class family newspaper, is an excellent medium for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

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

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, February 5th, 1909—14th. Shebat 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Shebat 21st (February 12th) Sabbath commences (time of lighting) at 5.30 p.m.
Saturday, Shebat 22nd (February 13th) portion of the Law, Yitro, Exodus, chapters 18, 19 and 20; Haphtarah, Isaiah, chapter 6; Prophets, Kings II, chapters 17 to 17 inclusive; and Job, chapters 20, 21, 22, 23 and 24. Sabbath terminates at 6.05 p.m.
Friday, Shebat 28th (February 19th) Sabbath commences (time of lighting) at 5.30 p.m.
Saturday, Shebat 29th (February 20th) Er 4 Rosh Hodesh (New Moon's Eve) portion of the Law, Mishpatim, Exodus, chapters 21, 22, 23 and 24; Mifor, Shokalem, Exodus, chapter 30; Haphtarah, Kings II, chapters 11; Prophets Kings II, chapters 18 to 25 inclusive; and Job, chapters 15, 26 and 27. Sabbath terminates at 6.15 p.m.
Friday, Shebat 30th (February 21st) Rosh Hodesh (New Moon), Adar 1st (February 22nd) (Moon)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL," 16, Peking Road.

S. R. Shaker, Hazan.

Saturday morning at 7.5 o'clock.

18.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 3.30 p.m. and 6.10 p.m.

Week days at 6.15 a.m. and 5.25 p.m.

1.7.09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.30 p.m. and 6.10 p.m.

Week days, at 7.00 a.m. and 5.25 p.m.

11-8.08

12m.

MARRIAGE.

BENJAMIN COHEN, On the 17th inst., at 32 Hsiao H Road, Miss MOZELLE COHEN of Bombay, to Mr. J. BENJAMIN of Shanghai.

CAPITAL AND LABOUR.

[Dedicated to the Right Honourable Winston S. Churchill, M. P., President of the Board of Trade.]

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Two stars, towards whom, old England's eyes upturn
With total hope, unfearing or forlorn;
Princes of an island Paradise, unborn,
In whose green bosoms, Amity shall burn
Founts of floral gold; to you, this urn
Prophetic, I dedicate. The corn
Hangs ripe for harvest, though the reapers' horns
Shrill wail and blatant. Yet, they will return
Those keen alluring Ages, when our wheat
Held biggest in the ear; when our fat kine
With milkwhite udders cool our maddens' feet
And bays on; when profusion poured from mine
And furrow, fed by Labor fairly paid
Ransomed the Earth with ploughshares—"British made"

NORTH BRITISH MERCANTILE INSURANCE CO.

The local Agents of the North British and Mercantile Insurance Co., draw our attention to the following facts connected with the Company they represent, which will be interesting to the insuring public to whom the name of the North British is one synonymous with strength and fairness.

A hundred years ago or to be exact, on 11th November 1809 the "North British" commenced business and later became associated with the "Mercantile Fire Office".

To the time that has elapsed the Company has maintained its position among the pioneers in Insurance Affairs, and built up a position and reputation throughout the World in no respect overshadowed by any competitor.

Having stood the test of a century, it is not out of place to direct attention to the development in the Company's business which has been accomplished, and the security afforded to those seeking protection, as indicated in the following figures:

The Subscribed Capital of the Company is £ 3,275,000.
The Accumulated Funds exceed £18,500,000.
The Annual Income exceeds £ 4,000,000.

The total Claims paid by the Company exceed £ 58,000,000.
The Company's Agents and supporters will no doubt cheerfully corroborate appropriately the Centenary by assisting to make 1909 a record year in business transacted, and so afford lasting testimony to the vigour of that robust centenarian the "North British and Mercantile".

The local Agents are Messrs. Ballard and Hunter and Messrs. Gibb, Livingston and Co.

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	„ 60
Second Class	.....	„ 40
Children	.....	Half Price.

Come one! Come all!!

6.9.09

12m.

De Souza & Co.

TELEPHONE No. 1198.

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

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

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.

ESTIMATES GIVEN ON APPLICATION.

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."
The Most Newsy
SHEET IN THE ORIENT.

EDITED - - - By JOHN O'SHEA.

Full local reports and doings;
General world news by special cable service.
Delivery at all parts of the Settlement
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SUBSCRIPTION RATES

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Shanghai, Friday, February 5th, 1909—14th. Shebat 5669.

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Saturday, Shebat 22nd (February 13th) portion of the Law, Yitro, Exodus, chapters 18, 19 and 20; Haphtarah, Isaiah, chapter 6; Prophets, Kings II, chapters 12 to 17 inclusive; and Job, chapters 20, 21, 22, 23 and 24. Sabbath terminates at 6.05 p.m.
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(Subject to alterations)

SYNAGOGUE "BETH EL,"
16, Peking Road.

S. R. Shooker, Hazan.

Saturday mornings at 7.5 o'clock.

18-5 08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Akshara, Hazan.

Saturdays at 6.30 a.m., 3.30 p.m. and 6.10 p.m.

Week days at 6.15 a.m. and 5.25 p.m.

1.1-09

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays, at 8.00 a.m., 3.30 p.m. and 6.10 p.m.

Week days, at 7.00 a.m. and 5.25 p.m.

11-8-08

12m.

MARRIAGE.

BENJAMIN COHEN.—On the 17th inst., at 32 Haskel Road, Miss
MOZELLE COHEN of Bombay, to Mr. A. BENJAMIN of Har-
bai.

CAPITAL AND LABOUR.

[Dedicated to the Right Honourable Winston S.
Churchill, M.P., President of the Board of Trade.]

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Two stars, towards whom, old England's eyes upturn
With royal hope unfeared or forlorn;
Priests of an island Paradise, unborn,
In whose green coosers, Amity shall burn
I cease of floral gold; to you, this urn
Prophetic, I dedicate. The corn
Hangs ripe for harvest, though the reapers' horn
Shrills ward and blatant. Yet, they will return
Those keen alluring Ages, when our wheat
Held biggest in the ear; when our fat kine
With milkwhite udders cased our madens' fleet
And bison; when profusion poured from mine
And furnace,—fed by Labor fairly paid
Ransomed the Earth with ploughshares—"British made"

NORTH BRITISH MERCANTILE
INSURANCE CO.

The local Agents of the North British and Mercantile Insurance Co., draw our attention to the following facts connected with the Company they represent, which will be interesting to the insuring public to whom the name of the North British is one synonymous with strength and fairness.

A hundred years ago or to be exact, on 11th November 1809 the "North British" commenced business and later became associated with the "Mercantile Fire Office".

In the time that has elapsed the Company has maintained its position among the pioneers in Insurance Affairs, and built up a position and reputation throughout the World in no respect overshadowed by any competitor.

Having stood the test of a century, it is not out of place to direct attention to the development in the Company's business which has been accomplished, and the security afforded to those seeking protection, as indicated in the following figures:—

The Subscribed Capital of the Company is.....£ 3,275,000.
The Accumulated Funds exceed.....£19,500,000.
The Annual Income exceeds.....£ 4,000,000.

The total Claims paid by the Company exceed 58,000,000.

The Company's Agents and supporters will no doubt endeavour to celebrate appropriately the Centenary by assisting to make 1909 a record year in business transacted, and so afford lasting testimony to the vigour of that robust centenary the "North British and Mercantile."

The local Agents are Messrs. Ballard and Hunter and Messrs. Gibb, Livingston and Co.

**NEDERLANDSCHE
HANDEL-MAATS-
CHAPPIJ**
NETHERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
G ds. 5,378,375 (about £448,000)

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

Branches:

Hongkong	Cheribon
Singapore	Tegal
Penang	Pekalongan
Rangoon	Tjilatjap
Medan	Soerabaya
Kota-Badja	Pasuruan
Padang	Bandjermasin
Palembang	Makasar
Samarang	

Correspondents at the principal places in Europe, Asia, Australia and North-America.
London Bankers:—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking business of every description.
Current account kept in teels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2 per cent per annum on the daily balances.

On deposits, due at ten days' notice, 3 per cent per annum.

On fixed deposits, according to arrangement.

W LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

JUST RECEIVED

A LARGE LOT OF

WINTER GOODS.

Ladies' Materials, Gentle-men's Suits, New Style, Silk Ties, Bows, Shirts, Collars, Soft and Hard Felt Hat and Caps, Woollen Blankets, Rugs, Quilts, Pyjamas Underwear, Dressing Gowns, Rain Coats, Socks, Stockings all Kinds of American Boots and Shoes, Felt Slippers etc., etc., Prices Moderate.

CHONG SING & Co.,

P318-319 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1909. 12m.

NORWICH UNION FIRE OFFICE

Established 1797.

(ALFRED DENT & Co., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & CO.

1-5-09

12m.

**INTERNATIONAL BANK-
ING CORPORATION**

Incorporated under United States

Charter

Head Office—New York.

Capital paid in—

Gold \$8,250,000 £650,000

Surplus paid in—
Gold \$8,250,000 £650,000

Total Gold \$6,500,000=abt £1,800,000

London Bankers:

National Provincial Bank of England Limited.
Union of London and Smith's Bank, Ltd.

Branches:

London	Kobe	Hongkong
Washington	Shanghai	Canton
San Francisco	Bombay	Manila
City of Mexico	Calcutta	Cebu
Colon	Yokohama	Singapore
Panama	Penang	

Represented at

Colombo Saigon Batavia Hankow
Rangoon Amoy Madras Sourabaya
Tientsin Bangkok Samarang

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum, and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

1A, Kiukiang Road

21st Oct 1909.

12m.

**THE NORTH BRITISH AND
MERCANTILE INSUR-
ANCE COMPANY.**

Total Fund at 31st December 1907

£ 18,114,624:

I.—Authorised Capital £3,000,000

Subscribed Capital £2,750,000

Paid-up Capital£187,500-0-0

II.—Fire Funds..... 3,065,374-15-7

III. Life and Annuity

Funds 14,815,842-10-3

Sinking Fund Account 45,907-5-8

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

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

£ 4,196,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER.

GIBB LIVINGSTON & Co.

Agents.

12m.

10-8-09.

**South British Insur-
ance Company.**

Capital subscribed... £2,000,000.

Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund.... 130,000.

THE undersigned are prepared to accept both Fire and

Marine Risks on every insurable.

interest at lowest current rates.

Claims settled without reference

to Head Office.

ARNHOLD, KARBERG
& Co.,

General Agents

WAKEFORD COX

Local Manager.

No. 7, Kiukiang Road.

Shanghai, 20th June, 1907

12m.

29-6-09.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of:

STEAMSHIP LINES

with the goods they ship, and the Colonies and Foreign Markets they supply.

EXPORT MERCHANTS

arranged under the Ports to which they sail, and indicating the approximate sailings:

PROVINCIAL APPENDIX of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal Order for.

TWENTY SHILLINGS.

**THE LONDON DIRECTORY
Co. LTD.**

25, Abchurch Lane, London, E. C.

7-9-09.

12m

TSINGTAU BEER
OF THE
GERMANIA BREWERY
TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
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ZALMEN THE POWERFUL: A DRAMA OF RUSSIAN LIFE IN ONE ACT

By Hyman Strunsky

[FROM THE JEWISH COMMENT, BALTIMORE,

U. S. A.]

[Concluded.]

DAVID—It's no use, raboi, he is as stubborn as an ox.

RABBI OSSER (To Zalmen)—Well, my future son-in-law, what do you say to this?

ZALMEN—What do you refer to, rabbi?

RABBI OSSER—To Zalmen—Well, my future son-in-law, what do you say to this?

ZALMEN—What do you refer to, rabbi? I don't know what to think. I do not think at all. All I know is that I fear the risk you take. I love you too much, Zalmen, to favor a risk of that kind.

RABBI OSSER—I do not address you. Keep quiet!

ZALMEN (Takes Fannie to himself)—She is right, rabbi, why accuse God of so horrible a crime?

RABBI OSSER—To be sure. Nothing is done without His will and consent. Do not be antagonistic to Him, do not break His commands, observe the Sabbath, follow in the path of righteousness and He will not punish you. All our suffering is because of you, your misdeeds!

ZALMEN—Your words are an insult to God. If He is guilty of punishing such offenses, so cruelly, then He is not my God.

RABBI OSSER—Heretic!

(Slaps his face. All run to Zalmen to avoid a possible conflict. He shakes them off, contains himself with much effort.)

ZALMEN—Get—Get out of here!

(All beseech the rabbi to leave the house. They finally succeed in taking him away. All go out with him, Zalmen and Fannie remain.)

ZALMEN—Such an insult! Sister, dear little sister! (Weeps.)

FANNIE—Do control yourself. They do not understand you.

ZALMEN—To hit me, think of it!

FANNIE—Don't think of it. Zalmen so you will quiet down soon. They do not, cannot understand you.

ZALMEN—What would I do without you if you, too, were like the rest?

FANNIE—But I am no, and you are not. You give me so much pleasure. You are so brave.

ZALMEN—Dear little sister. They who will touch one hair of your head will have to account to me. Little darling. (They kiss.) Tell me, how would you like to have us home a brother as Uncle Yekil is, for instance?

FANNIE—One who would lock himself in a closet when his people are beaten and plundered! (Enters Malke.)

MALKE—Dear, do not be angry with father. He, like you, is of a very excitable nature. Do forgive him.

ZALMEN—Don't remind me of it. My blood boils when I think of it. (Fannie goes.) Where do you go, Fannikela?

FANNIE—To leave you alone lovers.

ZALMEN—Not now. These are not days for love-making. (Fannie goes out as though she did not hear his remark.)

RABBI OSSER—These are words not becoming a Jew. All the suffering we endure is by the will of God, and a Jew must submit.

ZALMEN—The Jew has not always submitted. What about Bar-Kochba and the Maccabees.

RABBI OSSER—Is that so? Do you hear, brethren, he compares himself to Bar-Kochba, to the Maccabees! Fool! You must know that these were chosen by God to take the part of Israel, God's will was in it. But now He has forgotten us because we are full of sin. God sends pogroms as punishment for our wrongdoings. To resist the pogrom means to go against the will of God.

FANNIE—Rabbi, God is kind and merciful. He does not send these horrible pogroms. God is not a be-lyann.

DAVID—Keep still, impudent!

RABBI OSSER—I do not address you. Keep quiet!

ZALMEN (Takes Fannie to himself)—She is right, rabbi, why accuse God of so horrible a crime?

RABBI OSSER—To be sure. Nothing is done without His will and consent. Do not be antagonistic to Him, do not break His commands, observe the Sabbath, follow in the path of righteousness and He will not punish you. All our suffering is because of you, your misdeeds!

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ZALMEN (To Malke)—You, too, think as they do.

MALKE—I do not know what to think. I do not think at all. All I know is that I fear the risk you take. I love you too much, Zalmen, to favor a risk of that kind.

ZALMEN—You would rather see me a coward, like the others. Like the others! Look here. (Opens the closet.) Uncle Yekil made for himself a place of safety. Right here he is going to hide himself. Look at it, examine it. It is covered with iron on the inside, it is fitted with the best and strongest locks. See the hinges—strong! In here he will hide!

On the outside a drunken, infuriated, savage mob will pillage and plunder—here his people, his flesh and blood, will be murdered—here Jewish blood will flow—here people will be tortured—tortured, assaulted—maybe you, maybe mother, maybe Fannie—and he, inside, locked, will enjoy his safety. Tell me, how can a man with feelings, a man with blood in his veins remain there, knowing what is going on here? Malke, if I were that kind of a man, would you love me just as you do now?

(She is thoughtful, does not answer.) You don't answer. You don't listen to what I am saying.

MALKE (Starts)—I don't know. I don't know what you are saying. I don't know what I would do. All I know is that I do not want you to risk your life. I will not survive you, Zalmen, I love you too dearly! (Weeps.)

ZALMEN—Ah, sweetheart, your love makes me happy Malke, Malke, darling, perhaps it is because of your love that I am so strong and fearless. When one loves the way I do, the way we do, one feels for others—he wishes to see everybody happy—love does not allow the soul to be little—it forces it upwards—it causes it to soar high and thinks of himself as a man one cannot tolerate cowardice and selfishness and heartlessness. He wants happiness for all—his heart is full of sympathy for all who suffer, one strives to be better, to deserve the great happiness we enjoy—ah Malke, you will never understand me!

MALKE—I do not know what you are saying. My mind is paralyzed with fear. I cannot think of having anything happen to you. The danger is too great. Dearest, I will not endure it. (They embrace.)

ZALMEN—I am so happy, so happy, in your love. (They kiss.)

MALKE—Dearest—I tremble, I fear—

ZALMEN—Fear not, sweetheart—darling what a beautiful mouth you have—what a smooth, velvet neck is yours. (He places his hand on her neck.)

MALKE—Oh, let go. You are choking me.

(Takes off his hand and strokes it gently.) Your terrible paw!

LADY GYMNAST'S AWKWARD PREDICAMENT.

FALLS VICTIM TO NERVE DEBILITY AND ANAEMIA WHEN FULFILLING AN IMPORTANT PROFESSIONAL ENGAGEMENT.

DR. WILLIAMS' PINK PILLS.

THE WORLD FAMOUS BLOOD AND NERVE TONIC BUILT UP HER NERVES, RESTORED HER HEALTH AND STRENGTH.

Miss Florrie Florizell, the clever and popular contortionist and gymnast now on tour in the Far East with Harrieston's Circus, is known as the "Flexible Aerial Beauty," and all who have seen her in her novel and sensational performance will admit that the title fits her well.

It is of the first importance to an artist dependent so entirely on complete "fitness" of nerve and muscle as Miss Florizell is that at all times her health should be in perfect condition, for failing this she could no longer perform the difficult and dangerous feats on which her living depends. One can imagine then, this lady's horror when she found, some years ago, that her general health was being undermined by that insidious weakening malady "Anaemia" or poverty of blood.

The fact that she was enabled to continue her work at that trying time, and that she has enjoyed perfect health of body and nerve ever since, Miss Florizell unhesitatingly attributes solely to the great restorative strength-sustaining merits of Dr. Williams' Pink Pills for Pale People.

In the course of an interview recently in Batavia, Java, where Harrieston's celebrated show was then performing, Miss Florizell gave the following interesting details regarding her case. "It was when touring South Africa with Fillis's Circus some years ago that I first discovered the remarkable powers of Dr. Williams' Pink Pills to restore one when Anaemic, Nervous, and run-down," said she. "At this time I was very much afflicted with Nervous Debility and Anaemia. I felt a muscular weakness and gradual decrease

of strength coming over me; I looked pale and sallow, my appetite fell away.

"A lady friend of mine in Fillis's troupe recommended me to try Dr. Williams' Pink Pills for Pale People, she having used them herself with success, and I took her advice. After the second bottle of these Pills my nervousness gradually left me, I could eat well and sleep well, there was a decided improvement in my general health. Since then I have used Dr. Williams' Pink Pills whenever feeling run-down. At present I am in the very best of condition and quite able to fulfil my arduous work as a contortionist and gymnast, and I attribute this happy state of health entirely to the use of Dr. Williams' Pink Pills, which in my case are a never-failing restorative."

Dr. Williams' Pink Pills for Pale People are the greatest blood and nerve-tonic medicine known to medical science, and they are the proved remedy for Anaemia (weak watery blood), Nervous Debility, Malaria, I digestion, Liver Disorder, Palpitations, Headaches, Rheumatism, Sciatica, Paralysis, Beri-Beri, Pimples, Eczema and Skin complaints, and the after-effects of Fevers, Dysentery and Chills. For the ailments which afflict ladies between youth and middle age they are especially efficacious. They are obtainable at most shops where medicines are sold, and also direct from the Dr. Williams' Medicine Co., 88 Kuikiang Road, Shanghai, at \$1.50 mex per bottle or 6 bottles for \$8/- mex.

A GIFT TO THE ZIONIST MOVEMENT.

The St. Petersburg correspondent of the "Neue Juedische Korrespondenz" writes: "The well-known philanthropist, Herr I. Feinberg of Irkutsk, Siberia, who last year made a contribution of 10,000 roubles to the Odessa Palestine Committee for Jewish colonization purposes in Palestine, and several months ago followed it with a sum of 10,000 francs, has now placed 20,000 roubles at the disposal of the Committee."

It is highly encouraging to note that Jewish philanthropists are beginning to realize that nothing is actually accomplished by the immediate relief of needy Jews, but that it is incumbent upon them to support those Jewish undertakings which seek to supply that primary lack which is the cause of all Jewish distress, that is, a home where the Jews will not be subjected to persecution and oppression. Herr Feinberg is only one of a number of Jews in Russia who have recently given substantial support to the Zionist movement.

The Yohin Nippo, (a Japanese daily newspaper published in Kobe) of the 22nd instant, contains an article on Zionism by Mr. DAVIDE H. DELBOURGO, an ardent and enthusiastic nationalist.

(They embrace and kiss. Pause. Enter Rosenstein. He is very much excited and speaks hurriedly to Zalmen.)

ROSENSTEIN—The pogrom has begun—they are butchering us already—they will be here soon—get ready, quick. Take your place—I must run to notify the others.

(Rosenstein runs out. Zalmen throws off his hat and coat, takes up the club. Confusion. All assemble. Shrieks and lamentations. From the outside screams are heard and the buzz of a drunken mob. Yekil carries valuables into the closet. Malke takes off her earrings and gives them to Zalmen.)

MALKE—Take them into the closet. Do!

ZALMEN—At such a moment, can you think of it?

MALKE—Don't stop to argue. They will cut my ears off! Quick!

(Zalmen takes the earrings, enters the closet. As soon as he is inside Malke shuts the door on him and locks it.)

MALKE—I saved him! I saved him! Run, everybody! Run!

Everybody tries to run. Drunkards, infuriated and savage crowd the room. Some of them attack the people, others the furniture. Malke runs out. Yekil hides beneath the stove. Fannie picks up the club that Zalmen used tries to strike but is swept away by the mob and is filled to the ground. Much noise. Shrieks of injured women, groans of dying men and shouts of victorious assailants. Several minutes of havoc and confusion. The mob moves to and fro on its work of devastation and moves forward. The room is emptied. On the floor are left the broken furniture and the bodies of the dead victims. Among them, those of David, Zlatte and Fannie. Pause. A noise of cracking lumber is heard. The door of the closet begins to move, finally it gives way and falls to the ground, carrying Zalmen with it. He is exhausted and breathes heavily. His nails are bleeding. He looks about him. He sees the dead bodies of his people. Throws himself on his parents—takes up the face of Fannie and kisses it. Malke enters the stage. She is frightened. Her hair is disheveled and her dress torn. She looks at Zalmen and fears to approach him.)

MALKE—I did not know it would end this way.

ZALMEN (Looks up)—It is you—you!

(He jumps up and gets a hold of her throat. His fist shuts on it and he remains like paralyzed. Pause. He opens his hand and Malke falls to the ground like an empty sack. Yekil looks out from his hiding place. Sees what is going on and runs to Malke. Bends over her.)

YEKIL—Murderer, what have you done! Her neck is broken! (Bends over her.)

ZALMEN (Breathing heavily)—It is well—it is as it should be!

CURTAIN.

Astronomy for women is the latest cry of the emancipated female.

The science will afford the necessary excuse for the "new" wife who reaches home and husband at 2 a.m.

"Beenlooking Jupiter/dear."

THE ZIONIST SITUATION.

Prof. Richard Gottheil of Columbia University, formerly president of the Federation of American Zionists and now a member of its executive committee, has contributed to the *Independent* an article on the "New Turkey and Zionism." In this article he outlines the present prospects of the Zionist movement. He said in part:

"It is but natural that the Jews, not only in the Turkish Empire, but the world over, should rejoice sincerely at the auspicious turn events have taken in the land of the Sultan. No Inquisition, no pogrom, no Black Death, no oppressive legislation in connection with their history in the country of the Turks. When their forefathers fled from the heavy hand of the Church in Western Europe, they found asylum in Turkey, and though they have suffered with the rest of the population from a government of misrule and of backsliding, it has not been due to their racial or religious affiliations. It is true that during the eighties or the nineteenth century restrictions were put upon Jewish immigration into Palestine, but such restrictions were the result of a certain legitimate fear that this immigration might mask a still further attempt of one or the other of the European great powers to urge its unwelcome attentions upon the body of the Sick Man. Macedonia and Crete have proven that such fear was not without reason. In point of fact, after a few years, the regulations became a dead letter, and in recent times no hindrance whatever has kept the Jews from coming to the Holy Land or from settling there.

Among the Jews, none rejoice with fuller heart than do the Zionists. The cornerstone of Theodore Herzl's policy in his various dealings with the Sultan was a frank concession of the suzerain right of the Padishah to the territories under his scepter, and the wish to make the accomplishment of Zionist ideals

a source of material gain and of intellectual progress to the Turkish Empire. This was the keynote of his presentations to the Sultan and of his pronouncement to the Zionist congresses. The formula of a publicly and legally assured home in Palestine for the Jews was chosen with a view to certain eventualities which were expected in every chancellery of Europe, and for which every minister of foreign affairs was prepared. Happily, these eventualities have not matured, and there is genuine reason to hope that the animated moderation of the Young Turks will serve the permanent interests of the very heterogeneous elements that go to make up the Turkish Empire.

This moderation will certainly serve the best interests of the Zionists. Herzl's plan was, it is true, to restrain all positive work in Palestine until the legal and political basis had been secured for an onward move upon a large scale. It was the view of a statesman; but he erred in the good company of the most enlightened statesmen of Europe. The truer instinct of the Jewish people has demanded, especially since Herzl's death in 1904, the creation, in a gradual manner of a Jewish Palestine. This end was to be attained by assisting in the up-building of the country, by fostering Jewish agricultural colonies, by founding Jewish schools, to the end that Jews as well as Jewish influence and Jewish investments should be attracted to the land. The great difficulty that any effort made in Palestine had to encounter was the want of a stable government and the intolerable exactions of the officials. These prevented the proper development of agriculture in the colonies, retarded the expansion of trade and delayed the construction of proper harbors and railroads. In so far as the new order of things will remove this difficulty, by inducing a rule of law and order and a benevolent interest in the real welfare of the people, the

work of the Zionists will be eased and furthered.

More than any other country, the Turkish Empire is a congeries of nationalities and of religious bodies with a semi-national constitution. Will the Young Turks succeed in welding a Turkish-feeling body politic out of these desperate elements? There are not wanting those who doubt the ability of the new powers to reach an end. But with the object lesson of the bloodless revolution before our eyes, where so many prophets have been confounded by the events, I believe that the courageous patriotism of the leaders will be equal to their self-imposed task. But only upon one condition—that the program for which Prince Sebah-Eddin has fought so strenuously remain definitely fixed as the lodestar on the new firmament. This program demands the widest possible decentralization, and though for a moment there was talk of a clash between the Ottoman Committee of Union and Progress and Sebah-Eddin's Ottoman League of Private Initiative, on this point at least there could be no conflict. The constitution of Midhat Pasha, which has now been re-proclaimed, expressly states (Section 108) that "provincial administration is based on the broadest form of decentralization. The general councils elected treat of the affairs of the province and control them." Upon this decentralization the Zionists pin their hope. The further course of events must depend upon the principle of representation to be laid down for these councils. Possibly, also some new division of the country for administrative purposes and more in accord with the ethnic frontiers will be necessary, a demand which has already become form Macedonia. That this principle will be equitable I have no doubt, for the Young Turks are too well versed in modern politics to repeat the mistake made by Germany in its treatment of the Poles or of England in its deal-

ings with the Irish. In fact, the Young Turks may teach Europe a second lesson no less momentous than first, that a state is far better served when it allows the widest range to the national and racial aspirations of its coherent parts than when it seeks to stifle these aspirations and produces sores which fester for all time to come.

THE END OF AMERICAN REFORM JUDAISM.

HIRSCH'S TWADDLE.

By Rabbi M. MOSESSOHN, Editor,
"The Jewish Tribune,"
(Portland, Ore.)

"MEN WILL KISS THE LIPS OF HIM THAT GIVETH A PROPER ANSWER."

Following up his advocacy of intermarriage between Jew and Gentile, Dr. Emil G. Hirsch, as the daily press reports, made the statement that marriage between Jew and Gentile is preferable to the intermarriage between reformed and orthodox Jew, the reason being that "the reformed Judaism and the orthodox Judaism are farther apart than the Unitarian and Catholic religion."

In his peroration the Doctor stated: "The orthodox Jew believes in God. So do I believe in God, but the one I worship is not the same God. There is no such thing as concordance in our religion."

Before arguing against the Doctor's statement we consider it our duty to place before our readers the opinions given by Reformed rabbis about Jewish reform and orthodoxy in this country, quoted from the *Hebrew Union College Journal*, April 1903, page 207:

"Our (reformed) congregations have in the last decades neither improved in religious matter nor kept stationary, but have been retrograding."—Rabbi Simon Israel, Washington, D. C., February 5, 1903.

"Scholarship is impossible in the pulpit."—Rabbi Dr. Maximilian Heller, New Orleans.

"The Sunday school does not only not impart any positive knowledge of Judaism, but is the breeding place of atheism and agnosticism."—Dr. Emil G. Hirsch, *Menorah*, March, 1902.

"The congregation does not attend the temple."—Dr. Hirsch, *ibid.*

"The pulpit is not at all what it should be."—Dr. Hirsch.

"American reform is a complete failure."—C. Leviau, when professor in the H. U. C.

In a lecture delivered before the New York Educational Alliance in 1903, Dr. Emil G. Hirsch told his audience that the *orthodoxy of the Jewish immigrant is the mainstay of Judaism in America*. This statement was widely spread by the Jewish English and Yiddish press.

Jewish orthodoxy, according to the interpretation of our Talmudical teachers, does not discriminate between Jew and Jew and does not hold the customs and formulas of the Jewish religion as the essence of Judaism. "One's denial of idolatry is equal to his acceptance of all the *Torah* (*Nedarim* 25a.) "He who denies idolatry is called a Jew" (*Megillah* 13a.) "No matter whether one increases or decreases his offerings as long as his heart is towards Heaven" (*Menachoth* 110a.) To a heathen who wished to become a Jew on condition that he would learn the whole *Torah* in so short a time as one can stand on one foot, Hillel answered: "What is hateful to thee do not do unto thy fellow-man; this is the whole *Torah*; the rest is mere commentary" (*Sabbath* 31a.) Even those who deny the inspiration of the *Torah* are not excluded from Jewry, their punishment is that they cannot claim a share in the world to come (*Sanhedrin* 90a.)

After this liberality of orthodoxy and the usefulness of reform we cannot see the disadvantage of the intermarriage between reformed and orthodox Jews. Certainly, the reformer cannot lose by learning the above quoted principles of Judaism; neither is it to his disadvantage to learn the just interpretations of those principles. As to the orthodox Jew, he meets the reformed in the denial of idolatry, which is the quintessence of Judaism. Not so is the case of a marriage between Christian and Jew. The mere recognition of Jesus as a deity or the consideration of the trinity is to the Jew idolatry, be he reformed or orthodox. And certainly people of such antipodal ideas of God cannot become happy when in constant company as man and wife are, especially when the question of the religious training of their children comes up for consideration. Advising such a union is wrong, and preferring it to a union between Jew and Jew is sheer nonsense.

No less nonsensical do we find the Doctor's assertion that reformed Judaism and orthodox Judaism are farther apart than the Unitarian and Catholic religions. As much as we understand reform Judaism from the above quoted explanations of the sires of American Reform, and or-

thodox Judaism from the interpretations of the Talmudical rabbis, we cannot see where the comparison comes in. Denial of the trinity, refutation of Jesus' divinity, not believing in Jesus' miraculous birth, his healings, driving out the devils, his resurrection, his sitting at the right hand of God, the father, not believing that his mother Mary remained a virgin even after the birth of Jesus until her death, excludes one from the Catholic church, and the Unitarians are just those who deny all the above principles, yet the orthodox Jew does not exclude anyone from Jewry as long as he denies idolatry, and, reformed Jew also denies it.

The trouble with the Doctor is that many a time he knowingly proclaims false statements for the mere purpose of sensationalism. For the sake of having himself quoted in the press he is ready to sacrifice truth, fact and even common sense.

When the Doctor says that the God in whom the orthodox Jew believes is not He whom he worships, we believe him. His god is sensationalism, his deity is self-praise. From all his public expressions one can learn that he believes in no God. He is an atheist. If not for the love of the Jewish pulpit from which he gets his thickly buttered bread, he would long ago proclaim the truth of his non-belief in any deity.

He is no religious authority to the Jews. His knowledge of the Hebrew literature is meagre. His interpretations of Judaism are misleading and misconceived. True, he is eloquent, yet a falsehood, however eloquently expressed, will not and cannot be changed to truth.

WEDDING BELLS.

A pretty wedding took place on Sunday, 17th ultimo at 82 Haskell Road, the residence of Mr. and Mrs. M. Myer, the contracting parties being Mr. A. Benjamin of Messrs. E. D. Sassoon and Co. and Miss Mozelle Cohen of Bombay. A large concourse of friends attended to witness the double ceremony of the wedding and also that of naming the infant daughter of Mr. and Mrs. M. Myer. The bride, attended by Miss Hannah Abraham, as bridesmaid, and Master Isy Jacobs, as page, looked charming and was given away by Mr. Myer, the uncle of the bridegroom. Mr. S. J. Solomon officiated. The happy couple were the recipients of several handsome and costly presents.

The guests afterwards adjourned to the reception room where many toasts were drunk to the health of the newly married couple.

We extend to the happy couple our heartiest congratulations.

HOW THEY PARTED AND HOW RE-UNITED.

By RABBI L. WEISS.

The celebrated school, guided and presided over by the famous scholar, Rabbi Akiba, situated at B'ne-B'rak, was at this time flourishing and in the height of its glory. Men, young and old, streamed to it in countless numbers to enter as disciples of the inspired master, to learn the clear knowledge of the Torah as taught by the illustrious sage. Who but thirsted for the life giving water of the word of God came to B'ne B'rak to quench the thirst from the bubbling fountain of Rabbi Akiba.

At a great distance from there was another city, whose name we could not ascertain, that had numerous Jews and synagogues, amidst whom lived a pious and God-fearing man, who fled from Jerusalem with thousands of other, as that city was laid in ashes and Israel's sanctuary was laid low. This good man was reduced to great poverty but nobody knew him, and he did not disclose his condition to any man. His family consisted of but his wife and a bright little daughter but six years old, which the father supported by working as a day laborer in field. As hard as he toiled and milled in day time so studiously was he engaged in learning at night, yet nobody knew that he was the scholarly Rabbi Chananiah, son of Rabbi Chananiah, for he was unassuming and boastless of his knowledge, as he did not wish to use it as a cloak to prosperity.

With all his erudition and learning he still yearned and craved for more, still more knowledge. The fame of Rabbi Akiba had reached also his city, the thoroughness of the B'ne B'rak school became known, and the flocking to that seat of learning was widely talked about, which awakened in the breast of Rabbi Chananiah a still more craving desire to sit at the feet of that famous master and listen to his profound teachings; but there was one thing that kept him back. It was not the shame to learn at his age not the conscientiousness, not the inconvenience of a long journey, nay, not even the poverty he combated with, but the duty of supporting his beloved ones.

What would his dear wife do, with his charming little daughter? As little as he earned, it was something, deprived of that they would have to suffer terribly, and as strong as his longing desire was to acquire more learning, still he had to suppress that desire and satisfy himself with the dismal thought, without even giving expression to it, that his faithful virtuous spouse should not grieve over it, which he knew she would if she learned of his intentions. For, indeed, Rabbi Chananiah was blessed with having a helpmeet of rare virtues. She lived, in the fullest sense of the term, but for God and her husband. Her holiest wish, besides which she knew no other, was to create for him

happiness. Free from all vanity and self-adorning ambition, with a perfect efficiency as house-wife, she was a woman of good common sense, kind, and of the tenderest disposition, which he was not slow to appreciate, and both lived mutually each for the other.

In all their poverty, there lived not a man and wife happier in the world. Nor lived there a man and woman with more perfect trust and confidence in each other, and they knew the innermost emotions of one another. Accordingly the wife noticed a demeanor in her husband which she studied to interpret without asking him for its cause, which, perchance, might be annoying to him. He seemed at times more thoughtful than usual, his gaze somewhat absent, on his brows were formed furrows. "What could that have been?" she thought. Surely I have not done anything to displease him, for I know he would acquaint me with my fault. He is too noble, too generous to hold that from me. Had he, perhaps, some worry, some disappointment not to grieve me?" Oh, could I but make him happy! sighed she inwardly. "He must be wishing something I cannot fulfill. But what can that be? Ask I would not, for that would only add to his craving had he to refuse me," accordingly she decided to wait patiently for further developments.

Had Rabbi Chananiah known the inward agitation of his charming wife, he doubtless would not have kept silent, but, as it was, he simply mastered his feelings, little thinking that his wife was at dying deeply now to obviate his condition; and, wise as she was, she broached subjects which she imagined were objects of his desire, and she soon fathomed the mystery.

When ever the conversation turned on Rabbi Akiba and his school, Rabbi Chananiah for a moment would brighten as if only to cloud up his brows deeper, showing that his heart was burning for the Torah, but unable to acquire it from Rabbi Akiba, it casts him into gloom, which no longer escaped the observation of his wife.

At first this discovery in the heart, as she was thinking of the parting, and besides, of her affection to be avenged, among strangers, where, probably, he would seek attention and care, such as she gave him at home at the time she thought, "Shall I deprive him of that which eventually would be his shining light in Israel?" Amidst these reflections she gathered courage to speak to him thus:

"Chananiah, I hear so much of that excellent school in B'ne B'rak and the master Rabbi Akiba, and the people flocking there to acquire higher knowledge. Were it not advisable that you, too, should go there for a while where you could apply yourself altogether to the Torah?"

Surprised he gazed, with delighted countenance, at his faithful wife, who of-

fered such willing sacrifice for the fulfillment of his wish. Did he hear her right, or was he only dreaming? He was wide awake and his senses in full normality. With feelings most tender he pressed her to his bosom, and in silent devotion his thoughts rose to Heaven in thanksgiving that he was the possessor of such a precious jewel till at last he found words to speak.

"Oh, you noble, noble woman!" he cried, "how could you discover my thoughts and wishes! And how generously you offer yourself to such plans! But how will you spare me? How will you provide for yourself and our darling child! And how will you endure without me? How?"

The poor woman tried to hide her eyes suffused with tears, and Rabbi Chananiah continued:

"Weep not, loving soul, I will not leave you! God would not decree it so. The sacrifice would be too great to bring. No, no, darling! I cannot accept proposition, and he became silent. He could say no more, so overcome was he, as he thought of the consequences of his departure. The struggle to his breast between love and duty, and to duty, was so fierce that he began to resign his fate, and give up forever the idea of going to B'ne B'rak and Rabbi Akiba. But the wife interrupted the silence:

"O, Chananiah! will you not go?" cried she. "Will you not go for my sake! Shall I prevent you from going? Never, never! I would not be guilty to keep you from that which is your soul's desire."

"But how can I go?" pleaded he. "How can I leave you and our child, unprotected as you are!"

"Serve your God, Chananiah!" replied she, "and He will care for us."

"No, dear wife," moaned he, "I serve my God best when I perform my obligations to you and our child. Day learning is that. I shall stay and provide for you. I cannot neglect my duty. God would not want it."

"But if I release you of that obligation," pressed she. "If I take upon myself the care of you and our mother?"

"Oh!" protested he, "that is earlier than you can hear. I know your noble, generous will. I know your good and tender heart, but must be mindful of the sad fact that we are no longer situated as were in Jerusalem that our very existence now depends upon my daily labor, and..."

"Please protesting, I pray thee, Chananiah," interrupted she, "I only lost that which can be had again, but am I not rich when I have thee?"

"And I shall leave thee?" came the reply. "Never! What have you to suffer and to endure now that I am here, what, if I am gone! Could you stand the pressure, the emergency? Could you do the twofold work? And if sickness befall you, who would you have to care for and attend to you?"

"Chananiah!" she exclaimed, "Can you ask that question? You surely cannot be in earnest; you want to try me whether I have faith enough in God's loving kindness. Thank God I fully trust in Him and place myself into His hand and under His care. He has given power to provide for all; will He not care for Chananiah's wife? Was this not ever your teaching, and should I now, when I need this counsel more than ever, forget this beautiful doctrine? Without God's blessing, even if we had a most abundant supply of material goods, we would not enjoy it; with His blessing the little that comes to us daily we rejoice in," and after other such religious utterances Chananiah decided to leave his wife and child in the care of God, to make all necessary preparations and with devout prayer invoking God's blessing on himself, his wife and child, he kissed his beloved ones tenderly and departed.

Thirteen long years have elapsed and Rabbi Chananiah was still with his master and teacher Rabbi Akiba; so devoted to study was he that the years appeared to him like mere months. His wife and daughter were still ever present in mind, and he never failed to remember them in his devotions to God. His anxiety seemed to have vanished, as his trust and confidence in God's loving kindness taught him that: "All that put their trust in God shall not be disappointed," hence he reliably believed that his beloved ones were not suffering. Nor would his wife cloud his brightness with adverse news but her truly religious duty to her child began to give her anxiety. She had grown to womanhood, and it was the sweetest ambition of parents to see their children suitably wedded, accordingly she wrote to her husband that, as anxious as she was that he should go to B'rak, so anxious was she now, if possible that he should come home and see to the welfare of their daughter.

For a moment he sat bewildered and in a contemplative mood. He was intoxicated with the learning more and more, and it made him unhappy to think he would have to leave the place of his dearest devotions; but a voice from above, as it were, called, "Rabbi Chananiah! As much as you think that you have to devote your skill and service to knowledge and wisdom, so much is it your duty to attend to those that are bound to you by ties tenderer and holier than aught else in the world. Duty calls you, and you must go!"

He awakened from his reverie happy and contented again, filled with the thought of soon seeing his noble spouse and his darling child. He bid farewell to his master and associates and was speeding home ward. His longing for home, for wife and child, gave him extra strength and he soon arrived within sight of his city.

How one feels when, after a long absence he approaches the spot where he shall find the dear ones that were engraved with the chisel of fondest affection in his hours, of heart, and by better on-

aged than described. How the questions force themselves into the mind: "Will I find them well? Will everything be in a condition as I will love to see it? Or may not some saddening sight disappoint my aspirations?" While this was not exactly the case with R. Chananiah, as he trusted in God so implicitly that he did not doubt that everything was as expected. He did not expect his wife to swim in profuse flowers, nor did she expect it herself. He knew he would find her humble and poor, yet without such confidence, anxiety still bore on his mind, and he accelerated the speed of his steps as he entered the city.

While he was passing and crossing one street after another to reach the humble abode of his dear ones, his lips moved in silent prayer: "I thank Thee, O God, for Thy grace and mercy in having aided and kept me on my way till I reached where I am, and blessed be Thy name from hence to everlasting! Amen!"

[To be Continued.]

ZIONISM IN CARDIFF.

[FROM A CORRESPONDENT.]

On Sunday, the 29th December under the auspices of the District Zion Association, Dr. Charles Davies, J.P., Manchester, delivered an important address on Zionism. The hall was filled to its utmost capacity with an enthusiastic audience. The following stirring message addressed to Mr. N. S. Barstien, the Hon. Secretary, by Mr. Clarence I. de Sola, President of the Federation of Zionist Societies of Canada was read and received with great applause:

I have just learned from your letter that your Association intends holding a Zionist demonstration on the 20th inst., and I am glad to avail myself of the opportunity to extend to the Zionists of Wales the cordial greetings of their fellow-Zionists in Canada. Although the broad Atlantic separates our home from yours, Zionism unites us, and has taught us to remember that we are all children of one father.

One cannot but feel that the time of the Festival of Chanukah, when our minds are naturally filled with thoughts of our past national struggles and victories, is a particularly appropriate season for holding Hebrew national gatherings and for occupying ourselves, with the work of preparing for new national triumphs, new national glories. And how better can we prepare for new triumphs or new glories for our race than by furthering that great Movement which will assuredly raise again the Banner of the Jew and gain for us, at last, our proper place among the nations! Therefore, it is but right that, at each recurring Chanukah, we should make special efforts to remind our fellow-Jews that, if the spirit of the Maccabees yet lives in them, if the tradi-

tions for which the Maccabees gave battle yet appeal to them, then they cannot, without the grossest inconsistency, withhold support from the Zionist Movement, which is inspired, above all things, by that Hebrew national spirit which animated the heroic Mattathias and his heroic sons.

We Zionists should to-day feel particular satisfaction with our programme, for events have, during the past few months, demonstrated more forcibly than ever that Zionism is the true solution of the Jewish Question. Recent events in Turkey have shown conclusively how clear was the vision of the men who fore-saw that it was only a question of time when Palestine would again offer to the Jew the very best opportunities for colonization, the very best opportunities for the rehabilitation of his race. Those who have stood steadfastly to the Basle Programme; those who refused to be allured away from the straight path that leads Zion, by the empty promises of imaginary colonies in imaginary lands; those who treated with disdain the scoffs and sneers and deridings aimed at the Zionist programme by blatant, unworthy mis-leaders, who know us not in our hour of struggle, but who will be the first to claim to be of us when we succeed; those who, in short, have never in their loyalty to Zionism, and who have never been willing to accept any spurious substitute for it, must be more convinced than ever, by recent events, of the correctness of our policy. Only those who are blind fail to see how opportunities are opening to us by the peaceful revolution that has taken place in Turkey; only those who willfully close their eyes fail to perceive that not by placing the Jew in lands where he assimilates un-Jewish ways of living and thinking is either the Jewish race or Jewish religion to be perpetuated, but that the future security of the Jew is to be gained rather by giving him back his old ancestral land, and making of it the living, throbbing heart of a reborn Jewish people. I can but wish you Zionists of Cardiff every success in your efforts to help forward that Movement which spells salvation for the Jews.

I have the honour to remain, with Zion's greetings,

Very sincerely yours,

CLARENCE I. DE SOLA,
PRESIDENT OF THE FEDERATION
OF ZIONIST SOCIETIES OF
CANADA.

DISCREDITED ADVICE.

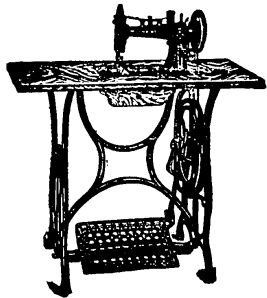
Lady (giving a little advice): "And always be careful of your associates. A boy often becomes like those he associates with." Fishmonger's Boy: "Go hon! Why, I've bin with fish all my life, and can't swim astroke."

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BY THE WAY NOTES.

Let us Work

Mr. Ezekiel Leavitt in an extraordinary brilliant article on: "A Nation's Fundamental needs" in *The Jewish Exponent* of Philadelphia, Dec. 4th, among other good things says:—

"For the time being we have no country but our great brethren make efforts to return it to us and make us live therein. Let us hope that our grand and sublime ideal will be materialized and come into realization, and our eyes shall again see the land wherein lived our forefathers, our prophets and poets; let us hope that we shall yet live a political life in Israel's land, wherein stood Israel's cradle, and its bright and beautiful sky will spread over our head as a canopy of blue and make us forget the clouds of the Diaspora and the shadows of the past. Let us hope, let us wait, and with all our power and might let us aid the Esras and Nehemias of our generation till the time of grace will come and we shall return to Zion with songs."

Readers, take note of Mr. Leavitt's advice. Help with all your power and might the Esras and Nehemias of our generation who are so unselfishly trying for the salvation of the Jewish nation and work unceasingly to raise the Flag of Judah in the Land of our Fathers. Let us work! Let us hope! Let us wait!

Jewish Women.

It is really, delightful reading in *The Jewish Exponent* the account of the Fifth Triennial Convention of the Council of Jewish Women in Cincinnati. Truly, it fills one with pride to see in America—where the PURE LIGHT of Judaism is somewhat overshadowed by the so-called MODERN Jewish enlightenment—Jewish Women busying

themselves with purely religious and philanthropic work. The stirring address of Mrs Hugo Rosenberg, the National President, deserves the highest praise. In a masterly way she tells of the aims and objects of the Council of Jewish Women. The following sentences in Mrs Rosenberg's address are very striking indeed.—

One of the most important things done at the Geneva executive meeting of the International Council of Women was to project a plan for an international congress to consider the traffic in souls known as the white slave traffic. Whether we Jewish women need to concern ourselves for the sake of our co-religionists can only develop after the closest investigation, but whether we are directly in need of work along these lines or not, it is a world movement for humanity's sake and for the moral betterment of the world, and we, who have handed down the Ten Commandments, should lend our strength to this movement."

Beautiful Jewish Souls.

The address of Miss Mary M. Cohen, of Philadelphia, Chairman of the National Standing Committee on Religion was illumined with lofty ideas, brilliant sentences and filled with deep religious fervour. I will just repeat a few of Miss Cohen's sayings.

"It is evident that in the past three years an immense increase in observance of our festivals has occurred, this is very encouraging. The Jewish women and children through our country, while relating the salvation of Chanukah and Purim, and holding aser services for the Jewish public, will be so filled with zeal and faith that their lives much radiate the purity and love, the loyalty and consecration of their religion. But there is still much to be accomplished. Surrounding temptations are powerful. The detaining grasp of the sabbath is often shaken off to permit the indulgence of at best a fleeting amusement. The claim of the festival may be ignored to allow social pleasures. Not all realize what strength, comfort and nobility may result from the Jewish woman's life of sacrifice. Job has told us that "moral and earthly will not be thought of, the value so wisdom is above pearls." That for which the greatest self-denial is exerted is usually the most cherished possession of the heart; if then we can live as devoted Hebrew women our religion will seem to us, and through us to others, the most glorious treasure in the whole world. To those who would complain of what must be renounced, let it be said, Is there any

To-night!



To-night!!

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transcendent affection without equal sacrifice?"

The American Jewesses, as represented in the Council of Jewish Women have fairly proved that they possess beautiful Jewish souls and I will say in the words of Dr Kohler:—"May the spirit of God rest upon the Daughters in Israel. May good women kindle new enthusiasm and love for the faith and for humanity's cause."

Dr Horwitz

Dr Alexander E. Horwitz's article on "The Present status of Zionism" in *The Modern View*, Dec, 11th 1908, St Louis. Mo. excels in its simplicity of logic, persuasion and common sense. To explain all Dr Horwitz says in the excellent article would be the best to reprint the whole of it, but I will only state his finishing remarks which contain much in little:

"Zionism is at present engaged in: (1) Colonizing and developing Palestine; and (2) awakening Jews all the world over to adequate historical, class and cultural consciousness. The present situation in T. key make Zionism stronger than ever as it removes certain restrictions impossible to overcome under the old conditions. Zionism was never so full of promise as it is at present. It is much nearer its goal than it was in the days of Herzl."

Human Nature.

The novel proposal of "a General Jewish Organisation" by Mr. Herman Landau at a meeting of the Herzl Society, London, Dec, 20th, shows at once the common heart of the Jew and how it throbs with anxiety and care for the welfare and safety of his people. It is a sign of the time. Every thinking Jew begins now to realise that there is a Jewish question and this "Jewish Question" must be solved thoroughly, permanently and without further loss of time. Hence he tries to bring forth remedies in division, in parts, in

particles and in all sorts of shapes and forms. But the failure of his attempt is rather too glaring and why?—Because blindness of his intellect begins by his refusal to yield to the right movement—Zionism—in which the soul of the whole house of Israel lies. Just as "the earth lies in the soft arms of the atmosphere" so does Zion lie in the soft breast of every Jew. They are inseparable. Our supreme earnest critics in the errors of the past and present cannot possibly go away from the fact that every Jew's particular being is contained and made one with all other Jews in the aim and aspirations of Zionism. This is, must be and will be so! Then why should good men like Mr. Herman Landau look for strange pastures? Why look before and after and pine for what is not—? They say it is human nature, but where is the Wisdom!

Human nature versus Humanity.

Some people, generally, have a mistaken notion about "human nature." The promoters of the obnoxious Alien's Act and the Tariff Reformers call the cause of their actions also "human nature." Because they say it is self-preservation, but I would more rightly call it—self-destruction. When a man's human nature breathes through his intellect, it is genius; when it breathes through his good will for others, it is virtue; when it flows through his affection, it is love; but when human nature takes its way through selfishness and greed then it is—VERSUS HUMANITY.

N. S. BURSTEIN.

Cardiff.

Matzos for Passover.

The undersigned begs to inform the Jewish Public that he will be prepared to supply "Matzos" for the coming Passover. The "Shemoora" (wheat) has been brought from Calcutta. Machinery for grinding the wheat, mixing the dough and cutting the cakes have been ordered from America and the whole process of preparing the "Matzos" will be conducted under the most approved method and Orthodox way.

Attention is particularly drawn to the fact that no hand power will be used and the whole machinery, which will be run by electricity, consists entirely of steel, no wooden parts being attached, and the cakes, being of a square shape, it will be seen that every imaginable care has been taken to ensure perfectly Kosher, pure and wholesome Cakes.

As a limited quantity is available this Season prompt orders are necessary.

Orders from Outports will receive every attention.

All orders should be accompanied by cash.—*Advt.*

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THE NECESSITY OF FLANNEL.

In order to maintain a beautiful healthful appearance through the winter, and to avoid red noses and blue lips, it is absolutely necessary for the undergarments to be of pure wool. Flannel acts on the skin by a species of gentle friction and electric excitation as a general stimulant promoting the circulation of the blood and thus assisting in keeping the surface of the body at a proper and equable temperature. At the same time it keeps the pores of the skin clean and in a state favourable to healthy perspiration. People who wear flannel next the skin, even though to profuse perspiring, seldom take cold from exposure and changes of temperature. The reverse is the case when calico or linen is worn, the effects being generally serious, and sometimes ever fatal. The prevalence of rheumatism and the enormous mortality of people from consumption depend to a great extent on the neglect of wearing wool next the skin. With highly sensitive skins, however, flannel and other woollens occasion irritation. In such cases a very thin garment of cotton may be placed between the flannel and the skin.

Vaseline or any pure grease helps to fatten thin limbs. It should be rubbed in with the hands, which should squeeze and massage the muscles so as to bring the blood into them. Constant exercise is valuable for want of flesh as for a superfluous quantity of it, for in one case exercise develops the muscles, and in the other it reduces the unhealthy fat. Some years ago a physician wrote an article on flesh reduction, in which he advocated the use of Vichy water one day and Kissingen water the next, and so on alternately for a year. Whether this had the desired effect was never definitely shown, but anyhow these waters would act beneficially on the general digestive system. If one is inclined to be stout, a teaspoonful of Carlsbad salts in a glass of water every morning before breakfast may be taken with advantage. Thin people should drink plenty of new milk, and eat milky puddings.

ABANDONED A LOVE STORY.

He said I was beautiful, he did. I assure you; and I know he was right for my skin was as soft as satin and white like ivory, my figure slender and elegant.

Our first meeting was in a show, and he made no attempt to disguise his admiration. He praised me up to the skies and called me "very dear." From that day and for many months we were inseparable. I occupied all his thoughts. Again and again he gazed with indescribable affection at my wonderful complexion, my graceful figure, and pressed me to his lips.

His embrace was tenderness itself, and whenever some trifling accident marred

my beauty—if only for a day—his anxious solicitude knew no bounds. At night I rested on velvet pillows, and by day I accompanied him wherever he went.

He always enjoyed my society, even when nothing else afforded him pleasure.

He would turn to me, and not in vain for comfort and relief when all other friends proved faithless.

Oh! why was it not fated to be every thus?

Alas! one day in a public thoroughfare I had a heavy fall, and, though it was through his fault, I was never the same to him as before. This cruel misadventure fairly broke me down. True, he endeavoured afterwards to make amends for his harsh treatment.

He treated me with the greatest consideration and loaded me with silver; but the light of former days had gone out.

He tried to love me as before, but in vain: his feelings had undergone a complete change, and now I am nothing but a miserable wreck of my former self.

Here I lie, all alone in my sorrow, a forsaken, broken—*unerschau'n pipe.*

THE BIBLE.

In an address delivered before the Royal Society of Canada its president, Dr. S. E. Dawson, said in part, speaking of the contribution of the Jewish people to the literature of the world:

"The great empires of the East, for all their wealth and power, passed away without leaving any records save in the Greek and Hebrew histories; but there is one small offshoot of the Semitic race which has been preserved to the present day by the power of its literature. The Bible is, in fact, the literature of the ancient Jewish nation. Its selection and preservation form no part of my theme. My object is to point out the amazing power it has had in preserving the Hebrew people through 2,000 years of unparalleled persecution. It contains all forms of literature, but especially poetry, of the very highest order. The triumph song of Moses, the lament of Jonathan, the philosophical drama of Job, the sweet idyll of Ruth, the grand prophetic epics of Isaiah, the treasury of the soul of all humanity in the Psalms, make it back a wonder of literature, and a very heavy responsibility rests upon the Philistines who put it out of the schools. Without king, noble, or priest, without country, or temple, without material holding ground this book has kept alive the Jewish nation in all lands and supported it under the most dreadful oppression. Not only beside the rivers of Babylon, but beside all the rivers of the habitable world has this people wept bitter tears of the power of their literature kept the memory of Zion perennially fresh in their souls."

TURKEY'S PARLIAMENT.

THE SULTAN'S SPEECH.

The Turkish Parliament was opened on December 17 by the Sultan in person, whose speech, read by his First Secretary, was as follows:

"Senators and Deputies—On account of the difficulties which beset the application of the Law of the Constitution which we caused to be promulgated after our accession to the Throne, and on account of the urgent reasons for such a course set before us by Councilors and statesmen, the first Parliament was temporarily dissolved until the education of the people had been brought to a sufficiently high level by the extension of instruction throughout our Empire. The reconvoction of Parliament was, therefore, postponed, while in every province schools were opened and great efforts were made to advance the cause of education. This object having been attained, and the intellectual progress of the people having reached the desired standard, we have acquired that conviction that Parliament should once more assemble as a guarantee of the present and future prosperity of our country.

"We have therefore once more promulgated a Constitution without hesitation or doubt, and, despite opposition from certain quarters we have issued orders for the holding of elections and the opening of Parliament. While the new Cabinet, under the Presidency of Kiamil Pasha, was occupied with the organization of the new system of government, Prince Ferdinand, Prince of Bulgaria and Vah of Eastern Rumania, unexpectedly abandoning his allegiance to our Empire, proclaimed his independence, and the Austro-Hungarian Government informed the Sublime Porte and the Cabinets of the other Powers of its decision to annex to its dominions the provinces of Bosnia and Herzegovina, which is provisionally occupied and administered in conformity with the clauses of the Treaty of Berlin. These were two surprising events which caused us most profound regret. In consequence thereof it is now the task of our Council of Ministers to choose what measures should be taken to safeguard the right of the nation, and it is our desire that they should obtain the support of Parliament in this task. (Cheers.)

"In view of the amicable relations existing between the Powers and the Ottoman Empire, we hope that we shall find a satisfactory solution of the political questions with the aid of the great Powers. It is our desire that the national finances should be reorganized, the Budget properly balanced, the resources of the country developed, and its people's prosperity assured; that arts and education should be widely spread among the population and that the army and navy should be brought to a high degree of

efficiency. We therefore hope you will study the legislative proposals submitted by the Ministers to the Chamber of Deputies, and that the Deputies, will succeed in elaborating new worthy of acceptance by the Senate.

"Our resolution to govern our country in conformity with the Law of the Constitution is irrevocable (Cheers.) May it please the Almighty to grant that your endeavours shall be crowned with success and that our Fatherland shall enjoy every blessing. God aid us in our task."

A HANDBOOK ON PALESTINE.

Zionists and in fact all other Jews will be interested to know of the recent appearance of an English translation of Palestine; "A Hand Book on the general Conditions of the Country" by Davis Trietsch. The English translation of the book has been issued by Greenberg and Co., Ltd., 80 Chancery Lane, W. C., London.

This hand Book on Palestine is all worth being read and even studied by those who wish to secure exact information on what exists and what is going on in Palestine, at the present time. From the pen of Davis Trietsch, the well-known Zionist and Palestinian pioneer, it bears the stamp of widest acquaintance with, and the most thorough grasp of the conditions in Palestine. Naturally, as one who is primarily interested in the resettlement of the Jews in their ancient land, Trietsch dwells particularly upon the different phases of Jewish life in Palestine, which is becoming an important factor in the recent progress of the land. In this little book Trietsch compresses all the known facts about Palestine, its physical and climatic conditions, its situation and surroundings, its commerce, population, agriculture, products, cultural life, schools, etc. Very interesting information is given concerning the cost of living, the conditions of health, the fertility of the land, and the agricultural possibilities, the towns, houses, and house-building, the neighboring lands, Egypt, Syria, Elarish, Lebanon, Cyprus, the roads and other means of communication and transportation. In this picture of Palestine presented by Trietsch, one sees the land in its growth and growing, its present as the father of a fast developing future.

To the Jew interested in Palestine as the ancient seat of his national life and the scene of its national resurrection, Trietsch's book is an invaluable guide on everything Jewish in Palestine. Special information for those who intend to emigrate to Palestine is added as an appendix to the book.

THE EARTHQUAKE AT MESSINA.

From enquiries set on foot, writes a correspondent in the London Jewish Chronicle, it has been ascertained that there was neither synagogue nor Jewish institution of any kind in the city of Messina. So far as is known, there was only one Jewish family there, and possibly one or two individual Jews. The name of the family was Levi, and it consisted of Madame Sarah Levi, whose husband, Mr. Leone Levi (brother of Mr. Victor Levi, of Manchester), died two years ago at Pisa, two daughters and a son. Marvellous to relate, although the house in which they lived collapsed, they were able, through with the greatest difficulty, to extricate themselves from the ruins and escaped with scarcely any injury. In the scantiest attire, the family made for the shore, leaving behind them all their belongings. On the way they packed up a lonely

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child. After the lapse of a few days, they embarked with the refugee child for Naples, and thence came on to Rome, where they were befriended. Quite recently the son, Professor Dario Rito Levi, received the Government appointment of Professor of Literature to the local gymnasium, which building also shared the common fate,

JEW AND CHRISTIAN

By Rabbi L. Weiss, in the "Jewish Outlook," (Denver)

Contemplating religious sentiment of past ages when steep unclimbable walls of separation were raised between Jews and Christians, with iron-clad rules to keep the two elements apart, we welcome present conditions under which a pleasant commingling of all creeds and classes is made possible, becoming day by day more favorable; barriers sinking, with people becoming more fraternal as culture and enlightenment raise their unctious heads higher; still there is a great deal to be improved upon yet, and considerable work on hand to make people conscious of how much they have in common.

To draw a parallel between Judaism and Christianity at this late date, after Christianity has numbered twenty centuries since its birth, they would supposedly be utterly incomparable, not in theory and theology, but in their practice.

The theory of salvation by vicarious atonement and the theology of three godheads in one are decidedly un-Jewish, but the purpose to perfect the virtues of mankind, to lift humanity to loftier entity, to prepare the soul for a purer, holier life, fully agrees with the aims of Judaism; only the ways and methods of this preparation are different of one and the other. As this, however, does not belong here to discuss, we will hold on to the point at issue.

There are still many of whom it can be said:

The mote he sees in his neighbor's eye, In his own a beam he cannot spy.

They are eagerly upholding their own faith, maligning and derogating others.

Visiting an orthodox synagogue, some smile derisively at the custom there, worshipping with covered heads and call it strange and curious; but they think nothing of a bishop in the Catholic church wearing a mitre and sacerdotal vestments. They will simply think it a ceremony, the meaning of which they do not understand, while in reality it is copied from the ancient Jewish priest as he was wont to appear in the sanctum sanctorum.

The difference now is simply that, the Jews (orthodox) all worship with covered heads, to signify that they are all priests, figuratively speaking, according to the injunction: "Ye shall be to me a kingdom of priests."—Exodus xix, 6—while Catholics have only the bishop to cover his head. Again, it seems strange to the hypercritical to see the orthodox Jew touching with reverent lips the scroll of the law; but he will not wonder at all when Catholic worshippers do the same to the crucifix. The ceremony is the same in the church as in the synagogue, but the objects of reverence are different; yet the distinctively Jewish ceremony in the synagogue is as distinctively Christian in the church. Wine has been the symbol of strength and of joy from time immemorial; thus the Jews primitively adopted its use in their ceremonies. How peculiar it seems to the fault finder when he sees in the orthodox synagogue on sabbaths and holy days the reader raising a cup, pronouncing a benediction, and in some congregations the wine is sipped from it as of old; but he considers not that the same ceremony has been copied by the church, changed somewhat in form, and surnamed it "eucharist," "communion," or "sacrament." The church fathers simply adopted different names and ascribed different meanings to a ceremony that is the same in appearance as that of the Jewish "Kiddush," meaning sanctification.

It was customary, and is still so to some extent, with orthodox Jews, that on the Day of Atonement innumerable candles were burned in the synagogue, brought there by persons in memory of some dear departed ones, which made an impressive sight to strangers as they gazed the eye with solemn glimmer. The Catholics adopted the custom, and have in their church many candles burning during mass. Mass itself is borrowed from the Jewish "mezor neshamoth" (memorial for departed souls). The difference, however, is that the Jews pray, each for his own beloved ones, led by the reader, while in Catholicism the priest does the praying for the departed.

It is a historical fact that the first Christians were Jews, and the first fifteen bishops of Jerusalem were circumcised Jews. For a long time Jews only were admitted into the Christian faith, and it is natural to understand that primitively Jewish customs were practiced by the church; but subsequent ages and centuries through which Christianity had passed admitting into its fold all classes and nationalities, gradually and eventually all that resembled Jewish customs became obliterated—the customs of the people they maltreated and persecuted. Still, some traces have been left, which are distinctively Jewish, although they are in the church as distinctively Christian.

The word "Amen," with what solemn reverence the Christians respond to their prayers, and in what euphonious harmony choirs and congregation intone the conclusive "Amen; a word that has such enchanting influence over the

worshipper of whatever denomination, that they had never thought of translating it, but leave it in its original form, in which Jews send up their devotions to God, the Hebrew language, the language strictly Jewish for prayer.

Then again the word "Halleluyah," with what jubilant tone and emotion of religious fervor the voices of Christians resound it when sending up their praises to the throne of God, never giving it a thought that its origin and birth is altogether Jewish. If it was not used before the sublime Psalms of David were sung in accompaniment with the Jewish harp, it is then a thousand years longer the property of the Jews than of Christians. Born in the Jewish mind, shouted in the Jewish cult and liturgy, mothered and fostered by Jewish spirit, like the "Amen," it was left untouched by the translator's pen, doubtless for the reason that their charm and euphony would be lost in any other language. Thus the Jewish Amen, the Jewish Halleluyah and the Jewish Hosannah grace the divine services of the Christians as well as those of the Jews; yet there are good (?) zealous Christians who regard their own worship as divine, but those of the Jews "Ah!" they moan, "God be merciful to the poor Jews who don't believe in our Savior!"

"Love thy neighbor as thyself," they promulgate with Christian religiosity as the teaching of Jesus, their Savior, when in fact it was given to Israel by Moses (see Leviticus xix, 18), fifteen hundred years before the birth of Jesus.

What is called the golden rule, whatsoever ye would that men should do unto you, even so do ye to them," they ascribe also to the teaching of Jesus, while it was Hillel, who died who Jesus was of the age of eleven or more, who gave it to the heathen inquirer in these words: "What is hateful to thee, do not to thy neighbor."—Talmud Sab., 31b. In short, we have really more in common—more that is Jewish and Christian alike—than deep-hued sectarians are willing to recognize. We agree with Lessing, who makes Nathan, the Jew, say the Christian, the Monk:

"Heaven bless us!
That which makes me to you a Christian
Makes you to me a Jew!"

Indeed, the same acts, conduct, virtues and qualities that characterize a Christian, also characterize a Jew. The late Oliver Wendell Holmes, in his "Over the Teacups," says: "If the creeds of mankind would try to understand each other before attempting mutual extermination, they would be sure to find a meaning in beliefs which are different from their own." Further he said still more inspiringly: "It is well that the stately synagog should lift its walls by the side of the aspiring cathedral, a perpetual reminder that there are many mansions in the Father's earthly house as well as in the heavenly one; that civilized humanity, longer in time and broader in space than any historical form of

belief, is mightier than any one institution or organization it includes.

This expresses the sentiments and ideas of enlightened humanity of Jews and Christians; such that permit into their religion the sparks of reason that scintillate ideas like these lines express:

"Seize upon truth wherever found,
On heathen or on Christian ground;
Among your friends, among your foes,
The plant's divine where'er it grows."

This idea we have to promulgate and disseminate in order to fraternize creeds and classes more and more. Though the knees of one may bend in adoration at a Christian shrine, at a church or cathedral, and another deposit his devotions at a Jewish altar; or some may choose to abstain from any, all can still blend in harmonious unity in the sublime doctrine that teaches good-will for all malice for none, regard for all injustice to none. Particularly should Jews and Christians, who have so much in common, stand together as neighbors and brothers, taking Pope's advice:

"For modes of faith let graceless zealots fight,

His can't be wrong whose life is in the right."

AN UNCOMFORTABLE PORTION

AN EXPERIENCE

In the midst of daily duties, social interviews, reading, writing, or walking I became aware of a curious sensation, as if a part of me were suspended above the earth by a huge magnet, which held me hanging in space.

It oscillated to and fro, as if it had not altogether gained its equilibrium. When I got accustomed to the movement I began to wonder what I was about to see.

The earth lay below me. It looked black, dirty, and lusty; it filled the air with a vast roar of noise. A great glare of light also came from it, like torches shining in a fog, or the reflection of light from a furnace on what sailors call "a dirty night."

My sight penetrated the gloom, and I beheld vast masses of people, struggling, kicking, and rushing to and fro.

I wondered what was happening to cause such a commotion. At last I saw the word "Money" flashing out about them; and the seething mob saw it also, and tore at each other to gain the coveted thing.

Looking closer, I perceived it was not only money itself which was being so greedily sought after, but many other things also—food, clothes, houses, and

property, fame, honours, love—of which money seemed to be the price. As the mass surged backwards and forwards in their eagerness to grasp one or other of these things, I perceived also that when any of the people turned away from the pursuit, the other at once put chains on them, to keep them down, and the attempt only ended in a fight. I perceived that most of the women had a curious light or illumination with them; if by any chance their attention was attracted by any object higher than the common aim, the light was not visible from the standpoint of the others, but was observable by me. There were a few men who had the same peculiarity. This light enabled those who could secure it to work harder, indeed, almost twice as hard as they had done before; and whenever they could, they chained the women down to the earth and burled them till it was almost impossible for them to stir.

There were some, however, who did not seem to be striving for gains any longer. These had round them a vast accumulated mass, so that there was no room to pile up any more. When the heaving crowd buried themselves against these vast piles, the owners, sitting complacently among them, would give some order, which caused handfuls of these stores to be thrown to the crowd who rolled over and over each other in their effort to grasp what they could. Those who saw there was no possibility of getting any for themselves shouted, Give us more!" Sometimes more was thrown out in response to their cry; but at times there was no response at all.

I noticed also that, however much they got, they never appeared to be any better off; their desires growing with the supply. Large buildings were put up and stores were put in them for the people, but yet the crowd beyond grew greater and more clamorous. Some slowly starved and never got near the desired things, yet I saw they did not move from their position. Here and there some solitary ones would come and try to disperse the struggling crowd, but they were as flies trying to upset a pyramid. I thought, "What holds the people like this?" Then I saw that they were all fixed to a Great Wheel, which was slowly revolving, sometimes one part being uppermost and sometimes another. One section was always hidden in the earth. I watched this section as it slowly revolved upwards. I saw these words written on the spokes: "Ready for Reincarnation."

"What!" I said to myself in horror, "only to go round and round seemed too terrible. Was there no remedy, no redress? Then I saw that each one had chained himself to the wheel by some desire, and as long as any portion of that was left they were bound. This explained why even the starving ones did not alter their position. The intensity of the wish for food was their chain.

The wheel was set in a square, and each spoke as it slowly revolved touched

from time to time one of the four points or gates; two of these gates were closed.

The first gate, the north, was called "Humanity"; through it human beings had in the first place come to earth. The second gate, the east, was open, and it was called "Knowledge and Aspiration." The third gate, the south, was closed; it was called "Sacrifice."

The fourth gate, the west, was called "Unity." At each gate the chains of the people became looser, and each time they touched a gate there was a chance of freedom. "Ah!" I thought, "If I could only help them and tell them they could get free!"

Owing to my peculiar position I had none of the things they so earnestly desired, except Love alone, so that I did not know how to help them. There seemed to be plenty of Love down there, but it was not of much use to them. I cast down all I had. The people looked up at me, but all they said was, "You are interfering. We can manage our own affairs in our own way!" So it seemed that there was nothing I could do.

Before I had gained this curious position I always thought the world such an interesting place! Now it was different, and I besought the gods that I might no longer be suspended between earth and sky, compelled to witness this struggle, and yet be unable to help.

Once more in despair I cried aloud:

"O ye people, let go all these desires which tie and bind you to the great Wheel of Earth! Look up, and dare to soar on the wings of Aspiration, upon the Love, the Life, the Breath of the Divine!"

M. F. W.

A MUNIFICENT GIFT.

We are very pleased to state that Mr. E. S. KADOORIE, of Hongkong, has presented to the Alliance Israelite Universelle a sum of £3,000 for the purpose of defraying the cost of a new building for the Girls' School at Bagdad.

We shall publish in our next issue a highly interesting contribution written especially for ISRAEL'S MESSENGER on "Animal-Worship in Ancient and Modern Times," from the pen of the Rev. HARRIS COHEN, of London.

MAXIMS AND MORALISINGS.

Valour and holy life should go together.—*Tennyson.*

One enemy can do more harm than a dozen friends can do good.—*F. E. Manning.*

In plays there is always a plot and in real life there is none.—*Roderick Lyndon.*

Love keeps the cold out better than a cloak.

It serves for food and raiment.—*Longfellow.*

There is no outward sign of politeness which has not some profound moral reason for its basis.—*Goethe.*

Most women regard men as they do the Ten Commandments—something to be studied but not obeyed.—*G. B. Bergin.*

To have to sit down and write cheques seems to bring out all the worst qualities in a husband.—*Maud Churton Braby.*

Each of us in great measure, partly from exaggerated ideas of his own perspicacity, judges his neighbour from his face.—*Frank Richardson.*

Fashions change more quickly than manners, manners more quickly than morals, morals more quickly than passions.—*Bernard Shaw.*

THE ITALIAN EARTHQUAKE RELIEF FUND.

The following appeal has been issued on behalf of the sufferers of the recent earthquake in Sicily, which caused great havoc and rendered thousands homeless:—

In a decade that has been remarkable for the terrible severity of its earthquakes and indeed in the records of earth convulsions no disaster has attained more terrible proportions than the earthquake which has recently devastated part of Sicily and the southern portion of Italy. The deathroll is estimated at 200,000 people, including men and women of various European nationalities and it has been found necessary to remove from the whole district affected all the surviving population. Most of these people will have lost all possessions; many will have been made widows or orphans, with no provision for the future. Such a disaster has evoked the immediate sympathy of the whole world and funds are being collected for the relief of the survivors. In such circumstances Shanghai will not wish to lag behind in its practical sympathy for the Italian people, especially when it is remembered that a limit can hardly be set to the amount of money required to resuscitate the stricken area. A confident appeal is thus made on behalf of the Italian Earthquake Relief Fund. Subscriptions may be sent to the Italian Bank, to the Members of the Subscription and Finance Sub-Committee of the General Committee, to the Editor of the *North China Daily News* or the Editor of this paper.

THE RECENT EARTHQUAKE IN ITALY.

Our readers are, no doubt, aware of the serious earthquake that has recently visited some parts of Italy, which has unfortunately claimed its toll of thousands of lives. The liberal response to the appeal on behalf of the sufferers by the civilised countries throughout the world, leaves no room for doubt that a serious situation exists which needs the generous support of the Shanghai community. It is estimated that about 200,000 people perished in the quake while the need for ameliorating the sufferings of the survivors is great. So appalling a calamity, with its terrible legacy of distress, carries with it the Divine call of mercy. We are glad to observe that the Shanghai public has risen to the occasion and subscribed to the Relief Fund. The duty of the moment cannot and should not be shirked. We shall be pleased to receive and acknowledge in ISRAEL'S MESSENGER any donations for the above Fund which we will forward to the Italian Consul, of Shanghai.

It is very likely that the Jews of Italy have suffered severely by the disaster. *The Jewish Encyclopedia* contains the following account about the settlement of the Jews in Messina, the country which has suffered terribly in the recent disastrous quake:—

Italian City; at the point of Sicily, on the Strait called Linnir, which divides Calabria from Sicily" (of Benjamin of Tudela). Its Jewish community may have been founded even before the destruction of the Second Temple, although it is first mentioned in the letters of Gregory I. After a long silence the sources again refer to it, in connection with a royal decree of 1129, and about 1170 Benjamin of Tudela found 200 Jews there on his return from the Holy Land. The Jews of Messina had the same constitution, rights, and taxes as all the other Sicilian communities, though their lot may have been somewhat harder because the archbishop claimed a certain authority over them.

In 1347 several Jews were executed on the false charge of ritual murder, and their heads were publicly exposed; a marble inscription, "in monument to the faithful Jews," was subsequently placed in the Cathedral to commemorate the event. On a similar occasion, in 1475, the

Jews averted a riot only by the payment of a large sum of money. In 1492 they were expelled from Messina, as well as from the entire island, though thirty-seven years before, in 1455 they had in vain attempted to emigrate.

Messina occupies an exceptional position in virtue of being the seat of appeal for all the Jews of Sicily; and in 1439 Moss Hefez (Boncoschio) who, as the representative of seventeen communities, had induced King Alfonso V. in 1430, and 1431, to repeal ordinances unfavourable to the Jews, was made chief justice ("Maggid") of the supreme court. Being at the court in Naples when appointed, he deputed his brother to act as his proxy; the latter accordingly was invested with the new dignity in the Synagogue of Palermo. Moses Hefez died in 1447, Messina itself was not subject to the jurisdiction of the new chief justice, but formed a judicial district of its own.

The Messina Community must have been one of the largest on the island judging from the tax-returns. In addition to the impost levied equally upon all the communities it was required to furnish about 1347, the standards for the galleys of the commanding officer. Wine and meat also were taxed. In 1170 the community numbered only 200 persons, but in 1458, there were 180 families there—about 9 per cent of the total population. It had several synagogues, one in the suburb of San Philip.

There fragments of an inscription of the year 440 are said to have been found, but the reference is probably to one of much later date in honor of a certain "Moses" (?) who built a synagogue or some similar structure. A considerable number of Jews living in the vicinity of Messina endeavoured to evade the taxes and imposts of the community, and consequently were excluded by a royal decree of 1844 from its rights and privileges.

Little is known of the intellectual life of the Jews of Messina. About 1800 Abraham Abulafia, rabbi and magician, had two pupils there—Abraham and Nathan; some time later Aaron Facassi (Pavi) officiated there as a rabbi, and pronounced a sentence of excommunication upon a physician named Aaron (1840), which sentence was repealed by the government. Moses Hefez (referred to above) officiated as rabbi about 1480, and succeeded in having the Jews released from compulsory attendance at Christian sermons.

THE TURKISH PARLIAMENT.

Herr David Wolffsohn, the President of the Zionist Organisation, has sent the cordial congratulations of the Zionists all over the world to the Turkish Parliament on the occasion of its opening.

The Jewish Club in the Reichsrat also sent a telegram of congratulation, expressing the hope that the Jewish people will be reunited in the Land of its forefathers.

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The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS OF exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS. Interest is allowed at 2 per cent p/ann on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

**GEORGE MILLER,
Manager**

19th October 1909

12m

**HONGKONG & SHANGHAI
BANKING CORPORATION,
SHANGHAI.**

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

Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

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

Office Hours: 10 a.m. to 3 p.m.
Saturdays: 10 a.m. to Noon.
12th, Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid up Capital \$15,000,000
Reserve Fund:—
Sinking Reserve \$15,000,000
General Reserve \$15,000,000
Silver Reserve \$4,000,000

Reserve Liability of Proprietors \$15,000,000

Head Office, HONGKONG.
Committee of Directors.
 E. SUTCLIFF, Esq., Chairman
 Hon. Mr. W. G. GIBSON, Deputy Chairman
 J. G. BARKETT, Esq.
 G. FRIEDLAND, Esq.
 C. S. GIBSON, Esq.
 W. H. HARRIS, Esq.
 C. R. LUSZMANN, Esq.
 R. SUTCLIFF, Esq.
 Hon. Mr. H. A. W. SEADEL
 H. E. TOMKINS, Esq.

Chief Manager,
Hongkong: J. R. M. SMITH, Esq.

London Branches:
London and County Banking Company Limited.

Branches and Agencies:

Amoy	Hongkong	Rangoon
Canton	India	Singapore
Harbin	Kobe	Sourabaya
Hankow	Lyons	Swatow
London	Manila	Szechwan
Lyons	Nagasaki	Tientsin
Shanghai	New York	Yokohama
Sourabaya	Peking	Yokohama
Tientsin	Peking	Yokohama
Yokohama	Peking	Yokohama

SHANGHAI BRANCH:
 INTEREST allowed on Current Deposits at the rate of 2 per cent per annum on the daily balance.
 Fixed Deposits:
 For 12 months: 4 per cent per annum.
 For 6 months: 3 1/2 per cent per annum.
 For 3 months: 3 per cent per annum.
 Deposits for 12 months may be repaid at the option of the depositor at the rate of 2 per cent per annum on the amount deposited.
 Deposits may be repaid at the option of the depositor at the rate of 2 per cent per annum on the amount deposited.
 Deposits may be repaid at the option of the depositor at the rate of 2 per cent per annum on the amount deposited.

**W. ADAMS GRAY,
Manager**

23rd July 1909

19th October 1909

12m

TIENTSIN ADVERTISE-
MENT.

D. ADLER & CO.,
*Piano store
and
Factory.*

*Furniture
Factory,
Auctioneers,
Commission
Agents,
General
Merchants.*

*Head Office
Tientsin.
Branches:
Peking
and
Mukden.*

*Telegraphic address
"ADLER."
Tientsin.*

12m

12. 11.

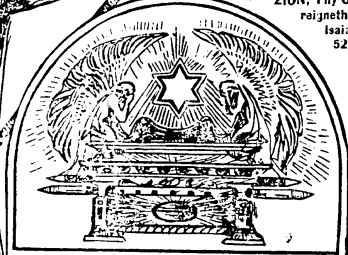
ISRAEL'S MESSENGER.



AND it shall come to pass on that day, that the great CORNET shall be blown, . . . and the people shall prostrate themselves before the Lord on the holy mount of JERUSALEM.
— Isaiah— 27-13

Issued on every alternate Friday.

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



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

PRINCIPAL CONTENTS.

- Jew a Gentle
- How they Part: I and how to unite
- By the way Notes
- Editorial Notes
- Notes From India
- Intermarriage

M FREED

Telephone 1855

The Yokohama Specie Bank, Ltd.

(Established 1850.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 21,000,000

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parer's Bank, Ltd.

Branches and Agencies:

- Tokio, Kobe, Osaka, Nagasaki, Lyons,
- London, New York, San Francisco,
- Honolulu, Bombay, Hong Kong,
- Hankow, Chefoo, Tientsin,
- Peking, Newchwang, Port Arthur, Dairen, Liaoyang,
- Mukden, Tieling, Antungshien, Changchun, etc.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 4 „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

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44 NANKING ROAD.

20.00

12m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Bonbles.....15,000,000.
Shanghai Ts.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Keping Teals 5,000,000.

Reserve Fund..... Roubles 4,955,000

Head Office: St. PETERSBURG.

London Office:
41, Thearneedle St, E. C.

Branches and Agencies.

- Askhabad Marguelan
- Barnaul Moscow
- Batoum Nicolaievsk o/Amoor
- Blagowestehonsk Newchwang
- Bombay New York
- Bukhara Novo-Nicolaievsk
- Birk Oulianstai
- Calcutta Ourga
- Chefoo Paris
- Colombo Peking
- Hailar Samarkand
- Hankow San Francisco
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- Hongkong Shanghai
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- Kalgan Tashkend
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- Khabarovsk Pehougoutchak
- Kiakand Kiachta
- Kiatchi Tientsin
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Tel. Address: Smornisse, Shanghai

London—Messrs. Glyn, Mills, Currie & Co.

Paris—Comptoir National d'Escompte de Paris, Banque de Paris et des Pays Bas.

Berlin—Messrs. Mendelssohn & Co.

Hankow—Messrs. M. M. Warburg & Co.

Vientsy—K. K. K. priv. Oesterr. Credit Anstalt für Handel & Gewerbe.

Aussonay—Messrs. Lippmann, Rothschild & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2½ per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills Discounted.

Special facilities for Russian Exchange. Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHI & M. SPEELMAN.

Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai, 19th April, 1909.

12m.

THE COLON CINEMATOGRAPH.

112A Chapoo Hoa.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	„ 60
Second Class	.....	„ 40
Children	.....	Half Price.

Come one! Come all!!!

6.9.09

12m.

De Souza & Co.

TELEPHONE No. 1195.

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

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

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.
ESTIMATES GIVNN ON APPLICATION.

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."
The Most Newsy
SHEET IN THE ORIENT
EDITED - - - By JOHN O'SHEA

Full local reports and doings
General world news by special cable service.
Delivery at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year	.....	\$ 0.00
Six Months	.....	12 00
One Month	.....	2 00
Single Copies	.....	0 10

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family newspaper devoted to Judaism, Zionism, literature and science in general, and to the mental culture and progress of the Jews in the Orient. It is the only paper of its kind published in the East having an extensive circulation. Only first-class advertisements solicited. Published fortnightly—every alternate Friday. It contains the latest Local Domestic and Foreign News and present articles and contribution of a varied and interesting character from the most reliable and authentic sources.

Annual Subscription \$5.00 (Mexican)
Sample copies sent on application.

ISRAEL'S MESSENGER being a high-class family newspaper, is an excellent medium for advertisements. Rates Moderate.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, February 12th, 1909 28th. hebat 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Adar 5th (February 25th) Sabbath commences (time of lighting at 5.30 p.m.)
Saturday, Adar 6th (February 27th) portion of the Law, Terumah, Exodus, chapters 25, 26 and 27; Haphtarah, Kings I, chapters 5, Psalms, Jeremiah, chapters 1 to 7 inclusive, and Job, chapters 28 to 35 inclusive. Sabbath terminates at 6.20 p.m.
Sunday, Adar 7th (February 28th) Portion Mishah
Thursday, Adar 12th (March 4th) Portion Esther. Fast of Esther (time of breaking fast at 6.20 p.m.)
Saturday, Adar 13th (March 6th) portion of the Law, Tossafim, Exodus, chapters 28, 29 and part of 30; Mishah, Zevulun, Deuteronomy, chapter 27; Haphtarah, Samuel I, chapter 17; Psalms, Jeremiah, chapters 8 to 16 inclusive; and Job, chapters 36, 37, 40, 41 and 42. Sabbath terminates at 6.25 p.m.
Sunday, Adar 14th (March 7th) Purim.
Monday, Adar 15th (March 8th) Purim Shekhan.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations.)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Sholem, Hagan.

Saturday mornings at 7.45 o'clock.

Purim Mishah at 5.35 p.m. and Shushan at 7.15 a.m.
18.5.08 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

M. K. Hagan, Hagan.

Saturdays at 6.30 a.m., 8.30 p.m. and 6.25 p.m.

Week days at 6.15 a.m. and 5.35 p.m. 12m.
1.1.09

SYNAGOGUE "OHIEL MOISHE"

9, Seward Road.

M. K. Hagan.

Saturdays at 8.00 a.m., 6.30 p.m. and 6.25 p.m.

Week days at 7.00 a.m. and 5.55 p.m. 12m.
11.8.08

BIRTH.

CHAPELAIN. On Sunday, 14 February, 1909, in Shanghai the wife of A. M. G. (name redacted).

TO YEHUDAH HALEVI

A SONNET

ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Evening hours, when Hebrew was the key
To sweetest rivalries 'twixt man and man,
And I was set enthroned amidst a clan,
Of poets diving. How lithesome
Thou singest, tripped, and floored earth and sea
With music; all the world enchanted fell
In my prostration 'neath the wizard's spell,
Thou master note in Hebrew non-strely,
A miracle, or in watches of the night
When had a world beset in drowsy slumbers,
Oh a dream to your Spanish hills, O Sprite!
Whose chords are your rhy. wimpled numbers,
And I will stretch a tankard for the wine
And from it fill of foam for Spain's decline.

WHICH WAS THE GREATER FOOL.

A rabbi once repeated the following story:
"There was a certain lord who kept a fool in his house, as many a great man did in those days for their pleasure; whom this lord gave a staff, and charged him to keep it till he should meet with one who was a greater fool than himself; and if he met with such an one, to deliver it over to him. Not many years after his lord fell sick, and indeed was so much afflicted, His fool came to see him, and was told by his lord that he must shortly leave him. And whether wilt thou go? said the fool. 'Into a better world,' said the lord. 'And when wilt thou come again?' within a month? 'No.' 'Within a year?' 'Never. And what provision hast thou made for thy entertainment there, whither thou goest?' 'None at all,' 'No,' said the fool, 'none at all! Here, take my staff, then, Art thou going forever, and hast taken no order, whence thou shalt never return. Take my staff, for I am not guilty of any such folly as this.'"

THE COLON CINEMATOGRAPH.

112A Chapoo Roa.

Special change of programme every other day.
Two performances every evening—from 7.30 to 9.15
and from 9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats	.....	\$ 1.00
First Class	.....	„ 60
Second Class	.....	„ 40
Children	.....	Half Price.

Come one! Come all!!

8.9.00

17m.

De Souza & Co.

TELEPHONE No. 1198.

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

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

HIGH-CLASS WORKMANSHIP AT MODERATE PRICES.
CODE PRINTING A SPECIALTY.
ESTIMATES GIVN ON APPLICATION.

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."

The Most Newsy
SHEET IN THE ORIENT

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Full local reports and doings
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SUBSCRIPTION RATES

One Year	\$ 0.00
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Single Copies	0.10

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Sunday, Adar 7th (February 28th) Pettirath Mosheh.
Thursday, Adar 11th (March 4th) Soma Esther (Fast of Esther) time of breaking fast at 6.20 p.m.
Saturday, Adar 13th (March 6th) portion of the Law, Tetsaway, Exodus, chapters 28 and 29 and part of 30; Mafir, Zakhor, Deuteronomy, chapter 25; Haphtarah, Samuel I, chapter 15; Prophets, Jeremiah, chapters 8 to 16 inclusive; and Job, chapters 38, 39, 40, 41 and 42. Sabbath terminates at 6.25 p.m.
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Monday, Adar 15th (March 8th) Purim Shashan.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. B. Shooker, Hazan.

Saturday mornings at 7.15 o'clock.

Purim Mincha at 5.35 p.m. and Shabreith at 7.15 a.m.
18-5-08 12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 3.30 p.m. and 6.25 p.m.

Week days at 6.15 a.m. and 5.35 p.m. 12m.
1.1.09

SYNAGOGUE "OHIEL MOISHE"

9, Seward Road

M. Kora, Hazan.

Saturdays, at 8.00 a.m., 3.30 p.m. and 6.25 p.m.

Week days, at 7.00 a.m. and 5.35 p.m. 12m.
11-8-08

BIRTH.

CHAPELAIN.—On Saturday, 6th February, 1909, in Shanghai the wife of A. M. CHAPELAIN, of a daughter.

TO YEHUDAH HALEVI

A SONNET

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

Enchanted hours, when Hebrew was the key
To sweetest rivalries 'twixt man and man,
And poets sat enthroned amidst a clan,
Of characters divine. How blithesomely
The skylarks trilled, and floated earth and sea
With music; till the world enchanted fell
In mute prostration 'neath the wizard's spell,
That master note in Hebrew minstrelsy.
At sunrise, or in watches of the night
When half a world lies curled in drowsy slumbers,
Oh waft me to your Spanish hills, O Sprite!
Whose chaplets are your ivy-wimpled numbers,
And I will stretch a tankard for the wine
And froth it full of foam for Spain's decline.

WHICH WAS THE GREATER FOOL.

A rabbi once repeated the following story:
"There was a certain lord who kept a fool in his house, as many a great man did in those days for their pleasure to whom this lord gave a staff, and charged him to keep it till he should meet with one who was a greater fool than himself; and if he met with such an one, to deliver it over to him. Not many years after his lord fell sick, and indeed was sick unto death. His fool came to see him, and was told by his lord that he must shortly leave him. 'And whither wilt thou go?' said the fool. 'Into another world,' said the lord. 'And when wilt thou come again?—within a month?' 'No.' 'Within a year?' 'Never. And what provision hast thou made for thy entertainment there whither thou goest?' 'None at all.' 'No!' said the fool, 'none at all! Here, take my staff, then. Art thou going forever, and hast taken no order, whence thou shalt never return. Take my staff, for I am not guilty of any such folly as this.'"

**NEDERLANDSCHE
HANDEL-MAATS-
CHAPPIJ**
NETHERLANDS TRADING SOCIETY
Established 1824.

Paid up Capital—
Glds. 45,000,000 about £3,750,000
Reserve Fund—
G ds. 5,378,375 (about £418,000)

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

Branches:

Hongkong	Cheribon
Singapore	Tegal
Penang	Pekalongan
Batavia	Tjilatjap
Medan	Serabaja
Kota-Rudja	Pasuruan
Padang	Bandjermasin
Palembang	Makassar
Samarang	

Correspondents at the principal places in Europe, Asia, Australia and North-America.
London Bankers—The Union of London and Smith's Bank, Limited

The Bank buys, sells and receives for collection bills of exchange, issues letters of credit on its branches and corresponds and transacts banking-business of every description.
Current account kept in taels and dollars.

SHANGHAI INTEREST ALLOWED:

On current accounts, at the rate of 2 per cent per annum on the daily balances.

On deposits, due at ten days' notice, 3 per cent per annum.

On fixed deposits, according to arrangement.

W. LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

JUST RECEIVED

A LARGE LOT OF

WINTER GOODS.

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

CHONG SING & Co.,

818-819 NANKING ROAD.

Opposite Town Hall, Shanghai.

Shanghai, 19th April, 1909. 12m.

NORWICH UNION FIRE OFFICE

Established 1797.

(ALFRED DENT & Co., AGENTS)

We are prepared to grant policies on Foreign and Chinese risks at current rates.

ALFRED DENT & CO.

1-5-09 12m.

**INTERNATIONAL BANK-
ING CORPORATION**

Incorporated under United States

Charter

Head Office—New York.

Capital paid in—

Gold \$8,250,000 £650,000

Surplus paid in
Gold \$8,250,000 £650,000

Total Gold \$16,500,000 abt £1,300,000

London Bankers:

National Provincial Bank of England
Limited.

Union of London and Smith's Bank, Ltd.

Branches:

London	Kobe	Hongkong
Washington	Shanghai	Canton
San Francisco	Bombay	Manila
City of Mexico	Calcutta	Cebu
Colon	Yokohama	Singapore
Panama	Peking	

Represented at

Cochin Saigon Batavia Hankow
Rangoon Amoy Madras Sourabaya
Tientsin Bangkok Samarang

and in all parts of the world.

Interest allowed on daily balances in current account at 2 per cent per annum, and on fixed deposits upon terms which can be ascertained on application.

Every description of Banking and Exchange business transacted.

H. C. GULLAND.

Manager.

1A, Kiukiang Road.

21st Oct 1909.

12m.

**THE NORTH BRITISH AND
MERCANTILE INSUR-
ANCE COMPANY.**

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £8,000,000

Subscribed Capital £2,750,000

Paid-up Capital£687,500-0-0

II.—Fire Funds.....3,065,374-15-7

III. Life and Annuity

Funds 14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

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

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

£ 4,136,159-16-11

The Accumulated Funds of the

Fire and Life Departments are free

from liability in respect of each

other.

Insurance against Fire effected

at current rates.

BALLARD & HUNTER. Agents.

GIBB LIVINGSTON & Co.

12m.

10-8-09.

**South British Insur-
ance Company.**

Capital subscribed....£2,000,000.

Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund ... 130,000.

THE undersigned are prepared to accept both Fire and Marine Risks on every insurable interest at lowest current rates. Claims settled without reference to Head Office.

ARNHOLD, KARBERG
& Co.,

General Agents

WAKEFORD COX

Local Manager,

No. 7, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29-6-09.

LONDON DIRECTORY.

(Published Annually.)

ENABLES enterprising traders throughout the Empire to keep in close touch with the trade of the Motherland. Besides being a complete commercial guide to London and its suburbs, the Directory contains lists of—

STEAMSHIP LINES

with the goods they ship, and the Colonial and Foreign Markets they supply;

EXPORT MERCHANTS

arranged under the Ports to which they sail, and indicating the approximate sailings;

PROVINCIAL APPENDIX of Trade Notices of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom.

A copy of the current edition will be forwarded, freight paid, on receipt of postal order for.

TWENTY SHILLINGS.

**THE LONDON DIRECTORY
Co. LTD.**

25, Abchurch Lane, London, E. C.

7-9-09.

12m

TSINGTAU BEER
OF THE
GERMANIA BREWERY
TSINGTAU

Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
\$ 14.00 " " " 80 pints.

Iltis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.
\$ 9.00 " " " 72 pints.

Allowance for empty
bottles returned Pints or
Quarts—2 ½ cts per bottle.

SLEVOGT & CO.

No. 6 Yuen-Ming-Yuen Road.

Sole Agents.

12 m.

29-6-09.

EUROPEAN AGENCY.

INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including—Boats, Shoes and Leather, Chemicals and Druggists' Sundries, China Earthenware and Glassware, Drapery, Millinery and Piece Goods, Fancy Goods, Perfumery and Stationery, Hardware and Machinery, Photographic and Optical Goods, Provisions and Oilmen's Stores.

etc., etc.

Commission 2½% to 5%.

Trade Discounts allowed.

Original Invoices supplied.

Special Quotations on Demand.

Sample Cases from £10 upwards.

Consignments of Produce Sold on Account.

WILLIAM WILSON & SONS.

(Established 1810)

25, Abchurch Lane London, E. C.

Cable Address: "ANNULRE LONDON."

7-9-09.

12m

1909.

**ROSENSTOCK'S
DIRECTORY.**

"Shanghai Tientsin,
Pekin and Chefoo."

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JEW AND GENTILE

BY PROF. NATHANIEL SCHMIDT.

No people has fulfilled its historic mission without being true to its own genius. No nation has exerted its influence upon the world in the most efficient and helpful manner without a steady growth in harmony with its own nature. But it is also true that no strong and progressive ethnic life has ever been possible without constant contact with a differently constituted environment, without stimulus and inspiration from the outside world. The ancient civilizations on the Nile, the Euphrates and the Hoang-Ho illustrate the operation of this double law. Each leaves such an impression of originality that one is inclined to assume that it must have been indigenous and could never have been greatly subject to foreign influence. Yet Egyptians, Babylonians, Indo-Aryans and Chinese were all invaders into the lands they made famous; they entered into the heritage of their predecessors; and at certain periods of their history they came in contact with other nations in such a way as to receive the most important impulses.

Perhaps the most remarkable examples however, are the Greeks and the Hebrew. In art and philosophy, politics and religion, the former developed a distinct and highly original type. Yet the Homeric age was the heir of the Mycenaean, whatever the ethnic relation may have been; the age of Pericles succeeded a period of close contact with Egypt and struggle with Persia, and the Hellenistic age was characterized by nothing so much as by the blending of Greek life and thought with Oriental customs and speculation. In the case of this richly gifted people it may be seen how the capacity for learning and adopting can be equaled by the power of assimilating and adapting to uses indicated by the native genius. The history of Greece also shows that if a people is possessed of something that the world needs, and its original home grows too narrow for it, its dwelling places must of necessity be in the midst of other nations.

For more than three thousand years Israel has been subject to a greater variety of foreign influences than perhaps any other people in the history of the world. Arabs, Canaanites, Philistines, Arameans, Assyrians, Egyptians, Chaldeans, Persians, Greeks and Romans came in hostile or peaceable contact with this people while it lived in Palestine. Its exiles in Babylonia lived by the million under Chaldean, Achæmenian, Seleucid, Arsacid and Sassanid rulers; and its exiles in Egypt, from the days of Psammetichus, were subject for centuries to Egyptian, Persian, Macedonian and Roman rulers and influences. They

sought new environments in China, Arabia and Abyssinia, as well as in various parts of the Roman empire. There were centuries during which the great majority of Jews lived in Muslim lands, and when they could not avoid being fashioned to some extent by the Arabic speech, literature and customs they adopted. Spain and Portugal, France and Italy, Holland and Germany, England and America have left profound impressions upon the Jews, and so have Algiers, Roumania and Russia. It is impossible for generation after generation to be born in the same country and to grow up in the same natural surroundings and in the same social life, without receiving deeply the impress of this nature and society. Good as well as evil has come to Israel in the course of the ages from this contact. The Babylonian, Persian, Greek, Roman, Muslim and modern European civilizations have contributed much to the life of Jewry. The debt should be gladly recognized.

But the influence of Israel upon the nations with which it has come in contact is not less marked. Its power gradually subdued and assimilated the Canaanites. Its moral sense forced itself in prophets whose burning words continue to ring in the ears of men. The theocratic form of its government in the Persian period became to a large extent the model on which the Christian States of the Occident established themselves. To its eschatological and Messianic hopes Christianity itself owes its origin, and through Christianity, Jewish thought and aspiration have held sway in our foremost Western nations. If the spiritual impulse which led to the founding of the new religion proceeded from Jesus of Nazareth, and the system of Christian thought owes its development to Philo of Alexandria and Paul of Tarsus, it must not be forgotten that these men were all of them Jews. The tendencies of Hellenistic Judaism issued in Christianity, which broke with the sacrificial cult, the dietary laws, circumcision and the Sabbath. But Rabbinic Judaism survived the cessation of animal sacrifices, and it should not be overlooked that the idea of sacrifice as a part of the scheme of salvation tended to disappear in Judaism and to give place to more ethical conceptions, while in Christianity the notion of a human sacrifice satisfying divine justice assumed a central position. The elucidation and enforcement of ethical principles in the Talmudic period have not only preserved the life of Israel and caused it to endure external pressure and overcome the most serious obstacles, but also made it possible for this people to exercise a moral influence not often sufficiently recognized. Mohammed owed much to Jewish as well as Christian ideas, and in the centuries of close contact, the Mohammedans were not only givers, but also receivers. The Jewish were the intellectual brokers of the Middle Ages. The missionary spirit was still strong enough to impress with the Jewish faith the mixed multitudes north of the Black Sea. It would be difficult

to overestimate the impact of Jewish thought and Jewish moral sentiment on our modern civilization. Whether we consider the direct force of such movements as those indicated by the names of Spinoza and Mendelssohn, Marx and Lassalle, or the indirect influence of the theocratic and prophetic movements due to the more general knowledge and recognized authority of the Hebrew Bible in some sections of the Christian Church the debt of the Gentiles to Israel is very great. It should be gladly acknowledged.

But the recognition of mutual dependence and indebtedness is barren and bootless, if it does not lead to an ever increasing manifestation of intelligence, respect, courtesy, gratitude, sympathy and fellow-feeling. There is still a lamentable ignorance both sides. The majority of Christians know nothing of the life of Israel since the fall of Jerusalem, its men of high and leading, its institutions, its literature, its moral principles and aspirations, and its warm piety. The majority of Jews are equally ignorant concerning the church, its great personalities, its literary productions, its system of thought, its intellectless mass, its ethics and its religious life. Mountains of prejudices must still be removed before a mutual understanding can be reached. Only a widening of the mental horizon, a deeper study and a more objective judgment can dispel the pernicious notions that "they Jews are the chosen people," or "they have been rejected by the Lord," or that the Christians are "the elect" or "they are an idolatrous people." With the larger knowledge will come the true respect. The Gentile has accustomed himself to think and speak of the Jews with contempt rather than with the respect which equal achievements and character should call forth; and the Jew has been too prone to retaliate in kind. Instead of the courtesy that would be natural where there is so much to admire and appreciate on both sides, there is often a studied discourtesy. It seems incredible that Christians of today should taunt their Jewish fellow-citizens with the judicial murder of Jesus, which occurred in the first century, as though there had never been a miscarriage of justice in a Christian court; or Jews should wish to remind their peaceful Gentile friends of the crimes perpetrated by their ancestors centuries ago or of any some half-civilized people today. If Christians are grateful for the prophets Israel has given to the world, an especially for Jews, let them show this gratitude in dealing with the people that produced such men. If the Jews are above others gifted with a sense of justice, let their recognition with gratitude both the things they have received and the large place more and more freely granted them in the life of the nation. There should be a bond of sympathy between Jew and Gentile. Together they are working out the destiny of mankind. Every shadow of religious prejudice should be banished, and every vestige of social inequality disappear. This does not mean that Israel

will lose its identity in the "melting-pot," at least not for centuries to come. But it does mean that the Jew will be able to give the best he has to the common cause of human progress.

HOW THEY PARTED AND HOW RE-UNITED.

BY RABBI L. WEISS.

(Continued.)

The sweet hope that filled his breast made him happy as he at last stood before the unpretentious little cottage that dominated the dearest objects of his life. His heart beat fast with joy and with retoubled elasticity he bounded to the door that opened at his approach. He stretched forth his hands to grasp into his arms the woman he loved dearer than himself, when suddenly he stood still before the cold gaze that met him, instead of the warm reception he anticipated, he was asked very formally what he wanted. It was not his wife at all, but a stranger whom he had never seen. He gasped for breath, but he soon recovered and asked:

"Lives not here Chananiah's wife?" "We know not of any woman by such name," was the reply, "nor do we know who lived here before."

Poor Chananiah looked into every direction, thinking perhaps that he had made a mistake in the house, but no—all seemed like the place he had lived in, but the people were all strangers.

"Tell me, friends," he inquired in trembling voice, "oh, tell me, who lived here before you, and how long you live here?"

"We know not who lived here before, and we live here but a short time, but we understand that a poor woman stricken with poverty sold it but where she is now we have not the remotest idea."

"Thank you, thank you," muttered he, as he turned away and retraced his steps to go—whether he knew not. Not until he was outside the city again began he to think seriously.

It was in an age when such methods as we now have to find persons were not known, and what plan to pursue R. Chananiah was at loss to find.

"Oh God! oh God!" cried he, "I must have sinned that Thou hast visited me thus!" and then he began to raminate and soliloquize:

"Whether shall I go? House to house? That would require days and days, and acquaintances I had none, and am sure that my dear wife was too modest to seek acquaintances—how shall I find her?"

It pressed upon him heavily, especially that he knew that she was in dire

poverty, since she had even to sell her little cottage and he began to pray, yes pray so fervently!—he prayed not from a book, but as his heart and feeling dictated, with tears coursing down his cheeks, sitting on a stone step at the outskirts of the city.

When he ended his prayer he remained silent with his head buried in his hands that were supported by the elbows resting on his knees. For a while he remained in that position when suddenly he raised his head and with a smile resting on his lips he exclaimed: "What Chananiah, wouldst thou despair! Art thou not a bar Yisroel! Is not the Torah thy guide and thy teacher? What shalt thou do? What would thy ancestors have done—what the wise sages of our people in similar circumstances? They would have trusted in God—must not thou?"

"Eli ezer, the servant of Abraham when he knew not whither to go he said: 'Thus will I trust in Him—and may His light and His law lead me—that I may go the right way,' and he rose to go."

"At the well, though, Eli ezer found Rebecca; at the well Jacob found Rachel; at the well Moses found his spouse and a home, to the well I go."

It must be mentioned here that in the Orient, and in those ancient days, every city had its well outside of the city whether it was customary for damsels to go for water. Thus R. Chananiah went to one of these wells there to wait for God's guidance amid silent devotions which he offered up to God. He felt that his prayer was heard and his heart was light and happy.

The sun began to sink low and lower and the damsels came one by one to the well and returned with their filled pitchers; each glancing at the venerated form, which seemed to inspire the beholders with respect. His snowy white hair falling down on his shoulders, his long black beard resting on his breast, and his piercing black eyes all denoting wisdom, and the damsels all passed him by reverentially; but they, too came and went, and the well again stood deserted as the night drew nigh. "Oh, am I thought to disappointment, after all?" thought he. There came yet two more damsels to fill their pitchers, one of which passed him as the others did, but the other seemed to gaze at him more intently as her companion called on her to come as the night would soon be here. "Oh," said this gentle maid, "let me go to that poor old man—so late now! perhaps he is thirsty, let me offer him a drink."

"You foolish girl!" cried the other. "Why worry yourself about other people? Come on!"

"Why should we not care for others?" retorted the damsel, "because we are poor, can we not do some good in our humble way. It will not inconvenience me much to go to that saintly looking

man and I will be here soon." Thus saying, she stepped to the wayfarer man and with a voice that sounded like sweet music, she offered him her pitcher.

"I thought, sir," said she, "that you might be thirsty and I come to offer you a nice fresh drink. Oh, pray, accept it from me, and enjoy it with as much pleasure as I offer it to you."

"Thanks, thanks, lovely maiden," was the reply, "may heaven bless you!" and he drank the water with great relish, after which she took her pitcher and hurried away; but she quickly came back and stood before the man as if she wanted to say something but was too bashful.

"What is it, charming daughter?" said Chananiah. "Have you something to tell me? Speak. I love to hear you!"

"Oh, sir!" said she, "pardon my boldness, but I thought, perhaps, you had no supper yet."

"No, I had not, was the reply, but what of it?"

"Will you, please, not think foolish of me if—I venture to offer you this—this piece of bread. Oh, how I wish I could offer you something letter!"

He was really hungry, and took the bread from the damsel, as the tears came to his eyes. "Oh! sweet daughter!" exclaimed he, "Are you not a daughter in Israel?" which she answered affirmatively.

"What is your father's name?" he inquired.

"My father's name," said she with a deep sigh, "is Rabbi Chananiah."

"Chananiah!" he repeated with agitation, "and your mother?" But this question she heard not any more, for her eyes became suffused with tears, and wishing to hide them, she flitted away swiftly.

He sprang to his feet to follow her but a turn at a corner took her from his sight and she left no trace.

"It was my daughter! surely my daughter!" he cried. "Oh, God, Thou hast guided me aright, and guide me now further to find her again! So noble, so generous! Ah, she is my daughter, the child of her mother! Thank God, that I have so sweet and blessed a child!" and he walked on.

Meanwhile let us follow that maiden till she reaches her home, a humble—very humble—little but it may be called more than home. The furniture, if furniture it may be called, did not occupy much space. An insignificant little table with two half-broken chairs, and a little chest with a few books on it, were all that it contained, while an adjoining room had some straw floor, covered with a large cloth, constituted the bed. On one of the chairs sat a woman whose looks far exceeded her age,

whose apparel, though scrupulously clean, was very poor and of the cheapest material. Her countenance seemed not to betray any pang or sorrow, but, on the contrary, contentment seemed to have rested on her lips and face.

She kissed her prayer-book and laid it aside, having concluded her prayer just as the door opened and the maiden entered with a pitcher of water.

"Good evening, dear mother," said she as she entered, in tones so gentle and melodious, "will you have a little drink?"

"Yes, daughter" replied the woman "I feel so very, very tired, and a drink of fresh water will refresh me."

"Oh, mamma, mamma, you work too hard! I am sure it is not necessary when I do all I can," said the damsel.

"Oh, daughter," said the mother, "the landlord is good enough to give us this dwelling free of rent, besides bread enough every day that we need not starve. Should I not pray to God for his will being and do all I can for him?"

"Yes, for that beathen!" moaned the girl bitterly, as if smarting under an injustice perpetrated on her.

"Oh, child!" protested the mother, "how can you call a man by that name, when—"

"How can I?" interrupted the maiden. "when a man under false pretense got away our own home; and that shows himself a wolf in sheepskin by putting us in this miserable little place to work out our existence—a place hardly fit for a human being to inhabit. Oh, when I think of that hour, I must—"

"You must thank God," fell in her pious mother, "that we are well and healthy, and that we enjoy what we have," thus saying she washed her hands and said grace over a morsel of dry bread which she ate with relish, washing it down with fresh water.

"Be of good cheer, darling daughter," she continued "you must not revolt against God's will; besides, father will soon be home, and we will be happily reunited."

With eyes suffused with tears the daughter replied, "But how will he find us? Our message left before we had to evacuate our house. Oh, mother, it makes me so sad since I saw a poor old man to-day homeless and hungry, thinking, God knows how poor father is."

The mother became pensive for a moment, then she spoke again:

"Be not sad, darling child! God will direct him to us. Come, set your bread, and let us trust in our heavenly Father."

"I gave my bread to the poor man, I tell you about—Oh, mother, mother—there he is!" and before anyone could say another word, the door opened and in stepped that wayfaring man.

The mother cast her eyes upon the entering figure, and with joyful sound shrunk aloud, "Chananiah!" and leaned back silent.

Chananiah sprang to her side, to press his wife his heaving bosom, but there she lay lifeless. Her eyes were closed, her pulse was quiet, her heart stopped beating, and her hands were ice cold.

HE COULD NOT KNEEL IN CHURCH.

CRIPPLING RHEUMATISM CURED BY
DR. WILLIAMS' PINK PILLS.

The world-wide reputation of Dr. Williams' Pink Pills for Pale People as a remedy for Rheumatism is constantly being added to as fresh cures come to light. One of the latest recorded is the case of Mr. P. de Souza, proprietor of the large and flourishing bakery and confectionery business known as A. C. de Souza and Sons, in the Khatadwady Main Road, Bombay.

"Ten years ago or more I became afflicted with Rheumatism," said Mr. de Souza. "This dreadful malady affected me principally in the knees, especially the right knee, and became so severe that it was painful and difficult for me to get up from my chair. I could not get into a carriage or tram car, and when I went to church I could not kneel. I even had to climb the stairs of my house one step at a time just like a little child."



"After this unhappy state of affairs had gone on for some years I was at last persuaded, through reading in the newspapers about the cures of Rheumatism being wrought by Dr. Williams' Pink Pills for Pale People to put these Pills to a personal test. Soon after commencing to take Dr. Williams' Pink Pills I felt that my Rheumatism was leaving me, and I found also that my general health was becoming more robust. By the time I had used six bottles of them the change for the better in my condition was remarkable. I could kneel without difficulty, and could get about and attend to my daily business with ease. It is now

five or six years ago since I left off taking Dr. Williams' Pink Pills and I have never gone back to the old miserable condition. Whereas formerly it was difficult and most painful for me to walk; now I can walk without any discomfort whatever. Needless to say I have great faith in Dr. Williams' Pink Pills after the very pleasing experience; and I wish my testimony to be published for the information of sufferers from Rheumatism so that they too may learn where cure is to be found."

The poisonous acid which causes Rheumatism in all its forms can only be driven out of the system through the blood, and it is because they do this, at the same time strengthening and revitalizing the blood, that Dr. Williams' Pink Pills for Pale People are the most perfect remedy for this painful ailment yet discovered. In the same way, through the blood, these Pills have cured almost numberless cases of Anaemia (watery blood), Debility, Indigestion, Liver Complaint, Scatica, Lumbago, Malaria, Paralysis, Beri-Beri, "Decline," Early Decay, Eczema, Pimples and Skin Disorders. They are the renowned remedy for those special ailments which afflict ladies between youth and middle-age. Thousands of sickly stunted children have been made strong and vigorous by their use. Obtainable at most shops where medicines are sold, also from the Dr. Williams' Medicine Co., 58 Kukiang Road, Shanghai, at \$1.50 Mex per bottle or 6 bottles for \$8/- Mex.

The Jewish Daily News received a copy of a circular in Hebrew that was distributed in the Jewish quarter in Jerusalem, announcing the inauguration of a moving picture show in the Olympia Theatre there. This is probably the first document of its kind, and shows the rapid strides the Jews of Jerusalem are making in learning the methods of the West. Of course, a word had to be coined for that new invention, but the ingenuity of the composer of the circular was equal to the task the program is given in full, and includes some interesting items. The show is open every evening except Friday evening. The price of admission is not indicated on the circular.

ANIMAL-WORSHIP IN ANCIENT AND MODERN TIMES.

[WRITTEN SPECIALLY FOR "ISRAEL'S MESSENGER"]

By Rabbi HARRIS COHEN. (London)

It has often appeared strange to me to think that such intellectual nations of antiquity as the Egyptians, Phoenicians, Syrians, Romans and Greeks could possibly sink to the lowest depths of depravity and corruption and actually pay their respect to and bend their knees in prayer before the various species of the dumb creation. Surely people who have laid the foundation of modern civilization, and who have transmitted to us such distinct evidences of their great power in every department of knowledge and learning must have had some strong reasons for deifying some of the animals which in modern times people hold in contempt. I trust therefore that an article on this topic may not prove uninteresting to the readers of ISRAEL'S MESSENGER.

Animal worship particularly prevailed among the ancient Egyptians. It is the general opinion that the Israelites were imitating the practice of their former masters when they danced round the golden calf in the wilderness. In an old Hebrew book entitled Pirke Eliezer we are told that they presented themselves before Aaron the high priest and said: "The Egyptians extol their gods, they sing and chant before them, for they behold them with their eyes. Make us such gods as theirs are, that we may see them before us. The Egyptians were in the habit of paying divine honours to Apis in the form of an ox or bull, and this no doubt suggested to the Israelites the idea of the golden calf. The animals held in respect and veneration in Egypt seem to have been very numerous, including sheep, dogs, cats, apes, wolves, and oxen. Each city and district entertained a peculiar reverence for some beast or other, in honour of which they built a temple. These animals were maintained in or near the temples and had all manner of luxuries provided for them.

Herodotus tells us that when these sacred animals died, the people went into mourning, prepared grand funerals and magnificent tombs for them and showed every sign of respect for their memory. So extensively did animal-worship prevail among the ancient

Egyptians that almost every animal known among them was sacred. Even the beetle made a good figure in their temples. "The cats" we are told by the same authority "when dead, were carried to sacred buildings, and often being embalmed, were buried in the city of Bubastes." The worship of the serpent appears to have been at an early period almost universal. Lands were set apart for the support of the sacred animals, and men and women were employed to feed and maintain them. If a person killed one of these animals intentionally, he was punished with death. The murder of a cat or hawk, whether intentionally or not, so infuriates the people that the offender was generally put to death on the spot, without waiting for a formal trial.

It is clear therefore that when compared with the punishments inflicted in days of antiquity upon those who ill-treated dumb creatures our modern society for the prevention of cruelty to animals is surely mild and gentle when it simply imposes a fine of a few shillings upon the offenders of their laws.

Now what can be the origin of this whole system of animal worship? There is by no means a consensus of opinion on that important question. Learned men have given us various reasons, but the most plausible theory appears to be this, that some analogy was supposed to exist between the qualities of certain animals and those of their gods. These animals were consecrated to the deities whom they were thought to resemble. The great mass of people, however, soon forgot that these creatures were simply emblems of their gods and worshipped the animals as though they were the gods themselves.

But this kind of idolatry was not limited to Egypt. From that country it passed to India and hence we find the Hindus venerating the cow and the alligator. So strong is the feeling of boldness which the natives of India attach to the latter of these two animals that I believe to the present day the Hindu mothers gladly throw her child,

into the river Ganges, for she thinks that the child will be devoured by an alligator and thus it will obtain an easy passport to the realms of eternal happiness.

I will now proceed to describe where, and how particular animals were worshipped, and in order not to cause any jealousy and ill-feeling among those sacred creatures themselves, I will take them in alphabetical order. Let us then begin with Ape.

From their striking resemblance to the human race, apes seem even in remote times to have been looked upon with great veneration. The Babylonians always held them as sacred. In India at this day, apes are adored in many places. In Western Africa certain monkeys found in the woods about the grave yards are regarded as sacred, because it is thought that these animals possess the souls of departed friends and relatives. Among various heathen nations these animals are viewed with peculiar interest, but nowhere more so than in Japan, where they are actually worshipped, and where they have temples entirely dedicated to the worship of apes. In the middle of the temple stands the statue of an ape erected on pedestal which rests upon an altar large enough to contain the oblations of the devotees, together with a brass vessel on which a priest beats as on a drum, in order by this solemn sound to stir up the devotions of the people and remind them of their religious duties.

There are some Indian nations that imagine that an ape is a human being, though in a savage state; others believe that formerly they were men as perfect as themselves but as a punishment for their vices they were transformed into such ugly creatures. An ape-god called Hanuman (we hear so much of "a new woman")—I wonder whether there is some affinity between this and a new man)—this idol is held in great veneration in Hindustan, a pompous homage is paid him, and the temples or pagodas in which he is worshipped are adorned with the utmost magnificence. The Siamese say that the monkey is a

man; not very handsome, it is true, but nevertheless our brother.

We next come to the *Ass* and we see that the share of respect paid to him was hardly less than that paid to other animals. You know that in the dark ages, a festival was annually celebrated on the 14th of January which was called "The Feast of the Ass." This was in commemoration of Virgin Mary's flight into Egypt which was supposed to have been made on an ass. The ceremony was as follows: a beautiful young woman was chosen, richly attired and an infant was placed in her arms. She then mounted an ass and then rode in procession, followed by the Bishop and clergy. Then the procession stopped and the people were taught to imitate the braying of an ass, and at the conclusion of this, the priest, instead of the usual words with which he dismissed the people brayed three times, and the sounds were at once taken up by the people.

Attempts were at various times made to put an end to the extraordinary and unseemly exhibition. Bishop Grostete abolished it in Lincoln Cathedral where it had been annually celebrated. On the continent it continued to be celebrated for centuries and was officially permitted in France even as late as the year 1517. It however entirely died out at the end of the 16th century.

The *Bull* was frequently worshipped in ancient times. This animal was originally regarded as an emblem of the creative power of god. Among the Persians, bulls were consecrated to their Jupiter, while in Judea and in China the horns of these animals were regarded as an emblem of power. At Minco in Japan there is a pigola in honour of a bull. It is represented upon a broad square altar of massive gold. Upon its neck it wears a very rich collar, but what particularly draws the attention of the visitor, is an egg which it holds between its feet, and strikes with its horns. This Bull is seen standing upon a piece of rock, while the egg swims in water which is included in a hollow part of the rock. The egg represents chaos. The entire world at the time of chaos was enclosed in that egg which swam upon the surface of the waters. The moon, by the power of its light and influence, drew from the bottom of the waters an earthy matter which was converted into a rock and there the egg rested. The Bull found this egg, broke its shell with its horns, and from this shell, the world suddenly came into existence. This is the explanation of the mythical representation given by the learned men of Japan.

We now come to the letter C, and find that the *Cat* was formerly worshipped in Egypt though it is difficult to ascertain the precise origin of this form of idolatry. But we do know that *Bubastis*, one of the goddesses of Egypt was represented with the head of a cat, and it is generally believed that as the cat possesses the power of seeing object distinctly in the dark, it has become a symbol of the

night of chaos, and of the moon which is the brilliant eye of our nights. Among the ancient Scandinavians *Frya* was revered as a cat-goddess, and her car, during worship, was drawn by 2 cats. Even in modern times the Mæmetsians show the most marked attention and kindness to this animal. The cat also plays an important part in the magical practices of the Laplanders and in the superstitious legends and popular stories of the Germans.

The *Dog* this most sagacious and useful animal was an object of worship among some ancient nations. In the 17th chapt of the 2nd Book of Kings, verse 31, an idol of the Avites is mentioned under the name of Nibbaz, which Hebrew commentators interpret as anything that "barks," and they say that this idol was made in the form of a dog. This same kind of worship has been discovered in Syria, even in modern times. Sir Gardner Wilkinson in his most interesting and instructive book entitled "Manners and Customs of the Ancient Egyptians" says: "The Egyptians had several breeds of dogs, some solely used for the chase, others admitted into the parlour, and some as the companions of their walks, and some, as at the present day selected for their peculiar ugliness. All were looked upon with veneration, and the death of a dog was not only lamented as a misfortune, but was mourned by every member of the house in which it occurred." A very curious notion prevails among the Greenlanders. They think that an eclipse is caused by the sun being pursued by his brother—the moon. So when an eclipse takes place the women take the dogs by the ears; believing, that as these animals existed before man was created, they must have a more certain presentiment of the future than he has, and therefore if these dogs do not cry when their ears are pulled, it is a sure sign that the world is about to come to an end. But as the world has not yet come to an end we must naturally conclude that either the Greenlanders are pitifully mistaken in their belief, or, what is still more probable, that dogs' ears have ever been pulled without their manifesting in one way or another their utter dissatisfaction.

An old writer gives an interesting account of a custom which existed among the *Guebres*, or ancient Fire-Worshippers of Persia, which shows that they held dogs in high religious estimation. "Before they expose a dead body to the birds of prey, they lay him decently on the ground, whilst some particular friend of his goes round about the neighbouring villages in hopes of meeting a dog, and as soon as he is fortunate to find one he endeavours to allure and to bribe him with some crust of bread and to bring him as near to the dead body as he possibly can. The nearer the dog approaches it, the nearer they imagine, the soul of the deceased must be to the mansions of

everlasting bliss. If the dog jumps upon him and seizes the bit of bread, which for that purpose is put in his mouth, it is an incontestible mark of his future felicity; but if the dog on the other hand cannot be tempted to approach it, but keeps at a distance, it is a melancholy sign and they almost despair of his happy state."

If we may include birds in our list, it is interesting to note in what high estimation the *Dove* was held among the eastern nations. In sacred scripture the dove is often an emblem of purity and innocence. In various towns of Syria it was formerly worshipped as a divinity, and therefore was not allowed to be eaten. Burnes, the Oriental traveller, tells us that at Bokhara the inhabitants have such a respect for pigeon that if any one should be found killing one of them, he would be instantly mounted on a camel and paraded through the streets with a dead pigeon hung round his neck. Hebrew writers say that the dove was worshipped on Mt. Gerrizim by the Kutrites, whom Shalmaneser harricaded there from the Euphrates.

Many heathen nations of modern times are accustomed to venerate the Dove. The Red Indians of North America recognise in it the symbol of the earth, and address it as "mother." The New Zealanders have a legend that it was the dove, which raised the earth to the surface of the sea, and that dove they suppose to appear at distant intervals; and if heard to coo during the night it is regarded as the sure sign of an approaching storm.

But while we thus dwell on the dove as an emblem among heathen nations, let us not omit to mention that the dove played an important part in the early Christian Church. It was considered, for instance, that at an election to any sacred office, if a dove lighted upon the head of any one of the candidates, he was thereby marked out from the others by a divine omen in his favour. And some elections are recorded to have been decided, that way, as that of Severus, Bishop of Ravenna, and Euerotius, Bishop of Orleans.

The *Elephant*, so remarkable for its strength, and for the amount of brains it possesses, has for many ages been highly esteemed by several oriental nations; but nowhere has it ever been held in greater veneration than it is at the present day in the kingdom of Siam. W. Crawford, at one time British Ambassador to the court of Siam writes as follows of the white elephants: "The rareness of these animals, is no doubt the origin of the consideration in which they are held. Every white elephant has the rank and title of a king, with an appropriate name expressing this dignity, such as the "pure king" or, "the wonderful king." One writer informs us that the king of Siam never rides the white elephant, because he is of opinion that the white elephant is as great a king as himself.

But the Siamese regard ALL animals of a white colour, as invested with peculiar holiness. If a native of Siam meets any white animal, he will salute it—and this is an honour he will not pay to a prince.

Now that we have included birds in our list, we might make a few brief remarks in coming to the letter F on the position which *Fishes* occupied as objects of worship. In one of the ten commandments the Almighty tells us: "thou shalt not make unto thyself any graven image, nor the likeness of anything that is in the heaven above, in the earth beneath, or in the waters under the earth."

Now this latter part points clearly that when the Decalogue was given first fish-worship must have prevailed in many parts. The Philistine god, of which we read in the Bible was called *Dagon*, and *Dagon* is the Hebrew word for a Fish. The Syrians always looked upon fish as sacred and therefore never used them as food; and one writer (Lucian) tells us that "near to the temple at Hierapolis, there was a lake in which many sacred fish were kept, some of the largest of which had names given them, and would come to you when called."

The worship of fishes still prevails in many parts of the heathen world. In one district of western Africa, on the Bonny River, the shark is held sacred, not perhaps on its own account, but because it is regarded as the dwelling place of evil-spirits; and in order to appease them, human sacrifices are frequently offered to them. In consequence of this indulgence shown them, they have become so tame, that the sharks come every day to the edge of the river to see if a human victim has been provided for their repast.

The *Fox* is principally worshipped in Japan. If a Japanese feels himself in circumstances of doubt or difficulty, the best way he thinks he can get out of it, is this. Before retiring to rest he fills a plate with rice or with beans, as an offering to his Fox, and if by the morning, some of it has disappeared, this is looked upon as a sure sign that he will easily get out of his trouble.

At the feast called "Ceres" which was annually celebrated in Rome about the middle of April, people were accustomed to fix burning torches to the tails of a number of foxes, which were all led to run through the circus, till they were burned to death. This practice of course must have originated from the story of Samson in the Book of Judges.

We next come to the *Lion*, which has in all ages been looked upon as the noblest of animals, the king of the forest, and the most powerful of the beasts of prey. We find very frequent references to this animal in the old scripture Testament. It was the symbol of the tribe of Judah and in the writings of the Hebrew prophets it is frequently

introduced to give force to their figurative language. Sir J. G. Wilkinson, speaks as follows of this animal:

"The worship of the lion was particularly regarded in the city of Leontopolis (which means "the city of lions), It was the symbol of great strength, and therefore was typical of the Egyptian Hercules. The figure of a lion or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture.

In Leontopolis, the lions were provided with comfortable and spacious dwellings and songs were sung to them during the hours of their meals. They were even permitted to exercise their national propensity of seizing their prey, in order that this exercise might preserve their health, for which purpose a calf or a slave was put into the enclosure. Then having killed the victim thus offered to them the lions retired to their dens, probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animals."

Dr. Livingstone, in his travels in Africa speaks of a tribe who believe that the souls of their chiefs enter into lions, and therefore they never attempt to kill them. They even believe that a chief may at any time change himself into a lion, kill any one he chooses and then return to the human form. Therefore, whenever they see a lion, they stand perfectly still and clap their hands, which is their usual mode of salutation.

One more before I conclude, and that is the serpent. It is wonderful to what an extent this kind of idolatry has prevailed in the heathen world from the earliest times. In the 3rd chapter of Genesis we are told that "the serpent was more cunning than all the beasts of the field." This reptile was anciently worshipped in Chaldea and by several other nations of the east. The Chinese regard it as the being who excels in intelligence and in ancient mythology the serpent is used as an emblem of the intelligence of God. To represent the Almighty upholding the world by his powerful word, the Hindus say that the world rests upon a serpent which bites its own tail. The Siamese, although they are very much afraid of poisonous serpents, would never think of hurting them. On the contrary, they consider it a lucky omen to have serpents in or near their houses.

There was a class of people among the Egyptians called "Paili." They were "serpent-charmers," and even to the present day they are regarded by people as holy men.

At certain festivals they go forth in procession with live snakes around their necks and arms, with their faces contorted and the foam falling from their mouths. When they are in this condition, they are said to be particularly holy,

and people—especially women and children crowd around them, in order, if possible to touch their foming mouths with their hands. If they manage to do that they are convinced that their future state will be bright and happy.

THE AWAKENING OF PALESTINE

ANOTHER GIFT TO THE ZIONIST MOVEMENT.

The *Jewish Daily News* announces that it has learned from reliable sources that Mr. Jacob H. Schiff, the noted Jewish philanthropist, has donated, towards the fund of the proposed Technological School that is to be established in Haifa, Palestine, and which has been endowed by the heirs of the wealthy Wissotzky family of Odessa and the Relief Society in Berlin.

"Mr. Schiff has been moved to make this donation," says the Yiddish daily, "after having several interviews with Dr. Shemaryahu Lewin, a noted Zionist, who came especially to secure support for this institution. Mr. Schiff has become convinced that the Technological School in Haifa can be of great usefulness to the Jews of Palestine, and once he becomes interested in any particular object he extends his help in the most generous manner."

The establishment of such a school was first proposed by K. Z. Wissotzky, the Jewish philanthropist of Russia, by Asher Ginsberg, "Achad Ha-am," many years ago. The plan had since been discussed in many Jewish circles, and was for a time agitated among the Zionists. The plan finally took tangible shape after Dr. Shemaryahu Lewin made his trip to Palestine and reported on educational conditions there to the Relief Society for German Jews.

If our penitence springs from a feeling of love to God, independent of any selfish admixture of hope or fear, or expected reward, or dreaded punishment, God's mercy and love shall be as freely exercised towards us as our penitence was freely and purely excited towards Him.—Joseph Albo (1380-1444).

ISRAEL'S MESSENGER.

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BY THE WAY NOTES.

America's Wonders.

The *Jewish Morning Journal*, the Yiddish—eight-paged—morning paper of New York, is really one of the wonders only America can produce and keep up. The general tone of the paper is excellent. It contains most instructive, enlightening and amusing articles. The power such a paper wields over the masses of the Jewish people and the greatness of the responsibility of those who conduct the paper can perhaps be more imagined than described. Such a paper has unparalleled opportunities in so many ways and so many regions of doing good, of fostering, elevating and inspiring the minds of the Jewish working classes with everything appertaining of morality, benevolence, concordia and above all, with true National and Religious fervour. And so far the paper does credit to its Editors. We heartily wish our striving contemporary prosperity in all its undertakings.

A Minister's Courage.

When a Jewish clergyman delivers a discourse before a wealthy congregation and begins something like this:—"I would recommend a new social settlement, not in the slums, but in the boulevards, not for the rich to direct that they may patronize the poor, but for the poor to manage that they may cleanse and simplify the lives of the rich and that they may educate the illiterate and ignorant among the rich and teach them the elements of good citizenship they lack."—is really a proper show

of a minister's courage. And that is just how Rabbi Leon Harrison, of St. Louis, as reported in *The Jewish Independent*, December 25th, 1908, commenced his sermon on "Poverty's Wealth and Privation of Riches" before the Temple Israel Congregation.

Rabbi Harrison fires off his finishing words with the following sentences: "And the final thing the poor can do for the rich is to teach them idealism; that there is something better than money; with all its comforts and powers; better than selfish accumulation and expenditure; better than any reality. The ideals that inspire, the traditions that ennoble us, the great ends of our common life are better; they are the best. And the highest life we can learn from the lowliest of men."

Be of good courage, Rabbi Harrison! May your words sink deep in the hearts of your congregants!

The Old Principles of our Race.

Whether we are approaching the advent of Messiah or not, it is very comforting indeed to hear some of the reformed Rabbis of America speak out the truth fearlessly, in an unmistakable manner and plainly declaring that to return to the *old path* is after all the best part of reform. Rabbi J. L. Magnus of the Temple Emanu-El—according to a report in *The Jewish Independent*, Cleveland—is one of the wise reformed Rabbis in America and this is what he said in a recent sermon: "You and I who no longer call ourselves orthodox Jews, have not lost this law because we want it to go, nor have the other religious sect been responsible for its loss. For our fathers the law was weighty: It was the law of God, and through it our people drew their love of play.

"Now, however our home training, our philosophical point of view, our industrial condition and the progress of the world have made us forget this law. Whether its loss is irreparable

depends entirely upon ourselves.

"If we are willing to go down into the ghetto and study the Jewish people there, the people of the masses, there is a chance that we may regain the old principles of our race. For the Jewish masses are the Torah of today. In them is the hope of Judaism."

May the time soon come when all our stray-brothers will begin to see that it is the wisest not only to *preserve* but to *LIVE* after the principles of ancient Judaism.

Orthodoxy in Germany.

The *Jewish World*, of January 8th, tells us that the forces of Orthodoxy in Germany are not quite asleep yet. In Frankfurt-on-main, the ancient town of ancient Jewry, on December 27th and 28th, was an imposing demonstration of the forces of Orthodox Judaism of a most remarkable character which has actually eclipsed the assembly of the Free Union for the interests of Orthodox Judaism that took place in Berlin a year ago. I think it worth while to bring before the readers of ISRAEL'S MESSENGER the following extract:

The Report of Free Union showed the extraordinary activity in this combination of orthodox organizations. It has offices in Berlin and Frankfurt, with a membership of 4,000. It takes cognizance of all phases of administration and legislation within and without the Jewish communities touching orthodox Judaism, and intervenes morally and financially wherever necessary. It takes charge of the spiritual affairs of the numerous small village communities in Germany where orthodoxy is still in force, by arranging for courses of Jewish study on the old lines, the provision of religious instruction, the building and repair of synagogues, the provision of Kosher food to soldiers, etc. Even the proper supply of reliable *Pentateuch* and *Mikraot* is provided for. There is a Commission for Literature and the Press, which deals with the supply of good Jewish reading-matter while a Palestine Committee looks after affairs in the Holy Land.

The Union of Friends of the Sabbath, which has 128 groups with a membership of about 5,000, issues a special monthly. It re-published a number of essays by R. Samson Raphael Hirsch on the Sabbath,

of which an edition of 5,000 copies was soon exhausted. "A guide for the Selection of an Occupation" and "A compendium of Sabbath Laws," have been issued as helps to those who are anxious to keep the Sabbath-day holy, while a Labour Bureau endeavours to intervene in a practical manner between employers and employees who observe the seventh day.

The Union of Orthodox Jewish Teachers, which stands aside from the General Union of Jewish Teachers, has 297 members, while the Union of Jewish Academicians consists of societies at the German Universities formed for the advancement of orthodox living and thinking among the Jewish students."

Will such magnificent institutions ever be established in Free England and Free America? If not now, when?

Modern Methods.

At last the tragic-comical news has reached us that the offer of Austria of an indemnity of £2,250,000 for the state-domain of Bosnia-Herzegovina was accepted by the Turkish Council of ministers. To send out an Ultimatum, to give an insufficient time of 24 hours for a reply, to sacrifice thousands of lives, to destroy towns, harbours and so on and to waste millions of pounds in war materials with the sole purpose to satisfy the craving for more land, will soon sound like a tale from the Arabian Nights. The modern methods are evidently simple enough, viz:—*Take first and bargain after*.—It has been palpably proved now that this sort of bloodless operation is a method par excellence and a very convenient one in every way.

I believe it was Lord Bacon who said: "What satire on Government can equal the severity of censure conveyed in the word 'POLITIC,' which now for ages has signified 'CUNNING,' intimating that the state is a trick."—Anyhow, the method of taking first and bargaining after, supports the old adage: "Possession is nine parts of the law."—Zionists, please take note!

Nationalism at the Universities.

Jewish students at English universities are trying to organize

Zionist societies and to arouse the Nationalist spirit among the Jewish students. An appeal sent out by the heads of the Oxford, Cambridge and Leeds Zionist Societies, called forth sharp censure from Mr. Oswald Simon, who sees only danger in such a movement. *The Jewish World*, in a lengthy editorial, supported Mr. Simon's contention.

Mr. Simon asks: "By what claim or title was it that civil and religious emancipation was fought and won in the last two generations?" My answer is, it was the claim to the right of man, and, once fought and won why should not the Jew use it just as the Scotchman, Irishman, and Welshman? Fiery nationalists as they are, no one would dare question their loyalty to King and country; but with the Jew, it is only the super-sensitive Jew who expects him to be more English than the King. The allegiance as a faithful subject of the King does not deter any Britisher from claiming his nationality. England consists of a combination of various nationalities, and every nationality in the British Empire guards most zealously its national distinction. Then why should the Jew, as a true Englishman, smother his feelings, his pride, and his manhood by being afraid to own and uphold his nationalism, which is known and recognised throughout the world?

We are, thank God, in a land where the intellect can be true to what it knows, where the tongue can utter freely what our minds recognise as fair and just, and where upright actions can be exercised without let or hindrance. Then why, pray, should the so-called "modern" Jew try to deprive the earnest Jew of all these privileges? When Sir Moses Montefiore visited Russia (my beloved father has many a time given me a vivid description of it) on every particle of his carriage was written "Yerusholaim" (not London) in bold, golden Hebrew letters. The Gentiles there, who were aw-

struck with admiration, called Sir Moses Montefiore "Dshidofsky Krule" ("the Jewish King") Still, Sir Moses's distinctly Jewish nationalistic journey did not constitute a "serious menace to Anglo-Jewry," and Queen Victoria did not hesitate to say that Sir Moses was one of her of most trusted subjects.

In every part of the world the Jew always helped to fight for liberty, equality, and fraternity, and still, even in the lands where human rights are fully established now, the fear of "what will other say?" and the want of self-reliance are, sad to say, the predominant paralysing elements of the modern Jew. This, above all things, appears to me a sign of the decay of our religion, and evidently it is the "finger of God" that this modern national Jewish movement—Zionism—appeared on the horizon of Jewry to arrest this alarming decay.

Now a word to those spirited young fellow-students. Fear not. Go ahead with your grand work. Do not turn right or left. Achieve, achieve! There is only one road for perfect peace for the Jew, there is only one road for the Jew to regain his perfect manhood, and that is the road to Zion. This is the message of my heart.

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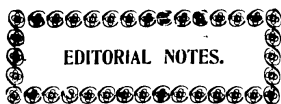
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EDITORIAL NOTES.

A Kind Critic.

Our esteemed contemporary the *Jewish Chronicle*, of London, scoffs at us for two reasons, first, for the colour of our cover which we have changed from green to blue, and secondly for a stupid misprint which we have lately perpetrated and by which the phrase "living religion" was made to appear "livigion" in our columns. With our contemporary's ridicule on the second count we have no cause of complaint. The mistake was ours and we accept all the blame. We would remark, however, that misprints appear in other papers besides ours, and in London sometimes, probably, as well as in benighted Shanghai. As an example of one which occurred locally, and in a religious connection too, a short while ago, we may mention that a certain popular clergyman who wished to announce to his readers that he was about to preach a sermon entitled "Spirit or Paraclete", found himself committed in a Shanghai daily paper to a discourse headed "Spirit on Parachute!" But this by the way. Aeronautics and religion were probably associated with heaven or the heavens in some way in the mind of the ingenious "comp," and hence, perhaps, the mistake. But with regard to our contemporary's reference to the hue of our cover, we need feel no shame at all, and can in no way, be worse Zionists for coming forth into the arena of journalism under the colours of poor Paddy. No better fighting flag was ever flung open to the winds than the green banner of Erin. It is moreover the standard of a people like ourselves, a proud and ancient people, struggling onward against tremendous odds, and under the burden of ages-old hostility and discouragement towards liberty and nationhood; and on this account indeed, no

better colour could be chosen as an emblem by the Jew who ardently desires to see the lofty ideals of Zionism most gloriously realised than the immortal green of old Ireland.

Our Contributors.

It is not always that a paper succeeds in attracting to its columns men of ability and scholarship, willing to contribute articles to its pages and thus give it their active and moral support: ISRAEL'S MESSENGER, stands today unique in the annals of Jewish journalism. It is the only paper that ever succeeded, within five years of existence, in bringing a galaxy of eminent writers to expound for Jewish readers the best that is in the World's literature and to give food for spiritual and moral thought to its patrons. We do not wish to single out the names of any of those to whom we owe debts of this nature which we can never hope to repay. The contribution which appears elsewhere in this issue under the heading "Ancestral-Worship in Modern and Ancient Times," from the pen of so eminent and gifted a scholar as Rabbi HARRIS COHEN, of London, can hardly fail to interest our readers who would do well to digest its contents and ponder upon the vista which the subject opens for us. Although the subject is not a specifically Jewish one, still, there are many points in it which bring home convincingly to us the nobility and the universality of Judaism. We stand for progress and enlightenment and our aim must always be toward bringing nearer and closer the bond of the brotherhood of man which is the cardinal principle of Judaism. We therefore hope that the Rev. Mr. Cohen, will continue to give the readers of ISRAEL'S MESSENGER the benefit of his wide scholarship and that he may have more occasions in future to discourse to them on kindred subjects through the columns of our paper.

"Israel's Messenger" Recognised.

Our modest and unpretentious efforts in keeping this paper going at all costs are so universally recognized that it is highly gratifying to us to see that a significant step has been contemplated by an ardent and zealous co-religionist, Mr. PERCY P. BAKER, of London, who in a letter dated 8th ulto, writes that he will bring forward the following resolution at a Zionist Conference to be held in Sheffield on 31st January:—

That the English Zionist Federation recognise ISRAEL'S MESSENGER the only Zionist paper published in China, as its own publication, and to give it its moral and active support both in a direct and indirect manner."

Whether the foregoing resolution was adopted or not, we cannot say; but the motive which prompted Mr. BAKER to demonstrate his interest and appreciation in the management of this journal, will always be a cause

of pleasant reflection to us, in that we have our energies to journalism in the interests of the great cause we have at heart.

Twenty-one years old.

The *Jewish Voice*, of St. Louis, edited by Rabbi M. SPITZ has recently celebrated the completion of twenty-one years of activity in the Jewish cause. Our esteemed contemporary has always been a fair and consistent advocate of conservative Judaism and he who reads its columns will unhesitatingly testify to the arduous battles in which it has engaged, in the cause of both Jews and Judaism. Twenty-one years of journalism by the Rev. Dr. SPITZ is by no means a light affair; it is a task which would have unnerved a giant, but indeed a giant is he. While we have all along deprecated his hostile attitude towards Zionism, still, we have pleasure in admitting that the *Jewish Voice* has always been

zealous of the name and honour of both Jew and Judaism. Rabbi SPITZ is a man of sterling qualities, undoubted abilities, a tried and devoted servant of God, and in congratulating him upon so auspicious an occasion, we hope that he may have the satisfaction of knowing that his services are recognized and appreciated by the Jewish public and that the latter wish him continued success in all his undertakings.

A Plea for Closer Union.

We view with considerable misgivings the tendency which is gaining ground to-day in several countries of shirking the obligations due to our brother the Ashkenazi and vice versa, as if each belonged to a different faith. We have heard of some cases when help was actually withheld to a Sephardic Jew by his Ashkenazi brother on the ground that he has only to look after the poor of his native coun-

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To-night!!

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rebuilt, enlarged and endowed the Jacob Sassoon Free School, where all Jewish boys and girls are given elementary education both in Hebrew and English. You enlarged the Jewish Cemetery on the DeLisle Road by buying the adjacent land and contributed a large sum for the improvement of the land of the old portion of the said Cemetery, which was given for the use of our Community by your father. You have placed monies in the hands of Trustees, the income of which is to be devoted to the upkeep of the Cemetery. We understand that you intend to spend a large sum of money in repairing the "Magen David" Synagogue at Byulla. The above summary comprises some of your benefactions to our Community, but you have done more. You have not forgotten the population of this City and Poona and have given more largely to the citizens at large. You have built a New Hospital in Poona for the use of European patients. You have liberally contributed to the Indian Nursing Fund. You gave the munificent sum of Rs. 10,00,000 for building and endowing a College of Science. It will thus be seen that your Charities are not confined to your Community alone but are widespread among all classes and creeds. Your foresight and keen business acumen have largely contributed to the sound and respected position which your esteemed Firm of Messrs. E. D. Sassoon and Co. stands not only in India but also in Europe, China, Japan, Arabia and Persia. Time has amply proved your wisdom in investing largely in the Mill Industry of Bombay. Your father bought the Alexandra Mill. You built the E. D. Sassoon Mill, the Jacob Sassoon Mill (the largest Mill in India) and the Rachel Sassoon Mill being also the largest Weaving Mill in India. To the above must be added the E. D. Sassoon Turkey Red Dye Works, in Mahim, where dyeing, bleaching and printing are carried on a large scale. Thus you are the largest Mill Proprietor in India. Over 12,000 hands find employment daily and earn their livelihood in your above industrial concerns. It is for these achievements that His Majesty the King-Emperor has been graciously pleased to confer upon you the high and well-merited distinction for which we, your co-religionists, feel that it is an honour bestowed not only on you but on the

Community as well. Amidst our rejoicings we sincerely regret the unavoidable absence of your dear and noble wife, Lady Sassoon, who has always encouraged you in your good deeds. She is ever ready to alleviate every case of distress brought to her notice and is the embodiment of the highest of virtues, viz. to suffer in patience without murmur. We pray that He in His infinite mercy will mitigate her sufferings and restore her to health in order that she may, once again take her rightful place in the Society she once adorned. In conclusion we wish you both good health and every happiness for many many years to come to enjoy the honour conferred on you."

We are, Dear Sir Jacob,

Yours respectfully,

S. E. SHELLIM,
A. M. NISSIM,
A. J. RAYMOND,
A. E. J. ABRAHAM,
MEYER NISSIM,
S. BENJAMIN.

COMMITTEE.

S. A. NATHAN.

Hon'y. Secretary.

The address was enclosed in an elegant casket and presented to Sir Jacob Sassoon, who, in acknowledging the proposition, of Mr. A. J. Raymond, it was resolved that a telegram be despatched to Poona to Lady Sassoon, who was unable to be present at the meeting. The telegram was in these words: "The Jewish Community assembled here this evening to entertain Sir Jacob, passed a resolution to wire you their respectful congratulations; and they sincerely regret your unavoidable absence from their midst. They wish you a long and happy life."

SIR JACOB SASSOON'S REPLY.

In replying to the address Sir Jacob Sassoon said:—I must first thank you for the warm welcome you have extended to me to-day and for the Address you have presented and the beautiful casket enclosing it. It affords me very great pleasure to be here among you and to receive at your hands such a large measure of praise. On this occasion particularly

it is extremely gratifying to me to be the recipient on all sides of such marked expressions of goodwill, as contained in your eloquently-worded address, coming as it does from the whole community whose interests I always have at heart, and I shall always prize it as one of my proudest privileges to take that interest in its welfare while God spares me. I feel very deeply indeed all the good things you have said of me. I do not know whether I deserve all the eulogies that have been showered on me, but what I can say is that it has always been my aim, and I have striven consistently towards that end, to do what was best for the community, and I can only hope I have succeeded in some measure in this, and for your appreciative recognition of this I can only thank you more even than words can express. Before concluding, I must thank you for the very kind terms of reference made in the address to Lady Sassoon. I think you all know full well how it would have delighted her to be with me among you all on this joyous occasion, and it is her greatest regret that she is debarred by her illness from being here to-day. In spite of her sufferings she has always evinced the keenest interest in all matters connected with the country and has been ever ready to render invaluable aid and advice whenever occasion demanded. Few of you know the extent of her private charities, both here and abroad, which she regularly doles out. I would just like to say how pleased Lady Sassoon and I are at the great satisfaction the honour bestowed upon me has universally given to the general public and I take this opportunity of thanking them one and all for all their good wishes and congratulations. Ladies and Gentlemen, I will say no more except to thank you again on behalf of Lady Sassoon and myself for the very great honour you have done us both to-day.

During the evening a String Band played for the amusement of the guests; and a sort of dramatic entertainment was provided by the members of Mr. Birlwalla's Theatre Company. The party afterwards adjourned to the refreshment tables, which were amply furnished; and the proceedings terminated with the distribution of flowers, etc.

try and that each sect (?) must look after its own. Moreover, there is a tendency to hold more and more apart, socially and communally, to seek friendships only among our own class as though one were alien to the other instead of being a brother.

We condemn this attitude as most un-Jewish and foreign to the spirit of Judaism. From time immemorial, it has been our pride and privilege to regard every co-religionist, no matter from what country he had hailed, as our own kith and kin, and no discrimination was indulged upon on the score of environment. It is time that this foolish attitude were discredited and discarded and a closer union between the Ashkenazim and Sephardim congregations contracted. We should strive for union, not for separation. We should come together as much as possible, learn to know each other, cultivate a wider bond of union and mix freely whenever possible.

Sir Jacob Sassoon.

The raising of Mr. JACOB E. Sassoon, of Bombay, the great merchant-prince and philanthropist to the Baronety of the United Kingdom, has been made the occasion of much favorable comment by the leading papers at home and abroad. The "Marquis De Fontenoy," a noted syndicate writer, says of him that his passport is better than that of the Czar. So extensive were and still are the financial dealings of the Sassoons in every part of Asia and of Northern and Central Africa," remarks this writer, "that with a few words of recommendation bearing their name a man may travel in safety from the Atlantic Coast of Morocco to the Pacific Coast of China. In the dangerous passes of Afghanistan, in the remotest provinces of China, where white men are most abhorred, in the most fanatic of the khanates of Central Asia, and in the winds of Arabia, a passport of the Sassoons con-

stitutes an infinitely better protection than any papers bearing the stamp and seal of the Czar of

Russia, the Sultan of Turkey, the Emperor of China or of King Edward."

NOTES FROM INDIA.

Entertainment to Sir Jacob Sassoon.

[FROM OUR OWN CORRESPONDENT]

BOMBAY, JANUARY 1909.

Ruler's announcement on the 1st of January 1909, of a press *Communique* of the London *Gazette* of that date declaring that Mr. Jacob Elias Sassoon B. M. B. has been created a Baronet was received here by the Jews of India with as warm a welcome as the ushering of the Civil New Year. As the day dawned, the happy news took wings and soon spread far and wide meeting with gratification of all minds. The bestowal of a Baronety on a Jew is not unique in this country. Europe may stand foremost in rank for honours conferred upon distinguished Jews. In Italy they say that an immense number of Jews are privileged to wear decorations. Many of them are *Chevaliers*, *Commanders*, or officers of the order of the Italian Crown, or of the order of St. Maurice, and St. Lazarus. In India instances of Jews decorated are few and far between and the most surprising fact is that such are confined to either *members* of the Sassoon family, or some one connected with it.

Looking to the past history we find that the late Sir ALBERT DAVID SASSOON was made a C.S.I. in 1866, he received the honour of KNIGHTHOOD in 1872 and was created a BARONET in 1890. He is now happily represented by his son and worthy successor Sir EDWARD SASSOON B. M. B. The late visit of the Prince of Wales to India is associated with the bestowal of a KNIGHTHOOD on Sir JACOB E. SASSOON and this year Sir JACOB E. SASSOON'S elevation to a Baronety brings not only the house of Indian Rothschilds—the Sassoons, but the Jews in India also conspicuously to the height of fame.

On behalf of the Jewish inhabitants of Bombay, a Committee was formed to make arrangements for the presentation, in their name, of an address of congratulation to Sir Jacob Sassoon, in connection with the title of Baronet conferred upon him by the King-Emperor. The Committee consisted of Messrs S. E. Shellim, A. M. Nissim, A. J. Raymond, A. E. J. Abraham, Meyer Nissim, and S. Benjamin, with Mr. S. A. Nathan as Honorary Secretary.

In accordance with arrangements made by the Committee, an entertainment on an extensive scale was given to Sir Jacob Sassoon on Sunday, the 17th January at the "Wilderness," Nepan Sea Road, Malabar Hill. Amongst those present were Messrs. S. A. Nathan, S. Benjamin, Sir Sassoon, Lady J. David, Mr. Isaac David, and others. The Bene-Israelite community was represented by Khan Sahib D. Solomon, Mr. R. Solomon, Mr. Isaac Abraham, President of the Bombay Jewish C. Club, Messrs. E. M. Ezekiel, A. Solomon and others. Sir Jacob Sassoon, on his arrival at the bungalow, was cordially welcomed by the members of the Committee and escorted to his seat. Mr. S. E. Shellim, chairman of the Committee, then read the congratulatory address, which ran as follows:—

"To Sir Jacob Elias David Sassoon, Baronet, Bombay, Sir,—We, the undersigned, your coreligionists, residents of this City hail with delight the high honour of Baronety, which His Majesty our King-Emperor has been pleased to confer on you. We therefore beg to tender you our most respectful, hearty and sincere congratulations on the happy events which, we hope, is only a stepping stone to further and higher honour. As a leader of our small but influential Community you always guided us. Your advice and decision in the domestic disagreements among the members were always wise, just and sympathetic. Your hand and purse were always open to the needy and also for the requirements of the Community. During our festivals you graciously distributed money and food to all who needed it. You have built and handed over to the Trust as a Fine Building on the Apollo Reclamation called "Rachel Lodge," after the name of your beloved Consort, the income of which is distributed among the widows, orphans and cripples of our Community. You have built in the Fort the Synagogue "Keneseth Eliahoo" named after your respected father, and have endowed it sufficiently to meet all expenses. You

INTERMARRIAGE.

By Rabbi Eisman New York.

"Intermarriage with Christians means suicide for Judaism," declared the Rev Aaron Eisman, rabbi of Temple Beth Israel Bikur Cholim, at the Saturday morning's Service. Mixed marriages are not conducive to happiness, and the fundamental doctrines of Judaism and Christianity are diametrically opposed to each other.

"Wherever there is intermarriage there is sure to be religious death. In ninety-nine cases out of a hundred, Judaism, at any rate, will die in families founded by men and wives holding opposite religious views. True, we do hear

Matzcs for Passover.

The undersigned begs to inform the Jewish Public that he will be prepared to supply "Matzcs" for the coming Passover. The "Shemoora" (wheat) has been brought from Calcutta. Machines for grinding the wheat, mixing the dough and cutting the cakes have been ordered from America and the whole process of preparing the "Matzcs" will be conducted under the most approved method and Orthodox way.

Attention is particularly drawn to the fact that no hand power will be used and the whole machinery, which will be run by electricity, consists entirely of steel, no wooden parts being attached, and the cakes, being of a square shape, it will be seen that every imaginable care has been taken to ensure perfectly Kosher, pure and wholesome Cakes.

As a limited quantity is available this Season prompt orders are necessary.

Orders from Outports will receive every attention. All orders should be accompanied by cash.—Advt.

J. JOSEPH MOALEM,
No. 16, Peking Road,
Shanghai.

of agreements, each to follow his or her own religion, but what is the result? Since Christianity is the dominant religion, and Judaism the faith of the minority, it will be Judaism that eventually is absorbed and merged into the masses.

"Trace the genealogy of any family, and you will find that the first intermarriage led to alienation and estrangement from Judaism. Shall the child follow the father to the synagogue or the mother to the Christian church? No matter what agreements are made the child will grow-up and adopt the faith of the majority, and the family be lost to Judaism. Intermarriage means loss of Jewish identity and individuality, if not in the first generation, then in the second or third.

"As a foundation stone for a happy marriage there must be not only congeniality of temperament and interests, but identity of religion. Husband and wife must recognize the same God. Where they do not there will be contention, strife and jealousy.

"Can the Jew digest Christian doctrines? We have been taught from time immemorial that God is a unity—one being. Can the Jew believe in the fundamental

doctrine of Christianity that the founder is the son of God and that the one God is three persons? Can the Jew believe in incarnation and vicarious atonement, when he has been taught that the individual alone is responsible for his acts? If the husband and wife cherish different views either openly or secretly there is not real happiness.

We believe in maintaining Israel's identity and Israel's individuality. Let the Jew maintain commercial and political relations with the community in which he finds himself, let us be true, loyal citizens under whatever flag we live, but when it comes to religion let us be firm for Judaism.

"We as Jews are ready to welcome cordially to Judaism any who profess our doctrines, but they must be sincere. It has been said that the Jew is clanish, that he looks upon others as aliens. This is not so but there must be sincerity on the part of those who come into Judaism.

"A sacred responsibility rests upon Jewish parents to ward off this peril of intermarriage, and children must make sacrifices, even though heartrending, for their religion."

明
洋
行

N. LAZARUS
OCULIST—OPTICIAN



Astigmatic Lenses; Sun Glasses; Bi-focal Spectacles;
Artificial Eyes; Binoculars; Fountain Pen Etc., Etc., Etc.

EXPERT EXAMINATIONS OF THE EYE
LENSES GROUND AND RE-POLISHED

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566 NANKING ROAD
(BETWEEN KIANGSE AND HONAN ROADS)
TELEPHONE No. 3251

2. 0-08
12m.

HOW TO LIVE ACENTURY.

Sir James Sawyer, an English Physician, has formulated the following: nineteen rules for prolonging life to one hundred years:

1. Eight hours sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bed against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat, and see that it is well cooked.
9. (For adults.) Drink no milk.
10. Eat plenty of fat to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country, if you can.
15. Watch the three D's—drinking water, damp, and drains.
16. Have a change of occupation.
17. Take frequent and short holidays.
18. Limit your ambitions; and
19. Keep your temper.

Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW, HAMBURG, HONGKONG, PEKING, TIENTSIN, TSINANFU, TSIENTAU, YOKOHAMA, KOBE, SINGAPORE.
Paid-up Capital...Sh.Tls. 7,500,000.

Founded by the following Banks and Bankers:
Koenigliche Scharndlung (Preussische Staatsbank),
Direction der Disconto-Gesellschaft, Deutsche Bank, S. Bleichroder, Berliner Handels-Gesellschaft, Bank für Handel & Industrie Robert Warschauer & Co., Berlin, Mendel-sohn & Co., Berlin, M. A. von Rothschild & Söhne, Jacob S. H. Stern, Frankfurt a/M., Norddeutsche Bank in Hamburg, Sal. Oppenheim jun & Co., Cologne, Bayerische Hypotheken & Wechsel Bank, Munich

London Bankers:
Messrs. N. M. Rothschild & Son, Union of London & Smith's Bank, Ltd. Deutsche Bank (Berlin), London Agency. Direction der Disconto-Gesellschaft.

Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in taels and dollars.

Interest allowed on Fixed Deposits according to arrangement. Local Bills discounted. Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

4-9-09. 12 m

THE RIGHT PLACE

to obtain

- PERFECTOS
- REINA VICTORIA
- LONDRES
- PERFECTOS ESPECIALES
- REGALIA ANTONIO LOPEZ
- FAVORITOS J. DOTRES
- EXCELLENTS
- etc., etc., etc.

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J. Delbourgo,

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Agent for the

COMPANIA GENERAL DE TABACOS DE FILIPINAS.

12m 1-5-08

Marconi's Latest Wonderful Invention.

Marconi Velvet Tone
GRAMOPHONE DISC RECORDS
Wonderful as Wireless
New Material,
New Surface,
Perfect Tone,
Unbreakable.
Light & Flexible.

Can be used on all disc-Gramophones. This marvellous records make indeed the Gramophone indispensable in every home.

Inspection Invited
J. ULLMANN & Co.

Corner of Nanking and Honan Roads.
28-12-1909 12 m

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital and Reserves.....£690,000

Net Revenue for 1907.....£612,760

Fire and Marine Insurances of every description at current rates. Claims promptly paid in Shanghai or elsewhere without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

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WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

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E. E. PARSONS

Manager.

18-9-09

12m.

**THE BEST
CREAMERY
BUTTER.**

Direct from

SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70, cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin.

S. ZIMMERMAN & Co.,

34-35 Nanking Road.

23-2-08.

12m

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Piece Goods;
Household
Furniture
AND
GENERAL
MERCHANDISE.*

HOUSE

AUCTIONS

A SPECIALTY.

12m.

10-4-08

**THE CHINA FIRE
INSURANCE CO. LTD.,**

The Undersigned
Agents for the above
Company are prepared to grant Policies on Foreign and Chinese Risks at current rates.

GIBB LIVINGSTON
& Co.

E D. SASSOON & Co.

Agents.

12m.

10-8-08

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BANKING CORPORATION,
SHANGHAI.**

REGISTERED BANK OFFICE.
Deposits of any amount may be made in cash or by cheque, and will be received in the name of the Depositor, whose Cheque must be payable at any time exceed the sum of \$1,000.
Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand, subject to the laws of the State of New York or the laws of the country of the depositor.
Statements will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.
Office Hours—10 a.m. to 5 p.m.
Saturdays 10 a.m. to Noon.
19th Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Fixed up Capital \$70,000,000
Reserve Fund \$10,000,000
Sinking Reserve \$1,000,000
Silver Reserve \$1,000,000
Reserve Liability of Proprietors \$11,000,000

Head Office: HONGKONG.
Court of Directors.
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C. FRIEHLAND, Esq.
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SHANGHAI BRANCH.
INTEREST allowed on Current Accounts at the rate of 3 per cent per annum on the daily balance.
On Fixed Deposits:—
For 12 months, 4 per cent per Annum,
For 6 months, 3 1/2 " " "
For 3 months, 3 " " "
Deposits for 12 months now bearing interest at the rate of 3 1/2 per annum will, until further notice, be renewed at the old Rate of 3 1/2 per annum.
Local Bills Discounted.
Credits granted on approved Securities, and every description of Banking and Exchange business transacted.
Drafts granted on London and the chief Commercial places in Europe, India, Australia, America, Africa, China and Japan.
W. ADAMS ORAM,
Manager.
19th
23.5.08. 20th Oct. 1909.

12m.

23.5.08.

**Banks
Chartered Bank of
India Australia
and China.**

Incorporated by Royal Charter, 1853.

Capital 1,200,000
Reserve Fund 1,525,000
Reserve Liability of Shareholders 1,200,000
Head Office:
HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:
Hamburg, Medan, Deli, Hongkong, Bombay, (Sumatra), Foochow, Calcutta, Singapore, Shanghai, Madras, Kuala Lumpur, Tientsin, Rangoon, Bangkok, Hankow, Colombo, Batavia, Yokohama, Penang, Sourabaya, Kobe, Thaiping (Perak), Manila, New York, Ipoh (Perak), Saigo, Karachi, Cebu (Philippine)

The CORPORATION grant DRAFTS on the above Agencies and BRANCHES and also on the principal Commercial Cities throughout the world; buy and receive for collection BILLS of exchange, issue TRAVELLING LETTERS OF CREDIT, and undertake general Banking business of every description.

CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Manager.

18th October 1909

12m

TIENTSIN ADVANCEMENT

D. ADLER & Co.
Piano store

and
Furniture

Factory
Auctioneers

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Merchants

Head Office
Tientsin.

Branches:
Peking

and
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Tientsin.

6.3.09.

12. m.

**THE BEST
CREAMERY
BUTTER.**

Direct from

SIBERIA.

This butter which has proved its superiority to all other butters, owing to the present low rate of exchange, is now sold at 70 cents per pound and the minimum quantity obtainable is 5lbs., packed in a tin.

S. ZIMMERMAN & Co.,

34-35 Nanking Road

23-2-05.

12m

**L. Moore
& Co.**

(Established 1874)

Auctioneers of

Piece Goods;

Household

Furniture

AND

GENERAL

MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

12m.

19-1-05

THE CHINA FIRE

INSURANCE CO. LTD.,

The Undersigned

Agents for the above

Company are prepar-

ed to grant Policies

on Foreign and Chin-

ese Risks at current

rates.

GIBB LIVINGSTON
& Co.

E. D. SASSOON & Co.

Agents.

12m.

10-1-05

Banks
Chartered Bank of
India Austravli
and China.

Incorporated by Roy-
al harter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders..... 1,200,000

Head Office:

HATTON COURT,
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STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, Deli	Hongkong
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Hangoon	Bangkok	Hankow
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CURRENT DEPOSIT ACCOUNTS.—Interest is allowed at 2 per cent p. a. on the daily balance.

GOVERNMENT SECURITIES, STOCKS, and SHARES bought and sold on account of clients and also received for safe custody and collection of interest and Dividend when due.

FIXED DEPOSITS are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Manager.

13th October 1909

12m

**HONGKONG & SHANGHAI
BANKING CORPORA-
TION, SHANGHAI.**

SAVINGS BANK OFFICE.

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

Interest at the rate of 3 1/2 per cent per annum will be allowed on the monthly minimum balance. Deposits may be withdrawn on demand. Accounts will be kept either in Mexican Dollars or Taels, at the option of the depositor.

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

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12m, Shanghai, 29th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid-up Capital \$15,000,000
Reserve Fund:—
Sterling Reserve \$15,000,000
Silver Reserve .. 14,000,000
Reserve Liability of Proprietors... \$29,000,000

Head Office: HONGKONG.

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Amoy.	Hongkong.	Bangkok.
Bangkok.	Hankow.	Saigon.
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Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Foochow.	New York.	Tientsin.
Hankow.	Peking.	Yokohama.
	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

On Fixed Deposits:—
For 12 months, 4 per cent per Annum.
For 6 months, 3 1/2
For 3 months, 2 1/2
Deposits for 12 months now bearing interest at the rate of 3 1/2 per annum will, until further notice, be renewed at the old rate of 3 1/2 per annum.

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

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

W. ADAMS ORAM,
Manager,
12m, 23.5.09. 20th Oct. 1909.

**TIENTSIN ADVERTISE-
MENT.**

D. ADLER & CO.,

Piano store

and

Factory.

Furniture

Factory,

Auctioneers,

Commission

Agents,

General

Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.09.

12. m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

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

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

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Askhabad	Marguelan
Barnaul	Moscow
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Blagowestchensk	Newchwang
Bombay	New York
Boukhara	Nicolaievsk-Ooussouisk
Busk	Novo-Nicolaievsk
Caloutta	Ouliasutai
Chefoo	Paris
Columbo	Peking
Hailar	Samarkand
Hankow	San Francisco
Harbin	Semipalatinsk
Hongkong	Shanghai
Irkutsk	Stretonsk
Kashgar	Tashkend
Khabarovsk	Tchita
Khokand	Tchougoutchak
Kiaochta	Tientsin
Karachi	Tsitsikar
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London	

Tel. Address: Stourusse, Shanghai
Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
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VIENNA—K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe,
AMSTERDAM—Messrs. Lippmann, Ro-
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Interest Allowed.

On Current Accounts in Taels and
Dollars at the rate of 2% per annum in
the daily balance.

Fixed Deposits in Taels and Dollars:
Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange.
For ign exchange on the principal cities
of the world bought and sold.

J. C. BERGENDAHI & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie

Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

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Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antunghsien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 8½ per cent per annum.

„ 6 „ 41 „ „

„ 12 „ 54 „ „

Drafts granted on principal place in

Japan, Corea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

GABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20.9.09

12m.

ISRAEL'S MESSENGER.

AND it shall come to pass on that day, that the great horn shall be blown, and the people shall prostrate themselves before the Lord on the holy annual of JERUSALEM. — Isaiah—27-18

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

News From Australia
Character Leads the World
Consolation
Better than Hope
Purim
Who was Ahasuerus

M. FREED

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Official Organ of the Shanghai Zionist Association.

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Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, March 5th, 1909—14th. Adarar 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Adar 18th (March 12th) Sabbath commences (time of lighting) at 5.45 p.m.
Saturday, Adar 19th (March 13th) portion of the Law, Ki Teinah, Exodus, chapters 30 to 34 inclusive; Mafur, Parah, Members, chapter 19; Haphtarah, Ezekiel, chapter 36; Prophets, Jeremiah, chapters 17 to 30 inclusive; and Esther, all. Sabbath terminates at 6.20 p.m.
Friday, Adar 26th (March 19th) Sabbath commences (time of lighting) at 5.0 p.m.
Saturday, Adar 27th (March 20th) portion of the Law, Wayakhell and Pekuday; Mafur, Hahodosh, Exodus, chapter 12; Haphtarah, Ezekiel, chapter 45; Prophets, Jeremiah; chapters 31 to 48 inclusive; Proverbs, chapters 1 to 11 inclusive; Sabbath terminates at 6.35 p.m.
Monday, Adar 29th (March 22nd) Erev Rosh Hodesh (New Moon's eve)
Tuesday, Nisan 1st (March 23rd) Rosh Hodesh (New Moon)

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shoaker, Hazan

Saturday mornings at 7.15 o'clock.

18.5.08

12m.

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 3.30 p.m. and 6.30 p.m.

Week days at 6.00 a.m. and 5.45 p.m.

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9, Seward Road

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Saturdays, at 8.00 a.m., 3.30 p.m. and 6.30 p.m.

Week days, at 7.00 a.m. and 5.45 p.m.

11-8-08

12m.

BIRTH.

JONAH.—On Friday, the 26th February, 1909, at No. 4 Miller Road, to Mr. & Mrs. E. Josan, a son.

IN TRUST FOR ART

A RONDEL

[ALL RIGHTS RESERVED.]

(Written for "Israel's Messenger.")

By M. L. R. BRESLAR (London)

"In trust for Art, I hold" say you!
Thus sings a poet to his bride:
And if I to all a truth confide
In years to be, whose'er deride
Will kindly prize his acumen:—
Who will be safe from carper's kin,
And much that wounds a scholar's pride,
When others mark his speckless stride
In trust for Art.

The night he joins the upper choir,

I will hold a pyre,

With hush and hinar,

By the mountain's side,

When the Muses bide,

The flaming late, the flawless lyre,

From the prying eyes of vulgar men,
And gnaw his staff and mantle then,
In trust for Art.

A MILLION DOLLARS FOR JEWISH CHARITIES.

NEW YORK BANKER'S BEQUEST.

According to a cable despatched from New York and published in the Paris edition of the *New York Herald*, the will of the late Louis Heinsheimer, member of the banking firm of Kuhn, Loeb, and Co., contains a bequest for the organisation of a philanthropic Jewish trust. It provides a million dollars if all the principal Jewish charities of New York consolidate within one year.

Mr. Heinsheimer, who died on the 1st January at Mount Sinai Hospital, New York, after an operation for appendicitis, was born in Cincinnati in 1859. He became a partner in the firm of Kuhn, Loeb, and Co., sixteen years ago, being a nephew of Solomon Loeb, one of the founders of the firm. He was a large contributor to all the Jewish charitable institutions, having been especially interested in the United Hebrew Charities, of which for years he was treasurer.

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Tosiah, Exodus, chapters 80 to 84 inclusive; Mafzir, Parah,
Members, chapter 19; Haphtarab, Ezekiel, chapter 36;
Prophets, Jeremiah, chapters 17 to 80 inclusive; and
Esther, all. Sabbath terminates at 6.20 p.m.
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lighting) at 6.0 p.m.
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and Pekuday; Mafzir, Hahodesh, Exodus, chapter 12;
Haphtarab, Ezekiel, chapter 45; Prophets, Jeremiah;
chapters 81 to 48 inclusive; Proverbs, chapters 1 to 11
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Saturdays at 6.30 a.m., 8.30 p.m. and 6.30 p.m.

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Thus sings a poet to his bride:
And if I cull a truth confide
In years to be, whose'er decide
Will keenly prize his acumen:—
Who will be safe from carper's ken,
And much that wounds a scholar's pride,
When others mark his speckless stride
In trust for Art,

The night he joins the upper choir,
I will build a pyre,
With bush and briar,
By the mountain's side,
When the Muse's hide,
The flaming lute, the flawless lyre,
From the prying eyes of vulgar men,
And grasp his staff and mantle then,
In trust for Art.

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Mr. Heinsheimer, who died on the 1st January
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He became a partner in the firm of Kuhn, Loeb,
and Co., sixteen years ago, being a nephew of
Solomon Loeb, one of the founders of the firm. He
was a large contributor to all the Jewish charitable
institutions, having been especially interested in the
United Hebrew Charities, of which for years he
was treasurer.

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NEDERLANDS TRADING SOCIETY
Established 1824.

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Gds. 5,378,375 (about £448,000)

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W. LA GRO.

Manager.

12m Shanghai, 25th August, 1909.

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OHONG SING & Co.,

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Shanghai, 19th April, 1909. 12m.

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12m.

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ANCE COMPANY.**

Total Fund at 31st December 1907

£ 18,114,624.

I.—Authorised Capital £9,000,000

Subscribed Capital £2,750,000

Paid-up Capital£887,500-0-0

II.—Fire Funds..... 3,065,874-15-7

III.—Life and Annuity

Funds 14,815,842-10-3

Sinking Fund Account 45,907-5-3

£ 18,114,624-11-1

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

„ Life and Annuity 1,847,224-18-4

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

£ 4,186,159-16-11

The Accumulated Funds of the**Fire and Life Departments are free****from liability in respect of each****other.****Insurance against Fire effected****at current rates.****BALLARD & HUNTER.****GIBB LIVINGSTON & Co.**

Agents.

12m.

10-8-09.

**South British Insur-
ance Company.**

Capital subscribed... £2,000,000.

Capital paid up 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund... 130,000.

THE undersigned are prepar-

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Marine Risks on every insurable.

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Claims settled without reference

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ARNHOLD, KARBERG
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General Agents

WAKEFORD COX

Local Manager,

No. 7, Kiukiang Road.

Shanghai, 29th June, 1907

12m.

29.6.09.

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with the goods they ship, and the Colonial and Foreign Markets they supply;

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7.9.09.

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Pilsen Beer—Munich Beer
\$ 11.50 per case of 48 quarts
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Itis Brunnen

A Sparkling Table Water

\$ 8.00 per case of 8 quarts.

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Allowance for empty
bottles returned Pints or
Quarts—2 ½ cts per bottle.

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12. m.

29-6-09.

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INDENTS promptly executed at lowest cash prices for all kinds of British and Continental goods including:—
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7.9.09.

12m

1909.

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DIRECTORY.**

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Pekin and Chefoo.”

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55, YANGKING PANG.

NEWS FROM AUSTRALIA.

[FROM OUR OWN CORRESPONDENT.]

SYDNEY, JANUARY, 1909.

THE HANUCAH FESTIVAL

The new and interesting taken in the Chanukah festival is shown by the celebrations held at the Great Synagogue Sydney. Like last year the function partook of a military nature, and there were about fifty members of the Australian forces present including a number of gentiles. In addition thirteen girls and four boys presented themselves for confirmation. This idea of a public confirmation was started by Rabbi F. L. Cohen three years ago, but it is in reality a revival of a similar service held by the Rabbi Emeritus A. B. Davis many years ago, but which was allowed to lapse. It is in addition to, and does not take the place of the orthodox "entling up" to the Torah of their Bar Mitzvah. The service was musical and some five selections from the psalms were sung by the choir. The Rabbi read the passage from the fourth chapter of the first book of the Maccabees and preached a stirring sermon entitled Religion and National Defence, taking as his text the last verse of Psalm 122. Special choral services were also held in the other States. At Adelaide the Rev. A. T. Pons delivered a sermon entitled "Strength in God," the choir rendering suitable anthems. At St. Kilda Melbourne a similar musical service was held and advantage was taken of the occasion to distribute the prizes to the successful pupils of the Hebrew and Sabbath Schools, the Rev. J. Dunlop giving a special sermon for children on the doings of the Maccabees. Services were also held at the other two Melbourne Synagogues. The Sydney Jewish Literary and Debating Society also held a special Chanukah concert which was largely attended.

AN ACTIVE SOCIETY

The Sydney Zionist Society recently held its first annual meeting, and the report is of a satisfactory nature. The total receipts amounted to £66:18:0. Shkolim had been paid for 203 and donations had been given to the National Fund, Herzl Grove, Olive Tree Fund and Bezalel. The expenses were naturally to be expected a new Society had been heavy, but after sending £16 to the Jewish Colonial Trust, there was a balance to the credit of the Society of £7:16:9. The Juvenile League of the Melbourne Ladies Branch of the International Zionist Organisation have also held its second annual meeting, Miss. E. Burman being re-elected unop-

posed as President. This is a very active body and by means of bazaars and entertainments has succeeded in raising substantial amounts for the cause in addition to which it is doing excellent work in imbuing a spirit of Zionism in the hearts of the Jewish youth of Melbourne. A similar Juvenile Society has lately been started at Ballarat.

A LOSS TO ISRAEL

The Rev. Jonas M. Myers who has been identified with *Dish-ne-Judaism* for over forty years died on the 8th instant. He has been the mainstay of the congregation there, although originally brought up to mercantile pursuits he has acted as the Minister of the congregation at various times, and prior to residing in Brisbane also acted in a similar capacity at Adelaide. His literary labours gave print to a *Catechism* and a Hymnal in which he has given poetical versions in English of many of the Hymns from the prayer book. On his eightieth birthday some time back the congregation made a special presentation to him for his many and valuable services. His death is a distinct loss not alone to Brisbane but to Judaism in these parts.

JEWISH POPULATION OF NEW SOUTH WALES.

The following particulars of the Jewish inhabitants of New South Wales compiled by the New South Wales Year Book may be of interest. Estimated number of Jews (1 08) 6,700; ministers 6; synagogues, 2; sittings, 1,100; other centres for regular worship 4; temporary meetings places 3; contributing members 1013; Sabbath schools 3; teachers 29; scholars, 230; average attendance 207; weekday religion classes, 26; at seven schools; permanent teachers, 7; scholars 461; average attendance 332; home for the aged and orphan society, free loan society, other philanthropic societies 10; debating societies and libraries, 2; social clubs, 2; registered friendly societies, 2; Anglo Jewish Association (branches); Zionist League (2 branches).

It is almost impossible to form accurate estimates, the 1901 census showed that there were 6447 Jews in the State. Assuming that the increase for the eight years since has been the same as for the previous ten years the total would now be 7350, or calculating on the proportion the Jews bore to the general population

in 1901, they would now amount to about 7870. The Jewish increase is however a difficult problem, and it is impossible to accurately give the figures, the birth and marriage rates are less than the general average, and the immigration figures are not available. It seems however to me that the estimate of the Year Book is too small, and I should say the Jewish population at the present time would be somewhere between the two sets of figures I have given above but nearer the lower figures say about 7,400.

CHARACTER LEADS THE WORLD.

By RABBI L. WEISS.

"If all the world must see the world
As the world the world hath seen;
Then it were better for the world
That the world had never been."

—Leland.

Confessors, who lived about 500 years before the Christian era, and who probably was ignorant of Jewish lore and the scriptures of Israel, possessed a wisdom in which we can find some gems valuable even at this age of learning, when knowledge flows like water and education like a mighty stream, traversing the human mind and washing away dark superstitions. He tells his constituents in one of his proverbs:

"Far must thy researches go
Woldest thou learn the world to know."

How many are there, who either think they know it all, or imagine that they can make the world believe that they know it. There are, of course, some devoted deceivers, to speak in the language of Lessing, who are under the impression that they know a great deal. Sordid Owen think at one time, but he was honest to say later:

"All this I thought I knew, but now I confess,
The more I knew, I know I know less."

So will every honest scholar speak, when he will understand that much as he may know he is far from knowing all. Knowledge is as fathomless as the bottomless ocean, as endless as the vacuum—the space above us. But the majority of people are not scholars, and the majority of scholars are not, strictly speaking, honest and conscientious. They are hired

away from the proper course by policy of self-interest, sometimes called diplomacy. Some are scared away from the very course they intend to follow and become tools, the instruments of factions and chemists, lacking the backbone to stand for right.

History tells us of Disraeli, when making his maiden speech in the house of British parliament, the members, who did not share his ideas, hissed and jeered him till he stopped, ejaculating with firm resolution: "I will stop now! But the time will come when you will hear me." The same Disraeli, when referred to once sneeringly by one of the lords of the house of commons as "the Jewish gentleman," rose to his feet and retorted: "The Jewish gentleman has the proud satisfaction to be conscious of that, when my ancestors were high priests in the temple of God, the ancestors of the Christian gentlemen were naked heathens in the forests of Europe."

The world's history, written and unwritten, has such characters galore, who dared to stand against all odds and came forth victorious. There are, on the other hand, multitudes of people, insincere and dishonest. I do not mean common thieves, but dishonest in motive and purpose, yet are prosperous and successful. Why? P. T. Barnum expressed his opinion that "the American people loved to be humbugged."

Some politicians would say, "It is the way of the world!" Insincere people are found in all the walks of life, teachers and preachers not excepted, and these latter ones thrive and prosper because the people don't want to be told the truth. They rather listen to platitudes and glittering generalities oratorically told, than to divine truths uttered in plain, unvarnished words.

It is not so much the scholar that is wanted in the pulpit as the orator; verbosity is preferred to learning. Thus many a Hyde masquerades as a Dr. Jekyll, many a wolf is garbed in sheep's skin. It is the way of the world!

But what is the world? Shakespeare calls it "a stage, and all the men and women merely players." Harwood tells us that:

"The world's a theatre, the earth a stage,
Which God and nature do with actors fill."

Dr. Barr, in a dialogue between Heraclitus and Democritus, has it: "I take the world to be a stage. Where net-mask men play their personage."

Augustus, the great emperor, who reigned over the Roman empire a half century, as he lay on his dying bed, said to his confidential friend: "Tell me, Marcellus, have I acted well my part?"

So this great man had also to act a part. The world is indeed both a stage and we the actors. But, contemplating this from a loftier standpoint, with a view of higher intellect and deeper thought, the world is more than a stage, it is a garden. It is—a world such as we make it, nor can the "we" be regarded by number, but by proficiency and honest energy. Not every man and woman makes the world, the world but sustains every individual, be he good or be he bad, indolent or industrious, faithful or truthful. The one who says, "The world owes me a living," without doing his level best to earn that living, is either a drone or an irrational semi-animal.

The world is made by the minority, not by the majority of men and women. The world is made by the Franklins, the Peabods, the Girards, the Johns Hopkins, the Touro, the Montefiores, the noblemen who have in all they do humanity at heart; and wanting to guide our actions by the ways of the world, it is necessary that we regard the way of the world by the way the makers of the world act and live.

When the world was steeped in ignorance and veiled in superstitious darkness, when might was right and creed and dogma tortured and burned heretics, and heretics were generally those who thought better and were honest to express their thoughts, then the world was a place of dread, a theatre of horrors, but now, when the world is a smiling garden of bliss and blessing, of delightful prosperity handicapping nobody who dares to be honest and do that which is right, there is no need of duplicity and none to stray from the proper path.

The ways of the world are not the ways we look for having our children educated by. If they were trained and instructed by the ways of the world, they would grow up immoral and corrupt. It is the schools and teachers that we look to in the making of our children; and for the higher knowledge, for the more advanced branches of education, every school will not even do, it takes the rarer high school, the college and university, each fear and fewer as we step higher. Just as it is with character and principles, with honesty and integrity in the masses and classes.

The men and women of purest virtues, or the most sterling character, are always the fewest. This does not argue, however, that the most instructed and best informed people are the best people.

Pertus in a letter to a friend said: "You insist on respect for a learned man, and I say, amen! But at the same time, don't forget the largeness of mind, depth of thought, appreciation of the lofty experience of the world, delicacy of manner, tact and energy in action, love of truth, honesty and amiability that all these may be wanting in a man who may yet be very learned."

I believe it was George Herbert who said: "A handful of good life is worth a bushel of learning."

The father of Burns, so says the poet himself, gave him this valuable hint: "He bade me act a manly part, tho' I had ne'er a farthing; For without an honest, manly heart, no man was worth regarding."

Character is far above wealth, I'd rather shake the hand of the honest toiler with his rough and horny touch, than the velvet, soft smile of the erudite scholar, whose smile is insincere, whose cordial greeting mingle with self-conceit or commercial policy. Like Southey, to whom Byron says:

"Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit."

The way of the world is to look a things with an eye to business in all matters. Will it pay to do thus or so? Or would it be better to abstain? Will it pay to raise my voice, or would it be better to keep silent? The question is not honesty or truthfulness. The question is not that justice and interests suffer by it. The question is not that prejudice must be dispelled and pure faith installed in place, but dogma and creed must be propagated even at the detriment of those who do not share the views of these dogmatists.

There must be left no room for freer thought, for liberty of conscience, for privileges of dissenting from bishops and priests. They are right; they must be right; because the way of the world is to look up to these dignitaries, to men of the cloth as the incarnation of divine truth.

Even if they err, it must be accepted as if it were handed down from heaven; but the way of truth gives everyone the right to consult his own conscience, his own understanding, and follow his own convictions.

No one is wrong conscientiously believes differently from accepted ideas, provided he is not injurious or so erratic that he corrupts instead of makes better; that he retards progress

instead of advancing enlightenment and culture.

No, it is not the way of the world to do wrong, to be unjust, intolerant, bigoted, because the world is not the masses and the classes that are unfit to make the world. These are only dragged along in the world, like one little engine pulling a train of many cars. The world is of good and noble men and women—the minds that make it possible for the world to exist and to advance in culture, in industry and in civilization. In these ways let us walk, these examples follow, trying to be ourselves the makers of the ways of the world.—*The Hebrew Standard.* (New York)

CONSOLATION.

Translated from the Hebrew of A. Z. Rabinowitz

BY HERMAN NEVIL

On the ground, by the Wailing Wall, the aged Jochanan sits reading his "Tikon Chazcos" (Midnight Meditations). With his emaciated body wrapt and doubled up and almost covered by his broad rimmed hat, he looks like a turtle under its shell. In his trembling hand he holds a small candle which throws a dim light upon the leaves of an old and torn Book of Lamentations. From his inflamed eyes tears trickle down upon his red nose, and from there down his gray soiled beard.

The book which he holds is torn, not at the edges and corners, from prolonged use, but rather at the center, as if intentionally.

Above the sky is clear and from between the clouds the moon peeps out and sheds a gloomy light upon the holy wall, the remnants of our holy temple. Both the moon and the wall bear testimony to what we were in days past and what we are now.

Between this distant past and the present, many calamities have befallen our people in exile, but what are all these in comparison to the terrible calamity that has befallen Jochanan recently. His eyes are bent upon the book before him, but his thoughts transport him to the past; not to the distant past, when our temple was destroyed, but to the near past when it was Jochanan's misfortune to experience another misfortune, even more crushing and more overwhelming than all the other disasters. And that happened only two years previously.

It was in the days when many were yet intoxicated with the joy of liberty that had swept the whole of Russia. They were under the illusion that a permanent redemption had come, but that the people

did not as yet understand its value. Even after many pogroms had taken place and many massacres stared them in the face, their intoxication did not yet subside and they did not yet cease believing that their salvations had come.

The aged Jochanan, however, who had miraculously escaped from the hands of rioting murderers, was still sitting in the "Beth Hamidrash" upon an upturned bench with a Book of Lamentations in his hand. It was the same book that he is holding now.

The "Chazan" was reciting the "Kinosis" in a solemn, melancholy voice, and the congregation listened in silence. One would have thought that they were only performing an old rite, but that their hearts were not as if the wound was very old and their sensibilities were already too dull to feel the sharpness of the pain. But when now and then the "Chazan" would raise his voice to emphasize some sad passage, then his words would penetrate like so many knives into the wounded hearts of the congregation and memories of past persecutions, together with those of new miseries, renewed in almost every generation, would rise before them and gloomy atmosphere would be pierced by deep sighs and the wailing of mourners, hitherto silent.

Suddenly the doors of the "Beth Hamidrash" were thrown open and a band of young Jews and Jewesses, armed with revolvers and daggers, rushed in. The "Chazan" stopped and the whole congregation looked up in astonishment and horror upon the intruders.

"No one must stir from his place!" was heard from one of the youths. "Whoever dares to leave will be either shot or stabbed to death."

Now one of them, who was no other than Gedaliah, the son of Jochanan, went up upon the "Bimah" and for a full hour poured forth words of insult and abuse against the Jews, pointing out that now for eighteen hundred years have they been mourning for a land that has long been in the possession of others, and that they are unwilling to do anything for the good of that land in which they live, and whose protection they enjoy; that at a time when all nations work hand in hand for the attainment of liberty, the Jews alone adhere to their old superstitions and live apart, reciting old lamentations.

Jochanan's anger flamed up. He rose from his seat and started for the "Bimah." He was ready to grasp his son by the hair and throw him to the ground, but on his way youths took hold of him with their powerful hands, and the taller of the two, snatching the "Kinah" out of Jochanan's hands, tore it in two and threw it to the ground.

After Gedaliah, a young girl ascended the "Bimah," and she likewise harangued for a full hour concerning the uniting of the proletariat of the whole world. The Jews, she claimed, ought to be the first in this union to throw off the yoke of tradition. And the notion of being a

unique nationality, the "AttoB'chartann" people, is an obstacle to the world's progress, and to the ultimate unity of the proletariat, in which she saw their only salvation.

The girl was then followed by several others who vied with each other in abusing their ancestral faith and customs. The group then departed, leaving the congregation crushed and humiliated and more desolate than they had ever been before.

Jochanan had almost lost his mind when he heard this blasphemy. And by whom? By his first born son, his sole hope in life! And, as if to add injury to insult, one of them should have had the audacity to snatch the "Kinah" out of his hand, tearing it and throwing it away like an unclean rag.

Only lately Jochanan had witnessed a pogrom in his town, a pogrom in its full fierceness, but still he did not grieve so much then as he did now. The former was done by Gentiles, but this . . .

As he was now sitting by the Wailing Wall, his neighbor's voice reciting in a moaning tone the passage, "Thou art righteous, O G-d, for I have transgressed against Thee," reached Jochanan's ear. He shuddered.

The terrible punishment that was meted out to his son now came back to his mind. How his beloved Gedaliah had been suspected of a political murder and sentenced to be hung. The attorneys for the defense had then said that it would be possible to acquit him or, at least, to get a pardon for him.

Gedaliah, however, did not wish to defend himself and reject the attorney's counsel. He didn't wish to justify himself, much less to ask for pardon. The gentlemen and the other officials of the prison were very much astonished at his conduct. It seemed to them as if he had suddenly been transformed into an innocent lamb. When ever they spoke to him a humble and pitiful smile crossed his face. To his verdict he listened without any signs of emotion, and ever afterwards he appeared to be quite composed. For hours at a time he would sit in a corner of his narrow cell and fixately stare at one spot, as if in that spot were all his thoughts, and as if from there he hoped to find the solution to some eternal and mysterious problem.

Sometimes he would suddenly brush his hand over his forehead as if awakened from slumber and then rise and walk his cell with measured step, all the time humming quietly some melancoly tune.

Often the superintendent of the prison would approach him, and look into his face intently, thinking to himself: "Can this be a murderer, or is he so clever that he can ever deceive me?"

They had given him a book to read, but he did not even open it. Formerly he used to be very fond of reading, but he had no desire for it now. Could a book even offer him a solution to that

eternal problem which vexed him so much.

From that "Tisha B'Av" on, Jochanan endeavored to tear out from his heart all memories of his renegade son. He would not allow his wife to mention Gedaliah's name in his presence.

"Listen," Jochanan once said to her, "They called me up to the 'Torah' in the book of 'Pinechas,' and I heard the reader recite the following passage, 'And there is no son unto him.' I at once understood that the words were directed to me. I have no son, do you understand? Silence, you goose, it is the will of God."

And when the sentence of death was pronounced, Jochanan uttered the blessing of "Daiyan Ha'emeth" with great fervor, and in his heart he resolved not to mourn his loss, although to him his son had been lost long before he died.

When he was told, however, by a gendarme, that he had been given permission to visit his son, his heart melted within him. The paternal love which he had formerly cherished for his dear child was now awakened, and a profound longing seized the old man's heart. To see him, was his sole desire. To see his son just for one instant and to kiss him; or be what he may renegade, traitor, or deserter. Was he not punished enough for his sins? How unhappy he is now his darling son, his very soul.

Besides Jochanan was planning to save his son from spiritual annihilation. He would not let him die the death of a dog, unconfessed and unrepented.

When Gedaliah was told that his father had come to see him, he opened his large eyes and for a moment looked bewildered. "Good," he said, "let him come." His father then entered.

Jochanan had aged immensely, and almost lost his eyesight, since Gedaliah had seen him last. He came alone, for his mother was ill and could not leave her bed.

"I came to see you, before you die Gedaliah." * * * The old man could not utter the last word, for his tears were stifling him.

"Thanks, father, many thanks," the youth replied, in a soft and forlorn voice, that pierced the father's heart like a knife.

"I came to counsel you, and to comfort you by my words, and instead, I am weak myself and grieve you by my weeping, my precious son, my Gedaliah."

"Don't mind that, father; your tears may ease you somewhat."

"And you, my son?"

"I—never mind father."

"How?" Jochanan asked in great astonishment.

"Yes, father," Gedaliah replied in his feeble voice, looking lovingly into his father's eyes.

"I do not understand it Gedaliah; I do not understand it, my son. How can you urge me so coolly not to grieve? Do you realize that we part now forever, that we shall never see each other again?"

And why? Why did you not accept the attorney's offer? What disgrace would it have been to you if you had agreed to a revision of your sentence, innocent as you are, for I shall never believe in your guilt!"

"This not necessary, father, 'tis not necessary."

"Again I do not understand you, my son. Pray, explain it all to me, and do not conceal anything: from your father. I wish to know your heart at this hour, my son. Do not remain like a sealed book unto me, for I can not bear the burden of the mystery any longer."

"Sometimes, father, it is better not to know the truth, for the truth often hurts, and I do not wish to hurt you."

"Nevertheless, I wish to know; I ought to know my son's heart, whatever its contents might be. Therefore, I beg of you, do tell me the truth, and disclose to me all your innermost feelings, do not hide a thing."

"Father," said the young man in a tremulous voice, "I do not wish to live any longer. If they do not hang me, I shall hang myself."

"Why?" in a subdued voice.

"Because I see no more any good in life. I have no more any ideal to refresh me and elevate my spirit. There were moments when I thought I had found it. I meant to adhere to it and never to relinquish my hold of it. I cherished its sweet hopes, and was willing to consecrate my life to the altar of its shrine. For such an ideal it was worth to live. But in the midst of happiness, my ideal vanished. An adverse wind had carried it away, and left me like a barren rock after the snow had melted away from it. After having joined all their organizations, and having listened attentively to their arguments I became convinced that they were mere bubbles. Those High Priests of universal freedom think they have found an ideal, when in truth, neither they nor their adherents have any conception of liberty. They deceive others and likewise themselves."

"But why did you reject our ideals, the Jewish ideal? Is it not an ideal to be a faithful Jew? Do you not really understand that it is noble to adhere to one's ancestral traditions in spite of misery and persecution? Is it not a solace to obey the commands of your creator and hope for his reward? And why should not a life like this appeal to you? Do not our sages say 'that one hour of repentance and good deeds is better than the whole life in the future world?'"

"Father," pleaded Gedaliah "you are a Jew, and rejoice in your Judaism; you derive pleasure from your Sabbath, from your Psalms, from your 'Beth Hamidrash,' but I, how much of a Jew am I? What Judaism do I possess? What faith and good charms me? Yes, I am perhaps, a Jew, in that I do not content myself with mere bodily pleasures; that I despise to waste my time in idle play. Outside of that, father, there is nothing Jewish left

in my heart. Men like myself are, therefore, suspended between heaven and earth; physical and earthly pleasures have no more charm for us, and fail to fill up the hollowness in our lives. And 'Heaven' is lost to us forever. Thus we are suspended in the air without a spark of hope, without a ray of light. How hollow such a life is, how dreary to exist. Do you see now why I prefer death? Forgive me, father, that I have pained you in exposing to you my naked and pure soul."

As he concluded, he fell upon his father's neck and wept bitterly. * * * This was the first time Gedaliah wept since he had grown to manhood. The ice that had shut his life out from his father's intrusion was now broken.

"Return, my son, to the God of Heaven," his father entreated him, weeping. "If it was so ordained that you should be cut off so early from earthly life, let not eternal life be denied you too."

"Forgive me, father; forgive me, beloved father, oh forgive," the son cried out frantically, and kept on repeating the same words with heartrending sobs until the gendarmes came and parted them. * * * *

"Did he not repent?" the father asked himself after he rising? All was over. Did he really die without repentance and without faith? Impossible! He assuredly must have repented at the last moment.

And in his imagination Jochanan sees his son about to die. He sees him kneeling upon the ground, his eyes lifted towards heaven as if he were searching in the deep and clear sky the mysterious and hidden Creator. Suddenly the boy's eyes become enlightened, and God in His infinite glory is revealed unto him, calling his name in a merciful and forgiving voice. "Unfortunate child," he is saying, "My lost lamb, why do you yearn for Me, when I am ever so close to you? And with joy Gedaliah then calls out: 'Hear O Israel, the Lord our God, the Lord is One. As he utters the last word the rope tightens and eyes close forever.' * * * *

So did Gedaliah die, it could not be otherwise.

Jochanan raised his eyes and was startled to see before him that same young man who had snatched the "Kinah" out of his hand on that memorable "Tisha B'Av." He was coming, accompanied by many young men and women. "What!" said Jochanan to himself trembling. "Do they dare to come here, too, to insult our holy books and to pour out abuse upon the mourners of Zion!"

But it was not long before Jochanan was convinced, that another motive had brought them hither today. For the same tall and proud young man was now removing his shoes and sitting himself upon the hard floor with his head bent low; he was weeping loud and bitterly while reciting the "Kinahs." * * * *

The aged Jochanan listened attentively and felt as if a great burden had fallen from his shoulders. His old sorrow was

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gradually leaving him and the tears of that penitent were like pearls of comfort to his wounded ear. He argued that the redemption must be nigh, for the word of Malachi had been fulfilled, "and he will turn the hearts of fathers to their sons, and the hearts of sons to their fathers." Tears of joy were trickling down his cheeks and his heart throbbed at the thought that the young generation was, after all, returning to the fold.

"Oh, if Gedaliah had only been alive he, too, would surely have been with us."
"But then, did he not return to the God of Israel? Yes, and he died a Jew." Jobanah rose and in chorus with other mourners he recited the "Kaddish" for his departed son *The Jewish Ledger* (New Orleans.)

BETTER THAN HOPE.

By Dr. Williams-Roseneau (Baltimore)

"Hope springs eternal in the human breast." And well it is that this is so. Its power for good is immeasurable. Man needs a star to cheer him when the sky is dreary, a compass to guide him when the tempest blows and a tonic to stimulate him when dejection oppresses. Without hope no man living can endure. He would be weighed down by disappointment, defeat, calamity and grief. His would be the darkest despair. That many persons would have become mentally unbalanced, spiritually annihilated and forced to end life prematurely had not hope found lodgment in their breasts is a fact universally conceded.

But better by far than the strongest hope is action. Hope without action is worthless. It leaves all of our existence to the wisdom and mercy of the Creator and all of our happiness to the honesty and charity of our fellow-men. It eliminates the ego from the equation of life. Mere hope creates dependents. It produces social misfits. It develops dross. Can mere hope preserve health? Or acquire wealth? Or gather wisdom? Can mere hope eradicate pestilence? Or remove disease? Or allay embarrassment? No.

In the workshop of life we have no right to be the exponents of that fatalism

which leaves all happiness to trust in God and man.

Nor should we give way to skepticism and pessimism, to which the frustration of fostered hopes shall of necessity lead—a skepticism denying God and a pessimism seeing in life naught but a delusion and a snare. In the creation of happiness hope needs to be strongly supplemented. The real and telling life calls for active partnership and co-operation with God and society.

Action is the best proof of individuality, and individuality is the "leitmotif" of the personal life. At the creation of the universe man is reported to have been told that he was put into the world "to till it and to keep it." Unless he obeys this injunction in every age there is every justification in the prediction that "thorns and thistles will grow in his path." Action demonstrates that you understand your duties. It shall make of you a builder, a contractor, a benefactor, a man. All discoverers like Columbus and Stanley, all inventors like Copernicus and Watts, all statesmen like Bismarck and Gladstone, all generals like Caesar and Washington, and all scholars like Spencer and Tyndall, were rich in hope, but also rich in action, and so they not only attained their aim, but also won for themselves undying fame.

Soon the present year will end the coming year will begin. Thoughts of this character are, therefore, of great importance to one and all. They belong to the philosophy of life, and of life's philosophy we can never learn too much, more especially at a time like this.

Everybody involuntarily reviews the last twelve months. Everybody takes a careful inventory of his experiences. Everybody is anxious to know in what particulars he has grown richer. And if there happens to be someone who is not better conditioned today than a year ago he will want to find out where the trouble lay.

A year ago you certainly hoped for health, success and happiness. If you have realized your hopes you are to be congratulated on your good fortune. But if you have been disappointed—if instead of health yours has been sickness, instead of success, failure, and if instead of happiness, sorrow, the search for the cause

of your justifiable discontent is surely in order.

Do not say that your trust has not been well-founded. Do not blame Providence and declare religion a system of impositions. Ask yourself, What have I done toward the realization of my hopes? Have I merely dreamed or have I also toiled? Have I put forth effort and exertion or have I frittered away my time? Have I deserved to reap because I sowed? Or have I folded my hands and sat idly by, waiting for the prize to come to me while others toiled? You know that most of us do not wish to work any more than we absolutely need to work. We love to take life easy. We do not overexert ourselves. Is it not a fact that hundreds—aye, thousands—do nothing all year round to merit the blessings they crave and often enjoy? Are there not many who make life a gaming table or a bucket-shop and speculate in life's stocks, counting upon large returns on the most trivial investments? Perhaps you belong to the gamblers, who are all the time taking desperate chances.

You cherish hopes at this season. You project plans. You form ideals. You undertake tasks. You foster ambitions. What are they? You would revivify them.

Consider, however, what you are going to do to bring their realization. Bear in mind, for your own good and the good of the community in which you reside, that if your ship of life should move in the proper course you must not merely use compass, but you must also fire your engines in order to generate the propelling steam. God gives you only the foundation on which to build. He furnishes you with the means of accomplishment—namely, health, vigor and talent. This is all. You have no right to expect more. The rest must emanate from you. It must be the result of your own doing.

Here is a timely moral. Ponder it carefully and seriously. "Hope on." This is the message of the hour. But remember also that hope alone is impotent. Hope alone retards. Let action mark your existence in the year to come, and the year to come must needs bring you the blessings you crave.

Boatster—"Is the water you have here healthy?"

Landlady—"Yes, sir. We use only well water."

RACKED WITH RHEUMATISM.

AFTER PROLONGED AGENCY THIS COMBAY CUSTOMS CLERK FOUND A WELCOME

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The experience of Mr. J. M. Dias, a Customs Clerk of Ucliar, Thana, Bombay, is instanced in support of this statement. At a recent interview, Mr. Dias said:—

"In 1905 I contracted a bad chill, followed by shivering and high fever. I was treated by a doctor and apparently got better, but soon after symptoms of Rheumatism appeared. I was attacked with pains in the body and limbs as acute that life was rendered unbearable; in fact, the agony was so excruciating that death would have been welcome.



Mr. J. M. Dias, of Bombay, cured of Rheumatism by Dr. Williams' Pink Pills.

"I was in despair of ever getting better when I was recommended by a leading firm of Bombay chemists to try Dr. Williams' Pink Pills for Pale People. I had scarcely finished one bottle when I felt considerable relief, the pains in my back not being nearly so bad. I persevered with Dr. Williams' Pink Pills and continued to derive benefit until after taking a few more bottles all the pains were banished and I was completely rid of the scourge.

"I make a point of taking Dr. Williams' Pink Pills occasionally to tone up the system, and can say that my health is better now than ever it has been during the whole period of my life, and I attribute this to nothing else but Dr. Williams' Pink Pills.

"I make this statement voluntarily, purely out of gratitude for the great benefit I have derived."

As with Mr. Dias, so it has been with countless other sufferers. Dr. Williams' Pink Pills the veins with New, Pure, Rich Blood, and so impart strength to the Nervous and Muscular systems. They have cured Anemia, Disorders arising from Impoverished Blood, Indigestion, Neuralgia, St. Vitus' Dance, Rheumatism, Sciatica, Malaria, Beri-Beri, and Paralysis; also Women's Acies and Ills. Dr. Williams' Pink Pills for Pale People can be obtained at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., 88 Kinross Rd., Shanghai, at \$1.50 Mexican per bottle or 6 bottles for \$8.

A WISE DECISION

The I. O. B. B., through its executive chief, Adolph Kraus, of Chicago, has gained a victory entitling it to the gratitude and thanks of the Jewish people at large, and henceforth when the Associated Press transmits its general news to the world a man's religious affiliations will be omitted. Attention has been called to this outrage time and again, but it was left to the genius and courage of the I. O. B. B. to bring about fair play. The following letters will be read with interest:

Chicago, Dec. 23, 1908.
Melville E. Stone Esq.,
Manager Associated Press,
159 Broadway, New York, N. Y.

My Dear Mr. Stone—If A. B., a non-Jew, commits a crime, the Associated Press despatches furnish the public with the news without any reference as to whether he is a Methodist, a Catholic, or whatever Christian denomination he may belong to. If however, A. B. happens to be a Jew, then almost invariably the news item informs us that A. B., a Jew, etc., committed an offense. Is there any good reason for making such a distinction? Has not the Jew been persecuted for conscience sake enough for these many centuries, and is such a reference in accord with the American spirit? The press is one of the educators of the American people. Should it therefore not take care to avoid anything which unnecessarily and unjustly creates a prejudice with some, and increases it with

others against a religious sect whose members, as a rule, are law-abiding and patriotic citizens, and furnish no greater, if as great a quota of criminals and paupers as those of other religious beliefs.

I am convinced that the overwhelming majority of the American press is free of religious prejudice, and that it is not the intention of its managers to create unnecessarily in this country a hatred against any law-abiding portion of the people. I, therefore, take the liberty to inquire whether the Associated Press could not without any impairment of its news service adopt a rule prohibiting its agents from publishing the religious beliefs of evil doers when such belief has nothing to do with the offense committed. I am confident that it is not the policy of your association to give unnecessary offense to any religious sect, and that if it is in your power to remedy the evil which is herein complained of it will be done. I am,

Very truly yours,

ADOLF KRAUS.

Promptly on receipt of Mr. Kraus' letter Mr. Stone replied as follows:
New York, December 26, 1908.
Adolf Kraus, Esq.,
1248 Tribune Building, Chicago, Ill.

My Dear Mr. Kraus—I have yours of December 23rd. I think your suggestion is a perfectly proper one, and I see no reason on earth why we should say A. B. was a Jew any more than we should say he was a Methodist. Based on your suggestion I will issue precisely the instructions you indicate.

Sincerely yours,

MELVILLE E. STONE,
General Manager.

The artist, Aaron Lachowsky, of Odessa, was invited to take up the position of teacher in the Bezalel School of Jerusalem, made vacant by the death of Samuel Herszenberg. A scholarship has been established in memory of the deceased.

ISRAEL'S MESSENGER.

Shanghai: Friday,
5th March, 1909--5669.



Though Purim is a Biblical institution and Hanukah purely Rabbinical, of the two minor feasts the latter has taken a far greater hold of the Jewish mind than the former. The reason is probably that the events recorded in the Book of Esther were merely local, and did not involve the fate of the entire Jewish community, whereas the victories of the Maccabees decided the fate not merely of Jews, but of Judaism. But for those victories, humanly speaking, it would have been impossible for Judaism to have survived to the present day. Hellenism would have triumphed over Hebraism, and the course of the world's history would have been far other than it has been. No such stupendous results can be said to have flowed from the triumph of Mordecai and Esther over the designs of Haman. Had the enemy of the Jews been successful an enormous number of the race would have been slaughtered, but there is no reason to suppose that Judaism would have been extinguished. Still the tendency of modern times to allow the observance of Purim to fall into neglect is to be regretted, for the remarkable events on which it is founded are full of inspiring teachings. The risks which Esther runs in order to save her people from destruction, the noble influence which Mordecai exerts over her in her royal surroundings, his sublime faith in a Providence which watches over the Jews and saves them from extinction, the fate which ultimately overtakes the wicked

schemer who is caught in his own trap—all these are features in the story which serve to point a moral as well as to adorn a tale. And what an instructive character is Haman, the typical Jew-hater. His speech to the King, in which he seeks to compass the destruction of the Jews, is one of the most suggestive things in the book: "There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom; and their laws are diverse from all people; neither keep they the King's laws; therefore it is for the King's profit to suffer them." An artful accusation against Jewish separatism which anti-Semites have not been slow to copy in every age. No wonder the mention of Haman's name was the signal in the Middle Ages for an outburst of bitter feeling which caused the synagogue to resound with unseemly noises during the recital of the Book of Esther. It was not the vizier of Ahasuerus or any particular personage who evoked this demonstration of hostility, but the remembrance of all that Jews had suffered at the hands of one and all of their enemies of whom Haman was the most representative. But even impersonal feeling of hatred towards the enemies of Israel has long ago died out. To-day the Jew feels only a loathing for the actions of such enemies, not for the enemies themselves, and with the wife of Rabbi Meir he glosses the word of the Psalmist: "Let sin be exterminated out of the earth, and then the wicked will be no more."

A monument in honor of Moses Mendelssohn was erected in the garden of the Jewish School for Boys in Berlin. It is the work of Rudolf Marcuse, the Berlin sculptor, and consists of a pedestal of green dolomite, upon which is placed a bust in bronze, of the philosopher. The unveiling of the monument is fixed for the 4th January, the 122nd anniversary of Mendelssohn's death.

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WHO WAS AHASUERUS?

[CONTRIBUTED.]

As with Pharaoh of the Exodus, scholars have not been altogether agreed in regard to the identity of the Ahasuerus of the Book of Esther. There are three different Ahasueruses mentioned in Scripture. The first is alluded to in Daniel as being the father of Darius the Mede. Mention of the second is made in Ezra. He was the king at whose court the enemies of the Jews preferred accusations of disloyalty, designed to impede the re-building of the Temple at Jerusalem, and is probably identical with Cambyses, the successor of Cyrus. The third Ahasuerus is the monarch whose history is recorded in the Book of Esther. What reign in Persian history fits in most closely with the events on which Purim is founded? Almost every Medo-Persian King, from Cyaxares I. down to Artaxerxes III., has been put forward by different scholars as being identical with the Ahasuerus referred to. Yet there are only two kings in Persian history whose claims can be urged with any seriousness—Xerxes and his successor, Artaxerxes Longimanus. Throughout the book of Esther the Septuagint renders the name by Artaxerxes, but no argument can be founded upon this fact alone. The Hebrew name Ahasverosh might correspond equally to Xerxes and Artaxerxes. Now the policy of Artaxerxes toward his Jewish subjects, as described in Ezra and Nehemiah, is one of consistent liberality which hardly accords with the treatment that, but for the influence of Esther would have been meted out to them by Ahasuerus. And it is only Ezra and Nehemiah who depict Artaxerxes as an enlightened and magnanimous sovereign; profane writers, like Plutarch and Diodorus Siculus, accord him the same characteristics, while the Ahasuerus of the Book of

Esther figures as an imbecile tyrant and a cruel debauchee. There is also the fact to be taken into consideration that Ezra and Nehemiah spell the name of the King they refer to as Artachshast. If the same King were referred to in the Book of Esther, it is reasonable to suppose that his name would be spelt in the same way. It only remains to identify Ahasuerus with the Xerxes of Persian history, and all that we know of this monarch's character and history tallies with what we read in the Book of Esther. The King who beheaded his engineers and ordered the sea to be fettered and scourged because it destroyed his bridge over the Hellespont, who perpetrated many other acts of senseless cruelty, and consoled himself for his defeat in Greece by a course of sensual indulgence is very likely to have been the monarch who "destroyed his wife for the sake of his friend for the sake of his wife," and who to gratify the whim of his favourite minister was willing to devote whole people to indiscriminate massacre. And many other correspondences may be traced. In the third year of his reign Xerxes called a military council together to arrange the Grecian War. The feast described in the opening chapter of Esther likewise took place in the third year of Ahasuerus's reign. It was in the seventh year of his reign that Xerxes returned to Susa defeated and discomfited; it was in the seventh year of his reign that Ahasuerus married Esther. Nor is it improbable that the tribute which the tenth chapter of Esther relates that Ahasuerus "laid upon the land and the isles of the sea" may have been designed to meet expenditure and loss caused by the disastrous Grecian expedition.

A modern book shop will soon be opened in Jerusalem. The undertaking is supported by some of the most influential publishers and booksellers of Europe. This will be undertaken by a stock company.

HOW THEY PARTED AND HOW RE-UNITED.

By RABBI L. WEISS.

[Concluded.]

All the hopes and expectations fostered for years now ended in such deep rupture! For a moment father and daughter stood clasping each other's hands, but soon the enormity of the situation dawned upon the poor girl and she fell upon her father's bosom weeping.

"Oh mother! dear mother! must I lose you now when our joy should be replete with bliss! So long was I without father, and shall I now remain without mother? Oh, unhappy creature that I am?"

"Be composed, sweet child," soothingly said the father, "and let us still trust in God," and he began to pray—oh, pray so fervently and devoutly. "Oh, God, who rulest in the immeasurable heights above as in the fathomless deep below! I will not murmur against Thy decree, for what Thou doest is well done, but look down upon this poor child who is to enter upon life and have compassion upon her noble soul! Oh, it is hard that she should be an orphan and I should have been the cause of it, having been away to quench my thirst for Thy knowledge. Have mercy, O God! Chastise me, but for this innocent child's sake, spare the life of her mother! Oh, Father, hear me! Have mercy!" And so prayed he while he held the lifeless form of his wife, while the daughter prayed in silence.

Once more the daughter cast her sweet eyes on her mother, who she jubilantly exclaimed: "Oh, father! father! I will not murmur against Thy decree, for what Thou doest is well done, but look down upon this poor child who is to enter upon life and have compassion upon her noble soul! Oh, it is hard that she should be an orphan and I should have been the cause of it, having been away to quench my thirst for Thy knowledge. Have mercy, O God! Chastise me, but for this innocent child's sake, spare the life of her mother! Oh, Father, hear me! Have mercy!" And so prayed he while he held the lifeless form of his wife, while the daughter prayed in silence.

The triad of father, mother and daughter, or husband, wife and child were reunited, and the trust and confidence they had in the good God brought them that happiness that a yearning soul can only crave for.

Rabbi Channah's fame soon spread, and he, too, became a shining light, a master in Israel.

A Jewish college has now been opened in Jerusalem, which is modeled after the now famous Haifa Jewish College. Dr. Isaac Hilevy, of the Anglo-Palestine Bank, and Dr. Weitz, of the Rothschild Hospital, are the directors of the new institution.

REVIVAL.

By Rabbi N. MOESSOHN,
(Portland, Ore.)

At this time, when Christian revival meetings are exercised in many cities of our country, we were questioned why do not the Jews follow this good work? Why have not the Jews revival meetings, where good preachers should raise religious feelings in the hearts of the audience, and religious songs inspire belief?

To answer this question we refer to the character of the two religions. The Jewish religion is based on fact, not on belief. All the stories in the Jewish Bible which bear a miraculous character are explained away as poetical expressions. The belief or non-belief in the supernatural stories of the Bible is not a condition for being a Jew. The Jewish religion does not appeal

to belief, but to reason. Nothing about the future world is mentioned in the Jewish Bible. If there were and are Jewish individuals who believed in a future world and rewards and punishments in it, such belief is a post-Biblical innovation. The principal obligation laid on a Jew is to act righteously.

Judaism based upon reason is a religious life. Its adherent bases his religion upon living facts which stare into his eyes, and certainly there is no more need of any revivals for the living than there is necessity of belief that 2x2 equals 4; the sum 4 is proven by reason, and no skeptic may be found who would dare to deny this fact.

Not so is the case with Christianity. It is a religion based on belief in things which reason opposes. It teaches that three equal one, and one equals three; it presses upon humanity to believe that to forgive an im-

aginary sin which the first woman has committed, God could not do otherwise than to permit his only son, born from a Jewish virgin, to be slain, etc., etc., and these principles of faith and their like must be believed by humanity if it refuses to be roasted upon an everlasting fire especially created and preserved by the God of Mercy in a place called Hell which celestial geography places in the other world. There is no doubt left that humanity which is led by reason must either deny all those principles of belief or at least doubt them.

In short, Christianity's principal rules of religion are belief in a being who has been dead long since, and in something which comes after death; it is a religion of death, and certainly, if one does not want it buried, he must revive it. And storming the audience with the brimstone of imaginary Hades as a consequence for non-belief, the revivalist brings

them to an ecstasy which lasts for a no longer period of time than Jonah's gourd. Hence these frequent revivals.

OUR CONTEMPORARIES.

TRUE CHRISTIANITY, WELCOME!

Dr. J. Whitcomb Brougher, of our city, invites Christian people to join him in his attempt to live as Jesus lived.

Is it not too late to attempt to practice that which Christianity has not done for nearly twenty centuries? However we wish the doctor Godspeed. We do not doubt that in his honest attempt he will succeed to strictly follow Jesus' life. He certainly will refuse any remuneration for his ministering to his people, as Jesus preached without any remuneration whatsoever; he will, no doubt, give a poor man's life as Jesus has lived; he will surely keep the seventh day of the week holy, as Jesus did; he will, beyond any doubt, deny the Transcendentalist and instead, believe in one God, as Jesus did; he will practice strictly all the Mosaic laws as Jesus did. In short, he will become an ardent Jew, as Jesus was. And we do not doubt that the doctor means it and will do it, and we say to him, welcome, doctor!—*The Jewish Tribune* (Portland, Ore.)

A CANDIDATE FOR LUNATIC ASYLUM.

We kindly suggest to all persons who have a spark of Judaism left in their heart to see that Emil Hirsch, who was always expected for his eloquence, to have him taken care of by his friends before he fully develops as a fit subject for a lunatic asylum. We have noticed lately that he displays symptoms which seem to us as drifting that way. As a minister of a Jewish congregation, receiving a princely salary, it is certainly expected that he would, even in a rational way, promulgate our sacred religion and not try continually to undermine the same. And now he is out with a new fall, namely, that we are not Hebrews but Jews. This is twofold dumb and twofold deceitful. Emil Hirsch of Chicago is not happy unless he comes out with some notion of his for the sole purpose of having the Gentile press copy the same, and having accomplished his purpose will in a week or two work up some other fake and having the same reported in the secular press. The next proposition will be to abolish the word "Rabbi" and substitute the words "fourth of pulpit deformities."—*The Jewish Times and Observer* (San Francisco)

CHILD LABOR.

Of all the problems that confront the people of this country none is more im-

portant than the problem of "Child Labor." It seems rather surprising that such a problem should even exist in so enlightened a land as ours. That there should be thousands of children whose lives are blighted by being doomed to labor in the cheerless and soul-stunting atmosphere of the factory and the mill, is indeed a thing that ought to make us blush. The evils of labor can hardly be overestimated. Children brought up without education and care brought early upon their young shoulders are bound to make poor and wretched men and women. As every wrong, and every evil receives ultimately its punishment, so the crime of child labor is visited upon us in many ways that we least suspect. It is visited upon us in the increase of criminals, of paupers, of vagabonds and of dependents. Prevention is better than cure. If we wish to produce strong, healthy and pampered citizens let us start at a time when the seeds of strength, of health and of manhood can be best implanted. That only shall we have less prisons and less almshouses. Something more, however, than mere legislation against child labor is necessary; we need an active interest on the part of the community that will see to it that the laws we make are strictly enforced and that no child is imposed upon and ruined through the greed of the worshiper of Mammon.—*Emancipator* (San Francisco)

THE SAFETY OF HUMILITY

He that is humble-minded hastens to serve God, but he never boasts of it; neither does he despise the least part of what appertains to God's service, whilst the proud one delays his religious duties. Be, therefore, mindful to place humility before thine eyes; strive continually to acquire it, implore God's help thereto, and beg Him to lead thee to it in order to perform His will, and He will set thee in the right path thereto, and make thy way plain before thee, as we Israelites are praying daily: "O, my God, guard my tongue from evil, and my lips from speaking guile; and to such as curse me, let my soul be dumb, yea, let my soul be unto all as dust." Beware of the thoughts of thy heart and of the temptations into which arrogance and ambition may lead thee. God has, in His world, shown us the way to this grace in the prayer: "Two things have I required of Thee, O God. Remove far from me vanity and

lest I be full and deny Thee and say: Who is the Lord? or lest I steal or take the name of God in vain"—**BACHIAH IB'N PAKUDAH**

THE ZIONIST OUTLOOK.

The Constantinople correspondent of *Die Welt* writes the following: "Last week saw the departure of Herr Jabotinski, who spent several weeks in Turkey, both prior to and following his visit to Palestine, and whose public addresses in favor of the nationalization of the Ottoman Jews created a very strong impression here. Here Jabotinski has achieved speedy popularity in Turkey, and his intention of returning has evoked expressions of general satisfaction. Herr Ussischkin is now sojourning in the City of the Golden Horn, in order personally to acquaint himself with the new constitutional aspects of all questions concerning Zionism and Jewish interests in Palestine. We see here almost daily travelers on their way to Palestine. They are mainly young Russian Jewish engineers and merchants who go to seek in Palestine a field for their intellectual labor and industrial investments. Devotion to Palestine is more strongly manifested than ever before.

LANGUAGE OF TURKISH JEWS.

The Turkish Jews, who are among the most enthusiastic in the present national regeneration, are considering as to the language they are now to speak in their homes. The majority of the Turkish Jews are Sefardim, who speak Ladino, the Spanish-Yiddish, but this will probably be abandoned. The choice lies between Hebrew and Turkish, and it is probable that the Congress which is to be convened on the subject will decide in favor of the latter.

To-night



To-night

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BY THE WAY NOTES.

The Obvious Lesson

The anti-Japanese agitation has caused the Californian Legislature to pass a Bill to prevent aliens holding land. The Japanese Ambassador fully understood that the word "aliens" was not used there—as generally meant—against the Jews but clearly against the Japs. He did not lose time in setting up a hue and a cry over it and promptly lodged a formal protest against the Bill with the state Department at Washington. The President of the United States acted in his usual drastic and masterly way and the legislation against the Japanese was consequently not enacted.

One is really compelled to ask who is going to set up a hue and a cry against legislations directed against Jewish "aliens" and against the dastardly legislations directed against native Jews who are considered as "aliens" by the treacherous Roumanian law? *The Jewish Chronicle*, January 22nd, commenting on the above mentioned episode, asks naively: "When will Jews begin to learn the obvious lesson?"—The answer is simple enough. The Jews have learned the lesson long ago but they never tried to put it into practice. It is only Zionism of the present day that is trying to give back bone to self-neglected Jewry and is trying to give to the Jewish people a central power which would protect them throughout the world. Therefore dear reader, if you have a Jewish heart, help the Zionist Movement now, as by doing so you help yourself.

The Wrong Method.

The Annual conference of the English Zionist Federation at Sheffield, on January 31st has been marked by some very happy and extremely unhappy events. The Jewish community and par-

ticularly the Zionist Society in Sheffield, at the head of which is Mr. Mr. D. Isaacs, a young, able man with warm Jewish feelings, have distinguished themselves in the way they organised and arranged everything for the convenience and comfort of the Delegates. They have undoubtedly shown an excellent example, worthy of imitation by others.

The Delegates, who numbered 44 representing 28 societies, met as brothers and a more earnest set of men is seldom to be found. The purpose for which they came together never seemed to escape them for a moment up to the last. If they could not carry all their resolutions, which no doubt would have been most beneficial to the Movement, it was not the fault of neglect or indifference on their part but of the lack of effective grip and control over the essential matters by those who were at the head of the Conference. To start such an important meeting an hour later than the appointed time, to open the meeting with an eloquent speech of an hour's duration, and to exclude the Press, is surely the wrong method to make affairs prosper. But that is just what took place.

Tragedy of Errors.

Dr. Gaster's speech at the public mass meeting, Montgomery Hall, Sheffield, on Sunday evening, Jan. 31, after the conference, was a real oratorical feat. Dr. Gaster entranced the vast audience with his extraordinary eloquence and power of oratory and he received an ovation which he will not easily forget. Who would have thought, that this very genial man has just a little while ago left the conference Hall in a tumultuous state, after resigning his position as President of the E. Z. F. and taken along with him a few more prominent Zionist workers simply because Mr. Greenberg was elected Vice-President?—What a curious coup d'état! And, alas, what a tragedy of errors!

Let us hope that Dr. Gaster

will now, after all, be fully convinced that culture must go hand in hand with Democracy, that his unflexible strong will may be softened and that the present occurrence may mark the opening of a new and brighter era in the English Zionist camp.

Millionaire Optimist.

Mr. Andrew Carnegie is one of those rare specimen of humanity who are gifted not only with a good liberal heart but also with a healthy mind. He firmly believes in the goodness of human nature and works for universal brotherhood. The morbidness of mind and nature which generally affluence brings about, is not happily with him. Some of Mr. Carnegie's sayings were: "I find that with every year I take a higher view of things and think more and more about humanity, and that I have a brighter vision of the future. I believe I am the greatest optimist alive and were I to choose a motto it would be:—All is well, since all grows better."

We Jews call such an individual: "Ish Emes"—a true man. — Optimism is the innate character of the Jew and it is this that kept him up throughout the centuries of persecution. The Jew lives, because he has faith in God, faith in humanity and faith in a bright, glorious future for all mankind. Even at the graveside the Jew plants his doctrine of faith in an everlasting life. The "Prayer" of the Jew is,—"that the knowledge of God should spread over the wide world like the waters cover the sea." That is the happy time he is longing for and looking forward to. Had the Jew been a Pessimist he would not have been where he is now, as an optimist he is here as strong as ever he was. So one can plainly see that it is undoubtedly THE JEW who is the greatest optimist alive. He has been, he is and will be the foremost optimist and good Mr Carnegie must be satisfied to be the second in rank.

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A RUSSIAN GHOST STORY.

By J. R. DWORIN

In that pleasant district of Darkest Russia through which flows the River Deniper and where for years the peasants have lived in ignorance of the world except for the occasional trader and the village priest, who had unlimited control over these simple people, over their lives, their home and all their earthly possessions, is situated, half way along the shore of this river, the village of Oku, in which I lived. My uncle, who lived in the same village was a trader, known by the peasants for miles around as Honest Yanku, and for years had been plying his trade with these people.

In January, 1896, the trade with the peasants was very dull and on account of the extreme weather conditions, my uncle was forced to keep indoors. It was a common occurrence for the thermometer to register twenty zero. One January day my uncle came to my home and asked me in jest if I would accompany him, as he was going to visit an old peasant who was very ill, whom he had known many years and who lived seven Russian miles, or about forty-nine American miles from the village. I, as any other boy would have done, gladly accepted the invitation, but my mother objected, and after considerable coaxing she permitted me to go. I will never forget the subsequent events if I live to be a hundred years old.

My uncle called for me in his sled and after bidding my mother farewell I jumped into the conveyance and we drove off.

We encountered heavy roads, piled high with snow drifts, but we plodded on until we came to a road which led through the woods which was not so badly snow covered. We ate lunch in the sled, fed the horse, and started out again. By this time darkness was coming on and we struck out over another road which led through a large dismal frozen marsh.

As we neared the marsh a man suddenly stepped out from beneath some shrubbery and bluntly asked, "Can I have a ride?"

My uncle stopped the horse and told him to jump on, which he did and we resumed our journey. When we reached the middle of the marsh I saw for the first time in my life a pack of wolves. I, of course, was frightened, but the wolves passed us and soon disappeared in the gathering gloom.

"We're lucky, my boy, I thought those fellows would make a meal of us," my uncle said. Then he repeated a prayer and added, "those hungry devils would never have let us alone. It must be the will of God."

I had by this time forgotten the man who was riding with us and when I looked around I missed him.

I told my uncle who also turned and exclaimed: "No wonder those brutes did not trouble us they have killed the stranger. I am sorry for him. I wish it were in my power to help him, poor fellow."

My uncle gave the horse a few lashes with the whip and he started at a good pace.

Just before we reached the end of the marsh I happened to look back and to my horror saw two balls of fire which had the appearance of a pair of blazing eyes and which seemed to be in mid air hanging over the sled and moving along with us. I gave vent to my feelings in a loud shriek, the horse took fright and started off at a pace he never traveled before. By this time we were near the peasant's cottage when we heard behind us a terrifying shriek, which echoed and re-echoed through the silent night. We looked back and saw the two balls of fire slowly disappearing. We urged the horse on. The animal reared and plunged ahead and finally dropped near the peasant's cottage exhausted.

The peasant's married son and his two boys ran out of the cottage with lanterns and spoke to my uncle whom they recognized.

"What is the matter Yanku?" the oldest asked.

"Matter enough. Quick you fellows take care of the horse, come into the house and I'll tell you," my uncle replied.

We entered the house and my uncle

hurriedly told of what had occurred. The peasant turned pale for the people in that country are exceedingly superstitious and he no doubt regarded it a bad omen. The sons after having attended to the horse listened intently to the same story.

After lunch, my uncle asked: "How is your father getting along?"

"Oh, he is better off where he is," the peasant answered his eyes filling with tears. "My father is dead. He died a week ago this very day."

My uncle expressed sorrow and surprise, and finally told the peasant the reason of his visit. The night wore on, the peasant's two sons retired and my uncle after talking of other things, again referred to the peasant's dead father whom the son exclaimed: "Yanku, you are a friend of our family and I have known you since childhood. I wish to tell you a secret which you must not repeat and I know you will not repeat it."

My uncle promised.

"For three nights in succession," he began, "I dreamed that my father commanded me to do something the nature of which I can never remember when awake. I went to the priest and he promised to pray that the spirit of my father shall trouble me no more, but last night my father repeated the command and seemed angrier than ever."

My uncle thought it very strange, shook his head but advised him not to think of it again.

While thus engaged in conversation the peasant said: "I think I heard a knock on the door." He reached out to open it when the door flew open of its own accord, and the lamp blew out, leaving us in total darkness. The peasant started to close the door, when we saw those same two balls of fire floating into the room and heard the word: "Halt!" as if coming from a distance. I tried to move and could not for I felt as if chained to my chair. I heard the striking of a match and saw my uncle's face which was calm, also the peasant who stood as if riveted to the floor. No sooner was the match lit than a gust of wind extinguished it and that sepulchral voice

spoke again: "Close not the door on thy father!"

The balls of fire seemed to move toward my uncle and the voice said: "Yanku, you have always been my friend. Be one now. Help me, I am not resting comfortably in my grave, open my grave tomorrow," and the voice stopped and resumed "for several nights I have tried to make my son obey me, but he would not, may the curse of a father light upon his head."

The peasant fell on his knees with a moan when the spirit continued:

"It was I who protected you from the wolves today. I will leave on the table in front of you a ring which was buried with me. When you open my casket, place the ring again on my fourth finger. I leave this ring to show you that I have really been here."

The balls of fire disappeared, the door closed with a bang and the lamp was lit. I looked at the table and before my uncle lay a silver ring. He picked up the ring, which the peasant recognized as his father's.

We talked no more that night, and were shown to our room where we retired, but we slept very little.

At about four o'clock the next morning the peasant, his two sons, my uncle and myself went to the village churchyard. The peasant and his sons after kneeling in front of the church and muttering a prayer, awakened the priest, explaining all that had occurred and he in turn routed the grave digger who lived nearby out of his bed. They opened the grave, pulled up the wooden

casket in which they found the body of an old man face downward. They turned the body over, placed the ring on the fourth finger, and while doing so I noticed in each hand of the dead man a handful of hair, apparent y torn from the beard. They reentered the body and we left for home.—*The Jewish Independent (Cleveland.)*

THE DESERT.

The vast but barren heart of the desert is like the heart of a man who is a stranger to kindness and to prayer. Out of its bosom flowed no primeval springs. Its mighty hands yielded forth in mead doles the trees and the plants, ay even the tiny grass. Its ever-thirsty lips, black and monstrous, sucked in each river and stream that wandered through its domains. A tyrant of tyrants it was! So the brooks and the rivulets no longer laid their tributaries at its feet. No longer the music of the waterfalls haunted its ears. The lakes shrank beneath its accursed gaze and the streams from the mountains circled further away from its boundaries. Perhaps in the childhood of its days the heavens, kinder than earth, rained forth some of the blessings which the terrestrial waters withheld. But in the hoariness of age when a million wrinkles furred its sunily brow, when from its bosom rose the breath of treacherous simoons, when on its vast and burnished eye were photographed dreadful mirages of no glory—then the very heavens, stern and brazen-yed, frowned upon it with the wrath of hell. Now the

winds might rave and roar and storm or the zephyrs wail and moan. But it is all a prayer of despair—a shriek of blasphemy. Its voice, now strong and terrible, soft and feeble, invokes no gentle dew from the skies, summons no winding streamlets from distant regions, but conjures up visions of the whirlwind and death.

Magnificent in its immensity, fearful in its solitude, terrible in its severity, yet it is not wholly and utterly cursed. Green oases that are scattered about its surface offer to the weary traveller crusts and crumbs from nature's banquets. Nay, it is not wholly and utterly cursed—and neither is any man.

ALFRED SASSOON.

Calcutta.

















OBITUARY.

It is with deep regret that we announce the death of Dr. E. Paulun, one of Shanghai's best known and clever medical doctors and old residents, which took place this morning at the Shanghai General Hospital. The deceased was highly respected by members of all creeds and denominations. His death is a distinct loss to Shanghai and his removal creates a gap which will be hard to fill. To his wife and children who were left to mourn his loss, we offer our sincere condolence and sympathy in their sad bereavement.

We understand that all the three local Synagogues are sending wreaths to the funeral.

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 REGALIA ANTONIO LOPEZ  
 FAVORITOS J. DOTRES  
 EXCELLENTS  
 etc, etc, etc,  

is at

J. Delbourgo,

12 NANKING ROAD.

Agent for the


COMPANIA GENERAL DE TABACOS
 DE FILIPINAS.

12m

1-5.08

明
晶
洋
行

N. LAZARUS
 OCUList-Optician



Astigmatic Lenses; Sun Glasses; Bi-focal Spectacles;
 Artificial Eyes; Binoculars; Fountain Pen Etc., Etc., Etc.

EXPERT EXAMINATIONS OF THE EYE
 LENSES GROUND AND RE-POLISHED

Spectacle and Pince-Nez Frames re-fitted and re-paired

N. LAZARUS
 566 NANKING ROAD
 (BETWEEN KIANGSE AND HONAN ROADS)
 TELEPHONE No. 3251

2-0.08
 12m.

UNIVERSAL PRINTING

GD. LTD.

PRINTERS, BOOK-BINDERS
 AND STATIONERS.

Telephone- No. 3385

79, Kiangse Road.

All orders are executed

with despatch and attention.

Terms- Moderate.

19-2-09

12m.

Matzos for Passover.

The undersigned begs to inform the Jewish Public that he will be prepared to supply "Matzos" for the coming Passover. The "Shemoora" (wheat) has been brought from Calcutta. Machinery for grinding the wheat, mixing the dough and cutting the cakes have been ordered from America and the whole process of preparing the "Matzos" will be conducted under the most approved method and Orthodox way.

Attention is particularly drawn to the fact that no hand power will be used and the whole machinery, which will be run by electricity, consists entirely of steel, no wooden parts being attached, and the cakes, being of a square shape, it will be seen that every imaginable care has been taken to ensure perfectly Kosher, pure and wholesome Cakes.

As a limited quantity is available this Season prompt orders are necessary.

Orders from Outports will receive every attention.

All orders should be accompanied by cash.—*Advt.*

J. JOSEPH MOALEM,

No. 16, Peking Road,

Shanghai.

Deutsch-Asiatische Bank

SHANGHAI, BERLIN, CALCUTTA, HANKOW,
 HAMBURG, MANILA, PEKING, TIENTSIN,
 TSIENANFU, TAIPEI, YOKOHAMA, KOBE,
 SINGAPORE.
 Paid-up Capital...Sb.Tls. 7,500,000.

Founded by the following Banks and Bankers:

Keenigliche Schandlung (Preussische Staatsbank),
 Direction der Disconto-Gesellschaft,
 Deutsche Bank, S. Bleichroder,
 Berliner Handels-Gesellschaft,
 Bank für Handel & Industrie,
 Robert Warschauer & Co.,
 Mendel-sohn & Co., Berlin,
 M. A. von Rothschild & Söhne,
 Jacob S. H. Stern, Frankfurt a/M.,
 Norddeutsche Bank in Hamburg,
 Sal. Oppenheim jun & Co., Cologne,
 Bayerische Hypotheken & Wechsel Bank, Munich.

London Bankers:

Messrs. N. M. Rothschild & Son,
 Union of London & Smith's Bank, Ltd.
 Deutsche Bank (Berlin), London Agency.
 Direction der Disconto-Gesellschaft.

Interest allowed on Current Accounts at 2 per cent per annum on the daily balance. Current accounts kept in taels and dollars.

Interest allowed on Fixed Deposits according to arrangement.
 Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

4-9-09.

12 m.

For The Training Season.

Stopwatches, Single
 and Split hands in
 gold, silver and
 nickel cases
 from \$10.

Every watch is guaranteed.

We repair the most complicated watches, clocks, gramophones and precision instruments at moderate charges. All the work is done by a highly qualified expert watchmaker.

J. ULLMANN & Co.

564, Nanking Road, Corner of Honan Road.

28-12-1908

12m.

NEW ZEAL AND INSURANCE COMPANY LTD.

ANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital).....£600,000

and Reserves)

Net Revenue for 1907.....£642,760

Fire and Marine Insurances of every description at current rates. Claims promptly paid in Shanghai or elsewhere without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS

Manager.

14-9-09

12m.

Messrs S.
Zimmerman & Co.

Have just received a
fresh consignment of

SIBERIAN

fresh best creamery

BUTTER in bulk

& same is obtain-

able in retail

quantities

at the

Siberian

Produce Co.,

their local

distributors, at

No. 12 Nanking Road,

(Opposite the Robinson

Piano Co.)

23-2-08.

12m

**L. Moore
& C.**

(Established 1874),

*Auctioneers of
Piece Goods ;*

Household

Furniture

AND

GENERAL

MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

12m.

19-4-08

**THE CHINA FIRE
INSURANCE CO. LTD.,**

The Undersigned

Agents for the above

Company are prepar-

ed to grant Policies

on Foreign and Chin-

ese Risks at current

rates.

**GIBB LIVINGSTON
& Co.**

E. D. SASSOON & Co.

Agents.

12m.

10-8-08

**HONGKONG & SHANGHAI
BANKING CORPORATION,
SHANGHAI.**

SAVINGS BANK OFFICE.
Deposits of any amount over \$1.00, or over
£1.00 will be accepted at one time.
The first \$1.00 will be received in one
month and the balance deposited in American Dollars
at any time except the sum of
\$1.00. Interest of 4 per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in American Dollars
or in any of the values of the deposits.
Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.
Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12m. Shanghai, 28th July, 1909

**Hongkong and Shanghai
Banking Corporation.**

Paid-up Capital \$16,000,000
Reserve Fund \$15,000,000
Silver Reserves \$14,500,000
Reserve Liability of Proprietors \$18,900,000

Head Office: HONGKONG.

Chief of Directors.

M. SHELLETT, Esq., Chairman
Hon Mr. W. J. GARRISON, Deputy Chairman
C. G. BARRETT, Esq.
G. FAIRBANKS, Esq.
C. S. GURLEY, Esq.
W. HENNESSEY, Esq.
C. R. LEMMANN, Esq.
R. SHERMAN, Esq.
Hon Mr. H. A. W. SLADE,
H. E. TOMKINS, Esq.
H. A. WATSON, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers

London and County Banking Company
Limited.

Branches and Agencies

Amoy.	Hongkong.	Rangoon.
Bangkok.	India.	Saigon.
Batavia.	Kobe.	San Francisco.
Bombay.	Lyons.	Shanghai.
Calcutta.	Manila.	Singapore.
Colombo.	Nagasaki.	Sourabaya.
Canton.	New York.	Tientsin.
Hankow.	Peking.	Yokohama.
	Penang.	

SHANGHAI BRANCH.

INTEREST allowed on Current Accounts
at the rate of 3 per cent per annum on the daily
balance.

On Fixed Deposits—
For 12 months, 4 per cent per Annum,
For 6 months, 3 1/2 " "
For 3 months, 3 " "
Deposits for 12 months now bearing interest
at 4 1/2 per cent of 5 1/2 per annum will, until further
notice, be renewed at the old rate of 5 1/2
per annum.

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

W. ADAMS ORAM,
Manager,
28th Oct. 1909.

**Banks
Chartered Bank of
India Austravli
and China.**

Incorporated by Roy-
al Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders 1,200,000

Head Office:

HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:

Hamburg	Medan, Deli	Hongkong
Bombay	(Sumatra)	Foochow
Calcutta	Singapore.	Shanghai
Madras	Kuala Lumpur	Tientsin
Bangkok	Bangkok	Hankow
Colombo	Batavia	Yokohama
Penang	Sourabaya	Kobe
Thaiping (Perak)	Manila	New York
Ipo (Perak)	Saigo	
Karachi	Cebu (Philippine)	

The CORPORATION grant
DRAFTS on the above Agencies
and BRANCHES and also on
the principal Commercial Cities
throughout the world; buy and
receive for collection BILLS OF
exchange, issue TRAVELLING
LETTERS OF CREDIT, and
undertake general Banking busi-
ness of every description.

CURRENT DEPOSIT AC-
COUNTS.—Interest is allowed
at 2 per cent p. a. on the daily
balance.

GOVERNMENT SECURI-
TIES, STOCKS, and SHARES
bought and sold on account of
clients and also received for safe
custody and collection of interest
and Dividend when due.

FIXED DEPOSITS are
received for twelve months and
shorter periods at rates to be as-
certained on application.

**GEORGE MILLER,
Manager.**

13th October 1909

12m

TIENTSIN ADVERTISE-
MENT

D. ADLER & CO.

Piano store

and

Factory

Furniture

Factory.

Auctioneers,

Commission

Agents,

General

Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address

"ADLER."

Tientsin.

6.3.09.

12. m.

Messrs S.
Zimmerman & Co.

Have just received a
fresh consignment of

SIBERIAN

fresh best creamery
BUTTER in bulk
& same is obtain-
able in retail
quantities
at the

Siberian
Produce Co.,

their local
distributors, at
No. 12 Nanking Road,

(Opposite the Robinson
Piano Co.)

23-2-08.

12m

L. Moore
& C.

(Established 1874).

Auctioneers of
Piece Goods ;
Household
Furniture

AND

GENERAL

MERCHANDISE.

HOUSE

AUCTIONS

A SPECIALTY.

12m.

19 1-08

THE CHINA FIRE
INSURANCE CO. LTD.,

The Undersigned

Agents for the above

Company are prepar-

ed to grant Policies

on Foreign and Chin-

ese Risks at current

rates.

GIBB LIVINGSTON
& Co.

E D. SASSOON & Co.

12 m.

12m.

10 8-08

HONGKONG & SHANGHAI
BANKING CORPORA-
TION, SHANGHAI.

SAVINGS BANK OFFICE.
DEPOSITS of not less than \$100, or over
\$1000 will be received at one time, or
not more than \$1,200 will be received in one
or from any single Depositor, whose Credit
Balance shall not at any time exceed the sum of
\$1,000.

Interest at the rate of 34 per cent per annum
to be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand
Accounts will be kept either in Mexican Dollars
or Taels, at the option of the depositor.

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

Office Hours: 10 a.m. to 3 p.m.
Saturdays 10 a.m. to Noon.
12 n. Shanghai, 23rd July, 1909

Hongkong and Shanghai
Banking Corporation.

Fixed Capital \$15,000,000
Reserve Fund \$15,000,000
Savings Reserve
\$1,000,000 at 2 1/2% \$15,000,000
Silver Reserve \$25,000,000

Reserve Liability of Proprietors \$15,000,000

Head Office: HONGKONG.

Board of Directors.
F. SHRELLIM, Esq., Chairman
Hon. Mr. W. J. GIBSON, Deputy Chairman
G. G. BARRETT, Esq.
G. FRIESLAND, Esq.
C. S. GIBSON, Esq.
W. HELMS, Esq.
C. R. FENZMANN, Esq.
R. SHEWAN, Esq.
Hon. Mr. H. A. W. SLADE,
H. E. TOMKINS, Esq.
H. A. SASSOON, Esq.

Chief Manager,
Hongkong - J. R. M. SMITH, Esq.

London Bankers,
London and County Banking Company
Limited.

Branches and Agencies

London
Hongkong, Canton,
Tientsin, Hankow,
Kobe, San Francisco,
Lyons, Singapore,
Manila, Saigon,
Batavia, Yokohama,
Nagasaki, Shanghai,
New York, London,
Peking, Yokohama,
Hankow.

SHANGHAI BRANCH.
INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

Fixed Deposits:
For 12 months, 4 per cent per annum.
For 6 months, 3 1/2% ..
For 3 months, 2 1/2% ..
Deposits for 12 months may be renewed at the
rate of 5% per annum with 1/2% addition
and be renewed at the old rate of 5% per
annum.

Letters of Credit granted on approved Securities and
in description of Banking and Exchange
Business transacted.
Letters granted on London and the principal
mercantile places in Europe, India, Africa,
China, and Japan.

W. ADAM'S GRAM
Macao,
23rd July, 1909.

Banks
Chartered Bank of
India Australvli
and China.

Incorporated by Roy-
al Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders 1,200,000

Head Office:
HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:
Hamburg, Madras, Delhi, Hongkong,
Bombay, (Siam), Paochow,
Calcutta, Singapore, Shanghai,
Madras, Kuala Lumpur, Tientsin,
Rangoon, Bangkok, Hankow,
Cebu, Batavia, Yokohama,
Penang, Sourabaya, Koa-
be, Tientsin, Peking, Manila, New York,
Tientsin, Peking, Sango,
Kobe, Cebu (Philippine)

The CORPORATION grant
DRAFTS on the above Agencies
and BRANCHES and also on
the principal Commercial Cities
throughout the world; buy and
receive for collection BILLS OF
exchange, issue TRAVELLING
LETTERS OF CREDIT, and
and make general Banking busi-
ness of every description.

CURRENT DEPOSIT AC-
COUNTS. Interest is allowed
at 2 per cent p.a. on the daily
balance.

GOVERNMENT SECURI-
TIES, STOCKS, and SHARES
bought and sold on account of
clients and also received for safe
custody and collection of interest
and Dividend when due.

FIXED DEPOSITS are
received for twelve months and
shorter periods at rates to be as-
certained on application.

GEORGE MILLFR,
Manager.

23rd July 1909

12 m.

TIENTSIN ADVERTISE-
MENT.

D. ADLER & CO.,

Piano store

an

Factory.

Furniture

Factory,

Auctioneers,

Commission

Agents,

General

Merchants.

Head Office

Tientsin.

Branches:

Peking

and

Mukden.

Telegraphic address

"ADLER."

Tientsin.

6,3-09.

12. m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

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

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Askhabad	Margoulan
Batoum	Moscow
Blagovestobensk	Nicolaievsk of Amur
Bombay	Newchwang
Bonkhara	New York
Bisk	Nicolaievsk-Oussourisk
Calcutta	Novo-Nicolaievsk
Chefoo	Outiasutai
Colombo	Paris
Hailar	Peking
Hankow	Samarkand
Harbin	San Francisco
Hongkong	Somipalatinsk
Iekutsk	Shanghai
Kashgar	Stretensk
Khabarovsk	Tashkend
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Kirachi	Tientsin
Kouldja	Tsitsikar
Krasnoarsk	Verchnoouidinsk
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London	Vladivostok
	Yokohama

Tel. Address: Sinourusse, Shanghai

London—Messrs. Glyn, Mills, Currie & Co.
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d) Paris, Banque de Paris et des
Pays Bas.

Berlin—Messrs. Mendelssohn & Co.
Hamburg—Messrs. M. M. Warburg & Co.
Vienna—K. K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
Amsterdam—Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange. Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHN & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

Reserve Fund..... " 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Par's Bank, Ltd.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalay, Linyang,
Mukden, Tientsin,
Antanghsien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

" 6 " 4 " "

" 12 " 5 " "

Drafts granted on principal place in

Japan, Corea, Formosa, and China and

the chief commercial place in Europe,

India and America, and every description

of Exchange business transacted

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

Telephone 1855

The ARTS & CRAFTS.

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD

20.9.09

12.m.

ISRAEL'S MESSENGER.

AND HE shall come to pass on that day, that the great CORNET shall be blown, and the people shall prostrate themselves before the Lord on the holy mount at JERUSALEM. - Isaiah - 27:13

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

Observation & Experiences of Palestine in 1908
H. Shew as a Living Language
More thoughtlessness than prejudice
The day of Remembrance
The Late Dr. Gault
Universities and Jewish in Russia

M FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. Birstein (Co-J. Gitof)

THE COLON CINEMATOGRAPH.

112A Chapoo Road.

Special change of
programme every
other day.

Two performances
every evening—from
7.30 to 9.15 and from
9.30 to 11.30 p.m.

ADMISSION FEE

Reserved Seats \$ 1.00

First Class „ 60

Second Class „ 40

Children Half Price.

Come one!

Come all!!

6.90.9

12m.

DE SOUZA & Co.

TELEPHONE No. 1198.

PRINTERS, BOOK-BINDERS,
STATIONERS AND MAKERS
OF ALL KINDS OF
ACCOUNT BOOKS.

No. 16, PEKING, ROAD,
SHANGHAI.

*All classes of Job
Printing. in English
Portuguese, French,
Italian, German
Spanish and Chinese
languages, Artistical-
ly and Correctly ex-
ecuted at short notice*

HIGH-CLASS WORKMANSHIP
AT MODERATE PRICES.

CODE PRINTING A
SPECIALTY

ESTIMATES GIVEN ON APPLICATION

ISRAEL'S MESSENGER

Is a twenty two page, wide-awake family newspaper devoted to Judaism, Zionism, literature and science in general, and to the mental culture and progress of the Jews in the Orient. It is the only paper of its kind published in the East having an extensive circulation. Only first-class advertisements solicited. Published fortnightly—every alternate Friday. It contains the latest Local Domestic and Foreign News and present articles and contributions of a varied and interesting character from the most reliable and authentic sources.

Annual Subscription
\$5.00 (Mexican)

Sam ple copies sent on application.

ISRAEL'S MESSENGER being a high-class family newspaper, is an excellent medium for advertisements. Rates Moderate.

KEEP ABREAST
OF THE TIMES
AND READ
"THE SHANGHAI TIMES."
The Most Newsy
SHEET IN THE ORIENT

EDITED - By JOHN O'SHEA

Full local reports and doings
General world news by Special Cable service
Delivery at all parts of the Settlement
before 7 a.m.

SUBSCRIPTION RATES

One Year - - \$20.00
Six Months - 12.00
One Month - 2.00
Single Copies - 0.10

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

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

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, March 19th. 1909—28th. Adar 5669.

CALENDAR FOR THE FORTNIGHT

Friday, Nissan 14 (March 26th) Sabbath commencing (time of lighting) at 5.45 p.m.

Saturday, Nissan 15th (March 27th) portion of the Law, Waynes, Leviticus, chapters 1-5 inclusive; Haphtarah, Isaiah, chapter 43; Prayers, Jeremiah, chapters 49, 50, 51, and 52; and Proverbs, chapters 12 to 16 inclusive. Sabbath terminates at 6.45 p.m.

Friday, Nissan 16th (April 2nd) Sabbath commencing (time of lighting) at 5.30 p.m.

Saturday, Nissan 17th (April 3rd) portion of the Law, Tzav, Leviticus, chapters 6, 7, and 8; Haphtarah, Malachi, chapter 3; Prayers, Isaiah, chapters 1-6; Sanhedrin and Berachot, chapters 17 to 21 inclusive. Sabbath terminates at 6.45 p.m.

Friday, Nissan 18th (April 13th) Sabbath commencing (time of lighting) at 5.40 p.m.

Saturday, Nissan 19th (April 14th) Sabbath (Erev Pesach) Holiday (time of lighting) at 5.50 p.m.

Friday, Nissan 20th (April 16th) Pesach (Erev) Holiday.

Wednesday, Nissan 19th (April 7th) Holiday.

Thursday, Nissan 17th (April 8th) H. d. Hanukkah.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

Subject to alterations

SYNAGOGUE "BETH EL."
16, Peking Road.

S. R. Smokey, H. d. m.

Saturday & Holiday mornings at 7.15 of week.
18.5.08 12m.

SYNAGOGUE "SHEARITH ISRAEL"
9, Seward Road.

S. F. Abraham, H. d. m.

Saturdays at 6.30 a.m., 7.30 p.m., and 6.45 p.m.
Sundays at 6.30 a.m. and 5.45 p.m.
Other days at 6.00 a.m. and 5.45 p.m.

1. 00 12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road.

M. Katz, H. d. m.

Saturdays at 8.00 a.m., 1.00 p.m., and 6.45 p.m.
Holidays at 8.00 a.m. and 5.45 p.m.
Other days at 7.00 a.m. and 5.45 p.m.

11-8-08 12m.

BIRTH.

LEON. On Tuesday, 16th instant at No. 80 Rong Road, the wife of A. LEON of a daughter.

AN INVOCATION TO DUTY

A SONNET

[ALL RIGHTS RESERVED.]

[Written for "Israel's Messenger."]

By M. L. R. BRESLER Esq. (London)

What for the tasks heaped from year to year
Dread though the grain or red with lordly lights,
With meagre ones though thick and wane-streaked nights
And clankers multitudinous or near
To spectral mouse of the trundled loom—
Embase them all with toral energy,
Calm as a captain in foaming sea,
And like the billows, white-shoulder-ward steer,
Earst and fondest daughter of the Graces,
Whate'er we have been, or yet may be,
Bathe us again in seas of lowliness;
Enkindle us with untrous entreaties,
So we may walk in peace, and loving thee,
Be worthy of the crown of Happiness.

BEATH OF DR. LEOPOLD KAHN.

The Zionist movement lost one of its strongest advocates and most active workers in the death of Dr. Leopold Kahn, of Vienna, at the age of 51. Dr. Kahn was closely associated with Dr. Herzl since the organization of the movement and was member of the Smaller Actions Committee until the removal of the Zionist office from Vienna to Cologne. Dr. Kahn was a lawyer by profession, an excellent Hebraist and possessed an extensive knowledge of the condition of the Jews in Eastern Europe. The Zionists will greatly miss his ready wit, his gentility and cheerfulness at their gatherings.

NONSENSE.

Johnny: "Please, teacher, whip me."
Teacher: "What for?" You have been good this morning.
Johnny: "Yes, I know; but I was naughty at home, and pa said if you didn't whip me, he would, and his hand is bigger'n yours."

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

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

OFFICE 37 YUHANG ROAD, SHANGHAI.

Shanghai, Friday, March 19th, 1909—28th. Adar 5669.

CALENDAR FOR THE FORTNIGHT.

Friday, Nissan 4th (March 26th) Sabbath commences (time of lighting) at 5.45 p.m.
 Saturday, Nissan 5th (March 27th) portion of the Law, Wayikra, Leviticus, chapters 1 to 5 inclusive; Haphtarab, Isaiah, chapter 48; Prophets, Jeremiah, chapters 49, 50, 51 and 52; and Proverbs, chapters 12 to 16 inclusive. Sabbath terminates at 6.35 p.m.
 Friday, Nissan 11th (April 2nd) Sabbath commences (time of lighting) at 5.50 p.m.
 Saturday, Nissan 12th (April 3rd) portion of the Law Teav, Leviticus, chapters 6, 7 and 8; Haphtarab, Malachi, chapter 3; Prophets, Ezekiel, chapters 1 to 8 inclusive; and Proverbs, chapters 17 to 21 inclusive. Sabbath terminates at 6.45 p.m.
 Sunday, Nissan 13th (April 4th), Bodedkath Hammess (time of searching the leavened bread) from 6.40 p.m.
 Monday, Nissan 14th (April 5th) Erev Pessah (Eve of Passover Holidays) (time of destroying the leavened bread) at 8.40 a.m. Holiday commences at 5.50 p.m.
 Tuesday, Nissan 15th (April 6th) Pessah (Passover Holidays) (Holidays)
 Wednesday, Nissan 16th (April 7th) (Holidays)
 Thursday, Nissan 17th (April 8th) Hol Hammoed.

TIME OF SERVICES AT THE SYNAGOGUES DURING THE FORTNIGHT.

(Subject to alterations)

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18-5-08

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Holidays at 6.30 a.m. and 5.45 p.m.
Other days at 6.00 a.m. and 5.45 p.m.
11-09 12m.

SYNAGOGUE "OHEIL MOISHE"
9, Seward Road
M. Katz, Hazan.

Saturdays, at 8.00 a.m., 4.00 p.m. and 6.45 p.m.
Holidays, at 8.00 a.m. and 6.45 p.m.
Other days at 7.00 a.m. and 6.45 p.m.
11-8-08 12m.

BIRTH.

LEON.—On Tuesday, 16th instant at No. 80 Range Road, the wife of A. Lxow of a daughter.

AN INVOCATION TO DUTY

A SONNET

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[Written for "Israel's Messenger."]]

By M. L. R. BRESLAR Esq. (London)

Whatever the tasks bequeathed from year to year
 Drab though the grain or red with lordly lights,
 With mummies though thick and winestreaked nights
 And clankings multitudinous or near
 To spectral music of the trundled beer—
 Enthuse them all with torrid energy,
 Calm as a captain in foaming sea,
 And like the billows, white-souled onward steer.
 Fairest and fondest daughter of the Graces,
 Whatever we have been, or yet may be,
 Bathe us again in seas of loveliness;
 Enkindle us with amorous embraces,
 So we may walk in peace, and loving thee,
 Be worthy of the crown of Happiness.

BEATH OF DR. LEOPOLD KAHN.

The Zionist movement lost one of its strongest advocates and most active workers in the death of Dr. Leopold Kahn, of Vienna, at the age of 51. Dr. Kahn was closely associated with Dr. Herzl since the organization of the movement and was member of the Smaller Actions Committee until the removal of the Zionist office from Vienna to Cologne. Dr. Kahn was a lawyer by profession, an excellent Hebraist and possessed an extensive knowledge of the condition of the Jews in Eastern Europe. The Zionists will greatly miss his ready wit, his geniality and cheerfulness at their gatherings.

NONSENSE.

Johnny—Please, teacher, whip me."
 Teacher—What for? You have been good this morning.
 Johnny Yes, I know; but I was naughty at home, and pa said if you didnot whip me, he would, and his hand is bigger'n yours.

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III.—Life and Annuity

Funds14,315,842-10-3

Sinking Fund Account 45,907-5-9

£ 18,114,624-11-1

Revenue Fire Branch... £ 2,280,652-13-7

„ Life and Annuity 1,847,224-18-4

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Observations and Experiences in Palestine in 1908.

By Ald. JACOB MOSER, J. P. (Bradford, England)

*Permit me to say at the outset, that I must confess it appears now incomprehensible to me, that having visited during the last 45 years almost every country in Europe, seventeen years ago Egypt, nine years ago the Sudan and already twenty five years ago the U. S. of America, that I should only last year have determined to go to Syria and Palestine.

Without going into the reasons that I did not feel it my duty to do so earlier in life, I must admit, that I have lost a great deal, if only because I have no opportunity to compare what the Land of our Fathers was say 10 or 20 years ago, with the state in which I found it on my first visit last year. The unfavorable reports of many visitors contrasted to such an extent with those of a few others, appeared to me so conflicting, that especially from my point of view as a Zionist, I determined to become an eye-witness and draw my own conclusions from my own observations and experiences.

After having left Constantinople by steamer, and touched at Smyrna, we called at the Island of Rhodes where I got the first impressions. Being a Saturday, I saw something of Jewish life and although of the poorest section of our Community, I was much more favorably impressed, than I had anticipated. At Beirouth and Damascus the Jews are a small proportion of the population and there were no striking characteristics, whereas at Tiberias one of the four ancient historic centres of our race, one feels one is in a Jewish centre, but not favorably impressed, because it is pathetic to see the children crowded in small rooms, who get their instruction in Hebrew and Bible History. The Jewish population of Tiberias is the poorest in Syria and Palestine. From here we started by carriage, traversing practically in this way all the country with Jewish settlements, visiting a number of Jewish Colonies (amongst others: Jamma and Sedjra) Haifa with Mount Carmel, then again several Jewish colonies (the second largest: Sicion Jacob), until we arrived in Jaffa which is almost regarded as the port of Jerusalem. Of course in this, the so called Holy City, everything of interest culminates to an observing mind; our coreligionists form the majority of the population. Although the Turkish Government and Moslems place them on an equality with all other creeds, the latter appear to have a more official

standing. This was of course under the old autocratic regime, for 34 months after we left for Europe, the Turkish Nation proved to the world its superiority over many other Nations by establishing a constitutional Government. This we hope will be of advantage to our Coreligionists in the Turkish Empire. From Jerusalem we had a two days excursion to Jericho the Dead Sea and the Jordan and in order to see the country between Jerusalem and Jaffa, we drove to the latter city, when we embarked for Port Said to return to Europe.

This short sketch of our journey through Syria and Palestine may appear unnecessary, but will give you an idea that I thus had the opportunity to gain some experience all over the country.

Wherever I found a Jewish Community, I experienced a living Judaism and living Hebrew language, which I have not met anywhere else.—Nowhere in the world do we find Jewish Agricultural Colonies established and developed by Jews only, as has been in Palestine during the last 2 years. Every Colony has had a small beginning of about six families, who started on the bare land and we find them now varying in size from some from 200 to 500 families and every colony has its own Local Administration, conducted by Jews without interference from anybody.

I found everywhere that Jews of all Eastern parts of the world move about in their National garments without drawing on themselves the least attention; the Sabbath is strictly observed by the whole Community and even those few who may not do so on account of religious feeling take consideration towards the observing Community in order not to disturb the solemnity, or perhaps it may be to serve their own interest, so as not to suffer in other ways. I compare it with the solemnity of the Sunday in England.

From whatever point of view we may judge the position of the Jews in the Turkish Empire, it appears to me, that they stand on an equality with every other creed; and do we find this any where in the world?

So far I have directed your attention to our coreligionists in general and let me now say a few words on the:

Influence of Zionism on Palestine and the Influence of Palestine on Zionism. Although as a Zionist, I may not be taken as impartial. I will endeavour to state facts only.—Of course not having

known Palestine before our Zionism Movement was initiated, I have no experience of the then existing conditions.—Perhaps it is the right course to take, by speaking first of the influence of Palestine on Zionism. Without Palestine we should not have Zionism, consequently Palestine is the inspiration for the movements and has evoked the National feeling in the Jews whose aim it is to obtain a National Land for those of our coreligionists, who wish to remove from countries, where they are oppressed and not accorded equal rights with all other subjects of the state. Although it may appear next to impossible to realize our aspirations, to work and even sacrifice for such a high ideal is to some extent in a compensation for the constant sufferings to which they are subjected and mitigates the misery under which so great a number of Jews have to live scattered in the world. Such an influence may be called sublime and is exercising on all of us by Palestine!

The Influence of Zionism on Palestine is proved by tangible facts. Zionism had scarcely had time to attempt consolidation, when they directed their activity to Palestine and had it not been for the extreme Idealists in Zionism, the practical work would show still more extensive results. The highest duty of a Nation is, to promote above all, Education for its citizens.—Zionists directed their attention to this almost immediately, but before this step could be carried out, practically, they had to establish centres for carrying on Commerce and 5-6 years ago the Anglo Palestine Co. Ltd. was opened in Jaffa and soon afterwards other Branches were established. Their influence in the Commercial circles was of great importance and Jews rapidly found out, that under such influence they could settle with confidence, and gradually quite well-to-do people from Russia and elsewhere have removed with their families to Jaffa and other parts of Palestine.

Without Zionists enterprise, we should not have had a Bezalel in Jerusalem and a Hebraisches Gymnasium in Jaffa. These Institutions have developed in such a rapid degree, considering their short time of existence and compare favorably with any similar centre of education. The latter was founded scarcely 3 years ago with 12 or 15 scholars and now over 120 attend the School, which is splendidly staffed.

The Palestine Amt has a very competent Staff permanently domiciled in Palestine for the development of the Land.

Nobody can overestimate the enormous and good influence of the above named Zionist Institutions, on Palestine, where there are, I must not forget to emphasize plenty of resources for a much larger Jewish population, than we find there.

I fear I have already taxed your patience, although I have not touched on several points especially concerning

Jerusalem, where we had the opportunity to meet a number of representative people of the Jewish Community and their Chief Rabbis as well as some influential Moslems. Amongst the latter I mention only the worshipful Mayor of Jerusalem who is a very kind gentleman and showed us great attention, to that extent even of taking us under his guidance to visit the Great Omar Mosque, which otherwise we would not have seen at that time.

I must also mention that some of the wealthier Jews from Asia and other parts, especially from Bokhara and Northern Africa retire to Jerusalem, in the same way as people from the English Colonies retire to England.

HEBREW AS A LIVING LANGUAGE

The following splendid address was delivered by Herr Brainin, in London, England, at a meeting of Zionists:

The fate of the Jewish nation, he said, closely resembles of its language. We Jews have no government and no land at the present time, yet the Jewish nation strongly proclaims its desire to live. Hebrew, too, is not dead, because it strives to take its place among the living tongues of the world. Jews still think in that language. It was the language of the prophets, but it was also the medium in which our philosophers expressed their theories for many generations. The language is growing, and our children are studying its new phases. As soon as our national aims are crowned with success, Hebrew, too, will revive to the fullest extent. The tongue of a people is universally regarded as its soul. How true is this maxim as far as Hebrew is concerned! Whilst other nations spent their energy in acquiring territories, we had our language alone to cherish. The Hebrew tongue is the key to our national and spiritual treasures. In it we find the expression of all Jewish aims; our tendencies at the various stages in our history are reflected in the writings of the sacred language. It is our duty to uphold the treasure which we have inherited from our ancest-

ors, and for which they suffered. For many generations Hebrew has not been at the command of our masses. Now, however, it is spreading everywhere, a fact which inspires us with hope; for wherever Hebrew is spoken it is Jewish spirit triumphs. Those who are opposed to Hebrew know that without the language we are an easy prey to assimilation, and when they argue that Hebrew translations can take the place of the original, they forget that the former presents a change not only in language, but also in tone and in spirit. Anyone won over to Hebrew is a great Jewish gain! Continuing in Yiddish, Herr Brainin said: "Several ideas are now occupying the Jewish mind. In my recent researches I have, however, discovered three prominent ones. Wherever Jews reside we find that the great aim of the people is to secure a land for themselves, and of all territories Palestine is dearer to them than all other places on earth. Never have Jewish families been so dispersed, never has their state been so anomalous, as at present. There is scarcely a home in Russia which does not possess relatives in all parts of the world. The last few epoch-making years have made it impossible for the Russian Jews to wait. Next to the land problem there comes the language question, which makes itself more and more heard every day. In many cases, and notably in Austria, there has come a time when Jews are expected to state what their national language is. The Jewish youth also suffers through the absence of an ideal, which is all the more imperative to us whilst we live in strange countries. A new generation of Jews is arising in Russia from among the children who have witnessed the pogrom terror there. I sincerely hope: they will greatly help us in solving our problems. The revolution in Russia has demonstrated to the world the power of the Jewish youth to offer themselves for ideals. I hope, however, that the time is near when they

will be capable of fighting for a purely Jewish national ideal. The revolution has also inspired the Jewish people with a desire to manage their own affairs instead of intrusting them to a few leaders, who invariably hold themselves aloof from the masses. As far as the West of Europe is concerned, I believe that the young Jewish generation is returning to nationalism, as a direct influence of the Eastern emigrants on their Western coreligionists. I think we can proudly point to the fact that we have given the West an ideal!

THE JEWISH NATIONAL FUND.

The collections of the Jewish National Fund of the Zionist movement during the year 1908 amounted to nearly £14,000. Russia heads the list with £3,400, Austria follows with £2,500, while the English contribution is under £400. The highest contribution per head comes from South Africa, which sent over £1,300.

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MORE THOUGHTLESSNESS HELPLESSLY BEDRIDDEN. THAN PREJUDICE.

WAITING FOR DEATH.

The following interesting correspondence, published in the *Jerush Chronicle* speaks for itself:—

"21 Cadogan Gardens, S. W.
"My Dear Thurston,—I was quietly enjoying your charming 'Mirage,' when suddenly I felt you spit in my face: 'This Mr. Las-on—a Jew, you may be sure.' And then again, 'this 'Shylock,' and yet another, more copious than the others. 'This answer would have crushed any man but an English Jew.' I, Thurston, am an English Jew.

"My dear Thurston, why do you indulge in, or pan/or to, this tragic prejudice? Shakespeare, who there were no Jews, or at least no Jewish communities, in England, made Shylock but he was one man. Dickens made Facin—and then in sorrow at the injustice he had done to the race, made Mr. Rab, Facin, too, was an individual creation. But you have damned and affronted the whole stock—'any man but an English Jew.' You do not even say 'a Jewish money lender'—who, I'm told, is commonly not so hard a man as a Christian money lender.

"But you—a fair-minded man of generous instincts—why do you fling your stone, blindly, at a whole people, as if they were all base and heartless scoundrels? Do you not see that your contribution to the cruel libel of a race must hurt others as well as me—an English Jew.—Sincerely yours.

M. H. SPIELMANN."

"1 Adelphi Terrace House.
"My Dear Spielmann,—Your letter brings the sense of shame right home to me. The character to which you so rightly take exception was not born of intent. I am ashamed because I have so thoughtlessly hurt you; I am ashamed because you have found the weak spot—there may be many others also—in 'Mirage'—a character just picked out of the pigeon-hole of conventional types—a piece of work that I did because I could, not because I had to. I do not write from experience. I have had no dealings with the Jew who lends money, and the only English Jew I know is myself, of whom, were I to write, you would find nothing but the best of my beliefs in human nature.

"I have taken a puppet, then, to suit my purpose—the purpose of giving my hero sympathy—and by so doing I have hurt you and insulted your race.

"If I admit then that that puppet is not alive to me, and that I have written thoughtlessly, and beg your forgiveness, will you be tempted?—Yours always,
E. TEMPLE THURSTON."

President-elect Taft has been initiated into the Order of Masons. Curiously enough his Private Secretary is Mr. Carpenter.—*The Shanghai Times*.

OLD LADY IN CEYLON TELLS OF HER REMARKABLE RESTORATION BY DR. WILLIAMS' PINK PILLS.

One of the chief causes of the enormous popularity of Dr. Williams' Pink Pills for Pale People—at the present moment undoubtedly the most widely-sold medicine in the World—is the fact that they are almost equally efficacious and promptly-restorative in their action on the old of both sexes as on the young and middle-aged. The many testimonials received from grateful elderly persons who have been cured by their use give ample proof of their usefulness to men and women past the prime of life; as an example may be quoted the case of Mrs. Rebecca Karunatilake, a lady belonging to one of the best families in Ceylon. From her address, No. 1,099 Peradeniya Road, Kandy, Ceylon, Mrs. Karunatilake writes as follows:—

"I am now sixty-one years of age, and for the past three years until lately I suffered from excruciating pains in the head, loss of memory, high palpitations of the heart, and a number of other complications which I can find no words to adequately explain. "The pains in the joints were so severe that I could not get up from my bed, or even talk to the visitors who often came to see me. My nights were very restless, and I well remember some which brought me not a wink of sleep. My daughter who always attended me got thoroughly ran-down through worry and anxiety on my behalf.



Mrs. Karunatilake, of Kandy, Ceylon, from a photograph taken after her restoration to health by Dr. Williams' Pink Pills.

"I tried many kinds of medicines with no benefit whatever, until at last I seemed that I was on the verge of death. The pain of misery and suffering that I was drinking from was daily getting more and more bitter. It was when in this sad pit of despair and agony that a little book reached my hands which contained some trustworthy testimonials regarding the marvellous effects of Dr. Williams' Pink Pills for Pale People. I determined (although I never dreamed of a cure) to give these Pills a trial. I sent for a supply of Dr. Williams' Pink Pills, and to my great relief, and to the astonishment of my friends and relations, before I had finished the first bottle felt that

I was retaining strength and appetite. Then, as I continued taking the Pills, the dizziness in the head, those gnawing pains in the joints, the difficulty of breathing, and the loss of memory left me, and I could rest in my food with appetite, and work and walk again as I did in my younger days.

"I offer my sincere thanks for the great good I have experienced from Dr. Williams' Pink Pills, and give my entire consent for their testimonial to be used. In addition Mrs. Karunatilake generously allows her photograph to be published showing how she looks after the miraculous restoration of health which her letter so vividly describes.

"The secret of the success of Dr. Williams' Pink Pills for Pale People in curing ill-health lies in the simple fact that they are the greatest blood-purifying, blood-strengthening, and blood-making medicine known to medical science. Bad or weak blood is the cause of most disease. Good blood drives out disease. Among the many maladies for which these Pills are the proved remedy are:—Anæmia, Debility, Nervous breakdown, Indigestion, Liver complaint, Headaches, Malaria, Rheumatism, Sciatica, Paralysis, Heri-Beri, Eczema, Scrofula, Skin eruptions, the special ailments of ladies, and the after-effects of Fevers, Dysentery and Chills. Obtainable at most shops where medicines are sold, also direct from Dr. Williams' Medicine Co., 88 Kuikiang Rd., Shanghai, at \$1. 50 Max per bottle or 6 bottles for \$8/.

THE JEWISH NATIONAL FUND.

At the express request of the headquarters of the above-named Fund in Cologne the amount of \$213. 45 (plus accrued interest \$7.00) appearing in the last year's account of the Shanghai Zionist Association, standing at the credit of this Fund and waiting a favourable opportunity as regards exchange, has just been remitted to the Jewish Colonial Trust Ltd, London, at the following rate of exchange: \$220.45 @ 78 = £15. 160.92 at 2/3 9/16 = £18.9.7—through the Yokohama Specie Bank.

The Association has at present a further sum of \$61.93, so far collected and acknowledged in *Israel's Messenger* and will be remitted together with what may be collected shortly.

A DREYFUS COLLECTION.

M. Alphonse Ochs, of Paris, has presented to the Library of the City of Paris his collection of everything that has been published in connexion with the Dreyfus Affair. There are 805 books, and pamphlets, and a large number of newspapers, posters, pictures, and picture-postcards relating to this famous case. The collection is in twenty-eight languages.

THE DAY OF REMEMBRANCE

By Sholem Aleichem

ADAPTED FROM THE YIDDISH BY LOUIS EIPSKY.

The synagogue was filled with worshippers. A little to the right, pressed against the wall, stood a small, bent man, with a Talith veiling his face. He himself was rigid, except for a shudder which often ruffled his Talith. He had stood in this posture for some time. The psalm preceding the *Shofar* blowing had been chanted; the silent prayer had been passed; the Chazan was beginning his song; but the man was oblivious to his surroundings.

A deep thundering note broke forth from a thousand voices, following by a silence, in which the soft voice of the reader intoned *K'ryah*, and then the *Shofar* thundered forth its reminder that divine judgment was about to be sealed. When he heard this note, loud and shrill, the man drew himself together with a shudder.

He seemed to be transported before the high court. There were the angels, hurriedly floating by, prostrating themselves, and then circling about the throne of God, whose awful presence seemed to pervade all. There was judgment to be given.

"Yosel, Yosel, Yosel!" called the Angel of Mercy, "here stands, master of the world, poor, unhappy Yosel; see, he is alone in the world, forsaken, poor, a downtrodden worm; let Thy mercy spread over him, O Compassionate Father!"

"The Spirit that Denies interrupted, angrily. "What! He deserve mercy? He who brought on the death of his wife! Who's sin was it that his sons were won over to error?" Yosel heard the accusation, and knew that Satan spoke the truth.

In the meantime the *Shofar* blasts issued more strongly. It was the end. At the final passage long drawn-out and more impressive tone was given out to . . . On the Resurrection Day his wife Basha would also arise. Such a trumpet blast was even a hundredfold stronger than this, would thrill the world, for not a mortal would press his lips to the *Shofar*, but the Archangel Michael, himself. And the sounds would fill the four ends of the earth, from the heights of Sinai to the uttermost regions of hell. All who scrambled in the soil would rise from their beds to behold the light of God's ungodliness. The breath of life would sweep over the world, and strong young men would arise, blooming young women, beaming children, and there would be joyful reunions.

And his wife Basha would also arise; for she was a righteous woman. But would her spirit be happy? Would she be able to console herself? Would she pardon him? A picture presents itself to him, and he sees her just as she appeared under the bridal canopy. But what deep sorrow speaks from her eyes! She moves as if in doubt, and he understands what troubles her so, and feels his heart dissolving in grief.

II.

It was long since he had visited her grave; the mound was lonely and desolate; only the swine were groveling about, thrusting their snuzzles into the earth. There was no monument, not a flower near by; moss covered her last resting place, and ants ran in and out. The Christian churchyard was not far from it and the graves were shadowed by green trees. There everyone slept in the midst of his own, surrounded by relatives and friends, but only she lay in a deserted, forgotten corner, all alone. In death, too, she was to be torn from him. The awfulness of a lonely grave!

"Yet, I alone am to blame. I brought the sorrow upon you, you poor soul," murmured Yosel, as if to console himself with that confession. "With me it will not be better; when I am dead no one will recall my name; no one will light a candle on the anniversary of my death. I had not deserved any better. I have earned my punishment; but why must you, on that account, be put to such grief, why?"

And the days of long ago passed before his spirit.

He lived in a village, many miles away from the city. In the same town there were perhaps twelve Jewish families. By dint of organized effort they gathered a *Minyan* and procured a teacher, who also performed the functions of *Schochet*. He himself was known in the neighborhood as a substantial householder, lessee of a wine house, with which a store was connected. In his house was established a room for the worship of the small congregation, and there, too, was the school-room, and the teacher ate at his table.

His wife, Basha, who, in the goodness of her heart, always welcomed the poor to her table, was especially proud to have the instructor of her children lodged under her roof. All her thoughts were directed to the end that her two sons, remnants of a large brood of children, should become pious and educated men. How often had she made appeals for them in the silent blessing of the candles! How often had she wept silent tears to have her holy wish fulfilled!

But she began their period of trouble. The Poles started an investigation as to whether the Jews in the town were there under legal right of settlement. The majority of Jews could not prove by written testimony that they had settled there before the law was annulled, which prohibited Jewish settlements in towns. The Jews were ordered, therefore, to depart

without delay. Only Yossel and a woefully poor man were permitted to remain. The departure of the ten or twelve families was the death of the congregation, and both *Minyan* and *Cheder* were discontinued. The teacher was dismissed, for Yossel felt unable to provide for him.

Some time after the religious services were discontinued the other Jew moved away to the city; for he thought that a poor man could manage to exist in a large city as well as in a town, but Yossel could not decide to leave the place where his father and grand-father had lived and died, where he was born, where the whole vicinity was familiar to him—all the fields and gardens, all the roads and streams. He could not imagine how he could live in an alien community, especially in a large city, for city life seemed so foreign to him. And, moreover, he could not leave his life as he was. He knew what competition in the city meant; there were ten hungry laborers struggling for every piece of dry bread; why should he be the eleventh? He admitted it would be pleasanter to attend the synagogues in the city, and find a *Minyan* always there, but what sins might a man not commit in the struggle for existence.

As he stood in the synagogue on this day of judgment, where himself judged his life, and produced the witnesses against him, he was forced to confess that only Satan could thus have misled him; could have poisoned his mind with reasons which convinced him that he had better remain in the town. But truth is, he admitted, he had no real faith in God. It pained him to leave his business, and there was even a more horrible feeling that filled his heart at the time, it was that the departure of his neighbors would leave their places empty, and he would profit by it. He well knew that this feeling was the decisive reason for his remaining in the town.

In his memory now arose the moment when he escorted the departing families from their homes. How he wept! It touched his heart to see the misfortune of his brethren who were compelled to take up the wanderer's staff. And how it pained him to part with those families with whom he was so friendly that he well-nigh considered them blood relatives! The majority of them were members of his congregation related to one another by bonds of sorrow and friendship. When they wept he was in great distress, and he, too, dropped tears of sincere regret and sorrow; but somehow in a corner of his heart there lurked a feeling of satisfaction in that all his competitors in business were about to depart. He felt ashamed when he thought of this, but he could not banish it from his mind. "What has come over me? Am I no more a man? Have I become a beast, a selfish beast?"

When the teacher left Yossel undertook the education of his sons. He himself was not unlearned, and was fully able to instruct his sons. His eldest son was dull, the younger one was not without intel-

ligence, but he had no desire to learn. Both were genuine farmer boys, who delighted to play with horses and understood the ways of animals. They were not interested in the little "black dots" of the Hebrew alphabet.

His wife disagreed with him as to his method of teaching and begged of him to return to the city and give them a Jewish education, but he always postponed it. Basha was right, there was no system in his teaching. He could not instruct the lads without losing his temper, and when he lost control of himself he terrified them.

"Why do we stay here?" she would repeatedly ask, when she saw her sons growing up in ignorance. She felt lonely ever since her friends and relatives had left them, and she saw her boys finding companions among the peasants and adopting their uncouth ways.

"What shall we do?" her husband replied, "I am not rolling in wealth here, but, at least, I earn something; and what can I do in the city?"

"What will become of the children? See how they are growing up! After we are gone they won't know how to say *Kaddish*, and not one candle will they light at our *Jahrzeit*."

In his heart of hearts the man agreed with her, and decided to follow her advice, but he postponed his removal from summer to winter, and from winter to summer, always excusing himself on the ground that he had some business to conclude; and so the time passed.

Then typhoid fever became epidemic in the village and its neighborhood. There were a number of deaths. Basha was also taken with the fever. For a few days her illness was not noticed. Yossel had acquired the peasant's habit; he believed in preventing the sick one from taking to bed as long as possible, to see whether the disease could not be cured without a physician. When such a miracle did not occur an old woman sage would be called in to speak a charm and brew some healing beverage. The old woman Yossel called in did her best, for she had a deep affection for Basha, who was known as a kind-hearted woman among all the peasants. She gave the invalid a strong concoction three times daily to induce perspiration, but it did not help. The sickness took a dangerous turn. Yossel aroused himself sufficiently to go to the city to fetch a doctor, but just then all the doctors were extraordinarily busy. He returned with the promise that the doctor would come the following day.

When he entered the house he found Basha dead.

"Hour after hour she called for you," wailed the old woman. "Why did you come so late? She had something on her mind she wanted to tell you!"

Yossel gazed upon the face of the dead woman. She seemed to be asleep, as if her last words were still hovering about her lips—the words she wished to impart to him.

"I forgot to tell you," remarked the nurse, "the inspector was here and said had you come an hour later she would have been buried without you. They will not allow a dead body to remain unburied for any length of time, on account of the epidemic."

"I will take her in my wagon to the city," Yossel decided, suggesting to his feet, as if in a dream. "Say *Tillin* children," he commanded his sons, who were weeping in a corner.

A police officer, Yossel's friend, appeared. "What a calamity has befallen me!" wailed Yossel to him.

"It is God's will," remarked the other.

"I must harness a horse and at once go to the city with her."

"My friend" remarked the other, "it is forbidden, in such a time, to carry a corpse so far. We will find a place for her near our own cemetery."

"What do you say? She is a Jewish woman!" stammered Yossel, almost beside himself with grief.

"It makes no difference; we will bury her close by," replied the officer, "I have nothing to do with it; it is the inspector's order and it must be done." Yossel sought every means in his power to gain his end, but it was impossible. He was compelled to acquiesce. With the assistance of a brother in faith, who happened to pass through the town at that time, Yossel had his wife to rest in a trench near the Christian cemetery.

After that he could not recall whether it was night or day; there was a desert in his heart; the world was full of confusion. While she lived he did not value her at her real worth, notwithstanding his love for her. Now, that she had left him for ever he felt that she had taken with her the very light and warmth of his life.

Time passed. Yossel's sons became sturdy young men; they were no more afraid of their father. After his wife's death Yossel's strength seemed to ooze away. He let things take their course. His sons took the business into their own hands. Every day widened the breach between them, and the young men became more and more like the peasants among whom they lived.

Once he determined to return to the city. He disliked the sight of his sons, for they trampled upon their religious duties, and more and more followed the disorderly life of the peasants, but he had neither power nor will to warn them, and he knew that even if he had they would not heed him. He thought that in the town their downward career might be checked, but whenever he spoke to them of returning to the city they so resolutely opposed it. After much deliberation he decided to transfer all his property to them, and with a small sum of money, which he expected his sons to bring from the annual fair, which was then being held in the next town, he decided to return to the city alone.

He was sitting in the house—he remembered that well—and was waiting

anxiously for the return of the young men from the fair. The door opened and an old peasant, with a fat beaming countenance, entered.

"Cheerful news, Yossel," he cried, in an exultant voice. "Excellent boys, your sons! They have about gone and done it."

"Yes, yes; great sons; but what have they done?" inquired Yossel, with some anxiety in his voice.

"What should they be doing?" replied the peasant, surprised. "Don't you know that yesterday the priest received them in the arms of our holy church?"

"You are jesting, Jesimowitch," cried Yossel. "Why, my sons left for the fair, to sell goods. Today they return. It cannot be, no!"

"But I know, brother," replied Jesimowitch, "they did have goods to sell, and they sold them, but it is also true that they were baptized yesterday."

"How could they do it! How could they do it!"

"Does it surprise you? They have now quite a sum of money which they received for the goods they sold, and they intend to take a nice little farm in the neighborhood. They will receive a loan from the bank, for they now have a right to acquire land in their own name. Why don't you rejoice, you stupid Yossel!"

And now, as he stood before his Creator, he considered what he had done, and all that had happened to him, and his heart was lacerated, his spirit was crushed. He did not complain; he felt that a just punishment had overtaken him, for he had not followed his wife's advice. But he felt so distressed for her sake; for her grave, lonely and deserted, with no children to pray for her soul, and no *Jahrzeit* lights, and then on the Resurrection Day—oh, the greater sorrow!

"Kedusha! Kedusha!" cried a neighbor to him, plucking him by the sleeve. Yossel passed his hand through his moist hair roused himself from his reverie, and raised his face to the East.—*The Jewish Comment* (Baltimore.)

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$46.78
S. A. Hardoon, Esq.	10.00
D. M. Nissim, Esq.	0.00
Messrs. S. J. David & Co.	5.00
Box No 387.....	40
	72.78
Less paid freight etc., on 50 collection boxes	10.20
	Total \$61.93

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

THE LATE DR. PAULUN

The following appreciations of the late Dr. Paulun from two members of the Jewish community were published in the *North-China Daily News*, of Saturday, the 6th instant:—

"I would beg for some of your valuable space to offer a small tribute to the late Dr. Paulun. Heartfelt expressions from a better pen than mine regarding this good man will be sure to appear elsewhere, for his loss will be felt all over the Far East. I am certain I shall be voicing the unanimous sentiments of my co-religionists, who mourn the loss of one whose courtesy to the Jewish community in general and whose charity to their poor were on a level with his medical skill. The Jewish poor never had to wait long when in need of him, and besides obtaining careful attention from him, many are the cases when his presence came substantially to their aid. In a profession where all that is most humane and forbearing can be called into daily play, Dr. Paulun seemed to wield what must have been a great strain to a busy man's constitution.

His memory will be ever cherished by us.

The second writes:—

"Seldom has Shanghai felt so deeply shocked and staggered at the death of one of its best known citizens as in the case of that lofty, high-minded man, Dr. E. Paulun. A pure, spotless soul has departed to inherit spiritual happiness and everlasting bliss. If ever the ethical Jewish maxim, 'The memory of the righteous is a blessing,' has found its fulfilment, it applies to the death of the departed. A man strong in his intellectual capacity and faithful in his sphere of activity, even to the end.

"When the news of his demise was circulated many were thunder-struck, although the end was not wholly unexpected. The deceased was highly respected by all those who had come in contact with him and had thus endeared himself to them by his genial and lovable personality. As a charitable and benevolent man he was ever ready to succor the poor, especially those afflicted with disease, and his smiling face has always added much charm and relief to the sufferings of the patients. He was a

true worker in the vineyard of the Lord and he looked upon his profession not from a mercenary point of view, but as one imbued with the spirit of humanitarian zeal and enthusiasm. The good he did cannot be hid and the sorrowing faces evidenced everywhere in the Settlements yesterday was a striking testimony to the warm and affectionate regard in which he was held. His passing away has created a gap which will be hard to fill. Many will miss him; many will feel his death with poignant regret. He died in harness; and his life was not spent in vain.

In peace at last, all trials past,

His life has been recorded:

The good he did cannot be hid,

Though life's links now are parted.

One thousand dunams of the tract of land near Ekron, now the property of the Jewish National Fund, are now rented to six Jewish families, who will begin the cultivation at once.



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ISRAEL'S MESSENGER.

Shanghai: Friday,
20th March, 1909 - 5669.

UNIVERSITIES AND JEWS IN RUSSIA.

We take the following article which should prove of great interest to our readers, from the columns of our highly esteemed contemporary, *The Jewish Herald*, of Melbourne:—

Of all the miseries which weigh upon our brethren in Russia, not the least tragic are those engendered by the arbitrary restrictions placed upon their higher education. The idea of confining the number of Jews to be admitted to the Universities to a small, definite percentage of the whole number of students was a piece of ingenious oppression and humiliation worthy of the diabolical invention of an Ignatieff, and the followers of his policy have not been slow in seizing upon so effective an engine for giving vent to their Jew hatred. They know well that the aspiration after intellectual pursuits is one of the most characteristic and imperative impulses of the Jewish nature, and they have cunningly chosen this sensitive point for the special exercise of their instruments of torture. Under the present reactionary regime the percentage clauses are being enforced with more inexorable stringency than ever before. Formerly it was possible occasionally to procure mitigations of the strict letter of the law, to get certain cases declared as exceptions, and sometimes the intercession of the professors would succeed in inducing the authorities to allow admissions beyond the limited number. But now all chance of relaxation is removed; the percentages are rigidly adhered to

—three, five, or ten per cent., as the case may be. This is felt all the more bitterly, as precisely at the present period the number of Jewish students has enormously increased, there being almost no outlet or prospect for the energies of the Jewish youth in Russia except in the direction of the professions. Day and night thousands of them sit bent feverishly over their books in order to qualify themselves for the college examinations which it is necessary to pass as a preliminary to entrance into the University—a few managing to keep body and soul together by giving lessons, but the great majority hungry and almost naked. Notwithstanding all their hardships, among which not the least is that they are cruelly and unfairly discriminated against in these examinations, so intense is their application and determined their perseverance that large numbers succeed every season in gaining their certificate of competency. Then, after years of industry, privation, and anxiety, they find that their labour has been all in vain—the doors of the University are shut against them. It is hardly to be wondered at that many of them prove themselves unable to face such a desperate, situation with steadfastness and fortitude of mind, and are tempted to abjure their racial and religious loyalty. Recently, in Odessa, eighteen Jewish students underwent conversion to Mahomedanism, and in Warsaw twelve to Roman Catholicism, wholly and solely with the object of gaining admission to the Universities, and similar instances of apostasy are reported from St. Petersburg and elsewhere. In not a few cases the result is disastrous in a different way, for it is unhappily not an uncommon thing for an overwrought lad, finding himself mercilessly blocked at the outset of a career which has been the dream of his life, to commit suicide in the extremity of his despair.

A writer in the "Heed-Hazman," a Hebrew daily published

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in Wilna, proposes as a remedy for this dreadful state of things the establishment of a University of their own by the Jews of Russia. While admitting that the obstacles in the way of carrying out so ambitious a conception are great, he does not consider them insurmountable. The most formidable difficulty which presents itself is, of course, the probable attitude of the Government to a scheme of the kind. What likelihood is there, it may be asked, that the Jews would be permitted to have their own University, seeing that a similar privilege is denied to the Poles and other nationalities within the Empire? In answer to this it is submitted that, while these last-mentioned peoples cherish ambitions of independence grounded on a former territorial autonomy, the Jews have no separate national pretensions in Russia, and their only desire is to be allowed to be, and live peaceably as, patriotic Russian subjects. With them a University could have no political significance, but would exclusively serve as a means for facilitating the acquisition of knowledge. The studies would be carried on in the Russian language, and the teachers would be Russian, while the Hebrew subjects introduced into the curriculum would have a religious and historical import only. Even already the Government permits the Jews to have primary and secondary schools

of their own, in which secular and religious instructions is given, and there seems no reason why the same permission should not be extended to a higher movement in the same direction, the more particularly as the Government would reap a substantial advantage in the removal of a serious cause of embittered resentment and disaffection from many thousands of harshly treated young men and women. Naturally, this argument assumes that the authorities are sincere in the reason they usually assign for the educational disabilities imposed on the Jews—that the latter, if given full educational freedom, would invade the Universities en masse and soon crowd out the non-Jews. The refusal by the Government to sanction the establishment of a Jewish University would be tantamount to a confession that the above allegation is a mere pretext, and that the real motive is a determination to ruthlessly oppress and crush the Jews out of existence. In that case they would have no alternative but to seek for the satisfaction of their higher educational needs in some other country.

Supposing the necessary sanction obtained, the next point to consider is that of ways and means. The financial question, says the writer we have referred to, would be one of the careful investigation of experts; but at the same time he expresses the

opinion that, if once the desirability of the scheme were recognised, there would be no insuperable difficulty in raising the required funds. He points out that great sums of money are paid away by wealthy Jews under the present system, the expenditure of which would be rendered unnecessary if the proposed arrangement were carried out. Many a Jew, for instance, pays out of his own pocket the University fees for ten non-Jews with the object that, by increasing the total number of students, his own son may have a chance of creeping in by virtue of the percentage rule. The money so spent, if applied to the purposes of a Jewish University, would amount to a large contribution. So would that expended in sending children to foreign countries to complete their education. Other sources of revenue are indicated, which we need not dwell upon here. For us the chief interest of this remarkable proposition lies in the additional insight it gives us into the frightful conditions under which Jewish life is carried on in Russia. It is particularly and most painfully observable that all the discussions on the education problem are impregnated with the haunting fear that many of the brightest and most intellectual members of the race will be driven away from communion with it by the unbearable pressure of a pitiless discrimination.

ZIONISM IN CARDIFF.

[FROM A CORRESPONDENT.]

CARDIFF, 26th FEBRUARY, 1909.

An enthusiastic Zionist meeting took place on Sunday, February 14th, at Odd Fellows' Hall, Paradise Place, with a well-known and one of the foremost Jewish philanthropists in England, and one of the leading spirits in the world of Zionism, to wit, Alderman JACOB MOSER, J.P. of Bradford, delivered a stirring address on his "Observations and Experiences in Palestine." There was a very large audience present and the chair was taken by Mr. L. L. FINE J.P. The address was well received and the lecturer was occasionally interrupted by bursts of loud applause. [We publish elsewhere in this issue the full text of the lecture.]

Messages from the Federation of American Zionists addressed to Mr. N. S. BURSTEIN, the Hon. Secretary of the Dorset Zion Association, were read amidst bursts of loud applause. Dr. HARRY FRIEDENWALD, the President wrote:—

I have been informed that your Society will have a large meeting on February 14th and I take this opportunity to extend the hearty greetings of American Zionists to our brethren in Wales.

It is inspiring to know that scattered as we are, there are in every community throughout the world men of earnestness who are devoting themselves to the great cause of the regeneration of our people. Amid all the heartaches which we must suffer, this thought carries us on to make greater and greater efforts. The task we have set before us is gigantic, the forces opposing us are powerful, but the knowledge of this should only increase our strength and our courage, for we know that the struggle in which we are waging is the life or death struggle of our people. We must be ready to make any sacrifice of time, of money, and of effort. The idea of Zionism is making headway. It has won over the passive sympathy of thousands of our people who formerly stood aloof. It is for us to win their active help.

You are to be congratulated upon having among you men like the Hon. Alderman Moser who are inspiring examples for all of us to follow.

Dr. JOSEPH JASIN, the Secretary has sent the following:

It was with great pleasure that I learned through your Honorary Secretary, Mr. Burstein, of the special propaganda mass meeting that has been arranged by your Association for Feb. 14th, which mass meeting is to be addressed by prominent Zionist speakers and workers. Though far removed from the scene of your activities, nevertheless, as fellow-Zionists, we cannot fail to be interested in whatever you may do for the advancement of the common cause.

It is certainly undeniable that never has a time existed when there was a greater need and greater opportunity for Zionist propaganda than at the present moment. The interest in Zionism, its plans, its aspirations and prospects, is spreading among all free peoples of our co-religionists. This is due in particular to the recent events that have furnished us with a practical and tangible basis for acceptance of our program, so that many who have hitherto looked upon Zionism as the merest of Utopias are now eagerly asking what the Zionists are planning to do to take advantage of the unexpected opportunities. But whereas this is true, it is regrettable that the organized Zionists themselves have not, so far, proven equal to the occasion, and have to a great extent disappointed the expectation of the Jewish world. We are too near to the great events above referred to to understand them fully and to realize the reason for their peculiar reaction upon us; but there are signs of a change, and throughout the world there comes the news that the Zionists are beginning to make use of the precious occasion for spreading their ideas, and for again demanding, more strongly than ever, the support of all who would be entitled to the name of Jew.

It is for this reason that we are glad to learn that the society of Cardiff, in common with other Zionist organizations, is planning large demonstrations, the effect of which must certainly be for the good of our movement. We shall await eagerly to learn of the results of your undertaking, and in the meantime wish you much success.

THE ADVANTAGE OF MOSAIC LAW.

One of the most interesting topics for editorial comment furnished by the vital statistics for the current year is the longevity of the Jew.

The average length of life for the Gentile world has been extended by the achievement of medical science and by the application of improved methods of sanitation to the limit of thirty-six years and eleven months.

But the Jew surpasses this record.

The average life tenure of the descendants of Abraham has been increased to forty-eight years.

In a given community it was found that one-fourth of the Hebrew population was living beyond the patriarchal limit of

three-score years and ten, while the Gentile patriarchs were few enough in number to be counted on the digits.

Taking a certain percentage of the gray-beards among the Jews, it was found that they averaged seventy-one years, while the old men among the Gentiles averaged only fifty-nine years and ten months.

What is the explanation of this wonderful longevity on the part of the children of Israel?

In a nut shell the explanation is this—the Mosaic Law.

The Jews have been strict observers of the time-honored rules and regulations which have come down from the ancient days of the Hebrew Tabernacle.

They eschew all harmful and forbidden meats. They use intoxicants in moderation. They are careful in preparing foods. They marry early in life. They feel a sense of personal responsibility in rearing children. They patronize wholesome entertainments and places of amusement. They shelter the poor, the indigent, and the aged among them.

Hence it is that, according to an eminent historian, the Jew is less frequently the subject of acute epidemic diseases than any other race of mankind.

This explains the statement of another high authority to the effect that tuberculosis is by no means as common among the Jews as among the Gentiles.

It also explains why the days of the Hebrew are long in the land.

In the matter of respecting the laws which govern the subject of health, the Jew can be taken as a model.

For no better code was ever given to the human family than the one which was promulgated by the great Hebrew lawgiver in the Wilderness of Horeb.—*The Georgian*, Atlanta, Ga.

THE REASON WHY.

By Rabbi BERNARD M. KAPLAN.

A notable Christian divine published recently a lengthy article in an Eastern religious paper in which he tries to account for "Jewish unbelief," meaning by this term the Jewish unbelief in Christianity.

Like the theologian in Heine's famous poem "Disputation," that writer who is very much concerned about the salvation of the Jewish people, is not at all sparing in vituperative language. Anyone unacquainted with the great sacrifices that the Jews have made for their religion, which for centuries they held dearer than life itself, might, indeed, after reading that tirade of abuse, come to the conclusion that the Jewish people during the past nineteen hundred years have lived without the spiritual and moral influence of religion.

No people in the history of the world have made such tremendous sacrifices for divine and spiritual truth as the people of Israel, and yet they are pronounced and branded as people "who deny God." But aside from the fact that the Jews as a race are by nature and temperament a religious and spiritual people, or as Heine says, that they are the very dough from which gods are made, is not the object of religion to make men pure, true, benevolent and faithful? Unbiased non-Jewish writers and students, who have made a study of the Jewish life and character, admit that the Jewish family life compares, to say the least, very favorably with that of other races of whatever creed or belief. It is generally admitted that the Jewish people are very charitable, not only to their own but to others as well. LARRY BUSHNELL said very emphatically that whatever virtues the Jews possess they are their own.

If then, the Jews do possess certain peculiar virtues which stamp them as a whole as a people of morals and charity and faithfulness, may not these virtues be traceable to their religion? And if their religion could produce these superior qualities in them, then their religion has, indeed, a highly ethical and practical value, and the Jewish people could not possibly be said to be a people with "no belief." For unless they were spiritually responsive and receptive, the seed planted in them could not very well come to fruition.

The Omaha World Herald hits the nail on the head when in advising conversionists to leave the Jewish people alone says:

"If a man's religion leads him or encourages him to pay his just obligations to society, his every bill, to honor his wife and cherish his children, to hold his vote an inviolable privilege, to be a

gentleman and to remember the bravest are the tenderest, he doesn't need to be regarded as a subject for conversion. His theology is his own business, and, as far as our limited mortal understanding goes, the chances of his being right are exactly equal to the chances of the holder of another belief."

In this connection we are reminded of the famous reply which the clever Indian chief, Sagoyewep, made to Mr. Cram, a missionary, who sought to force his religion on the Six Nations. He said among other things: "Your forefathers crossed the great water and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request, and they sat down among us. We gave them corn and meat; they gave us poison in return. * * * They called us brothers. We believed them and gave them a larger seat. * * * They wanted more land; they wanted our country. * * * Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. * * * You have got our country but are not satisfied; you want to force your religion upon us. * * * Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it. Why not all agree, as you can all read the Book? * * * We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive, to love each other, and be united. We never quarrel about religion. * * * Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said."

And so we would say to the Rev. James Orr and others like him who are so anxious to convert us: "We have waited very patiently nineteen hundred years to see whether the gospel of love would, indeed, bring peace on earth and good will to man. We waited to see wars, hatred, persecution and strife to cease from the face of the globe. We looked for united brotherhood, for true charity, for moral purity, for a perfect administration of justice, for mercy, for love, for peace; but we found these not. We found during these Christian centuries one nation waging war against another, one man dealing treacherously against his brother. We found everywhere hatred, oppression, persecution, deception, cruelty, infidelity and hypocrisy.

And so we are going to wait yet, may be centuries, may be thousands of years, if you, indeed, stop fighting amongst yourselves, if you have more charity in your hearts for one another, if you will live true and pure lives, if you will seek peace and pursue it, then, instead of us coming over to you, you will be coming over to our way of living and believing, the way the Hebrew prophets taught and preached, the way of truth, right and righteousness, the way of the One True Living God, the God of Israel the G-d of all humanity."—*Emmanu-El* (San Francisco).

A TURKISH JEWISH DEPUTY ON ZIONISM

A representative of the journal *La Epoca* has interviewed Emanuel Effendi Carasso, the Jewish deputy for Salonica, on the present position of Zionism. In reply to the question what he and the Young Turkey Committee thought of Zionism, M. Carasso said: "In its origin, the object of the movers may have been different from the form the movement has assumed today. As things are now, it cannot be denied that it is justified on many points. The colonization of foreign Jewish elements, who, in accepting Ottoman citizenship, would bring their capital, activity, arts and knowledge into our country, would thereby confer very many advantages on the Ottoman Empire and people.

Today, when we possess liberty of thought and the opportunity of discussing the matter openly and intelligently, I believe this movement can become most important. In my opinion, such colonization should be encouraged, and certain steps in this direction promise a speedy success.

"As a Jew, I must say that the difficulties are not in the way of obtaining the permission of the government, but rather in the differences between the Sephardic and Ashkenazic communities. But it is necessary to find the means of restoring harmony among them. M. Shabotinski and Dr. Jacobsohn, the director of the Anglo-Levantine Bank, have discussed the matter

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with me in Constantinople, and we were all in complete agreement. In order to bring the matter to a conclusion, it would be well to form a Central Committee, which ought to include influential Mohammedans."

THE INIQUITIES OF THE AMERICAN REFORM RABBIS.

LIBEL AND SLANDER.

By Rabbi N. MOESSOHN,
(Portland, Ore.)

In the City of Brotherly Love, the Rev. Dr. Joseph Krauskopf recently delivered a lecture neither of *brotherly sentiment* nor of *love*. The lecture went under the title "If Moses Were to Attend Synagog." The doctor misrepresented orthodox Judaism and raised his new fangled Judaism to the upper heights of Heaven. Enumerating customs of the orthodox Jews, the doctor failed to separate Talmudical from Mosaic legislation. To him all customs of orthodox Jewry are Mosaic law. These misstatements show the doctor's scant knowledge of Jewish religious legislation. We have no quarrel with the doctor's teachers for not supplying him with better knowledge of the law of his ancestors. Noteworthy is the fact that the doctor places his misstatements in Moses' mouth. What Moses has done to the doctor to inflict him with the

latter's mistakes we are not aware of. The doctor posed as a *know-all* in a subject of which his knowledge is not overburdened. However, with an accuracy of a stage performer, also with a pathos worthy of an actor, the doctor described the contents of a general lecture of an orthodox rabbi. He mocks at the orthodox rabbi's awakening the Jewish religious sentiment, he laughs at each and every custom of Israel. This in itself is his privilege, yet there is doubt whether the doctor ever heard a lecture by an orthodox rabbi, and if he heard whether he understood it, as such lectures are interspersed with multitudes of Talmudical and Midrashic sayings in the original language and the lecture itself is delivered in Yiddish, and both these languages are *terra incognita* to the doctor. However, he has had no hesitancy to place orthodox Judaism in a very bad light and his new fangled radical reformed Judaism in a most brilliant light.

If the *Public Ledger's* account of that lecture is correct, and we do not doubt that it is, then the opinion passed upon it by the learned Professor Cyrus Adler (who is not an orthodox Jew) in a letter published in *The Jewish Exponent*, February 3, this year, is fully justified. This is what the professor wrote:

Sir: *The Public Ledger's* of February 1 reports a discourse by the Rev. Dr. Joseph Krauskopf, entitled, "If Moses Were to Attend Synagog." All people of good taste must deplore the introduction of such titles into the pulpit, which, in this case, has not even the doubtful merit of originality, and is but an imitation of

the forgotten work of a Populist Congressman.

The matter of the discourse, however, is more serious than its title, because, in effect, Dr. Krauskopf brings charges against every Jewish congregation in Philadelphia, except his own, which are but a repetition of the attacks of the Jew haters and anti-Semites of all times.

I can hardly believe that the intelligent members of Dr. Krauskopf's own congregation associate themselves with him in such charges or that their conscience is stilled by the flattery bestowed upon them.

Very respectfully yours,

CYRUS ADLER

We cannot but subscribe to every word of the above letter.

However, "if Moses were to attend" *Keneseth Israel* we think he would be in a very precarious position. First and foremost, as we have neither data for Moses' acquaintance with the English language, nor for the members of Temple *Keneseth Israel* (the rabbi not excepted) to understand Hebrew, Moses would be unable to communicate with them. Second, the consecration of the first labor day of Moses' week days as a Sabbath would puzzle him, and third, the spiritualizing of the Jews law in the temple to such an extent that the discovery of Jewishness is impossible even by the use of a strong microscope would certainly convince him that he had entered into a place where there is no room for him. But after all is said, we are deeply grieved that a rabbi, whose mission should be to promote peace and defend Israel, forgets himself so far as to be recognized as a follower of "Jew haters

and anti-Semites." Is it not time that congregations of people who claim to be Jews should muzzle such rabbis who run amuck? Is it not time that such congregations should demand of their rabbis to reconstruct that Jewishness which they are destroying? With Joshua of old we say to such congregations: "O Israel, return unto the Eternal thy God, for thou hast fallen by thine iniquity." (Joshua xiv: 2.)

WHAT THE ZIONIST MOVEMENT SUGGESTS.

CHARLES FERGUSON in the
N. Y. American.

The Zionist movement so diligently promoted . . . is a brilliant adventure of the creative imagination. And like all splendid new things it is dangerous to old things. Our shabby ways of building cities by haphazard and the flow of blind forces are threatened and imperilled by this vision of a city built by intelligent design. That men should set out with deliberate will and purpose to redeem a whole historic country to a new type of civilization is a tremendous presumption. And the success of the Zionists—even a halfway success—would disturb and subject to scrutiny and revision every inveterate humdrum and consecrated stupidity in the whole round world.

If the great capitalists of the Jewish race were really to unite to build a city of refuge for their people—playing fair and doing their bona fide best to create in Palestine the highest attainable conditions of existence—they would break the universal spell of plutocracy. For the power of Mammon rests upon nothing but the common disbelief in the practicability of ideals.

To suppose that things are inevitably what they happen to be, that ideals are dreams and the will an illusion, that the earth can be subdued only by hunger, and cities built only by the fortuitous meeting of aimless

egotists following the lines of appetite and the lure of gold—this is the true cultus and gospel of the money power. On the other hand, there is nothing so subversive of the reign of the dollar as a successful act of constructive intelligence.

Every magnificent enterprise—such as boring a tunnel under the East River or building a railroad to Mexico—raises up more rebels against the almightiness of the dollar and the theory that men can be kept down by the rake-off of the promoters. For men who live in an atmosphere of earth conquest will not forever submit to work for their board and clothes.

The one thing specially needed just now, for the heartening of the race, is a successful civilizing enterprise that refuses to stop at pattering details and the patchwork of reform; that seizes the whole compass of human interest in a single grasp of the imagination—and dedicates a definite territorial space to decent living. If the Zionists can do this they will turn the hinge of the century. And if the Zionists can't, there are others who can. There are single millionaires among us who could do it. What they lack—if they lack anything—for the purpose is a touch of the intellectual audacity of Cecil Rhodes, plus some common-sense views on the rudiments of political economy.

The Utopias have failed because of their sentimentality. They have appealed to exceptional or exaggerated emotions of the heart—not to its everyday motives. Since the Middle Ages nobody has undertaken to build a free city as a commercial proposition and on artistic and scientific principles; as a matter of history, such undertakings have always had a considerable measure of success. The Free Cities were the light spots in the dark ages.

Nowhere on earth to-day is there a territory cleared of the encumbrances of legal privilege and administered by a corporation whose single aim is to make that place rich. We have innumer-

able corporations that exist to make money for the shareholders, but not one that exists to produce wealth. This latter novelty demands no wings or celestial inspirations. It ought to be tried.

THE RUSSIAN LOAN.

The London correspondent of *The Jewish Comment*, of Baltimore, send the following item of news regarding the Russian loan:—

It is perhaps, not strictly and absolutely true that no Jews took part in the flotation of the last Russian loan. Sir Ernest Cassel, I am told, took \$10,000,000 of the loan—no doubt, in his capacity as sleeping partner in the firm of Baring Brothers, the issuing house.

Sir Ernest is the son of Jewish parents, but he has drifted from the Jewish community; he does not seem, however, to have embraced Christianity. He is, as already pointed out in the *JEWISH COMMENT*, a personal friend of King Edward—one of the King's "*kosher* friends," to use the phrase which His Majesty once himself applied to Mr. Reuben Sassoon.

It is interesting, by the way, to note the extent to which Russia, in its financial transactions, leans on the support of ex-Jewish firms.

RIOTS IN SAFED

Consequent upon the boycott against Austrian imports to Turkey, the Jews of Safed were severely attacked by the Turkish officials of the town. The Jews of Turkey were, as a rule, loyal to the boycott, although they were the greatest sufferers thereby. Still suspicion was aroused against the Jews of Safed that they were not faithful to the boycott, because a good many of the Jews are Austrian subjects. As a result a riot occurred and the Turkish officials demolished all they could lay hold of. About three hundred Jewish families left Safed for fear of a repetition of the outrage.

HAPPY JEWS OF HOLLAND.

The ruling House of Orange has always set it subjects an example of tolerance and friendliness towards the Jews. This circumstance explains why numerous Jews fleeing from Spain before the horrors of the Inquisition hastened to hospitable Holland. "The many Portuguese Jews whom I met in Amsterdam," writes Dr. J. Loeffler in the "Israelitisches Familienblatt," of Frankfort, "reminded me vividly of this anxious period of Jewish history. As an example of the philo-Semitic attitude of the late king of Holland and the noble traditions of the House of Orange, a Dutch Jew related to me the following little episode: A Jewish deputation waited one day on the king to offer him the homage of the Dutch Jews and to solicit his good-will. The king responded with the noble words: 'So long as a member of the House of Orange reigns on the throne of Holland, no Jew shall have a hair of his head touched on account of his faith.' Of the present mistress of Holland's fortunes, the kind, amiable Queen Wilhelmina—'ons Wilhelmintje,' as the Dutch proudly call her—I heard so much eulogy, so many touching examples of true humanity and love of her Jewish subjects, that I learned to understand the absolutely lyric enthusiasm of the Dutch for their ruler. It seemed to me like a fairy tale when I was told that the queen orders her meat from a Jewish butcher in The Hague, and as the shop is closed on Saturday, the court takes a double supply the day before! Truly a touching example of lack of prejudice.

Mamma—Willie, march yourself into the house!

Willie—What for, ma?

Mamma—How often have I told you not to play with Jim? He is too bad for you.

Willie—I wasn't playing with him; I was just paying him back for playing with me yesterday.

DR. FAITLOWITCH AND THE FALASHAS.

The Emperor's Promise

Chief Rabbi Dr. Margulies, of Florence, the president of the Pro-Falasha Committee, has received a detailed report from Dr. Jacques Faitlowitch of his reception by the Emperor of Abyssinia. Dr. Faitlowitch, who wrote from Addis-Abeba under date of December 10, said that on November 30 he was received in audience by the Negus. Dr. Faitlowitch presented to his Majesty the two books in Ethiopian he had written as the result of his previous journey in Abyssinia. In a subsequent speech addressed to the Negus he referred to the Falashas, and pointed out several abuses he had observed while traveling among them. It was, for instance, a common thing to accuse the Falashas of eating the flesh of living human beings and of turning into hyenas in order to steal the cattle of others. This led to serious results for the Falashas. Another remarkable thing he had observ-

ed was that Falashas who were bricklayers and carpenters were brought chained into the towns, where they were forced by the authorities to build houses and churches for them, while at the same time they were obliged to work on the Sabbath day.

After having listened to these complaints, the Negus, who was visibly moved, said: "I shall stop these abuses." Dr. Faitlowitch, in thanking him, asked whether he could convey these words to his brethren. "Yes," replied his Majesty, "I shall issue a proclamation forbidding these abuses."

"Who was the first one that came from the Ark when it landed?"

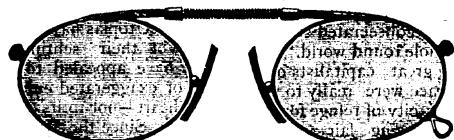
"Noah."

"You are wrong. Don't the Book tell us that Noah came forth? So there must have been three ahead of him."

What is that which you break by the mere mention of it? Silence.

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Hankow.	Penang.	

SHANGHAI BRANCH.
INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.

On Fixed Deposits:—
For 12 months, 4 per cent per Annum.
For 6 months, 3 1/2
For 3 months, 2 1/2

Deposits for 12 months now bearing interest
at the rate of 5 1/2 per annum will, until further
notice, be renewed at the old Rate of 5 1/2
per annum.

Local Bills Discounted.
Credits granted on approved Securities, and
even description of Banking and Exchange
business transacted.

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

W. ADAMS ORAM,
Manager,
12m. 23.5.09. 20th Oct. 1909.

**Banks
Chartered Bank of
India Australia
and China**

Incorporated by Roy-
al Charter, 1853.

Capital £1,200,000
Reserve Fund 1,525,000
Reserve Liability of
Shareholders..... 1,200,000

Head Office:
HATTON COURT,
THREADNEEDLE
STREET, LONDON.

Agencies and Branches:
Hamburg Medan, Deli Hongkong
Dombay (Sumatra) Foochow
Calcutta Singapore Shanghai
Madras Kuala Lumpur Tientsin
Bangkok Bangkok Hankow
Colombo Batavia Yokohama
Penang Sourabaya Kobe
Thunping (Perak) Manila New York
Ipoh (Perak) Saigo
Karachi Cebu (Philippine)

The CORPORATION grant
DRAFTS on the above Agencies
and BRANCHES and also on
the principal Commercial Cities
throughout the world; buy and
receive for collection BILLS OF
exchange, issue TRAVELLING
LETTERS OF CREDIT, and
undertake general Banking busi-
ness of every description.

CURRENT DEPOSIT AC-
COUNTS.—Interest is allowed
at 2 per cent p. a. on the daily
balance.

GOVERNMENT SECURI-
TIES, STOCKS, and SHARES
bought and sold on account of
clients and also received for safe
custody and collection of interest
and Dividend when due.

FIXED DEPOSITS are
received for twelve months and
shorter periods at rates to be as-
certained on application.

**GEORGE MILLER,
Manager.**

13th October 1909

12m

**TIENTSIN ADVERTISE-
MENT.**

D. ADLER & CO.,
Piano store
and
Factory.

Furniture
Factory,
Auctioneers,
Commission
Agents,

General
Merchants.

Head Office
Tientsin.

Branches:
Peking
and
Mukden.

Telegraphic address
"ADLER."
Tientsin.

6.3.09.

12. m

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th December, 1895.

Roubles.....15,000,000.
Shanghai Tls.....2,000,000.
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 6,000,000.

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

Head Office: St. PETERSBURG.

London Office:
41, Threadneedle St, E. C.

Branches and Agencies.

- | | |
|-----------------|-----------------------|
| Askhabad | Margoulan |
| Barnaul | Moscow |
| Batoum | Nicolaevsk o/Amour |
| Blagowestchensk | Newchwang |
| Bombay | New York |
| Boukhara | Nicolaevsk-Ooussouisk |
| Bisk | Novo-Nicolaevsk |
| Calcutta | Onliasutai |
| Chefoo | Paris |
| Colombo | Peking |
| Hailar | Samarkand |
| Hankow | San Francisco |
| Harbin | Sempalatinsk |
| Hongkong | Shanghai |
| Irkutsk | Stretensk |
| Kashgar | Tashkend |
| Khabarovsk | Tohita |
| Khokand | Tohougoutchak |
| Khokta | Tientsin |
| Karachi | Tsitsikar |
| Kouldja | Verehneoudinsk |
| Krasnoarsk | Verny |
| Kuanchendze | Vladivostok |
| London | Yokohama |

Tel. Address: Sino-russe, Shanghai
Bankers

LONDON—Messrs. Glyn, Mills, Currie & Co.
PARIS—Comptoir National d'Escompte
de Paris, Banque de Paris et des
Pays Bas.

BERLIN—Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oesterr. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.

On Current Accounts in Taels and Dollars at the rate of 2% per annum in the daily balance.

Fixed Deposits in Taels and Dollars: Terms on application.

Local Bills discounted.

Special facilities for Russian Exchange. Foreign exchange on the principal cities of the world bought and sold.

J. C. BERGENDAHJ & M. SPEELMAN.
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie
Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

Reserve Fund..... „ 15,600,000

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

- Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chefoo, Tientsin,
Peking, Newchwang, Port
Arthur, Dalay, Liaoyang,
Mukden, Tieling,
Antungshien,
Changehun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5 „ „

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

S. K. SUZUKI, *Manager.*

Shanghai, 29th July 1909,

12m.

Telephone 1855

The
**ARTS
&
CRAFTS.**

FURNISHING CO.

INTERIOR ARCHITECTS

CABINET MAKERS

UPHOLSTERERS

ART DECORATORS.

ESTIMATES

FREE

44 NANKING ROAD.

20 g. 09

12. m.

**ISRAEL'S
MESSENGER.**

AND it shall come to pass on that day, that the great CONGREGATION shall be blown... and the people shall prostrate themselves before the Lord on the holy mount of JERUSALEM. — Isaiah — 27-12

Issued on every alternate Friday.

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

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

PRINCIPAL CONTENTS.

A Story of Deliverance
The Jew of India
By the way Notes
Passover
China
Death of an Eminent Jew

M. FREED

The following are our Agents:—CINCINNATI: Messrs Gershony Bros; CARDIFF: N. S. LUSTIG (Co-Editor)