

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.*

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.
Agents.

2m.

10-8-08

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Piece Goods ;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE*

AUCTIONS

A SPECIALTY.

12m.

19-1-09

Telephone 1855

**ARTS
&
CRAFTS**

FURNISHING CO.,

AGENTS FOR

**LIBERTY
& Co.,**

LONDON,
Are now displaying
LIBERTY:

*Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies*

44, Nanking Road

20-9-09

**ISRAEL'S
MESSENGER.**

AND he shall come in glory 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—22-32

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—62-7.

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

PRINCIPAL CONTENTS.

The Destiny of Israel
Birthdays
Hit the Nail on the Head
What is a Zionist
Our Contemporaries
The Letter n.

M FREED

Manchester Assurance Company
 incorporated with
The Atlas Assurance Co. Ltd.
 Established 1808.

The State Fire Insurance Co. Ltd.
 of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.
 Agents.

21-6-09

12m.

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.
 Agents.
 Shanghai.

2-4-09

12m.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE
 OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908
 £ 19,121,310.

I.—Authorised Capital...£6,000,000

Subscribed Capital...£8,275,000

Paid-up Capital.....£1,212,500-0-0

II.—Fire Funds..... 3,204,758-7-10

III.—Life and Annuity Funds..... 14,687,807-14-2

Sinking Fund Account 66,449-8-5

£ 19,121,310-5-5

Revenue Fire ranch...£2,237,818-10-6

„ Life and Annuity ranches.....

.....1,812,819-10-7

„ Marine Department 182,097-10-4

Other Receipts..... 28,875-19-5

£ 4,261,496-10-10

The Accumulated

Funds of the Fire and Life Departments are free from liability in respect of each other.

Insurance against Fire effected at current rates.

BILLARD & HUNTER.
GIBB LIVINGSTON & Co.
 Agents.

12m.

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, January 21st. 1910—11th. Shebbat 5570.

CALENDAR FOR THE FORTNIGHT.

Friday, Shebbat 18th (January 28th) Sabbath commences (time of lighting) at 5.10 p.m.

Saturday, Shebbat 19th (January 29th) portion of the Law, Yitro, Exodus, chapters XVIII to XXI; Haghtarab, Isaiah, chapter VI; Prophets, Kings II, chapter XII to XVIII; and Job, chapter XX to XXV. Sabbath terminates at 5.55 p.m.

Friday, Shebbat 25th, (February 4th) Sabbath commences (time of lighting) at 5.15 p.m.

Saturday, Shebbat 26th, (February 5th) portion of the Law, Mishpatim, Exodus, chapter XXI to XXV; Haghtarab, Jeremiah, chapter XXXIV; Prophets, Kings II, chapter XVIII to the end; and Job, chapter XXV to XXVIII. Sabbath terminates at 6.00 p.m.

Tuesday, Shebbat 29th (February 8th) Erev Rosh Hodesh (New Moon's eve)

Wednesday, Shebbat 30th (February 9th) Rosh Hodesh (New Thursday, Adar I 1st (February 10th) Moon)

TIME OF SERVICES AT THE SYNAGOGUES.

(Subject to alterations)

SYNAGOGUE "BETH EL."
 16, Peking Road.

S. R. Shupker, Hazan.

Saturday Mornings at 7.16 o'clock.

18-5-09

12m.

SYNAGOGUE "SHEARITH ISRAEL"
 9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.45 a.m., 3.00 p.m. and 6.00 p.m.

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

1-1-10

12m.

SYNAGOGUE "OHEIL MOISHE"
 9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.30 p.m. and 6.00 p.m.

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

11-6-08

12m.

WORK AND PRAYER.

A SONNET

[Written for "Israel's Messenger."]

By M. L. R. BRESLAR (London)

I glanced into my heart: its mirrored stair,
 Relaxed forgotten places; glades of green,
 And haunts of children; songs of love-seans;
 Rose gardens; orchards; spicelands rich and rare—

Treasures reformed, to make a monarch stare;
 Rubies and pearls, and oxeyes divine;
 Not lured by chance; but conscious to design—
 For God so works that man wins all by Prayer.

Nature's grim clutch, and faeas incarnasine,
 Pursued weak man, and drove him to the woods;
 Where, building stairs to the s-colose gods,
 He learnt to grapple with her baleful min—
 Through Work and Prayer: her some arts to move
 Her wanton will; and Songs and Gifts of Love.

IN MY GARDEN.

[Written Specially for "Israel's Messenger."]

By George T. Murray

My garden holds flowers of manifold hue,
 Faint yellow, and golden, and purple, and blue,
 But the fairest and sweetest of flowers thou art—
 There, in the shadows!—thou Rose of my Heart,
 A pity to cull thee, but lest thou decay,
 I must pluck thee, my darling, and take thee away
 On my breast shall you live, at my heart shall
 you die,
 And in grateful repose will your memory lie
 And while thy sweet perfume yet lingers in air
 Thy young sisters develop as purple and fair,
 And the passions of Roses, who languish and burn
 With desire and love—will be theirs in their turn,
 Youth plucks all the Roses that stand in his path,
 And treasures their scent for his own aftermath
 And my garden holds many, who pine for the place
 Where the *Bad* turns to *Rose* in her lover's embrace.

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The State Fire Insurance Co. Ltd.
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during the fortnight,

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18-6-09

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1-4-10

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11-8-08

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Relumed forgotten places; glades of green.
And haunts of sadness; songs of love serene;
Rose gardens; orchards; spicefields rich and rare—

Treasures refound, to make a monarch stare;
Rubies and pearls, and oxeyes divine;
Not humped by chains; but rounded to design—
For God so works that man wins all by prayer.

Nature's grim clutch, and fangs incarnadine,
Where, woe-worn man, and drove him to the woods;
Where, bulking altars to the voiceless gods,
He learnt to grope with her hateful moon—
Through Work and Prayer: lustreous arts to move
Her wanton will; and Songs and Gifts of Love.

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Faint yellow, and golden, and purple, and blue,
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On my breast shall you live, at my heart shall
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And in grateful repose will your memory lie
And while thy sweet perfume yet lingers in air
Thy young sisters develop as purple and fair.
And the passions of Roses, who languish and burn
With desire and love—will be theirs in their turn.

Youth plucks all the Roses that stand in his path,
And treasures their scent for his own aftermath
And my garden holds many, who pine for the place
Where the Bud turns to Rose in her lover's embrace.

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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12 NANKING ROAD.

Agent for the
COMPANIA GENERAL DE TABACOS
DE FILIPINAS.

12m

1-5-09

"P. & O."

SPECIAL LIQUEUR
SCOTCH WHISKY
10 YEARS OLD

Per Case of 12 Bottles \$12.00

SPUNT
&
ROSENFELD
Sole Agents

No. 32, Kiangse Road

25-6-09

12m.

INTERNATIONAL BANKING 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 £1,900,000

London Bankers:

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

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Rangoon	Amoy	Malacca	Sourabaya
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Interest allowed on daily balances in
current account at 2 per cent per annum
and on fixed deposits upon terms which
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change business transacted.

H. C. GULLAND.

Manager,

14, Kiukiang Road

21st Oct 1909.

12m

DE SOUZA & Co.

TELEPHONE No. 1198.

PRINTERS, BOOK-BINDERS
STATIONERS AND MAKERS
OF ALL KINDS OF
ACCOUNT BOOKS,

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SHANGHAI.

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Portuguese, French,
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Spanish and Chinese
languages, Artistical-
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HIGH-CLASS WORKMANSHIP
AT MODERATE PRICES.

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SPECIALTY

ESTIMATES GIVEN ON APPLICATION

Just Arrived
Summer Goods.

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

CHONG SING & Co.

313-319 NANKING ROAD.

Shanghai, 16th April, 1909. 12m.

CONFERENCE of AMERICAN REFORM RABBIS

Vigorous Protest by Union of
Orthodox Jewish Congregations
of United States and Canada

[FROM A CORRESPONDENT.]

New York, 15th DECEMBER, 1909.

Last week I sent you the
address delivered by the Rev.
Dr. H. Pereira Mendes at the
banquet tendered to "Reform"
Rabbis by the Jews. Since
then the orthodox Jews held a
mass meeting to protest against
the anti-Jewish tendency of the
Conference. The following is a
copy of a report of the Orthodox
Rabbis upon the recent Conven-
tion of "Reformed" Rabbis,
which speaks for itself:—

While repudiating the authority of the
"Conference of American Rabbis" to speak
for Judaism, we consider that the publi-
city given to its recent deliberations in
New York City demands a reply in the
name of traditional Judaism.

Matters affecting Judaism as a whole
can be legislated upon only by an as-
sembly which fulfills the requirements
indicated in Holy Writ, that is to say,
"elders" (Num xi, 16), "able men, God-
fearing men, men of truth, hating profit"
(Exod xxiii, 21), "wise men, men of un-
derstanding, men of ascertained reputa-
tion" (Deut, I, 13). Or, to state this in
present day rabbinical terms, the mem-
bers of a rabbinical conference must be
men who by virtue of profound and
thorough acquaintance with Bible and
Talmudic and rabbinical codes and by
virtue of earnest and sincere piety in the
traditional and historical ways are in-
tellectually qualified to interpret and
expound the law for universal Jewry.

And even a conference thus qualified
has no power to abrogate any command-
ment of the Divine law or any practice
enjoined by it. In a Jewish the abroga-
tion of Divine precepts does not admit
even of discussion.

Therefore such questions as Sabbath
transference to Sunday, mooted at a
former conference, or intermarriage mooted
at this latest conference, cannot be
even considered at any Jewish conven-
tion. And certainly not at a "Conference
of American Rabbis," representing as
this does only a small section of Ameri-
can Judaism called American Reform,
which differs from European Reform
Judaism and differs totally from Ortho-
dox Judaism in all countries. There is but
one historical Judaism.

We regret that the vote of the recent
"Conference" of American Reform Rab-

bis against intermarriage was so feeble
that it may be misinterpreted and so
inadequately worded as to be almost
equivocal.

Marriages with persons of other faiths
is prohibited to the believing Hebrew by
the Bible and religious codes. The motive
is the simple one of protecting the relig-
ious and spiritual integrity of our people,
which must inevitably be destroyed by
intermarriage with those of alien faith.

Intermarriage is religious suicide.
Rabbis surely cannot debate the permis-
sibility of suicide.

We regret further that members of the
"Conference" found it necessary to base
the right of reform Judaism to exist upon
unjustified aspersions on historical or
Orthodox Judaism. We censure the
neglect of the "Conference" to disavow
such public utterances of its members.

Statements were made that "Orthodox
Judaism has stopped up the wells of
spiritual life," and that Orthodox Juda-
ism had divorced religion from morality."
These are calumnious in the highest
degree. The Divine law, the well of
spiritual life, has been through the
centuries the inspiration of Orthodox
Jews. It is to-day the inspiration of those
Orthodox Jews in Russia, Roumania and
elsewhere to remain faithful to their
religion who by forsaking it could escape
persecution, massacre and every form of
misery.

The reported assertion that the Bible
is not divinely authoritative, agreeing
with utterances from the same source in
former years, cannot be too strongly con-
demned. Coming, as it is said to have
come, from the lips of the principal of
the Hebrew Union College, it augurs the
death of Judaism in the hearts of such
of its students as follow such radical
teachings. We therefore would wish to
see that assertion repudiated by the
officers of the conference and by the
faculty of the college as well as by the
speaker.

Finally the presentation of Zionism
given by another member of the confer-
ence must also be condemned. For it is
incorrect, unhistorical and a misrepresen-
tation to state that Orthodox Jews
must all live in Palestine or that Israel
does not constitute a nation.

The fulfillment of our mission involves
our living in all lands. "And I will sow
people, and they shall remember me in
far off countries" (Zech. x, 9). As to
centrality of our nation. "Thus saith the
Lord, who giveth the sun for a light by
day and the ordinances of the moon and
of the stars for a light by night; who
divideth the sea when the waves thereof
roar. The Lord of hosts is His name. If
those ordinances depart from before me,
saith the Lord, then the seed of Israel
also shall cease from being a nation before
me forever" (Jer. xxxi, 35, 36).

Zionism means more than a land for
the Hebrews, especially for persecuted
Hebrews. It means the development of

God's kingdom on earth, a spiritual king-
dom as Israel is a spiritual nation. The
possession of Palestine is a means to
that end and is to scattered Israel what
the synagogue or temple is to its scattered
members, the centre of national spiritual
inspiration.

It is axiomatic that these doctrines of
Judaism do not in the slightest degree
conflict with loyalty to the ideals of
citizenship in any land. "Seek ye the
peace of the city, pray unto the Lord for
it, for in the peace thereof shall ye have
peace. (Jer. xxix, 7.)

H. PEREIRA MENDES, President Union
of Orthodox Jewish Congregations, Unit-
ed States and Canada.

A. M. ASHINSKI, Pittsburg, Pa.
BERNARD DRACHMAN, New York
PHILIP KLEIN, New York.
M. S. MARGOLIS, New York.
H. S. MORAIS, New York.
D. DE SOLA POOL, New York.

ALBERT LUCAS AND ISIDORE HERSHFELD,
secretaries.

Deutsch-Asiatische Bank

SHANGHAI, BEIJING, CALCUTTA, HANKOW
HAMBURG, HONGKONG, Peking, TIENTSIN
TSINANFU, TSINTAU, YOKOHAMA, KOBE
SINGAPORE.

Paid-up Capital...\$b.Tls. 7,500,000

Founded by the following Banks and
Bankers:

Keenigliche Seehandlung (Preussische
Staatsbank),
Direction der Disconto-Gesellschaft,
Deutsche Bank, S. Hochmeyer,
Berliner Handels-Gesellschaft,
Bank für Handel & Industrie,
Robert Warschauer & Co.,
Mendelsohn & Co., Berlin,
M. A. von Rothschild & Söhne,
Jacob S. H. Stern, Frankfort o/M.,
Norddeutsche Bank in Hamburg,
Sal. Oppenheim jun & Co., Cologne,
Bayerische Hypothek und Wechsel-
Bank, Munich.

London Bankers:

Messrs. N. M. Rothschild & Son,
Union of London & Smith's Bank, Ltd.
Deutsche Bank (Berlin), London Agcy.
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 ac-
cording to arrangement.

Local Bills discounted.
Every description of Banking and
Exchange business transacted.

H. FIGGE, Manager.

4-9-09.

12 m.

ALEXANDER'S LAST WILL AND TESTAMENT.

Alexander the Great, feeling his end approaching, and fearful lest his mother should grieve too much after his death, composed a letter, which he gave out to be his last will and testament, and ordered to be sent to her as soon as he had breathed his last.

"Consider, dear mother," wrote he, "that all things are fleeting and that man is destined to die. Nothing survives, and nothing escapes decay. Hence, your son, great though he be, must perish too. But, dear mother, remember that he was not like unto ordinary mortals. He was a mighty and valiant king, not like the little kings on earth. Conduct thyself, therefore, as befits the mother of a great king, and do not spend thy days in lamentation. I herewith ordain that a large palace be built, large enough to hold great multitudes. On a certain day, to be set apart by thee, let all the princes of the kingdom be assembled, the dukes and dignitaries and all conditions of people shall come to celebrate the event. And instead of mourning and lamentation, there shall be feasting and rejoicing within those gates. But, I stipulate that no one shall be permitted to partake of those festivities who has suffered pain or sorrow or bereavement."

After Alexander died, and his mother had learned his wishes with regard to the celebration of the event, she caused a great banquet to be prepared, according to the directions of her departed son. The day was set and everything was in waiting. She expected a large number of guests to participate in the festival, but lo! she waited and waited at the stated hour and no one appeared. In great astonishment she turned to her people who were in attendance, and asked: "What is the meaning of all this? Where are all the people whom I had invited to this feast?" "Know, O Queen," said one of her servants, "thou didst issue a decree to the effect that all who have had sorrow, or who have experienced pain, are to be debarred from this banquet."

"There is no one among thy people who can say that he has never grieved, or that death has not visited his house; hence no one attends. Each broods over his sorrow, each nurses his pain. Man was made to mourn."

Upon hearing this, the queen cried out: "O Alexander, my son, my son, thou wert indeed wise to have thought of this means of solacing me. Thou didst desire to prove to me that sorrow is universal, and that if we inquired into the lives of others, we would find that, great or small, rich or poor, none are exempt from trial and suffering. I am consoled my son, my son!"

TWO BROTHERS IN SHANGHAI CURED BY DR. WILLIAMS' PINK PILLS.

THE ONE OF SKIN DISEASE, THE OTHER
OF RHEUMATISM.

It is just as useless to try and cure Eczema and Skin Disorders by the use of Ointments and Salves as it is to try to cure Rheumatism by the use of Embrocations. The rubbing in of these things may ease the pain and discomfort for a time, but as both Skin troubles and Rheumatism are disorders due to an impure condition of the blood, obviously, the only permanent way to cure either is through the blood. By this unique purifying and, at the same time, strengthening action on the blood Dr. Williams' Pink Pills have cured thousands of cases of Eczema and other forms of Skin disease during the past twenty years; likewise, because they drive the poisonous acid which causes Rheumatism out of the blood, they have earned a world-wide reputation as being the greatest remedy known for this agonising malady—in fact they have cured more cases of Rheumatism, even in its worst forms, than of any other malady excepting, perhaps, Anemia.

"It was in the year 1907 that eruptions broke out on various parts of my body," said Mr. F. S. Gonsalves of 7 Elgin Rd., Shanghai. "I had been run down in health for some time before this, had no appetite and no energy. The eruptions were in the form of dry, scaly patches or blotches, which were very irritating and also very unpleasant in appearance. I believe they were a form of Eczema. One of the best known physicians in Shanghai prescribed an Ointment for me which I used very carefully, according to his instructions, but without deriving benefit. Then in a little book, which reached me through the post, one day I read that Dr. Williams' Pink Pills for Pale People are a remedy for ailments arising from impure blood, and thus was induced to try them. After taking a few bottles of this Pills I found that my skin was getting better, so I continued with their use until all the eruptions had disappeared. For the past two years I have had no return of this unpleasant complaint and have enjoyed good health on every other

respect. I can safely say, then, that my cure by Dr. Williams' Pink Pills is a permanent one.

"After my own cure I recommended Dr. Williams' Pink Pills to my brother who had been a sufferer for years from Rheumatism in the back," continued Mr. Gonsalves. "This Rheumatism was so bad at times—especially during damp weather—that he was laid up in bed with it. From the use of Dr. Williams' Pink Pills my brother derived immense benefit, in fact for eight months past he has had no return of his old complaint."

Among other complaints Dr. Williams' Pink Pills for Pale People have been proved to cure are Indigestion, Liver Disorder, Back-pains, Malaria, Scintilla, Paralytic St. Vitus' Dance, Beri-Beri, and those special disorders which afflict women between youth and middle-age. Obtainable at most shops where medicines are sold, Dr. Williams' Pink Pills can also be had from the Dr. Williams' Medicine Co., 84 Szechu Road, Shanghai 6 bottles for \$8.00, or 1 bottle for \$1.50 post free.

SHANGHAI JEWISH SCHOOL.

We are requested to inform our readers that a library is being got together for the Shanghai Jewish School. Doubtless there are many of our readers who have books which they would like to give to the little ones of the School.

Any books (they need not of course be new books, but books having been read and no longer required by the owners) will be thankfully received by the Secretary, Mr. Felix A. Joseph, Russo-Chinese Bank, and gratefully acknowledged.

FROM THE TALMUD.

Let thy neighbor's honor be as dear to thee as thine own.
Any ache but an aching heart, and any evil but an evil wife!
Sorrow not about the morrow! For thee there may be no tomorrow, and then thou wilt have pined about a world not thine.
Though the sharp sword rests upon you! very neck, don't despair of mercy.
Let the fear of heaven be continually upon you as is the fear of man!
The world looks very dark to the man who has to wait for another man's table.
Greater in death are the good, even than in their lives.
Leave the drunkard alone, he'll fall of his own accord!
If you find an ignoramus who is pious—refuse his society.

THE DESTINY OF ISRAEL.

[Presidential Address delivered before the Tenth Convention
of the Federation of Zionist Societies of Canada.]

By CLARENCE I. DE SOLA.

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This is a memorable day in the annals of Canadian Zionism, this is a day in which we will rejoice and be glad, for to-day we celebrate the completion of the first decade of our Federation. On an anniversary such as this our thoughts naturally revert to the many vicissitudes which our Federation experienced during the first ten years of its existence. We think of all the struggles and all the travail; the difficulties which had to be surmounted, the antagonisms which had to be combated, the indifference which had to be conquered, the misconceptions which had to be corrected. And our thoughts revert, too, with fervent gratitude to the loyalty and devotion of that band of zealous co-workers, residing in every part of the Dominion, whose unflinching zeal and ever-ready support rendered it possible for us to overcome all obstacles and to attain such success as has so far crowned our efforts. Some of you are here to-day who assisted in the formation of this Federation; a few of you are here to-day who helped to create the half-dozen Societies which were established during the two years of preliminary work which preceded the birth of this Federation; and there are, a few of you here to-day whose memories can travel back to that bitterly cold, stormy, winter night, when, in a small, dimly-lit, unpretentious, downtown synagogue we began the work of organizing the first Zionist Society in Canada. Much has happened during the years which have since passed. Many and serious have been the problems that had to be solved, formidable and heavy been the tasks to be accomplished; but, inspired by the lofty ideals of our Movement, you have courageously coped with every difficulty and have worked with such enthusiasm and steadfastness that to-day, after ten years of struggle, active agitation and persistent propaganda we emerge the strongest Jewish organization numerically in Canada, the sole organization which is representative, not merely of one locality but of practically all the localities in which Jews find a home in this great Dominion.

It stands to the credit of Canadian Jews that in spite of all difficulties, Herzl's call to our people to rouse themselves to a realization of their true position met with an early and enthusiastic response in this country. Nor is it surprising that we Canadian Jews were

stirred by Herzl's call to arms. For how could we possibly remain indifferent to the Basle programme? How could we, with any show of consistency, be indifferent to a Movement which aimed at accomplishing all those things for which for nearly twenty centuries, we had been fervently praying? Herzl saw a vision of his people re-united, restored, re-born, back again on their own land. We caught the infection of that vision, and it is that which has inspired and impelled us to work and strive, as we have done, during the past decade. And so, although many looked askance as first Canadian Zionism has grown, gone forward, gathered strength, rolled up its list of its adherents from year to year, until to-day we see the roots of our Federation down deep in fruitful soil and its branches extending far and wide. And see how the bread which we cast upon the waters has already returned to us! For, where before we were but a number of scattered, detached communities, well-nigh strangers to one another, it was the achievement of this Federation to affiliate them, to bring them together, to unite them all under the white and blue banner.

The steady growth of Zionism in this country is an unmistakable evidence that the Canadian Jews are capable of high idealism. Our Federation went before them with a comprehensive programme that dealt vigorously and aggressively with Israel's woes, and we were met with a response that not only encourages us to persevere in our course, but emboldens us to plan still bigger things than we have yet attempted.

One of the bigger things which I would ask you to seriously consider at this Convention is the creation of a special Canadian fund, either for the purchase of land or for the founding of a new Jewish colony in Palestine, to be known as the Canadian Zionist colony. For ten years we have been busy collecting for the general funds of the Movement. All these funds' have been important ones and we should never relax our efforts to support them; but I believe it would be an additional inducement to the members of our community, generally, to interest themselves in the work of our Federation if we could show something accomplished in the way of practical work in the Holy Land that was specifically the result of Canadian effort.

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The consideration of the question of colonization work in the Holy Land naturally leads to a consideration of the conditions prevailing in that country today. We already had occasion, at our last Convention, to discuss the establishment of constitutional government in the Turkish Empire. You are all aware that since then there has been a revolution and a counter-revolution which have resulted in establishing more firmly than ever a liberal, free and enlightened administration in Turkey. The importance of these events can scarcely be exaggerated. We know that under a constitutional form of government, equality and justice for all must be, if not immediately, eventually, attained. We know that the powers which rule in Turkey to-day have shown an unshaken desire to treat the Jew with perfect equality and with a spirit of fairness and humanity which does the highest credit to Ministers of the Sultan. Under these conditions, Palestine, like all other provinces of the Turkish Empire, must revive and become prosperous, and the Jewish people must derive full benefit therefrom. Unfortunately, there are a few anti-Zionists among our own people who seem to begrudge us the prospect of success; and so they are attempting to give currency to the idea that the Turkish Government will prohibit segregation in the Holy Land. But we emphatically deny that there has been the slightest justification by any official act on the part of the Turkish Government for supposing that it is at all antagonistic to our desire to settle large Jewish population in the Holy Land. Only recently we heard of how an attempt to discriminate against the Jews in Palestine was promptly frowned down by the Government and the instances of goodwill towards our people on the part of those holding Government position have been so numerous that it is unnecessary to recite them here. It is claimed by some unfortunate Jewish anti-Zionists that the Turkish Government has no intention of permitting the creation of a separate Jewish state in Palestine—that the policy of the new Government is a policy of concentration, not of decentralization, but whether this be so or not so, I fail to see wherein this affects our position in the slightest. It is not

true that Zionism has ever aimed at creating an independent state in Palestine. Look at our Basle programme. Its pronouncement is absolutely clear. It simply declares that we seek a "publicly legally secured home in Palestine"; and as long as that home is under the protection of a strong, just and honest Turkish Government, what more can we possibly ask for? All that we request is a country in which we may settle our sorely persecuted brethren where they may develop their lives on Jewish lines, and live free and untrammelled as one of the nations that go to make up the Turkish Empire. Let us but have this and I am positive that the Turkish Government will find no truer, no more loyal and no more devoted subjects than the Jews. The Hebrews have been noted for their loyalty to countries which have persecuted them. Surely yet more faithfully will they serve a Government that will accord to them freedom and justice. That our plan is not an unfeasible one, that it is well within the limits of good, common-sense statesmanship, is proved by the excellent example which we have here in Canada. In this country we see a large French population living in a province that is practically their own, enjoying every possible liberty, every possible right, and protected by a flag that represents the best and most equitable government in the world. Does the fact that this French population have received perfect liberty to live their lives on their own lines, lessons their devotion to the British Crown? On the contrary, they have proved by their history that they are as devoted to the British Crown, as true to the interests of this country, as any other section of our population; and when the persecuted Jews of Russia and Roumania experience the same treatment in Palestine under a Turkish Government, we shall see them equally true to the Government which protects them. . . . And now, fellow-delegates, as you resume your deliberations there are certain facts, principles which should be kept well in view. We must remember that we are among the Jewish people in Palestine in order that they may there develop a standard of civilization which will be in advance of that which

has yet been attained in any land. In striving for this end, we must ever work in accordance with the spirit of our tradition, in accordance with the spirit of our history, in accordance with the spirit of Judaism. The immortal Herzl himself announced that the return to Zion would be preceded by a return to Judaism, and unless our acts give clear evidence that we recognize this, our cause will suffer, our progress will be impeded. Zionism is strong because it is based on sound Jewish principals. It is our imperative duty to support it, to work for it. And what can be more fascinating, than its ideal? Zionism calls to the downtrodden persecuted Jew culd to have the land of oppression and to find a home where he may be free; to escape from the brutalities of mobs, from the horrors of pogroms, and to go to where he may live in peace under his own vine and fig tree. It proclaims to him that instead of dying as a martyr, he should live as a Jew. It speaks to him words of comfort, and inspires him with new hope, it animates him with new life. For it discloses to him the vision of a Restored Israel; the vision of the Hebrew people no longer struggling to maintain themselves under annual conditions, no longer losing one by one all those influences which tend to preserve their separate identity, but living again, in the Land of Promise, lives thoroughly in consonance with the aspirations of our faith. Does all this seem impossible? It is not impossible; it rests entirely with ourselves. If our people will but recognize that the opportune time has arrived, we may see it realized, in our own day. Zionists! seize your opportunity! accomplish your destiny!

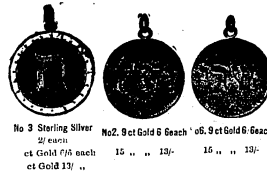
It is reported from Africa, that the Zionists from that country are planning to hold in Johannesburg, next year, a large exhibition of the products of the Jewish colonies in Palestine. The proposed exhibition is arousing much interest.

Teach your tongue to say "I don't know." Grasp too much and you'll hold nothing; Grasp a little and you'll hold all. A man must never feed until he has fed his beast. Repentance and good deeds—this is the sum total of wisdom.

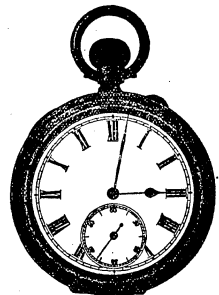
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BIRTHDAYS.

By Dr. J. LEONARD LEVY
(Pittsburgh)

Our journey through life may be compared to the ascent of a mountain, and each recurring anniversary of the day of our birth may be likened to the advance upon a prominent peak of this mountain, the top of which kisses heaven. When we have reached its highest peak it will mean our disappearance from this life and the entrance to that life in which skies are always blue, in which evergreens bloom and amaranths grow, and immortelles abound.

Birthdays May Become a Source of Blessing.

Birthdays, to vary the simile, are so many mile-stones along life's highway, and if we set ourselves the task on such an occasion of sitting down, of looking back and of looking up, the day may become a source of great blessing, a source of great hope to ourselves and to those round about us. It is customary in many homes to permit the anniversary of one's birth to pass by unnoticed. It is customary in many homes to crowd so much joy into the anniversary of one's birth as to leave no joy for the rest of the year.

I highly approve any custom that will tend to make the home more attractive and that will tend to shut out the vulgar shoddy of the plutocrat; that will tend to make the home more like a sanctuary and less like some public show-house. When birthdays will be celebrated, as I think they ought to be, by an exchange of gifts, good wishes and other proofs of affection, and by sharing the grateful sentiments of the occasion with others less blessed; when men will give up a little more of the time which they now consecrate to the idol Business, to think of her to whom they were once the obedient; when women will give up a little more of the time which they now consecrate to the idol Society, and think of him to whom they consecrated their lives; and when both men and women will give up some of the anxieties which public life forces upon them and consecrate a few brief hours to the little ones whom they created, I hope by their love then birthdays will become occasions to which men and women and children will look, from year to year, as oases amid the barren wastes of life's cares and burdens.

In a word, I think that many of us are mistaken when we give so much of our lives over to this rush and bustle, to this going and coming, to this sorting of hands, and so little of it to our homes and our families. As I grow older I realize more and more clearly that man will not find happiness outside of themselves, nor will they find true joy outside of their families; that home must become the central sun, from which shall radiate the light of a true personality, and that the family must become the cementing bond between the various members of the State and Nation. I would, therefore, that men and women celebrate their birthdays modestly, with loved ones. I would that those who might retire from the noise of the world to the quiet of the home and there, with hands locked in loving hands, and there where eyes may meet, trusted eyes, and there where again they may catch, with loved ones, the truth of affection, and faith, they should spend this one day of all year in a manner that shall make succeeding days the better for its existence.

Many Returns of the Day.

The celebration of a birthday adds a wreath of romance about the every-day affairs which engage our attention, and it likewise manifests our appreciation of the joy of living. Mere living is so strong an element in our complex human condition that we love it and find in it, in spite of all the drawbacks and difficulties which each year may bring, a sufficient impetus to toil and labor, to serve and to strive. The normally healthy man, the same individual, wants to live. Whenever a person wants to die, whenever a person takes his life, you may be sure that he has become for the time, at least, mentally deranged. For the wish to live is so strong within us that only those who are insane, permanently or temporarily, will raise their hands against themselves. This life that throbs in our veins; this life that, with every heart beat, seems to bring us so much of joy; this life that means the power of sharing self with others; this life that means the light of beauty and duty; this life that means blessing and the power of dispensing blessing; this life that means the opportunity of thinking God's thoughts after Him; this life so dramatic in its intensity, so awful in its responsibility; this life so full of joy when we view it aright, is that after which we long, Goethe's dying words were "More Light"; our living words are "More Life."

A Birthday Review.

It begins amid tears and smiles, amid anguish and joy, and it grows through sacrifice, until we hear the musical voice of some little prattling infant and, with eyes of love, look into its face aglow with health and innocence and beauty. A non we look and see, under the benign influence of devotion, this little infant growing and assimilating itself to the conditions of its environment, with its eyes wide open with wonder and its ears listening to sounds which the wisest cannot interpret. We see it inspired by the good and noble of all the ages. We watch its developing character, starting out on the battlefield of existence and thereon leaving the impress of vice or virtue, of meanness or cowardice. Into the sphere of influence come many men and many women and of these are chosen the few who may be called friends. If the little one becomes a man, hundreds of thousands enter into his life until there comes the one inspiring aspiration, and this he claims as his own. And if the little one becomes a woman, there comes into her

life hundreds of men who mean little to her, until she meets the one who completely conquers her soul and to whom she becomes devoted. Hand in hand they start together, promising one the other to be faithful in all things great and small. Hand in hand they pass along the rough journey until their love buds with new life. We watch them climbing the mountain-side together. We see them often borne down with burdens, we see them smiling with joy. We see their hearts sometimes hardened at the world's brutality; we see them softened when, in after years, they are blessed by a sense of love returned. As we see them climbing higher we notice how their backs bend and their knees weaken. Then come memories of earlier days, revived through the birth of another generation. The gray hair begins to mingle with the gold. Then the hands that were strong become weak, and the body that was vigorous becomes feeble, and the flesh that was soft becomes wrinkled, and the hands that were smooth become hardened, and the world that meant struggle is closed out from their desire. By the hearthstone they sit and think of days gone, of hopes realized, of ideals faded, of disappointments, of crushing defeats, of faithless friends. Then comes death, the sure friend, and kisses them into eternity. Such is life for most of us and, on a birthday, it is well to so review it.

The Solemnity of the Occasion.

To me a birthday is a solemn occasion, and in the few years of my life I do not remember ever having had what many persons call a "happy" birthday. On me has always pressed the sense of things left undone, of time frivolously frittered away, of opportunities that came and were set aside. And busy as is the life of a minister, and busy, as you well know, as mine has been, in all the thirty-nine years of my life I cannot recall one birthday, since I attained the age of manhood, on which I was not oppressed with this sense of opportunities forsaken, of work neglected, of duty sometimes left undone. On a birthday, it seems to me, one should reflect, not upon time, but upon eternity, and this, to me, is one of the most awe-inspiring thoughts that can occur to man. We shall some day be no more on this earth. We shall return to our Maker, and, I believe, we shall have spent here on this earth. Will that Maker be satisfied with us when we tell Him: "I grew rich while I was on earth; I built me a fortune; I planted me a vineyard; I got me manservants and woman-servants and slaves to do my bidding; I erected me a palace while on earth, and I entertained many friends in princely fashion?" Or if it be a man to whom came the opportunity of working in the highest causes, of whom God asked "My child, what hast thou done with the opportunities afforded thee? Into what have the seeds grown which I placed in thy hands at birth?" Think you that He will be satisfied if the reply be given: "I paid many visits during the

year and made a large number of acquaintances while on earth. I gained a reputation for myself as a speaker, a man of executive ability, a writer a thinker, or what not?" I can imagine God, as it were, saying to His child: "Thou hast mistaken the purposes of life. Thou hast put on earth to administer to My glory; how far hast thou fallen from achieving this?"

A Day of Grateful Reflection.

On a birthday we should look at life as it is, and we should reflect on the serious obligations that devolve on most of us. If we would treat a birthday as the pious in Israel treat our Rosh-ha-shana, our New Year's Day, and regard it as the beginning of another year, as a day not of jollity and frivolity but as a day of reflection, coming birthdays would find us better men and women. The years that lie far ahead of us will not bring us the full harvest that should grow from the seeds of moral life, unless, during the year immediately ahead of us, we do our best to make each day tell as a factor in the religious life. In this ideal, a recognition of the many blessings for which we ought to be grateful, forms an important element. Suppose the year has taken much from us! Has it not also brought much to us? Suppose it has been a year of defeat! Is any man defeated until he confesses himself overthrown? Suppose it has been a year of loss! Has any man lost everything until he has lost faith in himself and in his Maker? Suppose loved ones have been borne away from us; is not the passage of a soul through the blue heavens the means of making a hole, as it were, in the skies through which shall come to us more of hope and life? and does not the passage of our beloved from life to death reconcile us to the inevitable end? Suppose it has been a year of bitter combat! Well, then, does not combat mean that we shall grow stronger mentally, morally, physically? Suppose it has been a year of difficulties! Well, what are difficulties but angels sent into our lives, through which we shall learn to build well and hold on tenaciously to our purpose? I think it was old Admiral Farragut who said: "Never back down!" The phrase certainly suggests the character of the soldier, and suggests the determination to hold on to our purpose with our hands and if these fail to cling to it with our teeth. Suppose the year has been one of doubt and trial! The shadow is as necessary as the sunshine, the night as much needed as the day; and shadow and night are sent into human life with a wise purpose, borne so easily if we but see that "God's ways are higher than our ways as the heaven is high above the earth!"

Reflections Concerning Character.

It is a day on which we should reflect, likewise, on the supreme value of character. Man is not what he has, but what he is. We may be able to escape our pressing creditors by crossing the frontier into Canada, but we cannot escape from ourselves. We are what we make ourselves and, in the long run, it is character

that will determine the true individual. Abraham Lincoln used to argue concerning the value of a protective tariff: "If we sell in the foreign market a ton of steel rails, the foreigner gets the rails and we get the money; but if we sell them in the home market we have the rails and the money. A similar statement may be made concerning character. An opportunity to sell honor presenting itself, we may receive the purchase price, but we have lost honor; but if we refuse to sell our character we may have honor, but lack the money. I believe, however, from the bottom of my heart that the man who keeps his character will ultimately have all the money he needs throughout his life. It is with character as it is with happiness, as it is with all that goes to make life worth living; if we expect results too quickly we shall be disappointed; if we expect it to grow little by little we may be pleasantly surprised as time goes by.

Trifles Make Character; Character, No Trifle.

Character is the product of the small things, trifling, perhaps, in themselves, but important as part of a great whole. A little habit now growing as part of one's being; the little act of kindness; the little deed of thoughtfulness; the little act of self-sacrifice; the little action in facing the howling crowd of tyrannical schoolmates, who resent its faithfulness to the religion of its parents; the little deeds of service rendered a holy cause in spite of the sneer and the scorn of society; all these little things, like cobwebs in the beginning, become like mighty cables soundly of human character. Character is the grace of life and is not to be measured by externals alone. I have seen many a man dressed in the clothes of a gentleman and adorned with the silk hat of a gentleman, who has not understood the first principles of being a gentleman. I have seen many women dressed in all the splendors of costumes affected by modern society, with trained gowns and with beautiful silks and velvets, with magnificent lace and glittering diamonds, and yet they have not the faintest conception of what it means to be a lady. Character is not shown, reputation, name, fame, may be thus determined. But character is the man himself, the woman herself, is that which gives the true, inward grace to human personality, though it may bear none of the external social graces at all. Your external graces may be the product of "habit-makers"; your true grace is cultivated in the religious atmosphere favorable to honesty, virtue, holiness.

[To be Continued.]

The Haham Bashi's plea to arrange for Kasher food in the army for Jewish soldiers has been reiterated by the Minister of War on the ground that it was impracticable in the active army and that it is not granted in other countries where Jews are employed in the army.

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THE SAD CASE OF AMERICAN "REFORM."

A SPIRITED REJOINER.

By ISRAEL COHEN B.A., Secretary
ENGLISH ZIONIST FEDERATION, London.

Why is Mr. Magnus opposed to the rebuilding of Zion, although there is no fibre of his Jewish consciousness "that does not thrill to the prayer for the Restoration"? It is because he believes in the so-called Mission of Israel, because he holds the view that the Jews have been dispersed in order to disseminate the principles of righteousness, to advance the age of universal peace, and that a return to Palestine would thwart the design of Providence. What authority is there in Scripture or tradition for this view? If Mr. Magnus were right, if our people did indeed hold the faith that they must remain for ever scattered in order to subserve a mission, we should expect proof of this in the prayer-book, the only authentic and irrefutable evidence of their beliefs, hopes and ideals. We should expect to find prayers that God should "gather our dispersed ones from among the nations," that He should "rebuild Jerusalem speedily in our days," but that He should postpone the building unto the very end of time. And at the Seder Service on Passover night we ought to say not "Next year in Jerusalem!" but "Next century in Jerusalem!" But what do we actually find? The

words are plain and unmistakable: "Because of our sins have we been exiled from our land." The dispersion was regarded as a punishment, and not as a blessing, and that is the view still held by the overwhelming mass of Jews. There are some who look upon dispersion as an end, a glorious end in itself, and Mr. Magnus is of their number. But this "view" like that concerning the dislocated and evaporated Zion, only came into vogue at the beginning of the nineteenth century, thanks to the efforts of Holdheim and Geiger, and it is another of the distinguishing doctrines of their school of thought. It is not a century old; it is held by a comparatively small section of our people, and yet Mr. Magnus would represent it—or misrepresent it—as the ancient and uninterrupted of all Israel. Do we then deny that the Jews have a mission, do we doubt that they have some purpose in the world? We agree and we believe that it is their duty—as it is the duty of every civilised people, but more especially of the people of the Book to spread the light of truth and the principles of justice; but we deny that it is necessary for them to remain in dispersion in order to fulfil this function. We declare that as a minority in every country of the world in most of them despised, oppressed, and outraged, and in others only tolerated—it is impossible for them to act as teachers to mankind. Study the pages of mediæval history, examine the conditions at the present day, and you will find that it is a mere mockery to talk of the Jews serving as models of righteousness to the nations and governments with whom they have come into contact. They have always been too weak and too few; they have evoked individual admir-

ation, but they have always been attacked by popular resentment. Think of the Inquisition, of the Crusaders, of the Blood Accusation, think of the expulsions from Spain, from England and France, and then say where and when those who most needed moral uplifting were influenced by our race of martyrs. Think of Russia and Roumania, where half of our people are living, or trying to live, at the present day, where they display an intenser piety than any of their brethren throughout the world, and where they suffer a more galling bondage than is to be found anywhere else on the face of the globe, and then say what moral influence they are exercising, or can exercise, over their inhuman oppressors. And finally think of the Jews in the Western lands where they are becoming slowly assimilated, not only in appearance, but in thought and ideals, to the surrounding nations, where they are exposed to countless forces of corrosion in their social, intellectual, and religious life, where they are being sapped of their Jewish individuality and weakened in their racial consciousness, where they are being slowly absorbed into their environment—so many more atoms to the general mass and then say what mission they are subserving or can subservise? It is because of these countless forces of destruction to which they are exposed that we say the crying need of the Jewish people is national regeneration, and that we advocate the re-establishment of Jewish national life on Jewish national soil. Then, and only then, when we are able to develop our gifts and capacities free from bondage, whether of body or soul, in the inspiring land of the psalmists and prophets, will we be able to exert a mission worthy of the name and worthy of our splendid heritage.

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SUPPLY CO.**

Olivier Building

18, Nanking Road.

1-1-10

**ISRAEL'S
MESSENGER.**

Shanghai: Friday,
21st January, 1910—5670.

WHAT IS A ZIONIST?

We take the following from the columns of our esteemed contemporary, *The Jewish Tribune*, of Portland, which will, no doubt, be of interest to our readers:—

A Zionist is a Jew, to whom the land of his ancestry is dear, the history of his nation is near to his heart, whose self-consciousness is alive, whose national feeling is aglow, and who even if he be contented where he is, does not find fault with those of his co-religionists who long for the land of their ancestors, where very bit of ground reminds us of our great sires—the teachers of all humanity—where their inspiration for the best and sublimest the world ever had, awakens in the Jew his faculties and inspires him with the spirit of his ancestors. We do not believe in the harped Jewish mission. Neither do we believe that Israel has disseminated the truth among the nations of the world since the Diaspora. More, we deny both. Since the Jewish Bible has been translated by the seventy (two), Israel has been an outcast, persecuted and proscribed by all Christian nations, considered by them no better than pagan, and till our own time all nations have been applied by our neighbors for bringing the Light to us. In the opinion of the Christian world we are those who err, and it is their duty to lead us to the right road of religion. The millions of dollars spent yearly in the missions to the Jews verify our opinion, and the teachings in the Christian Sunday schools bear us out. This is the sum total of the Jewish mission. If after the Diaspora we ever claimed to be teachers of the world we proved our incapability to our self-appointment. True, our Bible and moral teaching of our sires are the fundamentals of everything best the Christian and Mohammedan possess, yet, these have been given to the world when Israel was in, or not far, from the land of his ancestors. As to the latter time, Israel added nothing to that which our sires have already supplied. In our opinion, Israel's business in disseminating the truth has proven a bad business. As soon as Israel contributed the basis of morality to the world, in the shape of its Bible and teachings of its sires, the world has progressed by itself. As to religion, even the Jewish Bible has been misinterpreted and misconstrued for the mere purpose to create a new religion. And

we repeat that the Jewish mission is nonsense. And as soon as there is no mission, or the mission is unsuccessful, there is no necessity for him to play the role of the Gypsy and be scattered over the world. To continue this policy of the *Mission Jew* is as much a fallacy as to believe any Christian country to be the Jew's home, and we do not excommunicate Jews who are contented even away from the Holy Land. Not all Israel had a wish to return to the land of their forefathers in Nehemiah's time, and were not blame for this. But we are not ashamed to say candidly, that those whom the Jewish national feeling has become a mockery, the land of his ancestry so much that they prefer to be slaves in the country where they are not wanted, to becoming residents of the country of their own, these deserve to be thrown out from Israel's register. These are the sires who cannot separate themselves from the rod of their masters; these are the rabbis which has always been a detriment to Israel.

OUR CONTEMPORARIES.

IT WOULD!

The Orthodox protests have made Dr. Hirsch very angry. He is reported to have said that he would split "the masses" by connecting the "m" with "the". If the "l" in "assimilation" be changed into a "t" wouldn't it fit Dr. Hirsch to a "T"? *The Hebrew Standard* (New York)

INTERMARRIAGE

In the olden times it was a *chamur* who proposed to Jacob's children "And intermarry with us, your daughters, so shall give unto us, and our daughters ye shall take unto yourself." (Genesis xxxiv. 8, 9), and it is the *chamur* in our own time who advocates intermarriage between Jew and members of other religions. Truly, "there is nothing new and r the sun."—*The Jewish Tribune* (Portland)

THE PEOPLE OF THE BOOK AND THE BOOK

Surprising as it may seem, it is, nevertheless, true that there is many a Jewish home in which there is no Bible, Mohammed came to the Jews as "the People of the Book," and yet the People of the Book have not "The Book" in their private libraries, where one may find many other books, some of which may well be dispensed with. It is claimed that Dr. Eliot omitted The Book of books from his now famous list of recommended books in the belief that the average person at one time or other reads some portion of the Bible, but how can one read a book when he has it not? A Jewish home without a Bible is as unthinkable as a synagogue without a Torah. The cost of a Bible is less than the cost of the average

**WANTED-A JEW-
ISH WIFE.**

We do not know whether to take the following notice seriously or humorously. (It was sent to "The Modern View" as a paid advertisement.)

Notice Ladies-Notice.

I am a Texas lawyer, Hebrew, age 39 years, height 5 foot 7, weight 160 pounds, physically perfect, am worth \$15,000, have independent income, am fond of music, flowers and home life.

With a view to matrimony I want to make the acquaintance of a good Jewish woman not over 35, not under 25 years of age; must be good looking and shapely in form and of slender build, not over 5 ft. 6 in tall, plain piano, refined, cultured and accomplished and of good family.

A woman of my choice will be made happy beyond question. I claim to be affectionate, kind, considerate and attentive. I have no objections to unincumbered widow. A woman with means will be preferred; and ladies sending photographs will be first considered. I command a lucrative practice; I want a home of my own. This presents an excellent opportunity for a good and deserving woman.

All correspondence strictly confidential. Send your reply to

"The Modern View" is not a matrimonial-bureau and does not solicit advertisement of this character. We cannot see anything wrong in a legitimate use of journals for the seeking (and possible finding) of companions for life (provided the divorce court doesn't terminate it sooner). The act is, however, that in nine cases out of ten such advertisements are either the work of practical jokers, or worse, namely of unscrupulous persons whose designs are chiefly on the purses of possible victims. The correspondent who sends the above notice to "The Modern View" anticipates being misunderstood and explains his position in the following letter, and as far as we can tell the advertisement appears to be bona fide:

I am inclosing a matrimonial notice that I may want inserted in your paper once or twice. Please let me know your charges for same. The writer will vouch for the genuine quality of the notice, and that the author of it will measure up to every representation made in the notice. The scarcity of Hebrew women in these parts accounts for the seeming anomaly. Intermarriage is objectionable to the writer, although a very common occurrence here.

Marriage is too serious a matter for any newspaper or journal to lend its aid without any immediate or direct knowledge of the personality of the possible contracting parties on both sides. The press, secular and sectarian, has a sufficiency of sins to expiate without adding to its quota by the bringing about of additional misery such as the numerous insertion of matrimonial wants would be likely to create. Some of our contemporaries may differ with us and regard themselves as benefactors in thus bringing together, through the medium of the circulation of their journals which extend

from the torrid South to the frozen North, souls that are unconsciously yearning for each other. We feel otherwise on the subject. Marriage still seems solemn to us. The evil of the day is mainly the hasty entry into that relationship. The individual who inserts his matrimonial wants in a journal (if he possesses the ordinary weakness of human nature), cannot but describe himself in favorable, and perhaps as our correspondent does, in such glowing terms of physical and moral perfection that the victim who falls to the bait is bound to be disgustingly surprised when later on she discovers that her paragon of virtue and excellence is only human clay. Like other husbands, with faults and failings. Another danger that debars us from the printing of such an announcement is the fear that all the wives who now think themselves reasonably well married, reading such an advertisement, would immediately become discontented with their lot, and, for all we know to the contrary, might divorce their present husbands, in order to be eligible to answer a matrimonial ad of such unusual attractiveness. This last named fear would be sufficient to cause us to hesitate before we would spread it on our pages with name and address, if the indecency of the manner of presenting one's advantage from a matrimonial aspect would not in itself be a sufficient objection.—*The Modern View* (St. Louis)

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

The Most Newswy.
SHEET IN THE ORIENT

EDITED - By JOHN O'SHEA

Full local reports and doings
General world news by Special Cable service
Delivery at all ports 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

THE LETTER N.

A TRAGEDY IN HIGH LIFE.

FROM "POISON."

I.

From the copy paper of Harold Pippitt, only reporter for "The Easterham Herald."

Inquiries which have been made by one of our representatives yield the gratifying tidings that Kildin Hall, the superb Tudor residence vacated a year or so ago by Lord Glosstorpe, is again let. The new tenant, who will be a valued addition to the neighbourhood, is M. Michael Stirling, a retired banker.

II.

FROM "THE EASTERHAM HERALD,"

SEPT. 2.

Inquiries which have been made by one of our representatives yield the gratifying tidings that Kildin Hall, the superb Tudor residence vacated a year or so ago by Lord Glosstorpe, is again let. The new tenant, who will be a valued addition to the neighbourhood, is Mr. Michael Stirling, a retired banker.

III.

Mr. Guy Lander, Estate Agent, to the Editor of "The Easterham Herald."

Dear Ted.—There's a fearful bloomer in your paper this week which you must put right as soon as you can. Mr. Stirling, who has taken Kildin, is not a baker, but a banker.—Yours, G. L.

IV.

The Editor of "The Easterham Herald" to Mr. Guy Lander.

My Dear Guy,—Of course it's only a misprint. Pippitt wrote "banker" right enough, and the ass of a compositor dropped our the "n." I'll put it right next week. No sensible person would mind.—Yours, Edward Robb.

V.

Mr. Michael Stirling to Editor of "The Easterham Herald."

Sir,—My attention has been called to a very serious misstatement in your paper for Saturday last. It is there stated that my husband, Mr. Michael Stirling, who has taken Kildin Hall, is a retired baker. This is absolutely false. Mr. Stirling is a retired banker, than which nothing could be much more different. Mr. Stirling is at this moment too ill to read the papers, and the libel will therefore be kept from him a little longer, but what the consequences will be when he learns it I trouble to think. Kindly assure me that you will give the denial as much publicity as the falsehood.—Yours faithfully, Augusta Stirling.

VI.

The Editor of "The Easterham Herald" to Mrs. Michael Stirling.

The Editor of "The Easterham Herald" presents his compliments to Mrs. Stirling and begs to express his profound regret that the misprint of which she complains should have crept into his paper. That it was a misprint and not an intentional misstatement he has the reporter's copy to prove. He will of course, insert in the next issue of "The Easterham Herald" a paragraph correcting the error, but he would point out to Mrs. Stirling that it was stated in the paragraph that Mr. Stirling would be a valued addition to the neighbourhood.

VII.

Mrs. Stirling to the Editor of "The Easterham Herald."

Sir,—Whatever the cause of the slander, whether malice or misadventure, the fact remains that you have done a very cruel thing. I enclose a cutting from the London Press, sent me by a friend which will show you that the calumny is becoming widely spread. Mr. Stirling is so weak and dispirited that we fear he may have got some inkling of it. Your position if he knows the worst will be terrible.

I am, Yours faithfully,

AUGUSTA STIRLING.

VIII (The Enclosure.)

FROM "THE MORNING STAR."

We got the new movement in a nutshell in the report from Easterham that Lord Glosstorpe has let his house to a retired baker named Stirling, etc. etc.

IX.

FROM "THE EASTERHAM HERALD,"

SEPT. 9th.

Erratum.—In our issue last week an unfortunate misprint made us state that the new tenant of Kildin Hall was a retired baker. The word was, of course, banker.

X.

Messrs. Greenery and Bills, Steam Bakery, Dumbridge.

Dear Sir, After the offensive way in which you refer to bakers in the current number of your paper we feel that we have no other course but to withdraw our advertisement; so please discontinue it from this date.

Yours faithfully,

Greenery and Bills.

XI.

Mr. John Bridger, Baker, to the Editor of "The Easterham Herald."

Dear Robb,—I was both pained and surprised to find a man of your principles and a friend of mine writing of bakers as "of course" have meant a banker? Why cannot a retired baker take a fine home if he wants to? I am thoroughly ashamed of you, and wish to withdraw my advertisement from your paper.—Yours truly, John Bridger.

XII.

Mrs. Stirling to the Editor of "The Easterham Herald."

Sir,—I fear you have not done your best to check the progress of your slanderous paragraph, since only this morning I received the enclosed. You will probably not be surprised to learn that through your efforts the old world paradise of Kildin, in which we hoped to end our days, has been closed to us. Yours truly, Augusta Stirling.

XIII. (The Enclosure.)

FROM "THE DAILY LEADER."

THE THROUPE OF THE DEMOCRACY.
After lying empty for nearly two years Lord Glosstorpe's country seat has been let to a retired baker named Stirling, etc., etc.

XIV.

Mr. Michael Stirling to Mr. Guy Lander.

Dear Sir,—After the way that the good name and fame of my husband and myself have been poisoned with in the local and the London Press, we cannot think further of coming to live at Kildin Hall. Every post brings from one or other of my friends some paragraph perpetuating the lie. Kindly therefore consider the negotiations completely at an end.—I am, Yours faithfully, Augusta Stirling.

XV.

The Editor of "The Easterham Herald" to Mr. John Bridger.

Dear Bridger,—You were too hasty. A man has to do the best he can. When I wrote "of course" I meant it is a stroke

NORTH CHINA
INSURANCE CO LTD.

Subscribed Capital £150,000
Paid up " £50,000
Sterling Reserve Fund £125,000
Silver Reserve Taels 100,000
Underwriting Reserve

Tls. 303,747.

MARINE INSURANCE EFFECTED AT
LOWEST CURRENT RATES

London Branch, 78 Cornhill,
London E.C.

Agents in all parts of the world.

Head Office Shanghai.

H. G. SIMMS,

Secretary.

2.4-09

12m.

of irony. You will be glad to hear that in consequence of the whole thing I have got notice to leave, my proprietor being under obligations to Lord Glosstorpe, and you may therefore restore your patronage to "The Herald" with a pure conscience.

Yours sincerely, Edward Robb.

XVI.

The Editor of "The Easterham Herald" to Mrs. Stirling.

The Editor of "The Easterham Herald" presents his compliments to Mrs. Stirling for the last time, and again assures her that the whole trouble grew from the natural carelessness of an overworked and underpaid compositor. He regrets sincerely the unhappiness which this mistake has caused, and looks forward to a day when retired bakers and ruined bankers will be considered as equally valuable additions to a neighbourhood. In retirement, as in the grave, he likes to think of all men as equal. With renewed apologies for the foul aspersion which he cast upon Mr. and Mrs. Stirling, he begs to conclude.

Through the instrumentality of Mr. J. Levy, of Singapore, a branch of the Zionist Society was formed in that city. The Association will be affiliated with the English Zionist Federation, London.

Mr. G. I. Shekury has returned to Shanghai after having spent six months in Australia and London.

A STRIKING PARALLEL.

Ruskin in his notes on "Education" considers what ought to constitute the essentials of a true education as opposed to mere erudition. He sums up his views in the form of three simple questions, which a truly educated person should be prepared to answer:

First, Where he is?

Secondly, Where he is going?

Thirdly, What he had best do under these circumstances?

There is a volume of practical philosophy in these simple questions.

Centuries ago, a Jewish moral philosopher, Akabya ben Mahalalel, said: "Reflect upon three things, and thou wilt not come within the power of sin: Know whence thou comest, whither thou art going, and before whom thou wilt in the future, have to give account and reckoning."

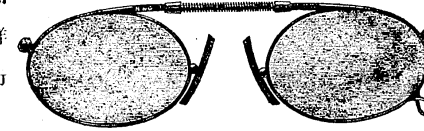
There is a strong parallelism between these two thoughts expressed by these two moralists many centuries apart.

They who think rightly, righteously, and piously think the same on essential moral truths—*Imbhi B. M. Kaplan* (Frisca.)

THE JEWISH NATIONAL FUND.

Amount acknowledged	\$61.38
Box No. 354 (Per Miss Evelyn Stella Meyer)	1.60
Total	\$62.98

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

明
晶
洋
行N. LAZARUS
OCULIST-OPTICIAN

Astigmatic Lenses; Sun Glasses; Bi-focal Spectacles;
Artificial Eyes; Binoculars; Fountain Pen Etc., Etc., Etc.

EXPERT EXAMINATIONS OF THE EYE
LENSES GRIND AND RE-POLISHED

Spectacle and Pince-Nez Frames re-fitted and re-paired

N. LAZARUS

866 NANKING ROAD

(BETWEEN KIANGSE AND HONAN ROADS)

TELEPHONE No. 3251

2-10-09
12m.THE OLDEST LETTER
IN THE WORLD.

A love letter four thousand years old has lately been discovered in Chaldea. The lady to whom it was addressed lived in Sippara, the Biblical Sappharim. Her beloved was a resident of Babylon.

In contrast to the position which women hold at the present day in the Orient, they possessed in antiquity a great degree of freedom. In many respects the Oriental woman of antiquity was graced with as much privilege as is the modern European woman. Particularly in Chaldea she could participate in trade, manipulate her own property, be a witness before court and be the guardian of her own children. Of the position of woman in Egypt we know less, but doubtless it was much higher than that of the present Mohammedan women. In one respect, however, it seems that custom has been changed very slightly, for marriage was essentially an affair of trade between the parents of the bridegroom and those of the bride. This is ascertained from the legal code of Hammurabi, King of Babylon, B. C. 2200. The future husband paid the price of the bride and her father provided her dowry and trousseau. Under these circumstances there was no such coarseness as precedes marriage in accordance with Occidental ideas. Still, one may believe that many a love letter on papyrus or clay passed secretly between the hands of the bridal pair during the interval of their engagement.

The newly discovered letter is written in clay and probably dates from 2200 B. C. Though somewhat formal, the reader can feel the tenderness that lies hidden between its lines. It reads:

"To the lady, Kishaya (little one) says Gamil Marlik (the favorite of Morabeh) this: May the Sun God of Marlik afford you eternal life. I write wishing that I may know how your health is. Oh, send me a message about it. I live in Babylon and have not seen you, and for this reason I am very anxious. Send in a message that will tell me when you will come to me, so that I may be happy. Come in Marchesvan. May you live long for my sake!"

TO EXPLORE MESOPOTAMIA

Herr Blücher, the director of the Jewish agricultural colonies in Russia, Herr Ningo, the agricultural inspector of the land, and Engineer Jurer, constitute the commission of the land to report on the commercial and climatic conditions of Mesopotamia and the suitability of the land for Jewish colonization. They started on their journey on the 25th ult., and their investigations will not be confined to Mesopotamia, but will also include Anatolia. They will also report on the suitability, or otherwise, of the land for immigrants from Morocco, Tunis, and Yemen.

NEW ZEALAND INSURANCE 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 ever-
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager.

18-9-09

12m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th
December, 1895.

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

Reserve Fund..... Roubles 5,612,000

Head Office: ST. PETERSBURG.

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

Branches and Agencies.

Askhabad	Marguelan
Barnaul	Moscow
Batoum	Nicolievsk of Amoor
Blagovestchensk	Newchwang
Bombay	New York
Boukhara	Nicolievsk-Oussourisk
Bisk	Novo-Nicolievsk
Calcutta	Oulianstai
Chefoo	Paris
Colonbo	Peking
Hailar	Samarband
Hankow	San Francisco
Harbin	Sempalatinsk
Hongkong	Shanghai
Irkutsk	Strelensk
Kashgar	Tashkent
Khabarovsk	Tchita
Khokand	Tehoungtchak
Kiuchta	Tientsin
Karachi	Tsitsikar
Koulja	Verehneoudinsk
Krasnoarsk	Verny
Kuanchentze	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, Ro-
senthal & Co.

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

Fixed Deposits in Taels and Dollars:
Terms on application.

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

H. AUBERT & COUNT JEZIEBSKI
Managers for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

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

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

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

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 5½ „ „

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

S. K. SUZUKI, Manager.

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICES.

19 The Bund, 21st December, 1909.

Deposits of £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 4½ per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on demand.
Accounts will be kept either in Mexican Dollars
or Taels, at the option of the depositor.
Depositors will be presented with Pass Books
in which all transactions will be entered. Pass
Books must be presented when paying in or
withdrawing money.

Office Hours—10 a.m. to 5 p.m.
Sundays—10 a.m. to 12 Noon.
Shanghai, 28th December, 1909.

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:—

Sterling Reserves \$12,000,000

21,500,000 in all. \$12,000,000

Silver Reserves 15,950,000

Reserve Liability of Proprietors \$30,250,000

..... \$45,000,000

Head Office: HONGKONG.

Court of Directors:

Hon Mr. W. J. GIBSON, Chairman

H. E. TOMKINS, Esq., Deputy Chairman

C. B. BARRETT, Esq.

J. W. BANDOW, Esq.

C. S. GURRAY, Esq.

C. B. BARNARD, Esq.

FR. LIEN, Esq.

R. SHAWAN, Esq.

H. A. SIBBS, Esq.

Chief Manager.

Hongkong—J. R. M. SARTON, Esq.

London Bankers:

London County and Westminster Bank Ltd.

Branches and Agencies

London.

Amoy, Hongkong, Peking,

Bangkok, Tientsin, Shanghai,

Batavia, Yokohama, Hankow,

Bombay, Kobe, San Francisco,

Calcutta, Lyons, Singapore,

Canton, Malacca, Sourabaya,

Colombo, Manila, Tientsin,

Poohow, Nagasaki, Yokohama,

Hankow, New York, Fukuoka,

Shanghai Branch.

12, The Bund, 9, Broadway.

Sub-Agency

INTEREST allowed on Current Accounts
at the rate of 3 per cent per annum on the daily
balance.

On Fixed Deposits:—

For 12 months, 4 per cent per annum.

For 6 months, 3½ „ „

For 3 months, 3 „ „

Deposits for 12 months now bearing interest,
at the rate of 5% per annum will, until further
notice, be renewed at the old rate of 5%
per annum.

Local Bills Discounted.

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

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

H. E. R. HUNTER,
Manager.

Shanghai, 18th December, 1909.

12m. 23-5-09.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed
£2,000,000.

Capital paid up 100,000

Reserve Fund 280,000

Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

ARNHOLD,
KARBERG
& CO.,
General Agents
WAKEFORD COX,
Local Manager.

No. 7, Kiukiang Road
Shanghai.

2m

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED

Established 1797.

Capital subscribed \$1,100,000

Capital paid up 157,000

Reserve Fund 500,000

Net Premium Income

for the year ended

31st December

1908 £1,101,000

(Alfred Dent
& Co. Shang-
hai Agents)

We are pre-
pared to grant
policies on
Foreign and
Chinese risks
at current
rates.

ALFRED
DENT & Co.
Agents.

1-6-90

12m.

**NEW ZEALAND
INSURANCE
COMPANY
LTD.**

**FIRE AND
MARINE**

Principal Offices:

APCARLAND, N.Z., and LONDON.

Capital subscribed.....£1,500,000

Paid up Capital.....£890,000

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, Nankin Road

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RESERVE FUND.....Roubles 5,612,000

Head Office: St. PETERSBURG.

LONDON OFFICE:

41, Threadneedle St., E. C.

Branches and Agencies.

Askhabad	Marguelan
Barnaul	Moscow
Batoum	Nicolavsk of Anouk
Blagowestehensk	Nowehwang
Bombay	New York
Boukhara	Nicolavsk-Oussouliak
Bisk	Novo-Stenlaevsk
Calcutta	Oulianstai
Chefoo	Paris
Colombo	Peking
Hailar	Samarikand
Hankow	San Francisco
Harbin	Semipalatinsk
Hongkong	Shanghai
Jenkai	Stretensk
Kashgar	Tashkend
Khabarovsk	Tchita
Khokand	Tehogentchak
Kiaichta	Tientsin
Karachi	Tsitsikar
Koulja	Verehnooudinsk
Krasnoarsk	Verny
Kuznetsk	Vladivostok
London	Yokohama

Tel. Address: Sidorov, Shanghai

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

Branches: Messrs. Mendelssohn & Co.
HAMBURG—Messrs. M. M. Warburg & Co.
VIENNA—K. K. priv. Oester. Credit
Anstalt für Handel & Gewerbe.
AMSTERDAM—Messrs. Lippmann, Rosenthal & Co.

Interest Allowed.

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

Fixed Deposits in Taels and Dollars: Terms on application.

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

H. AUBERT & COUNT JEZERSKI

Managers for Russia & 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, Ld.

The London Joint Stock Bank, Ld.

Parr's Bank, Ld.

Branches and Agencies:

Tokio, Kobe, Osaka, Nagasaki, Lyons,
London, New York, San Francisco,
Honolulu, Bombay, Hongkong,
Hankow, Chifoo, Tientsin,
Peking, Nowehwang, Port
Arthur, Dalny, Liaoyang,
Mukden, Tieling,
Antungshien,
Changchun,
&c.

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 2½ 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.

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

SAVINGS BANK OFFICES,
12 The Bund and 9 Broadway.

DEPOSITORS 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 2½ 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 12 Noon.
12m, Shanghai, 19th December, 1909

**Hongkong and Shanghai
Banking Corporation.**

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

Reserve Fund:—

Sterling Reserve..... \$1,500,000 at 2½

Silver Reserve..... \$15,000,000

Reserve Liability of Proprietors..... \$30,250,000

Head Office: HONGKONG.

Court of Directors.

Hon Mr. W. J. GREGSON, Chairman
H. E. TOMKINS, Esq. Deputy-Chairman
G. BAYLON, Esq.
G. B. BARRITT, Esq.
J. W. BANDO, Esq.
C. R. LENZMANN, Esq.
Fr. LIEB, Esq.
R. SHAWAN, Esq.
H. SHILLER, Esq.
H. A. SIMS, Esq.

Chief Manager.

Hongkong—J. R. M. SMITH, Esq.

London Bankers:

London County and Westminster Bank Ld.

Branches and Agencies

Amoy	Hongkong	Penang
Batavia	Hoiho	Rangoon
Bombay	Kobe	Saigon
Calcutta	Kuala Lumpur	San Francisco
Canton	Lyons	Shanghai
Colonbo	Malacca	Singapore
Hankow	Manila	Sourabaya
	Nagasaki	Tientsin
	New York	Yokohama
	Peking	

SHANGHAI BRANCH,

12, The Bund

Sub-Agency 9, Broadway.

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

On Fixed Deposits:—

For 12 months, 4 per cent per Annum,

For 6 months, 3½ „ „

For 3 months, 2½ „ „

Deposits for 12 months now bearing interest at the rate of 5% per annum will, until further notice, be renewed at the old rate of 5% per annum.

Local Bills Discounted.

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

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

H. E. R. HUNTER.

Manager, Shanghai, 16th December, 1909.

12m,
23.5.09.

16th December, 1909.

**SOUTH
BRITISH
INSURANCE
COMPANY.**

Capital subscribed.....

£2,000,000.

Capital paid up..... 100,000.

Reserve Fund..... 280,000.

Reinsurance Fund 120,000.

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

**ARNHOLD,
KARBERG
& CO.,**

General Agents
WAKEFORD COX,
Local Manager.

No. 7, Kiukiang Road
Shanghai,

2m

29-6-09

**NORWICH UNION
FIRE INSURANCE
SOCIETY LIMITED.**

Established 1797.

Capital subscribed.... \$1,100,000

Capital paid up..... „ 132,000

Reserve Fund..... „ 550,000

Net Premium Income

for the year ended

31st December

1908..... „ 1,101,000

(Alfred Dent & Co. Shanghai Agents)

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

**ALFRED
DENT & Co.**

Agents.

1-6-90

12m.

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.*

GIBB LIVINGSTON
& Co.

E.D. SASSOON & Co.
Agents.

2m.

10-8-09

12m.

10-4-09

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Plece Goods ;
Household
Furniture
AND
GENERAL
MERCHANDISE.
HOUSE*

AUCTIONS

A SPECIALTY.

Telephone 1855

**ARTS
&
CRAFTS
FURNISHING CO.**

AGENTS FOR

**LIBERTY
& Co.,**

LONDON,
Are now displaying
LIBERTY :

*Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies*

44, Nanking Road

20-9-09

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 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.

A Sister's Love
Birthdays
Young Israel
News From Australia
Halley's Comet
By the Way Notes

M. FREED

Manchester Assurance Company

incorporated with

The Atlas Assurance Co. Ltd.

Established 1808.

The State Fire Insurance Co. Ltd.

of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.

Agents.

25-9-09

12m

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.

Agents.
Shanghai.

2-4-09

12m

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE OCEAN MARINE INSURANCE COMPANY.
Total Funds at 31st December 1908.
£ 19,121,310.

I.—Authorised Capital.....	£6,000,000
Subscribed Capital.....	£8,275,000
Paid-up Capital.....	£1,212,500-0-0
II.—Fire Funds.....	3,204,753-7-10
III.—Life and Annuity Funds.....	14,637,607-14-2
Sinking Fund Account.....	66,449-3-5
	£ 19,121,310-5-5
Revenue Fire ranch.....	£2,237,813-10-6
„ Life and Annuity ranches.....	1,812,349-10-7
„ Marine Department.....	182,097-10-1
Other Receipts.....	28,075-19-5
	£ 4,261,436-10-10

The Accumulated Funds of the Fire and Life Departments are free from liability in respect of each other.

Insurance against Fire effected at current rates.

B'LLARD & HUNTER.
GIBB LIVINGSTON & Co.
Agents.

12m

10-9-09

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, February 4th. 1910 25th. Shebbat 5970.

CALENDAR FOR THE FORTNIGHT

Friday, Adar I 2nd February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Saturday, Adar I 3rd February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Sunday, Adar I 4th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Monday, Adar I 5th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Tuesday, Adar I 6th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Wednesday, Adar I 7th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Thursday, Adar I 8th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Friday, Adar I 9th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Saturday, Adar I 10th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Sunday, Adar I 11th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Monday, Adar I 12th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Tuesday, Adar I 13th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Wednesday, Adar I 14th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Thursday, Adar I 15th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Friday, Adar I 16th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Saturday, Adar I 17th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Sunday, Adar I 18th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Monday, Adar I 19th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Tuesday, Adar I 20th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Wednesday, Adar I 21st February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Thursday, Adar I 22nd February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Friday, Adar I 23rd February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Saturday, Adar I 24th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Sunday, Adar I 25th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Monday, Adar I 26th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Tuesday, Adar I 27th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Wednesday, Adar I 28th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Thursday, Adar I 29th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Friday, Adar I 30th February 1910. Sabbath commences (time of lighting) at 5.20 p.m.
Saturday, Adar I 31st February 1910. Sabbath commences (time of lighting) at 5.20 p.m.

TIME OF SERVICES AT THE SYNAGOGUES.

during the Fortnight

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shoshon, Hagan.

Sabbath Morning at 7.45 o'clock.

18-5-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. L. Avraham, Hagan.

Sabbath at 6.30 a.m., 8.30 p.m., and 6.30 p.m.

Week days at 6.00 a.m. and 5.20 p.m.

1-1-10

12m

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road.

M. Kurl, Hagan.

Sabbath at 8.00 a.m., 4.30 p.m., and 6.10 p.m.

Week days at 7.00 a.m. and 5.20 p.m.

11-8-09

12m

BIRTH.

Moxy. On Wednesday, the 2nd February, 1910, at No. 1 39 Woon Road, the wife of S. Moxy, of a daughter.

MY WANDERING STAR

A SONG

IN MEMORY OF HEINRICH HEINE

By M. L. R. BRESLAR (London)

Heart of my heart or waking, or dreaming,
I follow thy trust, and worship a far;
My bosom all mine to the rays of thy gleaming,
Heaves to thee, yearns for thee, wandering star,
Lull of my life, why tarry thy homing?
Fly to my arms, on the wings of a dove;
Henceforth my note, sweeter music to chanting;
Come hide in my heart for ever, my love.

Dream of my dream, nor tarry, nor waver;
Speed to my heart, with a sigh, and a kiss;
Lure me with song, and melody's quaver,
With the rapture of love, and the rapture of bliss,
Soul of my soul, and in awe thy ravine;
Speed, and over the hours of thy wand;
Henceforth my note, sweeter music to chanting,
Come hide in my heart for ever, my love.

A CLEVER RABBI.

A story is told of Rabbi Willowitz, how is well known on the East Side the New York Zvezes: A recently arrived skeptic and cynic came to see him once with a "case," intended to put the revered sage in "a nip at the tail." He called and begged to be healed and he said, "I suffer," said the skeptic, "from two ailments—I have a great weakness. I cannot tell the truth, and that hurts myself terribly. And I have lost the sense of taste in my mouth; something is wrong with my tongue." Mr. Willowitz studied the man a moment, seemed to be perplexed, and said: "Come again tomorrow. It is a difficult case. I shall have to reflect upon it. If God will, I shall be able to help you." When the patient returned next day the rabbi brought forth a pill he had prepared, told the afflicted man to open his mouth and showed it in. The pill was of considerable size. Scarcely had the patient allowed it to dissolve in his mouth, when he began to spit, with an expression of the greatest disgust, and exclaimed: "What do you mean? That star and sulphur and kerosene you gave me. Do you want to poison me? Phoo!" "Well, what are you making so much noise about?" laughed the rabbi, with great heartiness. "Hasn't God performed a miracle? You have told the truth; it is really tar and sulphur and kerosene. And you have actually recovered the sense of taste in your mouth."

Manchester Assurance Company
Incorporated with
The Atlas Assurance Co. Ltd.
Established 1808.

The State Fire Insurance Co. Ltd.
of LIVERPOOL.

The undersigned, duly accredited Agents for the above mentioned Companies, whose names are a guarantee for unquestionable security, are prepared to accept approved Foreign and Native risks at current rates.

Claims settled promptly and without reference to Head Office.

J. P. Bisset & Co.
Agents.

1919-9-09

19m

FIRE! FIRE! FIRE!

The Central Insurance Co. Ltd.

guaranteed by the
LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Insurance against fire effected at current rates.

Claims settled promptly and without reference to Head Office.

HOLLIDAY WISE & Co.
Agents,
Shanghai.

2-4-09

12m.

NORTH BRITISH AND MERCHANTILE INSURANCE COMPANY.

WITH WHICH IS INCORPORATED THE OCEAN MARINE INSURANCE COMPANY.

Total Funds at 31st December 1908 £ 10,121,510.

I.—Authorized Capital £8,000,000

Subscribed Capital £2,275,000

Paid-up Capital £1,318,500-0-0

II.—Fire Funds £3,204,758-7-10

III.—Life and Annuity Funds £4,807,507-16-8

Sinking Fund Account 76,448-8-4

£ 19,121,510-5-4

Revenue Fire Fund £2,287,818-10-6

Life and Annuity Branches £1,012,949-10-7

Marine Department £2,007-10-1

Other Receipts 26,075-19-4

£ 4,261,496-10-10

The Accumulated Funds of the Fire and Life Departments are free from liability in respect of each other.

Insurance against Fire effected at current rates.

BILLARD & HUNTER GIBB LIVINGSTON & Co.
Agents.

12m

10-9-09

ISRAEL'S MESSENGER.

Official Organ of the Shanghai Zionist Association.

A Fortnightly Jewish Paper Devoted to the Interests of Jews and

Judaism in the East.

Five Mexican dollars local and abroad; payable in advance.

Single copies 25 cents.

OFFICE 15 WOO SUNG ROAD, SHANGHAI.

Shanghai, Friday, February 4th. 1910 - 25th, Shebbat 5670.

CALENDAR FOR THE FORTNIGHT.

Friday, Adar I 2nd (February 11th) Sabbath commences (time of lighting) at 5.20 p.m.

Saturday, Adar I 3rd (February 12th) portion of the Law, Terumah, Exodus, chapters XXV to XXVII, 20; Haphtarah, Kings I, chapter V; Prophet, Jeremiah, chapter I to VIII; and Job, chapter XXVIII to XXXVIII. Sabbath terminates at 6.05 p.m.

Friday, Adar I 9th, (February 18th) Sabbath commences (time of lighting) at 5.25 p.m.

Saturday, Adar I 10th, (February 19th) portion of the Law, Tossaveh, Exodus, chapter XXVII, 20 to XXX, 11; Haphtarah, Ezekiel, chapter XLIII; Prophets, Jeremiah, chapter VIII to XVII; and Job, chapter XXXVIII to the end. Sabbath terminates at 6.10 p.m.

Wednesday, Adar I 14th (February 23rd) Purim Cattan.

TIME OF SERVICES AT THE SYNAGOGUES.

during the fortnight,

(Subject to alterations)

SYNAGOGUE "BETH EL."

16, Peking Road.

S. R. Shooker, Hazan.

Saturday Mornings at 7.15 o'clock.

18-6-09

12m

SYNAGOGUE "SHEARITH ISRAEL"

9, Seward Road.

S. E. Abraham, Hazan.

Saturdays at 6.30 a.m., 8.30 p.m. and 6.10 p.m.

Week days at 6.00 a.m. and 5.20 p.m.

1-1-10

12m.

SYNAGOGUE "OHEIL MOISHE"

9, Seward Road

M. Katz, Hazan.

Saturdays at 8.00 a.m., 4.30 p.m. and 6.10 p.m.

Week days at 7.00 a.m. and 5.20 p.m.

11 8-09

12m.

BIRTH.

Moosa.—On Wednesday, the 2nd February, 1910, at No. 1 Quinsan Road, the wife of S. Moosa, of a daughter.

MY WANDERING STAR

A SONG

IN MEMORY OF HEINRICH HEINE

By M. L. R. BRESLER (London)

Heart of my heart, or waking, or dreaming,
I follow thy transit, and worship a far:
My bosom aflame to the rays of thy gleaming,
Heaves to thee, yearns for thee, wandering star,
Life of my life, why tarry thy homing?—
Fly to my arms, on the wings of a dove:
Home to thy cote, ere day wanes to gloaming;
Come bide in my heart for ever, my love.

















Dream of my dream, nor tarry, nor waver:
Speed to my heart, with a sigh, and a kiss:
Lure me with songs, and melody's quaver,
With the cadence of love, and the raptures of bliss.
Soul of my soul, end now thy roving;
Speed, and away, on thy breast of the wind;
Home to thy cote, ere thy brightness, and lovin' g,
Wane in the eyes of a lover resigned.

A CLEVER RABBI.

A story is told of Rabbi Wildeawitz, how is well known on the East side; the New York Press says: A recently arrived skeptic and cynic came to see him once with a "case" intended to put the reverend gentleman "up a tree." He called and begged to be healed and consoled. "I suffer," said the skeptic, "from two maladies I have a great weakness—I cannot tell the truth, and that hurts my soul terribly. And I have lost the sense of taste in my mouth; something is wrong with my tongue." Mr. Wilderwitz studied the man a moment, seemed to be perplexed, and said: "Come again tomorrow. It is a difficult case. I shall have to reflect upon it. If God wills, I shall be able to help you." When the patient returned next day the rabbi brought forth a pill he had prepared, told the doubly afflicted man to open his mouth and shoved it in. The pill was of considerable size. Scarcely had the patient allowed it to dissolve in his mouth, when he began to spit, with an expression of the greatest disgust, and exclaimed: "What do you mean? That's tar and sulphur and kerosene you gave me. Do you want to poison me? Phui!" "Well, what are you making so much noise about?" laughed the rabbi, with great heartiness. Hasn't God performed a miracle? You have told the truth; it is really tar and sulphur and kerosene. And you have actually recovered the sense of taste in your mouth."

THE RIGHT PLACE

to obtain

PERFECTOS  
 REINA VICTORIA   
 LONDRES   
 PERFECTOS ESPECIALES  
 RECALIA ANTONIO LOPEZ   
 FAVORITOS J. DOTRES   
 EXCELLENTS   
 etc, etc, etc,   

is at

J. Delbourgo,

12 NANKING ROAD,

Agent for the

COMPANIA GENERAL DE TABACOS
DE FILIPINAS.

12m

1-5-09

"P. & O."

SPECIAL LIQUEUR
SCOTCH WHISKY
10 YEARS OLD

Per Case of 12 Bottles \$12.00

SPUNT
&
ROSENFELD

Sole Agents

No. 32, Kiangse Road

25-6-09,

12m.

INTERNATIONAL BANKING CORPORATION

Incorporated under United States
Charter

Head Office—New York.

Capital paid in—
Gold \$3,250,000 £650,000
Surplus paid in—
Gold \$3,250,000 £650,000
Total Gold \$6,500,000—alt £1,300,000

London Bankers:

National Provincial Bank of England
Limited.

Union of London and Smith's Bank, Ltd.

Branches

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

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 Ex-
change business transacted.

H. C. GULLAND.

Manager,

1A, Kiukiang Road

21st Oct 1909.

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-
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ecuted at short notice

HIGH-CLASS WORKMANSHIP
AT MODERATE PRICES.

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SPECIALTY

ESTIMATES GIVEN ON CATION APPLI

Just Arrived
Summer Goods.

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

CHONG SING & Co.,

213-319 NANKING ROAD.

Shanghai, 16th April, 1909.

12m

BIRTHDAYS.

By Dr. J. LEONARD LEVY
(Pittsburgh)

[concluded.]

A birthday is an occasion on which to ask the question "How old are thou?" on which to reflect concerning the opportunities afforded by the passing year and the use to which they have been put. After all, only those can be said to be "old," teaches the Talmud, who have gained wisdom. In Jewish homes it is customary to hold a beautiful service called the *Habhdalah*, at the termination of the Sabbath day. Those of you who are familiar with it may remember that, with lighted candle, censor and wine, the service is celebrated each week in the family sanctuary. In this service the five senses are brought into use: *Hearing*, through listening to the words recited aloud; *taste*, through the wine which is drunk; *smell*, through the use of the spice-box; *feeling* is called into use in handling the wine-cup; *sight* is employed by using the lighted taper, before which the fingers are bent in such a way as to cast a shadow on the palms of the hands. There can be no doubt but our great teachers meant to convey, through this home-service, that during each week the senses of man should all be consecrated to service. They were not to be permitted to remain unused, but sight, hearing, smell, taste and feeling are to be employed each week in contributing to the help of man and to the greater glory of God. On the New Year's Day of one's life, on a birthday, not only the five physical senses should thus be consecrated, but also the spiritual senses of which they are the prototype. I feel with my hands and my sense of touch is satisfied; I see with my eyes and sense of sight is gratified. But I feel infinitely more through the emotions of which I am capable, as I see infinitely more through the eye of faith and hope. The physical senses bring us into contact with the physical universe, but the spiritual senses enable us to apprehend God and to approximate guidance.

The Pursuit of Happiness.

A birthday is an occasion on which to take a true measure of the effort we put forth in the pursuit of happiness, a day on which to look back and forward. A Persian story tells of the discovery of the famous Golconda mines in the following interesting and suggestive manner. A certain Ali Hafed was sitting one day on the bank of the river which ran through his farm, when some children brought a stranger to him, who showed him a diamond, saying that a few such stones would make him a prince. He also told him that there were plenty of such diamonds to be found by those willing to seek them. There was no sleep for Ali that night. He would to a prince. He sold his farm, determined to become a

prince in wealth. Years passed and he only found poverty and weak old age. He finally learned that his family had died, some of them in direct want. He himself was clad in rags and haunted by poverty. On the other hand, the man who had bought him had become wealthy, because on the bank of the river he had found a gem of rare beauty and great worth; in fact, the whole farm had been found to be full of such jewels. Ali had sought abroad and failed to find what lay at his very feet.

All the Ali Hafeds are not dead, nor are they all found in beggary, as many of us pursue happiness abroad when it may be found on our own farm. We are often like these little children who sit on the floor surrounded by all kinds of toys, yet shout and scream and cry for some little toy that someone else happens to have. I do not oppose an honorable ambition. I do not attack a righteous desire for progress. I deplore the inanity of seeking happiness where it cannot be found, the folly of believing that possession brings happiness. If we desire to make the best use of our birthdays we ought to employ them in correcting the fatal errors committed in past years, during which we may have pursued phantoms and shadows instead of the reality of life found by doing duty in the confining faith of children.

No Reason for Pessimism.

While in meditative mood we may contrast anticipations with realizations and we may be tempted to be pessimistic. A moment's thought will serve to correct such an impression. As we look back we shall find sources of inspiration, whether it be in religion or in science; in every field of human activity, we shall find evidences sufficient to enable us to inspire hope for future. The reason that some people incline to pessimism is the unfortunate habit of generalizing from individual experiences. When I think of human progress I am full of hope for the morrow of the human race. When I think of the infancy of mankind and see man bending under loads and forcing bread from the earth in the sweat of his brow, and when I see to-day how science has taken the sweat drop, put it in a boiler and made it do much of man's work for him; when I think of the days when men regarded this universe as a restricted, narrow earth and when I now see that progressive thought has pushed the limits of the universe into endless space; when I think of man's brutality of a few thousand years ago when such an institution as a hospital was unknown, and when I now see hospitals for dogs even; when I think of the age in which war was a necessity and when I read now of our Government calling the second Peace Conference at The Hague; and when I think of all the high moral exemplars of the many centuries; then I realize the truth expressed by Tennyson in these words:

"The Lord let the house of a brute, to the soul of a man;
And the man said, 'Am I your debtor?'"

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And the Lord—'Not yet—but make it as clean as you can And then I will let you a better.'

Judge Not From Exceptions!
 We must not come to the conclusion that because some one individual has made life bitter for us life is, therefore, really bitter. We link ourselves to some individual whom we honor and dignify by the name of friend, and we think that though all the world may misjudge us, our friend never will. We think that, though all the world may talk ill of us, our friend never will. We think that, though all the world may be unkind to us, our friend never will. We pledge ourselves to some friend and say, "The Lord do so to me and more also if I fight but with that part thee and me." We rejoice when we think of the Davids and Jonathans, of the Demons and Pythlases, and we think these ancient ideals have once more become real. But we find that the individual thus chosen is unworthy of our affection, the friend is faithless, the friend does talk against us, the friend does abuse our confidence. Such things will happen in a lifetime; but there are, nevertheless, trustworthy people upon this earth. There are yet men who are the salt of the earth and women who are as the light of the sun for purity and goodness. We are to apt to make our deductions from the exceptions in life. Three hundred and sixty-five days are there in the year; some of these days will be cloudy, some stormy, some bright. Why do we think only of the cloudy and the stormy day, forgetting the bright days? Why do we recall and ponder on "the sad side of human nature, failing to remember its right and bright side?"

Take Right Views!

If we would spare ourselves much misery we should enjoy our birthdays as occasion—on which to gain right views of life and experiences; we should not then be diverted from our purpose by the glitter and tinsel of shoddiness and low purposes; we should

pursue our way light of heart and blithe of spirits with proper views concerning the great, the rich and the learned. For who is great? Is it the man who drops his little pebble of knowledge into the limitless ocean of wisdom, presuming that the whisper of its splash has the reverberating power of thunder? Is it the woman who writes an essay on pink paper trimmed with blue ribbon, imagining that thus the grave problems of social life are solved? Who is great? The man who built a reputation for himself, the man who is advertised throughout the world; is he, therefore, great? He who is modest, he who is of simple habits and clean morals; he who has faith in personal goodness; he who will be true to truth at any cost; he who having seen a vision of the Most High, will permit nothing to blot it out; he is great, and he alone!

Who is rich? Is it your wealthy man who has a large bank account; is it he who counts his fortune by millions, who provides himself with every modern improvement in the home, who tells and retells the tale of his horses and his automobiles, who, with bombastic air, speaks of his investments, and with ill-concealed vulgarity boasts of his belongings and announces that he "rose to the South for the winter and to the seashore and mountains for the summer, who brags with execrable taste, of his art treasures and books bound in "the best specimens of leather" known to the age? Are such as these the rich. Or are they rich who are like the man from Chicago, who, when asked by a fellow traveler the name of the city to which he belonged said, "I belong to Chicago?" and to whom the questioner replied, "From the way you talk I should imagine that Chicago belonged to you?" There are people like that in the world, but are they rich? They may be so called by a shoddy age; they may be so considered in social circles in which persons of good character are not to be found. But, in the last analysis, it remains true

that "he is rich, who is contented," who feels that, come weal or woe, come trial or triumph, come faith, despair, poverty, God remains God, and truth remains truth, and life remains life, and honor remains honor.

And who is the learned? Is it he or she who has passed through a high-school? Is it the one who has read a few dozen books more or less intelligently? Is it he or she who can utter, with painful volubility polysyllabic terms and fling them at your head? Is it he or she who has learned a few well-turned stock phrases, which, like fine clothes, are to be paraded on state occasions? Is it he or she who has two or three titles after the name or he or she who has gained distinguished honors in the school? These are not the learned. They are the learned "who will learn from all men," who will learn from the ignorant, who will learn from the child, who will learn that to be the friend of a child, to express one's self intelligently to the child, to be understood by the child, to be worthy of becoming the hero of the child, is to reach the highest distinction to which the learned may aspire. Your encyclopedic facts and your polysyllabic words and your high couched phrases do not mean learning. Simplicity of thought, simplicity of speech and the ability to learn from all men, these are the evidences of learning.

The Failing Vision of Growing Years.

As we climb higher and higher up the mountain of life we sometimes are tempted to believe that the past was better than the present, that the former days were brighter, and that there is so much happiness as there used to be. Our vision fails, unfortunately, as we climb higher, and instead of getting the broader outlook, our view is restricted, not because it is narrower, but because we have changed. Time was when we were grateful for a rose brought to us on a birthday; now a case of jewels is almost as nothing. There was a time

when a mere word of congratulation from one we admire would have been sufficient; now we must have a magnificent reception, or we fear that our rating may be affected. "On the Banks," There was a time when the handshake of a friend, the kiss of a loved one, a tersely expressed sentiment of well-wishing, would have seemed as the wealth of the Indies. The conditions that make for happiness have not altered; if change there is it is in us. Disappointed that out of thorns come thorns and that from bramble seeds brambles grow, some there are who would cease from laboring and climbing and would be content to fall by the wayside.

Undying Hopes.

To such discouraged individuals let me read this beautiful poem by Joaquin Miller, in which he speaks a word to be cherished by all who would permit obstacles to deter them from pressing forward. Says the poet:

"Behind him lay the great Azores,
 Behind the Gates of Hercules,
 Before him not the ghost of shores,
 Before him only shoreless seas.
 The good mate said: 'Now must we pray;
 For, lo, the very stars are gone.
 Brave Admiral, speak, what shall I say?'
 'Why say, Sail on, and on.'
 'The men grew mutinous by day,
 The sea grew ghastly pale and weak;
 The sad mate thought of home, spray
 Of salt water washed his swartly cheek.
 'What shall I say, brave Admiral, say
 If we might naught but seas at dawn?'
 'Why you shall say at break of day,
 Sail on, sail on and on.'
 "They sailed, they sailed, as winds might blow.
 Until at last the blanched mate said,
 Why now not even God would know,
 Should I and all my men fall dead.
 The very winds forget the way,
 For God from these dread seas has gone.

Now speak, brave Admiral, speak and say,
 He said, 'Sail on, sail on and on.'
 "They sailed, they sailed, then spoke the mate:
 'This mad sea shows its teeth to-night,
 He casts his lip, he lies in wait,
 With lifted teeth, as if to bite,
 Brave Admiral, say but one good word,
 What shall we do when hope is gone?'
 The words leaped as a flaming sword,
 'Sail on, sail on, sail on and on.'

The great things of life are not accomplished by those who are easily dismayed. We must "sail on, sail on and on," no matter how stormy the sea, how furious the opposition that would turn us aside from our purpose. The greater the height to which we aspire, the longer the journey, the severer the difficulties, the greater the need of faith and hope and patience. The years may pass, but youth will remain in our hopes; the winter may settle on our head, but summer will abide in our hearts. The corroding finger of age will not touch our ideals, the relentless hand of time will not smite our faith, and when asked

"How old art thou?" sustained by the power of a life well spent we shall echo the sentiment of Holmes, who preferred to be "seventy years young than forty years old."

"A WRETCHED EXISTENCE."

EXPLAINING WHY A DUTCH LADY WAS UNHAPPY IN HOLLAND.

Captain M. C. de Vos, a popular official of the Dordrecht Life Assurance Co. in Batavia, Java, recently related the following domestic experience:
 "About eight months ago, when my wife was residing at the Hague in Holland," said he, "she suffered greatly with sleeplessness, bad digestion and constipation. After the least excitement or exertion she could not sleep, and for months she led a wretched existence on account of this and the other ailments mentioned.

"The doctor, who was an old friend of ours, prescribed different medicines for Mrs. de Vos, but they gave her no relief. It was a friend of mine whom she was lamenting about her distressful condition who recommended her to use Dr. Williams' pink pills. Although having no confidence in them, my wife was thus persuaded into giving these pills a trial, but finding that the first bottle of them did her so much good her distrust gradually changed into hope.

"Our house physician, attributing the improved condition of my wife's health to the wholesome effects of his treatment, continued to give her medicines, but these were simply concealed, whilst the use of Dr. Williams' pink pills was declared by our doctor to be completely cured. Needless to say, when shown his own untouched medicine-bottles and told that Dr. Williams' pink pills had been the sole means of my wife's cure, he was greatly surprised; and although he then attributed her recovery to 'suggestion' this did not matter to Mrs. de Vos or myself, for ever since then she sleeps well. I permit you to use this testimony as freely as you please."

Insomnia or sleeplessness is a common symptom of nervous dyspepsia. It is usually a sure sign that the digestion is out of order and often suffers from it are also afflicted with constipation, headaches, pains in the back or beneath the shoulder blades, heart palpitation, melancholy nervousness, and a general sense of feebleness or debility. As has been demonstrated over and over again during the past twenty years, Dr. Williams' pink pills for pale people, the world-famous blood builder and nerve tonic, are pre-eminently the remedy for dyspepsia with the sleeplessness and other disorders which follow in its train. They likewise have cured, as is proved by abundant testimony, almost number-

less cases of anemia, malaria, rheumatism, sciatica, paralysis, eczema, boils and skin eruptions. These pills are obtainable at most shops where medicines are sold, also direct from the Dr. Williams' Medicine Co., 84 South Union Road, Shanghai, who send one bottle for \$1.50, or six bottles for \$8., post free to any address. They are world-famous as a specific for those special ailments which so greatly trouble ladies between youth and middle-age.

RETRIBUTION.

A man who had traveled long distance over a large and arid plain came to an oasis while the sun was high in the heavens, and seeing a spring, made haste to refresh himself. Feeling somewhat worn and tired, he lay down to rest, and having slept a while, he resumed his journey. As he rose to go the belt containing his money, which he had worn around his loins became unfastened, and he did not notice that it fell to the ground. Soon afterward a second traveler came to the spot where the first had lost his money-girdle, and finding it, he put it into his pocket and went his way. He had hardly gone when a third traveler, wishing to quench his thirst, came to the spring, and after refreshing himself, lay down and fell asleep. In the meanwhile, the owner of the money, having discovered his loss, retraced his steps to the place where he had lost it, and seeing the third comer asleep, woke him up and demanded the girdle he had left behind. The man protested that he had not seen it, and the owner, despite the latter's entreaties, being very angry, killed him with his staff.

The angels in heaven, who see every deed on earth observed how the innocent man had been murdered, and cried out to God with a loud cry: "Is this justice, O Lord of Hosts, to allow the guilty to suffer for the guilty?" "Judge not in haste," the Eternal replied, "and know how the Ruler of all the earth proves his creatrices: The man who lost the money inherited it from the father of the second traveler, who in finding it and claiming it to his property, has only regained his own property. The murdered man deserved his fate, because he killed the dearest friend of his murderer, and the murderer was the only surviving kinsman to avenge his blood. Therefore, be not too quick to judge the ways of Providence. God is just to all; and he rewards and punishes each according to his merits." With what measure ye mete, it shall be measured to you again."

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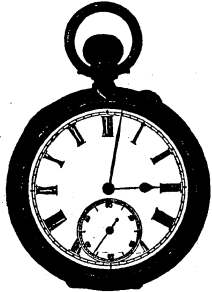
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19-9-09.

A SISTER'S LOVE.

BY EVA ARONSON, (Ruston, LA.)

DEBORAH walked swiftly down the quiet streets of St. Petersburg.

It was night, and the star-studded sky hung like some brooding thing over the city, enveloping it in a grand calm. Wrapped in a long black cloak, her face hidden by a hood, the girl seemed the only living thing amidst the vast quiet surrounding her.

As she hurried along, the ends of her cloak fluttering, she hugged a small bundle closer to her breast, casting nervous glances about her.

She paused before a huge building, its lofty repelling walls and iron barred windows proclaiming its name—the famous St. Petersburg jail, where innocent and guilty alike, hoarded together, in vile communion, with the atmosphere of filth and crime and vice leaving their indelible stamps upon the corrupted forebears.

Deborah cast a cautious glance up and down the silent street, then approached the entrance gate. The warder stood there, a grim, solitary figure, his repulsive face lifted to the friendly stars, which twinkled solemnly down upon him.

He started as the cloaked female form that confronted him.

"Want to see Israel Morrison," said the woman, in short, decisive words.

"Well you can't," was the equally decisive answer. "No visitors allowed at night."

"But he is my brother," said the woman, pleadingly, "and he is sentenced to be out in the morning, so I must see him."

"I am sorry, ma'am," answered the man, more respectfully, "but its against the rules for visitors to enter at night."

"But I am not a visitor," she pleaded, her voice beginning to tremble, "and I do want to see him for the last time, oh, please!"

"Why didn't you come in the day time, then?" asked the warder, anxiously. She shrank back a little, a sudden shudder running through her frame.

"I don't know," she answered, dully, "it's because I was crying, I guess. Will you let me see him now, please?"

As she asked the question, she threw back her hood with a sudden quick gesture, and flashed upon the jailer an eager countenance of rare beauty. Her dark eyes, heritage of the Hebrew race, were like molten stars in their tearful beauty.

The man hesitated, irresolutely. Then he said gruffly: "Very well, if you must; you must; but I warn you, it's dangerous to stay long with Israel Morrison, for he is both a Jew and a nihilist, and liable to do you harm."

"I am his sister," was the quiet answer. "And doubtless, a cursed socialist also," was the grim retort.

The girl bowed her head in sad assent, and at a motion of the jailer, followed him into the dark building.

He struck a match and lit a lantern with it, then proceeded to mount the stairs to the prisoner's cell. Deborah followed him until he stopped before a door barred with bolts of iron.

"Here it is," he told her, sitting the lantern upon the floor, while, from a huge bunch of keys at his side, he produced one, fitted it into the lock, turned it, then pushed aside the bolts.

"Now you can go in," he said. He looked at her a moment with eyes that fairly devoured her beauty, then added, "and what is my reward for granting you this favor?"

"Your reward," stammered the girl, drawing back in alarm. "I—I, didn't know—" she halted, unable to control the sudden fear that clutched her heart.

"Oh, I won't hurt you," growled the man, noting her alarm with some pity.

"But don't you think I deserve at least a kiss?"

"You brute," said Deborah, with bitter scorn. She was not afraid any more, but faced him with flashing eyes.

"You dare touch me," she exclaimed, defiantly.

"What will you do?" he asked her, with amused curiosity.

"I'll kill!" Deborah looked around her for some object of aid, until her eyes fell on the lantern. Instantly she darted for it, but he had seen her look and

divined her purpose, and with a swing of his arm, caught her as she reached for it, and drew her struggling and panting, up to him, and kissed her lips and cheeks and hair, with force eagerness.

Suddenly a noise below arrested his attention and he picked up the lantern and ran swiftly away with it.

Left alone, the girl tottered and sank to her knees upon the stony floor covering with both hands her sweet, shamed face.

"Oh, the shamed feeling of womanhood! the thought, that her lips had been polluted by his touch, nearly maddened her.

With nerous gestures she swept her hands over her face, as if trying to sweep away those hateful creases.

Then suddenly she sprang to her feet.

"After all, what does it matter?" she thought. "It's for his sake, anyway."

She turned and opened the door softly. What a barren place it was! Cold, gloomy and cheerless.

Leaning against the cold wall, chilly with dampness, was a young man with bent shoulders and drooping head. His face was turned toward a chink in the wall, and moon-light filtering in through the small, barred window, fell upon it with startling whiteness.

It was a face almost girlish in its contour, with eyes dark and mournful as those of the girl who stood there so silent and plying.

"Israel!" she said, finally.

He turned to her, astonished, and pleasure and bewilderment depicted on his face.

"Deborah! Little sister!" he cried. She ran to him, and he put his poor, mangled hands around her and kissed her hungrily.

"Why did you come?" he cried, smiling. "Oh, why?"

"Hush," she murmured softly, and tenderly. "I've come to save your, dear, from the horrible death to-morrow."

"Save me!" he repeated dully, then shook his head despondently. "That is impossible, darling; I am to be shot like a dog in the morning and why? Because I have joined that divine Brotherhood which means to save Jewish hearts."

"Hush," she cried again. "Do not speak so loud, dear, I will save you, I have said it. Listen," and drawing his head down, she whispered rapidly into his ear.

"You must not, Deborah," he cried, starting in horror. "It is useless, it is foolishness. Do you suppose I will take advantage of your goodness?"

"You have a wife and child, and I have nothing. Nobody thinks or cares for a girl of eighteen. You can do something when you've escaped, but what can I do?"

"Where could I go?" he asked her dejectedly.

"To America!" she told him, with shining eyes. "It is your duty to go. See, here is my bundle with clothes for you. Do as I tell you, now."

Seeing her determined attitude the young man acquiesced. When Deborah turned away from the window, a few moments later, she met the exact counterpart of herself.

"What a blessing it is, that we are so much alike," she said, as she drew the hood of her mantle over her eyes and fastened his cloak.

"Now, imitate my walk and manner, dear," she concluded. Then she kissed him, and he held her a moment in his arms with streaming eyes.

"Go, God bless you!" she sobbed and pushed him out of her cell. As soon as the door closed behind him, she hastily exchanged her garments for her brother's.

Again the drooping form leaned against the wall, but under the man's cap, were tucked long tresses of black and beneath the man's vest, a girl's heart beat with excitement and dread.

But the moments slipped by, and there was no sound to suggest any danger.

"He has escaped," she murmured to herself, then worn out with fatigue, she sank to the floor and slept.

Daylight was beginning to creep in, when she awoke, and with a bound, was on her feet.

"Israel is saved," she thought, and smiled rather wearily.

The jailer came in and told her to follow him. She obeyed with

expression, imitating her brother's manner to perfection.

In the hall she stopped. A long line of men and boys met her eyes. She counted them wonderingly.

Fifteen—to be shot, because they loved their religion and homes! Because they dared to protect the innocent woman, a widow of mother and sister, sweetheart and wife! Because they lifted their necks from the yoke of Russian brutality and resented their manhood! Ah, the pity of it! the heartbroken pity of it!

Dozefully silent, these men crowded the fatal wagon carrying them to execution, merciless execution.

Deborah sat among them, so young and boyish, that she excited compassion in the hearts of her fated companions.

The wagon jolted along for several minutes, then stopped near the river.

One by one the men crept from it, and without a sound, received their death from the hands of an officer.

With merciless precision the bullets whistled through the air, and buried themselves in the hearts of men, who, like true martyrs, died without a groan to betray their sufferings.

Last of all came Deborah, her face gray with agony; her eyes wide with anguish.

"I shall die, like what they think me—a man," she thought.

Erect she stood, her black eyes facing her executioner, unflinchingly.

Bang! went the bullet. "Oh, my God!" came from her lips; she fell to the ground, her hands tearing at her clothes.

In her struggles the cap was pushed from her head and her long hair came rolling down upon her shoulders.

They came running up to her, gently they lifted her to a sitting position, surprise and compassion in their faces, as they realized that it was a woman they had killed.

Unconsciously, they removed their hats, for the girl's eyes opened with a splendor that was unearthly.

"Israel is safe," came from her lips, in a whisper. Then she sank back, her eyes closing, her hands lying very quietly at her side.

The sun poured over the blue heavens in transcendent glory. Among the beautifully tinted clouds a face seemed forming; a face, infinitely tender and sweet and beautiful! It smiled down in gracious love upon the still figure among the dewy grasses, seemed to expand and fill the whole sky.

A little breeze arose and played with the dead girl's loose black hair, and the rude soldiery gazed into the sky with awe-struck faces.

For an instant the grand, beautiful face smiled in the heavens, then vanished and gently, reverently, the still form was carried to its last resting place.—The Jewish Ledger (New Orleans)

YOUNG ISRAEL.

By Ida Gudar.

Silence reigned in the schoolroom—a little town. All eyes were turned in the direction of the desk where the teacher was sitting and looking sternly at a tall, young boy of about fifteen years of age, who was standing beside the desk.

Israel, as the boy was called, was a new pupil in the class. Up to that time, he lived with his parents in the city, but soon, they quit the old residence, and a few weeks later, they were settled in little town.

When Israel was ushered for the first time into the spacious schoolroom, he realized immediately, that he was the only Hebrew in the room.

At first he thought that the nationality of his classmates will make no difference to him. But alas! poor Israel! he was soon to discover that he would be greatly disappointed.

For, as soon as his classmates glanced at his dark, intelligent face, and became aware that he was a Jew, they decided to take advantage of the opportunity by insulting him.

And very soon Israel became conscious of being very closely scrutinized; and on raising his eyes, he met the hostile glances of the boys.

A feeling of resentment and anger stirred up in his young heart, and a look full of scorn and contempt appeared in his large, dark eyes.

The classmates tried to vex and annoy him in every possible way; but their attempts were in vain. Israel pretended to be indifferent; and he remained unmoved to their affronts.

Finally, one of the large boys, who resolved to irritate Israel in spite of all obstacles, said in a loud whisper, so that every one might hear, "Say, is your father that dirty peddler who?"

But the sentence remained uncompleted, for Israel rushed at him with such a powerful blow, that the boy staggered and fell. He was accustomed to tolerate personal insults; but to hear his old father blasphemed by one of those vile creatures, and to seem indifferent, was an impossibility.

The teacher, who had witnessed the entire scene, summoned Israel to the desk.

Your behavior was outrageous," said the teacher sternly; "but as you are a new pupil, and unacquainted with the rules of the school, I will forgive you, on the condition that you promise to apologize to Mr. Johnson for offending him."

NEWS FROM AUSTRALIA.

[FROM OUR CORRESPONDENT.]

SYDNEY, DECEMBER, 1909.

"Promise to apologize to the fellow who so grossly insulted my father!"—rang out Israel's voice, strongly and clearly—"never!" And without waiting for an answer, he hastily left the room, casting a contemptuous glance at the prostrate Mr. Johnson.

On his way home, his thoughts revolved about the tragedy of Jewish life. He realized, that what he had suffered that morning was only a trifle of the suffering, that the Jewish nation endured during all ages. His heart was filled with compassion and sympathy for his fellow-sufferers over the whole world.

"Oh! to be able to assist them," he murmured, "to deliver the poor, suffering exiles into their own land, where they will not be persecuted!"

Then, unconsciously, he raised his hands and cried bravely: "This is why I promise to fight for my nation, to fight for my land!"

Two tears rolled down his cheeks and fell to the ground; tears of joy and for the present.

THE WOOD-PIGEON'S SONG.

[Written Specially for "Israel's Messenger."]

By George T. Murray

Come to my arms, and rest thy head on me,
Sad and lonely,
Shed all thy charms and all thy witchery;
Once only!

Throw to the winds thy cares
and thy distress,
Yield for the nonce,
Unbend thy queenly brow to my caress;
Only once!

Love me, and love me; let me love thee, love,
Ere I begone,
Then build thy nest in yonder myrtle-grove;
Only once!

I lay my head at rest beneath thy kiss,
Demure, wantonly,
In all the outer-world my longings miss;
One only!

Chanukah was also celebrated by the Sydney Ladies Zionist League who held a very successful concert. The Chanukah lights were lit by the Rev. A.D. Wolinski and Moos Tzur sang, Miss Wolinski accompanying on the piano. During the intervals short addresses on Zionism was given by the chairman. The Sydney Jewish Literary and Debating Society also held a very successful evening during the week, so that the Maccabean festival was duly honoured in Sydney.

A unique event in Australian Jewry was the celebration of the marriage of the Minister of the St. Kilda (Melbourne) congregation in his own Synagogue. The Rev. J. Danglew who since his appointment about four or five years ago has given satisfaction to and been most popular with the Melbourne Jews was last month married to Miss May Harich a grand-daughter of the founders of the St. Kilda Synagogue. The service was a choral one and the couple were married by Rabbi Dr. Joseph Abrahams (of the Melbourne Synagogue) and the Rev. J. Lenzor (of the East Melbourne Synagogue) in the presence of a crowded audience, including amongst others the veteran Rabbi Emeritus A. B. Davis of the Sydney Synagogue. The St.

Kilda Synagogue was handsomely decorated for the occasion and every honour was shown by his congregation to its minister on the important occasion of his nuptials. Many handsome presents were given the happy couple including a silver tea and coffee service from the congregants, and they left with the hearty good wishes of every one on a honeymoon tour to New Zealand.

The Sydney Zionist Society will be holding their Annual Meeting shortly. From an advance copy of the report it appears that in the two years since it was established the Society has been enabled to send over one hundred pounds to the Jewish Colonial Trust for the various Zionist projects. Considering the apathy on the subject shown by Australian Jews generally this is a very satisfactory, and gives proof that if sufficient energetic workers can be obtained there is a good field here for Zionist activity.

With a view to raising money for the different charities not benefited by the annual Hospital collection a United Charities Fund was started about a year ago. Its object is to solicit a public collection in the streets on Saturday and distribute the money amongst the participating charities. The Sir Moses Montefiore Jewish Home and the other Jewish philanthropic societies were asked to join in and participate. With the exception of the Hebrew Ladies Benevolent and Maternity Society they have all done so. The second collection was made recently on a Saturday morning and Jewish girls were actively participating in soliciting alms. The profanation of the Sabbath day contemplated by the Sydney Jewish charities, so their already overflowing treasures (for they are all at the present moment in a flourishing condition) may obtain a few extra pounds, has given pain to several of our conscientious. In spite of energetic protests the Board of the Montefiore Home (which bears the senior charity title to a certain extent the guide to the others) has decided to continue to be represented on the United Charities Fund and take its share of the collection. It is thus at once doing harm to Jewry and the honoured name of Montefiore, but is taking money which is badly needed from the general charities. The result will be a doubtful one for the Home, because if it alienates the sympathy of the orthodox the few pounds it gets from the collection will not make up for the loss otherwise sustained.

The Hon. Oscar S. Straus, United States Ambassador to Turkey, in a letter to Mr. Zangwill contradicts the recent report that the United States Government has directed him to intervene officially with the Turkish Government in the question of immigration into the Ottoman Empire.

HALLEY'S COMET.

Its Orbit Calculated and Described in Talmud Nineteen Hundred Years Ago.

BY RABBI JULIUS T. LOEB.

The scientific world is now filled with thrilling interest at the reappearance of that mysterious wanderer of the upper regions known as Halley's comet, the discovery of which is attributed to the English astronomer, Edmund Halley, in the year 1682; yet none seems to note the important fact that some 19 centuries back the earlier sages of the Talmud had already given us an explicit statement with reference to the periodical movement of this same celestial body that is now bearing our habitable globe. In Talmud, Tractate, page 10, it is plainly spoken that "there is a star which appears once in 70 years and perplexes the seafarers." According to the Talmudic statement it was Rabbi Joshua Ben Chananya, who once having embarked on a ship in company with the Patriarch Rabban Gamliel, had revealed to the latter this valuable bit of information, as he precalculated the advent of the comet for just about that time.

Prof. G. Zelkowitz in the Jewish Daily News calls the attention of modern scientists to this remarkable passage in the Talmud, and he adds that "it is quite possible that Edmund Halley, who in the year 1682 is said to have been only 86 years of age, received the information concerning the septuagesimal revolution of this comet from some learned Jew of his time, as the Talmudic complications had, been in existence then as they are to-day."

That the Talmud here refers to the same heavenly wanderer as discovered by Halley, seems to be true beyond a doubt. It is the one and the same comet that has been traced back to the years 1457 and 1581; the same as was seen by Kepler in 1607. It was hailed by Halley as a periodical visitor in 1682. It appeared afterward in 1769, also in 1835; and again it is to reach its perihelion now in May, 1910. The period intervening between the regular rounds of the comet thus proves to be a period of 70 and some odd years. (The sages were so used to be brief in the mention of figures and things, as, for instance, in the case of the "Septuagint" there were 72 doctors—not 70 engaged in the work of the Bible's first translation.)

The supposition, therefore, by the many that none before Halley had the slightest knowledge of the elliptical orbit of comets, is absolutely wrong. Even though we should grant the possibility that Edmund Halley, aided by the famous Sir Isaac Newton and other scientists of his age, did solve this problem anew by his own personal effort, without regard to those who preceded him—even then the fact remains that

many centuries before Halley there lived a Rabbi Joshua who taught precisely the same doctrine antecedent the periodical revolution of the comet. And this circumstance may likewise have some bearing upon the wonderful thought of the Roman philosopher, Lucius A. Seneca, a contemporary of Rabbi Joshua, who revolutionized the scientific world by declaring his view to the effect that "the comets had their perpetual motion along the lines prescribed to them by nature"—a doctrine entirely strange to the many sages of the past. The venerable Seneca, however, may have been associated with Rabbi Joshua and his disciples; as did many another of the Roman philosophers, jurists and statesmen that caught their inspiration from Jewish men of learning.

Of this Rabbi Joshua it is related that he was a noted astronomer and mathematician, and that on account of his vast erudition and learning he was held in the highest esteem at the imperial court. Notable were his arguments on scientific and religious questions with the wise men of Rome—Sanhedrin, page 90, with the "Elders of Athens" (Iachobroth 8), and with the famous scholars of Alexandria (Nidah 69). The emperor's daughter is said to have been very fond of delating with Rabbi Joshua (Chulin 60), and she praised him very highly for his extraordinary wisdom (Taanith 8; Nedarim 70 and Chulin 71). The following is an instance of a dialogue passed between the Princess of Rome and the rabbi. "Splendid learning in an ugly vessel," satirically observed the emperor's daughter, alluding thereby to his deformed personage, Rabbi Joshua asked her in what vessels wine was kept in the royal court. "In earthen pots," she answered. "That is real strange," retorted the rabbi, "common people keep wine in earthen pots, and in the imperial court, too, the same custom should prevail."

The princess ordered the soft to pour the wine into golden vessels, but in very few days the wine, became sour: "Now you can understand," remarked Rabbi Joshua to the princess, "that learning can only be kept by such a person who does not pride himself on personal beauty."

To the superstitious and untutored of all ages and creeds the fantastic appearance of the "hairy body" with its luminous train had invariably betokened the approach of public calamities, such as war, pestilence, earthquake and the destruction even of the entire world. From among the "knowing ones" also not infrequently we hear of many that share the same fears and misgivings at the sight of the mysterious wanderer of the evening space. So even now a certain professor from the west predicts the end of the world with the approach of the heavenly intruder. To such and similar would be prophets we should hold out the admonition of Jeremiah (Chapter x., 2): "Thus hath said the Lord, do not habituate yourselves on the way of the Gentiles, and at the signs of the

heavens be ye not dismayed: though the Gentiles should be dismayed at them."

Note the scriptural passage: "He stretches the north over empty space; He suspends the earth on nothing." Now that the north pole is discovered we are even more fully convinced of this wonderful truth so plainly set forth in the old Bible. And this in the book of Job, which, according to the best of bibliographical authority is among the earliest, if not the very earliest, productions in the Hebrew biblical literature.

The "Zohar" is an ancient book of great import. It is a work of religious philosophy and mysticism, cherished by some and despised by others. When first it was placed before the world by Moses de Leon, in the year 1300, it created a tremendous sensation, and was accredited to the authorship of the noble Sire Rabbi Simon ben Yochai, a disciple of Rabbi Akiba. Tradition has it that in hiding away from the wrath of King Hadrian, this Rabbi Simon had spent 13 years of his life in a lone cave, during which time he was engaged in learning philosophic study. He is thus also said to be the father of Kabbala (mystic teaching among Jews). Later investigations, however, have brought out the suggestion that De Leon himself may have compiled the Zohar, but that in his work of

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compilation he was very discriminate, as he borrowed the contents thereof from various sources, and from different ages and different views. So in this book we may find interpretation of scripture and traditions known to have been handed down from the earlier sages—the Tanna'im such as Rabbi Simon and his contemporaries, and alongside of these exegetical and moral principles taught by Talmudists of a much later period; also some of the philosophers of Maimonides and others of his age and an admixture even of some chips of Christian theology.

While the direct authorship of this book is still a matter of question, this one thing, however, is certain that in part the Zohar is a creation of most ancient date. And, however the case may be, the book in its entirety came to public notice in the year 1800, when none seemed to have had the least conception of the newer system of astronomy, the "Revolution of the Celestial Orbs" as promulgated by the German astronomer, N. Copernicus, two centuries later. And mark ye well the following passage in Zohar, Vayikra, page 0, v. 12: "Behold, all this earthworld is rolling itself like a ball, is inhabited on all sides, and when it is night in one part, it is dark in the other; and such place there is wherein all is day and night only for a short time, etc." Wonderful! How should one account for this sort of dark mysticism of ancient time, which today is as clear as daylight and known to every school child as a matter of truth?

The rabbinical lore in many instances has calculations such as were impossible to be deciphered without the aid of the higher mathematics of the present day. And so the Talmud relates of a telescope that was in use with Rabban Gamliel "through which one could see for many miles aroundabout on land as well as on sea." (Rosh Hashana, page 24).

The Pasteur system of treatment of hydrophobia by means of inoculation of the greatest triumphs of modern discovery—is likewise hinted at by the Talmudists in Tract, Yoma, page 84, wherein it is stated that the disphlegm taken out of a mad dog and administered internally in certain doses, and according to a certain process of preparation, will avail as a cure for a person bitten by such animal.

That the Talmudists have had more

than a vague idea of the "germ theory", or the world of microscopical organisms, is clearly shown from Tract, Berachoth, page 6, and other sections of the Talmud wherein it is spoken of the "invisible" floating in the air, swarming and multiplying as if they were livings. "It is a blessing," is further asserted, "that the human eye can not discern them, else none could withstand their presence." Great care must be taken of the finger nails, according to Talmudic lore as in them are stored away myriads of "Mazikin," the hidden enemy of mankind. "The pious one will, therefore, cut off the tips of his fingernails and throw them into the fire or the drainage of water, so a weak and tender person may not be injured by the evil effects of them."

These mystic and figurative terms of the sages in substance present the same principles and theories as are substantiated by medical and scientific researches of modern civilization. The Mosaic hygienic and dietary rules are too well known for their health-preserving and salutary effect, and it were useless for me in this brief article to attempt a proper elucidation thereof.

In our self-exultation at these latter ages of scientific discovery let us not lose sight of the peers of ancient days, who in their abundant wisdom had paved the way and made things possible for our moral, mental and physical development; who taught us how to live the life of cultivation of the physical system to provide also for the formation of the human character. These easy misanthropes who do all in their power to belittle the importance of the Bible and who are so chary to admit that there is anything worth while knowing in the teachings of Israel's prophets and sages of yore, they will profit by a consideration of the facts above mentioned. These are just a few of the many instances wherein the master minds of old are shown to have fathomed the depths of intellectual and moral development, and to have laid their hands upon the tree of knowledge in all of its branches. A distinguished Hebraist of the past century had thus very aptly remarked, compared with the gigantic figures of ancient thought and idealism, we of the present are as mere dwarfs seated upon their shoulders, who can see farther, but can claim very little

in the way of measuring up with their towering height.

The searching mind will readily recognize in the Bible and the rabbinical literature a commentary thereof a demonstration of the rule of a divine Providence in the entire order of creation, and with it a revelation of truths, scientific and natural, which the world of letters and understanding is still destined to learn at this time and in years to come.

THE JEWISH NATIONAL FUND.

(The Jewish National Fund was created for the purpose of acquiring land in Palestine, which is to belong, as an everlasting possession, to the whole of the Jewish People. The Fund was started by the 4th Zionist Congress, 1901 and its capital has up to the present, accumulated to about £100,000.)

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

FAREWELL.

We regret to have to announce that under circumstances over which we have no control we are obliged with great reluctance to suspend from the next issue the publication of this journal. In giving this intimation to our esteemed readers, advertisers, contributors and friends, both local and abroad, we desire to express to them our sincere and heartfelt thanks for the help they have accorded us in the past.

M. MYER.
N. E. B. EZRA.

ISRAEL'S MESSENGER.

Shanghai: Friday,
4th February, 1910—5670.

BY THE WAY NOTES.

The Functions of a Jewish Editor.

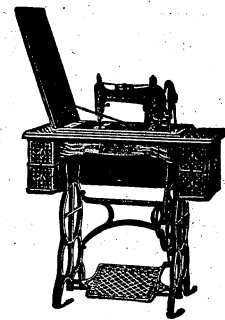
Generally speaking the newspapers and journals as well as the pulpit are undoubtedly a most stimulating element in our civilization for good or for evil. The Jews have known it long ago that pen is mightier than the sword.—The Editorship of a Jewish paper is by no means an easy task. The responsibilities are enormous and the scope of its activity is gigantic as it embraces every sphere of Jewish life politically, morally and religiously. I think I cannot do better than quote here the words of Michael Henry—which I came across somewhere when I commenced his editorship of the *Jewish Chronicle* in 1869, and that is how he defined as to what the method of action of a Jewish Editor ought to be:—

To maintain before the world interests of our brethren; to maintain before the world the truth of the Message of Israel, regarded, sometimes derided, but always at the end triumphant; this is the aim, this must be the object of any utterance that professes to represent the quiet, strong, irresistible, immortal thought which we call for want of a better name—Judaism; but which is, in truth, the dominant idea that bears the impress of the only revelation of the will and code of Heaven which, ever since the world began, descended on mankind! What we seek to do is this: to carry out, in so far as the Press can accomplish this object, the several missions of Judaism: to bring its truths before the world triumphantly; to bring its scattered flocks together into one fold of loving communion; to work its cause; to work for its individual elements; to break the waves of conflict, dissension, resistance, infidelity, indifference, and opposition.

What a grand definition of Jewish Editorship! But I must

also repeat here the impressive words of our Chief Rabbi Dr. Adler who wrote on a similar subject as follows.—

A paper claiming to be the mouth-piece and organ of a religious community should exercise the severest caution as to the discussions and articles which it admits into its columns. The object of these compositions should be to strengthen faith, not to shake it, to build up, not to destroy. Every contributor to its columns should be impressed with the divine counsel announced by Jeremiah (XV. 19). If thou take forth the pieces as from the vile, thou shalt be as my mouth."



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"what is bred in the bone comes out in the flesh."—As to the gallant two, Mr Ezra and 'Israelite,' they have certainly given a good account of themselves. It is to be hoped that their letters will enlighten Mr Young in more ways than one.

The Zionist Congress.

In spite of the evil forebodings of the false prophets and in spite of the timidity of some chicken-hearted Zionists, the Ninth Zionist Congress came in like a brave lion and went out like a triumphant lion—courageous, hopeful and with "a heart for any fate!" As reported, when President Wolfsohn rose to deliver his opening address, he was greeted by a congress which for numbers both of delegates and visitors was never exceeded at any Congress even when Dr. Herzl led the Zionists. According to the express issue of the Zionist organ *Die Welt* the Congress closed in a happy mood with the following unanimous decision: The Leadership Commissions should remain pro-tem, as hitherto unaltered and that the seat of the Bureaus should remain till next Congress which will be called at an earlier date in Cologne. My object is not to inform but to convince the readers of ISRAEL'S MESSENGER that the Zionist cause goes, in spite of all obstacles in the way, from strength to strength and that the Zionist movement is the only *pure Jewish* movement for which ultimate aim every true Jew should work with all his heart and with all his might.

Cardiff.

CONUNDRUNS.

Why can't a judge convict a deaf man? Because the law says no man can be convicted without a hearing.
Who was created first, Adam or Eve? Eve, for she was the first maid (maiden).
What is the difference between a box of shoe polish and a negro sparring? One is a box of blacking and other is a black boxing.
Why should a man carry a watch with him when he is going over a waterless desert? Because every watch has a spring.
What kind of animal comes from heaven? Rain, dear (reindeer).

CONUNDRUNS.

Why is a good constitution like a money box? Because its full value become known only when it is broken.

Why is flatterer like a microscope? Because he magnifies small things.

Why is a sky like a prison? Because it is full of wards.

Why is a city being destroyed like another being built? Because it is being razed (raised).

Why is a fit of coughing like the falls of Niagara? Because it is a catarrh-act (cataract).

If Tom owes Bob money and gives him a blow in the eye, why is that a satisfactory settlement? Because he gives his mark of black and white, a note of hand, and paid at sight.

Why are your lips always at variance? Because words are frequently passing between them.

Why is a thief in a garret like an honest man? Because he is above doing a bad action.

The Alliance Israelite Universelle also sent a deputation to study the conditions of the Jews in Yemen. The increased emigration remain till next Congress which will be called at an earlier date in Cologne. My object is not to inform but to convince the readers of ISRAEL'S MESSENGER that the Zionist cause goes, in spite of all obstacles in the way, from strength to strength and that the Zionist movement is the only *pure Jewish* movement for which ultimate aim every true Jew should work with all his heart and with all his might.

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PERSONALS.

Mr. Evelyn David left for Hongkong. Mr. Maurice David has returned to Shanghai after spending about four months in India. He looks quite hale and hearty.

Mr. J. A. David left by this week's English Mail *Aradita* for Hongkong. After staying a few weeks in the Colony he will go to Saigon and will return to Shanghai as soon as he carries his business plan into perfection.

Mr. and Mrs. I. A. Levi, gave an at "Ioune" on Sun day the 30th ultimo at their residence, No. 105 Range Road, on the occasion of the naming of their infant daughter. There was a good gathering of relatives and friends and a most enjoyable evening was spent.

Mrs. M. A. Judah and her baby son left for Hongkong on Sunday the 30th ultimo on route to Calcutta.

AN INTERESTING LAWSUIT.

The Sultan of Turkey has gained a lawsuit in Berlin which he brought against a wealthy German family residing at Cottbus. Three years ago a landowner named Zoller left £2,000 to the ex-Sultan Abdul Hamid for the purpose of building an international and un-denominational church in Constantinople. The heirs of the testator were to erect a church in Constantinople in which Mahomedans, Christians and Jews could worship under one roof, although in different parts of the building. The heirs subsequently refused to pay the £2,000 to the Sultan, who brought an action. The verdict has been given in favor of the Sultan, and the heirs were ordered to pay the £2,000, with interest at 4 per cent. The defendants have given notice of appeal.

DREAM OF A PEOPLE.

By Rabbi George Fox.

In the Holy Writ, we have read the story of Joseph's dreams. You remember how he used to dream about his brothers and even his parents, and how when they used to be angry with him, at last he dreamed that he saw the sun, moon and eleven stars make obeisance to him and bow down to him, this he told to his father and brothers, and when it was interpreted to mean that these would bow down to him—the younger son the wrath of his brethren knew no bounds.

They determined to do away with him, and the opportunity presented itself when Joseph was sent by his father to see how his brothers were getting along one day while they were tending the flocks. As they saw him from a distance, they said "here comes the dreamer," and thereupon they resolved to sell him to the merchant-traders who passed their territory. And this dream, by a boy, was the cause of the birth of a nation. The subsequent history of Joseph you know.

How he was sold into Egypt, where he became the officer next to the king, in power, how he saved his people from starvation; how they later became slaves and were then liberated by Moses and given their religion; all these need not be here retold. History has taken that dream of Joseph and made of it a reality, the importance of which cannot be estimated, even now, hundreds of years after its occurrence.

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Yet it was but a dream, laughed at and scorned. A child's fancy it was yet was it destined to change the very nature of western man himself. Can we not in truth say that in a vision of the night were we born, through travel of the day have we lived, and to realize the visions and dreams of our great visionaries do we still live.

Yet ours has been a most wonderful dream. Some-times men are disturbed by vision of the night, and the reaction of that vision or dream is of such a character as to produce either good or harm. There are dreams and dreams—the dreams of the child as it nears the end of its childhood days. When it looks with anxious spirit towards the time when it will be able to shoulder the responsibility of the grown up. How its spirit expands with the prospect of its taking its part in the affairs of men, and doing its share to help along the world. Here it plans and plots, figures and calculates, anxious, and with some sort of a premonition feeling that its conclusions and plans may yet fail of execution, and all its anxious expectation may be in vain. Yet that day dream has had its effect and its influence, and how many as they grow older, and recount the days of their youth; do not feel that those periods of childhood dreaming were among the pleasant memories of childhood days? Who will say that his dreams have been in vain?

Nations and people have their dreams also. What nation has not had visions of great power and vast aggrandizement? What country has not had visions of its armies, overspreading the lands of the earth, and planting its banners on strange shores and among foreign peoples? What flag has not been the emblem around which its protected were to be gathered wherever it was to be carried, to gain fresh laurels in power and new conquests in wealth? Even our own country has not escaped this, and the dreams of its captains of industry and commerce slowly but surely being realized. To the most distant shores is our flag being carried, and each step is but one nearer the fulfilment of visions, of men who could see far into the future and whose fancies were but the warning signs of oncoming prestige and future dominance. Yet there was one people whose dreams did not include such world-wide conquest. One people there was and it is yet, whose vision of glory led at first to the aspiration of just a home, where this little people could mature. Spasmodically only did its dreamers see distant shores and foreign lands, and at the most infrequent intervals did its visionaries hold before them pictures of newly made conquest on strange soil and among foreign peoples. Yet it dreamed and had visions; but far grander were they than those whose soul was the hope of material gain, and far sublimer than those which pictured more land but not one conquered by iron; they dreamed of a kingdom, but not one ruled by a master whose interests were not the interests of the governed. They dreamed of a realm, yes, an earthly realm, but one in which those in power

would not be judged by the standards of artificial splendor nor by the code of material grossness. There was a holier kingdom, a sublimer earth-world, a more exalted realm—it was the dream of the kingdom of God on earth, the vision of the Garden of Eden replanted, the fancy of man in all his purity, a new man in a new world, a pure and holy man in a pure and holy world. This was the dream of a people, this is the dream that same people to-day, centuries after its greatest visionaries lived; a people who like Joseph of old dreams and even told them, but like Joseph of old, was sold and deprived of his own for having dreamed.

Does not the life of Joseph constitute a replica of the life of the whole Jewish people? Have we not been thrown into the pit, sold, and for the refusal to do what we believed improper, thrown into prison, yes, shared fates even worse? Yet have we dreamed, and we shall always dream until those very ones who now speak of us as the dreamer and visionary, shall come to us during the time of spiritual drought, and seek from us—the despised and the forgotten—that very food necessary for the growth and the development of the human soul.

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Interest allowed on Fixed Deposits according to arrangement.

Local Bills discounted.

Every description of Banking and Exchange business transacted.

H. FIGGE, Manager.

4-9-09. 12 m.

NEW ZEALAND INSURANCE COMPANY LTD.

FIRE AND MARINE

Principal Offices:

AUCKLAND, N.Z., and LONDON.

Capital subscribed.....£1,700,000

Paid up Capital£690,000
and Reserves'

Net Revenue for 1907 £642,760

Fire and Marine Insurances of ever-
description at current rates. Claims
promptly paid in Shanghai or elsewhere
without reference to Head Office.

Fire Agents.

BARLOW & Co. 5, Kiukiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiukiang Road.

E. E. PARSONS,

Manager.

18-9-09

12m.

RUSSO-CHINESE BANK.

Organised under Imperial Decree of 10th
December, 1895.

Roubles.....15,000,000,
Shanghai Tis.....2,000,000,
CAPITAL CONTRIBUTED BY THE
CHINESE GOVERNMENT:
Kuping Teals 4,000,000.

RESERVE FUND..... Roubles 5,612,300

Head Office: St. PETERSBURG.

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

Branches and Agencies.

Askaniad	Margelan
Bariacul	Moscow
Batoua	Nicolaevska of Amoor
Blagovestohensk	Newchwang
Bombay	New York
Bonkhara	Nicolaevska-Oussouirsk
Bisik	Novo-Nicolaevska
Calcutta	Ouliantai
Chefoo	Paris
Colombo	Peking
Hailar	Samarkand
Hankow	San Francisco
Harbin	Semipalatinsk
Hongkong	Shanghai
Irkutsk	Strelonsk
Kashgar	Tashkend
Khabarovsk	Tehita
Khokand	Tchougoutchak
Kiaichta	Tientsin
Karachi	Tsitsikar
Kouldja	Verehneoudinsk
Krasnoarsk	Verny
Kuanchendze	Vladivostok
London	Yokohama

Tel. Address: Sforusse, 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, Ro-
senthal & Co.

Interest Allowed.
On Current Accounts in Taels
at the rate of 2% per annum in
the daily balance.
Fixed Deposits in Taels and Dollars:
Terms on application.

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

H. AUBERT & COUNT JEZERSKI
Manager for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

The Yokohama Specie Bank, Ltd.

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

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

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

London Bankers:

Union of London and Smith's Bank, Ltd.

The London Joint Stock Bank, Ltd.

Parr's Bank, Ltd.

Branches and Agencies:

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

SHANGHAI BRANCH.

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

On Fixed Deposits:—

For 3 months, 3½ per cent per annum.

„ 6 „ 4 „ „

„ 12 „ 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.

HONGKONG & SHANGHAI BANKING CORPORATION

SAVINGS BANK DEPARTMENT

DEPOSITS of 500 and above, or over
1000 will be credited with 4% per
annum. Not more than 1000 will be credited in any
year from any single Depositor. When Credit
Balance shall not be kept under 1000, interest
of 5%.

Interest at the rate of 4% per cent per annum
will be allowed on the monthly minimum bal-
ance. Deposits may be withdrawn on Demand.
Accounts will be kept either in English, Chinese,
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
withdrawing money.

Office Hours: 10 a.m. to 3 p.m.
Sundays, 10 a.m. to 12 noon.
12m. Shanghai 14th December, 1909

Hongkong and Shanghai Banking Corporation

Paid-up Capital..... £10,000,000
Reserve Fund..... £1,500,000
Sterling Reserves..... £1,500,000
Silver Reserves..... 10,250,000
Reserve Liability of Depositors..... £10,000,000

Head Office: HONGKONG.

Board of Directors:
Hon Mr. W. J. Gausson, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
G. BALLOCH, Esq.
F. C. BARNETT, Esq.
J. W. BANDOW, Esq.
C. S. GUBRAY, Esq.
C. R. LEMMANN, Esq.
FRANK, Esq.
R. SHEWAN, Esq.
K. SHILLIM, Esq.
H. A. SIMMS, Esq.

Chief Manager:
Hongkong—J. R. M. SMITH, Esq.
London Bankers:
London County and Westminster Bank Ltd.

Branches and Agencies:
London.
Amoy, Hongkong, Penang,
Bangkok, Holo, Rangoon,
Batavia, Kobe, Saigon,
Bombay, Kuala Lumpur, San Francisco,
Calcutta, Lyons, Shanghai,
Canton, Malacca, Singapore,
Colombo, Manila, Sourabaya,
Fuechow, Nagasaki, Tientsin,
Hankow, New York, Yokohama,
Peking.

SHANGHAI BRANCH,
12, The Bund.
Sub Agency 9, Broadway.

INTEREST allowed on Current Accounts
at the rate of 2 per cent per annum on the daily
balance.
On Fixed Deposits:—
For 12 months, 4 per cent per annum,
For 6 months, 3½ „ „ „
For 3 months, 3 „ „ „

Deposits for 12 months now bearing interest
at the rate of 5% per annum will, until further
notice, be renewed at the old rate of 5%
per annum.
Local Bills Discounted.
Credits granted on approved Securities, and
every description of Banking and Exchange
business transacted.

Drafts granted on London and the chief
Commercial places in Europe, India, Australia,
America, Africa, China and Japan.
H. E. R. HUNTER,
Manager.
12m. 29-6-09.
10th December, 1909.

SOUTH BRITISH INSURANCE COMPANY.

Capital subscribed.....
£2,000,000.
Capital paid up..... 100,000.
Reserve Fund..... 280,000.
Reinsurance Fund 120,000.

The undersigned are
prepared to accept
both Fire and Marine
Risks on every insur-
able interest at lowest
current rates. Claims
settled without refer-
ence to Head Office.

**ARNHOLD,
KARBERG
& CO.,**
General Agents
WAKEFORD COX,
Local Manager.

No. 7, Kiukiang Road
Shanghai,

2m. 29-6-09

NORWICH UNION FIRE INSURANCE SOCIETY LIMITED

Established 1797.
Capital subscribed..... £1,100,000
Capital paid up..... 182,000
Reserve Fund..... 580,000
Net Premium Income
for the year ended
31st December
1908..... £1,101,000

(Alfred Dent
& Co. Shang-
hai Agents)

We are pre-
pared to grant
policies on
Foreign and
Chinese risks
at current
rates.

**ALFRED
DENT & Co.**
Agents.

1-6-90 12m.

**NEW ZEALAND
INSURANCE
COMPANY
LTD.**

**FIRE AND
MARINE**

Principal Offices:

WELLINGTON, N.Z., and LONDON.

Capital subscribed £1,700,000

Paid up Capital £690,000
and Reserves

Net Revenue for 1907 £612,760

Fire and Marine Insurances of every description at current rates. Claims promptly paid in Shanghai or elsewhere without reference to Head Office

Fire Agents.

BARLOW & Co. 5, Kiuksiang Road.

Marine Agents

WARD PROBST & Co. 10, Nanking Road

D. MCGREGOR & Co. 5, Canton Road.

Branch Office.

8 Kiuksiang Road.

E. E. PARSONS,

Manager.

18-9-09

2m.

**RUSSO-CHINESE
BANK.**

Organised under Imperial Decree of 10th December, 1875.

Reserve Fund 5,632,000
Head Office: ST. PETERSBURG.
London Office:
41, Theobalds St., E. C.

Branches and Agencies.

- | | |
|----------|-------------------|
| Asghabad | Marseulan |
| Barfleur | Moscow |
| Batavia | Niobinsk of Amour |
| Bombay | Nowohwang |
| Bombay | New York |
| Bombay | Niobinsk Oussouk |
| Bombay | Novo-Niobinsk |
| Bombay | Oussouk |
| Bombay | Paris |
| Bombay | Peking |
| Bombay | San Francisco |
| Bombay | Sonmpiatinsk |
| Bombay | Shanghai |
| Bombay | Stroussak |
| Bombay | Tashkent |
| Bombay | Tchita |
| Bombay | Tchououtchak |
| Bombay | Tientsin |
| Bombay | Tsitiskar |
| Bombay | Verchououinsk |
| Bombay | Verny |
| Bombay | Vladivostok |
| Bombay | Yokohama |

Tel. Address: Stourasse, Shanghai

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

Bombay—Messrs. Mondschohn & Co.
Hankow—Messrs. M. M. Warburg & Co.
Vienna—K. K. K. priv. Oester. Credit Anstalt für Handel & Gewerbe.
Amsterdam—Messrs. Lippmann, Rothschild & Co.

Interest Allowed.
On Current Accounts in Ticks at the rate of 2% per annum on the daily balance.
Fixed Deposits in Ticks and Dollars: Terms on application.

Fixed Bills discounted.
Special facilities for Russo-Chinese Exchange on the principal cities of the World bought and sold.

H. AUBERT & COUNT JEZIEFSKI
Managers for China & Japan.

Shanghai Office: 15 The Bund.

Shanghai 19th April, 1909.

12m.

**The Yokohama Specie
Bank, Ltd.**

(Established 1880.)

Head Office: YOKOHAMA, JAPAN

Capital fully paid up ... Yen 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, Hankow, Chefoo, Tientsin, Peking, Newchwang, Port Arthur, Dally, Liaoyang, Mukden, Tieling, Antunghsien, Chungchen, &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, 1% per annum.
For 6 months, 1 1/2% per annum.
For 12 months, 2% per annum.

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

S. K. SUZUKI, Manager

Shanghai, 29th July 1909.

12m.

HONGKONG & SHANGHAI BANKING CORPORATION, SHANGHAI.

SAVINGS BANK OFFICES,
12 The Bund and 9 Broadway.

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

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

Office Hours—10 a.m. to 3 p.m.
Saturdays 10 a.m. to 12 Noon.
12m. Shanghai, 19th December, 1909

Hongkong and Shanghai Banking Corporation.

Paid-up Capital \$15,000,000

Reserve Fund:—

Storing Reserve \$15,000,000

Silver Reserve 15,250,000

Reserve Liability of Proprietors \$30,250,000

Head Office: HONGKONG.

Court of Directors.
Hon Mr. W. J. GRESSON, Chairman
H. E. TOMKINS, Esq., Deputy Chairman
G. BALLOCH, Esq.
E. G. HAZELTY, Esq.
J. W. BARDON, Esq.
C. S. GUBBAY, Esq.
C. R. LESZMANN, Esq.
FR. LEB, Esq.
R. SHEWAN, Esq.
E. STELLUM, Esq.
H. A. STEES, Esq.

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

London Bankers:
London County and Western Bank Ltd.

Branches and Agencies
London.

- | | | |
|----------|---------------|----------------|
| Amoy. | Hongkong. | Penang. |
| Bombay. | India. | Rangoon. |
| Batavia. | Kobe. | Saigon. |
| Bombay. | Kuala Lumpur. | San Francisco. |
| Canton. | Lyons. | Shanghai. |
| Colombo. | Malacca. | Singapore. |
| Panama. | Manila. | Sourabaya. |
| Hankow. | Nagasaki. | Tientsin. |
| | New York. | Yokohama. |
| | Peking. | |

SHANGHAI BRANCH.
12, The Bund

Sub-Agency: 9, Broadway.
INTEREST allowed on Current Accounts at the rate of 2 per cent per annum on the daily balance.

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

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

H. E. R. HUNTER, Manager.
12m. 23.5.09. 16th December, 1909.

**SOUTH
BRITISH
INSURANCE
COMPANY.**

Capital subscribed £2,000,000.
Capital paid up 100,000.
Reserve Fund 280,000.
Reinsurance Fund 120,000.

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

**ARNHOLD,
KARBERG
& CO.,**
General Agents
WAKEFORD COX,
Local Manager.
No. 7, Kiuksiang Road
Shanghai.

2m 29-6-09

**NORWICH UNION
FIRE INSURANCE
SOCIETY LIMITED.**

Established 1797.
Capital subscribed £1,100,000
Capital paid up 132,000
Reserve Fund 680,000
Net Premium Income for the year ended 31st December 1908 1,101,000

(Alfred Dent & Co. Shanghai Agents)

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

**ALFRED
DENT & Co.**
Agents.
12m.

1-6-90 12m.

**THE
CHINA FIRE
INSURANCE
CO. LTD.**

*The Under-
signed Agents
for the above
Company are
prepared to
grant Policies
on Foreign
and Chinese
Risks at cur-
rent rates.*

GIBB LIVINGSTON
& Co.

E.D.SASSOON & Co.
Agents.

2m.

10-8-08

**L. Moore
& Co.**

(Established 1874)

*Auctioneers of
Piece Goods ;
Household
Furniture
AND*

**GENERAL
MERCHANDISE.**

HOUSE

AUCTIONS

A SPECIALTY.

12m.

10-1-09

Telephone 1855

**ARTS
&
CRAFTS
FURNISHING CO.,**

AGENTS FOR

**LIBERTY
& Co.,**

LONDON,

Are now displaying
LIBERTY :

*Cretonnes
Linens
Taffetas
Tapestries
Chairbacks
Cushion Cases
Tea Cosies*

44, Nanking Road

20.9.09

12.01.

Commemoration Number **SHANGHAI, SUNDAY, Oct. 27th, 1918**
21 Heshvan, 5679
First Anniversary of British Palestine Declaration

Vol. VI. No. 23

Established:
22nd April, 1904

Discontinued since:
4th Feb. 1910

**Israel's
Messenger**

Official organ of the Shanghai Zionist Association.
A Jewish Paper devoted to the interests of Jews
and Judaism in the Far East.

Single Copies
50 cents

Publishing Office:
41, Nanking Road

Registered at the Chinese
Post Office as a Newspaper.

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—Issiah, 52-7.

The Efficiency of Your Car or Your Kitchen

and the pleasure they give are directly dependent upon the choice
of materials used in their maintenance.

Your Car

For satisfaction
and pleasure in
using the best—
SOCONY
MOTOR
SPIRITS.

For reducing fric-
tion and saving
wear—SOCONY
AUTO OILS:

X—For light
bodied cars;
XX—For med-
ium bodied
cars;
XXX—For extra
bodied cars.



Your Kitchen

For ease, economy
and cleanliness—
your range—a
New PERFECT-
ION RANGE.

Your fuel and
light—
NONPAREIL
AND BRIL-
LIANT OIL.

Your kitchen and
household aids—
MATCHLESS
LIQUID GLOSS,
HOUSEHOLD
LUBRICANT,
STANDARD
DISINFECTANT.

THE SIGN OF SATISFACTION

SIMPLY SAY, "SOCONY"

STANDARD OIL COMPANY OF NEW YORK



E. S. KADOORIE



**CADILLAC
CARS**

OVERLAND CARS

GOODRICH TYRES

**The
Central Garage
Company**

**2a Jinkee Road,
Shanghai**

Telephone 3809

**WILLYS-
KNIGHT CARS**



E. S. KADOORIE



**CADILLAC
CARS**

OVERLAND CARS

GOODRICH TYRES

**The
Central Garage
Company**

**2a Jinkee Road,
Shanghai**

Telephone 3809

**WILLYS-
KNIGHT CARS**