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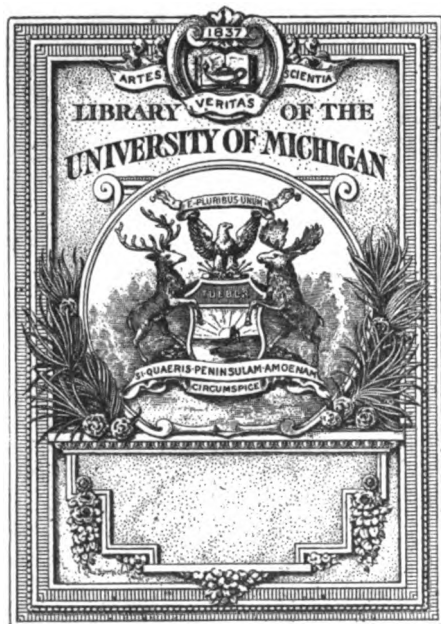
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Flowers of the Midrash for the schools and homes

Joseph Cohn



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Flowers of the Midrash

FOR THE

Schools and Homes

Written in a most interesting and attractive style of

Prose and Poetry by

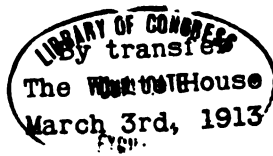
JOSEPH COHN

Hebrew and German Teacher

Yonkers, N. Y.

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By JOSEPH COHN



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TESTIMONIAL.

From the Rev. Dr. Ph. Klein, Rabbi of the F. H. C. Ohab
Zedek, N. Y.

TRANSLATED FROM THE GERMAN.

Mr. Joseph Cohn, who some years ago published a work entitled "Gems from the Midrash," greatly encouraged by the hearty welcome accorded to his first floral collection from the garden of the Midrash, again arose upon the lofty heights of Parnassus, and has gathered a new floral collection of the literature of the Midrash, which he here presents under the name of "Flowers of the Midrash."

The entire work is redolent with the sweet fragrance of religious idealism, which breathes throughout this edifying and instructive Midrashic compilation, and it is sure to please every sensible reader who will not lay this work down without feeling a thorough enjoyment of its contents.

New York 27 Tewes 5672.

REV. DR. PH. KLEIN.

Rd. M. P. 7-21-39

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TESTIMONIAL.

From Max Cohen, Esq., Assistant Corporation Counsel and
formerly a member of the Board of Education
of the City of Yonkers.

The collection of Midrashic stories, made and translated by Mr. Joseph Cohn, is a veritable treasure-house of pleasing anecdotes and vivid historical pictures. It is impossible to over-estimate the value of such collections that open to the English-reading public the resources of one splendid Hebrew literature.

The placing of such a book in the Jewish home and schools must contribute much to the development of a love for Hebrew lore. More particularly is this volume notable for the ethical lessons afforded not alone by the stories, but as well by the mass of precepts that are brought together from the same rich source. A devoted parent or a skillful teacher could do much with such a volume to inspire growing boys and girls with a fine sense of moral quality, and yet, withal, the book so far from being prosy, is a rich fund of entertainment.

MAX COHEN,
Counselor at Law,
Yonkers, N. Y.

TESTIMONIALS.

From the Rev. Dr. F. De Sola Mendes,
of New York City.

Mr. Joseph Cohn of Yonkers, N. Y., has conceived the excellent idea of bringing together many of the Midrash legends and narratives and preparing them for a "School-Reader" for Jewish youth. If the legends are clothed in a simple and correct English diction, the work will be a valuable aid to the culture of refined Jewish feeling in our rising generation.

F. DE SOLA MENDES.

January 3rd, 1912.

From the Rev. Dr. George Alexander Kohut, Revising Editor
of the Hebrew Classics.

This is to testify that I have carefully read several selections, in manuscript, from Mr. Joseph Cohn's forthcoming book, "Flowers of the Midrash," and find it to be a work of considerable originality—ingenius and well-conceived, indeed, quite a unique performance.

To all lovers of Hebrew lore and legend, it will be a welcome gift-book, in the noblest house of the world.

GEORGE ALEXANDER KOHUT,
Riverdale-on-Hudson, N. Y.

January 15th, 1912.

PREFACE.

The tendency amongst some Authors in the field of literature is to develop and amplify the flowery language of those geniuses whose creative minds have wrought for higher spheres than they can ever hope to attain; hence they seize but the shadow, for they can not grasp the substance, and neither the learned world, nor the general public, can enjoy aught that is spiritually nourishing in their creation. It is this great defect that I have sought to overcome in the work I have set before me, to be less flowery in language, but richer with the true flowers of nature, whose fragrance shall delight the learned, as well as the general public, to such an ideal have I dedicated this work. The youthful reader, in search of entertainment, will appreciate the work for the high opportunity it affords him to enjoy the interesting and delightful, but the man of mature thought and ripe judgment will find therein the instructive as well as the entertaining, and these will appeal to him as the best material for a text book for the school as well as for the home.

This work is not the mere echo of a dead past; on the contrary it teems with life, in the moral lessons that it supplies, appropriately for every circumstance, person and sex. It inculcates the highest principles, of glorifying the Deity, advances the fundamental essentials of Religion and Morality, and inspires the Reader with the loftiest conception of Creator and Creation. Moreover, this work recommends itself to the Jewish as also to the non-Jewish general public, as a refreshing fountain of the living waters of the Midrash, which is one of the finest gardens in the great world of Hebrew knowledge and literature. It is in the best sense, adapted to attract the youth, to take daily walks in this beautiful garden. The ethics herein taught will recommend themselves to all classes and schools and will prove a blessing to all readers in general.

THE AUTHOR, JOSEPH COHN,
Yonkers, N. Y.

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A ROMAN MINISTER SACRIFICES HIS LIFE FOR THE JEWS.

*When presses most necessity dire,
Quick comes help of our heavenly Sire.*

Some of our readers will probably regard the following in the light of a fable, nevertheless, it is a historical occurrence of absolute truth, which, although the name of the hero is not mentioned, as is very often the narrative style of the Midrash which relates various historical facts with characteristic brevity, is nevertheless a fact and should not be viewed in the light of allegory.

At some evil hour, during the course of the deliberations of the Ministers of the Roman Empire, a fiendish idea was enunciated, seized upon and consecrated as the combined resolution of all the Ministers present in council and sanctioned by their signatures, namely to issue a decree which shall for thirty days be kept in the utmost secrecy, and at the end of that time be publicly proclaimed that a massacre of the entire Jewish Nation must forthwith begin. On the thirteenth day, the carnival of carnage shall begin that shall be literally a blood bath and all Jews in the entire world shall be instantly put to death, until not a Jew shall remain alive. At that time, three Jewish Sages chanced to be in Rome. They were Rabbi Eliazar, R. Joshua and R. Gamaliel; they were there on matters of state which they were charged with regulating with the Roman Government. One of the Ministers who had also signed his name to the death-warrant, and whose heart melted with pity at the thought that an entire Nation was about to be annihilated, went secretly to Rabbi Gamaliel and revealed to him the entire sinister plot. The Sages were greatly distressed to learn all this, and the Minister, deeply touched by the manifestations of their sorrow, comforted them and said: "Control yourselves, be calm, ye noble Sages! Thirty days must yet elapse before the fell decree will be executed, meanwhile, your God will stand by you and send you his salvation." On

the twenty-fifth day, the Minister said to his wife: "Alas! my beloved wife, I am possessed of the most poignant anxiety; my lacerated heart is bleeding unto death; it is torn asunder by the most frightful emotions that can ever beset the human breast."

"What terrible thing is this that so overwhelms you?" asked his wife.

"I must betray the secret to you; perhaps you can help me with your advice, for the day is approaching. Oh! that horrible day! when the blood of an entire Nation will flow like water. To think that upon my head also is the guilt of their innocent blood! With my hand, too, have I signed the death sentence of millions of people. Oh! to murder them in cold blood." "Who is this Nation?" asked his wife in astonishment. "Well, we have passed a law decreeing the death of all the Jews in the entire world. The execution of this sentence shall be fulfilled in five days from now. On the fifth day the blood bath shall begin," said her husband.

His wife who in goodness of heart even surpassed her husband, said to him: "My beloved husband, listen to me attentively; our life's course is but of short duration; to-day we live, to-morrow we are counted in the ranks of the dead, and there what have we to await? You know that only the God of the Jews is the true God, and our idols are but vanity. He will surely reward us in the hereafter if we will save His Nation, who are higher than all Nations, from destruction. Now, you know what the law has prescribed. In the event of the death of one of the Ministers during the time that precedes the going into effect of the law that he had signed, the said law becomes null and void, be then, therefore, the sacrifice! In the hollow of your ring there is deadly poison; take it to your lips, drain its contents, and by this act you will save millions of lives."

At that time it was the secret practice of the Statesmen to wear a ring in whose cavity a deadly posion was concealed, and many a murder did the corrupt nobility commit by means

of this concealed weapon without anyone being the wiser. The thirtieth day came and whilst all the Ministers were assembled in the council-room, the Minister drained the poison concealed in his ring, and died on the spot. The Ministers proclaimed thirty days of mourning and made the law they had passed to destroy the Jews null and void.

The three Sages, who upon hearing of the Minister's death, soon guessed that he purposely took his life in order to save the Jews, went at once to his wife to offer her their condolence. When they came they were received with the greatest honor. They then said to her: "Alas, that the ship sailed away without having paid its taxes!"

The woman understood what they meant, and said: "No, my masters, I have collected the taxes!" Excusing herself she took leave of them and went into her room from which she brought back a casket containing the foreskin and several strips of linen which were all blood soaked and said: "Yea, I have induced my husband to sacrifice himself for the Jewish Nation, and prevailed upon him, before bidding me farewell, to circumcise himself in order that he shall be numbered amongst the pious Jews, and instantly enjoy the eternal reward reserved for the faithful people in the world to come."

THE GREEK AND THE JEWISH SCHOOL CHILDREN.

Before Jerusalem was destroyed, the Jewish schools were models of excellence whose equal could not be found in the entire world. The children not only evidenced a wonderful talent in the science, but their wit was developed in the most remarkable manner, their sharp-witted responses, and quick repartee was proverbial.

An Athenian determined once to take the pleasure of visiting the Jewish schools. Upon entering one of them, he was received with the utmost politeness by the scholars, who despite their teachers' temporary absence knew how to behave, and to treat strangers with courtesy. The Greek saw an opportunity to test the wisdom of the Jewish children, which was so universally praised. He plied them with one question after another, which they answered so wittily and in such a brilliant manner, that the Greek looked at them in open-mouthed astonishment and admiration. Greatly amazed at his surprise, the children said: "Let us ask each other questions with the following condition: If you will not be able to give us an answer, we will take your clothes away from you, and if we will not be able to give you an answer, you will take our clothes away from us." "Very well," said the Greek, "I will ask first, for inasmuch as I am a guest, that should be my prerogative."

"No, sir," said the children, "as you are an old man and we are only children, we ought to ask first, now, therefore, tell us if you please, what is this?"

"Eight are going out,
Nine are going in,
Two are pouring out,
And one drinks it in,
Twenty-four, no less,
Serve him—now you guess!"

But the Greek could not guess what the riddle meant, and the children confiscated his clothes. The poor man from Greece found himself in a very embarrassing predicament. How was he to go back to Athens without clothes? He made a search for the teacher, and at last he found Rabbi Jochanan, to whom he complained regarding the action of the children: "Is this the way they treat a visitor in your country, to deprive him of his clothes? Rabbi Jochanan immediately surmised what took place. "I presume the children have asked you something which you could not answer, otherwise they would not treat you in such a manner."

The Greek reluctantly confessed that such was the case. "What was the Question?" The Greek repeated the children's riddle.

"Go back to them and explain it as follows," said Rabbi Jochanan: "Nine are going in, these are the nine months of pregnancy; eight are going out, the eight days from the birth to the circumcision; two are pouring out, the mother's breasts; and one drinks it in, that is the nursling; twenty-four serve him means the twenty-four months during which the infant nurses. Now go back and tell them that, and they will return you your clothes."

The Greek returned to the children and repeated what was taught to him, whereupon they returned him his clothes, but they remarked to him: "If you had not ploughed with my heifer, you had not found out my riddle," for they knew that it was their teacher who furnished him with the answer.

A NEW LEASE OF LIFE.

At the very birth of Man, the number of his years have already been determined—and yet there are those whose years pass the boundary that was set for them, and others, alas! who do not live their allotted number of years on earth. The following story from the Midrash strikingly illustrates the aptitude of these axioms:

A wealthy and highly-respected native of Zapporis was blessed with a new-born son. With great joy he looked forward to that auspicious day when he would enter him in the Covenant of Abraham. With the wealth at his command, he spared neither his time nor money to make the occasion of the circumcision a veritable feast fit for a king. All the respectability and wealth of the city was represented in the list of those who were invited to the circumcision. At last the glorious day arrived, the rich fig dealers of Jerusalem went in company to attend the circumcision, together with them there went also the celebrated Rabbi Simon Chalafta. On arriving at the tower of Zapporis, they were accosted by a rabble of unruly children who seemed to be especially attracted towards Rabbi S. Chalafta. They swarmed around him and forming a circle in which he was held a prisoner they threatened not to let him go a step further, unless he would dance for them. Now R. S. Chalafta was a very stout man, and when the wild urchins made this bold request his feelings could better be imagined than described.

“Thus do ye mock at me?” cried R. Chalafta. “Do you not see that I am an old man and cannot dance? Let me pass!” he cried angrily, but they would not desist, despite his protestations. He looked around and saw that they were near a courtyard and surmised that that courtyard and the house therein belonged to the parents of those unruly children.

He turned his angry gaze upon the wall of the courtyard and it began to shake to and fro as if about to fall, as tradition tells us, from the very anger of his gaze. He again made an

attempt to break loose from the wild youngsters, but in vain. "See," he said coaxingly, "I am too old and weak to dance for you, but I can sing for you some very nice songs. I will sing the verses and you will repeat them after me." This proposition pleased them greatly.

"Before we begin to sing," said he to the youngsters, "Go see if the owner of that courtyard is asleep." The children assured him that the owner was fast asleep. R. Chalafta then began to sing the following lines:

"Sleep, oh sleep, thou owner of this land,
For thy house, destruction is at hand!
Thus for thy sin wilt begin to pay,
Wilt drink the bitterness with dismay
Of the punishment thyself hast sought
Because thy children thou hast not taught,
Wild and unruly hast let them grow,
Nor ethics, nor morals do they know."

The noisy singing or rather shouting of the children as they repeated the verses after R. Chalafta, awoke the owner of the estate, who sauntered forth to see what was the matter. R. Chalafta related to him all that occurred. The owner, who was the father of the unruly children, fell at his feet and begged him to overlook the action of the youngsters for they were only children and had no sense. "No," said Chalafta, "The decree cannot be changed. All I can do for you is to avert the disaster until you will have removed all your belongings from your house, as your courtyard will soon fall in ruins." The owner was not slow in doing as he was bidden and no sooner did he finish carrying out his belongings than the house fell in with a crash, and the entire courtyard was in ruins.

After this dramatic climax to the children's acts, R. Chalafta could go freely where he pleased and he and the rich fig dealers resumed their journey until they reached the house of the happy father of the new-born, whose circumcision was about to be celebrated.

After the circumcision was performed, the guests sat down at a table that was groaning under the weight of delicious viands and costly wines. "Drink, my friends," cried the host joyously "for from this wine do I hope with the help of God to regale you at my new-born son's wedding." To which the guests responded: "Just as you have entered him in the covenant, so mayest thou enter him in wedlock."

After the feast was over, Chalafta took his leave all alone for his former companions were evidently too much under the influence of the wine to be able to accompany him. Thus he went forth alone in the gloom of the night, not a soul was to be seen; he wandered through the forest, and its mysterious darkness and uncanny silence filled him with a strange dread. Occasionally he would hear the twittings of a bird, the running of a rabbit or the swift scurrying of a hare. He had already walked quite a distance when the midnight hour arrived—the hour when ghosts prowl around in restless quest of what? Who knows? The moon disappeared, making sky and forest merge in inky darkness. Suddenly Chalafta was startled by an apparition that came towards him. It addressed him, saying: "Oh, thou son of man, thou dost rely overmuch on thy virtues, to trust thyself thus alone to wander in this dreaded ghostly hour?"

"And who are you?" cried Chalafta spiritedly, "that you do not fear to wander alone?"

"I! knowest thou not who I am? I am the Angel of Death!" cried the apparition.

"If you are the Angel of Death why are your cheeks so sunken? You appear to be very human to judge by your appearance of worrying over something as is the common lot of all humanity," said Chalafta. "Yes, I do worry," said the angel, "when I hear something that fills me with disgust."

"And what did you hear that caused you such aggravation?" asked Chalafta.

"Know thou that the child whose circumcision you have witnessed to-day is destined to die in thirty days? I carry

his death sentence in my possession, and yet I heard his father assure you that he would treat you with the same wine at his wedding day, and you have all responded, 'Just as you have entered him into the covenant, so mayest thou enter him in wedlock,' and therefore I am worrying lest your wishes will cause the decree to become void."

"If this is the case," said Chalafta, "I abjure you to show me my decree."

"Thy decree? I have no power over such men as thou art!" said the angel.

"Well, then," said Chalafta, "since you have no power over such men as I am, you have no power over our words, nor have you the right to protest, as we have blessed the child with long life, be aggravated as much as you please! The child shall have a new lease of life."

TOO MANY SAILORS CAUSE THE SHIP TO SINK.

He who aspires to know too much ends by knowing nothing. He who undertakes too much accomplishes very little. Excess in anything is ever dangerous.

Rabbi Joshua ben Levi fasted daily and prayed to God to cause the Prophet Elijah to appear before him, as it was the most cherished hope of his life to enjoy his companionship. His prayers were heard, and Elijah appeared before him and asked him if he had any particular wish that he could fulfil.

"My most cherished ideal for many years, has been to know you intimately; to accompany you on your pilgrimage, and to learn wisdom from you and observe your actions in this world," said Rabbi Joshua. "It is indeed very difficult for me to grant you this request, dear friend," said Elijah, "as you will find my actions very inexplicable, and it will be hard for you to bear their seeming injustice."

"No! I will not ask you any questions whatever your actions may be, only let me accompany you," pleaded Rabbi Joshua.

"Well, then you may go with me, but on condition that you question me not regarding my actions, if you will not be able to control your curiosity and will question me, I will leave you," said Elijah. Rabbi Joshua promised to ask no questions, and they set out on their travels. On arriving in a certain village, they passed the cottage of a very poor man whose entire possession was a cow, from which he derived his entire living. The man and his wife were sitting at the door of their cottage, and as they saw the two travelers approaching, they instantly arose and went toward them, and heartily bade them welcome, offering them the hospitality of their home, which the travelers accepted.

The host and hostess gave their guests to eat and to drink of the best that they could afford, and also furnished them with a comfortable place to sleep, in fact they demon-

strated in every action how happy they were to entertain them.

In the morning the guests arose to take their departure, but before they left the house, Elijah prayed to God that the poor man's cow might die. His prayer was immediately granted for the cow fell sick and died, they then took their departure.

Rabbi Joshua was greatly grieved thereat, and unable to control himself, he said to Elijah: "I fail to understand such an act of ingratitude. How could you cause so much distress to such brave and noble people, who are so poor, by killing their cow?"

"Remember your promise not to ask me any questions?" said Elijah; "however, if you insist upon an explanation, I will give it to you, but then I must leave you."

Rabbi Joshua forbore asking any more, and they resumed their journey. Towards evening they arrived at a certain place, and came to the house of a rich man, who paid but little attention to them, merely allowing them lodging for the night, without giving them food or drink. During their stay Elijah took notice that one of the walls of the house had fallen down; he also learned that the owner intended to have the wall built up. Elijah prayed to God that the wall might be repaired, and the wall was instantly built up.

Rabbi Joshua was not a little vexed thereat, but suppressed his desire to ask any questions as he had promised not to, and in the morning they traveled further. Towards evening they arrived at a large city. There they entered the richest temple, where the furnishings were of the most costly description, the seats were of gold and silver. As they sat down, they heard one rich man say to another: "Who will invite these poor strangers to supper this evening?" "What?" said the other, "these beggars came to the city well fed, there is no pity on them." Thereupon Elijah said to them: "May God bless you that you may all hold high offices;" Rabbi Joshua was very much put out by this action, but he refrained

from asking any questions. In the morning they again resumed their journey. Towards evening they came to a city where the inhabitants went out to meet them most royally. Elijah arose and wished them as follows: "May God grant that you may ever have but one president."

Rabbi Joshua could not control himself any longer, and said: "Now you must clear up the mysteries of your actions."

"Well, if you insist upon knowing them, I will tell you, but then I will leave you," said Elijah. "The man whose cow I have killed was decreed to have his wife die, therefore I prayed to God that the cow might die instead of the wife; the rich man whose wall I have built, would have found a treasure laying there had he built it himself, this I wished to prevent, therefore I have built it. The rich men whom I have blessed that they may all hold high offices were really cursed thereby, because where there are too many office-holders, there is destruction and ruin, on the other hand those whom I wished to have but one president were really blessed, because that will ensure their unity, and their administration will be honestly carried out, because too many sailors cause the ship to sink."

TURNUS RUFUS AND RABBI AKIBA.

Turnus Rufus, the tyrant, of Rome the most base,
 Over Palestine wielded full sway,
 As its governor Hadrian put him in place
 At Akiba he mocked every day.

But Akiba, the Rabbi, with quick repartee,
 'Gainst the tyrant the humorous shaft
 Turned skillfully, artfully, crushed the dignity
 Of proud Rufus who no longer laughed.

Thus full many a time in assembly they clashed,
 Akiba's religion he attacked,
 The wise Rabbi, with cunning and cutting tongue lashed
 Crushed Rufus who had jeered and mocked.

He was stung into frenzy and blinded with rage,
 One day as to his home he stumbled,
 "In that Jew's blood I will bathe, my wrath I'll assuage,"
 He hissed, as in his bed he tumbled.

To his wife who was by, with great heat he cried out,
 "Limb from limb that Jew's flesh I could rend,
 Who sheds my blood with his wit and bandies about,
 The words that my dignity offend.

"His tongue is a dagger that pierces me through,
 And he stabs me with his every word,
 Whate'er be the phrase that leaves the mouth of that Jew,
 'Tis an insult, by all it is heard."

His wife the most beautiful in all that great land,
 With indignation heard his complaint,
 With proud gestures and mien, as born to command,
 Said "As shadow, to me he is faint."

"As shadow from thy path he will vanish through me,
 Upon me you can surely rely,

Not a minute I'll waste and the Jew thou shalt see
In my trap as a prisoner he'll lie."

In costume most bewitching, herself she arrayed,
With fine pearls and with diamonds bedecked,
To the home of Akiba her way she then made,
To Akiba who nought did suspect.

With her magnificent form and beautiful face
She with Venus alone could compare,
Both young and old, she bewitched with her matchless grace,
She magnetized with her charming air.

To lure with her beauty the Rabbi erudite
Was her vengeful determination,
With her coquettish art to trap the Israelite,
And destroy him with her fascination.

In Rabbi Akiba's presence when she arrived
She raised her skirt till her very knees,
To arouse all his passion from her charms derived,
She thought she could accomplish with ease.

Wise Rabbi Akiba with his very sharp gaze
Without fear took note of her game,
He saw through all her artful wiles and witching ways
That she would destroy him in her flame.

He spat with disgust before her astonished eyes,
Then wept as though his heart was broken,
Then he laughed in joyful glee to her great surprise,
Thought she, "What could all this betoken?"

"Such a reception from thee I did not expect,
Wise Rabbi! What caused thee thus to act?
Such conduct suits the insane in every respect,
But not one of thy wisdom and tact."

"Do but listen, O wife of a tyrant so great!
 For my spitting the reason I'll tell,
 From a vile and fetid drop, God did thee create,
 With great beauty he favored thee well.

"What moved me to tears I will also explain,
 My thoughts stirred me deeply to despair,
 To think that thy great beauty will be all in vain,
 That in earth should moulder one so fair.

"My laughter I do not wish to explain to thee,
 Regardless of thy profound surprise,
 For whatever God has veiled in futurity,
 I must not reveal before thy eyes."

"Nay! nay! O thou wise man, the reason thou must tell
 For thy laughter, else I'll not depart,
 Confide it but to me and I'll reward thee well,
 Thy secret I'll lock within my heart."

"Since thou art pressing me the secret I'll reveal,
 Thou art destined yet to be my wife,
 But Rufus in Rome against me will make appeal,
 He'll seek to make an end to my life."

Years passed by and Rabbi Akiba's words came true,
 She left Rufus—but how? 'tis not said;
 The Talmud does not tell what course she did pursue,
 To separate from the man she wed.

To Rabbi Akiba a great fortune she brought,
 Loyalloy embraced the Jewish faith,
 Faithfully helped him to achieve whate'er he sought,
 Even though it roused the Roman's hate.

She devoted her fortune with the greatest zeal,
 To help Bar Kochba 'gainst Roman hordes,
 The cause of Judah oppressed to her did appeal,
 'Gainst Hadrian helped them draw their swords.

Vengeful Rufus now found the occasion he sought,
Upon Akiba revenge to take,
In manacles he took him from the Roman court,
With his blood his fierce thirst he'd slake.

Condemned to the stake, Turnus with fiendish glee,
Tore his flesh with iron instrument,
Slowly tortured him that his suffering he might see,
And in his agony find content.

TURNUS RUFUS AND RABBI AKIBA.

Once again the two enemies met
 Upon arguing their minds were set,
 Rufus of Rabbi Akiba sought
 The meaning of what Malachi taught,
 That God hates Esau—"And that means me.
 Can father to child so brutal be?"

"To-morrow my answer I'll make known,
 Everything will then be clearly shown."
 Again they met the following day.

"Well, then," said Rufus, with proud display,
 "What answer to me at last hast brought,
 Now tell me what has Malachi taught?"

"Once in a city two dogs I've seen,
 The male named Rufus—female—Rufine."

"To dogs dost compare me and my wife?
 For that insult you'll pay with your life,
 The king's officer didst dare offend,
 Sentenced wilt be to fearful end"

"Dog-like dost eat, dog-like dost drink,
 There is no difference, I really think,
 They propagate, too, even as thou,
 Like a dog wilt die, thou must allow,
 For telling thee the truth, though 'tis grim,
 Dost thou wish to rend me limb from limb?
 How much 'gainst thee shall God's anger blaze,
 When idol of woods as God dost praise,
 Hence his hate for you is justified,
 For the Lord hates those who Him deride."

*If with Trust in God your heart is filled,
On a firm foundation you will build.*

The following story is a great lesson and a striking illustration of the above maxim:

There was once a man who was endowed with great wealth, but what is still better he possessed all the great qualities that enabled him to make that wealth a blessing to himself and all he came in contact with. This noble gift gained for him the respect and admiration of all who heard his name. He was blessed with an only daughter, who was not alone very beautiful and highly talented, but she possessed all the amiable qualities of her father, and was the soul of goodness and purity. Many young men of the noblest and best families ardently wooed her, but to no avail. She found none whose words had met with a responsive echo in her own heart until at last the destined one came, he who was to share her joys and sorrows in weal and woe as a true companion on the journey of their future wedded life. A sad and ominous shadow, however, flitted across the brief time of her happiness, the joys of the wedding ceremony were still echoing in her memory, and on the morrow there lay—he who should have been her life's companion, stiff and stark in death! Where erst the joyous wedding melodies were sung was now a house of mourning, of weeping and wailing and heart-rending lamentations.

Time, the great healer, faithful to his mission, healed that wound, and resignation came, then partial forgetfulness, and a longing to yet again enjoy the sweets of married life. Again she married, again death stepped in after the wedding night and robbed her of her husband. Horrible as this was, it did not yet seem to be a fatal destiny until for a third time did she seek wedded happiness to find the same fate shared by her third husband, then the wretched truth dawned upon her—it was her fatal destiny! In despair she resigned herself to sorrowful widowhood, in solitude must she live henceforth, hidden from the gaze of men!

The father of the young widow had a brother in a distant country who was extremely poor, but blessed with a large family. They eked out a miserable existence on the poor profits he would bring home from selling bundles of wood, which he would daily gather together in the forests. One day he and his eldest son went in the forest to gather wood and as they were bringing the wood back to the city the son said: "Dear father, you have a rich brother in a distant country, permit me to travel there, perhaps he will give me a start in life. Why shall I spend my days in wretchedness in this place when there may be something better in store for me, and I may also be a great help to you yet." Tears rolled down the father's cheeks and for a few moments he looked at his son in silence. At last he said: "Well, my son, if you wish to go there you may go with God's blessing, but do not forget your poor father whom you are leaving behind in the greatest misery."

Father and son embraced each other and their sobbing echoed throughout the forest; the birds in their songs seemed to accompany them in their sorrowful outbursts.

The youth did not even take the time to go home and take leave of his mother and sisters, but started at once on his journey. He reached his uncle's house and was received by him with the greatest joy and with the determination to make his nephew's visit as happy an occasion as possible. And a happy time it was indeed for the young man, who just learned what it was to live a life of joyfulness. After some time had passed the youth one day said to his uncle: "Dear uncle, you have indeed treated me with the greatest tenderness; no pleasure has been too difficult or inconvenient for you to have me enjoy, and yet you are depriving me of the most cherished pleasure which it is in your power to give!"

"What may that be, my child?" asked the uncle. "I want your daughter to be my wife."

"Dearly as I love to satisfy your every desire, this is something it is impossible for me to grant; in marrying her

you court death. Alas! how can I bring such sorrow upon myself?" "No, dear uncle, your refusal also means death to me, for I love her with all my life. If God will be pleased to take me from her, I am resigned to his will, but my heart is tied up in her, and I must have your consent to our marriage."

The father saw that his nephew was deadly in earnest. He therefore gave his consent and also fixed the date of the wedding.

On the day of the wedding an old man came to the bridegroom and said: "When you will sit at the table to-night, whilst you will partake of the wedding feast, a beggar in very ragged clothes will call on you and will ask you for something; take good care, sir, to grant all his wishes, and treat him with the utmost respect and honor." And thus did it come to pass, as the bridegroom sat at the banquet table a poor man with his clothes all tattered and torn, approached him. The bridegroom received him in the manner that the old man advised him to. After the feast was over the beggar said to the bridegroom: "Let us go together in yonder private room, I have something of great importance to tell you." The bridegroom followed him to that room, when they arrived there, the beggar locked the door and said: "Now, my dear sir, do you know who I am? I am the Angel of Death! It is my mission here to take you from this world, your last hour has now come!"

The bridegroom began to plead. "Allow me at least another year's life!"

"No," said the angel.

"Allow me, at least, a month, nay a week, then!"

"Not even a day," said the angel.

"Give me at least time enough to bid my wife farewell!"

"So much time I will grant you, but do not delay, for the time is short."

The bridegroom went to his bride's room and told her all that had occurred. Weeping bitterly she threw herself in

his arms and cried: "No! you will not go back; remain here; I will go to him instead of you."

Entering the room where the angel was waiting, she said: "Are you the one who wishes to tear my husband from me and take his soul away?"

"Yes, I am the one," said the man.

"No! you will not and must not take my husband from me. It is forbidden by our Holy Scriptures. Is it not written that 'When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any public business; he shall be free for his house one year, and shall cheer up his wife whom he hath taken?' Now, do you intend to act contrary to the law of God? If you will go away it is well, if not come with me before the most High Judge!"

Thereupon, by command of God, the Angel of Death left the young couple to enjoy the happiness they had so nearly lost, whilst the parents of the bride were crying all night. At midnight they went to the cemetery to prepare a new grave for their son-in-law. As they passed the room of the bridal pair, they heard them conversing together, and went into the room to see if their son-in-law was alive. With the greatest joy they all embraced each other, and the newly-married pair lived a good and happy life for many, many years.

*If with trust in God your heart is filled,
On a firm foundation you will build.*

NONE AS WISE AS THE MEN OF JERUSALEM.

The learned men of Jerusalem were justly celebrated for their great wisdom. So renowned did they become that they were accorded the most flattering welcome in whatever country they visited. Quite often it happened that the enthusiasm with which they were received overstepped all bounds, and they were borne in triumph on the shoulders of the populace. Great was the universal eagerness to drink in the wisdom that fell from their lips as though it were the most precious wine. The following story will, in a measure, illustrate the remarkable gift of ready wit that they possessed:

A native of Jerusalem traveled to one of the provinces. He put up at one of the hotels, and, as he registered his name, he requested that the owner be sent to his room as he had something important to communicate to him. When the latter came the guest spoke to him as follows: "My dear sir! I have a weighty matter to entrust you with. I am a very sick man, and at my advanced age I can hardly hope to recover from my severe sickness. I therefore wish to make you the executor of my last will and testament. I have here ten thousand gold pieces, which in the event of my death, you will deliver to my son who will call for them, but you shall deliver it to him only after he will have played three tricks on you."

He had, previous to his departure from his home, instructed his son to reveal his identity by means of three tricks that he should play on the hotel-keeper. Shortly after that the father died, and the son upon learning of the sad news, traveled to the place where his dear father had breathed his last.

On arriving at that city a great difficulty confronted him. How was he to find the address of that hotel-keeper, as no one wished to inform him.

It is only a matter of conjecture as to what the motive of the inhabitants of that city may have been in withholding information from strangers; however, be it what it may, our

hero soon solved the problem. He saw a man carrying a bundle of wood on his shoulder, which he evidently carried to sell. He hailed him, and asked how much he wanted for his load; the man asked an exorbitant price. "All right," said our hero, handing him the money. "I pay you your price, but on condition that you carry it to the hotel where an old man died recently."

The wood carrier started to go there and our hero followed. On arriving at the hotel the wood carrier put down his bundle of wood.

"Why do you bring me wood? I have not ordered any!" exclaimed the hotel-keeper.

"I know you did not order it, but this gentleman," pointing to our hero, "has ordered it for you, and he has already paid me for it," answered the wood carrier.

Thus on his arrival, the stranger already played one trick on the hotel-keeper. The hotel-keeper asked the stranger who he was, and the stranger introduced himself as the son of the man who had recently died in his hotel. Thereupon he invited him to his room and asked him to dine with the family.

The family of the hotel-keeper consisted of his wife, two sons and two daughters.

The dinner hour struck and they all took their places at the table, at which was served five roasted fowls, with other delicacies. "I wish you to serve," said the hotel-keeper to his guest.

"Oh, no!" said the latter, it is not becoming for me to do so. You, as the head of the house, should serve!"

"No, my friend, as you are the guest, I wish to honor you by having you do the honors at the table," insisted the hotel-keeper.

The guest, accordingly, served the portions as follows: Before the host and his wife, he placed one fowl; before the two sons he placed one fowl; before the two daughters he placed one fowl, and for himself he took two fowls. Thus he played the second trick upon his host. At supper he was

again invited to do the honors at the table. A stuffed turkey was served which he carved and apportioned as follows: To the host he gave the head; to the hostess, the stuffed entrails; the feet he gave to the sons; the wings to the daughters; for himself he took the entire middle part of the turkey.

"You are assuming too much!" said the hotel-keeper. "At dinner I did not wish to call your attention to your strange manner of serving, but as you are acting again in the same manner, I merely wish to ask you, is this the way you serve at the table in your country?"

"Ha! that is just what I said," answered the guest, "that it was more proper for you to serve; nevertheless I have served both times very properly. You and your wife have received one fowl, that equals three; your two sons have received one fowl, that equals three; your two daughters have also received one fowl, that equals three; and I have taken two fowls, that equals three; thus you see the apportionment was just and exact. At the supper, I have also served properly: To you I have given the head, as you are the head of the house; to your wife the entrails, as she gives birth to children which come from the womb; to your sons the feet, as they are the foundations upon which your house rests; to your daughters the wings, as they will marry and fly away from you to live with their husbands, and for myself, I took the middle part of the turkey as it resembles a ship; in a ship I came, and in a ship I will depart; therefore, now, I pray thee, give me the money which my father left with you to guard for me, so that I may return to my home." The hotel-keeper seeing that he played the three tricks excellently, gave him the money and he went his way.

GREEKS AND JEWS.

When the Jews were in possession of their government, they oft had intellectual intercourse with the Greeks, who were then at the zenith of their scholastic attainments, and yet were those cultured gentiles oft eclipsed on the fields of science and literature by the Jews of that period.

The Midrash tells us that at about that time there lived in Athens a certain Greek who took great delight in vilifying and slandering the Jews.

Highly indignant at such base and unwarranted calumnies, the Jews of Jerusalem took counsel together as to the best manner of procedure in order to get that Greek in their power and play a trick on him that he would be likely to remember to the end of his days. One of the conspirators volunteered to go to Athens and lure him to Jerusalem. He sailed forthwith, and arriving at Athens went to the abode of the Jew-baiter, the latter receiving him in a friendly manner, and offering him the hospitality of his home, which he accepted.

On the day following his arrival they both went to promenade in the beautiful parks for which the city was famous. Whilst strolling along, a band of the Jerusalemite's shoes burst asunder. He gave to the shoemaker who repaired it a five-dollar gold piece. The next day they again went to take a walk, again the Jerusalemite's shoe tore; again they went to the shoemaker. "Will you repair this shoe for me for these two gold pieces?" asked the Jerusalemite, showing him two gold pieces which he had drawn from his purse?

"With pleasure," replied the shoemaker. He repaired the shoe and the Jerusalemite gave him the two gold pieces. As they resumed their walk, the Greek asked his companion in astonishment:

"How comes it that you are accustomed to pay such princely prices for repairing? Are shoes so dear in your country? What do you generally pay for shoes there?"

"By us a pair of shoes costs from ten to fifteen gold pieces, the cheapest are sold at from ten to eleven gold pieces," answered the Jerusalemite.

"If that is the case," said the Greek, "it may be an excellent business for me. It would be a good idea for me to ship a large quantity of shoes over there and sell them at a cheaper price. You can be my agent, and I will give you a good share of the profits."

"Good," said the Jerusalemite, "but you must be satisfied to put yourself to a little inconvenience; you must shave your face before you enter the city and when you arrive there you must send for me, and I will tell you what else you must do." Whereupon the Jerusalemite took his leave and traveled home.

The Grecian Jew-baiter sent a cargo of shoes to Jerusalem, and on arriving there himself, before unloading the cargo inquired for the man who induced him to go into that business. The man was sent for and he arrived.

"It is a custom here," said the Jerusalemite, "for those who stand on the market place to have their heads and faces clean-shaven, and their entire countenance besmeared with blacking."

The Greek did everything as he was told, and placed himself on a very busy thoroughfare with his shoes, which he offered for sale. Would-be customers asked him the price of his shoes: "From nine to ten gold pieces," said the shoe-dealer.

"That man must be crazy!" exclaimed the buyers. They took the shoes from his basket and beat him over his smooth-shaven head with them. Hundreds of people gathered together to look at the Greek who made such a grotesque appearance. They laughed at the ridiculously high prices he demanded for his shoes; it was like some fantastic comedy, and they belabored his bald head with his shoes and spat in his blackened face.

The Greek began to cry, and reproachfully said to the man who lured him there:

“Did I deserve such treatment at your hands? Have I not treated you well when you were at my house? Why did you fool me in such a shameful manner?” Whereupon the Jerusalemite replied: “In future you will know better than to vilify and slander the Jews of Jerusalem.”

THE CARE AND SUPPORT OF PARENTS.

To support, care for and honor parents, is a duty that transcends all others. It is a duty that will be well rewarded in the future life. Rabbi Joshua, the son of Elah, was informed in a dream who his companion would be in the great hereafter. "Rejoice!" said a voice in his dream, "For you will have Nanes, the butcher, as thy future companion in Paradise!"

When the Rabbi awoke, he felt greatly distressed at what he dreamt. "Is this my reward?" mused he, "after living a life of piety, wherein I have scrupulously fulfilled God's commandments, to have an ordinary butcher as my companion in Paradise!"

Having sent for his disciples, they appeared before him and he addressed them as follows: "My children! This has been revealed to me in a dream, and I have decided to travel and seek the man who will be my neighbor in Paradise."

He then chose one of them to accompany him on his travels. They wandered from city to city, making inquiries everywhere for a butcher by the name of Nanes. At last they arrived at the man's native city. Having arrived in the vicinity of the butcher's residence, Rabbi Joshua requested that the house where the butcher lived be shown to him as he wished to speak to him. The inhabitants of the city were greatly astonished at his request and asked him: "How comes it that such a distinguished Rabbi, such a pious and holy man, should so lower himself as to hold converse with an ordinary ignorant man?" Thereupon Rabbi Joshua wished to know what unworthy act he was guilty of. "Do not ask," said his informers, "You will see himself and you will know all."

Rabbi Joshua sent for the man, but he refused to come, thinking that someone was trying to play a trick on him, as he could not imagine that such a great man as Rabbi Joshua was could really desire to speak to him. The people returned to Rabbi Joshua and stated that the man refused to place

credence in their statements. "Well," said the Rabbi, I will go to him, for I must see him!"

He went up to the butcher's residence and as he stepped in the house Nanes fell at his feet and asked him what his pleasure was.

"I would like to ask you something," said Rabbi Joshua. "Tell me what is your occupation?" "I am a butcher, but I spend more time in caring for my parents, as they are now very old and can hardly stand on their feet. It is therefore my daily task to dress them, wash them and prepare their meals for them."

Rabbi Joshua then arose, embraced Nanes, kissed him on the forehead and said: "Happy art thou, my son, and happy am I also in being fortunate enough to have thee as my companion in the future life."

RIGHTEOUSNESS OF GOD.

Once a Sultan said to Rabbi Joshua ben Korcha: "It is written in your lore that God is righteous in all his actions. If he is so all-righteous, why does he cause to come to this world so many cripples, dumb, deaf and lame ones?"

Upon this Rabbi Joshua replied: "God knows in advance that those human beings will become evil and wicked people."

"If such is the case," further asked the Sultan, "shall God cause them to repent their sins?"

Upon this Rabbi Joshua answered: "Give me a thousand gold pieces and two witnesses and then I will bring you my answer."

Rabbi Joshua went to a blind man and said to him: "The Sultan has condemned me to death, and I expect to be executed any minute. I have in my possession one thousand gold pieces which I would like you to preserve, so that in case I am executed the money shall remain an inheritance to you, but if the sentence should be abolished you are to return to me this money."

The blind man consenting to Rabbi Joshua's proposal, said: "I am only too glad to do you a favor, and God help you not to be executed."

Rabbi Joshua waited three months, and then went to the blind man, telling him that the Sultan had pardoned him, and that he had come for his money, but the blind man denied all knowledge of any money, saying: "You never gave me any money."

Rabbi Joshua caused the blind man to be brought before the king, where he introduced the persons who had been eye-witnesses at the time when he gave the blind man the money for preservation. The blind man contradicted even the witnesses and denied everything. Rabbi Joshua seeing that he could not get along, played the blind man a trick. He whispered in his ear: "I have interesting news to tell you. One

day I met your wife walking with another man, and heard their conversation. Your wife said: "Now we will soon have a chance to enjoy the money, as my husband will surely be sentenced to death by the Sultan." The blind man hearing the words of Rabbi Joshua, soon drew the money out of his pockets and gave it to the king.

Rabbi Joshua then said to him: "You miserable wretch, if I had not chattered to you about your wife you would surely have robbed me of my money. Then he turned to the king, saying: "Now I convinced you of the righteousness of God! Had he not caused him to be born blind, he would have been a menace to human society."

SHARE THY BREAD WITH THE HUNGRY.

Man shall share his bread with the poor, for whatever he earns during the year by the way of labor or trade, it is destined on the Jewish New Year, what he may spend and what he will save; consequently the sum he spends for charity is counted as an expense. Therefore it is immaterial what he spends this sum for, as it is already destined as an expense and he would gain nothing by spending it for other purposes than charity.

Rabbi Simeon, son of Jochais, dreamt on the night of New Year that the sons of his sister who kept a tailoring business in the main street of the city, would this year be charged six hundred dollars fine by the government, whereupon he ordered them to appear before him. He told them that he intended to have them appointed as officers of the local charity institution and they should manage it according to his instructions. For instance, they must advance for the poor from their own money, whenever the treasury runs short, and always mark on the books all they advance, and should it come to pass that they have not the money to lay out, he will furnish it out of his own pocket.

During this time the tailoring merchants joined with their business the silk trade which was probably prohibited by the government for a certain reason. The merchants were slandered by someone, and a court officer appeared before them, telling them that they were charged with violating the law and consequently must either pay a fine of \$600.00 or prepare some artful clothes for the king to the amount of \$600.00. The merchants were not able to furnish the required sum and were imprisoned.

Rabbi Simeon, hearing this, came to the prisoners and asked them about the trouble. They told him all, and then Rabbi Simeon asked about the administration of the charity institution. They answered that they had provided everything according to his instruction. Rabbi Simeon ordered the books

to be brought and counted all they had advanced toward charity from their own money, and found the amount of \$594.00 and then he said to them: "Give me six dollars and I will set you free." They gave him six dollars and he turned to the court officer, whispered in his ear, and while talking, Rabbi Simeon pressed into his hand the six dollars, saying: "Take this six dollars as bribery and keep it for yourself. Make no mention of the case to the court, and set the prisoners free." The officer was only too glad to keep the money, for every Esau likes bribery, and he gave the prisoners their liberty.

Rabbi Simeon remarked to his nephews that this trouble was destined them, and if they would not have given this money for charity they would have had to give it as a fine.

"To convince you, Rabbi Simeon said, you had to make up the deficit with the six dollars of your own money. Had you given it to the poor, you would have saved your trouble, but this way you were compelled to give it to the officer."

REWARD OF LEARNING.

A father instructed his little boy in the first book of the Bible, "Genesis." It happened that a Sultan passed this country, in fact the very place where the father of this boy resided. As in those times the custom of the rulers was to rob property and souls, this Sultan also robbed. He appropriated whatever he came across, and also took that little Jewish boy who was still holding his book in his hand, being taken captive among other human souls, and lead with them to the Sultan's country. There he was put in prison and his book preserved in the royal library.

One day it happened that the king became disheartened and fell into a critical humor. The king commanded his valet de chamber to go into the library and bring him some book with which to amuse himself. The page went there and saw a new book which he picked out thinking it was something new and the best book to strike his sense of amusement. The king looked at this book but could not understand its contents, for Hebrew was strange to him, so he sent for his most learned men, but even they could not read it. The king remembered that in prison there was a Jewish boy who would possibly be able to read it. He sent for him. The boy was brought in, and while he was being asked whether he was able to read Hebrew, he saw his book and was greatly overjoyed. Taking it to his lips he kissed it heartily, and replied: "Yes, I can read and translate it." The king asked him to translate, and after the boy had read a great part of it which the king greatly enjoyed, he took the child on his knees, kissed him on the forehead and exclaimed: "Truly you deserve to be free. May such lore as this book contains be blessed!"

The king presented him a great sum of money and many other gifts and sent him home to his native country under escort and great care. Now, if man is able to gain so much honor and money by even so little education, how much more may a man expect if he studies all his life time?"

EVEN THE DUMB CREATURE KNOWS ITS CREATOR.

In Persia it happened that a Jew, who used to make use of his cow for plowing his fields, gradually lost his possessions, was compelled to sell his fields, one by one, and when no more was left, he was also compelled to sell his cow.

The purchaser of the cow, was a Persian Gentile, who naturally wished the cow to plow for him, also on the Sabbath, but the cow would not budge, for it was accustomed to Sabbath rest, whilst the Jew owned it. The Persian beat the cow, tortured it, and still it would not budge. The Persian went to the Jew, abused him roundly for cheating him, and demanded the return of his money. The Jew, however, understood the cause of the cow's obstinacy, and said: "My dear sir, I will go with you in the field, and I will demonstrate to you that the cow will plow." Both went to the field, the Jew went to the cow and whispered in its ear: "My faithful cow, as long as thou wast in my possession thou didst rest on the Sabbath, but now, that through my sins, I have forfeited thee, and thou art in the possession of the Persian, I ask thee to get up and plow."

The cow immediately arose and plowed. But the Persian was not satisfied with that, and said: "Do you believe that every time the cow will not wish to work, I am going to send for you? I will not let you go before you explain to me why no amount of beating on my part could make the cow stir, whilst you just whispered in its ear and the cow began to plow; you must be a sorcerer."

The Jew protested that he was no sorcerer, but explained that the cow was not accustomed to plow on the Sabbath, and that he whispered those words in its ear, which it understood, proving thereby that even a dumb creature knows its Creator.

When the Persian heard that, he exclaimed: "Woe is me! A beast that has no understanding, no speech, and is

not formed in the image of God, still recognizes the Divinity; how much more so shall I, who am created in His image, acknowledge him?"

The Persian immediately resolved to accept the Jewish faith; he studied the Jewish religion until he became thoroughly conversant with all its knowledge, and later became one of the great Sages of Israel.

HONOR FATHER AND MOTHER.

Honor your father and mother in order that your days may be prolonged.

Our sages narrate in the Talmud the story of a heathen youth and have commemorated his name in that ever-living book in order to show Jewish children an example.

The name of this youth was Dama Ben Nethina. His parents were very rich, their main trade being in gems. In his wealthy position Dama certainly had the opportunity to stray from the path of morality, yet it made no impression upon him. He was virtuous far beyond all other youths, and his immortality remains engraved in golden letters.

His mother seems to have been an evil woman; she always offended him, but he never reproached her. It so happened that one time he was among distinguished company, his mother came in; she scolded him and slapped him and all he said was: "Enough, mother, enough, mother."

It once happened that Jewish merchants came to him to purchase a valuable gem. Dama went into another room to get the gem but his father happened to be sleeping and his feet were on the box which contained it.

He did not wish to wake his father and said to the merchants: "I cannot sell it to you now." The merchants believed that he was trying to obtain a higher price and they offered him ten fold more than the original price offered, but he explained that he could not sell it until his father awoke. When his father awoke he sold it. The merchants offered to pay him the second price, but he refused to accept any but the original price, saying: "I will not sell my father's honor." He who honors father and mother deserves long life, and surely none other.

EVERY OBJECT HAS ITS DESTINY.

Every object, no matter how minute its substance may be, was destined by the Creator to accomplish its mission in the world.

Tears are saline. Why are they saline? In order to check an excessive flow of tears in a case of mourning. The ear contains a fatty fluid in order that it arrest the progress of a terrifying report, lest it reach the heart quickly, and shock it to death. The fluid that exudes from the nose possesses an odor which prevents the evil odor of ill-smelling things from reaching the brain and causing death. The saliva of the mouth is sweet in order to make it possible to bear the taste of certain bitter foods. There are also various kinds of plants possessing the qualities of healing or slaying, and some that can restore to life. Thus is it related in the Midrash.

A reaper who was binding sheaves together in the field of Bar Kochba wished to protect himself from the fierce rays of the burning sun. He plucked grass from the field and put it around his forehead and head, tying it together with a cloth. After that, a very large snake glided up to him and was about to attack him, and he dealt the snake one blow and it fell dead.

A short while thereafter, a snake charmer came upon the scene with a large snake trailing behind him. He noticed the dead snake laying in the field. "Who killed that snake?" he asked of the reaper. "I killed it," said the reaper proudly. The snake charmer was greatly surprised to hear it, for he knew that no human hand had the power to kill that snake. He noticed the grass the reaper had upon his brow, and he immediately concluded that this was the cause of the snake's death. He then said to the reaper: "As I see, you are indeed a great hero if you could kill such a terrible reptile, still I would ask you if you would like to remove the grass from your forehead and take this stick and touch the snake with it. He hardly touched the snake when it attacked him and rent him

in pieces. Thus it was manifested that this grass possessed the power of killing snakes.

The Midrash further relates that Rabbi Eleazer went one day to take a walk by the seashore. When he reached the castle of Julius Cæsar he espied the bone of a human body laying on the road. He pushed the bone aside out of the way of passers-by. However, as he turned around he again saw the bone in the middle of the promenade. He again shoved it aside and again it appeared on the highway, and thus it occurred several times. Then Rabbi Eleazer understood that the bone was destined by God to perform a certain mission, and he abandoned further efforts to remove it from the road. In a few days around, it chanced that a royal officer passed on that road, stumbled over that bone, fell and was instantly killed.

When the garments of the officer were searched, papers were found upon him inciting the populace to attack the Jews.

THE THIEF'S TOOL, A BLADE OF GRASS.

There are many natural phenomena on earth, but the botanists of to-day do not occupy themselves with making observations of such existing marvelous powers, which would be either useful or pernicious. It was different with the naturalists of ancient times, who busied themselves with observations in the attempt to procure from mother nature her mysterious power, instead of furthering the art of production. In the Midrash it is stated:

Rabbi Simeon, who was one of the renowned naturalists, sat one day in his garden, which contained many beautiful trees, observing a black cock that was building its nest in one of the prettiest trees. He was astonished at this, for such birds seldom build their nests in domestic gardens. Therefore he thought of spying into the nest, and he destroyed it, but found nothing to interest him. When the bird saw that its nest was destroyed, it rebuilt it anew, and again R. Simeon destroyed it. Again the bird rebuilt it. Then R. Simeon put together little pieces of board in the shape of a box and put that on the nest, fastening it with nails and putting locks on it. Immediately the bird came flying to its nest, holding a piece of grass in its bill. The bird touched the locks with this grass and they broke off, the box caught fire and the blade of grass fell to the ground. R. Simeon picked it up and concealed it, so that it should not chance to come into the hands of thieves, for they would do nothing but rob the people of their property. Thus this blade of grass remained an everlasting secret with R. Simeon.

THE LIFE-RESTORING HERB.

Ben Siran in his ethical teachings clear,
 Wiser than Socrates in his special sphere,
 Said "Do not good to the wicked, 'tis not right,
 As thy good with evil they're sure to requite."

By the Midrash 'tis wisely exemplified,
 And a lesson for Man's life is well supplied,
 Two Israelites wandered from Palestine,
 To Babel, the City of Exile condign.

With joyful spirit they went upon their way,
 Enjoying Nature and Heaven's bright array,
 In a shady forest they sat down to rest,
 'Neath a thickly branched tree that sheltered them **best**.

Silently they sat and of their meal partook,
 Whilst gazing upon the trees with pleased look,
 With surprise one noted two birds in a fight,
 Fiercely they struggled, 'twas a horrible sight.

One bird killed the other by peck with great force,
 It suffered severely from pangs of remorse—
 It flew o'er the entire field some herb to seek,
 Which some wonderful quality could bespeak.

A life-restoring herb it sought, also found,
 To bring the slain bird back to life it was bound,
 It applied that herb quick to the slain bird's beak,
 Of life's wonderful force it soon felt the tweak.

From the revived bird's beak there dropped upon the **earth**,
 This life-restoring herb, so priceless its worth,
 Eagerly the traveler picked up from the ground,
 The life-restoring herb that's so rarely found.

He, also, the bird's wonderful work would match,
 Victims of death from its very jaws to snatch,
 Till upon earth he would be the only one,
 Like the Creator, to do what he had done.

He now wandered further on with his treasure,
He went to Babel with triumphant pleasure,
Until to a craggy rock at length he came,
He sat down to eat his meal and blessed God's name.

A dead lion he saw upon the ground—
“Ah, ha! Now to try the treasure I have found!”
To the carcass he went quick to make a test,
The life-restoring power to manifest.

To the dead lion's nose the herb he applied,
With a new lease of life the beast he supplied.
Grim looked the lion at the jubilant man,
And tore him to pieces as a lion can.

Such will be the fate of every thoughtless one
Who to an evil person some good has done.
Hence, “Do not good to the wicked, 'tis not right,
As thy good with evil they're sure to requite.”

WITCHCRAFT OF ANCIENT TIMES.

It is an established fact that all the Jewish Sages possessed a knowledge of the black art, although the practice of sorcery is forbidden among the Jews. The following instance serves to illustrate this historical truth:

Once Rabbi Eleazar, Rabbi Gamaliel and Rabbi Joshua went to Rome, where they put up at a Jewish hotel. Every time the meals were served to them, they noticed that the hotel-keeper would first take the dishes into an adjoining room, and then bring them in to serve them; thereupon the guests wished to know the meaning of this action. "I have an old father there who has taken an oath not to leave that room until chance will bring to him Jewish Sages whom he can see and with whom he can consult," answered the hotel-keeper. "Let your father come in, we will ascertain what he desires," said the guests. The son then returned to the father and told him that three guests who seemed to be Sages wished to speak to him.

Happy that his wish was about to be fulfilled, the old man got up and entered the room.

The Sages asked him what prompted him to make such an oath.

"I have led the life of a recluse out of sorrow because my son can bear no children. I wished to consult the Sages but never had the opportunity of doing so," said the old man.

"I believe that your son is a victim of sorcery," said Rabbi Joshua. "Bring me some linseed and we will soon see."

The linseed was brought and prepared, and Rabbi Joshua spread it upon a board and it adhered to it very closely. Rabbi Joshua endeavored to detach it from the board, and behold! he brought a woman therefrom, whose hair he held in his hand, and he said to her: "Release this man from your sorcery."

"I cannot do so," answered the woman.

"If you will not do so, I will betray you," said Rabbi Joshua.

"I would gladly do so but it is impossible, as I am sunk in the sea," answered the sorceress.

"If this is the case," said Rabbi Joshua, "I call upon the prince of the sea to cast you forth, and you shall release the man, and see that no harm befalls him."

And thus it was that the man was released from the woman's witchcraft. Immediately thereafter his wife became pregnant and bore a son who figured as one of the Sages of the Talmud. His name was Rabbi Judah ben Betherah.

THE TWO SISTERS.

"No man hath control over the spirit to detain the spirit; and there is no control over the day of death; and there is no representative in that war; and wickedness will not deliver those that practice it," says Koheleth.

At the time when Jews ruled themselves in their own State, they took care not only that sanitary arrangements should be enforced, but they also adopted great measures for morality and chastity. Yea, they went so far in order that matrimonial life among Jews shall propagate unsullied and irreproachable, that they created a certain chemical process for this purpose, which possessed the quality in proving the guilt of an adulterous woman and also having the effect of causing her punishment by death. The mysterious power of this wonderful effectiveness remains to us an everlasting mystery, and was, perhaps, known only to those who occupied themselves with it. Thus it is said in the Bible: "If a husband was jealous of his wife and wanted to be convinced about it, he took her to the high priest, who gave her some bitter water to drink, and if the woman was innocent this water could not effect her, but if she was guilty she became swollen and immediately died. This happened to be the case with two sisters who looked alike. Both were married, and lived in two different cities. Once the husband of one of these sisters was jealous of his wife, and ordered her to go to Jerusalem to prove her charge. But the woman desired to see her sister before she went to Jerusalem, for her guilty conscience had foretold her sure death by drinking the bitter water. She therefore resolved to go to her sister and take some advice from her. Arriving at her sister's she explained to her all her troubles and her sister advised her not to go to Jerusalem, saying she would go there instead. Since they looked alike, she would clothe herself in her sister's dresses and then they would recognize her as the jealous man's wife, and as she is innocent, the water will not effect her, and consequently she will save her sister's life. Hence, she dressed

in her sister's dresses and went to Jerusalem, arriving there, she introduced herself to the high priest as the wife of the jealous man, and the high priest gave her the bitter water to drink, which certainly did not effect her, and then she departed. Coming home both sisters greatly rejoiced, for their plan had been carried out. They embraced each other, kissing heartily, but, oh! the guilty one inhaling the savour of the bitter water while kissing her sister, was quite effected and died instantly.

*Many are poor though with riches gift,
And many rich, through poverty's thrift.*

The use of olive oil in ancient times was not solely for the purpose of obtaining nourishment and preserving the health, but it was also highly esteemed as a stimulant for the brain, causing those who partook thereof to improve their intellect in a marked degree.

In the Orient, especially, the culture of this oil played a very important part, chiefly amongst the Jews who saw therein not only a source of financial profit, but also appreciated it for its power to promote wisdom.

A story from the Talmud illustrates the large extent in which they were engaged in the production of olive oil. The heathens of Ludkia once found that their supply of oil was entirely exhausted. They saw the necessity of applying to Palestine to obtain a fresh supply. Accordingly, some of their wealthy merchants traveled to Jerusalem and offered to purchase large quantities of oil, but the Jerusalemites sent them to Tyre; the people of Tyre sent them to Gush-Halab. Arriving at Gush-Halab they were sent to one of its citizens, who happened, then, to work at the oil fields. They looked for him upon the field and as they saw him who was introduced to them as the owner, they said to each other: "The Jews are probably making fun of us, can this laborer be the possessor of oil-fields?" They ventured to ask the man: "You are the proprietor of the oil-fields, can you sell us oil for one hundred thousand gold pieces?" "Yes," answered the proprietor, "but you must wait a little while until I will have finished the work I am engaged in."

The merchants waited, and thought surely a man who is so busily engaged in labor cannot be the rich proprietor of oil-fields. At last he laid his tools aside and informed them that he was ready to go with them to the city. He took his stick and put several tools upon his shoulder and walked with them. On the way they again asked him if he was not joking

as they wished to buy oil for one hundred thousand gold pieces. "You will soon see!" he answered laconically.

As they reached the city and arrived at the residence of the oil-seller, his maids came towards him with warm water with which they washed his hands and feet. After that they brought in a gold pail, some fine olive oil, wherein he bathed his hands and feet. After drying himself, he invited them to his table, which was set with service of gold and silver, and therein they partook of their meal. After that he led them to his cellars and measured out to them oil to the value of one hundred thousand gold pieces.

"Well, my friends," said he, "do you wish to buy still more?" "Yes," they replied, "we need a great deal more, but have no more money with us." "That is nothing. You can buy as much as you need. I will go with you and you will pay me over there."

Thereupon the heathen bought oil of the Jews for the sum of eight hundred thousand gold pieces, and there was not a wagon or horse left in Palestine, as all were hired to transport the oil to its destination. As the merchants approached their native city with their oil, all the inhabitants turned out in their honor, and blessed them for their kindness, for the blessing they had brought to them in the shape of oil.

The merchants said in response: "Not to us is due your blessing and praise, but to this man here, who came with us, for we bought only for one hundred thousand gold pieces, and we have brought here oil amounting to eight hundred thousand gold pieces."

PASSION OF DIPSOMANIA.

The one who yields to dipsomania feels in his intoxication the happiest of sensations. Sorrow and grief find no space in his heart. Just as the exchange of ideas nourishes the educated man and it amuses him when he is able to mount with his mind into the higher regions of knowledge, so there appears in the brains of the intoxicated in his staggering all kinds of visions of delight. He feels as if he were in Paradise, and when his habit becomes a mania, it can never be cured.

A young man who prepared himself for college, attended school daily. He was pious, virtuous and very diligent. All paths of perfecting himself were straightened for him and only one obstacle stood in his way, which not only hurt his rank, but also embittered all his life. In going to and from school he would perceive how street arabs ran after an old man, throwing stones at him and mocking him in the most shameful manner. This old man was none other than the father of this young student. This fine young man took it so hard to heart that he often wished to die. He tried many times to lock his father in one of his rooms, brought him the best of beverages to gratify his craving, but in vain, for as soon as he came out of the room, he soon went into the saloons again, and drank until he got drunk and tumbled into the streets.

One day as the student went homeward from school he saw how street arabs were running after a drunkard, beating and mocking him and throwing stones at him. The student at first believed that this was surely no one else but his father. Going closer he saw that this was another drunkard. He ran home and meeting his father sober, said: "Dear father, come with me into the street, I will show you a nice scene!"

Both went to the scene where that old drunkard was being beaten.

"Now," said the son to his father, "Do you see how this man is treated by these children? In the same manner they treat you when you are drunk. Therefore I beg you to give up drinking. You cause me shame and grief." But his father replied: "My dear son, you cannot keep me back from this habit, because if I do not fill my stomach with wine my heart is filled with sorrow and grief."

The young student, who could no longer endure this shame, forsook his native country and went to a foreign land, in order to complete his studies.

Alas! father and son! One had passion, the other ambition. One craved for wine, the other for education. Which was the better off?

LOVE FOR A WOMAN THE CAUSE OF DECEIT.

In a provincial town in Palestine lived a mechanic, who was an artist in the production of metal-work, and he kept a large work-shop in which he employed men who were no less qualified than he in his work. One of his employees whose circumstances in life were probably better than those of any of the others, was attracted by the charms of his employer's wife and he fell in love with her.

His master, whose fate in business transactions changed for worse, became financially distressed. Being compelled to make a loan, he complained one day to his employees of his bad condition, asking them to make him a loan. That employee whose devotion to his wife was so enthusiastic, listened to his master's grievance and interrupted him saying: "If you promise me to pay a loan in due time I shall be inclined to furnish you the sum you require. Having been industrious and lived economically I was able to save a sum of money, and if you wish me to do you this favor send your wife to me to-morrow and I shall give her the required money."

His master, having no forebodings of evil consequences, was more than satisfied with the proposal of his beneficent employee, for as it happens to many a merchant becoming involved in financial difficulties which often cause his ruin because he is unable to get such a loan, that he was gratified with this offer of his employee.

Indeed he sent his wife to his employee in order to obtain the money. She failed to return on this day; nor did she come the next day, or even the third day. Consequently the man became impatient and went to the employee.

"Where is my wife?" asked the master. "Three days have passed and no sign of her return."

"Your wife? As soon as she entered my house I gave her the money and she left there. However, I was told of her character. When she left my house she was seen in company of street arabs, and with them she probably spent her time. Doubtless for this reason she has not yet returned."

"What shall I do now?" asked the master with an embittered heart.

"Divorce her, then you are rid of her," replied the employee.

"Divorce? That would be a hard task for me," retorted the master, "for her wedlock papers show such great liabilities against me that I cannot pay them."

"If this is the only hardship, I am willing to help you out even with this sum, but be prepared when payment is due to return the money."

The master also consented to this proposition and made an effort to obtain a divorce. During all this time she was concealed in the house of the employee and the divorce proceedings took place without her presence. Consequently this vile man carried out his plan and soon after married her.

The master was left without wife or money and his creditors were hounding him to collect their debts, but he could not pay them. The term of the employee's loan had also expired and he, too, came to ask for money. The master's heart was filled with grief and sorrow. When the employee entered his home asking for payment of his debt, the master said he had no funds.

"If you cannot pay me, you must do compulsory service as a servant in my house until you cancel your debts," said the employee. The master being in a desperate condition saw himself compelled to enter this service.

One day the employee with his wife, formerly his mistress, were sitting at the table eating their meals. The servant, his former master, had to serve them, carrying the meals and pouring wine into their glasses. While pouring the wine

tears rolled down his face and dropped into the glasses and at times he was faint with grief, for, in the first place he had to serve his employee, who deceived him, and on the other hand behold his wife instead sitting by his side, at the side of his enemy.

Yet, whether or not the punishment of God befell this vile man in this life, it is not stated.

THE MAN WHO HONORS THE SABBATH DAY DESERVES LONG LIFE.

In Rome, it happened on the evening of the day of Atonement, that the servant of the governor went into the fish market to buy fish for his master, but he was too late, the last fish merchant having sold all his stock and he had left only one fish.

A poor Jewish tailor was hurrying along the street in the fish market and looking about, he learned that all the troughs were empty, so when he came to the last fish merchant and saw only one fish he soon bid a price for this fish. Seeing that another buyer desired to secure the fish, the tailor raised the price so that the merchant said: "Only the highest bidder shall obtain it." So the price was raised to twelve dollars, the tailor making the last bid, and as the servant was not inclined to spend so much money for a fish, the tailor bought it.

The servant of the governor went home, and when the governor saw that he came without fish, he asked him why he did not bring any. The servant told him there was only one fish left in the market and that a poor Jewish tailor had raised the price on him, causing him to stop bidding, for he would not spend so much for one fish. The governor grew angry, for he thought that the tailor had done it to spite him, so he had him summoned to appear before him. When the tailor appeared, the governor said to him: "You poor fellow, tell me, how does it come that you dare to spend so much money for one fish? Look! I possess millions and would not spend so much." Then the tailor said: "Sir, to-morrow we have the greatest day of the year, which has the peculiarity to forgive all my sins and grants me health and all other desires, therefore a day of such glory shall I not esteem, and pay my honor too, with the greatest sacrifice?" asked the tailor.

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“Because you were able to defend yourself with such an answer you are discharged,” said the governor. The tailor went home, cut the fish in order to prepare it for the morrow, and lo! he found a pearl in the fish, which he then sold for a great sum of money, and was able to support himself with this money during his entire lifetime.

WORK OF AN OLD MAN.

Man shall not withdraw from work even in his old age. The following story shall serve as an example to us:

King Hadrian once went to war with his army. While traveling on the high road, he perceived a very old man planting all kinds of fruit trees. Hadrian, astonished by the industriousness of that old man, asked him: "Dear old man, why do you work so hard? For what, thy troubles? Using your last strength for others? You will not enjoy it anyway."

"Yes, my sir and king, should heaven grant me life, I may enjoy it myself, but in case not, my children may enjoy it."

With this answer the king was satisfied and went further.

Three years went by before the war was over, and then Hadrian returned on the same road which he had taken before. He also passed the spot where he had met the old man working and planting the fruit trees, and again saw him working in the same manner.

The old man was rejoiced to meet the king, and filling a basket with fruit which he picked off those newly-planted trees, he presented to the king, saying: "Dear king, God granted me life to enjoy the fruit of my own work, so I bring you an offering that you may enjoy the blessings of God."

The king greatly enjoyed and favorably received this token of the old man, ordered his men to empty the basket, fill it up with gold pieces and give it to the aged man as a reward for his toil and hard labor in his old age.

The eyes of the old man beamed for joy. It was the happiest moment of all his life, for he enjoyed his hard labor being rewarded with fruit of gold.

Coming home with his basket full of gold, his family was surprised, but, more than that, it caused a great sensation among his neighbors. Thus it happened that the wife of one

of his neighbors, becoming jealous, went to her husband and asked: "Do you see what our neighbor received for his fruit? He is not as lazy as you are. Why could you not do the same? Go take a basket of fruit, bring it to King Hadrian, and you will get gold for it." ,

The woman did not cease to chatter and persecute her husband until he took a basket of fruit and carried it to the king.

A guard reported it to the king, who ordered the fruit thrown into the face of the man who brought it. The king's men chased him away, throwing the fruit into his face and injuring his eyes. By the time he reached home, he became blind in both eyes, and then he said to his wife: "You are the cause of all my troubles. The king said that only those get rewarded who procure their fruit through hard work."

BEER AND WINE, THE CAUSE OF CRIME.

Drinking excessively is a bad habit, and if anyone drinks habitually in overmeasure it destroys him, morally and physically.

In the Orient lived a man who was wealthy and yielded to the habit of drinking. During the course of a few years he spent all the money he possessed. Being accustomed to drink, he took vessels out of his home and sold them, spending the proceeds for drink, and when the house was emptied of all the vessels he commenced to sell parts of the fields he possessed. His sons seeing the consequences of their father's actions could not endure it any longer, because if their father should sell everything what would they do; how would they live? Therefore they resolved to put a stop to this evil, and one day they gave him so much to drink that he became intoxicated and they carried him outside of the city, where they put him into a cave which was the entrance of a cemetery. Their intention was to leave him there until he awakened, when, perceiving that his abode was among the dead, he would be terror-stricken and might die or else reform and break the habit.

This affair caused a great sensation among the inhabitants of the city, for the rumor was spread that the sons buried their father alive. Everywhere people were assembled talking about the crime and there was great excitement.

Now it happened that some merchants were passing on the road, and they stopped at the cave where the drunken man was lying. There they unloaded their cargo, taking from the horses and asses jugs of wine with leather tubes on them, and putting them just on the side of the sleeping man.

Hearing the rush and noise of the people the merchants desired to know the cause of it and went into the city for information. Meanwhile the sleeping man awoke and seeing a tube at his side put it in his mouth and commenced to

drink that excellent old wine. It certainly tasted very pleasant, and sucking until he had enough he fell asleep. Each time he awoke he drank again and then slept further.

Two days passed by. The sons resolved to go there and see how their father was getting along and whether he was still alive. Coming there, they were amazed at the sight of their father lying with a tube in his mouth and sleeping quietly. Then one of the sons said to the others: "I suppose this is God's wish that our father should drink even after his death, or else He would not have provided for him this opportunity of procuring drink." They then resolved to bring every day so much to drink that he should not cease for a second. This they did, giving him so much that finally he had enough.

REWARD OF KINDNESS.

"Thy bread upon the water cast,
 Wilt find it when the years have passed!
 Once there went in Cæsaria,
 The great poet Bar Kaparah,
 On the sea coast to promenade,
 To view the ships as they parade;
 Behold a shipwreck met his gaze,
 From which but one man found the ways ,
 Of escape—but naked he ran,
 With shame stopped short, the naked man,
 Kaparah called him to his side,
 With clothes the man he soon supplied,
 With eating, drinking, he revived,
 The man who famished had arrived.
 Accompanied him on his way,
 Gave him money his fare to pay.
 To each other they bade farewell,
 Their parting they remembered well!
 Sometime after it came to pass,
 A thing that fate could but compass,
 That nomads attacked the city
 Of Palestine without pity!
 And of the Jews some captives led,
 Far from their land they went with dread,
 As slaves they sold them to their land,
 Kaparah soon received command,
 Now to go as Israel's choise
 Before their king to raise his voice,
 And offer ransom to redeem;
 Five hundred coins he took with him,
 And went at once without delay,
 For his brethren prepared to pay.
 He came and by the king was seen,
 He sought for them to intervene,
 But thus the king was not inclined,

Kaparah bowed as he declined,
And as he bowed he saw appear
An officer—the Grand Vizier,
They saw each other with surprise,
With recognition's friendly eyes.
"Thou noble man, what brought thee here,
Before whom dost thou now appear?"
"Thee, the waves of the raging sea
Had almost swallowed angrily,
But Heaven intervened to save
Thee then from a watery grave,
Preserved thee to this very day,
For my people to act as stay
From slavery's bonds them to free
Ransom money I have with me!"
"Thy ransom money thou canst take
For what use thou doest wish to make,
Thy Jewish slaves I free to-day,
And we'll remain true friends for aye!"
Thy bread, upon the waters cast,
Wilt find it when the years have passed.

REWARD OF KINDNESS.

Cast thy bread upon the water for thou shalt find it after many days. Bar Kaparah, known as a Hebrew poet, once strolled along the sea-beach in Cæsaria, and he saw a man rescue himself from wreck, but he was almost naked. Bar Kaparah approached him, greeted him, took him home, fed and clothed him, gave him a few pieces of silver for traveling expenses, and accompanied him part of the way. Some time after, a nomadic tribe attacked Palestina and seized many Jews for the purpose of selling them as slaves. Bar Kaparah was selected as ambassador to go to their king and ask for the release of the captives, and was given five hundred silver pieces to pay as ransom. When Bar Kaparah came to the king he was amazed to find that the man whom he had succored after the shipwreck was vizier to the king. The vizier at once recognized him, and asked what his business was with the king. Bar Kaparah told him the object of his visit, and through the intervention of the vizier the Jews were released, and the five hundred silver pieces presented to Bar Kaparah.

SWEARING.

The inclination to swear, false or not, draws God's wrath on the guilty one. The following story shall serve as an example:

Once a famine broke out in Palestine. There came a man whose only possession was one gold-piece. He was afraid to carry it with him for he might lose it or else be robbed, so he went to an honest widow in town and gave it to her to preserve. The widow put it on one of her vessels, where she kept flour for baking bread. So it happened one day as she baked bread she forgot all about the gold-piece and it was baked with the bread. She, as a benefactress, used to divide small loaves of bread among the poor every week. One of these poor persons received the bread in which was the gold-piece.

After a time the owner of the gold-piece came and asked for his money, but the widow was not able to find it and told him it was lost and that she did not know where it could be. She swore that one of her sons may die if she had any use or profit out of this gold-piece.

Soon after this, one of her sons died suddenly.

Commenting on this event our Sages said: "If a person swears the truth and gets punished so terribly, how much more is a person exposed when he swears falsely, though unknowingly. Because she felt a certain degree of pleasure by giving charity to the poor, then too, she gained a certain profit, because the gold-piece in the bread made less flour necessary. Therefore she gained, and swore falsely.

LIES ARE DECEITFUL.

One of our Sages by the name of Rava once said in the presence of other learned men: "I never before believed that there was in existence in this world a man who always spoke the truth, until at last I met a man, R. Tabus, who assured me that he never changed his word, and would never tell a lie, even if he were promised all the money in the world.

Fate brought him to settle in a place where the custom of the inhabitants was to never tell a lie, and even the place was named, accordingly, "Truth," or in the Hebrew, "Kushta."

After a time Tabus married a woman of one of those inhabitants, and was also blessed with two children.

One day a neighbor of Tabus visited his wife, but as she went into the house, Tabus not wishing her to enter the room of his wife because his wife was washing herself, denied her altogether, saying: "She is not at home," thinking it was not customary to leave anybody in while a person is dressing or washing.

Now this was sure to enrage the inhabitants if they were to find out, for until this time none of them had ever told a lie, and for this reason he was punished by God, for shortly after both of his children suddenly died. When the inhabitants of the place learned of the early death of these children, they soon came to Tabus, asking the trouble, and the wife of Tabus explained what happened.

The inhabitants banished him, and he was forced to forsake the place, for they would have no person among them who causes early deaths through the telling of lies.

THE LAME AND THE BLIND.

Amongst the bold Roman's royal line,
Antonius as a star did shine,
Of him the Talmud a tale has told,
That he had entered the Jewish fold.

Prince Rabbi Judah was his ideal,
With whom he discussed quite a great deal,
This query to him he propounded,
"Has not Man a claim, just, well-founded?"

Against punishment in future life,
When soul and body part, leave earth's strife;
The body on the soul throws the blame, ,
"Through her have I sinned, her's is the shame."

Then says the soul, "Innocent am I,
Vile is the body that here doth lie,"
Then why punish Man in Judgment hour?
Shall punishment o'er dead have power?

In parable the prince answered him—
"Once a rich man gratified a whim,
For his orchard hired cripples twain
That they might enjoy the watchman's gain,

"That the orchard's luscious fruit they guard,
'Gainst the thievery of some blackguard,
He employed one lame, also one blind,
Yet to sin even they were inclined.

"On the luscious fruits with longing eyes,
The lame one looked—sought to reach the prize,
He crept and crawled, but 'twas all in vain,
Without the blind one, naught could he gain.

“ ‘On your shoulders let me mount,’ said he,
 Then I’ll reach the branches of the tree,
 And with the fine fruit we’ll fairly share,
 In delight we’ll feast and banish care.’

“When the owner to the orchard came,
 And guessed the crime of the blind and lame,
 He sternly accused them of the crime,
 Whilst they played innocent all the time.

“ ‘Can’t walk!’ said the lame, ‘Don’t accuse me!’
 ‘I!’ said the blind one, ‘How can I see?’
 ‘O, lame one upon the blind one mount,
 ’Tis thus I will find the true account!’

“The owner sternly thus gave command,
 With a stick clutched firmly in his hand,
 United he punished lame and blind,
 Thus, too, does the Lord to human-kind.

“He reunites the body and soul,
 Who strove in life for a sinful goal,
 As one they sinned, are punished as one,
 And thus the justice of God is done!”

THE LAME AND THE BLIND.

Antonius, Roman Emperor, asked once R. Jehudah: "Man is a union of body and soul, therefore he can't be held responsible for his sin. The body can say that without the soul it is dead, and the soul can lay all the responsibility upon the body, claiming that without the body it can do nothing." The Prince R. Jehudah replied with a parable: "A rich man had beautiful gardens, the trees bearing the most luscious fruit. He placed two men on guard; one was lame and the other blind. The lame man was tempted to eat the fruit but could not reach it, so he suggested that the blind man take him on his shoulders and then they would both enjoy the fruit. The plan was carried out. The owner came soon after and noticed that a large quantity of fruit was missing. He called the watchman to account. 'Can I walk?' pleaded the lame man in his own behalf. 'Can I see?' exclaimed the blind man.'

"The owner saw what had taken place. He commanded the blind man to take the lame man on his shoulders and punished them both. God does likewise, He punishes man when the body and soul are united."

KINDHEARTEDNESS.

R. Josoe distinguished himself by kindheartedness and nobility of character. He married his niece, but she was very cross and she scolded him in the presence of his pupils.

Once he invited his friend R. Eleazer B. Azarea to dinner, but his wife refused to receive him and wanted to leave the house.

"What have you prepared for dinner?" asked R. Josoe.

"A pot of vegetables," she answered, and left the house. R. Josoe took the pot and found therein not vegetables as he expected, but a broiled chicken. "God has performed a miracle," jocularly remarked R. Josoe. "Instead of vegetables I have found a fowl." "As I can perceive, you must suffer greatly from your wife," remarked R. Eleazer. "Why don't you divorce her?"

"What can I do?" answered R. Josoe, "Her marriage settlement gives her a very strong hold on me?"

R. Eleazer gave him a sufficient sum to repay her, and R. Josoe divorced her.

She afterwards married the town watchman, but he became blind and had to beg, and she was compelled to lead him around. She did not take him through the streets where R. J. lived, in order to avoid meeting him. The watchman, however, insisted upon being led through the street, for he knew R. Josoe was a very charitable man. Once he publicly beat her for refusing, and she cried with pain. Many people gathered, among them R. Josoe; he ascertained the cause of her cries and sympathized with her. He rented a home for her and provided her with all the necessities of life.

PARSIMONY.

*If man is parsimonious for himself,
he saves but for others.*

Resh Lakish, who was a descendant of heathens in his earliest youth, belonged to a band of brigands and later he became their leader. Thus he lived till he married the sister of R. Jochanan. This happened through a coincidence. One day while R. Jochanan was bathing in the Jordan, Resh Lakish, who was on the mountain, saw him, and thought he was a woman. One bound and he was in the Jordan. "Your beauty is fit for a woman," said R. Lakish. "Your power is fit for study," retorted R. Jochanan. "I have a sister who is much handsomer than I am. If you will reform I will bestow her upon you in marriage," said R. Jochanan. R. Lakish agreed and R. Jochanan took him in charge until he became a very learned man.

Once he played a trick and went to the cannibals, selling himself to them so that they should eat him up, for he was a very fat man. Taking with him a sack, he put into it stones and pieces of lead. Their custom was to grant to every such captive some wish before they killed him. R. Lakish, too, asked to be gratified with one wish. "My wish," he said, "is to lay you down, bind you and give to each of you a blow and a half." They agreed, and, when he struck the first one his victim gnashed his teeth in agony and died. "Ah, you laugh at me," exclaimed R. Lakish, "I owe you a half a blow." In this manner he killed them all and obtained his liberty.

His habit was to eat and drink well, and he did not care to leave an inheritance after his death.

Once his daughter asked him whether she should prepare for him a cushion for his seat. He answered: "My fat is my cushion." He left nothing after his death but a sack of saffron. He always said: "For whom shall I save?—for others?"

WASHING HANDS BEFORE AND AFTER MEALS.

The Sages commanded to wash hands before and after eating, not only for the benefit of cleanliness, but for the sake of avoiding many difficulties.

Tradition tells us the following occurrences that happened in Babylon, which caused our Sages to issue a strict law to wash hands before and after meals.

In a city of Babylon lived a Jewish hotel-keeper who resided in the center of non-Jewish inhabitants, so he preferred not to reveal his faith, fearing he would lose his trade and his life would not be secure. Notwithstanding all this he was a very pious Jew, and when a Jewish customer came in he served him strictly Jewish food, provided the guest showed a sign; that is, washing his hands before the meal.

One day a Jewish man came in and happened not to wash his hands before his meal. The hotel-keeper thought he was a non-Jew, so he gave him swine-meat for dinner. When he was through eating the inn-keeper handed him the bill and found that he was charged a great deal more this time than usually. He asked the keeper why this bill was so high, and the proprietor answered that swine-meat was always much dearer than other meat, whereupon the guest whispered into his ear, "I am a Jew!" Then the keeper replied: "It is your own fault; how should I dream that you are a Jew? If you would have washed your hands I would have known that you were a Jew?"

This is one of the reasons why our Sages made it a rule that hands should be washed before meals.

Another incident happened: A man had eaten lentils for dinner and did not wash his hands after the meal. On his hands could be seen some traces of lentils. He went into the street and one of his deceitful colleagues noticed it, and made up his mind to make use of foul play. He went to his friend's wife and told her that her husband had sent him

there to have her give him her husband's diamond ring, and in case she doubted his words, to tell her, as a sign, she cooked lentils for dinner that day. The woman believed the man and gave him the ring. When her husband came home she told him all about it. Her husband grew angry and killed his wife. This is one of the reasons why our Sages commanded to wash hands after eating.

CHARITY IN PRIVATE.

*If charity is given secretly,
Man is loved by God and society.*

One of our Sages named Mar Ukba endeavored to do his charities in such a manner that no one, not even the beneficiary, would know who the giver was.

Close by there lived a poor man to whom he gave four Zuz weekly. The poor man did not know who his almoner was, for when he rose in the morning he would find the money under the door. Still the poor man was anxious to know who the bounteous stranger was. He concealed himself, and from his hiding place saw M. Ukba put the money under the door and go away.

The poor man ran after him to express his gratitude, but M. Ukba ran even faster and narrowly escaped falling into a seething oven. His object was not to cause any shame to the poor man.

To another poor man he would send on every Yom Kippur eve 400 Zuz. Once M. Ukba sent the money through his son. He soon returned with the money, saying that the man was wealthy and had no need of the money.

"What did you see there?" asked M. Ukba.

"I saw them sprinkling the floor with good old wine!"

"If so, if he is accustomed to such heavy expenditures, I must send more money!" exclaimed M. Ukba, and he sent 800 Zuz.

Before his death he sent for his books. The accounts showed that during his life he had distributed in charities seven thousand gold deniers. He sighed and said, "Long journey, little provisions."

EDUCATION IS MORE THAN MONEY.

On a certain ship there journeyed many merchants, who carried their merchandise with them. Some had silk, some jewelry, etc. Among these passengers was one who carried no merchandise with him, but when asked about his occupation he replied: "I am a merchant." The other merchants laughed and mocked at him for they had never seen a merchant without some goods. One day they said to him: "We believe that you are out of your mind. How can you say that you are a merchant, that is nonsense? Where is your merchandise? Every day they found enjoyment in teasing this man, but he was careful enough not to get on bad terms with them, and therefore his only reply was: "My merchandise is costlier than yours."

A pirate ship stopped this vessel and robbed all things they found in it, even taking the clothes off the people, with all their possessions, leaving them nothing but their lives.

When the ship landed all the merchants went into the city, going from one house to another begging for alms, but they were unfortunate and they nearly starved. The merchant who carried no goods with him went into the city. He, of course, lost none of his merchandise as his stock was in his brains, being a highly-educated man. Therefore when he came to the city he soon went to the Beth Hamidrash, where he met many learned men and begged them to permit him to lecture on certain subjects. He was given permission. When he was through lecturing, all the learned men were amazed at his scholarly knowledge and for that reason they gave him all the help he needed, and he became a shining star among them. The people of the town, Jews and non-Jews, showed him great respect. When he walked the streets he was always accompanied by men of renown, and he was honored by all classes.

While in the street one day he chanced to meet the other merchants with whom he had journeyed on the ship. As soon

as they perceived him they ran to meet him and asked how it came about that he had achieved such fame and position. He replied: "Did I not tell you on the ship that my merchandise is much costlier than yours?"

They then begged him to do something in their behalf. He helped them by making a collection for them. Those that practice the law of God may always expect great reward.

THE LEGITIMATE HEIR.

In the same town where R. Banha dwelt, resided a very dissolute woman, who was the mother of ten children, and the husband knew that only one was his. Before his death he left a will bestowing his possessions on his rightful heir. After his death the children began to quarrel, each claiming to be the rightful heir. They came to Rabbi Banha for a settlement. Rabbi Banha said: "I cannot help you. Arm yourselves with cudgels, beat upon your father's grave and force him to arise and say who is the rightful heir."

They acted upon this suggestion with the exception of one, who held back, thinking to himself: "I do not want my father's wealth. I will not disgrace him after his death."

"That is the rightful heir," exclaimed Rabbi Banha. "To him belongs all the heritage." But the others complained to the king that Rabbi Banha passed judgment without proper evidence. He was arrested and put in jail, but afterwards the king, becoming convinced of Rabbi Banha's great wisdom, set him free and appointed him chief justice. He also commissioned him to improve some of the statutes in the code. He made many reforms; for instance, he found a statute in the code that every judge against whom complaint was made must resign his position. Rabbi Banha criticised this passage, saying that no judge was secure in his office, as he was at the mercy of his enemies, who could by making charges, however false, have him removed. He recommended that it should be amended in this manner. When complaint is made against a judge and he fails to disprove the charges, he must resign.

METEMPSYCHOSIS.

There have always been many people who believed it, and many who doubted, and a great many who did not believe in it at all. Among the latter there was one who had been brightly esteemed, an author of many books and famed as the author of a commentary on the "Ayin Jakob," by the name "Jehuda Arje," and he lived in Modin, Venitia. In one of his works he states that he never believed it till one day a special incident surprised him, and convinced him of metempsychosis.

He tells the following: "My neighbor's wife gave birth to a male child, who, in the first half of the first month became dangerously ill, continuing unchecked for six months, and at the end of the sixth month the child was terribly in agony. The mother of the child then came to me, begging me to come there, in order to say certain prayers, as it was customary with the Jews of Italy to pray at the bedside of a dying person. I followed her immediately, and seeing that the child was dying, started to say my prayers, but while in fervent prayer I saw the child open his eyes, and it started to speak with a loud voice the words: "Shema Israel Adonoy Elohenu Adonoy Echod," and at the last word expired."

ALL IS VANITY.

In these words, King Solomon concealed all his knowledge, and shall have signified in these words, the most important secrets of this esoteric doctrine to the most wise man.

In the Zohar a narration relating to the above is told: One day a limping man while travelling on the high road, met two men riding on horseback. These two men were the most distinguished authorities on Divine Doctrine in that generation. As it was Friday the three travelers were intent on shortening their way in order to arrive at their destination before Sabbath, and so they began to ride faster. The two riders asked the limping one: "Where are you going to?" In his reply he pointed to the place he was intent upon reaching. Then the man said, "We are also bound for the same place."

"Then I'll go ahead so I may get there sooner to prepare a comfortable lodging for you," said the limping man.

At this the two Sages were dumbfounded and nonplussed. They looked at each other, laughing heartily, and asked the limping man, whether he meant it earnestly, saying, "We are riding on horseback and you are walking, and you are limping besides. How then can you say, you will be there before we arrive?"

"No matter," replied the limping one. "If you only wish me to do it, I will do so."

While conversing they were dazzled by a flash of lightning. Recovering from their shock they looked ahead and perceived the limping one running as swiftly as the wind. Suddenly they saw themselves standing before a cave where the limping man stood at the entrance. He asked them to follow him into the cave.

They followed him walking from this cave into another until they reached a beautiful garden. There the limping man altered his appearance by changing his body into another form. Thus he changed several times into many different forms. At last he sat upon a throne, and 300 pupils prostrated them-

selves at his feet and several times he repeated the words, "All is vain—vanity is all, says Koheleth!" Then the two Sages asked him, "How does it come that you have chosen this sentence out of the whole book of Koheleth?"

The limping man arose from the throne, seized the hands of the Sages and led them through seven palaces. On the walls in all of them, they read, "Vanity—all is vain!" In the seventh palace they saw an eagle holding a crown in its bill. On the crown was the face of a dove and on it was written the words, "All who are not able to understand the words, 'Vanity—all is vain' and cannot penetrate its secrets, upon those, the Bible says, if a stranger dares to enter he shall die!"

As soon as the Sages saw this they withdrew. Then the limping man said to them: "You are the renowned Sages of this generation, so I had expected to learn something of you, but as I see you are not so highly learned. Now look! All these buildings I built up with this one sentence, and with the same sentence I possess the power to fly about the world. Thus all of us "Bale Kabim" are this way in this land and this sentence was inherited by us from our forefathers and will remain with us until the end of the world." After this the limping man gave them a great sum of money and in a few seconds he brought them back to the same spot where they were when he met them.

IMMORTALITY OF THE SOUL.

The Commentator, "Rosh," tells us as a fact the following event concerning his grandfather, Rabbi Jechiel:

When Rabbi Jechiel was 17 years of age he attended the higher course of college. He had a schoolmate named "Solomon Kohn." Both were close friends, studying together, living together, etc. Their intimacy brought them to an understanding never to be separated, and to share fate in every wise and manner; sharing even their destined reward in future life.

After many years it came to pass that on the eve of the Day of Atonement, it being a custom of the Jews to place candles in the Synagogues on this night, allowing them to burn 24 hours. These two friends also had their candles there, and the candle of Rabbi Jechiel alone was extinguished. This denotes that the owner will depart from this world in the same year. Rabbi Jechiel knowing this, became frightened. Thus it was Rabbi Jechiel expired on the half holidays of tabernacles. It was the custom of the German Jews in Prussia when a dead body was brought to the cemetery to lay the coffin on a stone which was placed there for this purpose, examine the corpse to see whether it was lying straight, and then sink it into the grave.

Here, too, the corpse of Rabbi Jechiel was examined. While it was being examined, Solomon Kohn came there and, turning to the dead body, called out in a loud voice, "My dear colleague, you are departing to a better future life; do not forget our union, our oath that we made to each other! This obligation you are taking with you, and I shall remain faithful to you forever. Remain true to me until I shall have followed you there, where we may meet each other again!"

Solomon Kohn was still speaking when the dead Rabbi Jechiel started to laugh! He laughed so loud that the people became frightened and many courageous ones went to the coffin in order to convince themselves that they had indeed seen and heard it. Thus hundreds of people were supposed to have witnessed this scene.

A few weeks after the death of Rabbi Jechiel, Solomon Kohn was sitting in the Beth Hamidrash lost in profound study. Suddenly the voice of an invisible being spoke to him—a voice which was so familiar to him that he could not doubt its originality, for he had heard the same voice for many years by his side. Then he said, “Jechiel, Jechiel! How do you come among the living?” Jechiel answered, “I have come to help you along in your difficult study.”

Indeed, he helped him to solve many hard points. Then again Solomon Kohn asked him, “Are you enrolled among the righteous ones there?”

“Yes, I am among the most righteous men and am enjoying everlasting delight,” replied Jechiel.

“How does it come that you are permitted to come among the living ones?” asked Solomon Kohn.

“I am permitted,” said Jechiel, “but I avoid coming frequently because the others would be jealous of me.”

Six months after his death, Jechiel came to his wife on a Friday night while she was awake, and spoke to her, “My dear wife, it is known to me that all the Jews of this town will be exterminated to-morrow. It has been destined upon all the Jews of the neighboring towns, but we prayed to God, so he pardoned all other towns except this one. We cannot save it any longer, take your children and escape to some other place! Escape immediately; flee now! To-morrow all the Jews will be killed.”

His wife took her children and escaped. She was saved, but all the Jews there were killed the next day, not even one Jewish soul being left alive. This event took place 630 years ago in the same town where the father of the Rosh resided.

HEROD, THE TYRANT.

King Herod, by origin a slave,
 Usurped the kingdom by actions grave,
 By tyrannous acts he gained the throne
 As Judah's Regent, became well-known.

His throne so shaky to make secure,
 By falsehood he thought to make endure,
 Lent the slanderer a willing ear,
 And killed many without check or fear.

Guilt or innocence it mattered not,
 Of wretched victims of the despot;
 The great Sages, merciless he killed,
 With the blood of priests the land he filled.

If he but believed, they him opposed—
 Thus in fear of being deposed,
 He robbed Israel of finest fruit,
 That on Judah's holy soil took root.

Many escaped from the tyrant's wrath,
 'Mongst those who fled from his deadly path,
 Was the Jewish Sage, of fame world-wide,
 Who, sentenced to death, had fled to hide.

Baba ben Buta was the Sage's name,
 Whose eyes were blinded, O cruel shame!
 Accursed Herod spared his life's breath,
 For a fate still worse—a living death.

The cruel tyrant in his great rage,
 Madly drunken with ambition's craze,
 With his own vile hand plucked out the eyes,
 Of the sage, so gentle, learned and wise!

In disguise 'twas oft the tyrant's whim,
 To go and hear what was said of him,
 Unknown he mingled 'mongst the masses,
 And heard the secrets of all classes.

Ben Buta, too, he wished to deceive,
 In his friendship to make him believe
 He asked him with an innocent air,
 Political questions to declare.

"The King, who as slave was born and bred,
 Has filled the land with the blood he shed;
 A helpless cripple he made of you,
 And he slaughtered all the Sages too.

Does he mean to destroy all Israel?
 Perhaps thou canst quench this fire of hell?"

"This great trouble how can I allay?
 This is something for thyself to say."

"Art thou not a man with Divine power
 Let thy curse bring him an evil hour."

"Curse a king? O no! never! not I!
 Scripture forbids it, canst not deny."

"But he is no king whom birth can save,
 Curse him, at least, as a common slave!"

"Yet a prince, and very rich is he
 Whom 'tis forbidden to curse, you see."

"Curse him, for he deserves but a curse,
 He treats the Law—with contempt and worse."

"Yet to curse him, I must say thee nay
 For perchance some one will me betray!"

"No one listens, hence cannot betray,
 Any of the words thou mayst say."

"But, my lord, the Torah doth declare,
 That e'en the bird that flies in the air.

Listens to the words thou lettest fall
 And in its flight makes them known to all."

"Never would I have caused thee any pain,
 If I knew Sages act so humane."

With a voice broken by deep regret
 He said, "Thy torturer thou hast met!
 I have done the evil, caused the pain
 By my wild ambition, made insane.

How can I atone? O please advise!
 A remedy find, thou Sage so wise!
 "The Torah is called the light of God
 The Sages we also thus regard.

Thou hast extinguished the light divine
 That light again must thou cause to shine,
 The holy temple, do thou rebuild,
 With the impression 'twill then be filled.

Of thy regret for thy evil deed
 Then wilt thou reign securely indeed
 On the throne thy crimes have caused to shake,
 This is the work thou must undertake!"

HEROD AS A TYRANT.

The Jewish King, Herod, acted very tyrannically towards the Jewish scholars. He believed that they were opposed to him and he therefore persecuted them terribly. He had many of them put to death and many others were forced to flee for their lives. Among these scholars was one who was greatly esteemed and renowned, and descended from one of the noble Jewish families. His name was Baba ben Buta. He was permitted to live, but the tyrant gouged his eyes out.

The despot took great delight in disguising himself as one of the common people, and by mingling with them, discovered what they thought of him.

Once he came to Baba ben Buta, seated himself near him and said "What do you think of the accursed slave who has forced himself into the throne? He murdered his master; he put to death the great scholars; he gouged your eyes out; does he desire to annihilate the Jews?"

"What shall I do him?"

"Curse him, and your words will fall heavily on him."

"No, sir; the Good Book forbids us most strenuously to curse a King."

"But he is no King, he is a slave."

"Even though he is not a King, he is a rich man, and we must not curse the wealthy; he is a prince and we must not curse princes."

"Oh, but that is true only when he conforms to the Jewish laws. Herod tramples them under foot, and holds them in contempt."

"But I fear he may discover that I have cursed him."

"Who will tell him? There is no one here."

"It is written that the little birds carry tales."

Herod could no longer restrain himself and revealing his identity said: "If I had known that you learned men were so careful and so good, I would never have done you

any wrong. Advise me how I can rectify the evil I have committed?"

"You have extinguished the light of Judaism—you have slain the great scholars who are called light—go make the light shine again; rebuild the temple; that, too, is light. Herod obeyed and rebuilt the temple.

SOLOMON'S WISDOM.

His wisdom surpassed that of all the inhabitants of the Orient and Egypt. When Solomon was planning to build the temple he sent his messengers to King Pharoa Neca, known as his father-in-law, asking him to send him the most skilled architects of his country, saying that he was willing to pay any fee asked.

Pharoa, of course, intended to gratify his son-in-law's desire, but, in a deceitful manner. He was going to send him such people who could live no longer than one year and after they were dead he would charge him for his people whom he killed through hard work.

Indeed, Pharoa carried out his plan, giving orders to all his Astrologiens that they should choose all such people who were not able to live long and send them to his son-in-law.

But King Solomon observed them and found that they were sick people who could live but a short time. He gave orders to his tailors to prepare burial garments and gave each one of them such a dress, and sent them back, sending the following words to his father-in-law: "If you had no burial dresses for your dead there, I have equipped them with same, and you shall bury your dead candidates yourself."

ROME, A SCAPEGOAT.

According to the allegorical description of the Midrash the soil of Rome did not exist previous to the age of King Solomon. It sprang into being at the time when this favorite of God, in his human weakness transgressed the command of the Most High and married an Egyptian princess, which was strictly forbidden, as no alliance was ever to be made between the Jews and the Egyptians, this evil example that he set before his people was to be punished, but his loving heavenly father did not wish to visit the chastisement upon him, but upon his descendants. He therefore sent Michael, his archangel, to prepare, during his life time, the avenging sword that was to destroy the precious heirloom that he had prepared for his posterity, and while yet he lived, the glittering blade was sharpened unto a keenness that later devoured as in hellish flames, the most delightful works of the wise King, and brought destruction upon millions of souls, for the Archangel Michael began to fulfill the mission he was sent to accomplish by placing a tube in the ocean which stirred the waters to its very bottom and by its strong agitation ejected mud and clay round about, which formed into hills and dales, mountains and forests, which was to form the city of Rome, and whilst Jeroboam placed the two golden calves in Jerusalem, the two first houses were built in Rome. They were small, crudely formed and they could not stand. In vain they erected them, down they crashed; they would rebuild them and countless times they would fall.

Among the inhabitants, there was an old man, who was called "Father Colon." One day he addressed his companions as follows: "In vain are all our efforts to erect houses here unless we can obtain some of the water of the Euphrates with which to mix our mortar, which is the only thing that will make our buildings stand." "But," asked his companions, "who will hazard such a perilous voyage, in order to obtain that water. The Jews will surely seek to prevent any one from taking of the waters of the Euphrates."

"I will undertake to bring it," said the old man. Thereupon he loaded several wagons with many casks, and answered every inquiry by stating that he was a wine-dealer and traveled with his wine to the various markets of the world. Thus he traveled from one country to the other, until at last he arrived at Palestine there, too, he made use of great craftiness, until he reached the Euphrates. There he filled his casks with the water of that river, and making use of the same subterfuge on his return journey, he at last came home. They now had the water of the Euphrates to mix in the water wherewith they built their houses, and their houses were henceforth well and firmly built. Thus it became a proverb that "The city that Father Colon does not build is no city." They called the first two houses they built "Rome-Bablin," signifying that "Rome," the highness of structure, and firmness of the houses, was due to "Bablin," a mixture of the strange water.

Rome had its first king when the Jewish prophet, Elijah, died. That king was a descendent of Esau, and the nation itself was known as Edomites, and thus this race was created several hundred years before, to be avenged upon King Solomon, and this punishment is not yet all meted out, for unto this day we are the sufferers of this chastisement which will continue until our true deliverance will come.

In other parts of the Midrash it is related, that two brothers, Romulus and Remus, descendants of Esau, who were left orphans without father or mother, for their mother had died whilst they were yet nursing, were through Divine help specially preserved by being nursed by a she-wolf, for they grew up in the forest, and no human being knew of their existence, until they grew strong enough to walk around. Their history so developed itself, that they grew up to be the greatest leaders in entire Rome, and at last they were made kings and during their reign, they built great edifices, thus making the city one of the most celebrated in the world.

ORIGIN OF THE ETERNAL HATRED.

Between Jacob and Esau, two twin brothers who, while yet unborn, had developed symptoms of a future physical and spiritual force while yet in their mother's womb, indications of a mutual hatred had been observed, yet this hatred had not actually taken root until the sons of Jacob had murdered Esau.

In the course of time as Esau received the sad reports of his brother's death and that his sons had brought him to Canaan to be buried there, Esau also came accompanied by his sons and a vast army to pay his last honors. But as Joseph brought his father to Machpela there to set him into his eternal rest, Esau, with his people, stopped at the entrance thereto and said: "You cannot bury your father there, for this belonged to my father and I, as his eldest son, have inherited it." Joseph, now aroused, turned to Esau and said, "This Machpela is my father's property, for he had bought it from you for a lot of money twenty-five years ago, and not only the Machpela, but he had bought the entire land of Canaan and had bequeathed it to his posterity forever."

"This is a lie, I have sold none of this property, much less the entire land," angrily retorted Esau, who thought that Joseph had no knowledge of this sale as he was in Egypt at the time when it had happened. But Joseph replied, "The deeds of sale which you and my father executed are obtainable; they are in Egypt, kept safely by me." "Good," interposed Esau, "If you can produce the deeds you shall have your rights." Joseph thereupon ordered Naphtali to go at once to Egypt and to return with the deeds in the quickest possible time, and so Naphtali, who was a fast runner, sped away on his errand.

Seeing that Joseph had sent for the documents Esau began anew to provoke a quarrel. He had attempted to prevent the entrance of the funeral carriage to the Machpela, whereupon a battle ensued between Joseph's and Esau's followers, in which forty of the latter had fallen in a few hours.

The funeral carriage was now about one thousand steps distant from the Machpela, guarded by a mass of people. Among them was a son of Don, who was deaf and mute, and therefore did not grasp the situation. He inquired what was going on before him and upon being pointed out that Esau was hindering the burial of his grandfather, the deaf mute seized a sword, sprang into the fray and taking a straight aim at Esau he cut the latter's head off. As the sons of Jacob saw this the battle became fiercer than ever and the body of Jacob was by force borne by his sons into the Machpela.

When the seven days of mourning were over the war was renewed and ended with a loss on Esau's side of about eighty men killed and forty-one taken captive, among whom there was one Zepho, son of Eliphas, and Joseph brought them to Egypt. The rest seeing that they were defeated turned and fled to their native land, taking with them the body of Esau, which they buried at Siers, but the head was buried at Chebron.

The sons of Esau could not bring their hearts to bear that their brother Zepho should be held captive in Egypt, so they had gathered together over a million men, including many princes and kings, and thus set out against Egypt to rescue their brother from captivity.

Joseph had timely warning of this movement against him and so he at once assembled his army of war and thus set out to meet the enemy. The two opposing armies met at Ramses where a fierce battle was fought in which six hundred thousand men on Esau's side were killed and Eliphas with the rest fled for their lives.

Some time after Joseph died Zepho had occasion to flee from Egypt and so came to Africa and met King Angius. He was received there with royal honors and the king had elevated him to the post of general.

In Sicily there was a man named Usa who had been worshipped as a god. He had a daughter named Johanna and she was the most beautiful and the wisest maiden in the world. After her father's death King Angius wished to obtain her

hand. But there was another king who desired to have her and this rivalry had caused a frightful war between the two powers during which Angius called in the aid of his brother Lucash, King of Sardinia. The war thus went on and many thousands had fallen on the field of battle. King Lucash's son, Nibelus, was killed and the king of the enemy's camp also perished in the battle.

Both were buried between Rome and Naples. Their tombs are said to be erected one opposite the other and each marked by a huge monument so that they may be seen there to this day. Afterwards Angius took the maiden Johanna as his wife and had taken her with him to Africa.

Zepho had several times sought to persuade King Angius to join him in a war against the Egyptians so that he could take his revenge on the children of Jacob. The King always refused and so Zepho had left him and came to Sicily where he had been royally received by the people and appointed as their general.

One day one of the finest oxen of a herd owned by Prince Zepho had disappeared. Zepho himself set out to make the search for the beast. He crossed all the hills in the surrounding country until at last he had heard a roaring sound in the distance. As he approached the spot he soon suspected that there must be a cave around there, the entrance to which is probably covered by a rock. And so it was. Zepho had removed the rock and discovered the cave. He stepped in and perceived a horrible sight which seemed to be a species of half beast and half human form, tightly clutching, tearing and devouring pieces from the ox. Zepho seized his sword and cut this freakish creature to pieces. This creature was feared throughout the entire land, for it had killed many people as well as beasts, and for killing it Zepho was universally acclaimed as a hero, and a day had been set to be observed every year as a holiday in honor to his name, and later on he was crowned as king.

About the same time Queen Johanna, the wife of Angius, became sick and it was positively declared by the at-

tending physicians that the water in Africa is injurious to the queen and she must have water from Sicily in order to overcome the adverse effect of the change of the African climate and water. Therefore the king ordered that a well be drawn from Sicily to Africa which had cost millions and had built palaces of stone and cement transported by many ships from Sicily, all for the convenience of the queen.

It was the practice of the African king that whenever he wished to exploit any land he would send his military force to rob and plunder all they could, and so he would often surprise Sicily with his robber bands who also on this occasion came and robbed. But Zepho had now been king and repulsed them and saved the land from further invasion and plunder. As Zepho came to be a great power he had drawn all Italy under his rule and had built cities there, and thus he had established the City of Rome.

Zepho had thirteen years of peace from the Africans, then they came to Sicily and again attempted to work their game of plunder, but Zepho had beaten them so badly that not one of them was left alive. Thereupon Angius assembled an army of eight hundred thousand men and with this vast army, and with the aid of his brother Lucash and his army, Angius moved against Zepho. A force of such magnitude inspired Zepho with fear of being annihilated and so he prayed to the God of his ancestors, Abraham and Isaac, to stand with him in this great struggle. The battle was fought and in one day not less than four hundred thousand Africans were killed.

When Angius saw his defeat he caused a command to be issued and announced throughout Africa that every person ten years of age or over shall enlist in the war against Sicily, and any one who should dare to disobey his command shall at once be executed. Three hundred thousand men responded to the call and the battle was continued. Zepho conquered once more. Every officer on the African and Sardinian side perished in the battle.

Angius now realizing that his position was desperate took to flight and Zepho followed him so closely that Angius,

with his brother Lucash and a few more of their people have barely saved their lives. Thenceforth they have not dared to tread on Sicilian soil.

Zepho now felt that he was a power and so he had resolved once and for all times to go to Egypt and take his revenge on the Egyptians and the children of Jacob. He had enlisted the aid of many of the oriental powers and thus marched against the Egyptians with an army of several hundred thousands. Upon learning of this movement against them the Egyptians at once recruited an army of three hundred thousand men and from among the Jews one hundred and fifty men. But they contrived not to send the Jews to the front fearing that they might betray the Egyptians to the enemy, inasmuch as they are related to Edomites and Ishmaelites; so they were placed in the last line, and only in an extreme emergency would the Egyptians permit them to fall into the front ranks. And it has so happened; the Egyptians fell by the thousands and were forced to retreat. Now was the time to put the one hundred and fifty Jews to the front. The Jews were frightened and appealed to God. Then they boldly attacked the enemy and succeeded in crushing back Zepho and his followers, killing thousands of them and the rest had fled.

The Jews have here first demonstrated their skill and strength, but they took revenge on the Egyptians for having betrayed the Jews by leaving them behind alone to defend themselves. On their return from battle the Jews killed every Egyptian they met under the pretext that they thought they were Ishmaelites or Sicilians. From this time forth the Jews have incurred the hatred of the Egyptians and the oppression of the race came as a consequence.

THE STAFF OF MOSES.

To civilized men many Biblical traditions seem as a mere legend, and by no means finds belief in their minds. Still the author of this work finds many a thing to take up as truth which would otherwise remain an everlasting riddle to the readers of this book.

Our Sages have already asked the question, "Who made the first fire-tongs?" as a human being could not have made them! Therefore they assert that the same had been created among other first creations, and that man chanced to discover it. Thus, many other things had been created by God for the necessity of man, among which the Staff of Moses, too, was one.

So, it is stated, Adam used this staff as a special means of fighting against the resisting powers of nature, and he delivered it to Noah, Abraham, Isaac, Esau and Jacob.

Joseph inherited it from Jacob, and after Joseph's death the Egyptian Government took it into their possession.

At the same time there lived in Egypt three notorious Sages, Jethro, Belam and Hiob, who were active as prophets at the Royal Court. So it came to pass that after Joseph's death Jethro took possession of this staff, yet he gave no special attention to observe its powers. He took this staff with him to Midian where he later settled, and where he acted as high priest. One day as he walked in his pleasure garden, holding the staff in his hand, he pushed it by chance into the ground. He attempted to pull it out but in vain, it remained there. Jethro was under the impression that it had become rooted. Later on visitors of the garden tried to pull it up, but in vain. This garden had become the centre of amusement for the noblest youth of the town. There had been frequent guests there to court Jethro's daughters, and many a strong man chanced to pull this stick, but in vain. This garden was also visited by athletes; yea, by men who were well known as giants in strength and this stick had become to them a sporting game in trying to uproot the stick.

Once Jethro announced to them, "The person who will be able to pull out this stick will have my daughter in marriage." Of course, all the strongest ones tried, but in vain.

Moses, being released from imprisonment, went one day into the garden and scrutinizing this staff, noticed on it a Hebrew script which read, "Jehovah." He at once perceived its value, and with one pull it was in his hand, and soon he was walking with it in the garden.

Jethro, seeing him walking with his staff resolved to give his daughter Ziporah to him in marriage.

THE FLIGHT OF MOSES.

With the sword of Egypt in his hand,
As prince he began his career,
"Gird ye the sword," was his last command
When at last battle he did appear
And when there came his final hour,
By the sword he commanded power.

What led him thus to adopt the sword,
He did not care high rank to attain,
But to prepare himself to accord
Destruction upon Egypt's vile train,
Of murderers of the poor Jews,
Innocent victims of their abuse.

It was his destiny soon to wield
O'er the wicked, his vengeful power,
For to him the villain stood revealed
As murderer in an evil hour,
Whom he had to kill for his vile crime,
Or else he would murder all the time.

Neither land nor high rank to possess,
Was it e'er his care or ambition
But the feeling of Justice did press
Him to pursue his holy mission
After the Egyptian he had slain
He ventured not in Egypt again.

When from Egyptian soil he took flight
Long he wandered before rest he found
Till on a fort he happened to light,
'Twas a city inclosed all around
With massive gates that were locked and barred
With water round it as if on guard.

Fierce serpents the place surrounded,
 Defying e'en the snake-charmer's art,
 The sorcerers were all confounded,
 It mocked as enemies sad did part.
 Ethiopians sought to penetrate,
 Vain were their exertions desperate.

Kikinus, Ethiopia's king
 Sought the aid of Prophet and Seer,
 Commanded by Balaam, his hireling,
 To represent him he did appear,
 But when from the war the king returned,
 He found himself barred out, sadly spurned.

Blind Balaam, the traitor barred him out,
 And treacherously usurped the throne,
 And ruled o'er the country round about,
 Made the people serve him as their own,
 The king in despair from far did see,
 His palace glitter with brilliancy.

Moses who fled from Egyptian soil,
 To Ethiopia came at length,
 He served its king with his brain and toil,
 And against Balaam centered his strength,
 In the meantime died the king forlorn,
 The entire nation for him did mourn.

The city they had besieged in vain,
 For nine years by success uncheered,
 And ne'er success could they hope to gain,
 Until Moses at length appeared,
 With a great plan wisely to employ,
 The walls of the city to destroy.

Nests of storks with their large broods of young,
 In greatest numbers he caused to raise,
 Great havoc they wrought the snakes among,

Who fled from them in all paths and ways,
 The storks upon the snakes fierce did fall,
 Without exception captured them all.

Over the water bridges he built,
 And the strong walls he soon demolished;
 The city gates' entrance soon did yield,
 And all resistance was abolished,
 Thus they surrendered in this sad plight,
 Whilst blind Balaam himself took to flight.

Moses was chosen king o'er the land,
 One condition he had to fulfill,
 In marriage to accept the Queen's hand,
 According to the Government's will
 Thus for forty years in peace he reigned,
 In fear of none, for none complained.

But the Queen herself made a complaint,
 Before the highest court in the land,
 Against Moses she made her sad plaint,
 "In vain in marriage he took my hand!"
 In consequence Moses was dethroned,
 By presents grand this act they atoned.

After this to Midian he arrived,
 To the land where Jethro was the priest,
 Jethro of liberty him deprived,
 And thereby his troubles e'er increased,
 Imprisoned him as a penalty,
 A fugitive he thought him to be.

Sweet Ziporah greatly pitied him,
 And in his lone prison brought him food.
 She brought him cheer in his cell so dim,
 And he married her through gratitude,
 After this adventurous career,
 As Jewish champion did he appear.

THE FLIGHT OF MOSES.

Moses, the father of the world's history, the father of the law and the father of social and liberal spirits, began his career with the sword and ended with the sword in his hand.

Even his birth appeared so fatal and adventurous, that before he had yet seen the light of this world, a Belam desired to annihilate him. Yet nature delivered him to us. He was thrown into the water, yet he was saved. Here we see him brought up as a prince, and there we perceive him as a forsaken wanderer.

Tradition gives us a true picture of his earliest past until the time of his appearance as a redeemer of the Jews.

Kikinus, King of Kush, was at that time a mighty king. All nations of the east were his subjects. At the same time many countries rebelled against him and Kikinus moved with his army against the rebels. As in those days war lasted for years, the king entrusted his privy council, a prophet, with the care of the city and gave him the power to lead all affairs according to his own opinion, until his return.

This privy council was none other than the vile Belam, who escaped from Moses; as he, Belam, had also been active as a prophet to King Paraoh, and always tried to annihilate Moses.

When Moses grew older, having been brought up in the Royal Court as a prince, he learned of Belam's evil intentions, and he pursued him in his every step in order to kill him. Belam, being alert, escaped and took refuge with the King of Kush. There he became the king's prophet and adviser and then while Kikinus went to war, he left Belam in charge of the capital. Belam took advantage of this opportunity, and pronounced himself king in this city, and fortified it with such strongholds that no enemy could enter it any more.

First he built a defence of strong walls, surrounded it with water, and then with serpents and snakes. When the

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king returned, he noticed what had happened. He tried to enter, but in vain. Then he laid siege to the city which lasted for nine years. When Moses escaped from Egypt he was 18 years of age. He traveled until he chanced to come to Kush and there he joined Kikinus, remaining with him all the time, and being highly esteemed and honored. Meanwhile, Kikinus died and the soldiers were nonplussed as to what to do. For nine years they had besieged the city and were unable to conquer, and now they feared, if the people of the east learned of the king's death, not only would they rebel, but would come and take vengeance on them. So they resolved to choose and appoint a new king to lead them and prevent troubles. They could not find a better or more suitable man in their midst than Moses, and so they elected him as their king.

Moses, as king, tried to conquer the city. He commanded his soldiers to go into the woods and fields and bring young ones of storks. The soldiers brought as many as they could find and Moses gave them to the snakes. In a few minutes thousands of storks came flying, caught with their bills all those snakes, and carried them away into the fields. In this manner was the place cleansed of snakes. Across the water he made bridges, reaching the wall, and with skill they destroyed the walls, marching into the city and conquering it. Only Belam escaped. Moses was crowned anew, but he was forced to marry the widow queen according to their law.

The people of the Oriental countries, hearing the news of Kikinus' death, soon refused to pay their tribute, Moses took an army of thirty thousand men and waged war against all those countries which rebelled, and subdued them all. He conquered all Oriental countries and made them tributary to his kingdom. At that time a mighty king, Latinus, ruled in Italy, Hanibal in Africa, and Moses in Kush. These three were the mightiest kings of all the world.

Forty years Moses ruled this people and at the end of the fortieth year the queen charged him before the high court with the crime of being her husband and never having lived matrimonially with her. She asked of the court, that first

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of all, he be dethroned and then banished, and that her son, whom she had of Kikinus, shall ascend the throne, for he is a native and Moses is but a foreigner. Indeed, Moses was dethroned. However, Moses was glad to be released, but the people liked him so much, and were so sorry to have him leave, that they bestowed upon him much money and gifts and he departed. He went to Midian, and there was imprisoned by Jethro, who took him for a deserter.

There he languished for ten years, but during his imprisonment Ziporah had compassion upon him and nourished him all the time. She also begged her father to release him, and out of gratitude he married her.

At that time Moses was 77 years old. After all these adventures he made up his mind to go to Egypt to redeem his brethren.

SINLESS INTO THE NEXT WORLD.

Divide into seven and into eight for you know not what misfortune may befall the world.

This sentence was spoken by Solomon the Wise. Man shall divide his life into seven periods for physical and spiritual purposes and the eighth period he shall devote to morality in order that he may come to the next world sinless, else he must suffer and repair his life there. The following story convincingly illustrates Solomon's wise sentence:

In Maruni, province of Zeporis, lived the well-known Rabbi, Eliezer, son of Rabbi Simon. After many years he settled in Gush, Halab, and there he spent his last years.

One day Rabbi Eliezer was overcome by a great weakness, and soon after became fettered to his sick bed. His good and pious wife remained steadily at his side and nourished him. He gradually showed overwhelming symptoms of weakness and his wife was prepared for his death. At all times the pious Jews were accustomed for the sake of morality never to uncover any part of their body, especially in the presence of another person. Thus Rabbi Eliezer, too, lived up to this custom, but now on his deathbed his arm was uncovered and when his wife perceived this, she broke into laughing and weeping, saying: "Oh! what goodness did I enjoy in this world? No portion of any delight has this life granted me, all that I may count to my happiness is that I had the body of so pious a man for my companion, and woe unto me! Such a fine and precious body must lie in the earth!"

Before he died he said to her: "My dear wife, I am departing from this world, and am going with but one sin of which I have knowledge. One day as I was walking in the street I heard a man cursing and mocking a pious Sage and my duty was to make a charge against him at the court and have him punished, but I neglected to do so. Therefore, I

expect to suffer for it there, and know also what my punishment will be; a worm will be set under my ear which will pick the bone until the sin is expiated."

In but a few days, Rabbi Eliezer passed away and was conveyed to his everlasting resting place in the same town.

In Maruni, the birthplace of Rabbi Eliezer and also the resting place of his father, the people were terrified nightly in their sleep, for the father of Rabbi Eliezer appeared to them in their dreams, saying: "I had but one right eye and you do not take care it shall lay with me in my sepulcher." He meant by this his only son, Rabbi Eliezer, should be laid next to him. For this purpose the people of Maruni went to Gush Halab where Rabbi Eliezer was buried in order to take him from there and bury him in the sepulcher of his father. But when they came there the people of Gush Halab drove them away and pursued them with sticks and scythes so that the Marunians were glad to have saved their lives. They claimed, that as long as Rabbi Eliezer rested in their cemetery the people were not afflicted by wild beasts, as they used to be before, so they certainly would not like to see him removed from their cemetery.

The Jews of Maruni were still terrified in their dreams by the appearance of Rabbi Simon. They resolved to put an end to this phenomenon and on the eve of the Day of Atonement when all Jews are busy preparing themselves for the holy day, they thought they would not be observed on this account, and that this was the best opportunity to remove the body. They then went there, and when at a certain distance from the cemetery, two fire serpents came to meet them and accompanied them to the cemetery and on reaching the entrance to the cave, the two serpents stationed themselves at the entrance, one on each side and watched until the body was brought out of the sepulcher. The men seeing this, exclaimed: "Now, we have help sent by God; hence we shall be able to carry out our plans."

They then asked each other, who should undertake to go down into the cave in order to recognize the body, and the wife of Rabbi Eliezer said she would do it. So she went down and soon recognized him by the worm which had been placed under his ear, and so they removed him, and he was buried in the sepulcher of his father. Thereafter the people of Marumi were no longer terrified by the appearance of Rabbi Simon.

WISDOM OFTEN CAUSES GRIEF.

Once there was a man who borrowed money from another man. When the term of the loan expired, the lender asked for his money, but the debtor asserted that he had already returned the money, whereupon the honest lender summoned him before the wise judge, Rava. As they stood before the judge, Rava turned to the debtor saying: "This gentleman helped you out in time of distress, and now you reward him by denying him his property."

But the debtor again asserted that he had returned the money. The judge was about to place him under oath, but the debtor wished to avoid false swearing and asked for a postponement till the next day. The debtor went home, took a stick, hollowing it inside, and put in the money, fixing it in such a manner that no one could tell whether something had been done with it or not.

The next day, when he entered the court room, he was asked to take oath, and he turned to the lender with these words: "Kindly hold this stick in your hand until I have taken oath." The lender took the stick, holding it until the debtor had sworn as to his innocence and when the lender heard the man swear falsely, he grew very angry and threw the stick to the ground. Lo and behold! The stick broke to pieces and the money fell out of the cane.

This caused the lender to become still more grieved because he was convinced that the debtor did not swear falsely.

Therefore, the lesson this teaches us is that very often too much knowledge leads a person to become dishonest and frequently misleads him to deceive God and human beings, because according to the law he is certain to be pronounced innocent. On the other hand a person who learns and teaches honesty and truthfulness is not protected under the same law which upholds the criminal who has wisdom enough to deceive that law.

WISDOM OF RABBI SADIA GAON.

At the time of R. Sadia there lived in Sura, a rich man, who made a journey over the sea relating to business and carried a large sum of money with him. He took a young man with him as a companion, who at the same time acted as his servant. He left his wife pregnant and soon after his leave she was blessed with a boy.

Years passed by. All hopes of his return were futile for he had passed away suddenly, while on this journey. His companion took all of his master's money and returned to his native town, where he cunningly spread a rumor that he was the son of the dead merchant, and took possession of all the property belonging to the dead merchant which he manipulated for his own use. Later the man became very wealthy, whereby he gained much influence, even at the courts; thus he was certain that nothing could be placed in his way to hinder him in his pursuits.

As the real son grew older, being aware of his father's death, he desired to inherit the properties of his parent. He appealed to the court to restore everything to him, but the court gave him to understand that they could not acknowledge him as the heir, telling him the real son was that man who had taken possession of this property long ago, and so his claims were void.

Good advice in this instance was very precious.

The young man did not know how to start, for he knew that as soon as he brought legal proceedings against this vile man he would be annihilated by him because his influence was great everywhere. He therefore decided to go to the wise Sadia for advice. Sadia told him that he could do nothing, but sent him to the king to lay his claims before him, telling him the king might do a great deal for him. Sadia also gave him a letter to the king in which he begged the king to grant him a trial.

The young man went to the king, gave him the letter of Sadia, and told him all about his case, but the king could

render him no decision in the matter. However, the king turned the case over to Sadia and appointed him chief justice, knowing that Sadia was the wisest man in his kingdom. The king gave a letter to the young man which was to be delivered to the court and in which the king officially commissioned Sadia to preside at the hearing and find evidence of the truth or falsehood of the one or the other.

Sadia, when appointed, commanded the court to send a few men to the foreign country where the father of the young man was buried in order to exhume the remains and bring back several bones of his body, whereby Sadia was going to find out who was the rightful heir.

The court did what Sadia commanded, and when the men returned with the bones of the dead, the court determined a certain day for the trial. When the appointed day came, all the aristocrats, all the wise men of the country, yea, even the king, were anxious to witness the proceedings and all of them were present at the trial.

Sadia ordered physicians to take a certain quantity of blood from both sons separately and in two dishes. Sadia took first the blood of the false son and anointed the bone with it; the bone did not suck up the blood. Then he smeared the bone with the blood of the young man and it sucked it up. Sadia demonstrated to the people the facts, saying: "The blood of a stranger cannot agree with the body of another person, but such blood that is related does always agree with a human being, especially that of father and son." Thereupon his verdict was that the young man was the real son and all the possessions belonged to him.

CONQUEROR OF PASSION.

Nathan De Zuzitha; this man is known in the Talmud, not because of his erudition, but because he conquered a great passion. Tradition tells the following: Nathan was very wealthy and fell deeply in love with a married woman whose name was Channah. She was a renowned beauty. He became ill from love and the physicians told him that he could not recover unless he gratified his passion. They held a consultation with the learned men, but the latter said that it would be better for him if he died than to commit a sin. Channah's husband was very poor, and overburdened with debts. He was imprisoned for non-payment of his debts, but his faithful wife worked industriously day and night to sustain herself and her husband. Nathan constantly sent messengers to her and offered her large sums of money if she would yield to his passion, but she repulsed all overtures and drove the messengers out of her house. Her husband remained in prison a long time and he became tired of life. Once when Channah visited him he said to her: "My dear Channah, I am lost! I can stand my troubles no longer. You are the only person who can help me." "How can I help you?" asked Channah.

"I know that the wealthy Nathan esteems you. Go to him and ask him to loan you a sum of money, so that I may be able to pay my debts."

"How can you ask such a thing of me?" exclaimed Channah, with tears in her eyes. "You know that he loves me and sends his slaves to me day by day with offer of money if I gratify his desire; how can I go to him now to borrow money?" She left indignantly and did not visit her husband for several days, but she relented and visited him again. She found him in a very bad condition. He said to her:

"I am dying and you will be responsible for my death. I know your thoughts. You wish that I would die, so that you might marry Nathan!"

"How can you ask of me that I commit such an awful sin?" she asked. "Grant me a divorce at least that the sin should not be so great."

"Oh, ha, now I see it all, I see you want to get rid of me and marry Nathan!" roughly exclaimed the husband.

Channah began to weep bitterly and said: "Whoever heard of a husband who says to his wife, go, prostrate thyself and release me from prison!"

"Go hence, and leave me! God may pity me!" said the husband.

Channah returned home sorrowfully, and thought over the condition of herself and her husband. She decided to go to Nathan and ask for a loan of money, and prayed to God that He might protect her from falling into sin. When she approached the house Nathan's servants saw her and they at once hastened into the presence of their master and apprised him of her coming.

"If this be true, you are all free!" Nathan exclaimed in great joy to his slaves.

When Channah entered the house Nathan hastened to greet her and said: "What is your desire? It shall be fulfilled at once!"

"I have come," answered Channah, "to borrow money with which to purchase my husband's liberty."

Nathan at once ordered his treasurer to give her the required sum. Then he said to her: "Channah, I have fulfilled your wish! Now I ask that you gratify my desire. You know that I am in love with you and that I am ill. Pity me and do not let me die."

Channah took courage and answered, "Sir, I am now in your power, and you can do as you wish! But bear in mind that you now stand at the parting of two roads—one leads to life and the other to death! Think, through the gratification of your vile passion you can lose peace for the rest of your life. Your conscience will always smite you for having

committed such a dreadful sin, for having ruined an innocent woman! You know that my husband could not live with me afterwards. You have an opportunity now to show what a hero you are! Conquer yourself, sir, and subjugate your passion. How great will be the reward you will receive from God. Believe me, my love towards you is equally as great as yours is to me, but the Divine law has set up a wall between us, and we must remain apart from one another."

When Nathan heard these words from her lips, he threw himself prone upon the floor and prayed that God might be with him in that dreadful moment. He struggled with himself until he conquered. He raised himself from the ground and said to Channah:

"Be thou blessed from God, good woman. You have saved me! Go in God's name and set your husband free."

Channah set her husband free, but he separated from her, believing that she had yielded to Nathan's passion.

Some time after Rabbi Akiba saw through a window in the Beth Hamidrash a man riding on a horse whose face was radiant as the sun from ineffable peace and tranquility. Rabbi Akiba asked his pupils who that man was, and they told him that it was Nathan, the libertine. Rabbi Akiba sent for him and asked him why his face was so radiant. Nathan told him the whole story. R. Akiba admitted him among his pupils and he made great progress in study. By chance Channah's husband entered the Beth Hamidrash and he saw Nathan among the students. He asked the scholars why Nathan was among them and they told him. Then the man believed his wife and begged her pardon for having suspected her.

THE SEAL OF THE HOUSE OF DAVID—A FLY.

In the eleventh century the Jews of the Orient adopted as their emblem of state a seal on which was engraved a fly and an axe. This constituted a symbol to perpetuate the royal line of succession of King David. At that period Persia counted a very large Jewish population who were plunged in the deepest sorrow by the inveterate hatred of the Persian Monarch of those times to the descendants of the house of David, which manifested itself in the most violent persecution of every one in whose veins there flowed the blood of the greatest Jewish king. So frenzied was his murderous hatred of them that he caused men, women and even children to be executed in the most barbaric manner, it was clearly apparent that he was determined to exterminate the entire royal line, and he all but succeeded in his fiendish design. There was yet left an old man and his daughter who shortly before they were imprisoned had married a young man who was a descendant of the house of David, and was, a short time after the wedding, also executed with the rest; he had left his young wife in a state of pregnancy. There they were, pining away in a dark cell, with a violent death as their immediate prospect of release.

It happened that the king one night had an extraordinary dream. He dreamt that he was in a very beautiful garden, wherein, glorious trees, and fruit grew, but he was in a very angry mood, and the luscious fruit did not tempt him with their fragrance; instead of enjoying them, in his violence, he seized an axe and hewed down tree after tree, even uprooting them all until he came to the last stem, upon which he was about to raise his axe with the design of uprooting that also, when, suddenly an old man made his appearance; snatched the axe from his hand, and imbedded it in his forehead, so that the blood rushed forth and streamed all over him, whilst the old man cried: "Thou wicked man, dost thou dare thus to destroy this beautiful garden and uproot all its glorious trees which I have once planted therein, and not contenting

thyself with all the havoc thou hast wrought thou wouldst even uproot the last stem? Now thou art in my power, I will destroy thee so utterly that thy name be obliterated forever."

The king wept bitterly and pleaded that he spare his life, and he will devote it to the cultivation of that stem, and would not rest till it grew and flourish, with that he awoke, and saw that he was covered with blood. He immediately sent for his wise counselors and related his dream to them, asking them for its interpretation, but his Sages were not able to interpret the dream, thereupon, one of his servants arose and said to the king: "Your Majesty, may it please you to take my advice, you know, that the Jews are from ancient times the best interpreters of dreams; hence I advise you to summon one of the Jews you have imprisoned and he will interpret your dream."

This advice pleased the king and he summoned the oldest man from the prison to whom he related his dream. Without hesitation the old man interpreted as follows: "Thou hast seen in thy dream a reflection of thy actions in thy wakeful hours, thou hast uprooted all the seed of David until the last stem, and this stem is my daughter who is with child from her husband, who was a descendant of David, whom thou hast caused to be slain. Thus did the old man in the dream, who was King David himself, warn you not to destroy his last stem."

The king was convinced that this was the true interpretation, and immediately ordered all the imprisoned Jews to be set at liberty, and to treat the pregnant woman with the utmost care, and to have her occupy a richly furnished house. Shortly after that the woman gave birth to a son who grew up and was educated under the king's supervision. When he grew up and had mastered a great deal of Jewish and worldly knowledge, the king one day, summoned him to his presence. The king was very agreeably surprised to find him so highly talented and enjoyed his conversation the en-

tire day. Whilst the young man stood in the presence of the king a fly settled upon his temple and tortured him so much till the blood flowed. The king took notice that the young man neither killed the fly nor drove it away, whereupon the king asked him why he allowed himself to be tortured by the fly without killing it or driving it away, to which the young man replied: "This is bred in the Jewish blood, the Jew allows himself to be tortured, yea, killed and suppresses his emotions in the most heroic manner."

The king then appointed him Prince of all the Jews in his kingdom, and to perpetuate that scene of heroic endurance of the young man which was due to the noble blood of King David which coursed in his veins, he ordered a seal to be made whereon there appeared a fly and an axe which henceforth was to be the symbol of the house of David. The name of the young prince was "Bastani." In the city where Bastani reigned there were over eighty thousand Jews.

One day Ali, the Turkish king, traveled through that country and Bastani went to meet him. The king felt highly honored, and crowned Bastani with many marks of distinction and became also his intimate friend. Whilst they conversed together, the king asked Bastani why he does not marry, inasmuch as he attained such a high rank, and enjoyed all the blessings of life it was proper for him to marry, to which he replied that he had as yet not found a girl whose beauty appealed to him. Thereupon the king introduced him to a princess, a daughter of King Dara, who was famous throughout the Orient as the most beautiful girl. He said: "This one will surely please you."

He married the princess, and it is said that she was converted to Judaism. Bastani was famous in the Orient as a wise prince who did very much good to the cause of Judaism.

THE WONDERFUL POWER OF THE ANCIENT JEWISH SAGES.

At the time when Rashi, the prince of Jewish Commentators flourished, there lived in Lyon, France, the ruling Prince Gottfried, whom history describes as a tyrant and a mighty ruler, who was so impressed with the fame of Rashi, which spread everywhere from the stream of humanity that came to visit him and behold his wonderful deeds, for not alone did Jews pay him their respects but Gentiles also came to drink in wisdom from his learning and to marvel at his strange powers, that he resolved to make his acquaintance. With this end in view, he sent for him and ordered him to appear in his presence, but Rashi knew the tyrannical character of his would-be host and refused to come. Thereupon the prince with his military escort traveled to the city where Rashi lived. Arriving there, he immediately repaired to Rashi's house. When he entered the house he found all the doors ajar and all the books open and not a soul in sight. He searched everywhere, but no one was to be seen. He then shouted at the top of his voice: "Solomon, Solomon!"

"What dost thou wish?" Here I am, do you not see me? I am sitting here at the table," answered Rashi. The prince, again looked all over but could see no one. Several times he repeated his call and each time Rashi made response that he was present in the room. It then dawned upon the prince that this was one of Rashi's wonderful deeds. He then gave command to one of his men to summon a Jew of the place. On his appearance the prince bade him plead to Rashi that he shall make himself visible, assuring him that not a hair of his head would be harmed; thereupon Rashi appeared before the prince and fell at his feet. The prince bade him arise, and said to him: "I am now convinced of your wisdom and wonderful powers, and I would like to seek your counsel, which is now of the utmost importance to me. I have one hundred thousand horsemen and two hundred war vessels prepared to go to Jerusalem to war against the Turks;

seven thousand horsemen have already been despatched to Ekron, therefore tell me candidly, without any fear, whether I will conquer the Turks or not."

Without hesitation Rashi replied: "Thou wilt go and conquer the Turks and will also immediately rule over them, but not for long, only for three days, for on the fourth day the Turks will drive thee forth, and will so destroy thy army that thou wilt flee and return to France with only three horsemen."

This prophecy so enraged the prince that he cried fiercely: "Farewell, perchance your words will come true, but, mark me, should I come back with four horsemen, I will rend you limb from limb and cast your flesh to the dogs; I will also destroy all the Jews in France." With that he left him and immediately set sail for Jerusalem, waged war against the Turks, and passed through that very experience which Rashi had prophesied to him, however, it was with four horsemen that he started to return to France.

"Now," thought he, "I will cut that Jew in pieces and destroy all the Jews in France."

As he passed through the gate of the city, however, a large stone fell out of the arch of the tower upon one of his horsemen and killed him on the spot. Thus he returned to France with three horsemen, as Rashi had foretold, and seeing that all his words were verified, he started for Rashi's house, in order to do him reverence, even before he went to his own residence. But when he entered Rashi's house and made inquiries concerning him he was shocked to learn that Rashi had since departed his life. He grieved deeply over him for a long time thereafter.

WHAT IS WORSE THAN DEATH?

Worse by far is an evil woman. There are women who demand of their husbands things which they are unable to create, and in many ways embitter his life, causing his early death, when according to destiny he would have lived many years longer. On the other hand, to those, death is redemption, for the curse of an evil woman is even worse than death itself.

Following is a narration which corroborates the above quotation: Once upon a time there was a man who strived and struggled in order to support his family, but all in vain. He resolved once and for all before perishing of hunger, likewise his family, to devote his entire life to the lowest degradation of becoming a professional robber. Thus he led the life of this profession for many years. During the day he strolled through the woods and along the roads, where he was sure to find booty and at night he was home with his family. None of the people suspected him of performing such infamous and dangerous deeds, but finally he was detected and became known as a professional robber.

It so happened that in his neighborhood there lived a man who was very poor, being also blessed with many children. He, too, struggled hard to support his family. His wife, becoming jealous of the robber's family, and observing how nice those children were dressed, also that they did not lack food, said one day to her husband: "You do not deserve to have a wife. If you are not able to support a wife, you had no right to marry. You are, therefore, an outcast of society. See how properly our neighbor supports his family. Why do you not go somewhere and look up something like our neighbor does?"

"What? Shall I become a robber as he is, to rob and murder people? No, never! I shall never do it."

"And why not?" retorted his wife. "In order to support his family a man should do anything. Join our neighbor and his trade and then we shall be able to support ourselves."

The woman did not cease to torment her husband, and finally he resolved to obey his wife's command, saying to her, "Now, come with me, both of us will go to him and beg him to take me along."

So both went to the robber and begged him to take him along. The robber consented and the next day took him to the woods.

It so happened that in the region where they were hunting for booty there had been a band of brigands, who were aware of the new union of robbers, whom they suspected to be their competitors, and pursued them in order to kill them. One day, perceiving their competitors from a distance, they started their pursuit. The one, who had been experienced in the hiding places of the woods, escaped death; but the other, his apprentice, who had no knowledge of any places of concealment, was soon caught and put to death.

Since then the following sentence became a proverbial utterance: "The man who becomes a robber falls into the hands of the executioner."

A RELIGIOUS EXCHANGE.

How firmly ingrained was the hatred of the Jewish race in the hearts of English Christians of ancient times is illustrated by the following historical narrative:

It transpired that a Christian minister fell in love with a Jewish girl, and so madly in love that he even became converted to Judaism for her sake, undergoing also the rite of circumcision. When the Christian masses learned of his action, they wished to burn him, but the king decided not to wreak vengeance upon him, but upon the Jews. The first thing he did was to cause all the Jews, who participated in the circumcision to be burnt at the stake; and as regards the rest of the Jewish population, he decreed that within three months they all accept Christianity. Many of them did become converted. Children from six years and up were taken forcibly from their parents and consigned to an island, in order to be brought up as Christians, as a child of that age easily forgets his origin, and the customs of his parents.

Shortly, thereafter, the king died and his son succeeded to the throne. During the reign of the new king, the country was ravaged by a plague and by famine, whereupon, the confidential advisers of the king persuaded him that the plague and famine resulted as chastisement for allowing the sinful Jews who refused to believe in the founder of Christianity, to remain in the country. Thereupon the king caused two houses to be built at the seashore; upon one of them he caused a portrait supposed to represent Moses to be placed, and upon the other the picture of the founder of Christianity. He then proclaimed throughout the city of London, that all the people, both great and small, shall assemble in front of those two houses. When all assembled there, the king with gentle words began to address them thus:

"I wish that all who are of the Mosaic faith shall enter the house bearing the picture of Moses, whilst all who believe in the founder of Christianity, shall enter the other house. I am not compelling anybody; let everyone act ac-

according to his convictions." Thus did he lure them with his hypocritical words. Many Jews did not follow his sinister motives and went into that house; however, those Jews who suspected that he was only leading them into a trap, pretended to be Christians and went into the other house. Inasmuch as there were many converted Jews, who, in secret, practiced the tenets of their faith, the king knew no better means of finding them out, than by the building which he prepared as a trap to catch them. His wicked machinations succeeded only too well, for there were many innocent Jewish souls who, having seen the picture of Moses, thought, that as pious and conscientious Jews, they ought to go into such a house rather than in a house bearing a picture of the founder of Christianity. But, alas! as the Jews filled the house the tyrannical king ordered all the Jews to be cast into the water, so that not a single soul was saved.

Thus did England at all times use either methods of persuasion or violence to convert the Jews, without the latter daring to protest. England had, indeed, for the past centuries, assumed the role of missionaries, not only to Jews but to the people of other faiths, in every part of the world; it was, however, merely a political subterfuge whereby they spent hundreds of millions for missionary work and derived therefrom an income of thousands of millions.

THE POPE IN ROME.

The Pope in Rome, before he is inducted in office, is first privately examined to ascertain if he be truly of the male sex. This custom owes its origin to the following occurrence in the twelfth century. It is related, that in Menz there lived a girl, who was very beautiful and very witty. She was very ambitious to excell in scholastic attainments. This girl was in love with a young man, and they both resolved to travel to England and build their future there, where they also intended to get married. When they arrived there it was destined that the sweet zephyrs of love be transformed into a hurricane that destroyed all their hopes; for suddenly death robbed her of her beloved one. Thus she saw that it was necessary for her to leave England, where there was an end to love's young dream, and she resolved, henceforth, to devote herself entirely to the field of education. She chose theology as the one branch of knowledge that would surely provide herself with the means of self-support. She wittily conceived, and carried into execution, the idea of dressing herself in male attire, and entering one of the theological universities, as a male student, in order to develop her talents in that field. Acting upon that idea she went to Rome, entered her name in the university as a theologian, and studied there several years, until she obtained her diploma. She was then immediately furnished with a position in Athens, Greece, by the church dignitaries. In Greece she became still more erudite in her theological knowledge and was appointed archbishop and at last reached the highest pinnacle of the Catholic theologian's hopes. She was crowned Pope! She called herself Pope Junius the Eighth; her maiden name, however, was Agnes. After occupying the papal throne for two years and seven months, she was not contented with having reached the very gates of Heaven, she longed for the passionate life of terrestrial beings, and instead of pleading to celestial angels, she wished to plead to earthly angels and in passionate lust to revel with them. With that object in view she allowed

those earthly angels to swarm around her in the darkness of the night and soon a little angel made its presence felt, for she became pregnant.

As Papal Nuncio it was necessary for her to lead in a religious procession. As luck would have it, whilst her eminence once led a great procession, accompanied by all the dignitaries of the Church, with their emblems and crosses, through the streets of Rome, her holiness was compelled to make an accouchement by the budding and yet unripe angel, who made an awful stir within her, until on the very spot, he insisted on leaving the womb of her holiness. From that very day, the custom was instituted, that every Pope before being inducted must be examined as to sex.

THE POET'S DAUGHTER.

Yehuda Halevi, the greatest Jewish poet, was blessed with riches and possessed an only daughter, who had arrived at a marriageable age, and her parents were greatly concerned regarding a suitable match for her. This was by no means an easy matter to accomplish, inasmuch as the wife of Yehuda Halevi was a highly cultured woman, and the prospective bridegroom would not only have to be intellectual enough to suit the great poet, but his wife as well, besides the daughter, whose ideal was very high, and thus the years passed by without the realization of their cherished ideal.

The loving mother was by no means resigned to the situation, and in her great impatience to see her daughter a happily-wedded wife, she laid aside that respectful reserve towards her husband with which his great genius inspired her and importuned him daily to provide for his daughter, a companion in life. The aged poet, whose genius soared on the heights of brilliant imagery, spent but little thought on his daughter's marriage, and one day when his wife had goaded him to desperation, with her constant insistence that he find a husband for their daughter, he cried out angrily: "I swear that I will give my daughter in marriage to the first man that crosses my threshold."

The poet's wife was contented with that, only to see her daughter married.

Shortly thereafter, a man chanced to come in their house who introduced himself as a poor and ignorant person, who desired to study at the house of Rabbi Yehuda Halevi, and to obtain an education.

The poet's wife was greatly disconcerted, as she thought of the vow her husband had made, but the vow must be kept. She plucked up courage, and went to her husband's study, and said to him: "My beloved Yehuda, God has sent us a man who, although he does not come up to our ideal, yet you will not violate your vow, and we will endeavor to give

him an education and after he will have acquired a high state of culture we will give him our daughter in marriage."

Yehuda Halevi was in accord with his wife's plan, and taught the stranger daily. In a short time the scholar made such progress in his studies that Yehuda Halevi became very fond of him; his wife also sympathized with the diligent student.

One day Yehuda Halevi sat in his study, deeply engrossed in a composition which baffled his poetic art. The dinner hour had long passed by, and he did not stir from his study. His wife begged him to go to dinner; he was loath to interrupt his work, but to satisfy her he complied with her request.

In the course of the meal, he declared, "that never before in his experience did he have such a difficult task to accomplish as now in endeavoring to complete a certain composition he was working on." Thereupon the scholar inquired wherein that difficulty consisted. Rabbi Yehuda Halevi merely laughed at him. His wife, however, who was curious to see the composition, went up to his study, brought it and handed it to the scholar. The scholar, without the least hesitation, took the pen and filled in the missing lines that had so baffled the old poet and then showed it to his teacher. Yehuda Halevi glanced at it and exclaimed joyously: "Oh! you are and will be my future son-in-law! You are none else than the famous and eminent Sage, Ibn Ezra!"

AN UNWORTHY WOMAN.

From the very beginning of time, woman in her moments of folly, has led to man's undoing, and the heritage of death, that the first woman bequeathed to all generations, has been taken up by many of her daughters, who have improved upon her work by oft bestowing upon man that which is even worse than death—A Living Hell! The great Sage, Rabbi Meir, was wont to make a pilgrimage to Jerusalem three times yearly, to spend his time, during the holy festivals, in the sacred atmosphere of the Holy Land in the company of the great Sages who were there assembled. A butcher by the name of Judah had the good fortune to have the great Rabbi as his guest, and fully appreciating the signal honor, the Rabbi thus bestowed upon him, he treated him in a manner that gave him entire satisfaction in that his worthy helpmate shared the honors, as she treated the Rabbi with the greatest respect and satisfied his convenience in the best manner. Thus passed away several years, until the good woman closed her eyes in that sleep from which no one in this life awakeneth. The butcher soon married again. The holidays were again approaching, and the butcher told his new wife of the eminent guest he expected to entertain, and earnestly enjoined upon her to treat him with the same respect and see to his wants with the same care that his first wife had exercised. Shortly before the coming of the holidays, Rabbi Meir again called upon the butcher. He asked the woman who greeted him concerning his wife. She told him of her death and introduced herself to him as his new wife. Rabbi Meir wept when he heard of the worthy woman's decease, but the new wife of the butcher consoled him and said, "Never fear, my dear sir, you will receive at my hand the same good attention and kind treatment you have been accustomed to. My husband has already apprised me of your coming and of the manner of treatment you should receive." She took him by the hand and wished to lead him to his room; he, however, refused to go before he would obtain permission from her husband.

He took his leave and on the way he met the butcher, who asked him why he went away. "You will be treated just as good as by my first wife," said he.

They both wended their way to the house. The woman served her guest with the very best of food and drink. Whilst serving him, his youthful and handsome face made a deep impression upon her. She was filled with lustful thoughts of cloying her passion upon the unconscious object of her sinful desires. She waited for the evening meal when she served him with very strong wine which she sweetened in an agreeable manner which stimulated the Rabbi's desire to partake thereof more than his wont, with the result that the strong wine overpowered him and he became oblivious to all his surroundings. She then took him up to his room and gratified the lustful desires that possessed her upon the unconscious man.

In the morning he went to the temple to pray and on his return she again served him with the best of food and drink. While she was waiting upon him, she thought to draw him in conversation and with the laughing mien, made affectionate and familiar approaches toward him. He was astonished at her bold behaviour, turned his face away and did not even deign to look at her. "You do not even want to look at me, why did you treat me in such an amorous manner last night? And now you are ashamed to show your face to me? How could you so soon forget the pleasant hours we passed together?"

"What? I with thee! God forbid!" exclaimed Rabbi Meir.

"If you do not wish to believe me, I will prove it by telling you that you have a wart on a certain part of your body and now you cannot doubt it any longer," said the woman.

Rabbi Meir was soon convinced that the woman had really taken advantage of him while unconscious from the effect of the powerful wine. He wept and exclaimed: "How,

have I now lost all the merit of my learning and piety, my character has been destroyed in one evil hour! Can I ever atone for it?" He resolved to ask the principal of his college what penance he shall do in order to atone for this wretched occurrence, determined to stop at nothing, if only the sin shall be forgiven him. First, however, he went to his family, and on his way he wept bitterly and lamented, rent his garments and strewed ashes upon his head. As he neared his home, his friends went out to greet him and they saw in what a state he was.

"What has happened to you that you mourn so?" cried they. Thereupon he related to them all that had occurred to him and they then asked him what he intended to do about it.

"I am going to see Rabbi Jose," answered Rabbi Meir. "And whatever penance he will make me do, I will gladly do."

His friends comforted him and advised him to let the whole matter drop since it would put him in a bad light before the people, and God would forgive him as he had not sinned presumptuously. Rabbi Meir then went to Rabbi Jose and told him all that had occurred to him, and asked him what penance he could do in order to atone for his sin. "I must ponder upon this several days and then I will let you know what penance to do," said Rabbi Jose. After a few days had passed, Rabbi Meir again came to Rabbi Jose. "My decision is that you should allow yourself to be bound and cast before the lions in the forest," said Rabbi Jose to Rabbi Meir. "I abide by your decision," said Rabbi Meir, "even if death should be my portion." Thereupon Rabbi Jose ordered two men to tie Rabbi Meir hand and feet, carry him into the forest and lay him down under a tree. Rabbi Jose bade the people to watch at a distance, and in the event of Rabbi Meir's death by the lions, to gather his remains together and bring them to him, that he may inter them.

The first night a lion came to Rabbi Meir, and without touching him, went away. The second night, the same scene was repeated. On the third night, a lion came, sniffed at

Rabbi Meir and laid its sharp claws upon him, rent a piece of flesh from his body and went away. The watchers then related to Rabbi Jose all that had occurred, whereupon he said to them: "Inasmuch as the lions did not devour him altogether, God desires that he shall live; therefore bring him hither." Rabbi Jose then ordered physicians to treat Rabbi Meir; he was cured and lived thereafter many years.

RASHI'S HEAVENLY COMPANION.

When Rashi was well stricken in years he would oft grow pensive, and speculate upon the identity of him who would be his companion in the eternal abode which, despite his great humility, he pictured as a very delectable place in Paradise, which according to the liberal teaching of the Talmud was the haven to which all pious souls could hope to reach. It mattered not of what nation they originated or what religion they possessed, so anxious was he to know, at least, the name of his partner in Eden, that he fasted and prayed that he might be revealed to him. After a long time spent in fasting and praying, it was revealed to him in a dream that the name of his heavenly companion was Abraham ben Gerson, known as the "Zadik," or pious man, and that he resided in Barcelona, a city of Spain. Delighted to receive this information, Rashi, despite his old age, decided to make a voyage to that city, there to make the acquaintance of him who was destined to be his heavenly companion. After a few weeks' preparation he set out upon his journey, and after considerable time and trouble he reached that distant city. In the Jewish Hotel, he immediately made inquiries concerning the pious and learned Abraham ben Gerson, but to his great astonishment neither host nor guests knew of any Zadik called Abraham ben Gerson. This was all the more surprising to Rashi, as under the title Zadik, he pictured one who was profoundly learned in the Torah, and who led a virtuous, self-denying life, a life entirely consecrated to the worship of God. After a great deal of talking, some of those present at length recalled that there was a certain Don Abraham ben Gerson, an extraordinarily rich coreligionist, who lived in one of the handsomest houses in the city, and who was very highly respected on account of his princely mode of living. Rashi was greatly disappointed at learning that such a one was destined to be his heavenly companion. With great fear he communed with himself and severely searched his innermost conscience for some great sin he may have committed, but

rack his brain as he might, he could not think of any transgression of the Torah that he was guilty of; he came to the conclusion, therefore, that it was his mission to turn this future heavenly companion of his to the path of righteousness. "Perhaps," thought he, "if I will lead him in the right path he will rank with those of whom the Talmud says, 'where the penitent stand, there the perfectly righteous cannot stand.'" After a long and sleepless night, passed in tears and prayer, Rashi set out on the following day in quest of Don Abraham. Arrived at his palace he was dazzled by the wonderful magnificence of the beautiful edifice that confronted him. He was almost on the point of turning back when a servant approached, and ascertaining Rashi's name, led the elderly Sage, with great obsequiousness, by means of a richly-carpeted marble staircase, to a gorgeously furnished waiting-room, which was richly tapestried in damask and gold, with the walls covered by handsome mirrors. Shortly after the servant informed his master of his distinguished visitor, a door opposite to where Rashi sat opened, and a tall and slender figure of a young man of about 30 years of age appeared. "I am indeed happy," said Don Abraham with a winning smile and a friendly countenance, "to be honored by the visit of such a learned and pious man."

"For thee to laud piety in others when thou dost not possess it thyself seems a mockery to me," said Rashi sternly. "If, however, oblivious of all religious requirements, thou dost merely use the word as a jest, I forbid thee to jest with me," cried Rashi, with asperity, "for I came here in the name of the Lord!"

"Of that I am convinced," interrupted Don Abraham with a smile, "and for that reason I bid you again welcome! And as to your reproaches, dear Rabbi, I will not discuss this matter now, but I invite you to honor me by your presence at my wedding which will take place to-morrow night."

"Thou art marrying, perhaps, a non-Jewess?"

"Oh no, a daughter of Israel, who is as virtuous as she is beautiful."

"Is she rich?"

"Not less than that."

"Well, if she would have come into a pious Jewish house then could I extoll thy action as most praiseworthy, but as it is, who knows for what purpose God has led me to thy house. I hope, to-morrow, by the grace of God, to be present at thy wedding."

Hardly had Don Abraham murmured a few words of thanks, than he was interrupted by the arrival of a servant who announced that a poor woman was waiting to see him. "Let her have patience for a few moments longer," said Don Abraham, whereupon the servant withdrew.

"Dost thou not know," said Rashi, "that it were proper for thee before thy wedding to think of the poor? Must thou be reminded thereof by this poor woman? What a shame for a rich coreligionist thus to act!" "Appearances are oft deceptive! dear Rabbi," retorted Don Abraham, "perhaps you will not judge me so severely when you will have heard that poor woman; she is waiting in the ante-room, question her yourself." Rashi gladly accepted this invitation, and in company with Don Abraham he entered the ante-room and beheld an old woman of impoverished appearance, whom he forthwith plied with questions.

"As far as I know," said the woman, "the poor received very handsome gifts of money, but I do not wish to see Don Abraham about that, I have another reason for coming here." Rashi was agreeably surprised to learn that his future heavenly companion was at least a charitable man, and not altogether unworthy of a place in Paradise; he therefore remained silent, whilst the master of the house asked the poor woman what was her wish, the woman burst into tears, and said, "I am a widow and have four children, three of them are very young, but my oldest son, although he is only eighteen years old, is now for some time our only support, thanks to his skill and diligence we have a modest, yet sufficient income, but alas! for the last few weeks he is sick, very sick."

"If he is in need of a doctor," interposed Don Abraham, "I will send one. I will also supply him with whatever medicine he may need and whatever else he may be in want of, I will pay for."

"Oh no! Neither doctor nor medicine can help my son, he was ever the picture of health and manly strength and even now he has no physical pains; he is sick because a girl who had plighted her troth to him is forced by her parents to marry another."

"And why must I know all this?"

"Because to-morrow this girl will be the wife of the rich Don Abraham ben Gerson!"

The words of the poor woman pierced the heart of the host as the thrust of a sword; he became ashen pale, and shivered like a leaf as he asked the name of her sick son.

"The name of my eldest son is Abraham ben Manuel," replied the widow, who thereupon withdrew.

Don Abraham sank upon a chair and covered his face with his hands. Rashi was deeply touched at the miserable conflict now raging in the heart of the rich young man. He sought to solace him with words of comfort and encouragement, but Don Abraham sorrowfully raised his head and wiping a tear that shimmered on his eyelash, said with a sigh, "no maxim of Bible or Talmud can replace my beloved one, there is none to compare with her in the entire world. Heaven has but one such sun, when she disappears all the world is dark, my beloved is the light of my life, should I lose her my life will be shrouded in gloom."

"God but proves thee," said Rashi gently. "Till now thou wast the spoiled pet of fortune, thou art blessed with riches, magnificent luxuries, everything thou dost wish. What knowest thou of resignation and self-denial? Thy every heart's desire was fulfilled and now that, for the first time, thou art confronted with an obstacle to thy desire and it is in thy power to do an act that will find favor in the eyes of

God, thou dost hesitate, when it is only now that thou canst prove thyself worthy of all the good that God has done to thee."

"You are right, great teacher!" replied Don Abraham, as he arose and raised himself to his full height; these brooding and sorrowful reflections make me weak and cowardly, it is the deed alone that strengthens and ennobles; I hope by to-morrow to have made my resolve; do not forget to be here to-morrow at the right time and give me your blessing that it may infuse new strength within me."

He inclined his head under the trembling hands of the venerable Sage. On the following evening Rashi came to the palace at the appointed time. Through the flower-wreathed portal supported by marble pillars, brilliant equipages unloaded their hosts of richly attired guests, who surged into the palace, to tender the master of the house their congratulations. In the large court-yard, which skillful hands had converted into a bower of the fairies, a magnificent canopy was erected, for the celebration of the marriage. After the guests had arisen, in silent expectation, midst a burst of music and the flaming of torch lights, the bride, whose wondrous beauty evoked exclamations of admiration from the lips of all assembled, made her entry and the notary was about to begin the reading of the marriage contract, when Don Abraham stepped forth and spoke in a clear voice, audible to the entire assemblage: "I have a remark to make; 'the name of the bridegroom is not Abraham ben Gerson, but Abraham ben Manuel, otherwise the programme remains unchanged. I have also to add, that in future, Abraham ben Manuel will be the manager of all my enterprises, as I intend to set out on an extended trip."

The invited guests regarded each other questioningly, in silent amazement, but Rashi, with his hands raised toward heaven, whispered: "I thank thee, all gracious Father, that thou hast destined Abraham ben Gerson to be my heavenly companion. The self-denial that he has displayed makes him indeed worthy of an eminent place in Paradise."

BABYLON.

As in a dream to me dost thou appear,
With the golden cradle, thy native home,
Now thou art but as of the sea the foam,
As a fly thou art, since thou lost thy sphere.

Thou wondrously beautiful Babylon,
The paradise of a glorious age,
How didst thou sink 'neath desecration's rage,
How did they profane thy glorious throne?

What moved thee with such animation wild
To try to break the windows of the sky,
And into the realms of heaven to spy,
To such foolish acts how wast thou beguiled?

Didst thou then build thy wonderful tower,
Some spirits invisible to vanquish?
Such foolish thoughts why didst not relinquish
When but of a worm thou hast the power?

Was it then but thy overweening pride,
That fated thee an evil destiny,
To rise aloft by an evil decree,
Then to fall, in the depths of hell to glide?

The new world, too, builds in its modern way,
Such a tower so stupendously high,
Views the stormy world from the very sky,
Views it in its wild tempestuous play.

Views the human race, as in harmony,
With the very beasts on a brutal field,
No one to the other an inch will yield,
But with murder crown their ignominy.

The wild unceasing pursuit and mad rush,
Of the monstrous strong who swallow the weak,
Their rage upon defenseless heads they wreak
To weeping and wailing there's ne'er a hush.

The beautiful bird builds itself a nest,
 And on the free field seeks its nourishment,
 And cares not to approach a stranger's tent,
 Yet with apprehension looks North and West,

To see if in ambush a foe there lies,
 Yet comes the bullet suddenly from afar,
 And fells that poor bird with its fatal scar,
 And robbed of its short life, it droops and dies.

Man, too, while in his worldly career,
 With apprehensive glance looks everywhere,
 For weapon leveled at him from the air,
 To kill and rob him—'tis his constant fear.

The living by the living is sustained,
 The beast by the beast, also by the plant,
 But man by all of these fulfills his want,
 Is this a gift of God that he has gained?

Oh listen then to this, my answer, Sage,
 God did command man to partake of all,
 Possessing life and nourishing to all,
 Who in spiritual matters engage.

For the process of kingdom vegetal,
 And the nourishment that's thereby given,
 To feed spiritual senses seven,
 Develops much slower than animal.

Therefore the animals destined for man
 Their finer matter to assimilate,
 Thus for man's use their lives they consecrate,
 Not for the ignorant is this the plan.

However this is mere hypothesis,
 As no one is ignorant at this time,
 For learning flourishes in every clime,
 Therefore in eating meat none is amiss.

To whom, for this, do we owe gratitude?
 To the builders of that tower so high,
 Whence the world can be viewed as from the sky,
 Whence force is resisted with fortitude.

America, the land so highly prized,
 Is a tower of strength impregnable,
 To Babel's tower not comparable,
 For with favor by God 'tis recognized,

Because the Jew its firm foundation laid—
 And thus does the Midrash Hanelam say:
 "Where the Jew will bring his power in play,
 'Tis there that success will surely be made."

On a soil that is not distant there lies
 The road that leads to where the ocean flows,
 And through its parted waves the road still goes,
 That road o'er which Judah to Zion flies.

And from all the ends of the earth there stream,
 Unceasingly the hosts of Israel,
 To see the Messiah they love so well,
 From the tower emerge with haste extreme,

And to their Holy Land Divinely crowned,
 In countless streams, unceasingly they flow,
 By ships and railroads eagerly they go,
 To tread once more their consecrated ground.

MESSIAH.

Nineteen hundred weary years in dreary wretchedness have
 passed,
 And suffering Israel as yet is not redeemed,
 From the so-called "Saviour's" salvation they seem to be out-
 classed
 Nor has that so-called "light" upon their darkness streamed.

For that Messiah stood not the test, as Israel is not purged,
 And still of him unrefined aught has remained,
 It is therefore from his Holy Land to exile he emerged,
 And Hope's realization since not regained.

In exile will they remain until Israel's pure souls
 Who count thirty-two pure teeth in their mouth,
 And the image of divinity o'er their countenance rolls,
 So that all from east and west, from north and south,

Shall say in accord, "This is the people chosen of the Lord,"
 Then will come Messiah and his host so true,
 And to his ancient cradle with all the love he can afford,
 He will bring back in triumph the hated Jew.

Therefore await him! await him! with eager expectation
 The other was not thy redeemer at all,
 Thou wilt blossom like a flower, oh thou glorious nation
 Through the sunshine's rays that o'er thy path will fall.

He comes! he comes! Behold him! he is no longer far from
 thee,
 Prepare thyself to meet him O Israel!
 His trumpet tones thou wilt hear and his glory thou wilt see!
 In harmonious chorus its sounds will swell.

Oh how extremely fortunate will be that auspicious hour
 When he will proclaim to all that thou art free,
 Oh if to kiss his blessed lips I had now but the power
 The lips of the hero who will redeem me.

Upon the ass of the redeemed the poor and righteous will
 come,
 Leading it rightly with discernment and tact,
 No opposition will he encounter, foes will be struck dumb,
 For the Jews will be united by one pact.

Yea Israel will be as new-born and no longer forlorn
 When imbued will be the new generation,
 With the love of Zion which, for so many years we mourn,
 Then we'll rejoice in Judah's coronation.

In the teaching of the nations, a new dogma they will spread
 And a doctrine universal they'll expound
 That as child of heavenly spheres by God thou hast been led,
 To kindle the lights of knowledge all around.

Yea! The Land of Freedom—to thee its discovery is due,
 Columbus was but a tool in all that plan,
 Thy necessity aroused thee, Oh thou persecuted Jew!
 To find a home free from persecution's ban.

It was thou with knowledge profound, the distances did meas-
 ure
 For he was without higher education,
 Therefore he had no chance of success, he had not the pleasure
 Of being aided by the Spanish nation.

"Thou art crazy," said the Ministers to him with derision,
 Though the drawings thou dost bring are very fine,
 Yet art thou not the wise man according to our decision
 Who in such an enterprise can brightly shine,

On a Jewish mission thou dost come, their welfare thou dost
 seek,
 It is for them that thou dost seek some new land,
 To their Zion let them go, the ancient land that they bespeak,
 Only Christians will we help with open hand."

Thus Columbus was rebuffed and in a state of great despair,
 When a Marrano officer came to aid,
 And with sympathy listened as his complaint he did declare,
 Also examined the drawing that was made.

He was then introduced to the queen, after sometime had
 passed

To her he declared all that he had in view,
 By the diplomacy of the Marrano this was compassed,
 To find a refuge for the unwelcome Jew.

And now America was discovered—and by who? by who?
 By the world's pioneer of laws Divine,
 By the disseminator of true knowledge the Jew! the Jew!
 Who caused the light of God on the world to shine.

Ere long will appear the dawn of the great and glorious day,
 When the whole world but one God will proclaim,
 When Israel's banner will flutter so high 'twill hold sway!
 And all nations will honor Israel's name.

ETHICS.

The truly pious one lives contented,
He is happy in his pilgrimage,
Resigned to what could not be prevented,
Seeks not destiny to disparage,
But the wicked spends his life in passion,
The more his joys, the more he'd enjoy,
Retribution acts without compassion,
To wormwood turns his sweet joys that cloy.

The slanderer's tongue oft falls in distress,
In life's history 'tis largely written,
Full oft of herself she's the murderess,
Likewise of the one she has bitten,
So did she once in a deserted land,
By self-seeking thoughts beguiled to ill
Till she felt the Almighty's heavy hand
And to slander more she had no will.

Over all the actions, watching, guiding,
The eye of God and his mighty hand,
His blessings are on thy field, abiding,
Enlightens thee, makes thee understand.
In his grace to thee, may he soon destroy
The enemies that on earth harass thee,
And when thou part this life, do thou enjoy,
The peace wherewith he will compass thee.

In life's bleak darkness poor man gropes blindly
And often errs on the path he treads,
When to the wicked the fates act kindly,
The righteous sink 'neath misfortune's dreads.
A mystery is our life entire,
'Tis a riddle which we cannot solve,
Till we reach the land of our desire,
And our life's darkness will then dissolve.

In a solitary and barren land
 In the deserts where the serpents hiss,
 Where all things shrivel 'neath the rays that brand
 Where flows no waters in cooling bliss
 There found with the early morning's fresh dew,
 The Israelite his daily bread,
 And there he lived with God's protection true,
 For forty years with naught to dread.

Oh man what here thou hast amassed with toil,
 Is naught to thee, but the gift of God
 At thy death thou takest naught to the soil,
 For naked goest thou to thy sod.
 Unto God alone does the world belong
 Thy fortune is but a dream doest see
 Therefore return the field do not prolong
 Possession beyond the Jubilee.

Struggling oft with his distress and sorrow,
 Greatly suffers the pious one's heart,
 Whilst the wicked joys, laughs at to-morrow,
 The righteous one bears the painful smart,
 But from his fetters, God frees the humble,
 When the sun of his hopes sets and sinks,
 When 'neath the burden about to stumble,
 Comes joy from afar, beckons and winks.

An earthly fortune canst thou inherit,
 From thy parents when thou art a child,
 Canst obtain it also through thy merit,
 If as thrifty one thou canst be styled
 But a brave wife is a crown of glory,
 To array thee, as a gift of God,
 Only the pious can tell the story
 Of having been blessed in that regard.

Remember the poor as thy means afford,
 His blessing will God then to thee accord,
 And e'en at thy death his graciousness,
 Help the sufferer in his distress,
 But woe unto thee if the stranger's pain
 Will find thy hard heart, untouched, unmoved,
 Will see the parting of thy wealth, thy gain
 As winged 'twill fly and leave thee reprov'd.

Like a journey is our life entire
 Through this sorrow-filled tearful vale,
 Each one is plagued by his own desire,
 Each one is grieved at his joys that fail,
 Till after sufferings, long endured,
 With friendship's Eternal Rest invites;
 And to that land where bliss is assured,
 Death gently leads, to Heaven's delights.

If thou seest prosperity glitter
 On acts of the base as a bright gem,
 Prize them not for their end will be bitter,
 Like the chaff the wind will banish them
 Whilst the rickety hut of the pious
 Where naught but pain and sorrow now reigns,
 Will flourish although the storms come nigh us,
 Despite fierce winds, firm it remains.

For the greatest sacrifice be prepared
 As offering for the love of thy God,
 And if by necessity 'tis declared,
 E'en thy life shouldst thou give for thy Lord,
 Thus has taught us the zealous priest of old,
 As bravely the dagger he flourished,
 By his zealousness for God, made bold
 He looked at death as though 'twas cherished.

Even the pious, the Lord does not spare,
 Sternly he judges all human kind,
 The merited punishment must he bear,
 Who transgressed the law that all should mind,
 Even Moses himself, of holy stock,
 The punishment received from God's hand,
 Because he disobeyed and smote the rock,
 He could not enter the Holy Land.

Not by fast nor torture self-inflicted,
 Nor repetition of prayers alone,
 Nor lips that are in regret depicted,
 Can guilty man for his sin atone,
 When all these are by deeds accompanied,
 That can speak before the throne of God,
 Only then is ripened confession's seed
 Of forgiveness in heavenly sod,

Amongst all the most joyful songs of praise
 That e'er have sounded in harmony,
 The heart's gratefulness in its song conveys
 The most joyous sounds of human glee;
 After all the threatening dangers are gone
 Inspiring man a new life to live,
 To the altar of thanks they're marching on
 And praise to the gracious God they give.

Envy not the "lucky" neighbor,
 For recompense he hath obtained,
 For the praise received for labor,
 For all the honors he hath gained,
 Rouse not jealous rancor's venom,
 With poison deadly it is fraught,
 To its stirring ever be numb,
 Let it ne'er hatch within thy thought.

Sin neither through thy word or deed,
 Shun the channels of transgression,
 Scatter not the criminal seed,
 Beware God's sure retribution;
 In open judgment wilt be placed,
 With no favors shown to spare thee,
 For all the world wilt be disgraced,
 Thy wickedness will ensnare thee.

Then ever from thy early youth,
 To honesty be devoted,
 Let thy heart be fired for the truth,
 And to honor consecrated;
 For wicked deeds, deceitful ways,
 All misfortunes bring, all sorrow,
 They rob the rest that is to-day's,
 And happiness of the morrow.

Lead thy tongue in the path of truth,
 Let but verity guide thy speech,
 Lie not! for falsehood is, forsooth,
 An act of crime a moral breach,
 Let the word thou utterest now,
 Be honored from its inception,
 Keep it as sacred as a vow,
 In God's law 'tis the conception.

Thou shalt never hate thy brother,
 If e'er against thee he did wrong,
 Learn with love the wrong to smother,
 Its ill defects not to prolong,
 Canst reprove, rebuke him gently,
 His wrong toward thee, him frankly tell,
 But to hate him consequently,
 Is to prepare for thee a hell.

As thy own self love thy neighbor,
 Make it thy duty that he live,
 For his good be all thy labor,
 Ask not his faith whom thou dost give,
 Misery lightening, wounds healing,
 When one midst danger's breakers drifts,
 Quickly answer cries appealing,
 All this is what to God uplifts.

His own brother he's not sparing,
 He who envious fury breeds,
 Who is falsely speaking, swearing,
 Of such a one the prudent heeds;
 He mars the sweetest happiness,
 The most delightful joys he spoils,
 But there's one thought of cheerfulness,
 On his own head, oft, the ill recoils.

Father! Thine alone's the blessing,
 Prospers us, in our salvation,
 Ill designs of foes oppressing,
 Turns to good their machination,
 Though enemies curse, revile us,
 Our salvation comes but from thee,
 They may seek to throw, defile us,
 Through Thy help alone, firm stand we.

My Lord and Father, Thee alone,
 And the sacred law thou gavest,
 Is consecrated time I own,
 As in Holy Law thou cravest,
 To praise Thee whilst I have the breath,
 Is my duty's noblest culture,
 For God I cannot praise in death,
 Nor adore in the sepulcher.

Reflect! O man! at every hour,
 That as a stranger, thou art here,
 That death in its revolving power,
 To thee also will appear!
 Reflect! that joy is born to vanish,
 As a shadow to fade away,
 Then all fear wilt learn to banish,
 When comes at last thy parting day.

Ponder on the gems of virtue,
 Guard the pearls that ornament thee,
 Sparkled when in youth they were new,
 Their great value ne'er will spent be;
 If by daring all dost surpass,
 Attainest high rank, be not proud,
 For great men fell, men of high class,
 They sank beneath the common crowd.

I fear not when foes are roaring,
 When frightful is their mighty sway,
 For my guardian high is soaring,
 A Father's eye guards me alway,
 Though barbarians threat to harm me,
 United 'gainst me is the foe,
 By God I defy their army,
 By his power I lay them low!

Weep not when the pious leave us,
 Alone to bask in light of life,
 Mourn not for there's naught to grieve us,
 When broken hearts have left the strife,
 Reflect that for these souls so pure,
 This petty world had naught to boast,
 Wilt thou sorrow with grief sincere,
 For those who joined the angel-host?

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One day, ere thou hence departest,
 Repent the sins of all thy days,
 And from evil whence thou partest,
 Return to virtue learn its ways,
 Only then, free from transgression,
 Wilt depart for peace eternal,
 There, wilt come into possession,
 Of reward in life supernal,

Prosper God, Thy pious ever,
 Who in Thy paths forever go,
 Who ne'er from Thy teaching sever
 Their every act, Thy law they know!
 Woe the sinful ones, the foolish,
 Who from the path of virtue stray,
 For His law that they abolish,
 They'll meet their doom on judgment day.

With life's force the tongue is pregnant,
 Power of death upon its tip,
 For success the tongue is regnant,
 And the failure lies within its slip,
 Therefore weigh your words exactly,
 As the wisest of all kings states,
 Keep each word in place compactly,
 Upon your tongue place reason's weights.

Do not triumph in thy conquest,
 O'er thy enemies in thy fight,
 Though they fall yet be thou impressed,
 That they have fallen through God's might,
 As they sink, then, do thou reach them
 A mild and kindly brother-hand,
 Enmity should not impeach them,
 When falls apart the earthen band.

Let compassion be forever
 Thy balm, thy brother's wound to heal,
 Help the poor, his bonds to sever,
 His bonds of woe, work for his weal;
 Kindness saves from death eternal,
 Alone escorts thee to thy bourne,
 Naught else counts in life supernal,
 Thou partest bare as thou wast born.

When with distress the struggle dread,
 Provides thee naught but crust of bread,
 With pinch of salt for condiment,
 Gives thee thy only nourishment,
 When from the well the water fresh,
 Thy burning thirst doth slake, refresh,
 And on the cold and barren ground,
 A rocky couch by night hast found,
 Even when in thy entire life,
 Thou findest naught but care and strife,
 Unheeding woes that they impart,
 From the Torah thou dost not part,
 All hail to thee by God's command,
 All hail thee here, hail thee beyond!

Doubt not thy reward for merit,
 Though in coming it doth tarry,
 It is sure, thou wilt inherit,
 Though affliction thee doth harry,
 Doubt not, wilt be compensated,
 By God with fruit of virtue's seed,
 Beyond!—if here 'tis not fated,
 Reward must surely follow deed!

Moist my eyes with hot tears flowing,
 To Thee my Rock, look up with trust,
 For Thy statutes like fire glowing,
 For Thy teachings, so sweet and just.
 O Gracious God to glorify Thee,
 I seek and search both day and night
 To teach the world to sanctify Thee,
 Father! I pray Thee! give me might!

God sustains with a fatherly hand,
 The path that His pious ones tread,
 And helps them also to understand
 When he chastens them, not to dread,
 For they wander safely on their path,
 Though the tempests rage, securely,
 They are guarded by the One who hath
 Their lives in His hand—so surely.

Happy is the man confiding,
 Whose soul to God's instructions turns,
 Who murmurs not against the chiding
 Nor loving Father's warning spurns.
 With safety it will ever guide him,
 Through life's sad and tearful vale,
 And when dying 'twill be beside him
 His parting hours it will regale.

When dire sufferings all assail me,
 And by their burden I'm oppressed,
 I'll not weep, 'twill not avail me,
 In solitude to be depressed.
 O God! Thou art my trust in sorrow,
 My sole protector in distress,
 To Thee I pray for brighter morrow,
 When dark misfortunes closely press.

O sully not your brother's honor,
 Soil it not through a sneer or jest,
 Remember this, thy sinful manner,
 By vengeful God will be redressed,
 Scaly blotches, vile boils and swelling
 And leprosy will be your share,
 Festering wounds, beyond all healing,
 "Thou art unclean"—all will declare.

In the desert so drear and lonely,
 They wandered in the burning sun,
 No stream their lips to moisten—only
 Parching thirst—and their race is run,
 But when their suffering's beyond bearing
 And hope for them has nought in store,
 God's help from heaven's then appearing,
 In stream from rock—they thirst no more!

Happy he, whose tender youthful years,
 Escaped the turmoil of the world,
 Who walked with God in virtue's spheres,
 By Idler's contact ne'er was soiled,
 As the beautiful buds unfolding,
 In the delightful days of spring,
 And as the ivy, never molding,
 To Eternity he will cling.

One day in all the year so holy,
 Consecrate to thy God alone,
 To holiness, devote it solely,
 For great and small it will atone.
 Let not your body seek its pleasure
 Avoid all that by God's command
 Fast and pray in joyful measure
 That you respond to his demand.

At the bier of beloved departed,
 The High-Priest ne'er a tear must shed,
 Though parents leave him broken-hearted
 He must not show he mourns his dead.
 But he may weep in silent sorrow
 His father, mother, daughter, son,
 But at the bier, his soul to harrow,
 Religion tells him, he must shun.

The love of dainties oft destroyeth
 Man's vital powers, enervates,
 He who his appetite employeth,
 In low desire, degenerates.
 Remember those who were a lusting
 Their wicked passions to allay,
 But God His vengeance was adjusting
 Of vile disease they were the prey.

When gracious heaven's richest blessing
 Finds in thy home its firm abode,
 Without thy labor, luck's progressing
 In thy house and field with Golden load.
 But want and misery are reigning,
 Though man should strive with all his might,
 The sheen of gold itself is waning,
 Where Father's blessing does not light.

The pious e'en on earth rejoices,
 When cultivating virtue's seeds,
 Reward is his without reverses,
 For his brave, magnanimous deeds.
 For his succor to suffering mankind,
 With counsel, action to sustain,
 He prepared for joy his soul refined,
 E'en in death that joy will remain.

Guard thyself by Divine instruction
 Against the rambles' idle road,
 'Twill surely lead thee to destruction
 In a future that ill doth abode.
 If thou hast trod the path delusive,
 In the frivolous time of youth,
 Thou scarce canst leave that path abusive,
 For the path of the sacred truth.

Behold! Before thee Curse and a Blessing
 Here lie O Man! at thy command;
 If in God's ways thou art progressing,
 His blessings with thee close at hand,
 But if so basely hast selected,
 The path of shame and didst not heed,
 Woe is thee for thou art rejected,
 Punishment follows evil deed.

Be reasonable in thy judgment,
 Of the accused before the Bar;
 Let strict logic rule thy sentiment,
 Let not his guilt thy fairness mar;
 For God stands where Justice does prevail,
 Where to judge rightly, Judges choose,
 And punishment follows without fail,
 Those who the laws of right abuse.

Though sins seductive may entice thee,
 O, Son of man, at every time,
 To misery they sacrifice thee
 Rob thy happiness at its prime.
 With power thou canst obtain the conquest,
 And pure return to Father's sod—
 Thy spirit by passions ne'er oppressed
 Since thou didst nip them in the bud.

Behold Thy children before Thee stand,
 All united, both great and small,
 In Thy covenant, a solid band,
 To be Thy nation, the hope of all,
 With curses laden, void of blessing,
 Wander the fools who seek Thee not,
 They forget Thee in their transgressing,
 To hear what blasphemers impart.

O'ercast by clouds is thy early dawn,
 With gloom is shrouded thy surrounding,
 Struggling against want, thou art pale and warm
 With misery thy youth abounding,
 O murmur not nor weep so weakly,
 These sorrows soon will have an end,
 To joy will turn thy plagues so sickly,
 Thy evening dark in light will blend.

Heaven and earth are witnesses twain,
 They heard the doctrine I've proclaimed,
 If thou wilt go in ways that are vain,
 The curses will then make thee ashamed;
 But if the path that I have taught thee
 Thou wilt follow by word and deed,
 All hail to thee, God's blessing sought thee,
 Thy great reward is guaranteed.

Therefore on earth we should endeavor,
 To work alone for human weal,
 To be like God we should strive ever,
 His attributes our hearts should feel,
 Whoe'er to peacefulness inclineth,
 Tranquility's his sole desire
 A Godly life his life defineth
 The way of God him doth inspire.

In the Jewish lad's first thirteen years
 From sin's stain he's entirely clean,
 On his parents his soiling appears
 Him of his faults they did not wean,
 But when at last the hour has sounded,
 When his intelligence can see,
 To manhood he at once has bounded
 His parents thank God, they are free.

Oh! Cherish the children of the poor,
 In the Torah's path guide them right
 For the Torah's future they'll secure,
 They'll spread true wisdom's holy light;
 Only the child who's born in sorrow,
 Who draws in pain with every breath,
 Will always learn to-day, to-morrow,
 He'll never cease until his death.

"Urge me not! In vain is thy pleading!"
 Said God to Moses on that day,
 "Thy prayer to land there I'm not heeding,
 Here's thy repose here thou wilt lay,
 But Joshua the faithful servant,
 Bless him, on his head lay thy hand,
 That he fulfill the wish so fervent,
 To bring the Jews in holy land."

Advanced in years with age so hoary
 The pious leader now has grown,
 Yea, even Moses, Israel's glory,
 Is standing now before God's throne,
 And e'en now 'tis his whole ambition,
 To save the people he has taught,
 His life he offers in that mission
 Until by God it will be sought.

"To bless ye are my hands I'm folding,
 As my last moment now doth sound,
 Ere on earth, my end you're beholding
 A glimpse of heaven ye have found."
 Thus spake Moses and his great power
 Moved Israel's heart in mighty throb,
 At last there struck that final hour,
 Stilled in the pain—that earthly sob.

Moses died! Who will not die?
 Who will not be the prey of death?
 Worms and earth, transformed they lie,
 Our body's dust without breath.

Moses died! Who will not die?
 Nature's teaching, lessons yield,
 Fading Autumn, now doth hie,
 Sad to wither grove and field.

Moses died! Who will not die?
 Flowers too, of glorious hue,
 Fall when death is coming nigh,
 Lifeless now the path they strew.

Moses died! Who will not die?
 Preaches loud the strength of youth,
 Flourished now, destroyed they lie
 Crushed by sudden death, forsooth.

Moses died! Who will not die?
 All as he, go to the grave,
 Our treasures, our panoply,
 Whate'er fate or time us gave.

But Moses lives! God's elect,
To teach us the immortal word,
Born in death to life select,
E'er by us his voice is heard.

Yea Moses lives! And his light
Pales the sun in brilliancy,
Lights for us immortal might
Which through death our eyes can see.

MAXIMS.

Ne'er to thy foe thy confidence lend,
Nor yet be too trusting toward thy friend!
A new friend is likened to new wine,
Mellow him with age then he'll be fine.
The secret hast heard let die with thee,
'Twill save thee from endless misery.
He who joys in unfortunate's tear,
To misfortune's pit himself is near.
If by injustice a fortune made,
Of a man's house the foundation laid,
The stones therein for his grave will be,
And his seed is doomed to misery.
Thy prayers, ere stumbling, to God address,
And give alms ere thou art in distress!
With aid provide thee ere trouble hails,
And with medicine ere thy health fails!
The God fearing man has his portion
He's blessed with a good wife's devotion.
Alms money in secret stow away
'Twill spare thee many a gloomy day.
The men are charmed by that woman's smiles
But woe to him who's by her ensnared,
Ruined for aye by that woman's wiles
His future for aye remains impaired.

THE POET.

The Poet's cares are not alone,
For his Nation's cause to sing
His sacred feelings he makes known,
In instruction he fain would bring.

Long 'twas his will, his cherished hope,
The entire world to harmonize,
But one and three differed in scope
Which no two, yet, could equalize.

But lessening in his peaceful dream
To conciliate one and three,
To stem the controversial stream
His sweet poetic muse set free.

E'er since the lock is on the gate,
And the lock-smith is not yet born,
And keys are owned by every mate
And himself each seeks to adorn.

O! Leave the poet free to build
And beauteous world to thee he'll yield
And mystic streams of light Divine
By his fancy he'll cause to shine.

A BEAUTIFUL ROSE.

On German soil the roses bloomed,
In the course of the centuries,
E'en now, so sweet are they perfumed,
A kiss I'd waft them through the breeze.

Their roots are spread out far and wide,
They flourish there and everywhere,
Heaven's kisses with them abide
Heaven's love and its sunshine fair.

Such a rose I have gazed upon
In the City of Brotherly Love
Its charming perfume lured me on
To place it here, my works above.

And should I wish to tell the name
I'd but make known, whom all do know,
"M. Sulzberger" who's known to fame
A Judge whose glory bright doth glow.

EINE SCHÖNE ROSE.

Am deutschen Boden wuchsen Rosen
In den meisten Centuries,
Noch heute will ich sie liebkosen,
Sie duften doch so sehr süß.

Ihre Wurzel dehnt sich weit und breit
Sie gedeihet überall
Weil sie vom Himmel geküßt zur Zeit
Durch der Liebe—Wonnenstahl.

Eine solche Rose schaute ich
In der Stadt der Brud'rliebe
Ihr süßer Geruch verlockte mich,
Drum ich sie hier einschiebe.

Und wenn ich ihr Name will nennen,
Sie ist ja zu gut bekannt,
"M. Sulzberger" thut jeder kennen,
Als Richter in seinen Stand.

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