

disposal of the Indian Government, which will be devoted to the promotion of the welfare of the agricultural classes and of the agricultural industry generally in the Bombay Presidency. Thus we have a Jewish fact connected with this great event, and we make a present of it to our anti-Semitic friends, for which they should be specially grateful seeing that this is an incontrovertible matter-of-fact event so unlike their mythical so-called "facts" they have trumped up to which we refer above. Not only will this glorious Jewish fact be another link in the chain of great events having something Jewish connected with them according to the precious theories of these anti-Semites, but its substantial easily verifiable veracity makes this link a very strong, indestructible one—which cannot be said of the "facts" asserted by the imaginative Jew-haters that cannot be shown to have any foundation in truth.

WHEN A SAGE OF ISRAEL GOES THE WAY OF LIFE.*

When a Sage of Israel goes the way
Of earth, his students stand
Beside the shadow of his cot
And kiss, each one, his hand.
The tears they weep light tapers
That guide him on his way—
Who leaves the earthly School of Law
For God's eternal day.
He enters there a sacred hall,
And sainted, mounts a throne,
To teach, as in the earthly life,
The Law that he had known.
Each star, fleet as a messenger,
Declares the blessed word
To those who dwell in far off lands,
Nor laws nor wisdom heard.
And in the old Academy
His students daily learn
The truth that lives in noble deeds
And speaks from funeral urn.
And tho' the dust that once was man
Has gone the earthly way,
Still does the Sage on high teach us
Who are alive this day.

MODERN JEWISH CHARITY.

Every now and then someone rises to remark that the good, old-time Jewish charity was something so superior to what we have now that it is only by a stretch of language that we can call what we do charity at all. He views with mingled pity and contempt the movements going on now, and sighs for the golden days of our fathers. A New York Jewish paper recently delivered itself of some pent-up remarks on this head, and a St. Louis contemporary clapped its hands in approval. In spite, however, of these decryings of present-day Jewish charity, whatever may be said of this age, in charity matters it need not be ashamed of a comparison with any age that Judaism has known. The oldest man will rack his brain in vain to find a period when more money, time, service or heart was placed at the disposal of those who need aid. For every elderly person who concerned himself with philanthropic questions a generation ago, there are to-day five young, energetic men and women doing what they can to contribute to the general relief. There are some who affect to think that the indiscriminate "hand-out" is the highest form of charity, and laud the times when that was the rule. We are told that the "Jewish heart" demands this. The last thing we would do would be to withhold credit from those who have done good deeds according to their lights; but giving credit to those who have been, does not require that we discredit the work of to-day. We venture to say that the Jewish heart was never more sensitive to the appeals of the oppressed than it is at this very minute. Otherwise, the many philanthropic and social activities which are now not only supported, but insisted upon, would be impossible. The

very charity the poor themselves give is stimulated by the example set by their rich brethren. That a change of methods should have come with the growth of our problems in size and intricacy was inevitable. Instead of the indiscriminate almsgiving of former years we now endeavour to substitute organised charity. Organisation has now become essential, and investigation the first demand of intelligent action. Sometimes these things are overdone, but then the old charity had its mistakes and limitations, too. The good men of all times have been very close kin to each other, and those of to-day need not hide their diminished heads. The trouble is that those who are ignorant of the real problems of to-day are often too eager to give worn-out advice. There are difficulties enough in the work, on account both of those who receive, without the overflow of gratuitous and useless criticism. Were matters as bad as the carping critics would have us believe, still the remark would hold true that the remedy for a hard heart is not a soft head.

JEWISH APOSTACY AND THE HOLYDAYS.

It is a most remarkable thing and one which "gives one furiously to think"—as the French say—that for several years past in Vienna just at the season of the great Jewish holydays, the number of apostacies from Judaism increases. Lists of these deserters from our religion are published in the Austrian capital, and the one covering the week which began with the last *Rosh Hashona* totals thirty-one cases for this week, or nearly five a day. This seems to be a record number, the highest for the year was 600, and this year promised an improvement. It can hardly be accidental that the *Yomim Nouroim* season should show such an increase. One would naturally suppose that at a time when the call of Judaism is most imperative that there would be the least number of desertions from the Jewish fold. It is, however, very likely the time when people are reminded of their Judaism, when somebody asks them whether and where they attend services, and they would find it more convenient to say "I am no Jew!" Almost all converts are less than forty years of age. We may therefore suppose that the majority are career-makers, and in some instances marry out of the faith, which they cannot do according to Austrian law without declaring themselves "Confessionslos." The aged chief rabbi Guedemann once declared that only waste matter will go to waste, "Was abfaellt is Abfall." This is an unjustifiable optimism, when we consider that the descendants of the leaders of Vienna society in the seventeenth and eighteenth centuries have completely disappeared from the ranks of Judaism. A lineal descendant of the great court Jew, Samson Wertheimer, who had married the son of Rabbi Jellinek, the illustrious preacher, turned with her husband Protestant. The descendants of Wertheimer's son-in-law, the *Landrabbiner* Berish Eskeles, have been absorbed by the titled aristocracy, a long time before the great banking house, which played such a prominent part in Napoleonic days, went to the wall. The various branches of the Hoenig family, the first Jewish family ennobled by Joseph II., 124 years ago, have long ceased to be connected with Judaism. This list could be very much prolonged and the strangest thing is that the publication of these desertions does not seem to produce any deterring effect, while in Berlin it is said that since the same system was adopted, the number of desertions from the Jewish fold has considerably decreased. It must be considered, however, that the law in Prussia is different, and does not give as complete returns as are required in Austria.

THE FUTURE RACE.

A new democracy is at hand—not one fed exclusively on Anglo-Saxon doctrine and law, but one which, starting with the Anglo-Saxon contribution, adds to it what is best that the other peoples have to give. The result will probably be something different from what we have had. For one thing, it will not be so exclusively Protestant. It will shake off Puritanism entirely; it will warm to art; it will perhaps be less tolerant of the tyranny of the majority; it will have a real democracy of society—a thing which the East has probably never known, and which is best seen in the West, the product of a frank commingling of many peoples and many civilizations.—*Jewish Comment.*

* *The Review.*