

est, and other places. The proceedings were opened by Dr. Gregorig, a member of Parliament, who summed up his programme as follows: First, all Jews are to be excluded from trade in provisions and the necessaries of life; secondly, the treatment of Christian patients by Jewish doctors is to be prohibited; thirdly, Jews are not to be allowed to purchase land or houses; fourthly, such property of the Jews as has been acquired by speculation and usury is to be confiscated; fifthly, the expulsion of all the Jews of bad character is to be demanded. Another member of Parliament, Dr. Pattai, reviewed the development of the Anti-Semitic movement, and dwelt upon the enormous progress it had made. He dealt more particularly with the recent decree issued by the municipality of Vienna separating the Christian from the Jewish children in the schools. He observed that this measure was not entirely approved of by the government, but added that any ministry which attempted to interfere with moral and religious education would have a hard fight before it. Dr. Lueger, the notorious Anti-Semitic Burgomaster of Vienna, was one of the lions of the occasion, and delivered one of his characteristically violent harangues.

#### The Galician Outrages.

It is with deep pain that we record the recrudescence of the outrages against the Jews in Galicia. Last Friday, late at night, the entire Christian population of Kossow, a town in the eastern portion of the province, rose against the Jews and proceeded to enact scenes of the most barbarious and savage ferocity. When a missionary who has intruded tactlessly on the cherished isolation of China is slaughtered by the populace, Christianity is outraged and calls aloud for vengeance. When Armenians are massacred in their villages, England rings from end to end with fierce invective and eloquent denunciations of the brutal Turk, yet a drunken and infuriated populace may rise against the Jew, and the Hebrew's home may be burned over his head; "Der Jude wird verbrannt;" the orators are dumb. It is almost incredible to read how in this year of grace, Jews—men, women and children are stoned to death in the streets, or burnt to ashes in their homes. Years pass over our heads and the world advances with breathless speed, but the priests are still hounding on the populace to riot and carnage, like mediæval monks, thirsting for another and a Jewish St. Bartholomew. And all this in the heart of modern, civilized, progressive Europe! With such barbarity to its credit, the less arrogantly it crams its morality down the throat of the backward oriental the better. But the lesson is obvious. As long as crazy deputies are permitted to preach spoliation from the parliamentary tribune, as long as political incendiaries are permitted to inflame the passions of the ignorant mob, so long will robbery, rapine, and massacre continue to burst out periodically with undiminished fury, and the Jew be the martyr among the peoples.—*London Jewish Chronicle*.

## The Rabbi's Fortune.

A Story Founded on Facts.

BY REV. HARRIS COHEN.

THREESCORE and ten years had passed over the head of Herschel Michinski, when, at the celebration of a family feast, and to the extreme regret of all who heard him, he declared that he had determined soon to leave his native town, and to end his earthly career in that distant land of his dreams, Palestine. "My youngest child is now, thank God, married," he said, "and my only and fervid wish now is to gaze upon the sacred soil of Jerusalem before I die."

Rabbi Herschel, though old and worn, was of stately form, with a long, flowing beard and a pair of eyes beaming with brightness and intelligence. He was born and lived all his life in Vilkavisk, a dirty little Polish town in the neighborhood of Suvalki, about two hundred versts southeast of Eydukhnen. He was of poor but respectable parents, who were ready to hazard their all in all in order to bring up their only son to the service of the synagogue. There were no theological colleges or any systematic course of education in the whole of the Guberny in the days when Herschel began his career, and he gained his knowledge principally from his father—an erudite Talmudist—and from the occasional and always gratuitous assistance of the aged and pious Rabbi Jacob ben Shmuel, the religious guide of the community at Vilkavisk. At an early age Herschel showed symptoms of uncommon intelligence—signs which were worth everything to his struggling parents, for they were the sure evidence that their efforts were not made in vain. And, indeed, not many years elapsed before their dearly-cherished hopes became realized, for when the unsparing hand of Death carried off the saintly Rabbi Jacob, it became at once an undisputed fact that young Michinski—then only eighteen years of age—would be his successor. Thirty days of mourning for Jacob ben Shmuel passed, and the Vilkavisk Jewry were unanimous in appointing Herschel Michinski to fill the vacant post. The community were convinced that none was more fitted for the call than the young scholar whose attainments were undeniably great, and whose antecedents were without blemish. If anything tended to be in his disfavor it was the fact that he was still a bachelor. And it was no slight fault among the Russian Jews of those days to remain in a state of celibacy after the age of eighteen, particularly in one whose aspirations were so lofty as to become a rav.

"Does not the Talmud say," argued one, "that it is the bounden duty of males to marry when they are eighteen?"

"Yes," said another, "and is it not elsewhere