

Hot Money Savers.

No Jew to-day in America has a fortune of the first class. In a list of the fifty richest men in this country there is no Jewish name. If such a list were extended to one hundred, there would be none. The Jews are great traders no doubt, but the Scotch, the Scotch-Irish, the French, the Dutch and the pure Yankee can beat them hollow when the trading is done on a large scale requiring executive ability, courage and absolute confidence in the integrity of the merchant. No doubt the Jews make a great deal of money, but they are speculators and gamblers, and what they make is not always held securely. Then, again, they do not, or rather, they have not in the past generally begun with capital secured by inheritance. Nor have they until lately, invested in land. They are also oriental in their taste, and spend with much liberality to themselves in their living.

A Jew, when profits accrue to him, is usually very generous to himself and to all that belong to him. And many generally belong to him, for the Jews are noted for their large families. They are money makers, but not money savers. Every man who reads this statement will have knowledge of an individual Jew to confute it. I am not speaking of an exceptional individual here and there, but am making a general statement. However, I repeat in entire confidence, there is to-day in America no individual Jew so exceptionally rich that he can rank in wealth with the fifty or one hundred men who stand at the top.—John Gilmer Speed in Ainslee's for June.

The Black Death.

It is interesting to note that the plague which Dr. Haffkine has been fighting in India, and with all the devotion of a hero who risks his life in the discharge of duty, is practically identical with the Black Death that ravaged Europe in the middle of the fourteenth century, and which, over and above its natural effects, involved the Jews in frightful calamities. How they were suspected of having caused the epidemic by poisoning the wells, and what persecutions ensued is an oft-told tale. In some places the Jewish inhabitants were entirely exterminated as a precaution against the spread of the plague. Such was the terror it inspired that, in many cases, even doctors were afraid to come in contact with patients, who were left to die without medical assistance of any kind. As was pointed out by Rev. S. Singer in a sermon, to-day people are wiser, and look to a Jew to protect them from its ravages—not by killing him, but by availing themselves of his researches; while no medical man in modern times would think of his own safety when the lives of his patients were at stake. Perhaps it was as well that the Black Plague was allowed to run its course without the intervention of some brilliant Jewish discovery. We are afraid that the possession of such knowledge as Dr. Haff-

kine's in the Middle Ages would only have intensified suspicion against the Jew. Innoculation would have been regarded as a diabolical attempt to spread the infection, while any success attending its adoption might have served to deepen the popular delusion that the Jews were the authors of an infection which they knew so well how to stamp out.—Jewish Chronicle.

Work.

There are times when a heaviness comes over the heart, and we feel as if there was no hope. Who has not felt it? For this there is no cure but work. Plunge into it, put all your energies into motion, rouse up the inner man, act, and this heaviness shall disappear as the mist before the morning sun.

There arise doubts in the human mind which sink us into lethargy, wrap us in gloom, and make us think that it were bootless to attempt anything. Who has not experienced them? Work! That is the cure. Task your intellect; stir up your feelings, rouse the soul, do, and these doubts, hanging like a heavy cloud upon the mountain, will scatter and disappear, and leave you in sunshine and open day.

There comes suspicion to the best of men, and fears about the holiest efforts, and we stand like one chained. Who has not felt this? Work! Therein is freedom. By night, by day, in season and out of season, work, and liberty will be yours. Put in requisition mind and body, war with inertness, snap the chain-link of selfishness, stand up as a defender of the right, be yourself, and this suspicion and these fears will be lulled; and, like the ocean storm, you will be purified by the contest, and able to bear and breast any burden of human ill.

Gladden life with its sunniest features, and gloss it over with its richest hues, and it becomes a poor and painted thing, if there be in it no toil, no hearty, hard work. The laborer sighs for repose. Where is it? What is it? Friend, whoever thou art, know it is to be found alone in work. No good, no greatness, no progress is gained without this. Work, then, and faint not; for therein is the well-spring of human hope and human happiness.—Cassius M. Clay.

Saints' Children's Names.

A very proper book on "Hebrew Proper Names," by Professor Gray, of Mansfield College, Oxford, shows that the Old Testament saints did not call their children after themselves. The son of Abraham was Isaac, not Abraham, Jr., or even Ben Abraham. David had a son with Baal as part of his name, but none called David. It is rather singular that from Jacob the son of Isaac to Jacob (James) the follower of Jesus there is no second of the name. Soon after the time of Malachi we find parents giving their names to their own children, and in New Testament times it was quite common.—Interior.