

JEW OF TWENTIETH CENTURY

His Religion and Philosophy Destined to Dominate the World.

FORMALISM BEING THROWN ASIDE

Salvation by Works Destined to Supersede the Old Orthodox Idea of Salvation by Faith.

In conversation one day last week Dr. Leo M. Franklin, now of Detroit, formerly rabbi at Temple Israel in this city, who is revisiting friends here, talked upon the subject of the Jew of the twentieth century.

"At the dawn of the twentieth century," said he, "the Jewish religion and Jewish philosophy stand upon the threshold of their greatest accomplishment. With the introduction of the reform movement Judaism has become a religion of life, rather than one of faith. In its struggle with the new movement, the so-called orthodox is handicapped by the fact that it cannot hold the child. Another generation will find practically all of the Jews in the reformed congregations. This is shown in all of the large cities. In Detroit, because of the crowded condition of our school room, we found it necessary to restrict the attendance at our Sunday school to those children of persons not members of orthodox congregations having Sunday schools. As soon as the new rule was promulgated I received letters from a hundred orthodox Jews pleading with me to let their children attend my Sunday school, and saying that if they did not attend my school they would leave the faith entirely. Then we enlarged the room and divided the classes.

"The formalism of the orthodox congregations does not appeal to the young, and they may be depended upon to become more liberal in the faith or to join other societies. There is in the Jew a quality, the result of centuries of training, which compels him to remain a Jew. He may join a Christian church, but at heart he is not changed. This being the case he comes to us, where he is free from the narrow forms of the old organizations and yet retains the faith of his fathers.

World is becoming Judaized.

"In my opinion the world is becoming Judaized. Take the thinkers of all other denominations and you find them becoming more liberal. While the orthodox Christian churches retain to a large degree their nominal membership, we find the spirit of that membership changing. As a result creeds are being questioned and the minds of men are becoming broader. Take the Unitarian church, an organization which has within it the most enlightened minds of the age. It is, in its last analysis, nothing but the Jewish faith without the history of that people. The Jew believes in the religion of action, the Christian in the religion of faith. 'Believe and be saved,' is the watchword of all of the Christian churches, and as a result by a system of proscription they condemn all persons not members of their church. The Jew would say, 'Do what you believe to be right, be sincere in your belief and honest with yourself and all mankind, and you will enjoy whatever salvation there is to come.' For this reason the Jew does not believe in missionary work. We do not strive for proselytism and would rather have people believe as we do under whatever name they may be pleased to associate themselves together than to have them accused of Jews.

"With an increase in liberal thought men are more and more coming to the Jewish idea of salvation by works rather than by faith. This is what is giving an impetus to our cause, which is greater than any work which can be done by mere theorists. Not only in America, but in all countries, this increasing liberalism is apparent. With its history of centuries the Jewish religion stands out as one which fills all the requirements of the highest phase of human life. Every man has within him, not from without, must come the force which is to make the individual happy here and hereafter.

In Van of Religious Thought. "For this reason the Jew of the twentieth century in the movement which was begun in the present, will find himself in the van of religious thought and of religious effort. Recognizing this fact, the leaders of the reform movement are paying more attention to the religious instruction of the child. Formerly he left the Sunday school when he was young and his ideas half formed. Today we follow the training of the young child with instruction which is pursued for years. The young men and young women are called upon to take part in religious services and to learn the reason for their faith. They are taking hold of the work with a will. The active principle in reformed Judaism appeals to them as much as the formalism of orthodox is repugnant and therefore we are having a revival such as was never known in the

modern history of the Jewish people. As the older generation passes from the field of action the old observances will pass with them and the twentieth century will see Judaism renewed, stripped of its cold formalism and filled with an active spirit of humanity which will place it as one of the leading forces in the religious and philosophical world."

PRATTLE OF THE YOUNGSTERS.

Prate Father—I never gave my father impudence when I was a boy. Son—Maybe your father didn't need it.

"You're a big boy now, but your father still whips you, does he? That shows the force of habit," said the boy's uncle. "No!" blurted the boy. "It shows the habit of force."

"I suppose you'll be sorry when the time comes for your big sister's wedding?" said the groom-to-be. "Not much," replied little Tommy, whose father was a strict disciplinarian. "I'll gimme an excuse to chuck pa's slippers away."

Little Alice is of a restless, uneasy disposition, often in mischief, which calls for her mother's reproof. Alice's parents attend the Episcopal church, and a few Sundays since she was taken with them to the service. That night, after being tucked into bed, she said: "Mamma, I know something they said in church today." The mother, wondering what the little tot had in her mind, said: "What was it, dear?" Alice answered: "They kept saying, 'Incline our hearts to keep still.'"

When the new University of Chicago, a few years ago, was drawing on eastern college faculties for its staff one of the men whom it obtained was W. H. Hale, professor of Latin at Cornell. Prof. Hale's family packed up their household goods and prepared to migrate. The 5-year-old daughter of the house was in tears at parting from her playmates and seemed to feel that the foundations of everything were being shaken. When it came to the family's last night in their dismantled home she knelt at her little bed to say her prayers. When she came to the "Amen" she uttered a fervent "good-bye."

"Why do you say good-bye?" her mother asked her, in surprise. "Why, mamma, was the reply, 'of course God knows that we're going to Chicago tomorrow.'"

TABLE AND KITCHEN, Practical Suggestions About Food and the Preparations of It.

Daily Menus. MONDAY. BREAKFAST. Cereal with Branflakes and Cream. Broiled Salt Mackerel. Muffins. Coffee. LUNCH. Eggs Scrambled with Minceed Ham. Honey. Dinner. Cream of Celery Soup. Roast Spare Ribs. Apple Sauce. Baked Sweet Potatoes. String Beans. Pumpkin Pie. Coffee.

TUESDAY. BREAKFAST. Fruit. Cream. Fried Smelts. Creamed Potatoes. Rolls. Coffee. DINNER. Blue Points. Consomme with Chestnut Porcainet Balls. Stuffed Olives. Roasted Almonds. Roast Turkey. Gravy. Chicken. Rice Potatoes. Cauliflower in Cream. Sweetbread in Sauce. Green Peas. Cheese Souffle. Celery and Walnut Salad. Plum Pudding. Sabayan Sauce. Stuffed Dates. SUPPER. Lobster Farel. Celery. Nut and Preserved Ginger Sandwiches. Christmas Fruit Cake. Dulmon Preserves.

WEDNESDAY. BREAKFAST. Omelet with Currant Jelly. Buckwheat Cakes. Maple Syrup. Coffee. LUNCH. Chops with Tomato Sauce. Creamed Potatoes. Coron. Whole Wheat Bread. Raspberry Jam. DINNER. Puree of Potatoes. Roast Beef. Hubbard Squash. Baked Potatoes. Apple Fritters. Baked Custard. Coffee.

THURSDAY. BREAKFAST. Cereal and Cream. Liver and Bacon. Corn Muffins. Coffee. LUNCH. Shells Cold Roast Beef. Cottage Cheese. Tea. DINNER. Porterhouse Steak. Mushroom Sauce. Potato Souffle. String Beans. Lettuce Salad. Crackers. Cheese. Coffee.

Two Methods of Frying. English experts in cooking designate the two methods of frying as "wet frying" and "dry frying." The French terms, *frire*

and *sauter*, sound more attractive in our ears. Both these processes are excellent when properly employed. But, as a rule, frying is one of the operations in American cookery that usually produces the least pleasing results, because so generally misunderstood. Failure in this line is always so very apparent and leads to the waste of much good material. The principal reason why our cooks so often fail in frying successfully is that they have no definite idea of the distinction between the two methods and saute, or dry fry, everything.

Saute, or dry fry, should be employed in cooking omelets, liver and bacon, some kinds of fish, chopped vegetables and pancakes. Saute means to cook food in just sufficient quantity of fat to brown nicely and prevent the articles from bugging. Articles that are sauted must be kept in constant motion and turned frequently to prevent their being crumbly or sticking to the pan.

Wet fry constitutes real frying—the term so abused and misused by most cooks. The first consideration is to have sufficient fat to cover the article entirely. In order that the heat may be conveyed to every part in uniform manner and at the same time above and below; the cooking done quickly, so that the flavor of the food is not destroyed or the fat allowed time to penetrate. Considering the two methods from an economical standpoint only, the use of a quantity of fat for frying is not extravagant, especially when the vegetable fats are used, for these fats can be employed again and again and the same fat will answer for a very diverse class of materials. The small quantity of fat used for sauteing articles in the usual manner gets scorched and is always thrown away as unfit for further use, while the food cooked in this manner is far less indigestible.

Successful frying will produce an even color from a golden to a rich brown, according to shade desired, while articles badly fried will have a mottled appearance and are sodden, greasy and altogether unattractive. To attain perfection in this line of cooking requires but little knowledge and skill and by the observance of certain rules failure is impossible. By this method one can produce so many dainty creations from materials that have already graced the family board in a well known form. A delicate, dainty entree need not necessarily incur an additional expense for new materials, as left-overs furnish the foundation for many little surprises in this class of dishes.

Remember this one point in particular: That nothing will fry crisp that is wet, and both fat and food must be dry in order to get good results. By dry fat we mean perfectly free from water. The article to be fried is, as a rule, first dipped in beaten, diluted egg and then rolled in fine bread crumbs. All the dipping and covering should be done before beginning to fry and the articles allowed to get dry on the surface. When flour is used for the covering of the food instead of egg and crumbs fry at once.

The expression, boiling hot fat, is too frequently used and leads many to suppose that the fat does bubble and boil in the kettle when at the proper temperature. The ebullition of the fat while heating and after food is immersed in it is caused by water in the fat and in the articles placed in it. As the fat nears the proper temperature it becomes silent, though not entirely motionless, as will be seen by watching it closely. Only lard must be heated to the smoking point. Vegetable oils are lighter and free from all heavy substances and reach an intense heat before the smoking point is attained; for this reason, as well as many others as satisfactory, the vegetable fats are much preferred to the animal. The former are not greasy, cannot burn unless heated to a point where they will scorch the food before it can be heated through, and does not throw out the strong, heavy odor we get from lard.

Recipes to the contrary, fat must not boil, but must be hot enough to immediately contract the meat, or harden the albumen of the egg and catch the crumbs which are used for covering and protecting the food from the fat. The quicker the food can be fried the more digestible and less greasy it will be.

The ordinary, simple tests are reliable, though, of course, the test according to the temperature somewhat according to the size of the articles. For oysters, croquettes and such foods as do not require much more than to be thoroughly heated through, test by throwing a piece of dry bread crumb in the fat. If it browns immediately the fat is hot enough. Do not place too many articles in the fat at one time, as each one lowers the temperature and must lo soaking in the chilled fat while it reheats. If frying raw potatoes, test with a piece of potato, giving it time to cook neatly and dry without getting too brown. Temperature for raw doughs and batters can be tested in like manner. There is nothing so easy or satisfactory as frying, if you know how to do it, and the art is acquired in much less time than it takes to explain the process. If every individual would determine to learn "just how" to do the things that seem such stumbling blocks in her daily round of household duties she would soon look upon these duties as accomplishments of which she might feel justly proud, instead of regarding them in the light of trials and tribulations to be avoided if possible, and, if not, discharged with scant ceremony.

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"I am not Well enough to Work."



To Women who Work.

What tragedy for the wage-earning woman is hidden beneath the words "I am not well enough to work"! Every penny of her slender income is needed for the necessities of life for herself and others. Seldom, indeed, is it that the girl or woman who works in a factory, or in some business office or store, has merely herself to support. Nearly always there is an invalid mother or sister, perhaps a brother or father. She taxes her endurance, therefore, to the last limit before giving up. She has no money laid up. Her wages have been insufficient for her pressing needs, and she has spent money on doctors, trying to keep at work and hold her place. But it's no use—she has reached the limit. In her fight with female troubles she has come off second best, as myriads of women have before her. What will happen, now that she has lost her place and has broken down in health? These heart-stirring stories are being lived all around us in large cities, and every one of them might have been a story of health and energy, if the young woman had but written to Mrs. Pinkham when she first felt ill. She would have been told just how to make herself well and strong, as many other women have, and this advice would have cost her nothing. And it is not alone in factories and business places that women are forced to give up on account of ill health. It is quite as often the woman who does her own work at home. This means, generally, doing the work for a household of seven or eight. She also compels herself to attend to the daily round of duties when she ought to be in bed, and does not know where to look for that reliable help that will put her on her feet and stop those awful aches and pains. The sure help for all ailing women, who work at home or elsewhere, is Lydia E. Pinkham's Vegetable Compound. Women who have used it testify to this with one voice. When the periods are painful or too frequent; when the backaches and headaches drive out all ambition; when the heart-breaking, "dragged-down" sensation attacks you; when you are so nervous that every trivial thing excites you, you may be certain that there is some growing trouble fastening itself upon you. Do not let disease make headway. Write to Mrs. Pinkham, Lynn, Mass., for her free advice, and begin at once the use of

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