WHAT REFORM JUDAISM IS

Rev. Leo M. Franklin Defines It as the Religion of the Prophets.

PLACES THE SPIRIT BEFORE THE WORD

An Intelligent Exposition of Modern Juda ism-Addressed to the Nebraska Chautaugus at Fremont-Their Views of the Bible,

A very interesting discourse on "The Mod ern Jew and his Belief" was read by Rev Leo M. Franklin of the Congregation of Israel of Omaha, last Thursday, before the Nebraska Chautaugua at Fremont, a brief mention of which appeared in Friday's dispatches. The following is a copy of the lecture as it was delivered:

Ladies and Gentlemen: It is with no small Ladies and Gentlemen: It is with no small degree of pleasure that I rise to address you this afternoon, not only because I must fully and most heartily appreciate the rare distinction that is mine to speak before an audience such as this, but also because the subject that has been assigned to me for discussion is one of which my heart is full; one to spread the knowledge of which it is my mission and my duty; and one for which I hope to have enlisted your interest and your sympathy ere I shall have which I hope to have enlisted your interest and your sympathy ere I shall have

spoken many minutes.

If in the daily life of men and women there If in the daily life of men and women there be one thing that is eminently essential and prerequisite for their happiness and well being, it is the sympathy and fellow feeling of those about them. Without sympathy, without love, without manifested friendship, man's life becomes like a flower deprived of rain and sunshine, that soon fades away and loses all its loveliness. And if this is so of the individual it is pre-eminently true of the individual it is pre-eminently true of the individual, it is pre-eminently true of the mass of individuals, the people, tribe, community or nation.

If in the pages of history you seek for an example that shall be an apt and fitting illustration of the truth of what we say, iliustration of the truth of what we say, turn to the story of outcast Judah, to the trials and tribulations of that "tribe of wandering foot," and you shall find that cast out through envy, malice, hatred, from the high-ways and the byways of the nations, its very resistance to annihilation became in the eyes of its accusers a new cause for hatred, prejudice and malediction. And has this prejudice spent its force and energies through declining centuries? Let the persecution of the Jews in that hotbed of tyranny. cution of the Jews in that hotbed of tyranny Russia, give answer to this question; acts of the bigoted anti-Semites in Austria and Germany give answer to this question aye, let the inequalities in politics and in so ciety in this our own beloved country give answer to this question, and I doubt not that you will want no fuller answer.

It is not my purpose at this time and place to enter upon a tirade agains those who in the past and present feel it their mission to annihilate the children of the stubborn tribe of Judah, for that would be entirely out of place and at best not at all in accordance with my wont; I have prefaced this paper with the remarks already quoted, because I believe mos-firmly and most truly that all dark fanati cism is the result of ignorance and lack of knowledge, and I believe that the oppor-tunity accorded me today to speak before you on "The Modern Jew and His Belief" will tend to spread true knowledge on a subject that has been all too long misconceived and that with the new light that shall be spread there shall come greater tolerance greater forbearance, greater liberality, greater equality for a people to whom throughout the centuries the words of the poet have been applicable:

"The wild dove hath her nest;
The fox his cave;
Mankind their country—
Israel but the grave." Israel, but the grav Product of Centuries of Development.

And now, without further digression, le us turn to our subject. That which is known as modern Judaism is, as its name implies of recent birth. It is not, how ever, the spontaneous outburst of the present hour, but the gradual growth, development and fruition of conditions that have been forming for well night a century past. Nor is it the re-sult of a creed formulated in conclusion in conference, but it is the necessary and in-evitable result of circumstances and condi-tions brought about by natural causes. While in the older countries and in the early centuries the Jews were deprived of all the privileges that were accorded to their ger tile neighbors, when they were shut the narrow ghetto of Russia and of Italy confined within the "Judengasse" of Germany; when they were harrowed by the unspeakable and indescribable tortures of the Spanish inquisition, there was but one hope, one ray of light that broke through the impenetrable darkness, and that was the consciousness that of the religion of their fathers there was no power strong enough to deprive them. Feeling that this was their only hope their only support, they clung to it with a tenacity that words cannot dscribe; aye, so fearful were they that they should not tulfill its every mandate that they became slaves to the very letter of the law, and in many in-stances sacrificed the spirit to the letter. As times changed, however, and the Jew acquired an equal footing and position with his Christian neighbor, the attitude that he assumed toward his religion underwent a change. His love, his zeal, his fervor for the faith of his fathers experi enced no diminution; quite the reverse, when there was granted to him freedom of thought there was granted to him freedom of thought and of speech he toved even more fervently than before, if such were possible, the re-ligion for which he had suffered so much. But his love was manifested in a different way. Instead of clinging to it with a bind adoration as something fearful, something unapproachable, his eyes became opened, and he loved his religion for its own sake, for he loved his religion for its own sake, for the power it gave him to soar to spiritual heights and to reach the very pinnacle of human perfection and of God. And in this place it may be well to emphasize a thought that cannot be too oft repeated. The tendency established at this time to look upon religion as it is, and to view it in the light of progress and of thought, has survived all the manifold changes that time in its remorseless flight has brought. Judaism today tolerates no bland faith or has brought. Judaism today tolerates no blind faith, or unreasonable belief; it asks of its devotees to believe naught save that which can be tested in the crucial fire of reason. Progress is its motto, reason its guide, truth its hope, God its only stay and

Deed, Not Creed, With the change in attitude toward his religion that more liberal treatment accorded to the Jew, it was but natural that there should come a change in the manner o observing the mandates of his religion. In stead of clinging tenaciously to the literal meaning, he took refuge in the observation of the spirit of the law. This necessarily carried with it an abrogation of ritual cerecarried with it an abrogation of ritual ceremonies. The passage in the holy writs ordaining that the words which God had
spoken should "be bound upon the hand and
become as frontlets before the eyes," and
which is antiquity had given rise to the custom of binding philacteres or according to
the Hebrew name "Thillin" upon the head
and arms, received a grander meaning in its
allegorical sense, that the words of God
should be ever present to direct the eyes to
the abode of sickness and of suffering and to
guide the hand to the support of the weary
and the downtrodden of the earth. This is
but one example of the hundreds that might
be quoted did time permit, of the abrogation
of the ceremony for the grander lesson of
morality that the observation of the spirit
teaches.

With this change in the interpretation of scriptural writings, or more properly as one of the necessary conditions thereof, there entered into the religious life of the Jewish people a more progressive spirit, a broader liberality and the desire to act and live in accordance with the spirit of the age, and concommitant thereto as might naturally be expected an openness to reason and to thought before undreamed of. And thus we are prepared to sum up in a word the characteristics that stamp reform Judaism of today as individualistic and as distinct in many senses from the Judaism of the early days. Its distinguishing marks are those which we have already enumerated; first, its progressive and liberal spirit; second, its openness to reason, and third, its abrogation of unmeaning ceremonies. With this change in the interpretation of

Four Shades of Beilef. But lest we make ourselves liable to mis-terpretation we must in this place offer a

word of explanation. Judaism recognizes no sect within itself; no lines of division bounded by time or place; the Judaism of today is in all its essential elements the Judaism of 2,000 years ago; the Judaism of Russia, Germany and France is practically, in its fundamental principles, the Judaism of America. Of this we shall say more at a later stage of our discourse, but for the present let this suffice. I have thrown out these remarks simply as a key note to what I shall now put before you. While it is true that Judaism recognizes no division into sects, it is not so fortunate as not to have sects, it is not so fortunate as not to have represented within itself different shades of belief, known by the different names which we shall here enumerate: First, orthodoxy second, conservatism; third, reform, and fourth, radicalism. As already stated, in the essential elements and in their funda-mental principles, these four divisions are practically the same. The most orthodox, as well as the most radical Jew, believes as well as the most radical Jew, believes firmly and unflinchingly in the oneness of the Creator, and in his worship the one cries out with as much zeal and fervor as the other the words that have become the watchword of Israel, "Hear, O Israel, God is our Lord, God is one!" Both believe sincerely and earnestly in the immortality of the human soul and in the divine mission of man to strive to reach human perfection. It is only in the nonessentials that they differ. Thus the orthodox Jew lays stress upon the letter of the dox Jew lays stress upon the letter of the law, while his reform brother pays more at tention to the observation of its spirit. The conservative Jew worships his God amid many forms and ceremonies; the reformer and radical care for no ceremony that does not suggest to the mind and heart some nobier sentiment or higher thought.

But reform Judaism is what we generally nean when we speak of modern Judaism, mean when we speak of modern Judaism, and in this sense we shall use that term this afternoon, for in truth reform Judaism is the Judaism of today, especially in our own beloved home. America, and we have a right to hope that as the shackles of ignorance and the fetters of social inequality shall be removed from our poor brethren across the waters that it shall become the universal Judaism, for it appeals to that which in man is most divine—his mind and heart.

Elements of the Religion. But in its striking outlines reform Juda-

ism is not the offspring of a recent hour. As a matter of fact it is essentially the religion of the prophets. Like unto the religion of Isaiah and Jeremiah, of Micah and the other prophets, ours today is a religion of deed and not of creed—of action, not of words. But while this is especially true of reform Judaism of today, we are not the first to recognize this truth. It is related in the Midrash that once a heathen approached the wise sage Hillel, one of the most learned teachers of the first Christian century, and thinking to taunt him addressed him as follows: "If you teach me all the tenets of Judaism while standing on one foot, then will 1, too, become a Jew." Hillel, nothing daunted by the fellow's impudence, at once replied: "Truly, my friend, I can do as you desire. All the tenets of Judaism are bound up in the single maxim: 'Thou shalt love thy neighbor as thyself.' This is the law—all the rest is commentary thereto.' Thus even in the early days those of advanced thought recognized, as do we of the reform school today, that true religion does reform school today, that true religion does not consist in rite and ceremony, in form and dogma, but rather in deeds and actions that will edify the race of man. Turn to the books of the prophets and read what there is written: "Behold, to obey is better than to sacrifice," are the words that the aged Samuel speaks to Saul. And these are the words that Isaiah with prophetic inspiration addresses to the wicked people of Jerusalem: "When you spread forth your hands I will withdraw mine eves from you hands I will withdraw mine eyes from you-yea, when you make many prayers I will not hearken unto you, for your hands are full of blood: rather wash yourselves, make your-selves clean, put away the evil of your deeds from mine eyes—cease to do evil; learn to do good." And thus speaks the prophet Micah: "He hath told thee, O man, what is good and what the Eternal requireth of thee; nothing but to do justice; to love righteousness and to walk humbly with thy God." Thus it must be clear to all who hear me that with us the command is not so urgent to believe much as to do much. Still, let it not be imagined that there are not fundamental doctrines to be observed in Judaism as in other religions of the world. Ours is not an ethical culture scheme in which man is the center of the universe and his infinite mind the directing and governing power that sways the destiny of men and nations. Our beliefs, though few in number, are fundamental, it seems. to all religious thought, and, modified in one way or another, may be found existent at the basis of all religious progress in the civilized world today. A rough of the creed as we teach our children may serve most aptly place to bring out the leading ideas in this

What is Believed and Taught.

First—We believe in the absolute oneness and perfection of God. With us God is not to be divided into elements, parts or persons, but in His oneness He is absolute. He is perfect in that "all moral excellencies find their highest expression in Him." Man is gifted with the desire and at lilty to become findilly a and thus to rise to the nignacle of lodlike, and thus to rise to the pinnacle of Godine, and the human perfection, numan perfection, numan perfection, "We believe in a future exist-

Scond—"We believe in a future existcace of the soul in which God shall deal
with it according to His justice,
power and mercy. We do not
know how the future life is constituted, but we glory in the teaching of our
religion that all good and moral men, no
matter what their religion be, will share in
the blessings of the future life." The Jewish heaven, I beg leave to add in this place,
is not a place of definite size and position
where the souls of the just bask in the sunlight of eternal beatifude, but it is the state light of eternal beatitude, but it is the state of the soul, satisfied with itself, happy in the consciousness of duty well performed, of a mission well fulfilled. Hell, according to the Jews, is not the place of fire and brimstone, but the state of the soul out of har nony with itself and its environment. Such neaven is the brightest, grandest and most heavenly heaven—such hell is the darkest, blackest and most gruesome hell.

But to pass on to the other articles of the Third—We believe in the absolute supremacy of the bible as the source of spiritual truth.

Fourth—We believe that love of fellow man is man's highes, and grandest obliga-

tion.
Fifth-We believe that there is no sonal Messiah to redeem man from his sins, but that the only mediator between God and man is a life of righteousness. The so-called time of the Messiah, according to the Jews, is only that time when all men will unite in the worship of the one God and live together in brotherly love, peace and har-

Sixth—And last, though by no means least, of our beliefs is that of the father-hood of God, and the equality and brother-

hood of man. In these six articles are contained the gist In these six articles are contained the gist and essence of all doctrinal teachings in Judaism, but the views expressed, which to some may appear as being extremely radical, must undoubtedly suggest to the minds of many of you who hear me a question of no mean importance—"How does the modern Jew regard the bible!" To treat this subject exhaustively would demand a lecture for itself, and as our time is limited, we must content ourselves with the merest must content ourselves with the meres

outlines. Proper Subject for Careful Study.

There is perhaps no other subject so nearly related to the daily life of men, that is so wrapped about with the dark cloak of ignorance, as is the bible. Other works of literature men read and study carefully in regard to the time and circumstances under which they were written and compiled before they attempt to speak of them; but of the bible men steeped in ignorance speak as though they knew all about it, its authors and its history.

history.

To some of our good friends it may seem strange and even audacious on my part to bint even for one moment that they do not know all about the bible. But such is undoubtedly the case. But the fewest, and they who have a comprehensive view of biblical literature, and those individuals are but the characteristics. but the strangest exceptions, have a definite ides of the time and circumstances to which the various books of the bible were written. To most persons the term bible it expressive of a very vague and indefinite idea. They have an ill de expressive of a very vague and indefinite idea. They have an ill defined notion that it is a book written at one time and by one author
and perhaps they have even heard from
their fathers (and consequently believe it to
be true) that that author was inspired,
though of what inspiration means they have
not even the remotest conception.

Those who imagine that they have a right

to talk of the bible may be thrown into several classes, but a few of which we shall here enumerate. In the first place there is here enumerate. In the first place there is the ignorant critic, who knows least about the bible, but imagines that he has solved all its mysteries and knotty problems; then there is the literal critic who would have every word interpreted according to its very letter; opposed to him stands the mythical critic who would find no truth at all in the writings of scriptures; again there all in the writings of scriptures; again there is the so-called scientific critic who argues constantly that the bible is opposed to science and hence must be of little value; and then there are a host of other critics, each of whom has some unique theory of his own, and which is necessarily in opposition to that of his next door neighbor.

Reform Judaism and the Bible.

Now all these theories cannot be correct Either the bible is inspired or it is unin-spired; either one class of critics works on a false premise or the criticism of the other must fall to the ground. And the question arises—which is the correct view? From the standpoint of a meek theologian re-presenting the ideas of reform Judaism, we shall in a measure try to scatter the doubts. that like clouds have gathered together and obscure the brilliant rays from the sun of

reason and of thought.

How do we of reform Judiasm look upon
the bible? Before answering the question
proper it may be well to say a word in regard to the manner in which we do not look

upon this work.

The bible is not, as many suppose, the product of one time or of one pen. It covers in its production a period extending over many centuries and bears upon its face the indubitable marks of various authors. Not all of the books of the bible are of the same historical import, and some of them must not be transported in a superior of the same of the same historical import, and some of them must not be transported as a superior of the same and the same of th be regarded as sources of history in any sense. The bible is not all history, nor all sense. The bible is not all history, nor an allegory, nor even all of a prophetic nature. Its twenty-four books contain a substratum of each of these elements, though each book has its own individuality and its own defi-

nite purpose.

It is commonly supposed by the ignorant masses that the entire bible is the product of revelation, though even the most orthodox has claimed this distinction only for the five books of Moses; but even when applied to these five books the masses fall into the most deplorable errors. Many, in picturing to themselves that majestic scene at Sinai's height, when, above the battling of the ele-ments, the voice of God was beard, proclaim-ing to the terror stricken people the heaven-written law, imagine the Deity little else than a gigantic man, before whom ordinary men appeared as pigmies. Because their ig-norance or their narrow-mindedness makes it impossible to conceive a Deity who is the very center of the spiritual universe (a con-ception that base minds cannot reach), they are forced to the very depths of sensuous materialism, and their God becomes like unto themselves, a man, only larger and per-haps mightier. If, as I have done, you ask the masses to describe their God, you will find this to be the case.

Genius is Inspiration.

With such an understanding of Delty, how utterly erroneous must be their view of in-spiration! Need we say that they imagine that the fountain of inspiration ceased forever to flow when the last prophet quenched his thirst in their refreshing waters? Need we say that they suppose that none save the biblical teachers, however much they longed for them, could taste of these most precious waters? Well do you know this to be the case. And yet no impression could be more thoroughly opposed to the doctrines of modern Judaism than this one. According to our conception and that of all advocates of reform Judaism today, the of reform Judaism today, the sources of inspiration will never dry up as long as there remains a spring of human genius to feed their hungry streams. We believe that every man of genius is in-spired. We believe that every man who despired. We believe that every man who de-votes himself unto the good of others is in-spired; we believe that every man whose thoughts are liberal and heart is pure and unselfish is inspired. A Homer, a Virgil, a Dante and a Milton, a Spencer, a Stewart Mill, a Morse and an Edison are as truly inspired with a mission from on high as ever was a Moses, a David or an Elijah. That we admit this does not curtail our admiration for these characters of ancient lore; theirs was a noble destiny and well did they fulfill it. They were the first upon whom fell the mantle of inspiration, but they have handed

it down to future generations.

But when we grant this, friends, we seem to hear you ask as did one of the children in ion continues why can we not, after the experience of all these centuries, form a nev and better bible than at first? The question at first seems a plausible one, but none the less may be easily disposed of. When we say that the biblical writings are inspired, or that their authors were wrapped in the robes of inspiration, we do not mean that the words themselves of holy writ are inspired, for words are words and are of human fabrication. What we mean to say is that the ideas, the principles laid down therein, are the product of inspiration, and the prin-ciples laid down being comprehensive in their scope-aye, allembracing-no mind can ever reach beyond them and therefore the bible shall remain ever and unchangeably

the same. Was Written for the People.

To the scientific critic who would find contradictions between the words of holy writ and the text books of his sciences we would say, that ne makes a great mistake in seeking scientific truth in a book of pure morality. The story of creation as recounted in the opening chapters of Genesis was never the opening chapters of Genesis was never meant to be accepted as literally true, but that the people might comprehend the idea of a creative power, the story was couched in language that would be intelligible to the masses. Indeed, in the very fact that the bible teems to overflowing with the allegorical lies its undying power. Each man may find some new truth in every allegory, and the oftener he reads it the grander will be its revelation to him. Were the bible written in a language whose meaning lay on the surface, it would soon become barren of usefumess and instead of giving to man new fervor with each repetition it would soon before with the contraction of the co fervor with each repetition it would soon be-come a tiresome monotony devoid of any

In this sense, and in this sense alone, the language of the bible is inspired. But what is more far-reaching in its influence than language, the fundamental principles, are the offspring of minds fired with the spark of genius and set aglow with the bright light of moral power—they are the more truly inspired and the fruits of their inspiration shall continue to ripen in the minds and hearts of generations even yet unborn.

Such then is the point of view from which the modern Jew regards the bible—as a book of moral law written by men inspired from on high with genius unsurpassed and with moral power unequaled in the ages past or those which are to come.

Concerning Other Religious. Trusting that we have succeeded at least

in a measure in making this subject clear, we hasten to another theme that we trust will be as interesting to you as it is eminently important for us that it should be properly and fully understood. The subject referred to is: "The relation that the Jew bears to his neighbor of different religious convictions." understood. The subject referred to is:
"The relation that the Jew bears to his neighbor of different religious convictions."
The charge has often been placed against the Jew that he is exclusive; that he shuts himself up among his own kith and kin and will have naught to do with those who differ from him in religious faith. If in the ages past there has been some small measure of truth in this accusation it has been only as a result of continuous persecution and maitreatment. Shall the slave fawn upon his master and try to mingle in his company? Shall the one held down by the strong arm of the oppressed kiss the hand that holds him down? Shall the poor victim of persecution sing the praises of the tyrant that oppresses him? If not, how then could the poor Jew of all the centuries gone by be expected to amalgamate and associate with those who looked upon him only to scoff and to scorn him, who touched him not with the hand of gentleness and of caress, but with the strong arm of the tyrant and associate with the strong arm of the tyrant. the hand of gentleness and of caress, but with the strong arm of the tyrant and op-pressor; who spoke to him not with words of courage and of cheer, but with the harsh voice of command and insolence? But thank God, as that look, that hand, that voice has become milder workley. that voice has become milder, gentler, softer, the Jew has become more trustful, so that teday in the fullness of his heart he so that today in the fullness of his heart he would be one with all men in all that makes for better, higher, purer life. And here let me emphasize a fact that cannot be too oft repeated. In books and periodicals we read constantly offithe Hebrew race. Now let me tell you, friends, there is no Hebrew race. The Jew does not represent such a distinction as is connoted by the word "race"; he represents solely and simply a religious community striving for the establishment of a grand religious conviction, the oneness

of the Creator; in all else he is one of the masses and as such claims recognition. Loyal and Law Abiding.

As citizens we are Americans, loyal to the flag of freedom, and I think that I can say it without boasting that your judges wiff tell you that of all the citizens of this grand and most beloved country there is none who is more peaceful and more law-abiding than the Jew. We look upon those who differ from us, not, as many suppose, as our natural enemies, but we regard them as having as full a right to their convictions as the best of us may claim, "Have we not all one Father, hath not God created all of us?" we cry but in the beautiful words of the prophet. Putting aside prejudice of every kind, we Jews of today recognize that all truth has not fallen to our lot, but that it has been scattered broadcast o'er the lands, and all people may have gathered some of it. We recognize the have gathered some of it. We recognize the fact that sectarianism is not religion, that bigotry is not belief, but that humanity is a grander unit than the sect or creed and that therefore for the welfare of humanity, it is our duty to do and to dare unflinehingly. We look not only to our own salvation, but to whatever is grand, elevating, ennobling and inspiring in the religious of the world; we are willing to take unto ourselves and to admit it as part and parcel of Judaism, for what concerns the welfare of the race con-cerns as well the welfare of the Jew—for it is our absolute conviction that in order to be

is our absolute conviction that in order to be a good, honorable, upright Jew one must first become a good, honorable, upright Jew one must first become a good, honorable, upright man. Manhood comes first, religion afterward.

As I stand here, friends, explaining to you facts, the correct knowledge of which, I am sure, will tend to reduce prejudice to a minimum, new points crowd upon my mind that I would fain explain to you. But time presses and I fear that I have already overtaxed your too indulgent patience. But one more point I shall briefly touch upon before concluding this discourse. How do the Jews regard the Rabbi of Galilee, the founder of the Christian faith! I shall not take time on this occasion to explain to you why we do not accept Jesus as the son of God nor grant to him divinity—but this I shall say, that upon Jesus the reform Jews of today look with the greatest respect and reversures for in him Jesus the reform Jews of today look with the greatest respect and reverence, for in him they recognize a man who battled for the truth; nav, one who met the martyr's death in fighting for conviction's sake. We recognize in him a great reformer—a man great and good, who lived in advance of his age, and without whom civilization would not have reached its present height, for he has proved to be one of its most potent and im portant factors.

One in Purpose.

Thus, friends, I hope that I have this afternoon brought clearly before you the modern Jew and a knowledge of his principai beliefs. I hope that I have succeeded in interesting you in the subject of which, as I told you at the outset, my heart is full, and I told you at the outset, my heart is full, and I trust that if you have heard anything today of which you did not know before to the credit of the Jew, that in your charity of thought and generosity of heart you may cancel an equivalent of prejudice against him if, in your hearts, you fostered any.

And now a word in conclusion. You will admit with me after what you have hear this admit with me after what you have hear this admit with me, after what you have heard this afternoon, that though the outward garb of form and ceremony may divide us, in our hearts we are one striving for the same grand object—the elevation of the human race to higher planes, to nobler thoughts, to of all church work is the same thoughts, to of all church work is the same though the means employed thereto be different: and if such be the case why not join hands and hearts tegether and one in spirit, one in humanity, work together for the at-tainment of our objects, forgetful of the errors and predjudices of the past. If we do this, then shall religion be as it is meant to be, the means of drawing men nearer to each other and nearer to the God of all humanity; then shall it come to pass as was recently written, "that all religious concur in a humanity, which is the vestibule to the

CONNUBIALITIES.

Like all bells wedding bells also are distinguished by the ring. "Why is it, Billy, you once filted Miss Brown, but you manage to find some excuse to pass her house every night; the old spark rekindled?" "Oh, no," replied Billy: "but her cold and chilling glances are positively refreshing this hot weather."

"Ah, me," said a six-months bride to her confidante, "I'm afraid William does not love me any more. Invariably when he comes home in the evening now, instead of telling me how much he loves me he want to know how soon supper will be ready."

"It was a wise provision on the part of the persons who wrote the marriage ceremony," observed Bounder just after the wedding of his friend Rounder, "that there is no call for some one to give the groom away. I could give some things away about Pounder."

The addresses of a young man having been declined by a young lady, he paid court to her sister. "How much you resemble your sister," said he, the evening of his first call. "You have the same hair, the same fore head and the same eyes—" "And the same noes," she added quickly. The date of the marriage of Miss Emily

Rogers to Rev. Dr. Nancrede, assistant rector of the American chapel at Rome, has not been set, but it is said the wedding wil take place in the American chapel during September. It will be quite a fashionable wedding, as Miss Rogers is the daughter of the late Mrs. Kearney Rogers and a sister of Mrs. Louis Biddle, of Philadelphia. Those young ladies of Chicago who enter-

tain matrimonial designs on his highness the maharajah of Kapurthalo, may as well abandon them unless they care to share con nubial bliss with eighty other wives, the number credited to the potentate. He is now headed for the World's fair and is said to have an assortment of his youngest and best-looking better halves or better eightleths, with him Moses Williams, colored, lives on a fare

Moses Williams, colored, lives on a farm about five miles east of Fayetteville, Tex. He is 65 years old, but no one would take him to be more than about 50. He was married twice and had born to him forty-five children. By the first wife he had twentythree children—three boys and twenty girls—and by the second twenty-two children two boys and twenty girls. He says he has about forty grandchildren. One of the newest ideas for carrying flow

One of the newest ideas for carrying flow-ers for bridesmaids are the green wicker-work watering pots, filled with lilies of the valley or any other bloom suitable to the dresses. They have this advantage, that they are so placed that they appear as if they were growing, and the handles of the watering nots are field with colored ripheses. watering pots are tied with colored ripbons

watering pots are tied with colored ribbons. This is even prettier than the high-neeled shoes filled with flowers which used to be slung from the arm. Other novelties are ribbon chatelaines, with small bonquets hanging from the ends of ribbons, and bracelets of flowers to correspond.

Is Miss Helen Gould engaged to be married! According to a very prevalent rumor the daughter of Jay Gould will soon marry a young man of large wealth, whose name often appears in the newspapers. A Chicago paper came out that week with "an authorized statement" that Miss Gould had secured the unanimous consent of the other heirs to Jay Gould's militons, which is resecured the unanimous consent of the other heirs to Jay Gould's militons, which is re-quired by her father's will, to be married in a year. Miss Helen Gould is a young lady with an unusual gift of good, womanly com-mon sense. The position of Miss Gould would turn many young ladies' heads, but in the management of her part of the estate and in the general supervision of a large household Miss Gould has shown the cool-ness and forethought awhich characterized ness and forethought awhich characterized her father.

her father.

Annie Thomas is the only woman in Kamania county, staffanf Washington. She is a squatter and lives in Rattlesnake Hills. There has of late been a great strife for her hand in marriage among the rough settlers of that region. Haffk Monley and Jerry Woods seemed to be the highest in her favor, and so it was finally agreed that these two men should settle the question between them by a duel with bowie knives. After a desperate fight in which both were wounded the battle was declared a draw. It was then agreed that the matrimonial question should be settled by a game of seven-up. The fortune of cards favored Monley, and he was declared the winner of the squatter bride. A parson was called in to assure him his prize. The fickle Annie had a long talk with the parson, and, though she had never seen him before, she at last announced her intention of marrying the parson himself and not Monley. In vain did the hero of the bowie knife duel and the victor in the game of seven-up object to this proceeding. The woman was firm in her intention, and the upshot of the matter was that the parson got the woman that the parson got the woman

HOW CHARLEY FOUND HIS COURAGE

W. H. Cressingham in Short Stories. Joseph Simpson swooped down on the range country, built himself a little shack in the bottom of an arroya where pubbled a spring, and then started in the cattle business. He had one poor flea-bitten galloway and one broncho. The broncho was a pinto, watch-eyed and sprung-kneed, and all down his right side were the brands of his previous owners, with their counter brands reaching from his ears to his fly-disturber, and all over his left side were numerous mathematical calculations, with an occasional sign of the zodiac burned in by way of variety. The galloway cow looked so lonesome, and the pony was so dejected, that Jo-seph Simpson did the best he could the next spring-rustled around before the regular round-up started, and the result was a numerous progeny for the friend-less cow and the dejected pinto. Joseph Simpson's success only served to whet his ambition, and so he went on increasing his cow and horse herds; but, strange as it may appear, as the blank page of Joseph Simpson's increase books were rapidly filling, his neighbors noted corresponding falling off in the census of their respective herds. The following winter the galloway got

nipped in a blizzard and the pinto also sank to rest under his weight of years. The next spring Joseph Simpson formed a cattle trust. The capital stock comprised the now numerous relics of the ate galloway and pinto, and one corporate seal. There were no certificates, so the seal was heated red hot and impressed on the stock itself. Sometimes t was impressed over the brands of the legal owners, but most of the time it only came in contact with mavericks. Cattle men were opposed to the move-ment, but it flourished nevertheless, and the property of the trust went on increasing to an extent almost startling. "Rustler Joe," as the president, vice president, secretary and range foreman of the cattle trust was now known, was of such an impulsive, sensitive nature that people hesitated to take the initiative and converse with him on the subject One man did mention the matter, and the way that Rustler Joe handled his nickel-plated, self-cocking articles of incorporation caused such coolness to spring up that the man never spoke of the trust again. In fact, he never spoke at all.

Then Joe took to himself a partner Where that partner came from nobody knew, but there he was-tall, handsome, long dark curling hair and mustache he was certainly an ideal of physical manhood. And, then, his spurs were of solid silver and had little silver bells hanging from them; his sombrero was of the finest make and the crown was encircled by a bullion band; his revolvers were silver-plated and pearl-handled, and his saddle was silver mounted, with gold em-bossed on the top of the horn. People looked wise and said that masses were being said for the soul of the Mexican that had owned that saddle, but they were careful not to talk too loud." partner was known as Charley. While Joe was the possessor of an unlimited amount of "sand," it did not take people long to ascertain that Charley possessed a very limited quantity of that very de sirable commodity, and when a diminutive Mexican first insulted and then, while under the influence of mescal, as saulted Charley unpunished, he lost prestige entirely.

The Mexican disappeared not long afterward, but as it was only a case of missing greaser, it did not attract much attention.

It was now nearing the third spring since "Rustler Joe" had settled in that section, and his neighbors nodded to each other, grinned and remarked that the riders of the "Spade Bar Sleeping S" band were ant to get "contentious" when Joe and Charley started in, and that there was going to be some fun. The outfit referred to was just in from Texas, and the boys in it had a reputation for being able to "smoke" a man at the dropping of a hat. But this circumstance did not appear to phase the partners at all, for they kept on at their work of increasing the size of their corrals and making all preparations for

very busy season, The evening after the roundup had begun, and while the young and old cattle were all well bunched. Joe and Charley started out. All na-ture had taken on its brightest hues. The new grass was of the most delicate green, the cactus clumps were ablaze with blooms of yellow, orange, pink and white, the sky was faintly tinted with the roseate colors of the coming sunset, and, the snowy range glinted and glis-tened as though crusted with diamonds, and the near hogback foothills began in blue and gradually faded into a soit gray in the distance. A few insects listlessly chirped and hummed, while from here and there came the shrill bark of a prairie dog or the dismal hoot of the com-panion of his burrow, the owl. But the two men paid no attention to the beaubefore them. They were on a ties mission; they were out to "pinch" some promising mavericks or some equally promising calves, they did not care which. While the maverick was considered common property by every cat-tle thief in the country, the calf still belonged to the brand that owned the mother cow.

A few rods off grazed a cow with a calf at her side. The cow bore the brand of the Texas outfit. The calf had not been branded as yet, and the partners iropped a lariat over the neck of the little animal, which gave one fright-ened snort, a faint bellow, and then fell, half choked by the rope around its

"Tie her up," said Joe, and Charley took a few pieces of rope from his saddle pockets and tied the four feet of the calf together "Guess I'll take a hand in this yere

jack-pot!" called out a cheery voice, and the next instant a knife had cut the ropes and the frightened calf scurried off after its mother. One of the Texas cowboys had come up unseen and had with unequalled effrontery, intruded his presence on the cattle trust. Charley visibly paled, Joe changed

not a muscle, but there was a hardening of the lines of his face and his lower jaw protruded slightly.
"Reckon you know that maverick belongs to us," said he. "We roped it an"

claim it. "Thet calf goes with its mother," said the Texan, "an' I'm yere to look after the interests of my company."
"Yer heard what I said," replied Joe

menacingly, as he made a motion to pass the young man.
A slight move of the hand toward that

snakeskin belt, where glisted a 44, then a crack from Charley's pearl handled sixshooter, and the cowboy sprang into the air, came down on the high heels of his riding boots, pitched back upon his shoulders-and the "Spade-Bar-Sleeping S" outfit was one man short.

Before the report had died away, be

ore the smoking ring from the greased barrei had broken, the little clump of cottonwoods at the left resounded with shouts and cowboy yells, horses plunged and whinneyed, and, in an instant, more than a dozen range riders came tearing over the prairie toward the two men their sombreros flapping, their rawhide reatas and saddle laces rattling, and flourishing their "irons" in a way that caused a hard light to come into the eyes of Rustler Joe. "Pull your freight," shouted Charley,

and in a minute he was gailoping across the sun-baked prairie straight for the foothills, with Joe close behind him, little puffs of dust jumping up near them as bullets from their persuers dropped around and between the legs of their horses. But the trust were well mounted, and the little bronchos of the cowboys were no match for the longimbed, clean-cut states horses, and the distance between the two parties rapidly increased.

The foothills were quite close when Charley's horse stuck his foot into a badger hole, throwing his rider, the horse turning completely over and land-ing on the horn of the saddle, which was driven full length into the hard earth. The fine bay rolled over, made a few attempts to regain his feet and then sank back with a groan. His leg was broken. Joe by this time had ridden back and dismounted to assist his partner. A faint cheer came to his ears across the prairie from his pursuers, who were now lashing their ponies with their quirts, having seen the horse go down. Joe ground his teeth and loosed his belt from which hung his weapons, cast a look at the groaning bay, glared at the crowd of approaching cowboys, from whom he neither expected nor desired mercy, and then down at the sitting form of Charley, from whose forehead trickled a tiny stream of blood.

"We're hard put to it," he muttered. "Guess this yere boy's got more to live for than I hev an' the two can't ride one hoss. I'll take my turn at it."

The pursuers were quite near now, and again their pistols began to crack and tear up the earth a few yards from bim. He seized Charley around the waist, lifted him high with muscular arm and dropped him into his own saddle on the back of his beloved gray-War Eagle. Charley faintly expostulated, and for the first time Joe had a slight feeling of disgust as he looked at the drawn face, those wild eyes and quivering limbs, all bespeaking an emotion to him almost unknown-fear. The feeling was gone in an instant, and as soon as Charley had gathered up the reins, Joe brought his hand down with a resounding smack on the horse's quarter and the noble animal responded by a few bounds and then broke into a furious gallop, heading directly for a little canon in the hills. Charley, cursing his cowardice, in a frenzy of despair at the fate awaiting

his friend, who had not a word to say

even at the last against him whose cow-

ard shot had brought this trouble on. still lacked the courage, the will to turn horse's head and go back and fight with that friend-and he urged War Eagle on, on through the few short moments that seemed an eternity, and then turned in the saddle and looked behind. He saw Joe stagger and fall limply to the earth, two of the range riders pitch from their saddles and two bronchos rush riderless from the mass of men and horses, and then came the reports of pistols faintly to his ears. He cried aloud, he again cursed himself the day he was born, shook his clenched fist at the blue and gold arch overhead and then-then he stuck his spurs in his horse's flanks and the beautiful animal again sprang forward. He was very near the mouth of the canon. If he could gain that he might escape into the mountains, and some day he would come back-when this affair had quieted down-when he had found his courage. He again looked back. God above! how those Texans beld on. They had again taken up the chase. The gray was breathing heavily and Charley knew that, while on the plains nothing could approach him, once in the mountains the weight of his horse would be against him and that he would be no match for those tough little bronchos.

In between the walls of red sandstone thundered the gray and Charley felt a chill at the short interval of time between his passage and the echoes of his pursuers as they also entered. The canon was dark and gloomy, the dusk was rapidly coming on and from the mountains be ond came the faint rumblings of a storm. It was now two miles since the walls of the canon had been

etnered and every foot of the way up the bed of the dry creek the walls on either hand seemed to grow more precipitous. The sound of the mountain storm increased, and with t came a faint swishing that caused War Eagle to throw his head in the air and snort. This sound increased. Charley looked back, and through the shadows of the canon could see the Texas boys scrambling up the sides where it BIRNEY'S Catarrh Cure cures catarrh

was less steep than here, while their ponies, standing in a circle with heads down and bunched, huddled closer and closer. What had caused these cowboys to leave their saddles?

Charley was in the bottom of the basin.
He would ride to the upper rim and see what had alarmed his pursuers. There was a ripping, rearing, grinding, that each moment became fouder, while the lightning's flash came near and nearer; trees were rent, and their splintering added to the din; huge bowlders were torn from their base; and came tearing and rumbling down.

Charley gained the upper rim of the basin. His blood froze in his veins; the gray gave a bound that unseated the rider and threw him to the earth. Charley partially arose and then again looked up the canon. Oh heaven! it was a cloudourst! A black wall of water, foam crested, was even now speeding toward him. He must fly.

The walls of the cannon were so steep that it seemed impossible to gain a foothold. He sprang at them. He tore with his nails at the hard rock until his hands were lacerated and his finger-tips shredded to the bone. At last he gained! He was going up! He caught at the twisted bough of a guarded mountain pine; he gave it his weight. The treacherous bough groaned, then snapped, Charley staggered, clutched wildly at a limb just out of reach and pitched headlong over the twenty-foot wall he had gained, striking on his left shoulder. He lay stunned for one brief moment, then sprang to his feet, his left arm hanging limp and motionless. He glanced wildly after his horse, whom he could distinctly see stumbling over the loose rocks of the dry water course toward the little bunch bronchos. He looked up at the ridge of the hogback where he felt, rather than saw, his pursuers. Then he thought of Joe.

He turned toward the wall of water, his head erect and features composed, and slowly laid his hand upon his breast.

Charley had found his courage.

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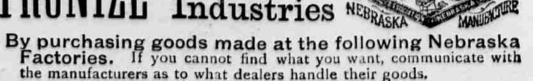
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