

Irishmen would join Catholic societies composed of all races, and the priests know that in these societies the various nations affiliate, fraternize and even intermarry. The Cronin murder has helped to drive hundreds of Irishmen to the Catholic Knights and Foresters.

"In Chicago we have about forty Roman congregations. Ten of these are German, two Polish, two Bohemian, two French and two Italian. The church invites opposition. It knows that opposition from outside will drive all these into one solid body; and the priests know that with the Irish and German solid at one side an impregnable fortress was established. In my opinion a race derived from the Celtic and Saxon or Teuton races mixed would be the highest type of humanity. The ardor, impetuosity, recklessness and pugnacity of the Irishman, mingled with the plodding, methodical, prosaic, systematic German would certainly produce good. We might have a few instances of good criminals where the vicious of both sides would intermarry, but that would be counterbalanced by the issues of the better with it kind."

EMIL O. OLSEN ARRESTED.

On September 28, Emil O. Olson, of this city, was arrested on a charge of unlawful cohabitation. His plural wife was also arrested, and both were placed under bonds. The examination was held September 30 before Commissioner Greenman, 10 a. m. being the hour for commencing.

Mrs. Jemima Neal testified that she lived near Mrs. Matilda Olson's house; had known her about a month; had seen her several times with a child about six months old; never saw the defendant before in her life.

Matilda Olson, the plural wife, testified that since the defendant, Emil O. Olson, came from the penitentiary, three and a half years ago, he had not visited or lived with her; her youngest child was three years old; she had a baby, but it was not hers; she followed the business of a midwife, and about six months ago attended a young woman who was confined; the young woman gave her the child; she had since gone to California; witness did not know the name of the mother; did not keep a record of the case she attended as midwife; did not know whether Mr. Olson had seen the child or not; he had not been to the house; the baby was nursed on the bottle.

Mrs. Olson, wife of the defendant, was called as a witness, but declined to testify.

Judge McKay—She can't object to testifying.

Mrs. Olson was sworn. She said she was the legal wife of the defendant; she was married to him in 1873; they lived together.

Judge McKay—Do you decline to testify?

Mrs. Olson—I won't testify.

Judge McKay—Then you don't care to be a witness in this case?

Mrs. Olson—No, sir.

Judge McKay—All right.

At this point a recess was taken till afternoon, to secure the attendance of more witnesses.

Mrs. R. Hansen was one of the witnesses, and in the afternoon testified—Matilda Olson lives about a block from me; I have talked with the defendant or his wife about this case; the baby in question here is not Matilda Olson's; I do not know his mother's name; I have seen Matilda Olson frequently, and can say she is not the baby's mother.

Carl E. Larsen testified—I live in the Twenty-first Ward; know the defendant and Matilda Olson; the latter lives near me; I have heard that she has a baby; do not myself know; haven't seen Olson about the house for some years; Matilda was not there then.

Mrs. Larsen was called but could not understand the English language. The proceeding of obtaining answers from this and other witnesses was farcical. The substance of the evidence given by Mrs. Larsen was that she had not seen Mr. Olson anywhere near the second wife's house.

Matilda Olson was recalled and testified—I live in my own house; Mr. Olson managed the building of it.

Judge McKay—Do you want to change your testimony about the baby?

Witness—Not at all. It is not my baby; I took it because of the circumstances of the mother. I have not been sick during the past two years.

Judge McKay—We don't ask to have him held.

There was a pause, and Mr. Hurd, counsel for the defendant, remarked "I understand Judge McKay don't ask to have him held. At this Commissioner Greenman ordered Mr. Olson's release."

AFTER "YOM KIPPUR."

At 6:30 p. m. on Friday, the 5th of October, "Yom Kippur" will be over.

Thousands of my so-called Jewish brethren will leave the synagogues and not return to pray again till next "Yom Kippur" arrives; "for," say they, "a whole day spent in fasting and prayer ought to last a man for one year without troubling the Father too much and too often."

It is a fact that everyone who has attended to his prayers on "Yom Kippur" leaves the place of worship with a light heart, because he takes a firm conviction with him that the Lord God whose holy name he has mentioned a thousand times in a thousand prayers during the day, has accepted of his chicken which he offered unto him, and of his fasting and supplications, and that his sins are forgiven and forgotten. Some even think that should they happen to sin again during the year into which they have stepped, the chicken and the "Yom Kippur" of next year will intercede with the Father in their behalf, as did the "Yom Kippur" which has just disappeared.

The orthodox Jew, however, returns more often to meet his God in the synagogue. Some even go twice every day—morning and evening—to offer prayers for the speedy return of the Messiah, of whom the Prophets have spoken, and for the restoration of Judah and Jerusalem.

I have during my life been accustomed to see my father rise every morning as early as four o'clock and spend hours in prayer and in deep meditation over the promised "Shiloh," and then at six o'clock proceed to his synagogue and finish his "Chazoss" or "early devotion," and then repeat his visit to the sanctum at sunset.

Thousands of other orthodox rabbis and laymen do the same; yea, large numbers are weeping every Friday evening at the ruins of the Temple at Jerusalem, and millions have been gathering themselves for over 1800 years upon "Yom Kippur" and fasted and prayed and pleaded for the coming of *Moshiach*; and all with one accord finished the "Yom Kippur" by exclaiming, "A year from now we will be in Jerusalem." But alas! they are still without a "Shiloh;" still driven and scattered among the nations of the world; still without a home, still not in Jerusalem! Generation after generation dies away; the son inherits from his father the same prayers, the same testament to pray for the coming of the Messiah, but alas! no answer for 1800 years.

But what is the comfort of even an orthodox Jew in the hour of death?

The Talmud narrates the following of the celebrated Rabbi Tochanan, a contemporary of the Apostle Paul, which shows what Paul calls "The spirit of bondage and fear" (Rom. 8: 15.), under which virtuous men under the Jewish dispensation lived and died: "Before Rabbi Tochanan's death his disciples addressed him:"

"Rabbi, light of Israel, thou strong rock, right hand pillar, why dost thou weep? He answered them: "If they were about to lead me before a king of flesh and blood who is today here and tomorrow in the grave, who, if he were angry with me, his anger would not last forever; if he put me in bondage, his bondage would not be everlasting, and if he condemned me to death, that death would not be eternal; whom I could soothe with words and bribe with money; yet even in these circumstances I should weep. But now I am about to appear before the awful majesty of the King of Kings, before the holy and blessed One, who is and who liveth for ever; whose just anger may be eternal, who may doom me to everlasting punishment. Should He condemn me, it will be to death without further hope; nor can I pacify Him with words, nor bribe Him with money. There are two roads before me, one leading to Paradise, and the other to hell, and I know not by which of these I go. Would I not weep?"

We thus see in Rabbi Tochanan's death a signal instance of the