

JOHN'S WIFE.

A young wife stood with her hand on her brow,
And looked around the little room;
"Nothing but loss, however," she said,
"From early morn till the light has faded."
If you only were a merchant now,
We need not live by the sweat of our brow,
Fighting away, spoke shoemaker John—
"We are so well, what we're standing on."

A lady stood by her husband's chair,
And quietly passing her hand over his hair,
"You never have time for me now," she said,
And a tear-drop fell on the new hair band.
"If we were only rich, my dear,
With nothing to do from year to year,
But amuse each other—oh, dear me!
What a happy woman I should be!"
Looking up from his ledger, spoke merchant John—
"We are so well, what we're standing on."

[From the London Evangelical Magazine.]
THE PLACE OF THE JEW IN THE
MODERN WORLD.

[CONCLUDED.]

"The mortality of Jewish children under five years of age in Prussia is much less in Catholic families. There is no hereditary syphilis, and scarcely any scrofula to augment the mortality. The mother undertakes no work which takes her away from the children. At birth, from one year to five the Jews lose only 10 per cent, while the Christians lose 14. At Frankfurt, the average duration of life is thirty-six years and eleven months amongst Christians, forty-eight years and nine months among Jews. Beyond sixty years only a quarter of a Christian population will be found alive, but a quarter Jewish population extends seventy-one years. The Jews in Prussia require forty-one and a half years to double their numbers, while the Christians require fifty-one. This remarkable immunity from disease appears to be due to no exceptional vitality, but to moral habits, mainly, and the vigor and purity of domestic life.

As regards crime, the contrast between Jewish and Christian communities is equally remarkable. All Jewish convicts are sent to Portsmouth, as there is a synagogue there for their use. When Dr. Staliar's book was written there were only seven male convicts, and of these more than half were foreign; while within the prison records there is no instance of a convicted Jew and one of the oldest and most intelligent prison matrons recollected but one!

The Jewish system of relief of the poor would require a long paper to describe. The result is patent to everyone who visits any of the pauper work-houses, or keeps his eyes open as he walks along the streets. Relatives care for another, and work for each other to an extent little realized even in the best Christian communities, the tie of relationship being peculiarly strong amongst the Jews. Many are thus kept off the poor list who with us would be on it. The method of relieving the poor is admirably organized, and admirably successful; in its present form it dates from 1859. The ablest members of that community, members of Parliament, professors, bankers, and professional men, give their time and thought to it. Cases are not hurried over, but carefully investigated, and the effort is made to dry up the poverty in its spring. Impostors rarely apply, the law is strict, and the refusal only reach 4-6 per cent. The Jews pay our poor rates, and yet they maintain their poor so effectively that no Jew is ever in the pauper work-house, and no Jewish beggars are about our streets; while the cost of administration under the Jewish system is twenty-four per cent, as compared with forty under ours. Here, then, our readers will perceive a very notable result, which we Christians shall do well to ponder closely before we dismiss the Jewish race and the Jewish mode of life as something on a lower level than our own. I grant freely that their exceptional position and their limited numbers are elements of advantage in dealing with these problems. They are on a smaller scale and more easily handled. On the other hand it is but fair to confess that in the case of any other race less profoundly loyal to the law which lies at the basis of their social and national life, these exceptional conditions would be turned into advantages, and social difficulties would become the excuse for dissipation, idleness, and crime. The Jew then seems to be set before us to remind us of the problem which we perpetually shrink from grappling with, the working out of the fundamental principles which underlie our calling as Christian people, through all the forms and all the activities of our physical, social, and political life.

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