

have repeatedly solicited permission to speak. The note urged in forcible terms the desirability, in the interest of both countries, of a speedy conclusion of the present agitation.

The presentation of this note led M. Dupuy, the French Prime Minister, to bring pressure to bear upon the Court of Cassation, which, however, by a majority of three decided to continue the proceedings in its own way and hold a supplemental inquiry, which is now virtually ended.

Mr. Vizetelly learns that eighteen of the Judges of the Court of Cassation are in favor of revision of the Dreyfus case, and that fifteen of the Judges are opposed to that course. It is probable, Mr. Vizetelly adds, that on a full vote of the Judges of the United Court of Cassation the revisionists will have a majority of eight.

**The Pulpit and the Pew.**

"Unto the success of a sermon two people contribute, and without their joint efforts the sermon must be a failure," writes Ian Maclaren, in the *May Ladies' Home Journal*, of "The Art of Listening to a Sermon," the first of a series of articles by him. "One is the preacher and the other is the hearer, and if some art goes to the composition of the sermon, almost as much goes to its reception. In the art of the hearer the first canon is practice, for it is a fact that the regular attendant not only hears more but also hears better than the person who drops into church once in two months. No doubt if the preacher has lungs of brass, and the hearer is not stone deaf, a casual can catch every word on the rare occasion when he attends, although for the past six weeks he has worshipped at home or made the round of the neighboring churches. The voice of a competent speaker is not so much sound merely, but is so much music, with subtle intonations and delicate modulations; his pronunciation of a word is a commentary upon it; his look as he speaks is a translation of it; his severity is softened by the pathos of his tone; his praise is doubled by its ring of satisfaction. A stranger's ear is not trained to such niceties; it is the habituated ear which reaps the full sense. Besides, every speaker worth hearing creates his own atmosphere, and one cannot hear with comfort until he is acclimatized."

**A Great Nation.**

Three million Jews live in Russia, where they are shut up in the western provinces and villianously treated. If he ventures to live outside the Jewish pale in Russia a Hebrew has to carry on some humble trade, and the richest banker in Odessa, if any Russian has a grudge against him, may be compelled to work as a cobbler, on pain of banishment.

Naturally the Jews retaliate, and delight in getting Russian officials and nobles under their power with loans of money. One million five hundred

thousand Jews live in the Austrian Empire, where they are persecuted. The present mayor and corporation of Vienna were elected for the express purpose of bullying the Jewish community. France has 80,000 Jews, Roumania has 100,000, Germany 700,000, Holland 80,000, and Italy 50,000.

Great Britain has 80,000, including many of our most notable and popular public men.

Europe has 6,000,000 Jews, America 350,000, Africa 500,000, Asia 250,000 and Australasia 20,000.

So, altogether, there are 7,120,000 of this nation, which is pretty fair, considering that 3,000 years ago they only numbered about 3,000,000, and the whole civilized world has been massacring and bullying them ever since. They seem to be by far the most capable race on earth. There is not a single art, industry or science they have not excelled.—*Cincinnati Inquirer*.

"AS I UNDERSTAND it," said the heathen, "you propose to civilize me?" "Exactly so." "You mean to get me out of habits of idleness and teach me to work?" "That is the idea." "And then lead me to simplify my methods and invent things to make my work lighter?" "Yes." "And next I will become ambitious to get rich, so that I won't have to work at all." "Naturally." "Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now."

Send your PRINTING to this office.

**5659. CALENDAR. 1898-9.**

Day.	Observances.	Hebrew Date	Common Date.
SATURDAY	ROSH HASHANAH.....	TISHRI 1ST	SEPT. 17TH
Monday	Fast of Gedaliah.....	Tishri 3d	Sept. 19th
MONDAY	YOM KIPPUR.....	TISHRI 10TH	SEPT. 26TH
SATURDAY	SUCCOTH.....	TISHRI 15TH	OCT. 1ST
Friday	Hoshanna Rabbah.....	Tishri 21st	Oct. 7th
SATURDAY	SH'MINI ATZERETH....	TISHRI 22D	OCT. 8TH
Sunday	Simchat Torah.....	Tishri 23d	Oct. 9th
Monday	Rosh Chodesh Heshvan	Heshvan 1st	Oct. 17th
Tuesday	Rosh Chodesh Kislev..	Kislev 1st	Nov. 15th
Friday	Chanukah.....	Kislev 25th	Dec. 9th
Wednesday	Rosh Chodesh Tebeth..	Tebeth 1st	Dec. 14th
Friday	Fast of Tebeth.....	Tebeth 10th	Dec. 23d
1899.			
Thursday	Rosh Chodesh Shebat..	Shebat 1st	Jan. 12th
Saturday	Rosh Chodesh Adar....	Adar 1st	Feb. 11th
Thursday	Fast of Esther.....	Adar 13th	Feb. 23d
Friday	Purim.....	Adar 14th	Feb. 24th
Sunday	Rosh Chodesh Nissan..	Nissan 1st	March 12h
SUND Y.	PESSACH.....	NISSAN 15TH	MAR'H 26TH
SATURDAY	PESSACH, 7TH DAY....	NISSAN 21st	APRIL 1ST
Tuesday	Rosh Chodesh Iyar....	Iyar 1st	April 11h
Friday	Lagh b'Omer.....	Iyar 18th	April 28th
Wednesday	Rosh Chodesh Siya.n..	Sivan 1st	May 10th
MONDAY	SHABOUT.....	SIVAN 6TH	MAY 15TH
Friday	Rosh Chodesh Tamuz..	Tamuz 1st	June 9th
Sunday	Fast of Tamuz.....	Tamuz 17th	June 25th
Saturday	Rosh Chodesh Ab.....	Ab 1st	July 8th
Sunday	Tish'a B'Ab.....	Ab 9th	July 16th
Monday	Rosh Chodesh Ellul....	Ellul 1st	August 7th
MONDAY	ROSH HASHANAH EVE..	Ellul 29th	SEPT. 4TH

NOTE—The Hebrew day begins with the sunset of the day preceding the corresponding common date.