

THE SONS OF TEMPERANCE

National Mutual Relief Society

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One hundred and sixty members of the National Division are members of the Relief Society.

Benefit in Section 1—\$500.
Benefit in Section 2—1,000.
Benefit in Section 3—1,500.
Benefit in Section 4—2,000.
Benefit in Section 5—2,500.
Benefit in Section 6—3,000.
Benefit in Section 7—3,500.

Assessment Insurance is a Success.

Fraternal insurance organizations merit your confidence and support. They are uniformly well managed, prompt and economical. Be not deceived by the false statements of interested parties who endeavor to destroy your faith in assessments companies.

Our Plan of Work.

Sons of Temperance over eighteen and under sixty years of age, who are in good health, are eligible to admission. If you are not a member of a Division of Sons of Temperance, the General Secretary will inform you how to proceed.

You can have an insurance of from \$500 to \$3,500, as you may desire. The only cost is for admission fee and death assessments. We have no quarterly or annual dues, and make no charge for certificates of membership.

Application may be made through the Recording Scribe of any Division, or to the Grand Scribe or through any of our Solicitors, or direct to the General Secretary. If your Division has no regularly-appointed solicitor we shall be pleased to appoint one.

All applications are sent to the General Secretary, who hands them to the Chief Medical Examiner, and when approved, certificates of membership are sent directly to the applicants.

Our admission fees are smaller than any other similar associations.

Admission Fees.

Table with 2 columns: Section and Fee. To Section 1—\$ 500... \$1.00. To Section 2—1,000... 2.00. To Section 3—1,500... 2.50. To Section 4—2,000... 3.00. To Section 5—2,500... 3.50. To Section 6—3,000... 4.00. To Section 7—3,500... 4.50.

Assessments.

An assessment is collected for each death occurring in the Society, except when there is a sufficient amount in the treasury to pay the claim. The rate of assessment at all ages, and for the different amounts of insurance, is given in the table, as follows:

Table with 8 columns: AGE, SEC. 1, SEC. 2, SEC. 3, SEC. 4, SEC. 5, SEC. 6, SEC. 7. Rows for age groups from 18 to 25 up to 55 to 60.

Assessment cards are mailed direct to each member to the General Secretary, who returns a receipted card. There is no divided responsibility in handling assessments, one letter is known to have been lost.

Assessments are always issued on the first day of each month when we have a death recorded. If there is no death, there is no assessment. During 1886 we had fourteen assessments, and during 1887 (to Nov. 10th) we had thirteen. Most of the insurance orders collect from sixteen to twenty-four assessments annually.

The Relief Society is managed by a board of government, consisting of fifteen of the prominent members of the National Division. The M. W. P., M. W. Treas., and four P. M. W. Patriarchs are now members of the Board. These gentlemen are chosen because of their business qualifications and their general fitness for the work.

Our insurance is purely mutual. We have no stockholders; we pay no dividends, and build no palaces for offices. Our assessments are equitably graded, and are not increased with advancing years. We have no deaths from liquor drinking. Our insurance is prompt, safe and economical.

Every Son of Temperance, who is in good health, should be a member of our own Relief Society. It is not excelled by any other in promptness or economy. It insures only members of the Order. As we pay for no liquor deaths, our insurance is, of course, cheaper than in associations that admit drinking men. We have not grown rapidly but steadily, taking no step backward. We have no debts. We have paid more than \$100,000 to the families of our deceased members.

In its practical work the Relief Society is a great public charity, though conducted as a fraternal business enterprise. It is a valuable auxiliary in the propagation work of the Order, and its influence for good is being more widely extended every month. It gives strength and permanence to Divisions.

The Society has members in all New England and Middle States, nearly all the Western States, and in Maryland, North Carolina, South Carolina, Georgia and Florida of the Southern States. It has members also from every province in the Dominion of Canada, and from Newfoundland, the Bahamas and the Bermudas.

We believe that our future is to be a bright one. The Society merits and should receive, the unqualified support of the Order in all branches. Especially do we invite the hearty co-operation of the executive officers of the various Grand Divisions.

The admission fee is small, and the main object is to strengthen the Order of the Sons of Temperance. Solicitors and organizers will give full information. If the Society has no agent in your division, write direct to the General Secretary for terms and documents.

Address communications for circulars and information to

HERMAN H. PITTS, Fredericton,

Or to F. M. BRADLEY, Gen. Sec'y, P. O. Box 682, Washington, D. C.

army far east to Arabia; then west to Lybia. He gathered an army of 600,000 foot, 24,000 horse, 27,000 war chariots, and a fleet of 400 ships, and at the head of that force he set out to conquer the world. He brought Ethiopia into subjection, compelling it to pay an annual tribute in gold, ivory and ebony.

It was then he brought the people of Israel into slavery, compelling them to work in the brickyards, and in the construction of his canals. He was a man who trampled rudely over the rights of all who stood in his way. It is related of him that he sometimes harnessed kings to his chariot, and compelled them to draw him. One day when indulging in this cruel sport, he observed a captive prince looking wistfully back upon the wheel of the chariot as it turned round.

The tomb of this tyrant has been recently found, and his embalmed remains have been recovered in a wonderful state of preservation, and now at the Bulag museum of Cairo we can look on the lips of him who dictated the cruel edict by which all the male children of Israel were to be cut off, and modern science has photographed him, I may add that he lived to a great age, nearly a century, having reigned some 66 years.

Such, in brief, was the king, according to the latest discoveries, who knew not Joseph, and who made it so bitter for the people of God. He was shrewd enough to see how formidable that people might be against Egypt should there be an invasion from Asia. His words are these: "Behold, the people of the children of Israel are more and mightier than we; come, let us deal wisely with them; lest they multiply, and it come to pass, that when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

The first thing he did was to reduce them to slavery. He set over them taskmasters who were instructed to crush them with burdens. He made them build his store cities Pithom and Rameses. Still the people went on increasing. The Lord was not going to let a cruel tyrant defeat His great purpose of love for that people and the world. Even the all-conquering Sesostris was not strong enough to withstand the decree of Heaven.

The cruel king, then, attempted a policy of infanticide against the male children, at first secretly, then openly. He appointed, what has been called, a guild of midwives, and by these he hoped to nip the budding life. But here again he failed. Then unasperated beyond control he issued a decree of extermination against all the male infants of Israel, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

Perhaps he tried to justify himself before his own people, as has been suggested, by intimating that the Nile-god demanded this sort of propitiation. Or, he may have advanced other reasons. At all events the decree went forth, and was more or less carried out. And we can understand what a sad time there was throughout the land of Goshen, and the mourning and woe that were brought to many a home. It was grievous to be pressed into service and compelled to work under the taskmaster's lash in the brickyards. But even that was light compared to this last calamity. Then were God's people brought to their knees before Him, and learned to hope in His mercy.

We are not told how far the cruel edict was carried out, but enough is told to shew us that it was carried out to some extent, although perhaps not to a very great extent. And after a year or two the decree may have lost its force, and was but seldom attempted to be carried out. It was too cruel, too utterly awful, to be long executed. The river so precious to Egypt, and so sacred, would soon be choked with the dead of pious homes, and so would become a river of death to the land instead of life. Let us hope that even the tyrant himself may have soon come to see the madness and horribleness of his edict, and revoked it, or let it fall into desuetude.

And here I pause to gather up some lessons that are for us to learn. And we may learn that sometimes a House of Bread becomes a House of Bondage. So often still men go into something, or go down into some Egypt, for bread for themselves and their children. And they seem to succeed. They congratulate themselves on the wisdom of what they have done. But prosperity brings its own trials and disappointments, and there comes a day, sooner or later, when their House of Bread becomes a House of Bondage.

O rich man, do not be so eager to gather gold, for it may turn into chains wherewith to bind you, and chains of gold are as strong and cruel and heavy as chains of iron. Poverty is hard to bear, but there is even worse than poverty, pinching hunger and nakedness. Let not the poor envy the rich, for they may be in happier circumstances and really better off. It is better to scrape away on the barren hills of Canaan than enjoy the pampered indulgence of Egypt. A king may arise who knows not Joseph. In Egypt we may have bread but no children to eat it, and how empty is life, the fine rooms of a grand house, without the children to sweeten the one and gladden the others. Life is more than meat, the children better than the bread they eat and sometimes waste, and the clothes they wear.

And learn, too, that the Lord knows how to help His people in their need. The great king in Egypt, the world's conqueror, was sure he could rid himself of those aliens that in other days had been settled in Goshen. What could stand before the all-conquering Sesostris, the man who claimed to be a god himself? But his wise policy failed when it clashed with the purpose of God with regard to His people. They grew in spite of him. The more he worked against them, the more the Lord worked for them, and so they increased. The king's own trusted agents for their destruction turned round to be their friends and helpers. Ah! it is good to have the Lord on our side. When He is with us, who and what can be against us?

You say sometimes, "All these things are against me. This influence and that clash with my interests. The strong and mighty are working against me, and how can I succeed?"

But if you are in the way of your duty, if you are trusting in the Lord and choosing Him as your portion and hope, then He will see you through, and the gates of Hell will not prevail against you. Out of the very jaws of the lion He will deliver you. Lift up your head and triumph over every difficulty. Jehovah-Jesus is our Mighty Helper, and we cannot perish.

Why should I fear the darkest hour, Or tremble at the tempter's power? Jesus vouch safes to be my tower.

Though hot the fight, why quit the field? Why must I either flee or yield, Since Jesus is my mighty shield?

AMEN.

MUSIC OF THE ANCIENTS.

The Egyptian flute was only a cow's horn with three or four holes in it, and their harp or lyre had only three strings; the Grecian lyre had only seven strings and was very small, being held in one hand; the Jewish trumpets that made the walls of Jericho fall down were only rams' horns; their flute was the same as the Egyptian; they had no instrumental music but by percussion, of which the greatest boast made was the psaltery, a small triangular harp or lyre with wire strings, and struck with an iron needle or stick; their sackbut was something like a bagpipe; the timbrel was a tambourine, and the dulcimer was a horizontal harp, with wire strings and struck with a stick like the psaltery. They had no written music; had scarcely a vowel in their language, and yet, according to Sosephus, they had 200,000 musicians playing at the dedication of the Temple of Solomon. Mozart would have died in such a concert in the greatest of agony.—Chicago Herald.

Different flavors of cake should be kept in separate boxes.

Use a penny to remove paint spots from glass.

If cream soups are to stand any length of time after being prepared, place a damp towel over the dish to prevent a scum from rising.

Beef tea as ordinarily prepared is of little nutritive value; but if the white of an egg be mixed with a cupful of beef tea and heated to about 160 degs. Fahrenheit, the value of the beef tea is greatly enhanced.

If the handles of stove brushes are kept clean from the first, that part of the work will seem no dirtier than any other about the house. It is an excellent plan to use a paint brush for putting on the blacking, also use plenty of fresh newspapers.

If you are obliged to leave a basket of clothes that have been dampened for ironing longer than usual, put them in a dry place away from artificial heat and they will not mildew or sour for days.

ANGLO-JEWISH NAMES.

The Meanings of Cowan, Hart, Lion, Sachs, Brown, Wolf, Fisher, Etc.

It is not quite correct to say that Jews ever change their original names. In the synagogues they bear throughout their lives the Hebrew names—in the traditional Oriental form of So-and-so son of So-and-so—given to them shortly after their birth.

The instability of the names by which they are known to the world is due to the fact that originally, like all Oriental peoples, they had no family names, and that wherever they have congregated very closely together the secular use of the traditional genealogical forms has been tenaciously preserved. In some countries, such as Germany and Austria, special legislation has been found necessary to compel them to adopt fixed surnames.

As, at different times, they have come into closer contact with the Gentile world, they have themselves seen the necessity of surnames; and it is not surprising, if, under these circumstances, some of them should have chosen the most sonorous and distinguished they could find.

The foreign surnames and place names preserved by the Jews of England form a small epitome of the history of the Israelitish dispersion. Side by side with the Hebrew Abraham are the Egyptian Moses, and the English Mordaunt, the Greek Alexander and Margolies, the Latin Marcus, and the Arabic Mocatta.

Those derived from mediæval house signs are Rothschild, Adler, Ganz, Schiff, Strauss, Silberkron, etc.

Some of the occupation names are interesting. Rophe is Hebrew for physician and Rappoport is a corruption of Rophe d' Oporto; Jalfon is Hebrew for money changer, and Mocatta is Arabic for mason.

More strictly Anglo-Jewish are the natural assimilations of Hebrew and Jewish names to English forms. Thus, Coleman is a corruption of Kalman, which is an abbreviation of Kalonymos, the Greek translation of the Hebrew Shem Tob (Good Name).

Bonny is derived through Bondi, from a Latin translation of Yom Tob (Good Day).

Phillips comes from the Hebrew Uri or Meier, both meaning "light," through the Greek equivalent Phœbus and its German-Polish diminutive Pheibul.

Saville is a more natural corruption of Samuel than is generally imagined, seeing that in Germany the Scriptural name has been shortened into Sanvel, and in England we have the authority of Mr. Weller, senior, to spell it with a "w."

Freeman is from the German Friedman, a translation and apocope of Shalomben Menachem.

Hayman is derived through Hyman and Hyan from the Hebrew Haim (Life). Jessel is from Echeskel, the Hebrew pronunciation of Ezekiel.

Yates is from Goetz, an abbreviation of Gottschalk, which in Low German means "God's servant," and is a literal translation of Eljakim.

Among simpler changes are Cowan—Cohen, Lewin—Levi, Victor—Avigdor, Archer—Asher, Jessop—Joseph, and Soman and Slowman—Solomon.

Curious instances of misdirected translations are afforded by the names Marchant and Chapman, both of which are Anglicizations of the German Kaufmann or Handelsmann. Originally, however, neither of these names meant "merchant" among the Teutonic Jews.

Kaufmann is a corruption of Koppelman, of which the first two syllables are a German diminutive of Jacob and the third an abbreviation of Menachem, the whole being a contraction of Jacob ben Menachem.

Handelsmann has a similar history, being derived from Elchanon ben Menachem, through Handl, a recognized German diminutive of Elchanon.

In the same way Seligman is a contraction of Selig ben Menachem, and Felberman a corrupted contraction of Phœbus (Uri) ben Menachem.

Katz, which one of these days will perhaps be Anglicized into Cat, is derived from the initials of Kohen Teedek (priest of righteousness). Sebatz, which in Hungary has actually been translated into Kincz, the Magyar for "treasure," is from Schlach Tzibur (Messenger of the Congregation). Babad is from Ben Ab Beth Din (Son of the President of the House of Judgment); Sack is from Sera Kadosh (Holy Posterity), and when the name of a town beginning with s is added—as, for example, Sera Kadosh Speyer (Holy Posterity of Speyer)—it becomes Saks or Sachs, which has been frequently mistaken for an abbreviation of Sachsen (Saxony). Bram is from Ben Rabbi Moses, Bran (corrupted into Braun, and translated into Brown), from Ben Rabbi Nachman, Bard, from Ben Rabbi David; Bersal, from Ben Rabbi Solomon, the Levite, and Bril, from Ben Rabbi Judah the Levite.

The exegetical names are also peculiarly Jewish. They consist of equivalents for Hebrew names derived from collocations in Biblical texts.

Thus the comparisons in Jacob's blessing furnish equivalents for Benjamin in Wolf, for Judah in Lion, and for Naphtali in Hart. Fisher is an equivalent for Ephraim, because it was foretold (Gen. xlviii, 19) that he should multiply exceedingly, and the fish is a symbol of fruitfulness. It is also sometimes a substitute for Moses, because Pharaoh's daughter, in giving him his name, said (Exodus ii, 10): "For I drew him out of the water."

Goldsmith has been sometimes adopted as an equivalent for Uri, on the strength of the verse in Exodus (xxxi, 4) which describes Bezaleel ben Uri as "cunning to work in gold." This is the case with the English family of Goldsmid, which is descended from a certain Rabbi Uri Halevi.—St. James Gazette.

A Lifelike Dummy.

"Why can't they make these dummies more lifelike?" said a facetious fellow, halting with a friend in front of a clothing store on Market street and slapping a figure a vigorous blow on the cheek.

The "dummy" turned suddenly, let fly his left, and the facetious man went down on the pavement as though struck by a lightning express.—Philadelphia Times.