

KENORA, ONT.

KEDUSHA
(Cont. from page 22-VI.)
business to conclude; and so the time passed.

Then typhoid fever became epidemic in the village and its neighborhood. There were a number of deaths. Basha was also taken with the fever. For a few days her illness was not noticed. Yossel had acquired the peasants' habit: he believed in preventing the sick one from taking to bed as long as possible, to see whether the disease could not be cured without a physician. When such a miracle did not occur an old woman sage would be called in to speak a charm and brew some healing beverage. The old woman Yossel called in did her best, for she had a deep affection for Basha, who was

known as a kind-hearted woman among all the peasants. She gave the invalid a strong concoction three times daily to induce perspiration, but it did not help. The sickness took a dangerous turn. Yossel aroused himself sufficiently to go to the city to fetch a doctor, but just then all the doctors were extraordinarily busy. He returned with the promise that the doctor would come the following day.
When he entered the house he found Basha dead.
"Hour after hour she called for you," wailed the old woman. "Why did you come so late? She had something on her mind she wanted to tell you."
Yossel gazed upon the face of the dead woman. She seemed to be asleep, as if her last words were still hovering

about her lips—the words she wished to impart to him.
"I forgot to tell you," remarked the nurse, "the inspector was here and he said had you come an hour later she would have been buried without you. They will not allow a dead body to remain unburied for any length of time, on account of the epidemic."
"I will take her in my wagon to the city," Yossel decided, staggering to his feet, as if in a dream. "Say Tillim, children," he commanded his sons, who were weeping in a corner.
A police officer, Yossel's friend, appeared. "What a calamity has befallen me!" wailed Yossel to him.
"It is God's will," remarked the other.
"I must harness a horse and at once go to the city with her."
"My friend," remarked the other, "it is forbidden, in such a time, to carry a corpse so far. We will find a place for her near our own cemetery."
"What do you say? She is a Jewish woman!" stammered Yossel, almost beside himself with grief.
"It makes no difference; we will bury her close by," replied the officer. "I have nothing to do with it; it is the inspector's order and it must be done." Yossel sought means in his power to gain his end, but it was impossible. He was compelled to acquiesce.
With the assistance of a brother in faith, who happened to pass through the town at that time, Yossel laid his wife to rest in a trench near the Christian cemetery.
After that he could not recall whether it was night or day; there was a desert in his heart; the world was full of confusion. While she lived he did not value her at her real worth, in spite of his love for her. Now that she had left him forever, he felt that she had taken with her the very light and warmth of his life.
Time passed. Yossel's sons became sturdy young men; they were no more afraid of their father. After his wife's death Yossel's strength seemed to ooze away. He let things take their course. His sons took the business into their own hands. Every day widened the breach between them, and the young men became more and more like the

peasants among whom they lived . . .
Once he determined to return to the city. He disliked the sight of his sons, duties, and more and more followed for they trampled upon their religious the disorderly life of the peasants, but he had neither power nor will to warn them, and he knew that even if he had the will they would not heed him. He thought that in the town their down-career might be checked, but whenever he spoke to them of returning to the city they strenuously opposed it. After much deliberation he decided to transfer all his property to them, and with a small sum of money, which he expected his sons to bring from the annual fair, which was then being held in the next town, he decided to return to the city alone.
He was sitting in the house—he remembered that well—and was waiting anxiously for the return of the young men from the fair. The door opened and an old peasant, with a fat, beaming countenance entered.
"Cheerful news, Yossel!" he cried in an exultant voice. "Excellent boys, your sons! They have about gone and done it."
"Yes, yes; great sons; but what have they done?" inquired Yossel, with some anxiety in his voice.
"What should they be doing?" replied the peasant, surprised. "Don't you know that yesterday the priest received them in the arms of our holy church?"
"You are jesting, Jesimowitsch," cried Yossel. "Why my sons left for the fair to sell goods. Today they return. It cannot be—"
"But I know, brother," replied Jesimowitsch, "they did have goods to sell, and sold them, but it is also true that they were baptized yesterday."
"How could they do it! How could they do it!"
"Does it surprise you? They have now quite a sum of money which they received for the goods they sold, and they intend to take a nice little farm in the neighborhood. They will receive a loan from the bank, for they now have a right to acquire land in their own name. Why don't you rejoice, you stupid Yossel!"
And now, as he stood before his

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A
HAPPY
NEW YEAR

Creator, he considered what he had done, and all that had happened to him. His heart was lacerated, his spirit crushed. He did not complain; he felt that a just punishment had overtaken him. But he felt so distressed for his wife's sake; for her grave, lonely and deserted, with no children to pray for

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Cambridge, Mass., (WNS)—Some of the best-known folk-tales of medieval Europe are either of Jewish origin or have a good deal of Jewish ingredients, Prof. Louis Ginsberg of the Jewish Theological Seminary of America declared in a paper read at the Harvard tercentenary exercises. Re-

viewing the influence of Babylonian, Persia and Greece on Jewish folklore, Prof. Ginsberg said that "more important than the influence of foreign folklore on Jewish legendary lore is that exercised by the latter upon the biblical legends of Christians and Mohammedans."
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