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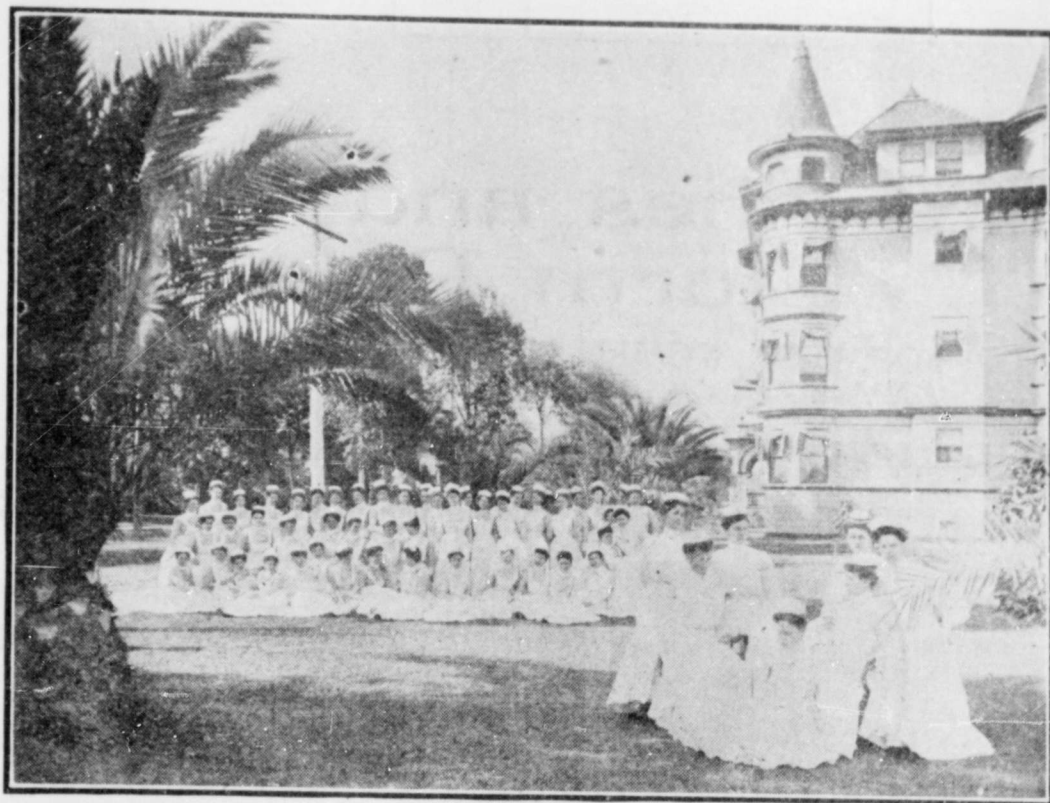
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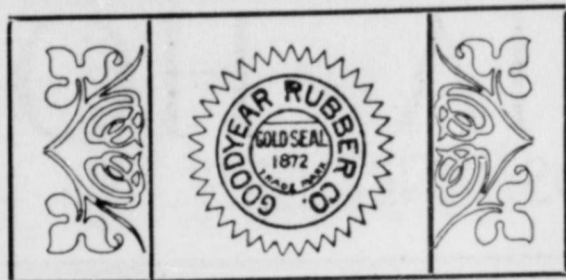
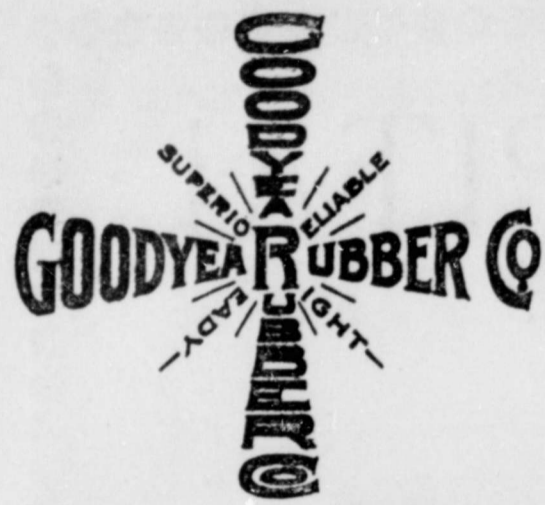
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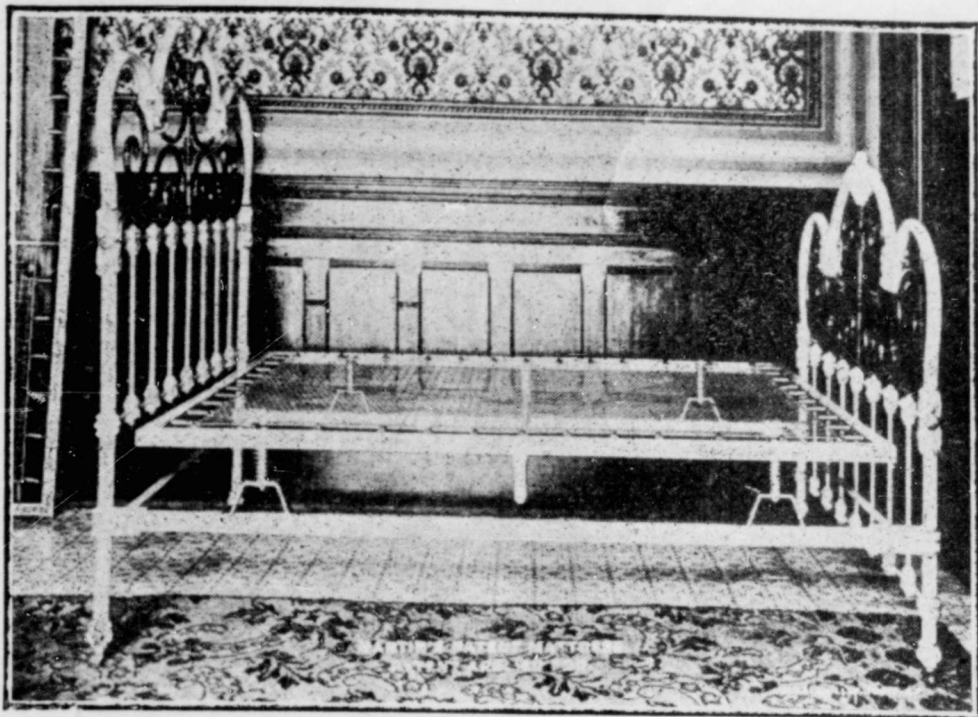


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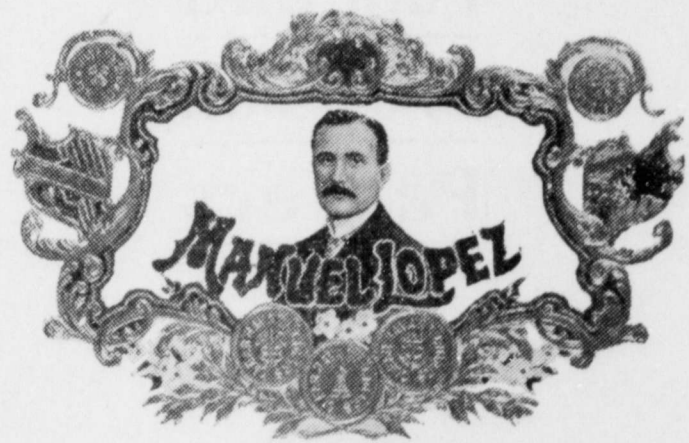
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1905
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EMANU-EL

JACOB VOORSANGER, EDITOR

Volume XX—Number 21]

SAN FRANCISCO, SEPTEMBER 29, 1905.

[Entered as Second-Class Matter



Rosh Ha'Shanah services at the Temple Emanu-El commence this Friday evening at 8 o'clock precisely, and will be continued Saturday morning at 10 o'clock. Dr. Voorsanger will preach evening and morning. Evening subject, "Memorials." Morning subject, "Anticipations."

Good Jomtobh.

Rosh Ha'Shanah 5666.

The three figures of the short reckoning, 666, multiply 18, which is יח in Hebrew. May it be a "live" year.

May the goodness of God encompass all who read these lines, and may the blessings of peace and health attend them in the new year.

Dr. Voorsanger will occupy the pulpit of the Congregation Beth Israel, Geary street Temple, on Sunday morning, the second day of *Rosh Ha'Shanah*.

By courteous arrangement with Dr. Hirsch *Emanu-El* is privileged to-day to publish the doctor's editorial utterances on the *Rosh Ha'Shanah* simultaneously with their appearance in the *Reform Advocate*. We give them the place of honor in our annual, and feel certain our readers will appreciate the compliment implied in this exchange of editorial courtesies.

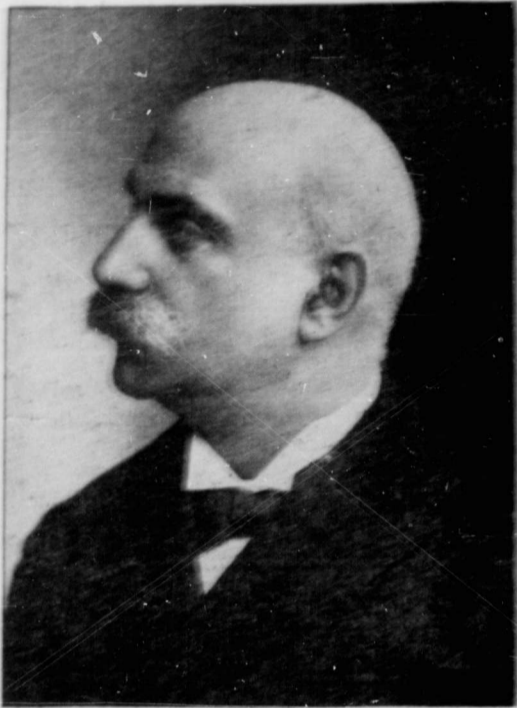
Next Sunday, the second day of *Rosh Ha'Shanah*, the Sinai Congregation of Chicago, doubtless in a worthy and dignified manner, will manifest its love and appreciation for its distinguished rabbi, Dr. Emil G. Hirsch, who on that day will celebrate the twenty-fifth anniversary of his advent to the pulpit with which his name has become so thoroughly and completely identified. Dr. Hirsch concluded his academic studies in 1876, and after a brief occupancy of the Baltimore and Louisville pulpits, succeeded in 1880 his brother-in-law, Dr. Kohler, in the ministration of the Chicago congregation. The work of a quarter of a century, and particularly such work as Emil Hirsch does, is well worth enumerating. Probably no rabbi of contemporary fame has been as much admired and as much criticized as Dr. Hirsch. As to his critics, they have completely failed to understand him, and have committed the grave mistake of substituting personal abuse for interrogations regarding the true character of the work of this singularly gifted man. If at the expiration of twenty-five years of incessant activity, Dr. Hirsch can point, as he

well may, as the sum and result of his labors, to a still growing congregation, to the latter's undivided affection and reverence, to its conspicuous position in the world of religious culture, to its high civic standing, and to its prominence in every interest affecting the people of Israel,—if, in addition to this he can refer his critics, not merely to the distinguished character of his personal endowments, but to the fact that he has put these endowments to their very best and most eminent use, that he has never spared himself, that his heart, his mind and spirit are all wedded to Israel, its cause, its religion, its history and literature, and that he has been an able and conspicuous representative of the very best for which our Jewish name stands,—if all this is true, and it is true,—then the critics of Dr. Hirsch may now chew the cud of their reflections for the many injustices their intemperate pens have inflicted upon him. If it is true that many people do not understand Dr. Hirsch, it is still more true that many more refuse to understand him, because his teachings break into the old grooves and he compels men to follow new paths. But, after all, his work speaks for itself and on this happy Sunday his friends will salute the master with loving admiration. Dr. Hirsch is denoted a radical; and to most people that word has an ominous sound. So far as we, the writer, have discovered Dr. Hirsch's radicalism, by personal contact and reading of his utterances, covering a period of nearly thirty years, it stands for a brave intent to harmonize Judaism with its modern environment, to save its eternal truth and principles by the elimination of the obsolete, and to save its people from the sins and evils of hypocrisy by committing them to clean and pure religious activity and profession both at home and abroad. Dr. Hirsch, succeeding both his father and David Einhorn, has worthily represented these great names in defending the consistent character of true Reform as against the sloppy inconsistencies of cowardly time-serving, and in this defense he has neither lacked the courage to keep his enemies at bay nor the splendid mentality that enabled him to remain victor on the battle-field. This, then, is the day when all American Israel should unite to render homage to this great rabbi and scholar, crowned by the laurels of twenty-five years' laborious service that weakened his frame and whitened his brow. He has deserved every honor that can be tendered him, for his service has been great and abiding. We in San Francisco, who were but recently impressed with his masterly words and fascinated by the intensity of his passion for everything truly Jewish—we send him our benediction and congratulation. May God give him increased power, still nobler mental attributes. May he live to enjoy the fruit of his labors. May we all be the witnesses of his golden covenant with Sinai. $\text{כה יטשה 'הוה וכה יוסף}$ And thus we send our friend and colleague our loving sentiments upon the occasion of his jubilee.

JACOB VOORSANGER.

✦ ✦ ✦ **Rosh Ha'Shanah 5666** ✦ ✦ ✦

[The Editor of the REFORM ADVOCATE to the readers of *Emanu-El.*]



REV. DR. EMIL G. HIRSCH.

Is the celebration of Rosh Ha-Shanah not an anachronism? This question, of course, will strike as heinously blasphemous one that is accustomed to regard religion and all it implies as compliance with the prescriptions of a law divinely commanded which to abrogate is not given to man, and which to modify even in never so slight a degree is also beyond his competency. Rosh Ha-Shanah is ordained in Scripture and Code. Inquiry into its timeliness is impious. The loyal Jew will observe it, no matter how widely it may

seem to diverge from the dominant conceptions of the age, no matter how glaringly it may wear the semblance of being out of rhyme and reason with the ordinary range of modern man's or the modern Jew's preoccupations.

But who will deny that this type of Jew is rarely met with in our American congregations? Even they who profess to be intensely conservative in sentiment and as far as possible strive to be so also in practice, have abandoned the position of them who ask not but do, our "loyalists" are not of them who where reasons, protests and doubts and hesitates, comply with the written statute on the theory that however arbitrary it may appear to be it is the outflow of a royal will to which the faithful must blindly and readily submit. At all events, many there are among us that will not repress the incisive inquiry concerning source and history and meaning, no matter how solemn and sublime the rite, and would find reason for complying with ancient institution and custom, though others refrain from looking beyond or beneath the verbal text which seemingly has called them into being.

At first blush, the assumption implied in the query cannot but commend itself as inavoidable. Time and its divisions are constructions of human speculation, not immovable and inherent facts of the universe's fundamental construction. All systems of counting the flying years are conventional. No new beginning, no old ending is absolutely recorded in the heavens. Criticism and comparison of popular conceits and literary documents have made it plain that the various systems in vogue owe their origin to notions of which star and stone are innocent. The ancient Hebrews at one time seem to have located the beginning of the year, not as our religious practice now would have us remember, in the autumn but in the spring season.

The poverty of appointment for and the paucity of reference to the day in Biblical writings are undeniable evidence that the importance in which the festival is vested in our own practice and thought is of very late origin, the very abundance but variety of later interpretation and nomenclature adding force to the argument that as primitively planned, the solemn holiday carried but little of its subsequent implication. The day of judgment is one of its characteristic designation in the parlance of the synagogue.

But, modern scholars trace this association to Babylonian sources and have convinced us that the connection of the day with the idea of the world's judgment cannot antedate the Babylonian exile. Day of memory is another name by which it is known, and traditional prayer and hymn have taken up the suggestion bringing to our mind the sublime conception of a God, remembering the "days of old" or the deeds of his children, and ordering their fate and appointing their future; a God mindful of Isaac's intended sacrifice, a God calling forth the cosmos from heaving chaos by His mighty word of creation. God as the Ruler of this world whose birth hour the natal minute of the new year recalls, is the theme of the Shofar's broken yet triumphant proclamation with the ever recurring Messianic motif of the ultimate recognition of God's universal rule.

That in this mythology and theology of the festal lesson and message, late concepts and conceits and some even with controversial point against the counter claims of Church and Mosque, are poetically mixed, the expert scholar cannot gainsay. The human element underlies every fold of the solemn day's drapery. The seams are but half hidden where old and new conceits were sewed together. In fact the old Midrash has anticipated the declaration of the terrestrial birth of the institution, when it relates that angels anxious to learn the date of the day are by God himself bidden inquire of the authorities on earth.

One who has acquaintance with the results of modern criticism when confronted with the query, concerning the day's value for us, is at once driven to probe whether for us Rosh Ha-Shanah be not an anachronism. He will not take refuge behind the written code. His religion must be vital even when under the touch of historical reminiscences. Not simply because the fathers observed will he observe. He will be prompted all the more to pursue the searching reflection, since to his thinking and that of the world at large one element in the holiday's appeal is insistent beyond all others.

Whatever else it may token, this one contention it emphasizes, that Israel, scattered though it be, is still a distinct entity with an individuality of its own. All civilization changes the notation of the running years in January. The Jew ostentatiously clings to figures and reckons starting points that not merely differ from the co-ordinates in general use but also point a sharp protest against the underlying pretensions of the popular and official reckoning. Is this protest superfluous? If it is, then Rosh Ha-Shanah is an anachronism. Is it on the part of Israel arrogance, unwarranted and insufferable in these days of universal tolerance (?) and love, to insist on a distinct task and appointment, an individuality of its own, on the right to cherish a consciousness which shall be Jewish, and which therefore it will not permit to grow faint or become vague in color and character? If it is, then Rosh Ha-Shanah is an anachronism.

The notation 1905 syllables the contention that Judaism had only preliminary value. Those four numbers stand for the plea that Judaism was replaced by a deeper and clearer current, the waters of which sent to course through every land of earth, turned deserts into paradises and wooed forth everywhere the true flowers of humanity, flowers unknown to Israel and which Judaism was unable to cultivate. Poorer in humanity, narrower in scope than this stream Judaism should have merged its waters with the broader and deeper rush of the clearer waves of the new river of salvation. But Judaism refused to do this, and this again is urged in proof of its inferiority, its moral obliquity, its provincial tribalism. Shall this sym-

bolism of the official era go unchallenged? Is it grounded in truth? It is not. The "fulfillment" has not yet come, not to-day, not 1906 years ago. Judaism is not a poorer pretender clinging to dead memories and bereft of vitality for the combats that are on now and here.

And another injustice is perpetrated in which the Jew is asked to acquiesce. The very elements that the dominant church and its most liberal professors urge as focal in the gospel to the credit of which 1905 years are booked in the ledgers of history are said to mark the superiority of the new over the old religion when in sober, simple, solemn truth they were ours before they were theirs. Not one alone of our lives had to die for them, thousands of our number have bled for them. Even now we have to weep because they are not accepted by the mighty of Earth whatever their rank or tongue. Is humanity a glorious fact to-day? Let the story of the Jew and other persecuted men and classes in Russia, in Germany and elsewhere answer! Alas, it is not. Therefore the Jew's historic duty is not ended. The world still needs the Jew. The Jew himself still needs being Judaized. He must be Jew in order to be able to be the prophet of humanity. This is what Rosh Ha-Shanah symbols. This is the appeal and proclamation of the number 5666, this, if you so will, is its strident protest.

To heed the change in the number so full of potential thought and couple it with the wish that life may increase among men, is indeed, not indulging an anachronism. Might then Rosh Ha-Shanah sound the re-awakening, lead many to read aright and anew the inscriptions in the "book of life." That in this sense, all of our friends may be recorded for a good year of activity in behalf of the higher the abiding realities which alone deepen life and enrich it, that their "Jewishness" increase and thus their humanity broaden, is our New Year's prayer. May they and all Israel "be written for a good year."

EMIL G. HIRSCH.

[The Editor of EMANU-EL to the readers of the
Reform Advocate.]

By the courtesy of Dr. Hirsch, the editor of EMANU-EL is privileged to address the readers of the *Reform Advocate*, and upon the advent of the holy season present to them a few suggestions that may be approved as timely and pertinent.

* * *

We of the Jewish stock, with whatever intellectual or religious aspect we sympathize, are endowed with a memory that, occasionally at least, is stirred within us to recall chapters of the past of the people. Some of us endeavor to give this occasional rapping at the door of our memory another name, to consciously or unconsciously disguise the fact that the influence of the past is still strong within us, and that we are not yet wholly alienated from the traditions that moulded us into a remarkable, if not a peculiar, people. But terminology signifies nothing in this matter. The fact speaks for itself. We are a Janus-faced people; we are always standing at the parting of the ways, looking both east and west, and making ourselves the connecting link between the past and the future. This singular phenomenon—the existence of a memory that will not bury the past beneath the moulds of many ages—has been adjudged the factor by which we declare ourselves aloof and apart from all the races and peoples of the earth, whether or not we commingle with others in the activities of the present day or associate with them in creating out of the culture of the immediate past a worthy and dignified heirloom for posterity. But the charge is purely the offspring of ignorance or the creation of an anti-Semitism that is even jealous of the vast contributions of the Jewish spirit in the world's mental activities. As a matter of fact, the

existence of this distinct historical consciousness has not prevented Israel from being the most actively intellectual people in the world. The lie of our isolation, our aloofness and distinctness has passed so incessantly that we ourselves are impregnated with its virus and have come to believe it. In the harshest and most rigid of our Ghetto days we have not suffered from spiritual or intellectual paralysis: the paresis of the middle ages never was upon us. No one can point to a single era when the Jew, exiled from his own home, lay down supinely to await the unworthy death that comes to decaying races. Rabbinism itself, now sterile in many countries, was a distinguished agent for the transmission of the elements by which the Jew demands his place as a builder and a master in the construction of the world's intellect. Our memory, alive with visions of an honorable past, has never charged our minds and souls with renegacy; for Israel is not a supine, cowardly people. Israel will never have its hieroglyphics. Barring the few wrecks in the land of its ancient habitat, Israel will never be the heritage of the archæologist. Our graves are the graves of generations, but our God, our souls, our intellect, our fearless pioneering into the tangled forests of the future—these have never died, never will die. Therefore have we survived. And this is the singular anomaly that strikes the superficial student with inexplicable force. By all the laws of man—as man conceives law—we should have died. The historian glibly speaks of succeeding epochs of civilization, of races representative of successive customs, of religions and their pantheons battling with or following each other in the rush of the ages, until the hand of time writes their epitaph. Israel alone has not obeyed the law. Israel has refused to subscribe to the principle of evanescence graven on the monuments of expiring and expired monarchies and hierarchies. The Christian does not understand this marvelous tenacity. Tutored by race prejudices, or perverted by both clerical fanaticism and political hatred, he still harbors the superstition of the "curse" that darkened the intellectual brow of Israel. It is a part of the historical lie, from the effects of which we still suffer. We have our cherished memories; but we have never been a people apart, except in so far as distinctive families, differentiated by blood and religion, always draw the line against each other. We have never refused—it is a solemn averment sanctified by all the facts of history—to contribute even more than our legitimate share to the progress of any country, any age, any people. The turbaned African and the Spanish cavalier, the Jew of Teheran and Constantinople, the gaberlined Jew of the Rialto, the bent-back German and the courtly Frenchman—all can arise from their graves and testify against Saladin and Selim and the Abderrahmans, against the Catholic monarch of Leon and Castile and Arragon, against Cœur de Lion and Philippe Auguste, against the Henries of England and Germany, against the popes of all Christendom, that they have never been an exclusive and set-aside people in their own estimation; that civilization holds the record of their toil in every age; that the mind of the world has been enriched by the mind of Israel. Beyond this averment lies the still more remarkable fact that in ages when the Jew was most subject to persecution his services to humanity were of the vastest description. That may be explained by the truth that the Jew, because he has a trained memory, always has a trained intellect. There are no middle ages in the history of the Jewish spirit. The Spanish and Egyptian Jews brought Aristotle to the modern world; the French Tosaphists saved the language of Languedoc and Provence when France had no literature; the Ghetto Jews of Germany and Poland preserved mediæval German at a time when Germans could read nor write and their monks wrote dog-Latin. These and other facts in the intellectual history of modern society are not asserted to evince the pride of Israel; but to emphasize the psychological aspects of the Jewish spirit, which will never be

rooted out by either the assimilative forces of the present age or by the calumnies to which these aspects have exposed us. Briefly given, those aspects are: a vivid memory for the tradition, and an inextinguishable ambition to always remain useful as an agent of humanity. In any other race these aspects are contradictory and destructive; for a people that always lives in its past rarely has a future. But in Israel alone these aspects become psychological and complete each other; Israel lives in its past but always creates its future, always looks east for its inspirations and carries them west for realization; always mourns beside its graves and yet is a city-builder in new countries; always regrets, more or less the evanescent glory of Zion's hills, and yet carries the Thora far and wide; always has a heart and memory for the days that are gone forever, and yet refuses to lie down when new nations begin their march along the old streams. That is the singularity of Israel, a noble historical distinction for which no adequate reason can be given by any one who refuses to carefully study the facts. And yet that great unknown psychologist, who reads the mind of the Jewish people in one of its most critical periods, sums up the subject for us in one sentence when he appeals to the men of his own time: *כִּי אֲנִי יְהוָה לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא נִלְתַּתֶּם*, "For I the Lord am not changed, and ye, the sons of Jacob, have not perished" (Malachi iii: 6.) That prophetic utterance tells the story of Israel for four thousand years. All the rest is commentary.

* * *

Perhaps at no time in the fleeting years are we so much under the influence of memory than at the period when almost every Jewish heart turns to the sanctuary and renews its sweet bondage to the old covenant. That, too, is a very remarkable phenomenon. *Rosh Ha'Shanah* and *Kippur* are days that cannot be explained as mere operations of a tradition or a force of habit. Nor will it do to say that the unshrouded Jews of America are still under the influence of certain superstitions that attached to Jewish culture from the time of its contact with the Babylonian astrologers. Such callous cavilings are inconsistent with the true facts that may be interpreted as fundamental in our observance of a ritual or religious new year. Socially, we could dispense with it, as we could with other calendary seasons. We can go even further and tell our friends the archæologists that we have read all they have been pleased to dig up regarding the origin of the Feast. We know it is asserted to be of Babylonian origin. We know it is claimed to be the Rosh Hodesh of the seventh, that is of the holiest of months in the calendar of the Babylonian hierarchy. We know of the statement that Israel borrowed the day, as it borrowed other elements of its social and religious culture. But with all deference to archæologists, Assyriologists and philosophical Semitists and anti-Semitists we would submit that all this and much more they can contribute and have contributed on the subject, does not explain why we, the Jews of the present day, cling with so much tenacity to institutions that, strictly speaking, have nothing whatever to do with our social and political environments. We might, at this point, insert the general statement that all the borrowing that Israel is presumed to have done in the course of its history does not explain the motives for the perpetuation of many institutions incorporated in the religious life of the Jewish people. The statement is of particular force when we regard the remarkable mass meetings of the New Year and the Day of Atonement. Do they represent mere force of habit? Do they stand for a mere tradition? Do they stand for a manifestation of sluggish spiritual life that is content to run in its narrow groove until its course runs dry with the centuries and disappears of its own accord? Or, are the Jews still under the influence of traditions that have proved to possess no intrinsically logical or scientific character? None of these questions can be answered affirmatively. No

intelligent man celebrates *Rosh Ha'Shanah* merely from the force of habit, unless he, alike with many of his tribe, stultifies himself and wends his way to the synagogue with a shrug of the shoulders or with a sneer of derision on his lips, or—most offensive reason of all—because his dead mother might be displeased if he did not go. The writer submits that the invigorating tendencies of the New Year's pilgrimage have a deeper, less superficial and purer motive. The ritualistic designation of the New Year as *Yom Haz'zikaron*, the Day of Memorial, helps materially to explain this motive. Ritually a day when God remembers man, traditionally and historically it is the day for the rejuvenescence of Israel's memory (*Zikkaron*). In passing, it may be noted that Babylonian demonology gives us not the faintest suggestion of the beautiful thoughts rabbinical wisdom interwove in the manifold ideas of the Feast of the Birth of the World. The poetry of the Jewish tradition is exalting and inspiring, and until translated into presumed facts we are supposed to accept as true, at the peril of being declared heretics, wholly inspiring and capable of vitalizing the religious mind. For, after all, the beautiful Orientalism of the rabbinical *Rosh Ha'Shanah*—the Scriptural records, barring the scant notices in Nehemiah, allow us no insight into the character of primitive observance—enable us to determine some of the elements of Jewish belief in the supreme Fatherhood of God, which have come to be absolute and fundamental in our faith, no matter how environment may suggest any and every modification of the forms of worship. The solemn declaration of the attributes of the Creator, the Father, the Ruler, the World-Sovereign, who not alone permits no division of his universal realm with the gods of all national pantheons, but who refuses to acknowledge their very existence, this solemn, awful, inspiring idea of the Unity of God and the forces that are both His handiwork and His agencies, the correlative declaration that men are His children, and that because of this childhood, man can never renounce his responsibility to his Divine Father; that this responsibility implies therefore a kinship of humanity and divinity, that, developed to its highest degree will make God and Man identical ideas and will be the full translation of every Messianic conception; these fine, noble, exalting ideas of God, divine care for man, human responsibility, and the ultimate recognition of God's kinship—the perfection of human ethics emphatic of the holiness of God—these are not Babylonian, but rabbinical suggestions translated into the activities of Israel, which make the *Rosh Ha'Shanah* not a mere mile-post on the road to eternity, not a mere grain dropped to the bottom of the hour-glass, not a mere calendary convention, but a solemn emphasis of the Divine Memory, sleepless and slumberless, and of the eternity of the divine activity in the ceaseless care of man, the guardian of the earth, to be clothed in holiness as his earth is clothed in the spotless garments of God's making. And yet, magnificent as is this conception, converting the Day into a veritable *Yom Nora*, an awful day, it may be argued that the conception is philosophical and needs to be translated into simpler thoughts and language to be serviceable to the spiritual happiness of the people, or to be promotive of that loyalty to principle that must be fundamental in religious observance. Perhaps that is true; wherefore there is also a simpler but none the less effective way of reaching the facts. We commit no violence against the universal character of our faith when we say that in this sublime review of the Fatherhood and the Providence of God, Israel is specified. For Israel was, is, the medium through which these sublime ideas have reached the world. That is true; not merely as the averment of a people that exults in God and its relationship to Him, but true as one of the sternest facts in human history. None dare deny it; the enemy of Israel rails at the fact because it is true; were it false he would discover no indictment against the pilgrim whom everywhere he has charged with stealing his

birthright. At the bottom of every Jewish persecution is the old domestic quarrel between the nomad brothers who barter for the right of succession. The elder is roaming the wide spaces without a care of to-morrow; Jacob, so saith already a quaint Medrash with deep insight into the historical characteristics of his progenitors, spent his youth in the Beth Ham' Medrash of Shem and Eber. That is, after all, a picture of an eternal truth that no historical slander, no race falsehood, can wipe from the canvas of time. Whilst the races of man were roaming the earth, seeking habitations, destroying each other, Israel was in its tents studying the divine mission of the world and of men. That is why revelation came to Israel, and why Israel gave it to the Aryan races. That is why, in a special sense, we are so conscious of that Fatherhood that is our own, great, abiding bequeathment to the human race. Let the Aryan produce a grander heritage. Let him put all his achievements in the scale: all the vast, wondrous, tremendous experiences that spell out the sum of civilization, and yet the one bequeathment of Israel—God and all the spiritual attributes and attainments that one word portends—outweighs them all. And we solemnly declare that this bequeathment, far more than any results of mental activity, constitutes the present and ultimate happiness of mankind. This is our glory, our eternal glory; but it has been made the source of our direst sufferings. Our *gedoshim*, our martyrs, lie in the soil of every country. In all the ages the men and women of Israel gave their lives for *Qiddush Ha'Shem*. Martyrology is not Judaism, the President of the Central Conference of American Rabbis to the contrary notwithstanding; but martyrology is a chapter in Jewish history that lucidly explains our singular endowment with a memory that refuses to die. We worship no ancestry and we place no martyrs in the gallery of saints; we hold no convocations for the canonization of Akiba and Ishmael the Priest, or Amnon of Mayence or the Siberian exiles; but nevertheless we remember, we refuse to forget; and it is the operation of that memory that makes us a great people. It might be thought that a history, the greatest chapter of which reads suffering, might have made us a people of pessimists; the reverse is true. We are a hopeful people, and, looking both backward and forward, we are able to discern the better things that shall be. For, consciously or unconsciously, we are still heirs of the prophets. It seems to the present writer that this aspect has much to do with the revivals that characterize the recurrence of the annual Feast. We are not a nation of philosophers; but in all of us the domestic traditions remain, to a more or less degree, unforgotten. The eternal principles to which emphasis is given on *Rosh Ha'Shanah* are strengthened in the human breast of Israel by the recurrent thought that in the reduction of these principles to simple aspects, the suffering people will not be overlooked by the Divine Providence. Better days and better times will surely come. After every period of suffering that will be the sweet message of hope. Israel is the people of the Eternal Hope. No event found it desperate and despairing. After Hadrian came the Crusaders, and after them came the Inquisition, and again, after many centuries, the modern blood-dramas of Russia and Roumania. Singular, that optimism of a people that remembers all the evils of yesterday and yet hopes everything good for to-morrow! But that very singularity keeps Israel at the shrine of God and keeps it intact, let us truly hope, for the consummation of every great design ever dreamt of by the inspired seers of this remarkable people! Aye, *Rosh Ha'Shanah* blends the two great facts into one, God's memorial of us, and our memorial of Him; the *Zikkaron* of God and Israel translated into the hope of a future never to be marred by the gloom and suffering of past and present!

* * *

And so let us keep on hoping. The years will follow each other and the curtain has not yet rung down upon

the world's tragedies in which Israel has been and shall be so prominent an actor. But in all our memorials of the past we shall never forget that God hath the Eternal Memory, and that, absolutely, the Eternal Mind hath only our ultimate peace and the world's peace in its care, if we, too, strive to that end. So shall it be at the last. To the dear people by the great white Lake, keeping watch in God's name, the writer's heartfelt congratulations upon the advent of the season and the loving wish that angels, passing through the ranks of man in the service of God, may leave His sweetest blessings of peace and health at their thresholds. And may it all come to pass, peace unto Israel, peace unto all mankind! Then our burdened memory, too, will be at rest.

JACOB VOORSANGER.

Religion.

[Dedicated to President Theodore Roosevelt.]

It warms the soul by heaven's sacred fire,
Which keeps serene the human heart and mind,
Free from despair and every low desire,
To virtue prone, e'er towards truth inclined,
The breast wherein it truly dwells none loathes
Be he of whate'er creed, or faith or none;
It all alike respects as nature's growths,
Like rose and briar both warmed by the sun.
Aims pure and hopes sublime true faith inspires,
Affording ease to heart and mind—not gloom,
Such as the skeptic breast torments and tires
Conceiving life and soul a mortal bloom.
Were there less doubt and more religious hope,
Life would be spun into a higher scope.

—BERNARD M. KAPLAN.

Dr. Maurice Fishberg, who has been abroad studying, at the request of the United States Government, the physical condition of would-be immigrants to this country, has returned from his trip. He visited England, Germany, France, Austria, Russia, Hungary, Roumania and Basle, Switzerland, where he was a spectator at the recent Zionist Congress. Dr. Fishberg was in Warsaw during the riots, and altogether he has had a varied experience. His report will be looked forward to with interest.

5666—CALENDAR—1905-6

Observances.	Hebrew Date	Day.	Common Date
			1905-6
<i>Rosh Ha'Shana</i>	Tishri 1st	Saturday	September 30
<i>Yom Kippur</i>	Tishri 10th	Monday	October 9
<i>Sukkoth</i>	Tishri 15th	Saturday	October 14
<i>Shemini Acereth</i>	Tishri 22d	Saturday	October 21
Rosh Hodesh.....	Hesvan 1st	Monday	October 30
Rosh Hodesh.....	Kisleu 1st	Wednesday	November 29
<i>Hannukka</i>	Kisleu 25th	Saturday	December 23
Rosh Hodesh.....	Tebeth 1st	Friday	December 29
Rosh Hodesh.....	Shebat 1st	Saturday	January 27
Rosh Hodesh.....	Adar 1st	Monday	February 26
<i>Purim</i>	Adar 14th	Sunday	March 11
Rosh Hodesh.....	Nissan 1st	Tuesday	March 27
<i>Pessah</i>	Nissan 15th	Tuesday	April 10
<i>Pessah, 7th Day</i>	Nissan 21st	Monday	April 16
Rosh Hodesh.....	Iyar 1st	Thursday	April 26
Rosh Hodesh.....	Sivan 1st	Friday	May 25
<i>Shabuoth</i>	Sivan 6th	Wednesday	May 30
Rosh Hodesh.....	Tammuz 1st	Sunday	June 24
Rosh Hodesh.....	Ab 1st	Monday	July 23
<i>Fast of Ab</i>	Ab 9th	Tuesday	July 31
Rosh Hodesh.....	Elul 1st	Wednesday	August 22
<i>New Year's Eve, 5667</i> ...	Elul 29th	Wednesday	September 19

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

The Jews in America.

BY BERNARD M. KAPLAN, M. A.



RABBI BERNARD M KAPLAN

The 250th anniversary of the settlement of the Jews in North America, which we celebrate this fall, has aroused an interest in the history of our people in the Western Hemisphere. The Jewish records in the New World are no less interesting and inspiring than the history of our people in the Old World, where these "most ancient people" are taking a most prominent part in shaping what is truest and best in our modern civilization as they were the champions of the highest and purest ideals in

ethics and religion in the ancient civilization.

The historical records of Jewish activity in connection with the New World date much further back than 250 years ago when the Jews first settled in New Amsterdam as New York was then called. Members of the Jewish race figured most prominently in the discovery of America, which was destined to become a heavenly haven on earth for all the religious, political and industrial Puritans of the Old World.

The late Dr. Meyer Kayserling, who devoted many years of his scholarly life to original investigation of the Jewish records in Spain and whom, in appreciation of his scientific labors the Royal Academy at Madrid, elected as one of its honored members, has proved conclusively that it was through Jewish aid and not through the assistance of King Ferdinand and Queen Isabella that Columbus was enabled to undertake his memorable voyage across the unknown seas, which resulted so happily for humanity and the world.

Dr. Kayserling's interesting book "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," which has been translated into English by Professor Gross, of Harvard University, shows that Columbus was supplied with the necessary funds for his expedition by two Jewish Maranos, Louis de Santangel and Gabriel Sanchez, one of whom was the comptroller and the other the treasurer of Aragon. The account of Queen Isabella pawning her jewels to fit out the great navigator for his voyage is a very pretty anecdote but has no historic basis whatsoever. The maps and the astronomic charts which made the discoveries of Columbus possible were also supplied by Jews. The map which Columbus used was drawn up by a Jew named Jehuda Cresques, who was known as the Map and Compass Jew on account of his geographic knowledge and the improvements which he had made in connection with the compass. The astronomical tables which Columbus used were prepared originally in Hebrew by a Jew named Abraham Zacuto, but they were translated into Latin for the special use of the Genoese sailor by a Jewish physician, Joseph Vecincho. A nephew of Gabriel Sanchez, Roderigo Sanchez, accompanied Columbus as the superintendent of the general expedition. The ship physician Bernal was a Jew; so was the ship surgeon Marco. One of the sailors by the name of Alonso de la Calle was a Jew. The first one of Columbus' crew to see the land was a Jew by the name of Rodrigo de Triana. Luis de Torres, a Jewish scholar whom Columbus took with him as his interpreter, was probably the first white man to step on American soil. Columbus having thought that

he reached India sent his interpreter ashore to convey his greetings to the Grand Khan of the Orient. It was indeed providential that Jews should have played so prominent a role in the discovery of America, which was destined to become in time a sweet and safe home for them and their children.

We first hear of Jewish settlers in the New World as early as 1548, when some Jews, who were exiled by the Portuguese Inquisition to Brazil, which had been discovered independently by a Portuguese sailor in 1500 and which Portugal claimed as her possession by right of discovery. The Jews, however, lived there as Maranos, or as secret Jews, as it would have been unsafe for them to profess Judaism openly. And, indeed, we hear of Jews who were sent from Brazil back to Portugal to stand trial before the Inquisition on the charge of practicing some sacred Jewish rites. While the Inquisition was never officially established in Portugal, there were some secret agents constantly watching the Maranos who were supposed to believe and to live as Christians. As the Maranos invariably practiced Judaism and observed the Jewish holidays such as Passover and the Day of Atonement in the privacy of their homes, many of them upon being discovered would be sent to Lisbon to stand trial. We learn from early records that quite a number of such suspects were burned at stake in the city of Lisbon. Some of these unfortunates were men of eminence as was the celebrated poet Jose da Silva, a native of Rio de Janeiro, who was condemned by the Inquisition at Lisbon to be burned at stake.

Robert Southey in his History of Brazil, speaks of the Brazilians of that time as "narrow-minded" and says that the Jews "were in constant danger of losing their property through the agents of the Holy Office." No wonder then that the Jews of Brazil at that time assisted the Dutch in their efforts to conquer that country. Some liberal-minded Christians, too, aided secretly the Dutch according to one historian, partly because they were tired of Portuguese despotic rule and partly because of their sympathy with the Jews with whom they had intermarried. The city of Bahia was captured by the Dutch in 1624. Religious freedom was granted to all to the great delight of the Jews who now professed their faith openly and zealously. A year later the city was retaken by the Portuguese. A number of Jews were executed. Others fled in terror. In 1631 the Portuguese city of Recife was captured by the Dutch. Many Maranos from different parts of Brazil settled there, and with indescribable joy and energy they organized a congregation and erected a synagogue, which soon attracted the attention of the Jewish communities in the Old World. Many Maranos who in order to escape intolerable persecution had, for many years, been obliged to pass before the world as Christians now once more worshiped openly the God of their fathers. The "Shemah Yisroel," which proclaims Israel's undying belief in the unity of God which for a long time had to be pronounced by these secret Jews in inaudible whispers in some subterranean chamber or in some other hiding places was now once again proclaimed in the synagogue amidst religious fervor and enthusiasm which have formed the salient characteristics of the Jewish consciousness since the days of the Patriarchs and the Prophets. Some European Jewish scholars were attracted to this new center of Jewish life in the New World. The famous Manasseh ben Israel of Amsterdam who was instrumental in bringing about the return of Jews to England, had intended to emigrate to Recife; but while other duties prevented him from joining his brethren on this side of the Atlantic, he joined them in spirit by dedicating the second part of his now famous

work "The Conciliator" to the Jewish congregation in Recife. After some twenty years of quiet and peace, the sky assumed again a threatening aspect for the Jews in South America. The city of Recife was besieged by the Portuguese. A most desperate struggle ensued. The Jews fought against the Portuguese with genuine Maccabean valor and fortitude. But after several years of stubborn resistance, the city was obliged to capitulate. The hardships and the privations which the Jews suffered during the terrible siege have been described by an eyewitness, Isaac Aboab, in a poem which is still extant. There were more than 5,000 Jews in Recife at the time the city surrendered. Some of these returned to Europe; others went to the West Indies; and others again emigrated to the Dutch colony of New Amsterdam as New York was then called.

Thus, the first Jewish settlers in what is now known as the United States were refugees from Brazil. They arrived in New Amsterdam November 9, 1654 in the ship *Pear Tree*. The names of the first two arrivals were Jacob Aboaf and Jacob Barsimson. They were soon joined by a party of twenty-three who came over from Brazil on the ship *St. Catarina*. The Jewish Pilgrim fathers, thus settled in this country about thirty-four years after the English Pilgrim fathers had settled at Plymouth. As many more Jews were arriving, Peter Stuyvesant, the Dutch governor of New Amsterdam, appealed to the home government to put a stop to Jewish immigration but liberal Holland replied in return that his request was "inconsistent with reason and justice." The Jews were now officially permitted to settle in the New Netherlands on the condition that "they care for their own poor,"—which condition the Jews of New York have since fulfilled most faithfully. The Jews, however, were not permitted to own real estate in New Amsterdam. Permission to prepare a burial ground was withheld from the Jews till there was actually a death in the Jewish community.

The Jewish condition did not improve for a while even under the English regime inaugurated in 1664 when the English took possession of New Amsterdam. Religious freedom was extended to all but the Jews who did not profess "faith in Christ." When, however, James the Duke of York, ascended the throne as King James II., he instructed Governor Andros to grant religious freedom of worship to all persons. The Jews hailed the grant of religious liberty with inexpressible delight. The year 1695 saw the erection of a synagogue, which was the first Jewish place of worship built in the United States.

The Jews, having now been granted freedom of religious worship began to feel perfectly secure in the New World. They commenced to interest themselves in public affairs. Lord Bellamont reported that he had much trouble in meeting the weekly payments of the soldiers and that if it were not for one Dutch merchant and two or three Jews, he would have been "undone."

The Jews of that time were highly spoken of by contemporary writers. Hayman Levy was a man of such high integrity and humanity, so different from some of the other white men that he was "actually worshiped by the red man." The same Levy was the employer of John Jacob Astor, the founder of the famous Astor family. John Jacob Astor worked for Hayman Levy beating furs at one dollar a day. Nicholas Low, the ancestor of Seth Low, ex-Mayor of New York, and former President of Columbia University, served as clerk in Levy's employ and was indebted to his generous employer for his great success in life. Another Jew, Ephraim Hart, was one of the organizers of the New York Stock Exchange. He was State Senator in 1810 and a partner of John Jacob Astor, when the latter became a leading merchant. Bernard Hart was so self-sacrificing during the yellow fever panic in New York in 1795 that he was spoken of by a contemporary writer as "an angel of mercy." He worked day and night for the relief of the suffering.

The second important Jewish settlement was that of

Newport, which in the pre-revolutionary times was of greater importance as a seaport and as commercial center than was New York. The prominence to which Newport had attained at that time is acknowledged by contemporary writers to be due to Jewish intelligence and Jewish activity. The Jews of Newport were spoken of as merchant princes and as gentlemen of highest integrity and ability. One of these was Aaron Lopez of whom Ezra Stiles, the famous President of Yale College spoke as a man who "for honor and extent of commerce, was probably surpassed by no merchant in America." The Jews were first attracted to Newport by the religious tolerance of Roger Williams. They settled there as early as 1654. Through the influence of Roger Williams, who hated intolerance and who gave expression to the memorable words that the nations would "have yet a score to pay" for their unkind treatment of the Jews, our people enjoyed the same privileges in the colony of Rhode Island, which were enjoyed by the other inhabitants.

A congregation was organized in Portland as early as 1658. It bore the name "Jeshuat Israel." A regular synagogue, however, was not erected till 1762, which place of worship is still in existence, and which is honored in Rhode Island as one of the sacred land marks in that state, for it was in that synagogue that the first general assembly of the State of Rhode Island met after the Revolution.

When George Washington visited Newport in 1790 he stopped at the residence of Moses Isaacs, who was a very patriotic and public spirited man. The Newport congregation presented him on the occasion of his visit an address teeming with the sincerest expressions of loyalty to the country and admiration for the father of the Republic, to which George Washington replied in a truly fatherly strain. In this connection it may be of interest to call attention to a letter which Washington sent to the Jewish congregation in Savannah, Georgia, in which the first President of the United States among other things acknowledges the help of the God of Israel in establishing these United States. He says:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dew of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

The Jews took an active part in the Revolution. Colonel Isaac Franks, Manuel M. Noah of South Carolina and Major Benjamin Nones, the latter a French Jew, served on Washington's staff. A number of Jews were attached to General de Kalb's command. Jews also contributed large sums of money with which to carry on the war. Hayim Solomon of Philadelphia contributed \$600,000 which was an enormous sum for those days. It was the finest investment ever made.

It was through a Jew that the completion of the Bunker Hill monument in commemoration of the first battlefield of the Revolution was made possible. Amos Lawrence of Boston offered to give \$10,000 towards the Bunker Hill monument on the condition that some one else would donate a like amount. Judah Touro, of New Orleans, when he heard of this offer, sent his check for the amount. Judah Touro was remembered by the following famous toast at a dinner given at Boston in 1843 in honor of the completion of the monument.

"Amos and Judah, venerated names,
Patriarch and Prophet press their equal claims,
Like generous coursers running 'neck and neck,'
Each aids the work by giving it a check.
Christian and Jew, they carry out one plan,
For though of different faiths, each is in heart a
man."

The enthusiasm with which Jews enlisted during the war of the Revolution is well illustrated by the following incident: A Mr. Gomez, a man of sixty-eight, in the city of New York, was told by the recruiting officer that he was too old for service. "I can stop a bullet as well as a younger man," was his patriotic reply.

The Jews took a prominent part in the War of 1812. Joseph Bloomfield served as Brigadier General and was one of the most distinguished officers in the war.

In the Mexican war, too, the Jews took a leading part, General David McLeon received twice the thanks of Congress for conspicuous bravery. Lieutenant Henry Seligson, under General Taylor, rendered conspicuous services at Monterey. The other names on the roll of honor are too many to be mentioned in detail in this brief sketch of American Jewish History.

In the Civil War the number of Jews in both armies was close to 8000, while the Jewish population in this country at that time was only about 150,000. The highest rank reached by a Jew during the war was that of Frederick Knefler, who enlisting as a private rendered such conspicuous services, especially at the battle of Chickamauga that he gradually rose to the high rank of Major-General. There were several Jewish Brigadier Generals. Leopold C. Newman was informed of his promotion to the Brigadier-Generalship by President Lincoln himself. The generous President hearing that Newman was dying, visited this distinguished soldier at his death bed and conveyed to him in person the news of his promotion. Commodore Uriah Phillips Levy at the time of his death (1862) was the highest officer in the navy. On his tombstone at the Cypress Hills cemetery is the following inscription: "He was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States navy." The Rabbis during the time of the Civil War did much to create public sentiment in favor of emancipation. Einhorn, Morais, Filsenthal are honored names of some of the teachers of American Israel who with genuine prophetic fire preached against slavery and inhumanity.

In our war with Spain the first one to volunteer was a Jew. The first American soldier to fall in the attack on Manila was a Jew, Maurice Justh, of the First California Volunteers. Theodore Roosevelt said that among the bravest of his brave rough riders were seven Jews, one of whom became a lieutenant. In the "Maine" disaster at the Havana harbor fifteen Jews lost their lives while in the service of our glorious country, every inch of whose free soil is dear to the Jewish heart.

In concluding this brief sketch of the Jews in America I will add a few lines about the Jews in our own State with special reference to past records. The names of some of our public spirited co-religionists in California at the present time are too well known to require any particular mention in this short article.

The first mention of Jews in California is in 1849. The Placer Times of August 1, 1849, published an advertisement from Joseph Haines. J. W. Haines and H. Greenwood are mentioned in the roll of the Sacramento Society of California Pioneers as having arrived respectively July 29 and August 18, 1849. The following names also appear on the Pioneer list: A. Hoffman, Louis Sloss, J. Harris, I. Haas, E. Jacobs, A. Neubauer, Daniel S. Davis and A. Polaski. In 1850 there must have been a considerable number of Jews in Sacramento, as a Jewish Benevolent Society was formed in that year. (See article on Pioneer Jews by Rabbi Bernard M. Kaplan in New Year's number of Emanuel, 1903.) The first record of Jewish services held in California is that of a Yom Kippur service held in San Francisco in 1849 "in a tent" owned by L. Franklin. (See Rev. Dr. Voorsanger's article "California," in Jewish Encyc.) The Jews took part in the organization of the State of California. S. Haydenfeldt was Chief Justice of the Supreme Court

of California (1852-57.) H. A. Lyons was one of the first three Justices of the same court. Washington Bartlett, Alcalde of San Francisco in 1849 and Governor of California in 1887, was a Jew on his mother's side. Governor Bartlett's mother was an observant Jewess. Her remains rest in the Jewish cemetery of Charleston, South Carolina. E. Heydenfeldt and I. Cordoza were members of the Legislature in 1852. Joseph Shannon was County Treasurer of San Francisco in 1851. Mr. Shannon dedicated the first Synagogue in Sacramento, which was probably the first one dedicated in California. A part of his sermon is still preserved. He said: "How thankful ought we to be to the God of our Fathers who has watched over our people through the wanderings of 1800 years and has made us the instrument of planting the cherished faith of our fathers upon the shores of the Pacific."

The Rehabilitation of the American Merchant Marine.

It is felt that the coming congress under recommendation of special commissions appointed last year for the investigation of this subject, will pass some law perhaps such as recommended, for the purpose of putting American-owned ships upon something near an equal footing with vessels under foreign flags.

The Legislators have in view especially the difference in the original cost of the vessels and also the difference in the cost of manning the ships under our flag as compared to those of other leading nations, which pay a much less wage schedule, and some of which give ample subsidy to their steam and sailing craft engaged in foreign commerce.

In the early part of last century American shipping was in the very front rank with the leading nations of the world, likewise the American Marine Insurance Companies, for the protection of the merchant and the ship-owner, were also in a thriving condition, but since the Civil War conditions have changed very much; the internal development of our country has induced capitalists to invest their money at home rather than to try for foreign commerce, but now as the United States becomes one of the foremost powers in the world from a financial standpoint, our capitalists are looking about for such investments as will not depend entirely upon the fluctuations of business conditions in the United States.

It is to be noted at this time that the American marine insurance companies are rather anticipating the up-building of our Merchant Marine. Several of them are reaching out for business heretofore handled by foreign companies, doing business in this country; our capitalists appreciating that there are many side issues to maritime commerce and that the retention of profits from all of these sources is quite important.

A notable instance of the progress of marine insurance companies is that of the Saint Paul Fire and Marine Insurance Company, which began business in 1865 with a cash capital of \$75,000, at an interior city of the United States. It has gained strength from conservative management and prompt settlements from time to time until now it has a paid up capital of \$500,000, a reserve for policy holders, etc., nearly two and one-half millions of dollars, and a net surplus over all liabilities of \$1,094,000. On the Pacific Coast alone its business has increased from the twenty-sixth position in volume of business, in the year 1898, to the fourth position in the year 1904, and is still reaching out with its characteristic energy for more business. Its steady growth is sufficient proof of the manner in which its customers are treated, and needs no other commendation. It maintains one of the most commodious offices in the city, on the second floor of the new Merchants' Exchange Building, with Messrs. M. C. Harrison & Co. as agents.

Symposium: "What can the Synagogue do to attract men to its services?"

[EMANU-EL has submitted to a number of intelligent laymen in this and other communities, this question: "What can the Synagogue do to attract men to its services?" Their views, which are highly interesting in the variety of opinions, follow herewith]

[By PROFESSOR MAX L. MARGOLIS.]

In reply to your query, "What can the synagogue do to attract men to its services?" I may be permitted to offer the following thoughts as they occur to me in connection with the words "attract," "men," "services":

"Attract." In the vicinity of Chatham Square in New York City customers are "at-tracted" in all literalness, dragged into stores by strong arms. Such means of "attraction," I dare say, are not resorted to at Macy's. Cheap shows of no merit are made "attractive" by magnificent scenery and gorgeous costumes, while the right kind of a show and the right kind of a company may dispense with adventitious support to their intrinsic attractiveness. Of course, a theatrical manager studies the taste of his patrons; he will offer them the amusement they want. Some of our synagogues boast of eloquent preachers of stellar fame who constantly "draw" a crowd, and men at that. The audience largely consists of outsiders and even non-Jews; the congregation proper is nevertheless well represented; the house is full, at any rate. Other synagogues possess good "managers" who give the people the talk they want rather than the talk they need. Religion is but the pretext; the preacher is lecturer, and he lectures pleasingly, entertainingly. Even in the synagogues blessed with "managerial" talent, the crowds are drawn on Sunday mornings; less come on Friday evenings, and few men are drawn to the Saturday morning service. To attract men *permanently* on Saturdays apparently exceeds the power of the most eloquent or the most versatile lecturer. Conditions being what they are at present, there seems to be no way of attracting men to the Saturday morning service.

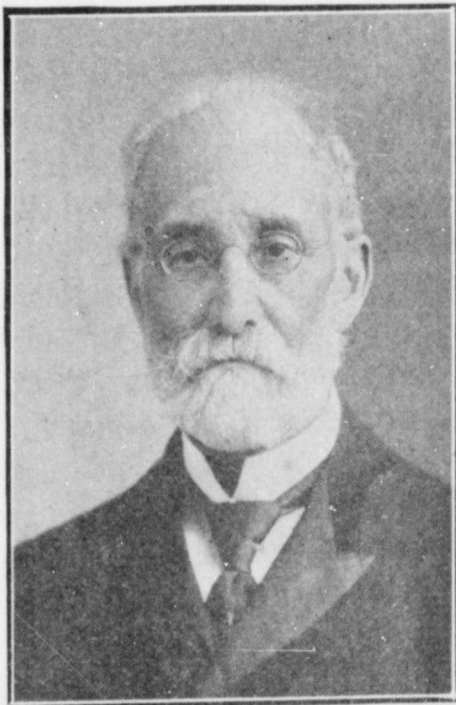
"Men." It is with religion as with all other branches of culture—it is given over to feminine care. By whom is art cultivated, barring the specialist? By women. Who reads poetry? Women. Who read in general? Women. Go to the University and you will find the men applying themselves to commerce, chemistry, mining, engineering, the applied sciences, while languages, literature and history are studied by women. Religion, moreover, appeals to the passive mood; it is appreciation, not action, and less thought than emotion—and so religion has always had its devotees principally among women. Of course, you may philosophize on the subject of religion, just as you may philosophize on art; nevertheless art and religion appeal to feeling rather than to the understanding. And so we find among us Jews many cultured women, but few men of culture. Our households live by a tacit principle of division of labor; the men are actively engaged in business and find relaxation in their leisure hours in games of all kinds, while the women read the latest novels, weekly magazines, here and there an historical work, go to lectures of all kinds and attend service in the synagogue. The men will certainly not come on Saturday mornings.

"Services." Attending public service was a duty incumbent upon the Jew; but so was studying the Tora, and a hundred other matters, Jewish duties. It is altogether a modern idea that piety shows itself pre-eminently in regular synagogue attendance. In the synagogue attendance of our women there is perhaps more of the aspect of a social function than of a religious act. The "services," moreover, are suited to women; there is no action, a passive attitude is all that is required—the liturgy and the music are lyric, not dramatic. The preponderance of feminine worshipers has driven out many a

ceremony which had life, movement, rhythm in it. Where are the "circuits" with their Hosannahs? the "calling up" which with us Jews partook of the nature of communion? Watch your *men* as towards the close of the Atonement service, when the cantor with his sheet of notes and the technically perfect, but stiff and soulless performance is relegated to a well-deserved rest, and the rabbi informally takes up the chant, they spontaneously join in the service and pray with an audible voice, thus creating an atmosphere of devotion! on all other occasions, there is a monotonous, funereal passivity and a muteness which, if contagious, induces gestures altogether irreverent and certainly betraying lack of interest. Let the women as in days gone by read their *tehinnot* if they so choose; but let the men pray, audibly, actively, joyfully. It has been said that the modern Jewish congregation cares more for "ethics" and less for religion. Prayer is unprofitable. Your "impersonal" God who reveals Himself in the unchangeable laws of nature is deaf and mute and impotent, a slave to His own eternal will. And so we pray only "metaphorically speaking." "Ethics" and religion are really inseparable. But what the modern Philistine understands by "ethics" is not the ethical life which is not so simple an affair as some people imagine—for the thoughts of our heart are but evil from our youth. By "ethics" he means an "ethical talk" which pleads for the unheroic commonplace moralities and calls for no effort of the will, nay, that supreme effort which contrition may bring about and which is Repentance. We enter the synagogue in arrogance; we seem to confer a favor on God Almighty when we visit His house once a year.

What can the Synagogue do to attract men to its services? Very little that will be effective, if things continue as they are now. Very much, if the diagnosis is once accepted and the malady recognized as deep-seated, and in the place of the ordinary palliatives or the patent medicine of quacks, radical measures are resorted to. "Go ye out and ask for the paths of old, and walk therein; then will ye find rest for your souls."

[By JOSEPH R. BRANDON.]



JOSEPH R. BRANDON.

An invitation is given to express an opinion on the question, "What Can the Synagogue Do to Attract the Men to its Services?"

The men referred to are of course those whose families are among the present attendants, and who, although not themselves attendants, are often liberal supporters of the institution. The complaint of non-attendance would seem not to refer to the wives and children of the supporters of the synagogue, the former of whom apparently need no special attraction to draw them to

the place of worship beyond their sense of duty in the performance of the religious act of public worship, and the accompanying example to their children.

Any disinclination that may at one time have resulted

from the imagined unsuitableness of the ancient ritual to modern needs, would have been no doubt removed by the remodeling of the prayer book and services to suit the popular taste, and the introduction of the solemn and inspiring tones of the organ, which has preceded or accompanied the change.

But all this, which is about the extent to which reform could go in the way of attracting worshippers seems to have been powerless to secure the attendance of the male portion of the congregation.

The cause of non-attendance then, must be deeper. It may not be the want of attraction to the services that produces it, so much as the distracting causes that draw, or keep the men from them; and in this, I think, we shall find the true reason for the complaint of non-attendance.

Now, let us see what are the distracting causes, and if it is possible to remove them, or counteract them.

On the solemn holy days of the New Year, and the Day of Atonement occurring once a year there seems to be no occasion for any complaint. The synagogues are generally well filled on these days by both sexes, but it is on the Sabbath days and festivals that the falling off is witnessed. The reason of this difference doubtless is, that the men are willing for the two days to make the necessary pecuniary sacrifice in the closing of their places of business, but owing to the intense business competition which they believe would occasion them large loss they are disinclined to make the necessary sacrifice on the Sabbaths and festivals, involving as it would the compulsory abstinence from business on another and often succeeding day which is observed as a general day of rest by the majority of the population. Here we have the distracting cause. Is there any attraction beyond the impossible one of a liberally salaried attendance of male worshippers—the minyan-man system on a grand scale—which would overcome it. I think not.

Your limit of space precludes a full examination of the remedies that may exist for the undoubted evil which is tending gradually to estrange thousands from their faith, but a brief comment may be made.

There may be some hope that the general adoption of a half-holiday on Saturday afternoon which is coming in vogue, may somewhat lessen the sacrifice that has to be made by the business man on his synagogue attendance; or it may afford the opportunity for an attendance at a later afternoon service, such as is being now held in London by the Jewish Religious Union, which would in some measure counteract the evil complained of, but the effectual remedy—if indeed that even would be wholly effective—is much more radical—so radical indeed as to appear to many, at first glance, somewhat revolutionary.

It is for the Jews wherever they are in sufficient number to control business in any way, to insist upon their constitutional rights in this free country to the enjoyment of religious profession and worship, and as included in the last, the observance of their Divinely appointed day of rest, without the drawback of being compelled in any way or manner, directly or indirectly, to observe also another day immediately succeeding it, the effect of which hitherto has been, and will continue to be so serious an impediment, as to wholly prevent their observance of the true Sabbath.

This insistence on their constitutional rights, and its exercise should be followed by their uniting in the systematic opening of their offices, stores, and places of business on the first day of the week as on the other five days.

The conscientious stand on the part of the Israelites generally would no doubt at first create some friction, and awaken the fanaticism of a large class of Christians, especially among the ministers who are continually making raids on the constitutional rights of all non-Christians, and many professing Christians in this country by agitating for a union of church and state, and for the passage of

Sunday laws. In a free country, however, like the United States, which recognizes no such union, and the laws of which do not in any way sanction the right of one class of citizens directly or indirectly to force its religious observances on another or interfere in any way with the conscientious religious observances of others, this friction and awakened religious fanaticism would soon be allayed, and would entirely pass away under a calm and careful discussion of the principles involved, and in an enlightened public opinion thereby produced.

In addition to the above suggested action, and with the need of effectually securing the benefit thereof, there should be formed a Sabbath-day league peacefully to agitate for, and promote the absolute change of the day of rest from Sunday to Saturday. This league would be joined by many conscientious Christians and non-Christians, and also by the entire Seventh-day branch of the Christian church, who to their honor and to the shame of the Israelites, have been the only body which has for many years made a rational, consistent, and conscientious stand for the recognition of the Divinely appointed day of rest in the place and stead of one instituted by the decree of a heathen emperor, while the Jews in general have tamely and readily submitted to the coercion of the majority, and yielded up their observance of the sacred day. The principle contended for by such proposed league being just and true, the result would eventually be that truth would prevail—and the long continued impediment to the Jew's observance of his Sabbath be removed.

It may not be, but should be generally known, and the knowledge disseminated, as is being industriously done by the "Signs of the Times" the organ of the Seventh-day Baptists, that Sunday under the name of the Sun-day, was a day sacred to the Sun, one of the host of Heaven worshipped idolatrously. It is called on the decree of the Emperor Constantine "the venerable day of the Sun." Dr. Schaff in his church history says: "The decree was issued before the Emperor made any profession of Christianity, and was in accordance with his worship of Apollo, the Sun god.

The Sunday is, to quote the S. S. Union Heb. Dict. "a standing monument upheld by modern Christianity in honor of heathenism." That the heathen nations of northern Europe dedicated this day to the sun, and hence their Christian descendants continued to call the day Sunday. That it was called Sunday from the old Roman denomination of *dies solis*—the day of the Sun—to which it was sacred."

With such an origin, and in view of the acknowledged fact that not a scintilla of authority or support is to be found for the observance of the day as a day of rest either in the Jewish scriptures or the Gospels, can it be reasonably doubted what would be the result of a firm, consistent, united, conscientious agitation in favor of the general observance of the Divinely appointed Sabbath of the Decalogue that I advocate, and its effect upon the attendance of men in both synagogue and church.

The twentieth century, pregnant with change and progress that we hardly dream of, has opened to us. Huxley, the great scientist of the nineteenth, thus speaks of its approach: "We are at the parting of the ways. Whether the twentieth century shall see a recrudescence of the superstitions of mediæval papistry, or whether it shall witness the severance of the living body of the ethical idea of old prophetic Israel from the carcase foul with savage superstition, and cankered with the false philosophy to which the theologians have bound it, turns upon their final judgment on the Gadarene tale," or in other words upon a rational, scientific, truthful exposition of the Gospel narratives. Among the changes it may have in store for us, it is not too visionary to hope may be the one referred to, and suggested in this communication.

"It is a consummation devoutly to be wished."

[By HARRIS WEINSTOCK.]

Before complying with your request to say how, in my opinion, men were to be brought to the synagogue, I deemed it wise to get in touch with all sorts and conditions of Jewish men, in order to learn from them their views of the synagogue question.

I therefore addressed myself to a number of Jews of various ages engaged in commercial, educational and professional life, and invited answers to these queries: "Do you attend synagogue service, and if not why not?" Their replies make interesting reading.

"A" says: "The reason I do not more frequently attend services is pure neglect for one thing, and for another that I have fraternal meetings which conflict with the synagogue service."

"B" says: "Conditions and environment preclude attending worship on Saturdays. Our Rabbis, in any event, talk too much philosophy and too little Judaism. Congregational singing, recitative prayers with responsive readings, fifteen minutes in the vestry room for social converse after services, would all tend to make the service more attractive."

"C" says: "The Rabbis usually, and properly so, dwell in their sermons on the sanctity of the Sabbath and the importance of observing it. My affairs do not permit me to observe the Sabbath, and to go from synagogue to shop after such admonitions tends to make one feel guilty and like a victim of greed; and hence, my peace of mind is less likely to be disturbed by absenting myself entirely from services."

"D" says: "The main reason why I do not attend synagogue services is that I am not a firm believer in the Judaic creed."

"E" says: "I have learned more about my people in one evening's attendance at the B'nai B'rith lodge than in all my attendances at the synagogue, since my advent in this land from Russia. Saturday is my busiest day, and attending services would greatly interfere. The service, furthermore, is not made as interesting as it might be. Yet, again, not having a seat in the synagogue I have been turned away on several holiday occasions, thus indicating that the prime object of the modern synagogue is more commercial than spiritual."

"F" says: "I do not attend synagogue services because the synagogue does not attract me. I think a lack of inspiring leadership is largely responsible for the lack of interest in Jewish affairs. Leadership that would touch the spiritual side of our nature would go far toward dispelling the present religious apathy."

"G" says: "The services do not inspire me religiously. I have been inspired while attending the Catholic and the Episcopal service, but never in the synagogue. There my emotions have never been touched."

"H" says: "The religious services do not appeal to me. Many of our co-religionists are largely grasping the teachings of Christian Science. This fact demonstrates that there is something faulty in our religion or in its presentation. There is a crying need for reform in our religious system. Traditions can no longer appease the spiritual craving of the modern Jew. Our religion is now naught else but an historic summary of the Jewish people."

"I" says: "I do not attend services because it is impossible for a business man to devote Saturday to that purpose without loss and inconvenience. Not believing that attendance at worship is essential to being a good man, I lead my life without listening to sermons. If services were held on Sundays, I would be glad to avail myself of the intellectual pleasure of hearing a good lecture."

The foregoing Jews include the clerk, the small shop keeper, the college man, the high grade merchant and the

successful professional man. I think that they are not only fairly representative, but above the average of our people in intelligence and thoughtfulness.

It will be noticed that my correspondents are in accord on one point, that the services do not appeal to them and that they seem to lack the element of emotionalism.

The Orthodox service, as a rule, appeals mainly to the heart, the modern service mainly to the mind. The ideal service is that which appeals to mind and heart.

The cry that is going up in modern American Jewry that its men do not attend services is not confined to the synagogue, but may be heard in most Protestant churches, especially in the more liberal ones. It is not difficult to find a reason for this. So long as church and synagogue could hold the lash of fear over the heads of followers, and keep them in the frame of mind that they were doomed to excommunication or to perdition, unless saved by or through prayer, so long was man kept devout, and so long did he attend religious services, not for entertainment or instruction, but, primarily, to save his soul. This fear once removed, as it has been in all liberal churches and synagogues, the grip on his devotions has been lost. He now feels himself a free agent to come and go when he pleases. He looks back upon his past and feels that what he thought was pious spirituality was really only superstitious fear, and he congratulates himself upon having shaken himself free from this feeling.

To bring him back to church or synagogue now demands something other than fear or superstition. The church, more than the synagogue, has recognized this, and now appeals not only to the spiritual but also to the social and intellectual side of man's nature. The modern Christian wisely makes his church the social center of the congregation. Every occasion is taken to bring its members together within its walls under pleasant and favorable conditions. Men are organized into church clubs for intellectual as well as for social purposes; so that they are appealed to from three sides—the spiritual, the social and the intellectual.

The synagogue will likewise have to work along these lines if it hopes to hold its place and to retain the influence it seeks upon the hearts and minds of its members. Some synagogues doubtless have tried this, but not meeting the expected encouragement have perhaps given up in despair, instead of using such disappointments merely to rouse to greater efforts and thus make these disappointments stepping stones to success.

It is evident that no one thing alone will bring men to the synagogue. They must be appealed to from various sides of their nature. To do this wisely and well demands the combined efforts of the best men in pew and pulpit, with the women of the congregation as strong and helpful allies.

At best, however, not much can be hoped for in the direction of the fathers of to-day. Their habits are formed and their idea of life more or less fixed. The hope of the synagogue of the future must lie with our Jewish youth.

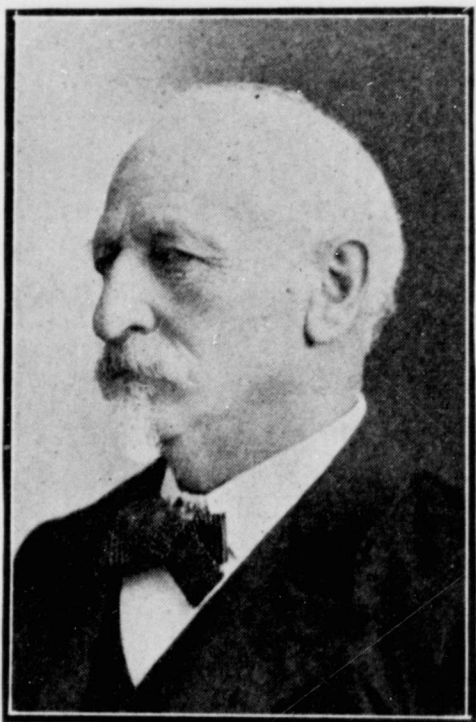
In no event is it likely that the Saturday synagogue habit will be formed even among the youth. Conditions and environment are against it. The most that can be hoped for is attendance at Friday evening or Sunday service, where such is established.

Here, again, our Christian brethren have set the example. They, likewise, seem to realize that the future of the church rests with its youth. With this thought in mind, Epworth Leagues and Christian Endeavor societies have been established and broadened in the hope that the church habit may be encouraged in youth and in young manhood. The social side is well cultivated. Every effort is made to have the church looked upon not only as the spiritual but also as the social home of the con-

gregation. The young of both sexes are led to meet and to learn to know each other under the clean and moral influences of the church, and in this wise a strong yet invisible attachment to church influences is created.

The Rabbi must more and more become a many sided man. He must be able to touch the hearts as well as to broaden the minds of his followers. He must become the center around whom the men of his congregation will gladly flock. He must become not only the religious teacher, but a real leader whose magnetic personality, high character, and warm, human qualities will appeal to all sorts and conditions of men, and bring them to look upon him as spiritual guide and personal friend, as counsel in time of distress and comforter in time of sorrow. Formerly, men attended religious worship for the sake of the service, regardless of the preacher. Now, many attend for the love of the preacher regardless of the service. This may not be the best conceivable condition, but it is the condition nevertheless, and must therefore be faced and met. This very condition is likely to bring out better, stronger, abler men in the Jewish American pulpit, whose brains, character and energy will strengthen in the hearts of our people the love for our ancient faith.

[By ALBERT SUTRO.]



ALBERT SUTRO.

We read in Judges, 21-25, "In those days there was no King in Israel, every man did that which was right in his own eyes," also in II Chronicles 30:8, that the festival of Passover was reinstated after a neglect for a long period. It is evident from these passages and others, that religious ordinances were disregarded even at those early times. At the period of the Maccabees, a majority of the people led away by Syrio-Hellenic influences on the one hand, and oppressions on the other, were estranged from

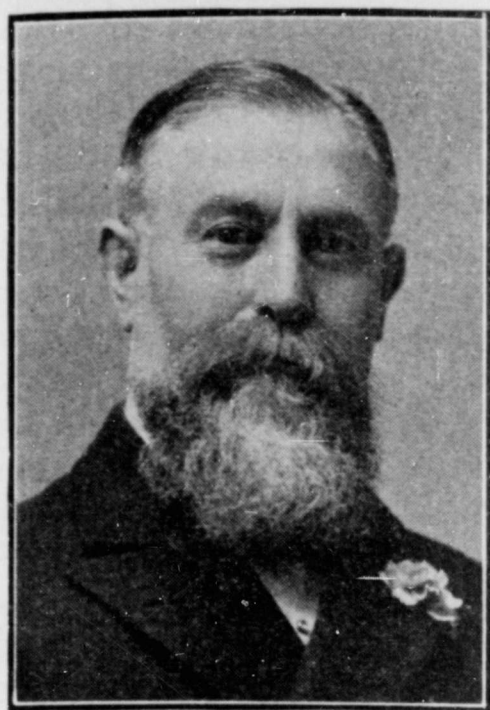
their faith and almost providentially, through the heroic struggle of Mattathias and his valiant sons, the Jewish religion was saved from threatened destruction. In the days of Philo of Alexandria who explained the Bible allegorically as influenced by the agnosticism of the time, laxity in religious observances was by no means uncommon. In the eighth century an anti-Talmudic sect arose, known as the Karaites, who opposed Talmudic authority. Saadya Gaon, may be credited with having restored to Talmudic authority its place in Judaism. In the Spanish-Jewish period we also find marked traces of religious neglect and religious indifference. Maimonides, the greatest Jewish philosopher of the middle ages, by his most remarkable work, "The Guide of the Perplexed," did much to reconcile faith and reason and thus to restore respect for the Jewish faith, which he showed to be based on reason. After the twelfth century we find Rabbinical authority in the ascendancy till the eighteenth century, but in the eighteenth century we find a strong movement in Germany in the direction of progress and enlightenment. A number of educated Jews who were under the influence of the radical philosophy of the time became indifferent to the faith. The salons of such cultured and educated Jewish women as Henriette Herz, Rachael Lewin and others became the meeting places of the philosophers, poets and artists of the time. Mendelsohn by his elegant translation of the Pentateuch and the Psalms into pure German

aroused once more an interest in the Jewish Biblical literature. Religious indifference, however, continued to grow. Salomon at Hamburg in the middle of the last century discouraged by the small attendance at the Sabbath services, introduced Sunday services; this change, however, lasted only a year. The Sabbath was soon restored.

Since that time, however, Sabbath observance, has been more and more neglected, not only among reformers, but also among the orthodox. The neglect of the Sabbath and other religious observances must be traced to the conditions of the times. There are many people who admit that religious observances and religious authority as represented by the synagogue and the church are important factors in influencing the moral life, and in spreading ideas of goodness and charity, but they say we have reached such a stage of intellectual and moral progress that the moral life is no longer dependent on religion as it was in former years. The question is, however, have we reached such a stage of moral progress and humanity as to be able to dispense with religious influences? Is not our age a selfish age? Is not one nation armed against the other? Have the ancient Hebrew prophecies of goodness and humanity been fulfilled? If not, we must not say that reason alone is sufficient to be our guide and teacher. No! We cannot afford as yet to dispense with religious guidance, we need ministers of religion who by their high moral character, their learning and their special training are qualified to teach the higher moral life and to be an example of high moral conduct. To say a community can do without the aid of religious and moral teachers is like a person refusing the aid of a doctor when he needs it. He may pull through if he has a strong constitution, but how much sooner would he improve if he availed himself of a competent doctor's advice?

As to the question how to attract young men to religious service, before looking for the remedy, we have to consider the cause of religious indifference. Parents are in most cases to blame for the religious apathy of their children. If parents show no interest in religion, if the fathers think of nothing else but the dollar, if mothers do not come to services, how can they expect their children to attend services themselves? Let the parents make some sacrifice for our great religion. If the fathers cannot come, let at least the mothers go to services; and let those fathers who can possibly spare the time to attend divine services set a good example to their sons, and if they cannot go themselves, let them prevail upon their children to attend religious services while they may. It would also be a good plan for the minister of the temples to appeal to the boys in Sunday School to make a special effort to attend services; let some boys promise to come one Sabbath, and others another Sabbath. Parents seeing their children attending services may be prompted to do likewise. Let the boys of the Hebrew Orphan Asylum and the Hebrew free school, who depend upon the community, be requested to attend divine services in the various houses of worship. Let ministers lecture on subjects of interest to the people, let their sermons be instructive so that the people may carry something away with them, and let the ministers speak in plain popular language, so that the people will understand. Let ministers speak occasionally on subjects of interest to the professional man, at other times on subjects of interest to men in mercantile life in a way to infuse moral principles into the professional and mercantile life. Let ministers preach on domestic duties, on the family life, and on moral conduct, in brief on subjects of practical and ethical interest. Let the directors of congregations show a good example by attending services and let them in their private way try to influence their members and friends to come. In conclusion let me express the hope that my few humble suggestions may be instrumental in arousing some interest in religious attendance and Sabbath observance for the glory of our beautiful religion.

[By P. N. ARONSON.]



P. N. ARONSON.

The synagogue can do a great deal to accomplish this through its minister. If he is a sincere and close observer of the Sabbath and holy days his example will do more than all the oratory or all the artificial attractions of auxiliaries and clubs which now seem to be considered part of the temple's accessories. As a teacher in Israel he must set the example. He must be devout and pious and sincere, showing us, by keeping free from worldliness that he knows his calling to be higher and nobler than our own, and

if we realize through his life that his aspirations are in keeping with his calling we will honor him and respect his teachings, and when he preaches to the men that some sacrifice of worldly good must be made for principle's sake the men will be more ready to believe it. More preaching and less lecturing, more ethics and less politics, more explanation of Bible texts and less discussion of passing events, more lessons in morality as summed up by the Ten Commandments and less analysis of social problems as expounded by modern novels and society dramas, in short, a more sincere return to simplicity. Plain living and high thinking taught from the pulpit and illustrated by our leaders; the rabbis who have succeeded in winning the respect of the younger men; these things will not attract the men to the synagogue, but will induce them to attend services.

Possibly, too, there is a lack of sincerity in our service as carried on in many of our synagogues. The service does not seem to satisfy, there is a certain amount of coldness about it, an aloofness that does not warm the heart as it should. Maybe if the old Hebrew melodies that the generation, fast dying out, loved and knew were revived and substituted for opera and the "Spring Song" with flute obligato, the younger generation might feel less as though they were at a concert and more as though they were in a sanctuary and the critical spirit (which kills devotion) might depart, and reverence might take its place. Maybe, if congregational singing supplemented the choir performance the congregation might feel more in touch with, more a part of the service, and so more sincere.

The last conference of American Rabbis recommended a closer observance of the Sabbath in the home, the revival of the ceremony of welcoming the Sabbath by the lighting of the lights, the Kiddush, etc. Why not inaugurate these simple and attractive ceremonies in the synagogue as well as in the home and other old time and beautiful ceremonies which tend to arouse a spirit of intimacy and love and which might awaken a spark of reverence in the hearts of our all too-irreverent young men. The revival of these ceremonies does not mean a step backwards into the much feared "Orthodoxy," but merely, indicates a lack of negligence and a sense of responsibility, in themselves good ethical lessons.

Sincerity is the key note of all attractiveness, and if our synagogues, by their preachers, their teachers and their services were truly sincere they would convince the younger generation of scoffers that Judaism is still alive and militant. Once get the opening wedge of sincerity into the hearts and heads of the men and the synagogue will attract him.

The suggestions I have offered, Mr. Editor, may be hackneyed, but to my mind they will help to bring the

men to synagogue and for that good cause I hope they will not be misconstrued.

[By GEORGE N. BLACK, Esq., Los Angeles, Cal.]



GEORGE N. BLACK.

While it is true that there is a lamentable apathy among our people on the subject of religious devotion, the fault is not in the pulpit, but in the pew. If our people, particularly the pleasure-seeking young, avoid a house of worship because it is not sufficiently diverting and entertaining, the synagogue is helpless to do anything for them until they learn the real purpose and significance of religious devotion. Manifestly, the synagogue cannot compete with the theater, the dance-hall and the prize-ring,

because it is in a different line of business. Nobody can hope to visit a house of God with any reasonable expectation of being amused.

A great many people seem to think that when they attend divine services they are doing God a great favor; and finding it inconvenient to grant him many such favors, they save it all up during the year and bestow it upon Him in two magnanimous and magnificent sartorial appearance at "Shule" on Rosh Hashanah and Yom Kippur.

Without affecting to be in the Divine confidence, I believe that it is of small consequence to God Almighty whether you or I attend regularly at divine services, because he has about 1,500,000,000 other human beings to look after but I also believe most sincerely that it is of the gravest possible consequence to our own spiritual welfare whether we worship God as a religious principle, or whether we permit ourselves and our children to degenerate into a condition of skepticism, agnosticism and finally, atheism.

Certainly this discussion cannot interest anyone who does not believe in God; not in a God, but in the Supreme Being; in the God of Abraham, Isaac and Jacob, in Him to whom we cry from the mourners' bench and whom we mean when we exclaim, "Hear O Israel, the Lord thy God,—the Lord is One."

We all ask and expect a great deal from God and constantly implore His bounty and mercy. Is it, then, so unfair and unequal a bargain if, in exchange for all that we have and all that we seek of Him, we spend two hours out every week in His house, offering up to Him the love and adoration which is due from every creature to the Creator?

Broadly speaking, there is no valid reason why every Jewish family should not be represented at divine services every week by some of its members. The head of the household could and should see to it that, for the benefit of their own spiritual welfare the members of his family do not entirely ignore their religious obligations.

To this task, therefore, the pulpit must apply itself,—to impress upon our people *through the responsible heads of families* that their obligations to their God and to their faith, and their spiritual duty to themselves, require their attendance at worship on Sabbath morn or Sabbath eve.

[By SAMUEL BRAUNHART, Esq., Supervisor of the City and County of San Francisco.]

Where is the Jew, estranged though he may be to all

outward appearances from that time-honored institution which for ages served not only as a house of worship, but primarily for instruction in the law as well, whose blood does not tingle at the recollection of the sacred traditions which have clung to it through the ages? In the hour of his sorrow and distress when the clouds look dark above, an irresistible longing attracts him to the door of the tabernacle of the Most High. We are told that in post-Talmudic times the rule was that a synagogue must be built wherever it was possible to gather ten Jews for the purpose of partaking of spiritual ministrations. Our forebears recognized the necessity of the synagogue as an element of their daily life. How much its existence has contributed to the maintenance of Israel as a separate and distinct entity is most eloquently depicted in the pages of its history. It seems strange, therefore, that our temples should have fallen into a state of "innocuous disuetude." No one should sympathize with that carping criticism which would lay at the door of rabbis the responsibility of non-attendance at the regular services held on the Sabbath day. The most indifferent amongst our co-religionists recognize the necessity of religious assemblages as the very essence for the maintenance and integrity of Jewish institutions, both religious and educational, without which Judaism cannot long survive. As men of affairs we must, however, view the environments which encompass us in every direction from a practical standpoint. Try as you may, Saturday cannot be utilized as a day of worship for the Jew who must struggle with the rest of his fellow citizens for his daily bread. And though we know that Sunday can never be substituted for the Sabbath with the consent of the Jewish people, nevertheless I am constrained to advocate strongly that other week days, and Friday evenings especially be devoted to the worship of Jehovah, and instructions in the law by teachers in Israel. It does not perforce follow that the regular Saturday services be abandoned. As interest grows in the incidental work of the synagogue in which laymen as well as the clergy, young and old can all participate, thus making it more and more attractive, and thereby making attendance not alone a duty but a labor of love as well.

The inspiration of prayer, song and sermon will lend an enchanting impetus to renewed action, and will finally redound to the glory of a rejuvenated and vigorous Judaism not alone here but also wherever the votaries of the God of Israel may find an abiding place.

[By M. S. WAHRHAFTIG.]

I suppose this query is the result of the common complaint in this country that the churches are not well attended. Our tradition, however, has never required it. When our people were an independent nation, attendance at public worship was exacted at certain seasons only, when sacrifices were offered at the Temple. Outside of that sanctuary there is no record, to my knowledge at least, of any public worship exercised elsewhere. In less ancient times the Synagogue, merely as a place of public assemblage, which the name implies, and the college, known as Beth Hamidrosch, a house of learning, were also at times dedicated to public worship, but, as a matter of fact, not in the modern sense. They were simply places to which our people, singly or in groups, could go and worship the God of our fathers the whole day and night long. Except on occasions of sacrificial rites, the Jew was to do his praying at certain times of the day wherever prayer time might overtake him. To pray in company of others, especially of ten or more, was a convenient mode particularly for those who were not well informed upon prayer book subjects, but it was not imperative. The Cantor or Rabbi was at no time officiating in a capacity other than a **שלוה צבר**, a messenger of the

assemblage, and the Jewish maxim has always been **מיצוה בו יותר מבשלוהו**. Do it yourself!

Our people are not violating any Jewish law or tradition by not attending Synagogue on Sabbaths or on any other days of the week, and that Judaism is deeply rooted within our hearts and breasts is evident from our still following the ancient custom of attending public worship en masse upon certain occasions. If we violate any law or custom at all with reference to prayer, we do so by not praying at all, and not by not going to the Synagogue for the purpose.

Since the destruction of our temple at Jerusalem every Jew has become his own priest; the fireside, his tabernacle;

שלוה צדיק מובה הוא
the table of the righteous is an altar. We have no apostleship of prayer, and the only prayer which must be made in the presence of others is the mourners', and it is virtually rather a recitation for public acknowledgment of our reverence for the memory of the departed, than a prayer, though commonly so characterized. All other prayers, except when anciently accompanied by sacrificial rites were and are for the individual only.

I am aware of the evolution which Judaism has succeeded to make in this country. Our houses of worship have in great measure ceased to be places of public assem-



M. S. WAHRHAFTIG.

blage, or houses of learning. The worship has been made attractive in form and, perhaps, even somewhat improved in substance. The sermon, too, is now an established adjunct often deserving far more animated listeners than empty benches; and where the Rabbi is a Hebrew scholar, and the Jewish community has a taste for Hebrew scholarly erudition, the attendance at Synagogues is usually large. Where either is lacking, the attendance is likewise, and cannot be otherwise.

Why should a Jew wish to spend two hours, even once a week, at the Synagogue where the sermon is not worth listening to? Attend the prayers! If inclined to pray, Jewish tradition permits him to do so at home, or at any other open or secluded spot. If he is not cultured enough to appreciate a good sermon his room should be preferable to his presence; a sleeping, or a sleepy auditor is neither encouraging to the scholarly gentleman who sermonizes, nor productive of any good to the congregation. To be outspoken: in this country many good sermons are not infrequently thrown away on either minds unappreciative or ears inattentive.

For the purpose then of obtaining a large attendance at our Synagogues, if for any reason desirable, it is absolutely necessary that the Rabbi should be a worthy scholar and his congregation grateful auditors. Is such

a state possible of realization? It certainly is. We have already some Rabbis whose scholarly attainments, even in Hebrew, are of very high character; whose sermons are very instructive and worth listening to, and whose labors should receive the highest consideration and appreciation at the hands of Jewish congregations. What we mostly lack is a congregation whose members can consider the high scholarly attainments of their Rabbi, and who are able to appreciate his pious work. How can a man give due consideration to those scholarly attainments when he knows no more of them than the wild man in darkest Africa? How can he duly appreciate the pious labors of his Rabbi when in the bliss of his ignorance he cannot think of them otherwise than a waste of energy?

What can the Synagogue do to attract men to its services? It can introduce Judaic knowledge and information into the Jewish homes; if Jewish boys were brought up in homes where Sabbath receives at least some traditional attention; where upon the walls hang pictures representing some epoch of Jewish history; where upon the shelves are found Hebrew books,—then only and not before may we expect to have men who would find delight and pleasure in attending the Synagogue.

[By SANFORD FEIGENBAUM.]

Mr. Feigenbaum is a young attorney-at-law of this City who is rapidly coming to the front in his profession. Mr. Feigenbaum is also active in social and club circles.



SANFORD FEIGENBAUM.

In connection with a number of other laymen, I have been asked to express my views on one of the most important subjects in relation to Jewish life.

It has been self-evident for many years that the busy spirit of commercialism, which is rampant in this country, has had a tendency to keep the business man away from the synagogue, except on New Year's day, the Day of Atonement, and on such rare occasions as when a holiday happens to fall on Sunday; and even then it seems that our men will at-

tend only the morning service, if at all, and prefer to visit their clubs, as is their custom, in the afternoon.

To my mind, the theory and practice of our distinguished Rabbi Hirsch, in Chicago, presents an excellent solution of this difficulty.

I have been informed that since Dr. Hirsch began having Sunday services his congregation has increased and his audience is made up, in great part, of men whose time during the week is taken up with business cares and financial worries.

That, I think, is one of the best ways of attracting the intelligent and busy commercial man to the synagogue.

A suggestion might be in order that these same business men, who are, after all, the backbone of the community, should carry with them from the synagogue to their households and homes some of the religious spirit with which attendance at the synagogue should inspire them.

This would encourage their children to maintain some of the religious spirit of their fathers when they themselves arrive at the age when they are called upon to take up the burden of their parents' duties and responsibilities in the community.

While I believe that the old forms of prayer, as for example, the Kadish, should be rendered in their original

Hebrew as a part of the services in the temple, it must be evident to even the most casual observer that comparatively few of the men in any of our modern congregations in the United States are conversant with the language of their fathers.

Therefore, why not conduct the services, save for the exceptions noted, entirely in English, in order that all who attend may understand as well as hear?

The discussion of up to date topics of general interest not only to the Jewish community, but to the community at large, would, it seems to me, attract the attention of the business man to the pulpit; and I am satisfied that even the discussion of Biblical and religious subjects could be made interesting and attractive, if our rabbis would handle the subjects under discussion from a modern standpoint and not dogmatically.

It has often been called to my attention on attending the synagogue on our two great holidays, that the minister's lecture instead of being a sermon, seems to be more of a scolding directed towards the male members of the congregation, deploring the fact that they only attend the synagogue on those two great days, and then because public opinion, rather than their own religious inclinations, compels them to close their places of business, and not having any other place to go, they attend the synagogue.

While this may in a measure be quite true, yet in my humble judgment it seems to me that there is no need of "rubbing it in" (to use a colloquial expression.) It only serves to aggravate the disease and not to cure it. When a person is forced to take bitter medicine (and that is all that these New Year's Day and Day of Atonement scoldings amount to), he does not do so with very good grace; and I would, therefore, most respectfully suggest to our benevolent and well meaning shepherds that if they wish their flocks to gather around them more frequently and with greater diligence, they might "sugar coat" their medicine and see what effect it would have on the "patient."

Is it not possible that, like "Oliver Twist," they might come back and ask for more, and that some of our services would be attended and listened to by audiences with at least a fair sprinkling of men instead of being constituted, as they are at present, of women and children and a few elderly men who, not having anything else to do, are glad to find some amusement and entertainment by attending the synagogue where they have the opportunity of pondering over the days that are gone never to return and to regret the many religious services and sermons which they have missed.

An evidence of the fact that the busy man of affairs is interested in the synagogue and can be interested in its work was demonstrated a short time ago when that distinguished leader from Chicago, Dr. Hirsch, addressed one of the congregations in this city.

There surely was no cause for complaint on account of the lack of business men and men of affairs in the vast audience that greeted the distinguished visitor.

Merchants, lawyers, physicians, bankers, architects and men of all ranks and occupations left their counting rooms, their stores, factories and desks to do honor to the man whose personality, influence and prestige has done so much for our people.

We expected from Dr. Hirsch a discussion which would be alive and up to date. We were not disappointed.

May not such discussions in a measure be the solution of the problem before us?

The Jewish community of San Francisco is blessed with a number of distinguished rabbis, whose ability and zeal are recognized all over the United States; and it seems to me that if a suggestion from an inexperienced layman would be accepted, that some of the methods introduced by Rabbi Hirsch in Chicago might with good effect be tried in this city and elsewhere.

No well founded conclusions on this subject can be reached without considering the cause for non-attendance of our young men upon the services of the synagogue, except that the fundamental basis thereof is to be found in the peculiar social, business and religious conditions of our times.

While it is true that there is still some open and notorious persecution of our people in Russia, Roumania, and Galicia, there are, thank God, no Kishineffs in this enlightened country of ours or in England.

With the passing of religious strife and therefore the necessity of an active defense of one's religious belief our men are enabled to devote their days almost exclusively to commercial and professional pursuits.

This is their one absorbing activity; and therefore as these young men are very practical and as the synagogue and Judaism in the United States are practically free from the trials and tribulations with which they are beset in other countries, the young man has become somewhat apathetic in regard to religious observances.

Something must be done to arouse his interest, and the writer believes that he has offered some suggestions and ideas which may be of some help in solving the problem in question.

To sum up, then, it is my firm belief that without discussing the cause of non-attendance to any considerable extent, the solution of this question rests largely with the rabbis themselves.

Let their lives and conduct, their piety and their learning be such as to inspire young and old with a reverence for the synagogue and for what it stands.

To What Extent Should Women Participate in the Activities of the Synagogue?

[By EVELYN KATE ARONSON.]



EVELYN KATE ARONSON.

Once upon a time, not so long ago but that we of the generation who write these articles heard our grand-parents talk of it, our religion and our daily life were indivisible. Men went to synagogue every day, as regularly and with the same sense of duty as they went to their occupations. Boys went to the religious school as regularly as they went to the secular school. There was no question about it. Whether they liked it or not, education they must have and the parents saw that they got it.

With religion as exemplified by the Synagogue, woman had very little to do. On occasions of great rejoicing she made public declaration of her thanks in the House of God, but ordinarily, her home was her castle and her duties lay there and also her religion. To her share in the praise of God fell that part which sanctified the home. She knew all the blessings for the bread and wine, the meat and fruit, for the coming in and going out of the Sabbath. And the girls learned their religion from watching their mothers, by example and not by precept.

Then the scene changed. Our young men went West, and thoughtlessly tried to garb themselves in Western fashions. The daily synagogue service was neglected—for was not the seventh day God's day and was it not sufficient to praise Him publicly then? But the seventh day was not the day of rest of the neighbors

whom we tried to imitate and how could we afford to keep it for ourselves. In the rush and hustle of money getting which our modern strenuous life demands, the time taken for reflection and praise of God is time stolen from a working day. Then, with the prospect of talking to empty benches confronting them, our teachers bethought themselves that religion is woman's duty any way. It appeals to the emotions and thus rightly fits into the more feminine side of life. So on woman should fall the duty of filling the synagogue on Saturday, of upholding our religion and of training our children in their religious duties.

Had we looked before we leaped, had we considered what the result would be of aping our neighbor, such might not be the lamentable showing of American Jewery today. In our anxiety to be as like our neighbor as possible, we adopted his customs without stopping to study the traditions which lay behind and had built them up. Not knowing the traditions behind the externals we so hastily adopted, not realizing that these customs had thrived on entirely different food from what we had lived on for centuries, we have succeeded in badly copying the manners of our neighbor and never, at heart, getting like him at all. Thus making our differences all the more apparent by our unsuccessful imitation. It is like the Mediaeval artists who tried to represent man by painting faithfully velvets and laces; draperies with no foundation but a clothes horse. The exquisite garments did not make their men look real. Then a genius came who saw that to make the garments fit one would have to understand the frame on which they hung, and the artists of the Renaissance studied anatomy. They learned the bone work of the human body, the way the muscles were placed, how the skin covered it all, and when they could reproduce the skeleton of a man they had no difficulty in putting on the velvets and laces. Every bump disappeared, every wrinkle was smoothed out, not because the velvets and laces were better painted but because they draped a human form. The externals had a true foundation to support them. One looked at the painting and realized that the draperies covered real men. This is almost too serious a thought to apply to the present situation. And to some it may seem to "have nothing to do with the case." But becoming suddenly alive to the fact that women could take an active part in synagogue affairs is only a minor illustration of what I have been trying to point out. When you gave our women an equality with men in the synagogue service, when you taught them that on them devolved the duty of keeping our synagogues full and giving our Sabbath service a semblance of life, you should have looked far enough into the future to realize that some day they would say to you: "If we are the larger part of the congregation on Sabbath why shouldn't the service be made to please us? Why shouldn't the music be to our liking? Why shouldn't the building in which we sit be to our fancy? Why shouldn't the Sunday Schools in which women teach, and to which we must see that our children go, be conducted to suit us? This you should have expected and made preparation to meet. It is only fair.

And why shouldn't women be on school boards? Why shouldn't women have a say in the music; certainly our men haven't the time and few of them have the musical training to constitute a music committee. Does a man build a home without consulting his wife? Why shouldn't women be on building committees of synagogues and Sunday Schools? If you are fearful of choosing badly, call for volunteers. There are in every community women who stand out, not by superior brains or training, but by their willingness to work. The duty you put upon us we would shoulder as a pleasure, had we a right to have a direct say in matters which concern us. The volunteer committees would soon sift the

wheat from the chaff and adjust themselves to doing good work. Every house, be it a hospital, a home, or the House of God needs a woman to help run it—to advise, to superintend. And a good woman "looketh well to the ways of her household." Why then, should she not be given "of the fruit of her hands?"

[By MRS. LOUISE S. HIRSHBERG.]

The synagogue was a fixed institution in the life of the Jew long before it was thought that woman should have a voice in the management of its affairs. The duties of wifhood and motherhood and the tasks which tradition and religion imposed upon her, by ritual and ceremonial performance wholly absorbed her time and thought. The mother directed the religious intelligence of her children and the observance of rites and ceremonies which were so bound up in the homelife of the Jew, fostered a religious spirit so strong and a consciousness so deep as to become the impelling force that drew the Jew to the synagogue. Thus, by the combined influences of home and synagogue, the former by its purity, and the latter by its strong religious spirit, the permanence of both was insured.

Now that the Jew is emancipated from political and social restrictions, has fallen in with the modern tendency to sacrifice idealism to material considerations. The spirit of the times probably demand it—so while man is driven along in the mad rush for wealth, women are developing along nobler lines, absorbing all that education and culture can give to transmit as noble heritage to her children. The broadening of her intellectual horizon has enlarged her sphere of activity, and we find to-day the Jewish woman having voice in all matters pertaining to the higher interests of society. The synagogue, but for her support, would stand—as a monument of departed glory—so, since upon her depends the upholding of idealism as against man's materialism for the happy balance of things, it is but a long deferred recognition of her right to be heard in the councils of the synagogue. There, her aesthetic taste and experience along lines of higher thought makes her opinions of value in an institution affecting our moral well-being.

The Sabbath School, the adjunct of the synagogue, calls strongly for the woman's sympathy and co-operation, since there her children are receiving their religi-

ous training. Progress has put its mark upon all things; educational methods have been revolutionized; in the Sabbath school many of the obsolete methods still survive and are responsible for the reluctance with which the children attend. The hour spent in the unfolding of the treasures of the Golden Book to the youthful imagination, the singing of the traditional melodies adapted to sentiments that appeals to the child, should be one of delight.

Heald's Business College

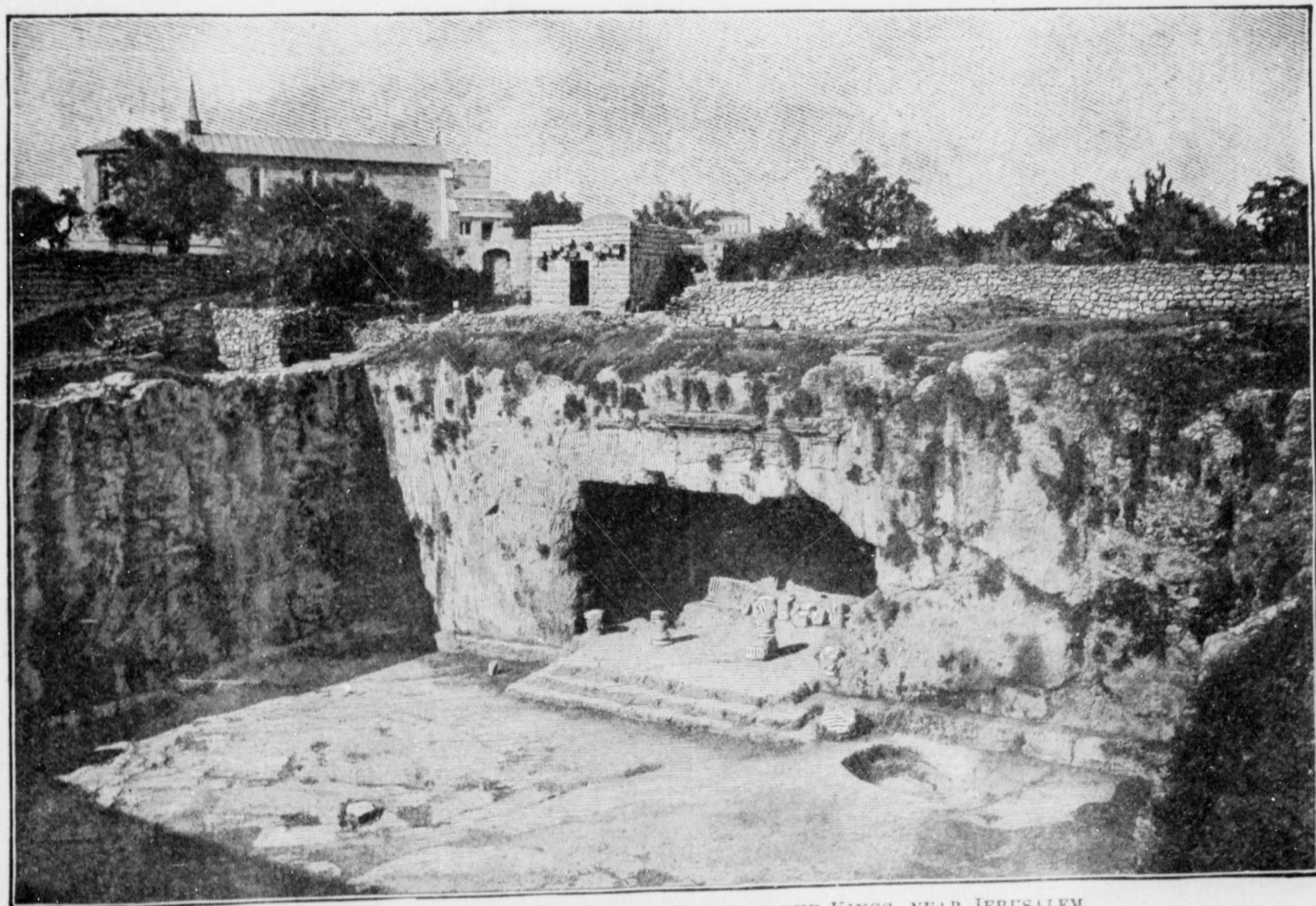
There is scarcely a Hebrew merchant in San Francisco, or in California for that matter, who has not at some time either sent a relative to graduate from or is not employing some graduate of Heald's Business College.

Heald's is the oldest business college on the Pacific Coast and so thorough is the business training of its curriculum that the business world looks to this institution to fill vacancies when they occur. It is a case where utmost confidence has been thoroughly established.

The courses are so arranged that when the student receives his diploma he is proficient either as a book-keeper, stenographer, telegrapher or mining engineer, or in all of them.

Students attend this college from all parts of the Pacific Coast and the Hawaiian Islands. For these arrangements are made for board at a moderate cost in private families and where the home life is not lost sight of. Then, too, arrangements are made with the parents that all of the needs of the student can be supplied and the college takes care of the moneys entrusted to it for this purpose.

The college has grown to such an extent that enlargement of room is necessarily taking place constantly. The employment departure is a feature. During the first six months of the year the college was called upon to fill 444 positions. It will be seen from the above that every detail for the future welfare of the student has been carefully worked out to the best ability of both Mr. Heald and Mr. Aydellotti, the president and vice president of the college. These educators are too well known to require an introduction to the public. The address of the college is 24 Post street. Correspondence is solicited.



GROTTO LEADING TO THE TRADITIONAL TOMBS OF THE KINGS, NEAR JERUSALEM.
(From a photograph by Bonfils.)

A Spiritual Marriage

BY MAURICE BRODZKY.

CHAPTER I.



MAURICE BRODZKY.

Both believed they had a mission in life.

Reginald Pencraft was the possessor of many millions. He conceived an idea that it was his duty to spend his vast income and ample leisure in saving souls—Jewish souls.

Esther Parson was the only child of a wealthy banker and her heart went out for the poor of her race in the New York Ghetto. She could not stay away from the East-side and took pleasure in saving destitute Israelites from starvation.

Pencraft was of Puritan stock, born under the shadow of Plymouth Rock and prided himself on "Mayflower" ancestry.

Esther was also proud of her pedigree. She was a descendant of one of the first Jewish pilgrims who came to America in the "Catherina," a ship with a history almost as interesting as that of the "Mayflower."

Reginald Pencraft was a very tall, thin, man with a head which gave him distinction, stamping him as a refined gentleman who preferred the library to a race track.

Notwithstanding the sapphire blue eyes which brightened his florid complexion and a wealth of silken, fair, curly hair which he parted in the middle above his high forehead nobody would have mistaken Reginald for a man of the world, a club dandy. He looked trim and wore his well-cut clothes taut, but he only required a white necktie to mark him as a clergyman who disregards regulation dress and compromises between the attire of the cloistered halls of Oxford University and the drawing rooms of Mayfair.

At thirty Reginald Pencraft was every inch a gentleman, an American gentleman, fit to become an Ambassador at one of the European Courts.

Esther Parson was tall, for a girl. She measured 5 feet 8, and was well built. A beautiful head, covered with dark, glossy, fine hair, coiling negligently at the nape of her neck, was artistically poised, disclosing a white full throat which like an alabaster frieze rested above a well fitting dress from Worth.

A small mouth with full, red lips; white, even teeth; jet black eyes, a Grecian nose completed a very attractive head which was full of knowledge and wisdom, at the age of twenty-four.

Reginald Pencraft took his Arts degree at Harvard, when he was twenty. Then he studied three years at Oxford, two years at Heidelberg and two years at Tuebingen.

Like other wealthy Americans he travelled extensively in Europe for another two years, and at the age of twenty-nine he returned to the United States to take charge of his father's vast wealth, which amounted to twenty-seven million dollars.

He was sole heir.

Esther had attended school in New York till the age of seventeen. Then she went with her mother to Europe for "accomplishments."

CHAPTER II.

One Friday morning in August, 190—, the two self-

appointed missionaries met in a crowded tenement house on the East Side of New York.

Esther went with a well-filled purse and a retinue of servants laden with sacks and baskets containing a variety of provisions, sufficient to stock a respectably sized corner store in the poverty stricken district.

She took a delight in distributing her bounty, and its many recipients were gladdened by the appearance of "The Angel in the Tenement."

Such was indeed the name bestowed on Esther Parson by an old, educated woman who had seen better days in Virginia as the wife of a philanthropic physician, who taught her to mould her conduct after Coventry Patmore's "The Angel in the House."

"Miss Parson," said the old lady, on one occasion, "you are now the 'Angel in the Tenement.' When you marry you will be 'The Angel in the House.' You ought to read the book. Every girl who aims at becoming a good wife should not only read the book but learn it by heart. If I were a rich woman I would offer prizes for every Jewish, and for that matter every state school, girl who could recite 'The Angel in the House.'"

"But is there not any allusion to the Christian religion in the book?" Esther inquired.

"It never struck me that way," the old woman answered. "We Jews of Virginia never think that way. We emulate everything that is good in Christian conduct. And let me tell you that a truly religious Christian man or woman is the best of God's creatures. If the Jewish heart and brain were welded to Christian manners and conduct the result would be a perfectly cultured human being."

This old lady Esther always visited first, and cared for her wants and comfort, most particularly.

Esther's other pensioners were less interesting persons, but perhaps on account of their want of a higher education they were more ostentatious in expressing gladness and gratitude, and were less reserved in receiving gifts.

Reginald Pencraft supplied himself every Friday morning with an assortment of attractive looking pictorial religious tracts and hastened to the tenement houses on the East-side with "Glad Tidings" for "Lost Souls" to be read by way of recreation on the Sabbath.

His gifts were invariably received with cold indifference.

The kid-gloved colporteur did not fail to notice the great contrast in the reception given to him and to Esther.

He saw plainly that the pretty girl who catered to the corporeal wants of the poor was the favorite. The consciousness of his superiority of moral feeling, which only differed in a slight degree from demonstrative Pharisaism was humiliated.

The beautiful hedonistic Jewess was really the good Samaritan; he was the Levite!

Mr. Pencraft watched for an opportunity to address Esther.

"Pardon me, Miss Parson," said Pencraft with a tender smile playing on his thin lips as he tendered his card. "It appears we are both out on the same mission, that is my apology for introducing myself."

"I am pleased to meet you," said Esther in a kindly, refined tone, "but allow me to correct you, at once, regarding the nature of our self-imposed missions. I give these people what they require and which they accept gladly. You are trying to force on them that of which they do not stand in need, and which is positively repellent to their religious convictions."

"But Miss Parson," pleaded Pencraft, "we Christians are bidden by our Master to spread the Gospel."

"That plea," replied Esther, does not exonerate an American gentleman from the charge that he is intruding on our people. It is not like going to the savages with the Bible. We Jews are the 'People of the Book.' The Jews know how solidly their religious house has been built, and the very fact of its endurance should prove that the foundations were well laid. These poor people are intensely religious and you make them uncomfortable with your tracts."

"But," retorted Pencraft, "am I not entitled to carry out the behests of my religion? I am bidden to preach the Gospel."

"That nobody prevents you from carrying out," said Esther pleasantly. "Build a church and advertise your services. What we object to is peddlers."

"I trust you will not take offense Miss Parson," said Pencraft. "You seem rather materialistic in your views of life. Don't you ever think of its spiritual aspect?"

"Oh, yes, I do," answered Esther. "That will follow in due time."

"I think," said Pencraft, "there would not be much difficulty in bringing our ideas into consonance."

Esther resumed her rounds to the remainder of her week's benefactions.

CHAPTER III.

It seemed quite natural to both when they found themselves walking together in the street.

Neither had any preconceived idea that Washington Square was to be the destination for an aimless promenade.

Pencraft was the first to speak. "May I ask you Miss Parson if you will permit me to call?"

With a slight tremor in her voice she said: "I cannot invite you to call Mr. Pencraft, until I have mentioned your name to my parents."

Esther betrayed no surprise at the request.

"Oh, well," remarked Pencraft pleasantly, "I know your haunts and I shall be there again next Friday."

* * * * *

They parted at the door of Esther's home.

CHAPTER IV.

"What is the matter with you my dear?" inquired Mrs. Parson anxiously, as she noticed her daughter dropping faintly into a rocker.

"Nothing mother," said Esther evasively, "I am only fatigued. I have been walking all the way from the East Side?"

"How imprudent! Why did you not ride?" asked her mother, concernedly.

"I had not any money," was the reply.

"No money!" exclaimed Mrs. Parson. "You had more than a hundred dollars in your purse when you left home."

"Here is the purse, but it is empty," said Esther. "I gave away every cent. I was so busy and taken up with the poor families who are in such great want. Mrs. Joseph was the last I visited. You remember the *Wacher* who was here when poor Abe died. The man has gone into a decline. He will scarcely live through the winter in New York. Why don't the rich people build a Jewish home for consumptives at San Diego or some other spot in Southern California where the climate is mild and thus save valuable lives? The man has just come out of the hospital and is unfit for work. This Joseph family is really deserving of special care. The eldest boy who is seventeen years of age earns \$2 a week in a boot factory. The eldest girl who is fifteen gets \$1.50 as a white worker. Four children go to school. There is a toddler of three, and a baby twelve months old. The family live in one room for which the sub-landlord

exacts \$4 a week. The woman cooks, washes and keeps the place clean, but she is killing herself with work. She is a slave, as she says, to duty—duty and love! It always grieves me when I look on that good suffering woman who sacrifices herself for husband and children. Once I cast a pitying glance at her callow hands, and her face turned crimson. 'Yes,' she exclaimed with tears in her voice, as she turned up the palms of her hands, and posing her head on one side became reminiscent. There was, I thought, a tone of irony in that one word 'Yes!' which made me feel ashamed.

"'Yes, Miss Parson,' she said, 'look at my hands! You might not believe that these hands have played Beethoven's Sonatas, Chopin's Valses and Liszt's Rhapsodies. My father, a pupil of the great Kashtan, was Chazan in Kovno. He loved music and taught me the piano and singing. When he accepted the position of Chazan to the Polish school in Vienna I continued my studies at the Conservatorium. Mr. Joseph was the basso in my father's choir. I fell in love with his beautiful voice. He was such a handsome man. You would not think now that he ever had any manly beauty. Ah, me! To me he is just the same. I still think of him as I knew him—a fine young man. Well, we got married. My father used his influence and my husband got a position as Chazan in Temeszvar. His fame spread over all Hungary. In the course of time he accepted an offer from an orthodox congregation in New York. He just wanted the opportunity of being heard in America, thinking that it would not be long before he would be offered \$10,000 a year by some wealthy congregation. He made a mistake. He had several offers of \$10,000 a year and perquisites, but not from orthodox congregations, and he would not become a Reformer. All the money is amongst the Reformers in America. So my husband stayed with the orthodox congregation that brought him here. For two years we were happy—very happy, and I had so much pleasure. I never missed hearing a new star at the Metropolitan Opera House. I am so fond of grand opera. Every winter my husband, however, suffered from bronchitis. The New York climate was too severe for his throat. Gradually his voice became impaired and finally there came a break down. He could no more sing. His beautiful voice had vanished. He grieved, his spirit was broken, and he became a physical wreck. The congregation was not wealthy and made him a bare allowance of \$2 a week by way of pension. To provide for the family he became a *Wacher*. So it went on for years, till he became very ill from want of sleep and privations which are the lot of a *Wacher*. Miss Parson, if I did not work as I do we would all have perished in this hard-hearted city. Yes, these hands which used to play Sonatas, Nocturnes and Lieder Ohne Worte, now peel potatoes, scrub the floor, scour pots and pans, do the washing, mending, cleaning and all the work necessary to keep a family of ten respectable."

"The poor woman broke down and sobbed. I never again looked at her hands. I always studiously avoid it and try to cheer her up, by picturing the return of happiness when her children will have grown up. To-day I found Mrs. Joseph very ill, and I gave her an extra five dollars.

"One dollar remained in my purse. As I was leaving Mrs. Joseph I was way-laid in the porch by a grizzly bearded, small old man who got hold of my sleeve and whiningly drawled in a sort of sing song recitative with a falsetto voice: 'Yinge dame ich beht aich shoin gibt ain altan Mann epis faar Shabess. Oi wy mir es gait shoin ganz shlecht.'

"I asked his age, country and how long he had been in the States. He understood every word I spoke in English, but the old man continued his appeal in Yiddish:

"'Ich bin shoin eeber Zeebezig. Me Ken shoin gor nisht arbeten. Noch far feenef yor hob ich gekent epis tohn. Nee azeend bin ich shoin ganz vershwacht. Ich bin a Praass, a poisoner.'

"A poisoner," I exclaimed, not a little horrified. "You have been punished then? Was that in your country? Where were you born?"

"'In Poison,' he replied; 'ich bin a Herzogtiner. Oi wy mir, ich bin shoin do feenef ind draissig yor.'

"Any children," I enquired.

"'Yoy, ich hob assach kinder.'

"Why don't they support you? I interjected.

"'Oi wy mir,' continued the man lamentingly. 'Ess iz a verpasskete welt. Ain taata ken shoin zwanzig kinder parnossa geben ind zwanzig kinder kenan nisht ain taata helfen.'

"I knew the little humbug was an imposter," continued Esther, who had become animated by telling her mother about the funny old man, "he smelt frightfully of whisky, but I was amused by his quaint philosophic remark that 'one father can maintain twenty children, but twenty children cannot, or will not, support one father.' I gave him my very last dollar. I had not a cent left in my purse. He was a funny little man; and I also discovered that he was not only epigrammatic in his Jargon, but that he also was a perfect diplomat of the Ghetto in adroitly parrying an unpleasant question. When I asked him if he really had twenty children and where was his wife, he waved his hand and said in retreating: 'Nee, nee, ir wilt, shoin zee feel wissen far a toler.' and hurried away. When I looked round as I was walking with—yes, as I was walking away, I saw his little podgy body push open the swinging doors of a saloon!"

The animated recital of this humorous episode quite dispelled the triste mood which Esther had brought with her from the East Side, and which alarmed Mrs. Parson only a half an hour ago.

Esther was herself again.

CHAPTER V.

David Parson, the banker, was a very proud man. He never failed to impress those who came in contact with him socially or commercially that he was a descendant of one of the foremost merchants who came to the States from the Brazils in the historic ship "Catherina." He was a typical New Yorker of the best class. There was not any difference in the man's outward appearance from that of Ambassador Reid or Senator Chauncy Depew. His garb, speech, demeanor, character, and outlook on life were not in any way distinctive. He was a well bred gentleman.

On the exchanges, in his banking parlor, in public meeting or private drawing room, in railroad car or on the sidewalk of Broadway nobody would have guessed David Parson's religion.

It was only at his devotional exercises that the "Talis" proclaimed him a Jew.

When old Parson returned from the Synagogue, on the evening of that Friday which became memorable to Esther, he joyously went through the chants preliminary to the Sabbath's first meal, and he acquitted himself in conformity with accepted orthodox Jewish traditions. He placed particular emphasis on the intonation of "Eshes Chayil" and rendered the recitative spiritedly.

Usually solemn and decorous, for the nonce Parson appeared almost playful when singing "Eshes Chayil" and would throw occasional sweet, significant glances at Mrs. Parson.

During the progress of the meal Esther addressed her father pensively, asking the meaning of "Eshes Chayil."

"Strange!" exclaimed Parson, "you have heard me recite 'Eshes Chayil' since you were a baby and in all these years you never asked me its meaning. Pity you have not learned a little more Hebrew. Although there is no par-

ticular necessity for a Jewess to know Hebrew you ought at least to have forgotten it. Here is the prayer book. Read the English translation. 'Eshes Chayil' means a valiant woman—a valiant wife."

"I thought it had something to do with a wife," remarked Esther, "as you seemed to address the chant to mother."

Esther read the translation of "Eshes Chayil" and allowed a sigh to escape as she finished reading. "Yes," she murmured, "a valiant wife!"

"Now you understand," said the banker addressing Esther seriously. "A valiant woman is worth her weight in diamonds. The Christian world is wondering what has preserved the Jewish race? My dear child, our race owes its existence to the women of Israel. There is not a better wife or mother than a Jewish woman."

"But," interjected Esther, "does that apply to the Jewess who marries a non-Jew?"

"It does not matter whom she marries," replied Parson, "provided the man is a gentleman, in the fullest acceptance of the term. There is, of course, always trouble when a Christian marries a Jewess for money. Certainly it is most desirable for reasons of prudence—apart from the religious aspect—that a girl should mate with a man of her own religion. But there have been many happy exceptions. Your namesake married a gentile king 'who ruled one hundred and twenty-seven countries'; a Jewess became a Queen of Poland. The English aristocracy has improved its intellect by intermarriage with Jews. A Rothschild girl, who, by the way, was very religious and wrote a very readable History of the Jews, married Lord Rosebery, who became Prime Minister of England. The process of fusion between Jews and Christians is proceeding to even a greater extent in America than in England. Rabbi Wise asks what has become of the best Jewish families in America? They were simply absorbed by the best Christians! If we look into the pedigrees of literary, artistic, musical, and histrionic men and women it is generally a case of *Cherches le Juif*, or rather *la Juive*."

"So you would not be averse to my marrying a Christian?" Esther asked laughingly.

"Not if he is a manly, cultured gentleman, able to support a wife and was not after my money," was the emphatic reply.

"Then I have your permission to invite here such a man?"

"Certainly," assented the father, smilingly. "When such a man seeks your hand in marriage present him for inspection and cross-examination."

CHAPTER VI.

At Home
Mr. and Mrs. David Parson
request the presence of
Mr. Reginald Pencraft,
On August —, 9 to 11
"Carmel," Fifth Avenue.
Music R. S. V. P.

When Reginald Pencraft received the much coveted invitation, he was mildly ecstatic. Elated he could not be. Elation could not find play in his composition. He had no desire to become a society man sipping honey from many drawing room flowers. His only wish was to possess Esther as a completion to his spiritual life. He was dazzled by her intellect which he believed contained the germ of spirituality, and only required training to develop. He had set his heart on becoming Esther's spiritual

tutor. Her conversion would be a real victory of his missionary enterprise.

* * * * *

As Pencraft was stepping out from the hansom in which he drove to "Carmel" the plaintive notes of Schubert's Serenade struck his ear.

He stood spell-bound listening to the familiar

Leise flehen meine Lieder
Durch die Nacht zu dir
In den stillen Hainen hernieder
Liebchen komm zu mir.

He was entranced.

The voice then burst forth pleading impulsively:

Lass auch dir die Brust bewegen
Liebchen hoere mich!
Bebend harr' ich dir entgegen
Komm begluecke mich.

Reginald entered the house and was announced as the last note of the lovely song sighed from Esther's lips.

"I have answered your call," whispered Reginald timidly, as he shook hands with Esther. "But that is a man's song" he remarked. The words

Fuerchte Holde nicht

show it is addressed to a woman. But your rendering of the tone poem nevertheless appealed to me very strongly. It convinced me that you have the religious temperament."

"I don't see any religion in Schubert's Serenade," Esther answered readily.

"But there is religious feeling in it, just in the same way as there is a religious tone in Hamlet, although there is not a word about religion in the play," continued Reginald, but Esther cut short the argument by introducing "Mr. Reginald Pencraft" to her parents, and the few select guests.

Pencraft made a good impression on old Parson, and before leaving was asked to supper the following evening.

CHAPTER VII.

"Semper Judaeus!" The conversation between Parson and Pencraft at table veered round quite imperceptibly to the everlasting Jewish question.

Pencraft's missionary zeal was whetted by his apparent success. Should Esther become his wife her conversion necessarily must follow as a matter of course. Now, he thought, would it not be a great feat of missionary labor to convert Esther's parents as well.

Pencraft went to work with alacrity, but he found old Parson skillful in polemics and more than a match.

The argument was fruitless.

Pencraft soon found that Parson was a very obstinate old man.

After dinner the banker invited Pencraft to join him in the library.

* * * * *

Pencraft made his request for the hand of Esther.

"There is one thing young man," Parson said familiarly, "I give my consent to the marriage, which, however, must be unattended by any religious ceremony. It must be a purely civil marriage."

"May I venture to enter a protest to your proposition Mr. Parson?" said Pencraft with serious but affable politeness.

"It would not be any use," replied Parson firmly, "and what is more Esther is of my opinion, and if there is anything my daughter detests, it is humbug. Just imagine the absurdity of a person not believing in the sacredness of certain formula submitting to the sanctifying of a union by such formula. It is really asking the woman you love to perjure herself, perjure herself at the moment you expect her to promise that she shall be true to you for life. It is absolutely shocking to contemplate such a mockery. No, there can only be a civil contract."

"But," stammered out Pencraft, "suppose Esther becomes converted?"

"Well," answered Parson, ironically, "perhaps you better delay the marriage until Esther is converted."

Pencraft was not slow in detecting the tone of irony in Parson's voice, and he reconciled himself to a civil marriage, salving his conscience with the resolution he had silently formed that until Esther became a true convert the marriage should be nothing more than a spiritual experiment.

CHAPTER VIII.

The marriage was a very quiet affair. After the legal formalities had been completed Mr. and Mrs. Reginald Pencraft left the same day for England.

Hitherto Esther had not discussed with her husband any details of the European tour.

On board the steamer to Liverpool Mrs. Pencraft occupied a separate cabin with her maid.

There was nothing particularly strange in this as Esther suffered from "mal de mer" and required her maid's frequent attendance.

The steamer arrived at Liverpool in time to reach London by express the same day—the first day of May, 190—

Arrived at the Hotel Cecil, Reginald selected a suite of rooms.

Esther watched with astonishment that her husband did not consult her in the least in the matter of selection.

He secured a suite with three retiring rooms, parlor, sitting room and dining room intervening.

He ordered his baggage to be deposited in one resting room and that of his wife and maid in the further end rooms.

Esther sat quietly looking on with wonderment whilst Marie, her maid, busied herself with unpacking her boxes.

Dinner was ordered. Esther ate mechanically in silence.

"Esther," said Pencraft, when nearly at the end of the meal, "you had better change your dress. You can't go *decolletée* to Exeter Hall."

"What is there to-night?" she enquired, ready to disperse the first cloud which she thought was gathering.

"Don't you know that this is the first of May, and that I intend to be present at the great meetings of the Missionary Societies. You will see a magnificent sight. All the intellectual and most zealous churchmen in England attend these spiritual exercises. The Archbishop of Canterbury is to be amongst to-night's speakers."

"No thank you," replied Esther, "I shall not go with you. I don't intend to spend my honeymoon in churches. Take me to Covent Garden, I want to hear Calve in 'Carmen.'"

"I am surprised at you Esther," interjected Pencraft. "You know I never go to a theater, and then 'Carmen' into the bargain! It is an immoral performance altogether."

"Oh, very well, Rege," said Esther archly. "there is no cause for us to quarrel. It is just as well that we settle matters at the outset. You go to Exeter Hall and I shall go with Marie to Covent Garden."

"You don't mean what you say," interposed Pencraft. "Well, if you really wish it, I shall go alone. Good evening, I shall be back at midnight," and taking her head gently between his hands implanted a kiss on her forehead.

Esther placed her hands on her husband's shoulders and looking straight into his blue eyes, said with deliberation, "Rege, what do you really mean to do with me? You love me, I know you do, but you have never as yet kissed me like a husband. I did not mind when you only kissed me on the forehead during the period of our engagement. In fact I thought it was the proper thing for a man to do. But now that we are married I have certain rights and I notice you are not inclined to make a start in fulfilling your obligation. Now, I think I ought to take you in hand and teach you what is due to the woman

you love and whom you have married. Stay here! I give up my idea of going to Covent Garden and you give up the intention of going to Exeter Hall."

"No, Esther," said Pencraft firmly, "that is impossible. I shall kiss you on the forehead only until we are man and wife."

"What?" faltered Esther alarmingly, "are we not properly married?"

"The church has yet to give sanction to our marriage," Pencraft said impressively.

"Which church?" asked Esther.

"My church," replied Pencraft. "You must yield to me. If you want me to be a husband to you it will be necessary that we become first united in the spirit."

"I cannot obey you in everything," said Esther with much firmness, "I love you dearly but I cannot become a Christian. I know Christianity is a noble religion when it is practiced in accordance with the founder's intentions. If every Christian acted up to the teachings contained in the Sermon on the Mount I would become a Christian without hesitation. But I have found such a lot of nastiness, intolerance, hypocrisy and uncharitableness amongst professed Christians that I am absolutely decided to remain a Jewess. I shall never change my religion. If you can't love me as I am then there is no love in you. I shall never change."

"What never?" asked Pencraft, quite alarmed.

"Never!" she replied.

"Then I have made a serious mistake," mused Pencraft. "I thought you were spiritual, but I now find that you are only *spirituelle!*"

"Well, Mr. Pencraft," exclaimed Esther, with much hauteur, as she loosened her hands from his shoulders and drew herself to her full height, "really, I had no wish to fascinate you. No doubt whatever but that you made a serious mistake if you thought that I would become an ascetic and sacrifice all the legitimate pleasures of life, for this miserable apology of a marriage."

"Esther, I am sure you will come round to my way of thinking," said Pencraft impressively, "it is your duty to do so. Life is not intended for mere enjoyment. It should be spent in purifying and perfecting the spirit."

"Rege," said Esther, "it is a thousand pities you did not tell me of your plans and intentions before we married. Have I shocked you with my appreciation of 'Carmen' music? There is nothing wrong with anything that is true art, and I mean to enjoy life! There is nothing more sublime! Or, as Browning puts it:

Oh, for the pleasure of living!"

"Esther," resumed Pencraft sententiously, "if these are your views of life, then our marriage raises a problem!"

"Then you had better try and solve the problem this evening," retorted Esther. "Rege you either love me or you don't. I can scarcely imagine that you don't know your own mind. What does all this nonsense mean for a man of your education? I never dreamed that you would take such unaccountable whims into your head. Rege do you love me," she burst out, asking pleadingly and threw herself on his breast.

* * * * *

"Yes, Esther," assented Pencraft soothingly. "I love your soul. I intended to convert you to my belief and unite both our souls, preparing them for a beatific life."

He quietly disengaged himself from her embrace.

Esther's eyes flashed out anger. Her face turned crimson. She looked Pencraft up and down and as he left the room she sat down at the piano, and sang to her own accompaniment the English version of "The Havanera," from Bizet's Carmen:

Love is wayward like any bird
That flirts and flutters on the spray;
Lure him as you may with kind word,
He spreads his wings and flies away.

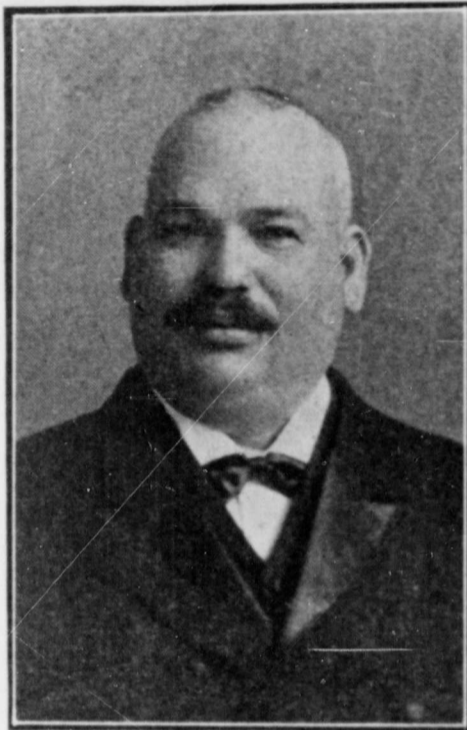
CHAPTER IX.

When Reginald returned to the hotel after midnight he found a letter for him in the office.

It was in his wife's handwriting, as follows:

"Reginald Pencraft! I have solved the problem. I absolve you of our spiritual marriage. I leave for Liverpool and to-morrow I sail for New York to re-enter my father's house.
ESTHER PARSON."

An Austral-American Jew.



COUNCILLOR M. A. RAPKEN.

Altruism is the most beautiful flower which springs from a noble character and its possessor deserves to be singled out as an example for emulation in a country like ours, the melting pot of nationalities where the diverse ethnic elements so easily combine and quickly produce useful American citizens.

Mr. M. A. Rapken of 2545 Sutter street, is congenitally philanthropic, but his natural tendency developed and his philanthropy came to maturity under the congenial skies of sunny Australia where free-

dom exists under the British flag in no less a degree than under the stars and stripes.

In the populous and beautiful city of Melbourne Mr. Rapken showed his usefulness to our brethren by being one of the founders of the Gemilos Chasodim Society, of which he is a life member. He is also a life member of the Melbourne Hebrew Philanthropic Society.

Commercial affairs absorbed much of this very active, energetic man's time, nevertheless he was a most active member of nearly every religious, educational and philanthropic institution of the great Australian city. He was an indefatigable treasurer of the East Melbourne Hebrew congregation, whilst occupying positions on boards of other Jewish public bodies.

Municipal work also claimed his attention. He held the position of Councillor of Northcote and was a member of the Victorian Government School of Advice. So high was Mr. Rapken held in the esteem of the public as an administrator that when he left for America Sir Alexander Peacock the then Premier of Victoria, gave him a special letter of introduction bespeaking for him courtesies from school authorities in the United States and Canada. Similarly the liberal, high-minded Catholic Archbishop of Melbourne, Dr. Carr, showed his appreciation of Mr. Rapken's broad-mindedness by giving him also a letter of introduction. In Australia, like in America, citizens meet on a common platform in political and municipal affairs.

Fraternally Mr. Rapken was connected with the Druids and Freemasons, and he is now affiliated with the No. 1 California Lodge of Arch Masons.

Whilst not neglecting any Jewish institution he has mainly thrown his energy into the work of the San Francisco Gemilos Chasodim, which by his exertion has reached a high position as a factor of good amongst those who are poor but self-respecting. He is now the vice-president of the Gemilos Chasodim, a society which lends money without interest, and it is mainly by his herculean exertions that the institution has gained so many new members which has placed it on a sound financial basis, enabling it to be of genuine help to those who are willing to help themselves by self-respecting hard work.

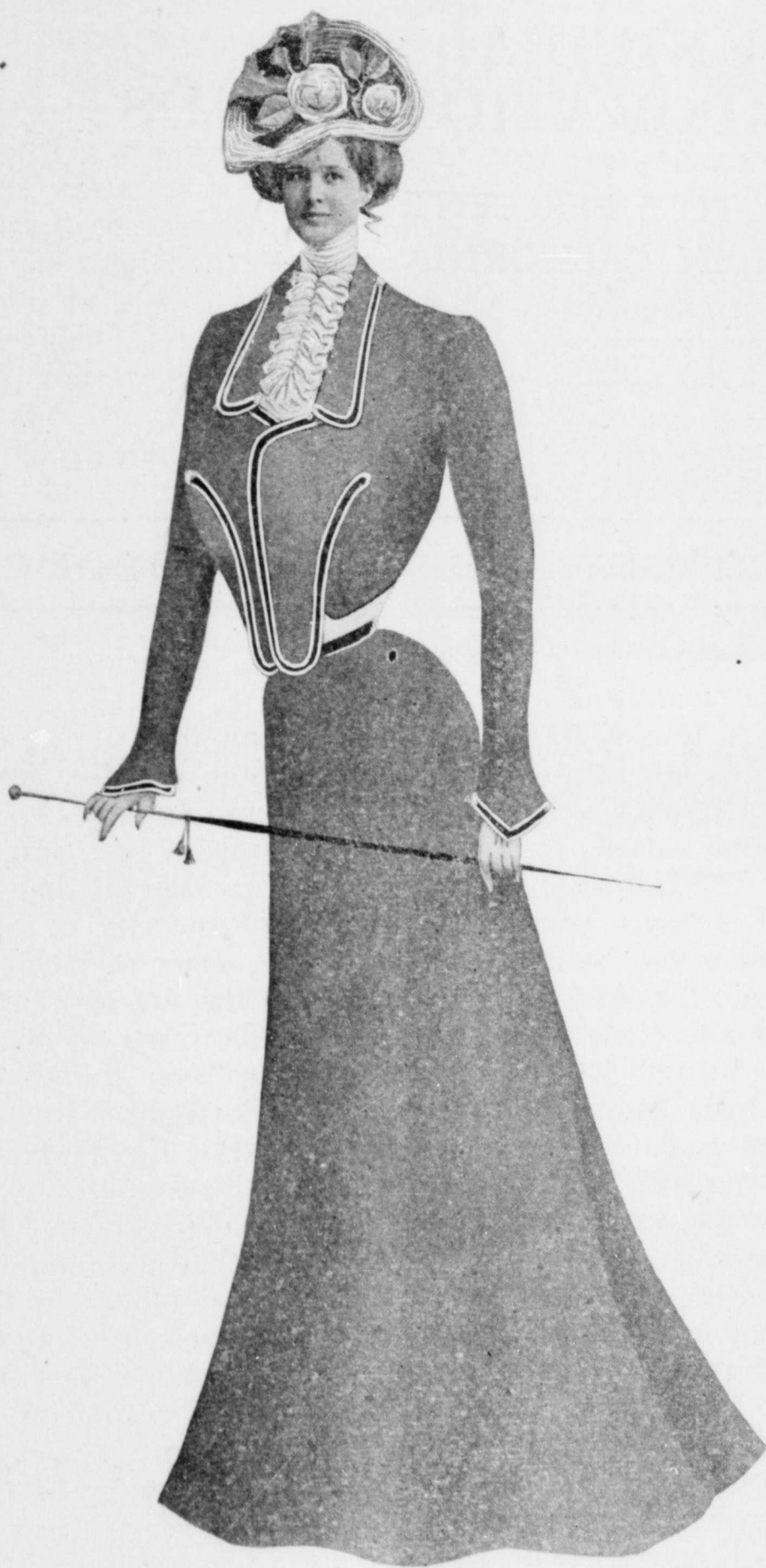
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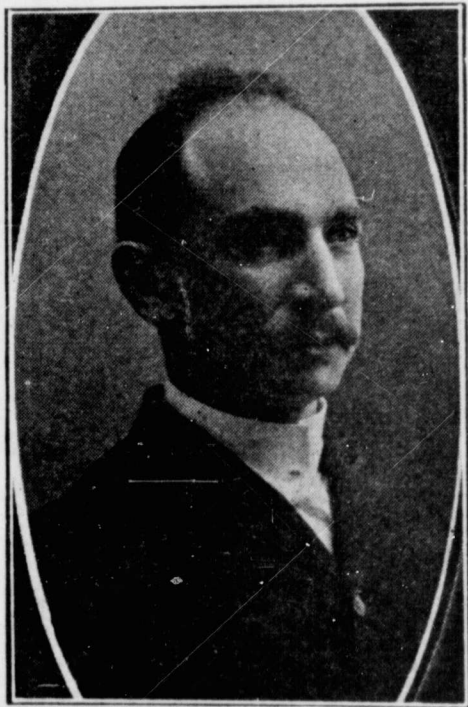
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CORRESPONDENCE INVITED

Henry Castro—Pioneer and Colonist.

[By RABBI HENRY COHEN, Galveston, Texas.]



RABBI HENRY COHEN.

Within a few weeks the Jews in America will celebrate the two hundred and fiftieth anniversary of their first settlement on this continent; and, if hitherto, no record has been made in the several States and Territories of the achievements of Israelites during their residence in their respective localities, an incentive will be given, in this jubilee, to collate material bearing upon the subject. The publications of the American Jewish Historical Society bears witness that Texas has been well threshed out, in this regard.

Compared with the date of the first Jewish emigration to North America, the settlement of the Jews in Texas is recent. With Austin's first colony in 1821, came Samuel Isaacs, to whom the Republic of Texas granted three hundred and twenty acres of land for services rendered. From this official act of the State that has been under six flags, till the very latest accession to official life, that of Isaac Lovenberg, Assistant Attorney General, Jews not only have fought in all Texas and national wars as officers and privates, but have been equally prominent in the

realms of peace as school teachers, physicians, attorneys and merchants.

A Jewish Impresario—other than that of the stage—while not unique, is very uncommon, and the biography of Henry Castro, Texas pioneer and colonist, is for obvious reasons particularly interesting at this time.

The subject of this sketch—the pioneer of that portion of western Texas situated west of the city of San Antonio, was born in France in July, 1786, of rich parents, and was descended from one of the oldest Portuguese families (the Marrano family of De Castro), one of his ancestors, Joao of Castro, having been fourth viceroy of the Indies for the King of Portugal. In 1805, at the age of nineteen, he was selected by the Perfect of his department (Landes) to welcome the Emperor Napoleon on the occasion of his visit to that department. In 1806 he was one of the guard of honor that accompanied Napoleon to Spain. In 1818, being an officer in the first legion of the National Guards of Paris, he fought with Marshall Moncey at the gate of Clichy. He emigrated to the United States after the fall of Napoleon, and in May, 1827, was appointed Consul for Naples at the port of Providence, Rhode Island, having become an American citizen, by choice, the same year. He returned to France in 1838, and forming a partnership with a Mr. Lafitte, he took an active interest in trying to negotiate a loan for the Republic of Texas.

With the declaration of Texan independence, March 2, 1836, all colonial grants and contracts with Mexico or the State of Coahuila and Texas, ceased. From the birth of the Republic of Texas to the year 1841, there was no law authorizing colonial contracts. On February 4, 1841, a law was passed empowering the President, under conditions set forth, to enter into contracts for the colonization of wild lands in Texas. This act was amended January 1, 1843.

On January 15, 1842, Henry Castro entered into a contract with President Houston, for the settling of a colony west of the Medina, such contract to hold good for five years. The eastern boundary of the proposed colony being four miles west of the Medina, the settlement would have been deprived of the advantages of being situated upon that beautiful stream, had not Castro purchased from private individuals the land adjacent, thereby making Medina his eastern boundary. President Houston having appointed Mr. Castro Texan Consul-General to France, the latter at once began to carry out his emigration enterprise; but, most inopportunistly for his cause, Texas was invaded by Mexico (1842), and although his plans were not frustrated, the work was retarded. On December 25, 1844, after the cessation of hostilities and their consequent public inconveniences, his contract was prolonged for three years from its original period of termination,—a just and honorable concession by Texas to one of such approved zeal and energy. Meanwhile, upon his appointment as Consul-General, he hurried to France, where, besides his official and personal affairs, he did yeoman service in aiding General James Hamilton, the Texan minister, to popularize the cause of Texas in that country. He encountered great obstacles to his colonization scheme, as the French government was using immense efforts to encourage migration to its colonies in Algiers. On November 13, 1842, despite opposition, he dispatched, at his own expense, the ship "Ebro," from Havre, with 113 emigrants for Texas. This was followed soon afterwards by the "Lyons, from Havre, and the "Louis Phillipe," from Dunkirk, both bearing emigrants, among whom was the Abbe Menitrier. From Antwerp on October 25, 1843, the "Jeane Key," and on May 4 of the same year the "Jeanette Marie," set sail for Texas with their human freight. These five ships brought seven hundred colonists, men, women and children. Between the years 1843-1846 Castro introduced into Texas over five thousand emigrants—farmers, fruit and vine-growers,—transporting them in twenty-seven ships,—chiefly from the Rhenish provinces. These made an excellent class of industrious, law-abiding people, whose work in the beautiful gardens, fields and homes in Medina and the contiguous counties can be seen to-day.

On September 3, 1844, after many delays, the heroic Castro formally inaugurated his colony. A town had been laid out on the west bank of the Medina, and by a unanimous vote of the colonists, was named Castroville.

Some noted Texas characters, Colonel John C. Hays, Colonel George T. Howard, John James, the surveyor, and John M. Odin, the first Catholic Bishop of Texas, visited Castroville and bade welcome to the strangers from France and the Rhine. Bishop Odin laid and blessed the corner-stone of the first house dedicated to the worship of God—a service solemnized even before the settlers had built permanent huts to shelter their families.

The settling of this colony was a bold step, exposed as the location was to the attacks of bandits and degenerate Mexicans on the west, and to the hostile Indians on the north. In the establishment of the little city, Castro confronted dangers unknown to the first American colonists in 1822, for besides these savages, now accustomed to the use of fire-arms, the settlement challenged inroads from the whole Rio Grande Mexican frontier, which in 1822 furnished friends and not enemies to the foreign colonies in Texas. It was doing that which both Spanish and Mexican power had failed to do in the one hundred and fifty-two years (1692-1844) since the first settlement at San Antonio. It was founding a permanent home for civilized men between San Antonio and the Rio Grande, the settlements and towns of which locality

were unanimous in their hostility to Texas and its people. It was an achievement entitling the name of Henry Castro to be enrolled among the most prominent pioneers of civilization in modern times.

Mr. Castro, soon after establishing his Castroville colony, was compelled to revisit France for a few months. He delivered a farewell address to his people, to which, on November 25, 1844, they responded in writing as follows: "We take pleasure in acknowledging that since the 1st of September, the date at which we signed the process-verbal of taking possession, you have treated us like a liberal and kind father * * * Our best wishes accompany you on your voyage, and we take this occasion to express to you our ardent desire to see you return soon among us to continue to us your paternal protection." Signed by Leopold Menitrier, J. H. Burgeois, George Cupples, Jean Baptiste Lecompte, Joseph Weber, Michael Simon and forty-seven others, all heads of families.

In 1845, upon his return to Texas, Castro settled the town of Quihi, in 1846 Vandenburg, and in 1847 Dhanis, all of which settlements (situated in Medina, Frio, McMullen, Zavalla, Uvalde, Bandora and Bexar counties) are now in a prosperous condition, Castroville being a flourishing city.

In his emigration schemes Henry Castro expended over one hundred and fifty thousand dollars of his personal means. He fed his colonists for a year, furnished them with cows, farming implements, seeds, medicine, and in fact whatever they needed. He was a father dispensing blessings hitherto unknown in the colonization of Texas. He was a devoted friend of Presidents Lamar, Houston and Jones, who in turn did all in their power to further his noble and patriotic work of planting permanent civilization in southwest Texas. He had implicit confidence in the capacity of intelligent men for self-government, and abhorred despotism as then illustrated by the monarchies of Europe. He believed, with Jefferson, in the God-given right of every association of men, communal or national, to select its own officers, and by chosen representatives, to make its own laws; hence he was, in every sense, a valuable accession to the infant republic of Texas. Besides a number of maps, he published many pamphlets on Texas, in French and German, which, circulating principally in the Rhenish provinces, aided his emigration movement. In 1876 the State of Texas honored his memory as the pioneer of western Texas by giving his name to one of the new counties. His tastes were literary, and he was exceedingly modest. The instinct of the Marrano must have been strong within him, as it is related, upon the authority of a contemporary, that during his surveying tours he would leave his companions in order to retire to the forest for the purpose of binding his phylacteries (tephillin.) He did not often speak of his family, although he was proud of his uncle, Dr. Barota, an eminent physician of Jamaica.

When the civil war raged in the United States and our ports were closed, Henry Castro sought to visit the land of his birth, and to that end reached Monterey, Mexico. There he sickened and died (1861), and there, at the base of the Sierra Madre, his remains repose; but his memory has an abiding place in the bosom of every Texan who reads of his labors in the cause of civilization.

Authorities: Texas Almanac, (Galveston), 1870, pp. 57-58.

History of Texas, by John Henry Brown, 1892, vol 2, pp. 282-286, 541.

The Republic of Mexico, by Lorenzo Castro (Henry Castro's son), 1882, Preface, pp.iii, iv.

Correspondence of Phineas de Cordova, a contemporary of Henry Castro, January 1st, 1895.



GROUP OF RUSSIAN JEWISH SOLDIERS WHO PARTICIPATED IN THE DEFENSE OF PORT ARTHUR
(Courtesy of Israel's Messenger, Shanghai)

❁ ❁ ❁ **A Watch in the Night** ❁ ❁ ❁

I.

"What is man born for but to be a Reformer, a Re-Maker of what man is made; a renouncer of lies; a restorer of truth and good, imitating that great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life? Let him renounce everything which is not true to him, and put all his practices back on their first thoughts and do nothing for which he has not the whole world for his reason."

Helen Winslow concluded the reading of this paragraph in the book before her and raised her eyes to the library door which opened at the same moment. Her father's guest hesitated on the threshold and the eyes of man and woman met in a glance distinctly agitated. Suppressing her emotion, the young hostess rose and invited him to a chair in the warm area of flaming logs. Drawn partly by the silent invitation of the open fireplace, and partly by the gracious voice of a beautiful woman, John Brewster's grave face relaxed into a smile as he sank into the chair indicated and fixed his gaze on the crimson and orange flames of the hearth-stone.

In the flames of earthly passion and temptation his face had refined, strengthened and conformed to the lineaments of a New England's idea of Christ. That morning he had arrived at Judge Winslow's to pass the week of a religious conference to which he was delegate. John Brewster, senior, and Judge Allan Winslow had been students together at Harvard, and when the Judge learned that the lately-ordained son of his college chum was to come to California for the religious session, he demanded that the young man be his guest. It had troubled neither of the old friends that one had been born into one religious sect, the other into a different. The working hypothesis of average business men had always served them well enough for canoeing, baseball and chapter affairs. If ever they gave thought to a heaven to come, it was with vague expectancy of reunion and discussion of that same past. If to a hell—that its population was to be augmented from among mutual acquaintances of their own creeds.

The train bringing John Brewster westward, by accident had been delayed; he thus missed the first day of the conference, and with it, the reading of his thesis. Arriving in San Francisco at eight of the following morning, he had had barely time to shake off the dust of many States and reach the opening session at nine o'clock. The meeting had been long and controversial. He was tired and a sad, gray day of San Francisco weather had not contributed to buoyancy. Yet in the presence of this California woman he divined the heart of California. Tall, graceful of outer appearance, she gave an impression of curves, contradistinctive to Brewster, himself, who inclined to the glacially angular. There was a soft glow in her cheeks, and her eyes, dark, luminous and mystic held his own with peculiar fascination for which he could not account.

The relative proportions of the miscellaneous literature on the book-shelves readily apprised a casual observer of the tendency of her thought. There were a few more than the standard novels; philosophy and history were strong. Close observation revealed that Helen Winslow was a transcendentalist; in equal terms, an idealist. But if she found her true abode on a fair plane above the material exigencies of being sympathy between the two formed from her thoughts a Jacob's ladder and into the

homeliest little acts of life, the angels bore down their heavenly blessings.

With concern, she now learned that Brewster had had nothing to eat since early morning. She rose hurriedly. "That must never be said while you are with us, Dr. Brewster. Take that seat," with charming imperiousness, "and draw up to the desk." Touching an electric bell, "Two bells mean: can't stop, ideas flowing; My Hibernian in the subterranean caverns understands; she will bring a light luncheon."

Brewster laughed with increasing light heartedness and glanced curiously at her desk where lay a pile of manuscript and several open books.

"I am afraid that I stopped the flow of your ideas," he observed.

"On the contrary—"

"I accelerated them?"

Again their eyes met and into the faces of both flowed crimson. Let us follow these currents to their sources. through the arteries to the heart? very well. But beyond.

John Brewster had had several youthful love affairs, but since his entrance to the ministry, solemn outlook upon life had solemnized to him the question of marriage. Fearful of contracting a union that would not mean spiritual companionship, he had substituted for sentimental relationship with woman a deeper sentiment of prayer to his Maker. Beneath the cold Puritan face, one hardly detected violent passion forced into granite channels of will. But there it was, cutting deep, rushing onward to whatsoever outlet might be indicated by the finger of God. Faith assured him that the finger was unerring; that he would recognize the voice when it spoke in his heart concerning *The Woman*. Had he not, in answer to that voice thrown off the yoke of sin's bondage? In obedience to the same, preached forgiveness of sins and comfort to the poor in spirit? When, therefore, travel-stained and weary, he entered the halls of Judge Winslow's home, the outlines of a celestial hand laid itself upon the brow of Helen Winslow; a voice whispered in his heart "The Woman." He trembled; for it is an awful moment, when in that little space of time, two souls look suddenly upon each other, and annihilate all space and time.

The lilliputian details binding one to material existence, drew him to a cheerful room overlooking the blue waters of San Francisco bay, and hasty preparations for the conference. Into the moments of brushing his coat crept anxieties as to Miss Winslow's religious convictions. If she had none, whatever, his way was clear. But suppose that she had? How reconcile such a contingency with the promptings of the inner voice? There followed an interval of confusion in his mind; but it passed. He was considering only his own power, his own will. Bowing his head: "Thy will, not mine, be done," he murmured, and the great peace returned to him.

When Helen Winslow faced eternity, in the gray eyes of the clergyman, she paled to lily whiteness. For this man, then, she had shrunk from all others? For him, she had clouded in a veil of solitude, the Holy of Holies of her thoughts? One brief moment and the veil was rent asunder; the High Priest stood before the altar of her soul. For the remainder of a quiet day, he occupied her thoughts completely. A clergyman of one of the orthodox Christian sects, he was unquestionably a sincere man who lived in accordance with his teachings. And what was the creed in which were embedded his convictions? Searching among her books she found no difficulty in establishing its definition. The result was unhappy. The theory of evolution rose as an impassa-

ble barrier between them. The old story of Adam and Eve and man fallen from a perfect state was the bias of his spiritual outlook; "in which he does not take the whole world for his reason," she reflected. How can two beings harmonize whose vital thoughts wander through different vistas? If the gaze of one revert to fading glories in the distance behind, while the other, with eyes steadily onward, beholds a light breaking in the horizon? Our outlook on life is a growth, and the broad cannot contract to the narrow. No more than the oak can shrink to the acorn, can the twentieth century abridge itself to the fifth. What, then, is left to be done, in religion? The broad must envelope the narrower.

"Sin from eating of the tree of knowledge?" meditated Helen Winslow. "Do we not all know that sin is lack of true knowledge? Ignorance of what constitutes true happiness? If it be true that through sin only, man has gained knowledge and through knowledge thought, thank God that we sinned. Otherwise we would have been like the happy, irresponsible children of the tropic isles. We never would have learned the word "sublime." For, to spell the meaning of that word, one must trace God's plan throughout the ages, and in pain,—not the pleasures of Paradise. No, John Brewster, what were a lifetime in the Garden of Eden, to one hour with Luther at Wittenberg? An epithalamium, in sweet-scented groves, to one sentence of Abraham Lincoln?"

Out of such ethical sources flowed the crimson into the faces of this man and woman. "What does she believe?" asked he. "What will he think of my beliefs?" was her silent question.

"You will pardon my curiosity, then," said Brewster, setting down the cup of coffee from which he had taken a refreshing draught, "as to what those thoughts may be which you are embodying in—I could not avoid reading the title—a novel."

"Yes, a novel."

"I trust that reflection on me will inspire no unworthy character."

"The character of a true Christian clergyman must be always one of the most heroic."

"There is, also, the Christian scholar, to be considered."

"'Also' implies a difference."

"The difference of theology."

Possibility of intellectual conflict with woman had never occurred to John Brewster. For the moment his masculine human was vexed that one should invite him to combat. He unconsciously held the astonishingly illogical opinion that a woman must have intelligence without any basis of knowledge. As that opinion is widely prevalent among other men fairly educated, it must be forgiven our young clergyman that he fell into the same error of thinking.

The play of firelight; the aroma of coffee and still fainter incense of the Orient; the treasures of art harmoniously placed, and in this environment a handsome, well-dressed man *vis-a-vis* of a beautiful and exquisitely attired woman, why need one leave the plane of social content with its inevitable result of delightful propinquity, for realms hazardous with deep contemplation? But minds awake to the vital intent within material vesture of fact cannot be lulled to sleep by the fair handmaids of secondary considerations. Fain would John Brewster rest in sweet, untroubled dreams of hospitable welcome, and fain would his charming hostess minister with all her womanly graces. But the passion of love drove these two to the confines of their being, and they both had great minds, great souls. For them, the material world was too narrow for their love's expansion, mind must discover every possible outlet into a wider region of supreme content.

Had they begun by discussing the weather, the most popular book, or best patronized grille, they would have

arrived at precisely the same point at which we find them. The force of such earnest minds is a resistless wind, and neck-ties, coffee-cups and sofa-cushions are very poor chaff in its roadway.

"I am glad," said Brewster, somewhat coldly, as he rose and went to the fire-place to lean on the mantel. "I am glad that you allow your ideal scholar to be a Christian."

"Yet he could be a Hebrew rabbi."

"Ah! you consider the Reformed Jews, who tear out the leaf separating the Old and New Testament, but do not believe in the divine inspiration of either. Far more are they to be pitied than the orthodox who still cling with all faith to one half of the scriptures. I was to read a thesis on the salvation of the Jews, yesterday, but did not arrive in time. The subject is of great interest to me; one of vital importance."

"It is one of vital importance," returned Helen Winslow, "of inestimable value, to democracy. Do you know that this is the eve of the Jewish New Year—also the two-hundred and fiftieth anniversary of their settlement in America?"

"We seem to be visited by co-incidents."

"And co-incidents are not accidents."

"Quite true—quite true. As my faith is in God, I shall never look upon meeting you, as an accident."

A faintness came over the young woman seated only a few steps away and for a moment she had no voice for response. In a dream she seemed to hear his added words: "But where—where do we stand?" As in answer, she suddenly rose from her languorous repose among the cushions and stood upon the hearth rug before him. "Another co-incident, Dr. Brewster. That is what I have been asking myself: 'Where do I stand?' Here—holding out to him a paper which lay on her desk; "here is the organ of the Reform Jews; they, too, are asking 'Where do we stand?'" Brewster took the paper mechanically but did not remove his eyes from her face. "Well?" he asked. "I think," she said, slowly, "that you are nearer to the orthodox Jew of America, than you are to me. Because the old theocracy of Massachusetts was modelled after the Mosaic code and followed old Deuteromic laws. It is natural that you should sympathize with them."

"And you?"

"I am of direct descent from one who accompanied Roger Williams into exile, a little more than two hundred and fifty years ago."

"So!"

"They established the doctrine of soul-liberty in America. In the arms of that mother of education—the charter of Brown University—unrestricted by religious tests, has developed the Reform Judaism of the United States. Two hundred and fifty years ago, it crept into the protection of Roger Williams' principles; for two hundred and fifty years, it has developed with its foster-brother, the religion of a Phillips Brooks. It smiles on the shackles of ecclesiasticism and foretells the Unity of Spirit. There is where Reform Judaism stands,—in the front ranks of a true democracy. Where do I stand? Where should stand one who feels in her veins a drop of blood that went to the founding of Providence? Who reads in the immortal document of its establishment the success of every democratic struggle in Europe? From what tree have we gathered the choicest fruit of the century? From Theocracy or Democracy? Ecclesiasticism or Ethics? By their fruits ye shall know them." Helen Winslow's voice had fallen low but passionate. Had Brewster feared a predominance of intellect in her constitution, he was now completely disburdened of the idea. She was a living flame of emotion, and what of intellect was there was molten in the fire of conscious, personal pride of high ancestry. "Where do you stand?" I seem to hear them call to me," she murmured. "Blood of my blood,

have you done nothing to develop those ideals which we planted by the rock on the banks of the Seekonk River? Are those ideals so free of poisonous creepers that your hand finds no work in promoting their growth?

"O ye who boast

In your free veins the blood of sires like these,
Lose not their lineaments. * * *

Turn ye to Plymouth's beach, and on that rock
Kneel in their footprints, and renew the vow
They breathed to God.'

"There is where I stand, or rather kneel, Dr. Brewster. I have dedicated my heart, my soul, my intellect to the work of my ancestors. Reform Judaism is doing the same. It builds on what is glorious of its past, for the glory of the twentieth century. Among the ranks of Jews as among the ranks of so-called Christians, America and its institutions are but prey for political greed and parasitic ambition. But those Jews are not Reform Judaism; neither is the gentile wielder of unprincipled civic power, heritor in blood or spirit of the founders of Rhode Island. But we who do boast their blood—shall we keep silent? God forbid—there lies the danger—lest we shall lose their lineaments.

"God forbid," reiterated Brewster. "And the choicest fruit which you have discovered? Name it."

"The Unity of Spirit."

The clergyman bowed, folding his arms as though he awaited words which he knew to be upon her lips.

"I discovered it in my consciousness," she added.

Again he bowed.

"It may be found in the Bible but God chose to reveal it in my soul. Have you never received an answer directly from the heart, without mediation of man or Scripture?"

Before the look which Brewster bent on her, her eyes fell and her voice trembled. Still looking down she spoke on as one in a dream. "My life has been a tissue of coincidences. For every ethical demand, there has always come response. Only a week ago my desire was strong for a factor which would reconcile me to all religions. On Saturday, the Jewish Sabbath, I went to the Reformed Jewish synagogue. There I heard prayers, chants,—services that might be incorporated into any Christian ritual with advantage to it, not loss. Still I listened for something that was to come, something which I had gone to hear and had not yet heard. Out of the mighty silence it vibrated, with the notes of an organ; the notes were of my favorite hymn: 'Thy will be done, Thy will be done.'"

Dr. Brewster started, and shading his face with his hand, murmured: "Mine too; go on."

"In the spirit quivering through the Jewish temple, all my Christian doctrines were absorbed, and I knew that whatsoever heart in that congregation, like mine, vibrated in tune with the spirit, had no need of other creed or dogma to unite itself with God.

"The next day, Sunday, I went to the Presbyterian church. Orthodoxy—Calvinism in its ultra strength must yield me what I asked. Music, prayers—a sermon all jewelled with the name of Christ, yet my answer was delayed. So many were the restrictions on "salvation," that I feared no answer would come at all. Into my wavering faith poured the soft harmonies of the organ and in a beautiful soprano voice up rose my hymn: 'Thy will be done—Thy will be done.' I smiled through my tears, for the iron bands of Calvin's creed melted in the glow which rejoiced my heart. Wait. In the evening I was impelled to go to Grace Episcopal church. Less of Calvin there, but more of ritual. Yet I no longer had the slightest doubt that my answer could speak freely from out a surplice. I sat waiting for a final word which once and forever would set my mind at rest regarding

the relation of all churches to Deity. The processional of men's voices rose gloriously to the vaulted roof. The white surplices glistened and the cross borne onward was reverently greeted by the congregation. We rose, we kneeled again, we prayed. The evening address was earnest and dwelt on the personality of Christ in moral aspiration. But my answer—it had not come. The air trembled as the organist touched the keys. There rose in the vested choir a strong man with a deep, rich voice. I did not distinguish the first words, but as I listened, the mystery of divine co-incidence enveloped me. I heard again that hymn of hymns: 'Thy will be done—Thy will be done.' Dr. Brewster I have leaned on the breast of many religions; that, in love, I might learn all their precious secrets. Believe me that the very last, the very choicest which they could communicate, inevitably has been: 'Thy will be done.' The clergyman knew that she spoke the truth. Was it not the most sublime secret which he now treasured in his heart?

The entrance of Helen's father arrested conversation and his hearty hand-clasp returned John Brewster to the objective world. Until the early hour chosen for retiring, he was held prisoner by innumerable questions regarding old landmarks and school fellows of Judge Winslow's boyhood. But when he reached the room assigned him during his stay, he receded again to the subjective world and could not have told at what point abstraction merged into sleep.

When Helen Winslow entered her room, she, too, stood long in the moonlight dreaming a waking dream. "I love you—I love you," she said, softly, "but in the Greater Love, I can let you ebb with the tide of Providence." As was her custom before lying down to sleep, she opened one of the little volumes of Emerson and found herself at the page "Inspiration."

"The aboriginal man, in geology and in the dim lights of Darwin's microscope, is not an engaging figure. We are very glad that he ate his fishes, and snails and marrow bones out of our sight and hearing, and that his doleful experiences were got through with so very long ago. They combed his mane, they pared his nails, cut off his tail, set him on end, sent him to school and made him pay taxes, before he could begin to write his sad story for the compassion or repudiation of his descendants who are all but unanimous to disown him. We must take him as we find him—pretty well on in his education, and in all our knowledge of him, an interesting creature, with a will, an invention, an imagination, a conscience and an inextinguishable hope." Helen laid down the book, breaking into a gay little laugh. As a brook flashes out into the sunlight before losing itself again in the shadows of a wooden chasm, so come humorous fancies into the most serious thoughts of life. Imagination sketched an illustration to the paragraph: she saw her almost-perfect John Brewster confronted by that repudiated aboriginal man. Then again the merriment softened to deeper feeling as she murmured: "With an inextinguishable hope." Her eyelids closed; she slept.

John Brewster became suddenly aware of a visitor in his room. The door banged to after a great hairy creature that shuffled in with no ceremony whatever, overturning an inlaid table covered with books, papers and silver inkstands. In one hand he carried a sort of skin bag, and in the other a great, knotted stick. A jerk, and the contents of the first were emptied on the floor. A heap of snails, fishes and marrow-bones lay in slimy ooze on the velvet carpet. Shocked in all his sensibilities the immaculate Brewster rose to his feet. He must expostulate. Such supper was in neither place nor season. But how address the grunting creature? Involuntarily, his lips framed for him: "Who are you? Where have you come from? It went on munching with such nau-

seating relish that the gorge rose in our clergyman's throat. As there was no answer Brewster repeated his question, and for the first time, the guest appeared to recognize the presence of an unwilling host. He dropped the marrow bone he had been picking with his long, filthy nails, and darting a furtive look at the minister, grasped his stock. But mere brute courage is a shabby quality beside that of moral intrepidity. Brewster looked unwaveringly upon the threatening club and quietly repeated his question. All at once the creature's jaws began working in a most appalling manner. He was evidently trying to speak. The alarming motions continued without the expected result. "Never mind; never mind, now," said Brewster, after a trying interval, compassion for dumb animals overcoming his disgust, "rest your jaw-bones a little and then try again." Believing that he saw a look of pain in the wild eyes. "Don't be discouraged," he added tenderly, "you may speak, yet. There is always hope."

As he pronounced the last word, the creature rose suddenly from its squatting position and balanced unsteadily on its hind legs. "Sit down!" ordered his host, peremptorily, and it tottered to a chair. "You appear to understand me," went on Brewster. "Now, in the name of our Creator, who are you?"

"Beast," replied the other.

"Your veracity is indisputable; which is more than can be said of other beings farther along in the scale. What am I saying, 'along in the scale.' Well, since our conversation is founded on truth, it cannot but develop to the edification of us both. Lay aside your marrow bones, for a space, and let us reason together. I believe that it would greatly improve you if you reduced your exterior, in reason. Especially as I hope, now, to deal with a-er-a reasonable—"

"*Pithecanthropus Alalus.*"

"Very well; step into the lavatory, Alalus, and trim yourself. I can get nearer, then to your personality, if such I may call it.

In a twinkling, the visitor disappeared, returning in as short a space of time, with mane gone, tail gone, and finger nails quite unobtrusive. Brewster was delighted. He felt intense, growing interest in his companion's possibilities. "My convictions were not misplaced!" he exclaimed. "There is much less of you, externally, but assuredly more, internally. Your name, too, is it diminished. What do you call yourself, now, may I ask?"

"Man."

The minister started. "Not—"

"Merely you."

"First man?"

"First man."

Such was not the bridegroom that Brewster had figured to himself as master of the gardens of Paradise. "What of first woman?" he reflected aloud.

"I clubbed her," responded the other gleefully.

"What!" cried Brewster in horror.

For answer, the beast raised his club, mechanically, to regard some tresses of hair clotted with blood which smeared it.

The clergyman sought for words that might convey to the author, the enormity of his deed. Such disposal of wives is not altogether unknown in modern society. But between the beating of today and the clubbing of yesterday, lies a mighty and complex difference. This brute appeared to regard his action so entirely within the scope of man's duties, that the minister was at a loss how to touch upon the ethics of marriage. "You cannot have loved your wife," he began.

"Loved?"

"Yes, loved. But if you did not love her, at least you should have cherished the woman you married."

"Married?"

Brewster sighed. The creature did not understand even the word, "marriage." Perforce, he recalled tribal ceremonies, or lack of ceremony in the stealing of mates. For the present, he must relinquish the Garden of Eden, and replace it with tree-tops and jungles.

"I am sorry for you more than I can express," said the clergyman; "It is an awful loss in your life, never to have known love."

At this repetition of "love," the face of the brute became wistful in a degree that metamorphosed it to semblance of real humanity; low in grade of intellect, to be sure, but equal to that of the average peasant in unschooled districts. "Cheer up, cheer up," exclaimed Brewster, keen to note every sign of increasing intelligence. "You have already made great progress—love will come."

"Yes, I have hope," muttered the other, "an inextinguishable hope." As the words died away he was on his feet. He stood erect, and in the calm, high forehead, the flashing eyes, the sensitive mouth, John Brewster knew that he was face to face with a thinker, a man equal with himself. Thought was there, engendered not only of knowledge in science, but of knowledge in love. As between man and man, man and woman, man and God. The role of preceptor was no longer the clergyman's. It was he, now, who waited for his guest to take the initiative.

"I am here," announced the scholar, solemnly, "here at last."

"A long, long journey, in a single night," returned the minister.

"A thousand years in God's sight is but a watch in the night."

"True."

"And I have farther to go. Let me unburden myself of much that I have brought with me." He dragged out from under his chair several large bags drawn up at the mouth with cords and apparently very cumbersome. "It cannot be helped. It is hard to abandon objects that you have had with you day after day, picked up here and there and held dear with associations; but suppose we kept everything that we picked up? We could never move forward through the ages." He pulled out the waste basket and inverted one of the bags over it. "Farewell—theories," as rolls of parchment and paper covered with writing of every description tumbled into it. "Theories respecting the age of the earth, the manner of its creation, its flatness, its squareness, its hollowness." He flung the empty sack into a corner, and opened the mouth of another bag. "Manners and customs—you, too, must go. Monogamy I shall keep with a few other customs that have survived the decay of time; but most of them"—he gave the bag a shake, "must keep company with the theories. Yes, marriage I'll keep," jerking close the cord as the remaining objects were near to falling out. "Man is far and away yet from realizing its true value, but the masses are always behind the understanding of the individual, and the individual begins to see."

"Why do you hesitate?" asked Brewster, noticing that the other delayed opening a last sack which he held in his hands. "Cannot you divine?" returned the scholar, sadly.

The clergyman paled, and in sympathy with his companion the perspiration stood out upon his face. "Religions?"

"Not religion itself, remember, but religious interpretations." So brave, so noble, grew the face of the scholar, that Brewster wondered at him. "I see it is painful to you," he whispered "must you relinquish them?"

"I must—God's will be done."

As the bag opened, there fell from it a number of objects more or less luminous with a sort of moonlight ra-

escence. This shone long in the Himalayas, and this once glistened on the banks of the Nile. This was washed by the confluent waters of the Tigris and Euphrates and this other was discovered in the Hellespont." Next came rolls upon rolls of Latin script. "Neither of us will grieve to see them go," remarked the scholar, smiling—"excommunications, Papal bulls and indulgences."

"Hardly," replied Brewster, "you should have dropped them at the sixteenth century." Just then, a lot of shining objects rattled to the floor and went rolling in every direction, under chairs, fender and table.

"Let them go—let them go!" cried the scholar, as Brewster involuntarily caught at them, "only a handful of the 'thirty-nine articles.'"

"You make light of the cornerstones of Protestant faith!" returned Brewster with vehemence—"on which the Puritans built the commonwealth of America!"

"I must—I must, my friend, for I have far to go. The true edifice of American ideals rests on the Soul—doctrines of Roger Williams. He dared unclasp his hands from every religious interpretation of man and raise them, clasped, heavenward, to God, alone."

Overcome with an emotion that made him tremble from head to foot. Dr. Brewster pointed toward the bag. "But there is still a glow within—what causes it?"

"The Eternal Light from the religion of Judaism."

"Christ?"

"As the Light was His."

"I see—the light grows brighter—"

"And will grow brighter—"

"Into a Golden Age?"

"When knowledge shall cover the earth as waters cover the sea."

"Ah! Though a scholar you have kept the Bible!"

"And an *inextinguishable hope.*"

III.

Had he been dreaming? Would the delicate carpet bear no signs of that disgusting feast? Or the lavatory disclose no testimony to the presence of a pre-adamite monster? Of material signs there were none. Yet John Brewster had not dreamed. There was not that in his consciousness which would confess his experience a dream.

It was early morning, and fresh odors from the garden below rose to greet him as he gazed out over its masses of color, to the distant waters of the Golden Gate. Not a touch of fog in the landscape; the sun, barely risen was radiating glory over all things. Brewster descended quietly to the garden and wandered down the first pathway that invited him. It was an old fashioned wilderness of flower beds with delightfully irregular walks and surprises of flowers that one seems to remember having cherished in a previous life. He had paused to watch the flashing iridescence of a humming bird through the green dome of a willow tree, when he heard a low voice singing just behind its screen of drooping branches:

"Watchman! tell us of the night;
Higher yet that star ascends,
Traveler! blessedness and light,
Peace and truth its course portends.

Watchman! will its beams alone
Gild the spot that gave them birth?"
Sweet and clear rang out John Brewster's tenor,

"Traveler! ages are its own;
See, it bursts o'er all the earth!"

He stepped into the presence of Helen Winslow, to find her motionless as the marble Psyche near which she leaned. "Fallen from the stars?" she murmured incoherently.

"Yes—with the star-dust." Something in his voice

caused her to bend forward and gaze intently into his face.

"Man, then, is a fallen star rather than a fallen creature?"

"Fallen? Did I say, 'fallen'? In any case not fallen;—rather, forever rising.

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Judaism in the Southland

Our people in the eastern part of the United States and in Europe may have heard of the city of Los Angeles, the metropolis of Southern California, but few have adequate conception of the rapid progress this wonderful city has been making, and the pace it has kept with the growth of the West. So far as Judaism is concerned the intrepid Jewish pioneers who located in the "city of the Angels," nearly half a century ago never forgot the race from which they sprang, and regardless of the vicissitudes and trials their faith in the new land. The "city of the Angels" lies about seventeen miles from the coast, and in sight of pioneer life, found time and means to perpetuate of the white-headed Sierra Madras. The name, "Los Angeles," is an abbreviation of the old Spanish title under which it was founded in 1781, "Pueblo de la Reina de Los Angeles," or "Town of the Queen of Angels." From a mere hamlet about half a century ago the city boasts of a population of almost 200,000. Its climate is unquestionably the finest in the Western hemisphere, and the rich fertile lands tributary to the city have produced millions of profit to enterprising fruit growers. Among our people the Hellman, Newmark and other families are distinguished for their civic virtues and their love for the Jewish cause. Rev. Mr. Edelman was the first Rabbi to organize the Jews of the city into a congregation, and despite his now nearly four score years Rabbi Edelman is still hale and hearty and enjoys at the present time a well merited prosperity. The congregation of Dr. Hecht and the one of Dr. Isadore Meyers are continually growing in importance, while the B'nai B'rith Lodge is one of the strongest, if not the strongest, in District Number Four.

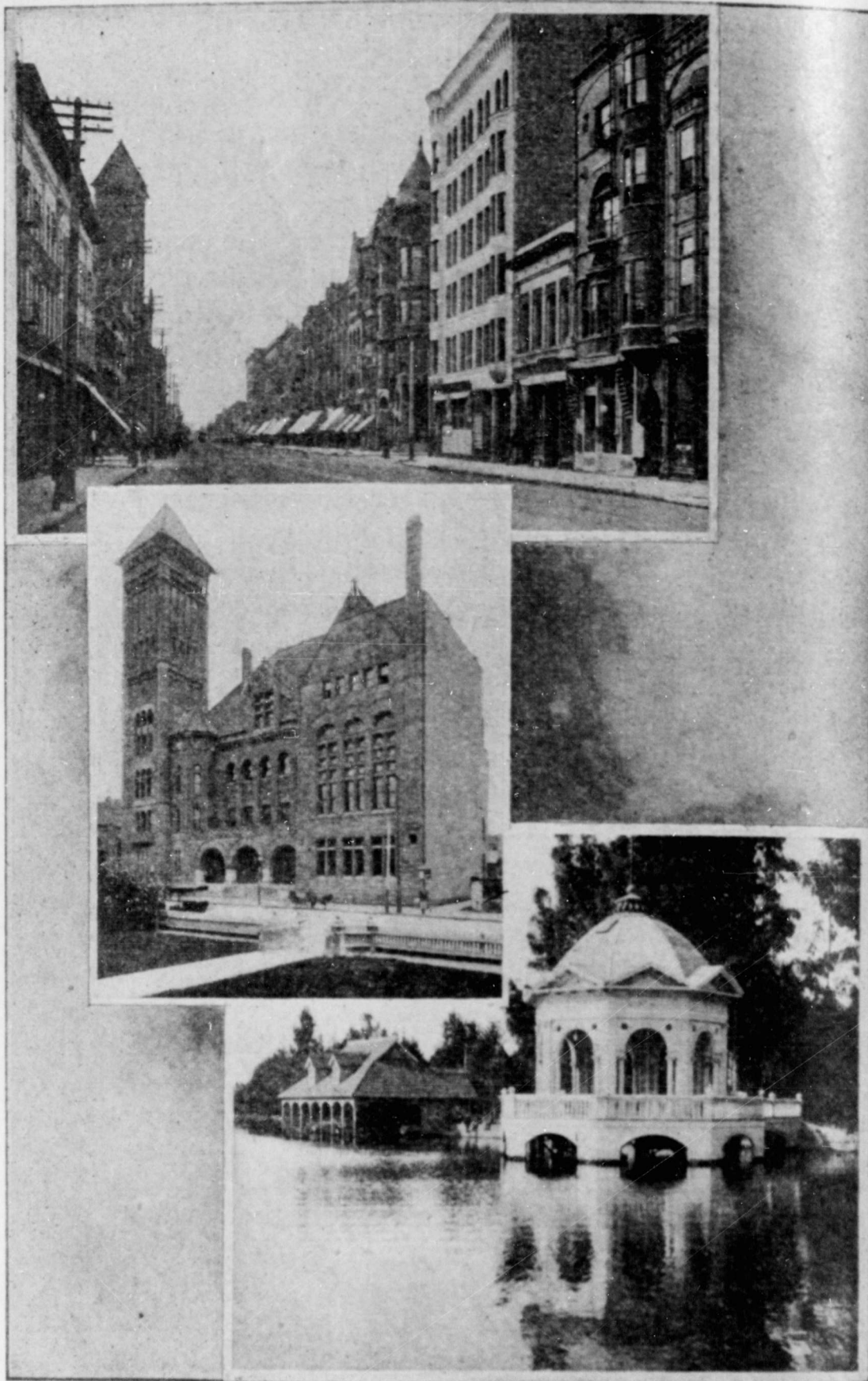
* * * *

A sketch of the beautiful "City of the Angels" is hardly complete without a few words regarding one of its foremost and distinguished citizens, namely, Herman W. Hellman, Esq., the well-known banker and man of affairs.

Mr. Hellman arrived from Reckendorf, Bavaria, in 1859, when quite young, and up to this very moment he has never ceased to lend his great abilities toward the upbuilding of the great Southern Metropolis. Mr. Hellman has had a varied career—for many years he was the senior member of Hellman, Haas & Co., which business he established in 1871, ranking at the time as one of the largest and most successful grocery houses in California. In 1890 he withdrew from mercantile pursuits, devoting himself entirely to great financial and real estate enterprises. As vice-president and manager of the Farmers & Merchants Bank of Los Angeles up to May, 1903, Mr. Hellman proved his financial leadership.

In July, 1903, Mr. Hellman accepted the Presidency of the Merchants National Bank of Los Angeles, and since then the business of that Bank has more than doubled, not alone in its deposits but in general business. He has always shown himself a man of enterprise as evidenced by the fact that he is connected with twelve other banks in Southern California, either as president, vice-president, or director.

Mr. Herman W. Hellman is a man of striking personality and commanding appearance, and despite his sixty-two years is full of vigor and healthy activity. He is of a kindly disposition and has been for a great many years identified with every philanthropic enterprise of



IN AND ABOUT LOS ANGELES.

merit in Southern California, irrespective of religious denomination. He has ever manifested an abiding faith in the great future of Los Angeles, his disposition in this regard being demonstrated by the erection of the Herman W. Hellman Building, which ranks as one of the most costly and beautiful structures in America. This building is daily visited by hundreds of tourists who admire its structural grace and beauty.

Mr. Hellman was married in July, 1874, to Ida Heimann of Treviso, Italy, and four children were born to them, two boys and two girls, namely Frida, married to Mr. L. M. Cole, connected with the wholesale produce house of Simon Levi Co.; Marco H., general manager of the Herman W. Hellman Building, and also assistant cashier of the Merchants National Bank of Los Angeles, and Irving and Amy, both in school.

* * * *

Los Angeles boasts of an institution which is the largest Jewish concern of its kind in the United States. The Southern California Manufacturing Co. and H. Raphael Co., of which institutions R. H. Raphael, Esq., is the president, are manufacturers of lumber, woodwork of every description, and importers of glass, mirrors, etc.

An interesting feature of both establishments is that its many hundreds of employees are all profit sharers with

the heads of the institutions, as a result of which they are considered models of its kind.

Another striking fact connected with the history of both enterprises is that Mr. Raphael, the president, is quite a young man, being barely forty years old.

Young Raphael came to the United States from Germany when quite young, and through industry, and fine executive ability, manifested at an early age, he has succeeded in occupying a most enviable position as a man of large commercial and financial enterprises in California.

Despite his great responsibilities Mr. Raphael devotes considerable time to religious and philanthropic work, and is also a fine student of current events. He is of a most kindly disposition, and dispenses charity with a lavish hand regardless of creed.

When the biography of Robert H. Raphael shall ever be written a description of his splendid energies and business capacities will prove interesting reading matter to young people desirous of making a career for themselves.

* * * *

Simon Benioff, Esq., is another estimable citizen of Los Angeles, with rather a romantic career. Born in 1864 in the city of Kieff, Russia, he like many of his Jewish brethren, were subjected at an early age to much suffering and persecution. Mr. Benioff, if he chooses could add a chapter to the great dramatic Russian Jewish history.

During the Pogrom of 1882 young Benioff saved many people from being massacred. He lived at that time with his mother and sister in the Solominka quarter, of Kieff. After many heroic efforts to save women and children, he was finally caught by a mob but succeeded in tearing himself away, and escaped into a house owned by a Russian friend, who placed an Icon above the entrance and thus diverted the attention of the mob. Many synagogues were destroyed and Benioff who was only seventeen years old at the time believes or clings to the belief that he was saved by a miracle.

Shortly after this terrible tragedy Benioff moved to Los Angeles, where he lived ever since.

Simon Benioff is a merchant tailor of artistic temperament and counts amongst his patrons the most fashionable ladies in the community. He is a painter of no mean ability, and his establishment is full of charming pictures in oil, painted by himself. He is a man of fine education and is a member of the Chamber of Commerce, of the B'nai B'rith, and other commercial and fraternal institutions.

* * * *

The well known Los Angeles firm of M. A. Newmark & Company, importers and wholesale grocers is perhaps the largest concern of its kind in Southern California. The spacious salesrooms at 141-151 North Los Angeles street, are always crowded with buyers from all over the south. The warehouses of the firm are crowded with enormous stocks of imported fancy groceries, choicest teas, coffees, etc.

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Attention is invited to the Bimini Hot Springs, of Los Angeles, which is famous all over the country for the curative powers of its waters. Sufferers from rheumatism, dyspepsia, kidney and stomach troubles have received most beneficial results from the use of these waters. The Bimini Hot Springs are located on Third street and Vermont avenue, and has the largest warm plunge on the coast.

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References: David Starr Jordan or any Stanford Professor.

Jews in China

By M. MYER, Esq.

[By M. MYER, Esq., Editor "Israel's Messenger," Shanghai, China.]



M. MYER,

It is not easy to say with any degree of certitude when the Western Jew first put in an appearance as such in the Celestial Empire, but that there were Asiatic Jews in the Far East from time immemorial has been fully proved by the poor remnant of an ancient Jewish colony in the city of Kaifeng-fu, in the province of Honan, as well as by a few other Jews who still survive amongst the native inhabitants of Cochinchina and Annam, and who retained their religion, boasting possession of Siphrah Torah of very an-

cient date.

The largest centre of Jewish population in the Far East are undoubtedly Shanghai and Hongkong, where influential and respected communities worthily maintain the tradition and prestige of the Hebrew race. Their history in both these ports originated in commercial enterprise of great importance, dating from the commencement of Britain's political advent during the early years of last century. It is asserted that the impetus of British political action in China was given by the great Jewish Commercial house of Sassoon, of Bombay and other ports of India, on account of the opium business which they established with Canton.

When Warren Hastings was laying the foundations of the British Empire in India, he found the Sassoons actively engaged in trade between India and China exporting opium and importing Chinese produce, whereby they provided a fruitful source of revenue for the rising British Raj in Hindoostan, and when in 1842 the British took possession of Hongkong, the Sassoons firmly established themselves there, and kept pace in growing in wealth and influence all over China with the growth of that colony.

On the opening of treaty ports in China, viz: Shanghai, Tientsin, Chefoo, Hankow, Newchwang, etc., the Sassoons established branches in all those places, where they engaged in vast operations of importing British goods of all kinds and exporting Chinese produce, and they contributed very largely towards the brilliant fame which British merchants gained amongst Chinese for honesty and uprightness, owing to their own liberality and commercial integrity.

The Sassoons employed exclusively men of their own creed to assist them in their business wherever they opened a branch in China, and thus they formed a Jewish community as soon as the required number of ten Jews were present. English and other European Jews were not slow in coming to China to benefit in its large trade, and although they found splendid opportunities of preserving their faith, yet it is to be deplored that they did not evince any desire of so doing, but to the contrary, they entirely separated themselves from their brethren in religion, and became totally lost to us.

Of a regularly constituted and recognized Jewish community no Chinese treaty port is able to boast; Shanghai owns a burial ground to the munificence of the late Mr. David Sassoon, the founder of the present illustrious

house and family, and there, one can see tombstones bearing the date of 1863. We have no other monuments of Judaism in China. We have now a Jewish school and three synagogues in Shanghai.

Of the few native Jews recently brought down to Shanghai from their distant home in Honan, there is little to report; they have lost all intelligible traces of their religion and history, and it will never be revealed to the world until some erudite Hebrew-Chinese scholar appears upon the scene and engages in the work of searching for and deciphering whatever manuscripts or other records these poor Chinese Jews may still possess relating to themselves. Political events since the China-Japan war have brought the Chinese Empire prominently to the notice of the western world, resulting in a large influx of foreigners, including many Jews. Shanghai as the great center of foreign trade, and as a place enjoying a salubrious climate, naturally possesses a larger foreign population than any other treaty port in China, and therefore a greater number of Jews. There are about sixty Jewish families residing here, but owing to some cause or other only a few are strict adherents to their faith, whilst some new arrivals from Europe and America, specially the younger ones, deem it the "correct thing" to alienate themselves entirely from their co-religionists, pursuing a way which does not bring them respect in the eyes of Jew or Gentile.

There are a good many distinguished Jews in China, amongst whom we count no less a figure than Sir Matthew Nathan, the British Governor of Hongkong. America has so far not sent us any Jew, as a Jew, and the few that are here would have done better to stay away, for they have no real standing or education, to be a credit to Judaism in Shanghai, or to society in general.

True, there were a few American Jews who showed a certain interest in the local Jewry, but unfortunately they were only birds of passage, and remained here only a short time. Let us hope that the future will bring us a better class of American Jews as residents of Shanghai, and who will prove themselves worthy of their race and adopted nationality.

American Jews who are interested in wholesale mercantile business or finance would find here a fine field for their enterprise. But in order to be successful in China one must be well educated and willing to call "a spade a spade." The Chinaman as a merchant is the most honest and square dealing man one could wish to have business dealings with, and once one gains his confidence he will let all his friends know where an honest man is to be found; but on the other hand, if the celestial finds that he has been "bluffed," he will take special pains to make the name of the "bluffer" pretty generally known.

The Occidental Hotel occupies the same relative position in the hotel world of San Francisco that the Astor House did in New York city a quarter of a century ago. The hotel is largely patronized by officers of the army and navy and the substantial business men of the Pacific Coast States and Hawaii when they come to San Francisco with their families. The Occidental is first class in its every appointment and is centrally located, occupying the entire block on the east side of Montgomery street between Sutter and Bush streets; theatres and stores being convenient. Geo. W. Hooper, the proprietor, is credited with being one of the most thorough hotel men in California.

Municipal Ownership of a Sierra Water Supply

A municipal water supply for San Francisco is now upon the boards as a subject of first importance. The city government has long stood pledged to such a supply by action of the Board of Supervisors, and now the Republican Municipal Convention and the Union Labor party have incorporated into their respective platforms planks in its behalf, and it is believed that all parties are strongly in favor of it. It is not thought, therefore, that the subject will stand as an "issue" in the existing municipal political campaign, for hardly anyone, not directly and financially interested for private reasons in opposing such a measure, will be found against it. And well might the people of San Francisco earnestly address themselves to this subject. The private control of the water supply of this city has long been a theme of uppermost comment on part of the hundreds of thousands of strangers who visit us annually, and the impression they take away with them, as is manifest by the hundreds of newspaper articles which have appeared in the press of the country presenting views of us on the part of these visitors, is that we are so dominated in politics by monopoly interests that the people in the fact of such opposition cannot procure for themselves municipally-owned water; that this accounts for the fact that out of fifty cities of largest population in the United States, there are but two which do not possess municipal ownership of water, and of these two San Francisco is one. It is an injury to San Francisco in the fair reputation which the city must sustain in the face of the country that in so tried and overwhelmingly proved a department as municipal ownership of domestic water the antiquated method of private control with its incidents of expensive cost, short supply and inferior water, should exist amongst us, when in all other large cities in the country the best water physically obtainable is furnished the inhabitants by the municipal governments themselves, at actual cost and without profit.

It is to be hoped that now that the people of San Francisco have seriously taken up the subject of municipal supply, the matter will not be dropped, but that it will be vigorously proceeded with until the city plant is installed and the people are drinking water from works which they themselves own.

Los Angeles, which several years ago acquired municipal ownership of its domestic water supply, has recently pointed the way to San Francisco to secure a supply by adopting a bond issue to enter upon the preliminaries of getting water from that part of the Sierra Nevada Mountains most contiguous to its site. San Francisco also desires to go to the Sierras. Indeed, it is quite apparent that the people of San Francisco would be satisfied with a municipal water supply from no other source, if such be at all obtainable, and there is no doubt that somewhere in the Sierras, within reaching distance of San Francisco, there are supply sources which can be had by the city at reasonable cost.

The city has made one strong effort to procure a Sierra supply in declaring in favor of the Tuolumne, and most likely, if the procurement of that source had been possible, we should by this time have carried the necessary bonds to start operations, and have the main works under construction. But in endeavoring to get upon the Tuolumne the city ran upon insurmountable obstacles, in that the taking of those waters were barred by Act of Congress, all the surplus of the river being needed by irrigators located on arid plains through which the river runs, and Congress would not take those waters from the future irrigators of the valley and give them to the city,

especially in view of the fact that the city could procure ample supplies of water from elsewhere, even from other parts of the Sierras, and the Tuolumne waters were not necessary to it.

This conclusion of Congress now appears to be borne out by several propositions of Sierra supplies recently made to the city. One of these, taking water from a large number of lakes in the high mountains, and from the upper watersheds of the American River, uniting them with waters from the upper branches of the Cosumnes River, appears particularly feasible and advantageous, in the statements of the parties offering such properties are borne out by the examinations of the city engineers, which are now, it is understood, in progress.

According to the statements which the proponents of this so-called American Cosumnes project have made to the Supervisors, the watersheds which collect these waters are over 400 square miles in area, reaching from an altitude of 1500 feet to the extreme height of the highest Sierras, upwards of 10,000 feet—the regions of frozen water and of perpetual snows. At these great elevations the mountains are bare—mere masses of giant and jagged rocks, many of them arranged in groups so that they have fashioned basins in which have collected quantities of the purest, cleanest water imaginable. Some of these lakes, like Tahoe and Silver Lakes, are of large size and great depth; others, such as the Medleys, are a mere ganglion of lakes, spread at brief and connected intervals over a large bottom of clean and polished granite.

The slopes of the lower areas—the sides of the deep canyons of the lower watersheds—are heavily timbered with many species of conifer. These groves are carpeted with a mattress of needles and, protected by the shade of the trees, they convert the earth beneath them into reservoirs from which issue in hundreds of springs the most limpid and beautiful of waters.

These waters, collected from the upper areas of the South Fork of the American River, are to be drawn through a tunnel penetrating the ridge of mountains separating the American from the North Fork of the Cosumnes River, and so conducted into several immense reservoirs, the sites of which, with the great natural gorges which define the damsites, are peculiar and remarkable natural incidents of that locality. From the lower of these reservoirs, that at Buck's Bar, it is proposed that the waters be conducted in pipes to San Francisco.

An important feature of the properties is the fact that they have been long in use as water bearers for immense mining and other industries and the titles are beyond possibility of attack. All threats of tying up and defeating the efforts of the city to get water from those sources through law suits brought by opposing interests would therefore be utterly futile, and the company proposing to sell the properties would doubtless stand behind the city as a protector from all such attacks.

Certainly a strong sentiment exists in San Francisco in favor of Sierra water. Some alarm is also manifest over the fact that the existing water company is producing only enough water to supply the demand of the city as it stands to-day, and that it possesses or can procure adequate sources of future supply is a matter of much controversy; it is a fact also that the consumption of the city next year will be two million gallons per day more than this year, and that the daily draft will increase every year in increasing proportions. Let, then, this Sierra matter be investigated, and if this American-

(Continued on page 61.)



SECOND CHURCH OF CHRIST, SCIENTIST
LOS ANGELES, CAL.

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ARCHITECT
LOS ANGELES, CAL.

❁ Jewish Pioneers of the Ohio Valley ❁

BY DR. DAVID PHILIPSON.

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DR. DAVID PHILIPSON.

our country appear quite venerable when contrasted with the comparatively recent settlement in the section west of the Alleghanies. In my search among the volumes detailing the story of the efforts and struggles of the pioneer white men among the pathless forests of the great northwest territory I have come across but one name that has a Jewish sound, that of a colonel serving in the forces under the command of Gen. St. Clair, Nathaniel G. S. Hart (1). But this Hart was a brother of Mrs. Henry Clay; hence he was, in all likelihood, not a Jew.

The first settlement of whites in Ohio was at Marietta in 1788; Losantiville, as the earliest settlement on the Ohio River, the present Cincinnati, was first called, was founded two years later in 1790. If there were any Jews among the population during the first twenty-five years, all trace of them has been lost except in one instance, brought to light by a curious circumstance. In the year 1821, when there were but six confessing Jews living in Cincinnati, as shall be recounted shortly, a dying man, by the name of Benjamin Leib or Lape, requested that some Jews be called to his bedside. In answer to the summons, two of the young men hastened to his house. He informed them that he had been born a Jew but had married out of the faith; he had not lived as a Jew nor been known as one, but his dying request was to be buried with Jewish rites in a Jewish cemetery. His wish was fulfilled. His descendants are still living in Cincinnati, but have never been identified with Judaism or the Jews. There may have been other instances like this in the recently founded town, of Jews by birth who were not known nor recognized as such, but we possess no knowledge nor record of them.

The Jewish pioneer of the Ohio Valley was Joseph Jonas, a young man of English birth and of strong Jewish sympathies. He was born in Exeter, England, in 1792, and emigrated to this country, arriving at New York in October, 1816. Fortunately, we have from his own pen an account reciting the story of his arrival in this country and his journey westward (2). In this brief memoir he writes that he left his English home with the avowed purpose of settling in Cincinnati, having read much of the beauties of the Ohio Valley and the splendid opportunities which the new country afforded. Friends in the east endeavored to dissuade him from his purpose of going to a spot so far removed from civilization, one of the arguments used being "in the wilds of America and entirely amongst Gentiles you will forget your religion and your God." The young man, however, who

was of a superior nature, could not be moved from his purpose; he assured his friends that he would not renounce his religion nor forsake his God. He started on the long and tedious journey westward, possessing little more than faith and courage. He left Philadelphia on the second day of January, 1817, and arrived in Cincinnati on the eighth of March. He was a watchmaker by trade and had little difficulty in establishing himself. He found none other of his faith, but though thus isolated he remained mindful of his promise to his friends, his constant prayer being, to use his own words, "that he might be a nucleus around which the first congregation might be formed to worship the God of Israel in the great western territory." (3) In reply to a request for incidents in the life of this pioneer, addressed to his daughter, Mrs. Annie J. Moses, now living in New York City, I have received quite a lengthy communication containing a number of interesting facts not heretofore published. Referring to the arrival of her father in the metropolis of the Ohio Valley, Mrs. Moses writes: "He was known and respected as an Israelite from the first day he entered the town, made many warm friends among other denominations and was upon the most intimate terms with them throughout his life. He was quite a curiosity at first, being the first Jew seen by many, their ideas being rather peculiar concerning them. They came from various parts of the country to see him, and one old Quakeress said, 'Art thou a Jew? Thou art one of God's chosen people. Wilt thou let me examine thee?' She turned him round and round and at last exclaimed, 'Well, thou art no different to other people.'" In the memoir referred to, the pioneer mentions this same fact of numbers of people coming from the country round about to see him. In the first directory every published in Cincinnati, in the year 1819, the name of Joseph Jonas is the only Jewish name noted; he is designated as a silversmith by occupation; in the same directory, he is mentioned as Officer of the First Vail in the list of officers of the Cincinnati Royal Arch Chapter of Masons.

In this year, however, he was joined by three other members of the Jewish faith. Lewis Cohen, of London, Barnet Levi, of Liverpool, and Jonas Levy of Exeter, arrived in Cincinnati in June, 1819. In 1820, their number was increased by the arrival of David Israel Johnson, who came from Connersville in the present State of Indiana. Some years prior, a roving character, by the name of Phineas Israel, had left his home in Portsmouth, England, to seek his fortune. He penetrated westward to the frontier stations Brookville and Connersville. These were the outlying posts of civilization at the time. Hither came the Indians to exchange furs for ornaments and other articles. Phineas Israel was dubbed Johnson in the settlement, and he retained that name. He wrote such glowing accounts to his relatives in England of the opportunities which the new country afforded, that his brother David determined to join him. The latter left Plymouth with his wife and infant child, and on his way to his brother passed through Cincinnati. Joseph Jonas tried to induce him to settle there, but proof against persuasion he adhered to his purpose of casting his lot with his brother. He arrived at the frontier station in 1818; his brother being known by the name of Johnson, he assumed that same name, writing himself thereafter David Israel Johnson in place of David Israel. The hardships of frontier life proved too severe for him, and after two years he removed to Cincinnati, arriving there in 1820. The first Jewish child born in the western country was a son of this David Israel Johnson and his wife Eliza; the child first saw the light of day in Conners-

ville; the first Jewish child born in Cincinnati was likewise a son of this couple, Frederick A. Johnson, born June 2, 1821; he died on January 20, 1893, having lived in Cincinnati all his life; he was universally and familiarly known as 'Squire Johnson. The first Jewess born west of the Alleghany mountains is still living in Cincinnati, a cultured gentlewoman of the old school; this is Mrs. Selena Abrahams, a daughter of David I. and Eliza Johnson. She was born on the thirteenth day of September, 1823. This living link with the Jewish pioneers brings the beginnings of Jewish life in this section very near to us.

During the first two years of his residence in his new home, the pioneer, Joseph Jonas, being the only Jew in the town, could give no public evidence of his faith other than that involved in the knowledge of his fellow-citizens that he was such; he grasped the first opportunity to hold a religious service; as stated above, three more Jews had arrived in 1819; in company with them and David I. Johnson, who came from Brookville for the purpose, Joseph Jonas held the first Jewish religious service in the western country on the great holidays in the fall of 1819. This departure from the traditional custom that required the presence of ten males at the service seems strange, but the statement, being given by the pioneer himself, is undoubtedly correct. It can be explained only by the great desire and zeal which must have possessed them to participate in such a service.

The number of Jewish settlers was increased during the closing months of this year, 1819, by the arrival of several new comers, Abraham Jonas, a brother of the pioneer, Morris Moses, with his wife Sarah, a sister of Jonas, and Philip Symonds with his wife and child. The following year witnessed the coming of Solomon Buckingham, Moses Nathan and Solomon Menken. In 1821, we note the arrival of Solomon Moses; in 1822 that of his brother Phineas, who outlived all the pioneers by many years; he died on June 23, 1895, at the advanced age of ninety-seven years; in that same year (1822) there came also Samuel Jonas, another brother of the first comer, a fourth of the Moses brothers, Simeon; Morris and Joseph Symonds arrived in 1823. A careful examination of the city directory of 1825, the second issued, disclosed these further Jewish names, Joseph Alexander, mentioned as coming from Maryland, Samuel J. De Young, Samuel Joseph and Eliezer Symonds, all English.

It will be noted that with the exception of Solomon Menken, Moses Nathan and Solomon Buckingham, all of these early settlers were of English birth; in fact, this continued to be the case till the year 1830, when a wave of German immigration flowed into Cincinnati. The writer once asked the pioneer Phineas Moses, whom he had the pleasure of knowing for a number of years before his demise, whether there was any special reason for the fact that so many English Jews chose Cincinnati as their place of residence. He assured his questioner that there was no further cause than a personal one; one friend attracted another. The pioneers, with the exception of David I. Johnson, Morris Moses and Morris Symonds, appear to have been, all of them, unmarried men at the time of their arrival. It may be of interest to mention here that some years after they had established themselves in Cincinnati, the two brothers, Joseph and Abraham Jonas, married in New York, the daughters of Rev. Gershom Mendes Seixas, who had played such a prominent role in Jewish life in Philadelphia and New York; the sisters died in Cincinnati after a brief married life; Lucia Orah, the wife of Abraham Jonas, departed this life on the first of Tammuz, 5585 (June 17, 1825), aged twenty years, and Rachael, the wife of Joseph Jonas, on the 22 of Shebat, 5587 (February 19, 1827), aged twenty-six years.

The personal statement of the pioneer regarding the new community is of value. In the sketch already re-

ferred to he writes: "From the period of the arrival of the first Israelite in Cincinnati to this date (viz. 1842) the Israelites have been much esteemed and highly respected by their fellow-citizens, and a general interchange of civilities and friendships has taken place between them. Many persons of the Nazarene faith, residing from fifty to one hundred miles from the city, hearing that there were Jews living in Cincinnati, came into town for the special purpose of viewing and conversing with some of the children of Israel, 'the holy people of God,' as they termed us. From the experience which we have derived by being the first settlers of our religion in a new country, we arrive at the conclusion that the Almighty will give His people favor in the eyes of all nations if they will only conduct themselves as good citizens in a moral and religious point of view; for it is already conceded to us by our neighbors that we have the fewest drunkards, vagrants, or individuals amenable to the laws of any community, according to our numbers, in this city or district of country; and we also appreciate the respect and esteem those individuals are held in who duly conform to the principles of our religion, especially by a strict conformity to our holy Sabbaths and festivals." (4).

As soon as a sufficient number of Jews was settled in the town, active steps were taken towards forming a congregation; services had been held every year regularly on New Year's Day and the Day of Atonement after the initial service of the year 1819. This continued till 1823. The time had now arrived when the formation of a congregation appeared possible, since the Jewish inhabitants numbered about twenty. In the note quoted from Drake and Mansfield's book at the beginning of this paper the statement is made that the congregation was formed in 1822. This is not quite correct. That statement may refer to the services which were held on the holidays. The records show that the congregation was organized in the opening days of the year 1824. The preliminary meeting for the purpose was called for the fourth of January, 1824, at the residence of Morris Moses. There were in attendance Joseph Jonas, Morris Moses, David I. Johnson, Jonas Levy, Solomon Moses, Simeon Moses, Phineas Moses, Samuel Jonas, Solomon Buckingham and Morris Symonds. These were then really the charter members of the B'ne Israel congregation, the oldest Jewish congregation in the central west of the country. The purpose for which the meeting was convened was fully discussed, and the following unanimously developed in the Laws of Moses; with these impressions the undersigned persons convened at the residence of Morris Moses, in the City of Cincinnati, on the fourth day of January, 1824, corresponding to the fourth of Shebat, 5584."

This was signed by every one present. The chairman of the meeting was empowered to invite every member of the Jewish community to be present at the next meeting, at which the organization of the congregation was to be effected. This second meeting was called two weeks later at the same place, and there, on the eighteenth day of January, 1824, the congregation was organized. The minute of the meeting reads: "In accordance with a resolution of a convention which met at the residence of Morris Moses, in the City of Cincinnati, State of Ohio, on the fourth of January, 1824, corresponding with the fourth of Shebat, 5584, a full convention of every male of the Jewish persuasion was convened at the house of the aforesaid Morris Moses on the eighteenth of January, 1824, corresponding with the eighteenth day of Shebat, 5584." A constitution and by-laws were framed and adopted at this meeting. Joseph Jonas was elected Parnas; Jonas Levy and Phineas Moses, Gabayim.

The congregation had no home of its own for twelve years; the members met for worship in rented quarters.

The first place of worship was in a frame building west of Main street, and between Third and Fourth. In 1828, the congregation worshipped on Front street, between Main and Sycamore, and in 1830 on Fourth street between Sycamore and Broadway. Members of the congregation conducted the services, notably Joseph Jonas, David I. Johnson and Morris Moses.

For five years the congregation continued to run on the basis whereon it had been organized, but in the year 1829, the community having increased considerably, inasmuch as there were dwelling in the city thirty-two male and twenty female adults, a committee was appointed to incorporate the congregation under the laws of the State. On the eighth of January, 1830, the General Assembly of Ohio passed the desired act of incorporation. The document consists of eight sections, the first being the charter proper, the remaining seven dealing with specific regulations to govern the congregation. The first article reads as follows:

"Be it enacted by the General Assembly of the State of Ohio, That Morris Symonds, Joseph Jonas, Morris Moses, David I. Johnson, Solomon Moses, Joseph Symonds, Phineas Moses, Henry Hart, Abraham Jonas, Samuel Jonas, Samuel Jacob De Young, Henry Hyman, Simon Block, David Lewis, Simon Symonds, Bernard Le Jeune, Lewis Leville and Benjamin Silvers, and all other Israelites residing either temporarily or permanently in the city of Cincinnati, who may apply and be accepted into this society, and their successors, are hereby constituted a body corporate and politic under the name and style of 'Kal a Kodish Beneh Israel' (Holy Congregation of the Children of Israel) according to the form and mode of worship of the Polish and German Jews of Cincinnati, and under this title and denomination, shall enjoy the right of perpetual succession, and shall be capable in law of owning, purchasing, receiving, accepting and holding, possessing and enjoying for themselves and their successors, all immovables and effects whatsoever, not exceeding twenty-five thousand dollars, by means of any act, contract, deed, purchase or transaction whatever; to receive all donations or cessions, whether inter vivos or mortis causa; to accept or reject any legacy or successions, to sue or be sued, summon or be summoned, plead or be impleaded, answer or be answered to in all suits or actions, and to enact and put in execution by-laws, resolutions and regulations for the better government of the society, and not contrary to the laws of the State or the United States, and may also have and use a common seal, and the same to break, alter or renew at pleasure."

The earnest desire of the members had been for some time to have a permanent home. As early as 1826 a committee had been named to canvass for subscriptions for the building of a synagogue. The community being so small and therefore unable to furnish the funds necessary for the purpose the committee appealed for subscriptions to the Jews throughout the country and even beyond the seas. Their co-religionists in Charleston, S. C., and Philadelphia responded liberally to the appeal; one gift of fifty dollars was received from Barbadoes, W. I., and a generous contribution was sent from Portsmouth, England, the native place of a number of Cincinnatians. Progress was slow, however, and in 1829 a new committee was named, consisting of Morris Moses and David I. Johnson, with especial instructions to place themselves in communication with the prosperous Jewish community of New Orleans. The labors of the new committee were so successful that in July, 1829, the congregation was able to buy a plot of ground on Broadway, between Fifth and Sixth streets. Matters rested now until 1834, when the congregation having increased in membership, owing to the influx of new comers, it was felt by the leading spirits of the community that they could proceed with the building of the synagogue. A

committee, composed of Joseph Jonas and Phineas Moses, was appointed with full power to raise funds and build the synagogue. So well did the committee perform its task that within a year the corner-stone of the synagogue was laid (June 11, 1835.) The service was conducted by the first reader the congregation had ever engaged, the Reverend Joseph Samuels. The erection of the building was now proceeded with and on the ninth of September, 1836, the first synagogue in the great Northwest territory was dedicated solemnly and joyously. The reader was a Reverend Henry Harris. The address was delivered by Joseph Jonas; unfortunately this address together with all his other papers was consumed by the fire which visited his daughter's home in Sheffield, Alabama, after her father's demise. However, in the memoir already referred to, he describes his emotion upon this occasion that witnessed the consummation of his fondest and proudest hopes. He wrote in 1842, six years after the event, "what must have been the excited feelings of the founder of this congregation at the consecration of this first Temple west of the Allegheny mountains when, in knocking thrice outside the inner door he was addressed by the reader within: 'It is the voice of my beloved that knocketh,' and he answered, 'Open to me the gates of righteousness; I will go into them and I will praise the Lord!'" (*Occident*, vol. II., p. 146.) Now, that we have seen the congregation housed in its own home, we may consider the pioneer history of the community closed.

There are, however, a number of other matters which must be set forth in order to make the accounts as complete as the scanty material that has survived permits. The life of the early Jewish settlers in the Ohio Valley flowed peaceably along; there are no stories of exceptional deeds to tell. Births, marriages, deaths and the daily toils, cares and occupations of human life compose the tale. I have already noted the first births in the community. The first marriage ceremony was performed on September 15, 1824, Morris Symonds and Rebekah Hyams being the high contracting parties; the next marriages recorded are those of Simeon Moses and Jane Joseph on November 21, 1827, Phineas Moses and Elinor Block on May 4, 1829, and Abraham Jonas and Louisa Block on October 11, 1829. A son of the last-named couple, Benjamin Franklin Jonas, served as United States Senator from Louisiana from March 4, 1879, to March 4, 1885. The first death in the community has been already mentioned, Benjamin Lieb or Lape, who requested to be buried as a Jew. At the time of his death in 1821, there was no Jewish burying ground in the city. In order to fulfill the dying man's request, steps were at once taken toward procuring a piece of land for burial purposes. A small plot of ground was bought from Nicholas Longworth, a large landowner, for seventy-five dollars. The deed executed November 6, 1821, and recorded December 17, 1821, reads:

"This indenture, made this sixth day of November, in the year one thousand eight hundred and twenty-one, between Nicholas Longworth and Susan, his wife, of the first part, and Morris Moses, Joseph Jonas, David I. Johnson, Moses Nathan, Abraham Jonas, Solomon Moses, in trust as a burying ground for the Jewish church of Cincinnati, of the second part, witnesseth that the said Nicholas Longworth for and in consideration of the sum of seventy-five dollars, Mi. Exp. Co. paper, lawful money of the United States, to him in hand well and duly paid by the said Morris, Joseph, David, Moses, Abraham and Solomon, the receipt whereof is hereby acknowledged, hath granted, bargained, sold, aliened, released, conveyed and confirmed, and by these presents grant, bargain, sell, alien, release, convey and confirm unto the said Morris, David, etc., their heirs and assigns forever all that certain piece of land near Cincinnati in the western part of the town on the west side

of Western Row, adjoining the farm of Wm. Betts, deceased, commencing on the southeast corner of said Betts' farm and on Western Row, 25 feet and the same width back on parallel lines 50 feet, of which the line of Betts' farm is one. To be held as tenants in common in trust for their people, etc. Consideration seventy-five dollars. (N. Longworth et ux. General Warranty to the Trustees of the Jewish Synagogue.)"

According to a deed executed February 28, 1826, and recorded March 8, 1826, the same Nicholas Longworth donated to the congregation, through Morris Moses and David I. Johnson, a plot of ground adjoining the original purchase. With the growth of the community even this enlarged ground was found to be too small, and on September 11, 1838 (deed recorded September 27), the congregation bought an additional portion from Nicholas Longworth. This property, which is still in the possession of the congregation, is situated on the corner of Chestnut street and Central avenue, the present name of the street, which in the olden day was called Western Row. It was used as a burying ground till 1850. There are in the cemetery some eighty-five stones, covering, as far as can be determined, the remains of about one hundred persons. The inscriptions are still for the most part legible. The oldest legible inscriptions are these: a babe, the son of Abraham and Lucia Jonas, that died in February, 1825; Lucia Orah Jonas, mentioned above; on March third of that same year, 1825, Hart Levi died, and one week thereafter, on March 10, the young wife of Eliezer Symonds, at the tender age of nineteen years. This cemetery, now fenced in by a high brick wall, is the oldest Jewish landmark in the western section of the country. It is well nigh half a century since the last body was laid to its final rest therein; the life of a great city ebbs and flows about it; the dead slumber on unheeding; may they rest in peace!

A brief biographical account of the pioneer may close this sketch of the beginnings of Jewish life in the Ohio Valley. Although a merchant he had a literary bent. As already stated, he delivered the first address in the first synagogue, and also the first address in the second synagogue, after its dedication in 1852. In 1842 he wrote for the Reverend Isaac Lesser's magazine, *The Occident*, an essay on "The Jews of Ohio," which has proven of much assistance in the preparation of this paper. His daughter informs me that upon the death of Grace Aguilar in 1847, his sister, who had been a friend of the gifted young authoress, wrote him from England, asking him in Mrs. Aguilar's name to continue a correspondence which Grace Aguilar had commenced with a Christian minister in defense of her faith. He complied with the request. This correspondence was also lost in the fire at Sheffield.

He continued to take a most active interest in Jewish affairs, served as president of the congregation in the years of 1843-44 and 1847-48 and was a moving spirit in the formation of religious schools and the conducting of Jewish communal institutions. He was also prominent as a politician in the Democratic party and served in the State Legislature in the years 1860-61.

For a long time he had been accumulating literary material, and during the latter years of his life had been writing a book which, however, has never been published; the book had three divisions; first, a refutation of M. Renan's history of the people of Israel; second, a review and criticism of the mythology of the Bible, contained in the first eleven chapters of the Book of Genesis; third, the Signs of the Times, being a Review of the Prophecies, past, present and future. This third section appeared in the columns of the *Israelite* of Cincinnati.

In the year 1867, upon the death of his second wife, he removed from Cincinnati to Mobile, Ala., to take up his

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residence with his daughter, Mrs. Moses. He lived but a little over two years longer. His death took place at the country residence of the family, Spring Hill, six miles from Mobile, and he was buried on his seventy-seventh birthday, May 5, 1869.

Upon receiving word of his demise the Board of Trustees of the congregation which he had been most instrumental in founding, adopted these resolutions:

WHEREAS, We have lately heard, with much sorrow and regret, of the death of our most esteemed co-religionist and fellow citizen, who departed this life in the city of Mobile, Ala., on the fourth day of May, 1869, and whose loss we mourn as the founder of our holy congregation, the pioneer of Judaism in the West, and the truly conscientious, pious Jew, therefore, be it

Resolved, That in the death of our much-lamented brother we fully realize the finger of God, who has permitted him to live out his allotted time in all honor and integrity, and has called him home to His mercy seat on the fulfillment of his mission on earth.

Resolved, That we recognize in Joseph Jonas, the Israelite, indeed, and free from guile, whose course through a long life has been such as all good men may study and emulate, and whose peaceful end at the age of seventy-seven all may envy.

Resolved, That as the founder of our holy congregation, as the first Jew that trod this city, we owe him a debt of gratitude which we can only pay by acknowledgment, but for which we pray that the Almighty will reward him as he, in our humble judgment, deserves.

Resolved, That in recognition of his services in the cause of Judaism we recommend that this, our inadequate testimonial, be inserted in our congregational records; that a copy of the same be sent to the family of the deceased, and that it be inserted in the *Israelite* of this city, and the *Jewish Messenger* of New York.

It is only eighty years since the Jewish pioneer set foot upon the soil of Ohio, but the span of a life time; as in many other localities of the United States the growth and development of Jewish congregational and institutional life have been rapid; but the account of this development does not belong here. I have attempted merely to set forth the memorials of the early days made possible by the few records that have been preserved.

(1) Atwater, *History of Ohio*, p. 210.

(2) *Occident*, Vol. I., p. 547, and Vol. II. pp. 29, 143, 244.

(3) *Occident*, Vol. I., p. 548.

(4) *Occident*, Vol. II., p. 29.

*From the publications of the American Jewish Historical Society, No. 8.

†This is a corrupt transliteration of the Hebrew and should read Kahal ha-Kadosh B'ne Yisrael.

The John Wieland Brewery

Whilst most connoisseurs and those familiar with the merits of the various brands of beer on the market are agreed that the "Extra Pale" known as "Wieland's Extra Pale Lager Beer," is in flavor and purity second to none in the market, few have a conception of the splendid reputation this beer enjoys all over America. At the great expositions held from time to time in the last 50 years the Wieland beer, in competition with leading American and European breweries, carried off the palm and received many fine medals for purity and general excellence. The best test of its merit lies in its success, for at the present time the John Wieland Brewery of San Francisco turns out more than 300,000 barrels of Wieland beer annually, and there is hardly a city, town or hamlet on the Pacific Coast where the "Wieland's Extra Pale" cannot be found.

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May 29th, 1905

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RESOURCES:	LIABILITIES:
Loans and Discounts.....\$ 732,582.60	Capital Stock.....\$ 300,000.00
U. S. Bonds to secure Circulation..... 100,000.00	Surplus and undivided profits..... 16,563.65
Other Stocks and Bonds.. 24,161.09	Circulation..... 100,000.00
Banking House Furniture and Fixtures..... 6,500.00	Deposits..... 805,674.38
Cash and due from Banks.. 358,994.34	
	\$1,222,238.03
\$1,222,238.03	

TAKEN FROM REPORT OF COMPTROLLER MAY 29, 1905

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Consecration Ceremony of Temple Israel

Soul-inspiring were the spiritual exercises in connection with the consecration of the Temple Israel, the new habitat of the Sherith Yisrael Congregation. Last Sunday's ceremony stands out prominently in the history of the Jews of San Francisco.

Exteriorly the new fane, at the corner of Webster and California streets, is an imposing structure. Its interior is a wealth of color artistically designed.

The decorations and furnishings are a sensational surprise in a synagogue. It is a unique interior, unequalled in the United States, according to the testimony of Rabbi M. S. Levy. Temple Israel reminds me of Byzantine gorgeousness, yet withal it is thoroughly Jewish, emblematically.

A vast congregation assembled. Everything was orderly and decorous. The program was carried out without a hitch. Punctually at two o'clock the service was commenced and for three hours the audience was wrapt in attention. The music, under the direction of Cantor D. S. Davis, was original and appropriate.

The oratory was the principal feature of interest. The acoustic qualities of the Temple are excellent, and not a word was unheard in every part of the edifice.

I select three remarkable addresses by which to judge the oratorical capacity of the Rabbinate of San Francisco. Rabbi Jacob Nieto is a great histrion. His elocution, gesture and modulation of voice are so perfect that I am sure he could play Hamlet better than any living actor. He has altogether an interesting personality, seldom found outside works of fiction. His address was very impressive.

Rabbi Jacob Voorsanger is an orator of the Lacordaire stamp. He is so natural and knows how to press home his convictions to an audience that no doubt is left on the mind. Dr. Voorsanger's theme was "Dedication to the Service of God," and the way he made his points (1) that "God is right here," and (2) that "the central idea of Judaism is holiness," suggested to my mind: "a Jellineck or a Geiger transplanted to America." It does not even require a great stretch of the imagination to conjure up in the mind what the "Eagle of Meaux" was like in the pulpit, and if I may be permitted to do so I would call Dr. Voorsanger the "Jewish Bossuet."

Rabbi M. S. Levy's Dedicatory Address "To Country," was a patriotic oration of the highest merit. It would be impossible to compare Dr. Levy's oratory to the style of any English Rabbi. His is thoroughly American. He spoke in a paternal tone to the members of the congregation whose expansion and progress he has watched during his thirty-four years' ministration in San Francisco.

Rabbi M. S. Friedlander, from Oakland, and Rabbi B. M. Kaplan, were the later speakers. Rabbi Friedlander spoke "To Humanity," in excellently good style and with much feeling. The essentially pious portion

of the ceremony—the closing prayer—fell to the lot of Rabbi Kaplan, whose gentle manner and deep feeling impressed me very much, as it did the attentive assemblage.

I am glad I was permitted to witness a ceremony the memory of which I will carry away as the most pleasant memory from San Francisco.

MAURICE BRODZKY.

The Congregation Sherith Israel consecrated the new Temple Israel Sunday afternoon at an impressive service at which nearly 2000 people were present, and six rabbis took part. The corner stone of the temple was laid in February of last year, it having taken eighteen months to complete the edifice, which has cost \$300,000 and is one of the finest Jewish temples in America.

The handsome new edifice, on California street, corner of Webster, was crowded long before the services began, the vast assemblage being composed of representative members of the Jewish faith.

The massiveness of the magnificent temple of worship was enhanced by the oriental color scheme which building.

Albert Pissis is the architect of the temple. The decorations and the sacred emblems of the Jewish faith which adorn the cove beneath the dome are the work of Moretti. Dr. Nieto designed the emblems, which are strikingly beautiful and in strict harmony with the Oriental scheme.

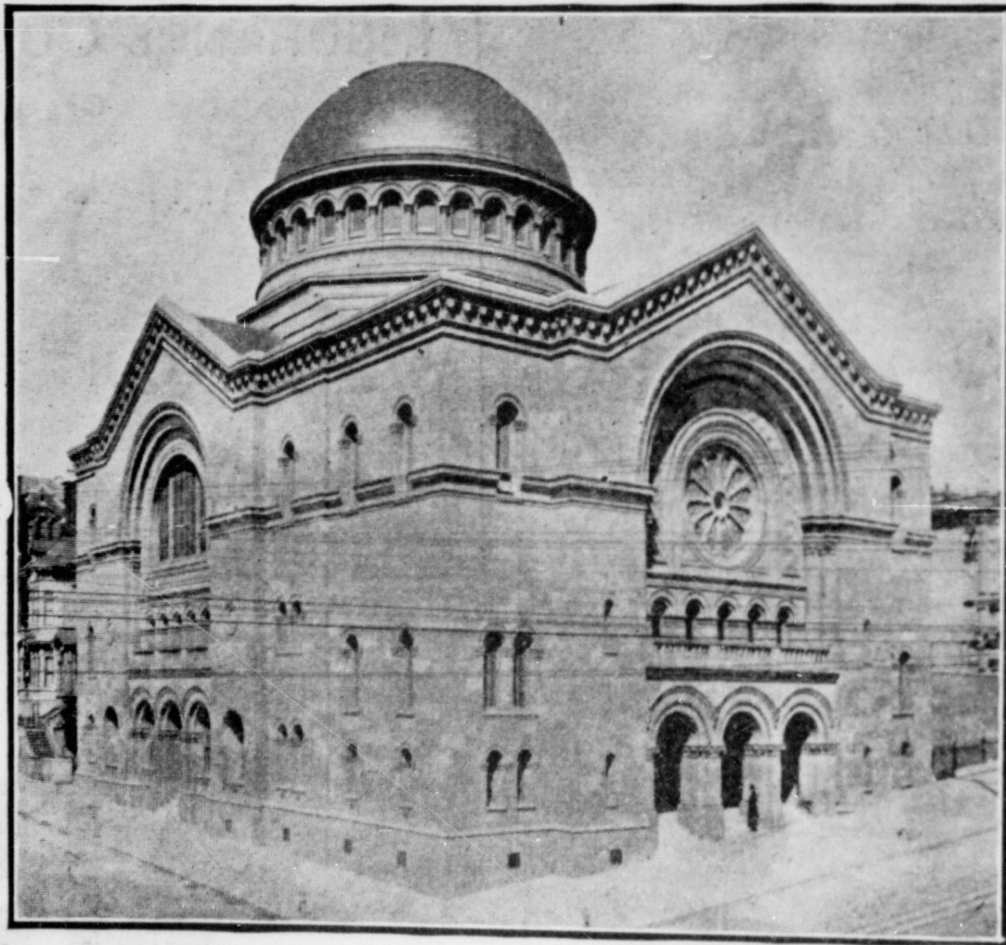
The first home of the congregation, which Sunday entered the new temple on the corner of California and Webster streets, was in the synagogue on Stockton street, which was built in 1854. Fifteen years afterward the congregation removed to the Post-street Synagogue, where it worshiped from 1870 until the last ser-

vice, which was held there in July last.

The ceremony of dedication was in many of its features the same as that used when the Temple of Solomon was consecrated, and Solomon's dedicatory prayer, dear to Jew and Gentile alike, was read by Rabbi Nieto as a part of the service.

The voices of twenty-five choristers, under the direction of Organist Walter Handel Thorley, gave added beauty to the exercises, the music being stately and rich in melody. The great organ, which was built at a cost of about \$18,000, was well tested when the organist played the grand fantasia, "The Storm," by Lemmens.

The officers of the congregation are: Dr. Jacob Nieto, rabbi; D. S. Davis, cantor; board of trustees—Charles Harris (president), Herman Roman (vice president), Myer Davidson, Bahr Sheideman, Barron Mish, Moses Samuel, Marks Green, Morris Spiro, Solomon Bare, Abraham Aronson, Philip Nathan Aronson; Alexander L. Badt, secretary; Judah Boas, treasurer; Abraham Leszynsky, Shamas.



TEMPLE ISRAEL

Jewish Activity in Sacramento

[By REV. MONTAGUE N. A. COHEN.]



REV. MONTAGUE N. A. COHEN.

With the approach of the Fall Festivals, Sacramento Jewry always awakens to a season of renewed religious activity.

The great heat which prevails throughout the Sacramento Valley, compels the cessation of a deal of the usual activity during the months of July and August, when all those who are fortunate enough and able, hie themselves to some seaside resort or mountain retreat in order to seek cool breezes and refreshment. But with the advent of the festival season, there is a return to town and all is alive in the Jewish camp.

Sacramento may indeed be well proud of its Jewish citizens since they constitute the bulwark of good government and law and order. Socially they are regarded with great favor and are respected in the same measure as they respect themselves. To-day, as ever, they deserve well of the citizens of Sacramento, for Sacramento Jewry can boast of men who would be an ornament to any larger city, men like Col. H. Weinstock, thoughtful and philosophic; like Albert Bonnheim, a wonderful combination of business, ethics and natural science; like Albert Elkus, bold and energetic, a powerful factor for the triumph of truth and honesty in the city's council chamber. When a community can boast of such leadership, it is not at all strange that it all reflects back upon the Jews themselves.

It is barely six months now since the Jewish community of Sacramento was housed within its new, handsome, yet unpretentious House of Worship, built by the eminent architects, Messrs. Seadler & Hoen (on 15th St.) which replaced the old edifice on 6th street, in which they had worshipped for more than forty years. I may be premature, but instead of a falling off in interest there has been a very marked increase. The Temple is felt to be the Makom me-nu-cha-si, the place of God's rest, it is a resting place for the body and the soul which is weary and needs the consolation which the House of God alone can afford. It is this restful nature of Temple "B'nai Israel" which is the cause of the steady increase in attendance at the Friday evening services and which will eventually make the Sabbath morning exercises what they ought to be.

Sacramento Jewry is very proud of having raised such a creditable shrine to the honor and glory of the One who dwells amid the praises of mankind. The ladies of the congregation spare no effort in order to make their pretty little "God's House" appear always at its best. The children of the Sabbath school also are evincing an interest in the general work, and wishing to associate themselves with it they have, for this purpose, organized a personal service guild, an organization of which the name speaks for itself.

And Sacramento Jewry is united, in spite of the many little differences of opinion which naturally must exist between individuals of different shades of thought. It recognizes that Judaism is in a transitional stage, that the superstition is being removed from the tradition, and it consequently bows to the inevitable. The near future is full of promise, for the hope of our future is in our

young, who will grow up attached to the Temple in which, as lisping infants, they came to declare their attachment to their ancestral faith. We need, therefore, have no fear of the future, it is assured. In the Sabbath school kindergarten, under the able training of Miss Sophie Price, the little ones are prepared for the sterner and more serious work of the higher classes; and even when they have turned their back on confirmation, opportunity is afforded those who so desire of still adding to their store of knowledge on matters pertaining to their religion and history.

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Organized Charity in New York City

[By RABBI RUDOLPH I. COFFEE, New York City.]



REV. RUDOLPH I. COFFEE.

This paper does not claim to give a full summary of Jewish charity-organizations in New York City. A number of institutions will be mentioned, however inadequately, in the hope of giving some idea of the vast amount of work being done in New York to ameliorate the condition of the unfortunate Jews.

A word should be spoken at the outset in reference to the immensity of the problem. The entire history of Israel cannot point to a single parallel where 700,000 Jews, as estimated,

are dwelling in one city. Nor is this all. According to the figures of the Immigration Bureau, in the month of July, 1905, about 9000 Jewish immigrants landed on these shores in the single port of New York. Two-thirds of that entire number remained in New York. There is the problem—a tremendous population to be dealt with, and this number is ever growing larger.

If the newcomers could be scattered somewhat proportionately throughout the country, the problem would be much more easily handled. The Independent Order of B'nai B'rith aims to do this, by means of its Removal Bureau. Through this organization, the work is successfully carried on, though there is a too frequent tendency to return to New York on the part of the immigrant.

The immigrants, on the whole, are a very welcome addition to our population. Through misfortune, ill-health, or any other cause, a number of them need to be assisted, and the United Hebrew Charities is the proper organization to seek. The entire city is divided by the Charities into districts, most of which are in the hands of societies, connected with the various synagogues. The applicant for relief is referred to the particular sisterhood in the district wherein he resides. In a general way the United Hebrew Charities may be considered as the central organization for the entire city.

Starting with the babies, we have the Hebrew Infant Asylum which has accommodations for about 150 infants, up to the age of five. Orphans, half orphans and deserted children are accepted.

Continuing the chain of continuity are the Hebrew Orphan Asylum and the Hebrew Sheltering Guardian Society. The former has somewhat over one thousand wards, the latter, more than seven hundred children between the ages of five and fourteen. There is no clear difference between the two, though it may be said that the one accepts orphans and half-orphans, while the Sheltering Guardian accepts children whose parents are living, but from various causes are in no position to care for their offspring. This fall the Sheltering Guardian Society will purchase a plot of ground on which it will institute the new cottage plan system of taking care of children. These asylums are in no sense penal institutions, and to meet the necessity of caring for Jewish delinquents, the Jewish Protectory has been organized. A large plot of ground has been purchased some miles outside of New York. During the coming year the work will be begun caring for some three hundred children, I believe, at the outset.

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For girls over fourteen years, the Clara de Hirsch Home offers accommodations for about one hundred persons. The pupils are taught millinery, dress-making and other handy trades; remaining in the Home until proper accommodations are found for them, after they have become self-supporting. Similar institutions for boys, minus the board and lodging feature, are the Baron de Hirsch Trade School and the Hebrew Technical Institute. Young men are carefully prepared for the various technical trades. The Hebrew Technical School for Girls prepares girls for such avenues of industry as are open to them.

Perhaps the most important educational work is being carried on in the Educational Alliance, a very large edifice in the very heart of the Ghetto. The entire building is devoted to educational and sociological work. On a smaller scale up town, similar work is being done by the Harlem Federation, recently organized. The Young Men's Hebrew Association and the Young Women's Hebrew Association cover similar ground but have been very successful in adding thereto religious work.

No article can hope to cover the field adequately without noticing the institutions for the sick and feeble. Among the hospitals, the Mt. Sinai will take first rank among similar institutions throughout the country. Then there are the Beth Israel and Beth Jacob Joseph, which is now being started, down town; the Sydenham up town, and the Lebanon Hospital in the Bronx. The Montefiore Home for Incurables is a model institution and its annex in the country for the treatment of tuberculosis is world-renowned. There are homes for the aged, the most important being the Home for Aged and Infirm Hebrews, up town, and the Daughters of Jacob Home, down town. The Hachnosas Orachini is a Home where poor and homeless wanderers may pass the night. Then, there are organizations for the care of the sick, the burial of the dead and the performance of whatever religious ceremonies are prescribed by our religion.

The Hebrew Free Loan Association cannot be omitted from consideration, though not a charity society. Last year about \$150,000 was loaned to applicants, the great majority of which money was used by the very poorest Jews to obtain a start in business. By the end of the year, all this money had been returned save three-fourths of one per cent, and of this amount, perhaps not a penny will be missing when the final record is made. What a splendid commentary on the honesty of the Jew.

In addition, there are innumerable small societies carrying on excellent relief work. Each may be doing a small amount of service, but collectively these Chevras represent a mighty effort to assist the needy brother.

All these organizations, are chiefly supported through Jewish money, contributed by our co-religionists in the metropolis. While the Asylums and Homes for Aged are sectarian, the doors of all our hospitals and educational institutions are thrown wide open to Jew and Gentile alike.

The volume of business is not the criterion by which the security and strength of a life insurance company may be judged. The character of the securities, conservative care of handling investments, the ratio of expenses all have their bearing on the returns to the widows and orphans after their bread-winner has been taken away. In these features the Manhattan Life Insurance stand the peer of all. This company in 1904 paid to its beneficiaries in California \$42,259 through its Pacific Coast agency, of which John Landers, the dean of the life insurance corps of the coast, is the active head. In business circles Mr. Landers' word is said to be equivalent to his bond. The promptness of payment and the kindness which he has invariably shown to the bereft in the handling of their financial affairs is proverbial throughout the entire coast.

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The Jews as Elements in Population Past and Present.

[By LOUIS MARSHALL.]

It has long been a popular fallacy, that the Jew has been a latecomer on American soil; that he has been unwilling to undergo the hardships of the pioneer, or to create new paths for industry and commerce, that his admittance within our gates has been a matter of grace and bounty, and that his rights are inferior in antiquity to those of our population, who have other racial and religious affinities. But when we remember that the settlement at Jamestown, Virginia, was in 1607, that of the Dutch at New Amsterdam in 1614, that of the Pilgrims at Plymouth Rock in 1620, and that of the first settlement of the Jews in New York occurred in 1655, the latter are to be regarded as of equal rank with the most ancient American settlers.

They are thus the contemporaries of the proud Virginians, of the revered Puritan, and of the substantial Knickerbocker. They preceded the Irish, the German, the Scandinavian, the Hun, the Slav, and the Italian. Their traditions run back to the earliest days of our country's history, and their lineage is traced in unbroken line through all the centuries, through all nations of the earth, to the hills and plains of Palestine.

Nor were the first Jewish settlers who landed in New York newcomers on this continent. They had previously embarked in commercial enterprises, and founded their homes, in Brazil, under the protection of the Dutch Republic, at a period almost contemporaneous with the discovery of the noble stream, which bears the name of the daring navigator who first beheld it, at whose confluence with the world's highway, stands this mighty metropolis.

Nor were even they, the first of Jewish blood to behold this continent. For there were Jews who accompanied Columbus on his first voyage into the vast immensity of the unknown sea.

They are thus, in the strictest sense of the term, to be classed as American pioneers; not as interlopers, not as exploiters, but as active participants in the upbuilding of the nation.

Their advent into this community was not that of suppliants, or of those coming by sufferance. They had united their fortunes with those of their adopted country—Holland—when they settled under its flag in Brazil; and when the Dutch surrendered to the Portuguese, they sought as a right, and not as a privilege, a new home under that same flag. Their rights were recognized by the Dutch West India Company, which, formed as it was in part by Jewish enterprise, had established the colony. They were declared even against the protests of the intolerant and irascible Stuyvesant, into whose keeping had been placed the fortunes of the New Netherlands. Hearken to these words, uttered six months before Manasseh ben Israel stood before Cromwell to demand the readmission of the Jews into England, whence they had been excluded for three centuries:

"It would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in taking Brazil, and also because of the large amount of capital which they have invested in shares of this company, to exclude them. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation."

Such are the memorable terms of the instructions to the reluctant Stuyvesant, from the directors of the com-

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pany, which bear date, April 26, 1655, and which may well be called the charter of Jewish liberties in America.

Not only were these early settlers fortified by this grant, based on moral and legal considerations, but by their manhood, their independence, their self-respect and readiness to assert and maintain their rights, they acquired for themselves equal rights of citizenship, although to accomplish that result it was necessary for them to enter into a conflict with hostile and prejudiced official administrators, who sought in every way to curtail their rights.

Thus, they successively demanded and acquired the right to own real property; to carry on their commercial enterprises throughout the colony, from Fort Orange to the Delaware; to exercise their religion within their houses; and finally, in 1657, Asser Levy and Jacob Barsimson, men of Maccabaen mould, of the same high type of character as that which is admired in the Pilgrim Fathers, men of strong moral fibre, not flabby of soul, or cringing and fawning in spirit, petitioned to be allowed to stand guard, like the other burghers, or, if that right were refused, to be relieved from the tax imposed upon their people because of their exemption from military service, which they neither requested nor desired. Every branch of manufacture has been stimulated and improved by them. They have penetrated into the depths of the mountains with their mines, and their products float on every sea. They have contributed to the building of cities in every State. Their offspring reflect honor on every school, and in every department of intellectual endeavor. During the Civil War they shed their blood for the preservation of the Union. Their hearts, their hands, and their fortunes have become inseparably united with those of the city, the state, and the nation which they call their own. Their loyalty has never been questioned, and their pride in American institutions is immeasurable in its intensity, because those institutions are the only political ones that they could call their own, since the days of the dispersion.

In 1880 the number of Jews in the city of New York did not exceed 100,000. Since then, owing to the unspeakable horrors of Russian and Roumanian oppression, and of the dire poverty in Galicia, the tide of Jewish immigration has increased in volume year after year, until to-day the Jewish population of New York City amounts to well nigh 750,000, and that of the United States to upwards of 1,250,000, and the numbers are constantly increasing.

Many of these new arrivals have not as yet attained the highest standard of citizenship, are still struggling with poverty and misery, are yet unacquainted with our vernacular, and have brought with them unfamiliar customs, strange tongues, and ideas, which are the product of centuries of unexampled persecution.

But what of that! They have come to this country with the pious purpose of making it their home; of identifying themselves and their children with its future; of worshipping under its protection, according to their consciences; of becoming its citizens; of loving it; of giving to it their energies, their intelligence, their persistent industry.

The Pilgrim fathers did no more than this. The progenitors of the leading families of this country were not otherwise. The lineage of the Russian Jew runs back much further than theirs. He is the descendant of men who were renowned for learning and for intellectual achievements, when from the St. Lawrence to the Rio Grande, from Sandy Hook to the Golden Gate, this was a howling wilderness.

The Russian Jew is rapidly becoming the American Jew, and we shall live to see the time when the present dwellers in the tenements will, through their thrift and innate moral powers, hitherto repressed and benumbed



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step into the very forefront of the great army of American citizenship.

When the first Jewish settlers landed in the village of New Amsterdam, they were also poor, wretched and miserable. Their goods were insufficient for their passage money. Each had stood as surety for the other, and each stood prepared to stand as a hostage, one for the other. Like the famous Musqueteers, their motto was: "One for all, and all for one."

This is a wholesome thought for the Jews of the present generation. It is well that we commemorate not only the fact of settlement, but also the conditions and circumstances which surrounded the pioneers. If they in their misery did not shrink from the responsibility of brotherhood, we would be contemptible beyond expression, if, in our prosperity, we should shrink from a like sacrifice. The proudest title of distinction that the Jews of New York have thus far achieved, lies in the fact that they have hitherto sacredly observed and strictly performed the conditions imposed upon them 250 years ago, in the charter of their liberties, of seeing to it that "the poor among them should not become a burden to the community, but should be supported by their own nation."

Although the Dutch West India Company, which imposed that obligation, has long since disappeared; though the flag of Holland has been lowered before the flag of Great Britain, and the flag of that powerful nation has vanished before the glory of the stars and stripes, the moral obligation accepted by the first Jewish settlers, and which has been assumed as a charge by each succeeding generation, remains in as full force and virtue to-day, as it did in the dawn of our American life, sanctioned by the unimparable behests of religion and humanity, and hallowed by blessed memories.

The decline of public interest in, and the consequent lessening sale of cheap and flimsy articles of jewelry, has been commented on recently by a leading journal of the jewelry trade, which urges upon manufacturers the necessity of producing goods which, by their artistic and substantial workmanship shall possess the merit of initial attractiveness and lasting serviceability.

It is not that the jewelers are educating the public to demand superior goods, but rather that the public is compelling the jewelers to produce jewelry which embodies an expression of individual taste together with a high efficiency in craftsmanship. The jewel which combines these qualities possesses a value wholly different to the indefinitely multiplied output of inferior goods.

There is perhaps no city in the United States where this demand for the unique and substantial in jewelry is more pronounced than in San Francisco, and to meet this demand the Bohm-Bristol Co. of 104 to 110 Geary street, by expert selection of the best production of all the leading manufacturers, as well as by the superior workmanship of its own shops, is admirably equipped.

Nor is it to be supposed that the added cost of production is such as to make this superior jewelry high in price. On the contrary, the difference in cost between an inferior and a high-grade article is so slight that the added beauty and durability of the latter gives it a value for in excess of the increased price.

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Municipal Ownership of a Sierra Water Supply.

(Continued from page 47)

Cosumnes project is proven to be the thing, let it be taken up at once and put through. There is no time for delay on this water matter; it may be a grave question as to whether it has not already been put off too long. The State is rapidly increasing in population and industries and a water source offered to-day may not be available a year from now. Certainly a few years will draw heavily upon every water source within reasonable contiguity to the cities of the bay region, and possibly make the acquisition of a suitable water source to the city a thing of entire impracticability.

Considerations of cost in a proposed Sierra municipal supply seem to be well within reason. Either the Tuolumne or the American-Cosumnes would cost vastly less than the asserted values of the Spring Valley Water Company, as testified to under oath by its own engineers. These latter are \$51,500,000, while the Tuolumne is \$39,531,000 and the American-Cosumnes is \$38,483,700. The latter will deliver 75,000,000 gallons daily, which may at small expense be increased to 200,000,000 gallons daily, while the Tuolumne supply proposed was 60,000,000 gallons, and the Spring Valley supply is 35,000,000 gallons, the present consumption of the city.

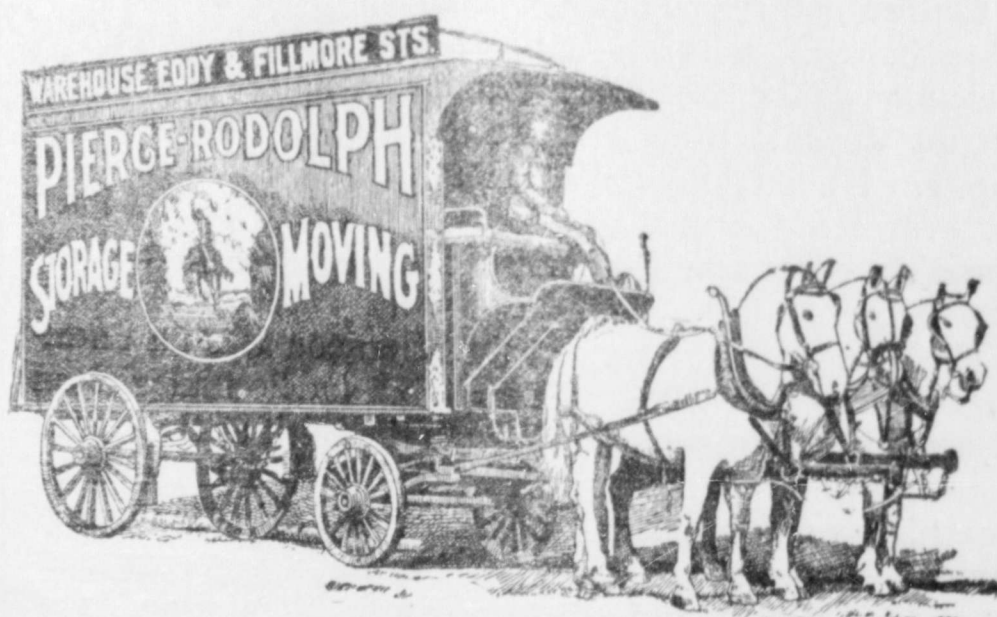
Council of Jewish Women.

Anna Strunsky.

It requires a considerable amount of moral courage for a man to venture singly into an assemblage of some six hundred American women, all beautifully dressed, none homely—in the American meaning of the word—most of them fair to look upon, and a good few really more than ordinarily charming. Asking permission for a "mere man" to be present at the meeting of the San Francisco Council of Jewish Women, on Thursday of last week, I was graciously accorded the privilege by one of the receiving ladies. It does not take me long to gauge the sum total of fair looks in an aggregation of women, and without fear of creating jealousy at home, I must candidly admit that on the physical and sartorial side as well as *chic* and charm the San Francisco Jewish women make a fine show.

I am rather peculiar in one or two things. When I go to a theatre or a concert I don't consult a programme. I don't even want to know the name of a play till I have seen it. I just like to walk into the theatre or concert hall and listen, and so pick out the morsels I like without preconceived opinions about names of authors, composers or performers. I never read theatrical criticism in the newspapers. I believe I would have the courage to pronounce Beethoven's Eroica or Pastoral Symphony inferior music if I did not like it. But I did like the music of Beethoven when I heard these symphonies for the first time and without knowing the name of the composer. Then I shook hands with myself and pronounced Beethoven the greatest tone poet. I would do the same with Shakespeare and other classics, unfortunately one cannot forget his reading; but I actually follow my idiosyncrasy with modern plays. So I did not deviate from my system, if system it can be called, and simply awaited developments at the meeting of the Council of Jewish Women.

A very smart, business-like woman, elegantly dressed, but not offensively elaborate; clever, intelligent and attractive in appearance, called the meeting to order with a gavel. There was a discussion on a proposition to give 25 cents above the dollar subscription to the Central Hospital. The motion was carried; so were other motions of



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a routine nature. Then an intelligent, well grown girl, of perhaps fifteen or sixteen, played two elaborate violin selections to the excellent accompaniment of a lady whose playing I could only compare to that of Arabella Goddard's. I don't know whether anyone in San Francisco has ever heard Arabella Goddard, but, at any rate, I have heard the great English pianiste and I am only giving my own impression.

The *piece de resistance* of the afternoon was an unexpected treat—a spirited address by an intellectual girl on Prince Kropotkin, whom I know in the spirit as the leader of philosophic anarchism. Now, although I am neither anarchist nor socialist I admire Kropotkin for many things. In the first place he writes terse, vigorous and idiomatic English and treats political, literary and scientific subjects in a manner that interests me. I have learned much from Kropotkin and considered him one of the greatest of living Russians.

What is my opinion of Kropotkin's biographer and eulogist? I am not given to overpraise, but I must candidly say that the great Russian thinker and writer could not have found a more enthusiastic admirer amongst the Revolutionary movement than Miss Anna Strunsky of San Francisco.

Miss Strunsky herself is worthy the attention of the student of psychology. She is a little woman with a large heart; a fiery soul and a clever brain. Moreover she can given lucid and picturesque expression to her ideas and impressions. She certainly belongs to a type, such as one sees in the lecture rooms at the Zurich University. But few of the Russian women who study in Switzerland have the intensity, the earnestness and enthusiasm as Anna Strunsky. No woman can have it unless she be a Jewess and a Russian Jewess who feels for her race and country. With all her extensive knowledge she is not afraid to show herself possessed of strong feeling.

Anna Strunsky has the spark of genius in her soul which under certain regulated conditions leads to greatness. The Jews of San Francisco ought to be proud of Anna Strunsky, and my opinion will have more value if I conclude by adding an autobiographical fact that I am not a native of Russia. It is simply the candid opinion of one who judges a talented member of his race by his or her performance on the platform.

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Two years ago, Herr Jacob Feitelewitsch, a Russian medical student in Paris, undertook a journey to Abyssinia, especially with the object of visiting the Falashas. His investigations have proved that the majority of the Falashas have remained Jews.

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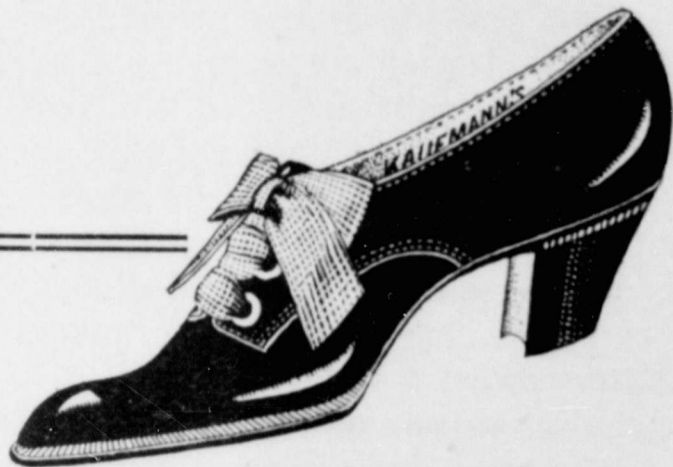
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Around the World

AUSTRIA—HUNGARY.

The Minister of the Interior has issued an order annulling the resolution of the Vienna City Council of April 25th last, whereby the slaughtering of animals according to the Jewish method was prohibited in the public abattoirs. The Governor of Lower Austria had previously annulled the Council's decision, and his action has now been confirmed by the Minister.

The Jewish community of Buda-Pesth has purchased the extensive library of the late Dr. M. Kayserling, which will serve as the nucleus of a communal library.

FRANCE.

The Executive of the Jewish Congregation at Worms offers a prize of 300 marks (\$75) for an essay on the subject: "The importance of Rashi for his own time, his influence on the future, and the value of his writings for the present age." Essays are not to occupy more than forty-eight printed octavo pages, and must be sent in not later than January 1st, 1906. The judges are Rabbis Dr. Salfeld (Mayence), Dr. Steckelmacher (Mannheim), and Dr. Stein (Worms). The Municipality of Worms has decided to rename a street after Rashi.

GERMANY.

A Reuter telegram from Hamburg states: "The police authorities have forbidden, until further notice, the passage of Russian emigrants through Hamburg, owing to the outbreak of cholera reported from Russia. The Hamburg-America line has therefore given orders that no more Russian emigrants are to be sent to this port for the present."

The Jewish cemetery at Rulzheim was recently broken into. Several memorial stones were destroyed, and many graves were desecrated.

Herr Adolf Altmann, a civil engineer, lost his life while exercising his profession during a disastrous explosion at Breslau on the 21st ult.

HOLLAND.

The Rev. I. de J. Palache, Chief Rabbi of the Portuguese community in Amsterdam, has been appointed Knight of the Order of the Netherlands Lion.

The audience at an address on Zionism, which Dr. Julius Moses, Vice President of the German Zionist Union of Mannheim, delivered last week at the Jewish Hotel Keyl, in Scheveningen, included two Christian members of the Dutch Second Chamber of Parliament. A curious incident took place during the discussion on the address. Two guests at the hotel desisted from taking part in the discussion because permission was refused them to speak with their heads covered.

RUSSIA.

Privy Councillor Jacob Halpern, the only Russian Jew who holds a high State appointment at home, has been appointed Councilor at the Ministry of Justice after having been for many years Chief of Bureau in that department. He has never sought to conceal his Judaism; on the contrary, he has often worked hard to protect the interests of his co-religionists. He is the author of many works, in Russian, on the Jewish question. When he was raised to the nobility, M. Halpern refrained from adopting any other name, as he declared himself proud of his own.

According to the latest statistics published by the Ministry of the Interior, the Jews in the Pale number 4,399,500. Of this number there are only 99,833 who do not speak the jargon. It is interesting to learn from the statistics that among the non-Jewish residents of the Pale 5,370 speak jargon as their mother tongue.

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American Jewish Affairs

PHILADELPHIA.

The opening of Gratz College will take place next month. The registration days for pupils will be on October 15, 16 and 17.

NEW YORK.

Miss Florence Zeitlin, one of the younger actresses of the Yiddish stage, passed away last Thursday morning at her home, 2137 Crotona avenue, the Bronx, after an illness of several weeks. Miss Zeitlin was a talented player of marked intelligence, and her untimely death is a sad loss to the Yiddish stage. In recent years her work in some of the realistic plays of Gordin, Libin and others attracted much favorable notice. Miss Zeitlin was born in Chicago twenty-two years ago, and at the early age of 11 she participated in some Yiddish performances given in that city by a company headed by Boris Thomaschewsky, now director of the People's Theatre. Later Miss Zeitlin attracted some attention as a phenomenal stump speaker. After a short engagement on the American stage, playing with a Frohman company, she joined the Yiddish company and for the last seven years has been seen at the various Yiddish theatres of this city. Miss Zeitlin was only one of a number of Jewish young women born in this country who became Yiddish actresses. There is quite a number of American born young men and young women who have taken up the Yiddish stage as a profession.

After a few more strenuous nights of arguing, bargaining and abating on the Yiddish Rialto, it is now announced that the various differences between Jacob P. Adler and the Hebrew Actors' Protective Union have been settled and that Jacob P. Adler will return to the Yiddish stage in the company of Siegmund Mogulesco, the famous comedian. Robert Grau's English Variety Company, temporarily installed at the Grand Theatre as a political move of Mr. Adler against the actors' union, will now take to the woods—or to Broadway. The Yiddish drama will again reign supreme on the stage of the Grand Theatre. Those who have all along asserted that Adler's arrangements with Mr. Grau were only a ruse to frighten the leaders of the union now say, "I told you so." Mary Epstein, Elias Rothstein, Regina Prager, Henry Ginsberg, Manie Wilensky and Peter Graff are among the people who will join the new company. Leo Greenberg, formerly of Thalia Theatre, is mentioned as business manager. The announcement of the reopening of the Grand Theatre as a Yiddish theatre is the gladdest news to the members of the Hebrew Actors' Protective Union.

The prices of Yiddish dramas are going up. Works by Jacob Gordin have reached the \$2000 mark. This is what he is to receive for a play he has just contracted to write for Mme. Kenie Lipzin, and it will be the highest price ever paid for any Yiddish play. The play will be written in a few months.

The cessation of hostilities between Russia and Japan and the granting of a national assembly—such as it is—by the Czar, is likely to create quite a little exodus to Russia on the part of Jews living in this country. Many signs of such an exodus are already visible in the great Ghetto of New York. In the course of time quite a number of Russian Jews will return to their native land. The news recently received here of the extension of the Pale will add an impetus to this movement to return to Russia. Most of those who will go back are immigrants of recent arrival, who have either not succeeded in this country or for whom the struggle to gain a foothold here proved too difficult. On the other hand, there are those to whom better opportunities are now offered in Russia.

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Social News.

Mr. and Mrs. A. Stern of 1236 Golden Gate avenue gave a dinner Sunday evening, September 10th, in honor of the engagement of Miss Grace C. Lubarshy of San Mateo, Cal., to Harry Kaufman of Hains, Alaska.

The engagement reception of the daughter of Mr. and Mrs. M. Hoff of Santa Ana to A. M. Rich of New York was held last Sunday at 1523 Laguna street.

Mrs. I. Gunzburger of 1907 Sutter street will receive her friends Mondays.

Mrs. Lewis Gerstle left last Thursday for the East en route to Europe, where she will spend several months traveling before proceeding to the Orient.

Miss Lucille Levy has issued invitations for a card party, to take place on Wednesday, October 4th, at 2 o'clock, at her home, 2517 Octavia street, to play the still popular game of 500.

The wedding of Miss Florence Sachs to J. H. Coney took place last Sunday afternoon at 5:30 o'clock, at the town home of Mr. and Mrs. J. Herrscher, where Miss Sachs has made her home since she came from the East. The ceremony was performed in the drawing room, where the bridal party stood under a canopy of flowers, in which were suspended seven white wedding bells, caught up with illusion. After the ceremony and dinner, to which only relatives and near friends were invited, the bride and groom left for Monterey for their honeymoon.

Mr. and Mrs. H. W. Newbauer were at home at 1914 Sacramento street last Sunday in honor of the engagement of their daughter, Irma, to Gabriel Hines.

Mrs. Harry S. Millzner will be pleased to receive her friends at the Hotel Wellesley, 1433 California street.

D. S. Jacobs left last Saturday for New York on an extended business trip.

Mrs. M. Samuels, who is visiting here from New York, will be pleased to see her friends at St. Francis Hotel.

Mr. and Mrs. B. Scharff have moved to 320 Austin avenue.

Mrs. Bertha B. Raphael of 1467 Fulton street has returned from a month's visit at Portland. At home last Thursdays.

Mr. and Mrs. A. Morris have gone on an extended trip through the southern part of the State.

The wedding of Miss Selma Harris, only daughter of Mr. and Mrs. J. Harris and sister of Dr. H. J. Harris of Portland, Or., to Henry J. Was-

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serkrug of this city, took place last Sunday afternoon at Teutonia Hall. Rabbi M. S. Levy performed the marriage ceremony in the presence of a large number of relatives and friends.

The wedding of Miss Mary Schoenfeld and Jake Schwartz took place September 3d at the home of the bride's parents in the presence of 100 guests, by Rev. H. N. Schoenfeld, the father of the bride. After a honeymoon of two weeks Mr. and Mrs. Schwartz went to Vallejo to reside.

Mrs. C. L. Scharff has moved to 1358 Haight street. At home last Tuesdays.

Miss Belle A. Goldman left for an extended tour of the Southern States, including Texas and Mexico.

Mr. Maurice Kahn was tendered a surprise birthday dinner last Friday evening at which were present seventy guests, mostly relatives and old school-mates of his of France, such as Raphael Weill and others. Rev. Dr. Bernard M. Kaplan on behalf of the Trustees of the Bush Street Temple and some friends, presented to Mr. Kahn an elaborate silver Kiddush cup beautifully embellished and suitably inscribed. Mr. Maurice Kahn as president of the Bush Street Temple congregation is very popular, both with the trustees and members.

At the social reunion of the Willing Workers in the parlors of the Bush Street Temple last Wednesday, Rev. Dr. Kaplan read an interesting sketch entitled "A Yom Kippur Story."

The Jewish Calendar.

As the old year 5665 is waning and the customary preparations to welcome 5666 are in progress wherever Jewish hearts pulsate, a consideration of the Jewish system of computation of the Calendar may prove interesting. We have therefore deemed it advisable to gather the necessary data, in order to place the matter before our readers in an intelligent manner. Our labors have been greatly lightened by a reference to the columns of our copy of the Jewish Encyclopaedia, a fountain of knowledge on all Jewish subjects, and from it we obtain the following data.

Investigation demonstrates that the history of the Jewish Calendar may be divided into the Biblical, Talmudic and Post-Talmudic periods.

The Biblical period is based upon the observation of the sun and moon and the study of these orbs was largely due to the needs of fixing the dates of the festivals. The position of the sun and the observation of the new moon "to sanctify it" made it necessary for the ancients to lay the groundwork of Astronomy.

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The term employed—the first of record in the Hebrew signifies in the vernacular—"fixing of the month," which later was followed by "Kidush ha-Chodesh"—sanctification of the New Moon—viz: by means of observation and afterwards by reckoning.

The Babylonian years, which influenced the French time reckoning, were "soli-lunar," a year of 12 months of 30 days each, making 360 days. In later years, however, months of 29 and 30 days alternated, thus confining them, as near as possible to the periods between the recurrences of new moons. Intercalary months were added by the priests when found necessary—thus increasing the year to 365 days and making it soli-lunar.

That section of the Talmud termed "Yerushalmi, Rosh ha'Shanah," correctly states that the Jews got the names of the months at the time of the Babylonian exile, for investigation of "Babylonian Astronomy exhibits that the ancient Babylonians were sufficiently advanced in astronomy to compile almanacs in which the eclipses of the sun and moon and the time of new and full moons were predicted."

No mention of the intercalary month is made in the Bible, and it is not known whether the correction was applied in ancient times by the addition of one month in three years or by the adding of ten or eleven days at the end of the year.

Astronomers knew this kind of a year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Mohammedans, on the other hand, have a free lunar year.

The Jewish year, therefore, was not a simple year, for while the Jewish festivals no doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun.

The Passover feast was to be celebrated in the month of the wheat harvest, and Succoth, the Feast of Tabernacles, took place in the fall. Sometimes the feasts are mentioned in the Bible as taking place in certain lunar months and at other times they are fixed in accordance with certain crops, that is with the solar year.

In post-Talmudic times the months, Nisan, Siwan, Ab, Tishri, Kislev and Shebat had thirty days, and Iyar, Tammuz, Elul, Heshwan, Tebet and Adar twenty-nine. In "Leap year," Adar had thirty days and We-Adar twenty-nine. According to Pirke Rabbi Eleezer, there was a lunar cycle of forty-eight years. This cycle was followed by the Hellenists, Essenes and early Christians.

In the times of the second Temple, it appears from the Mishnah, that

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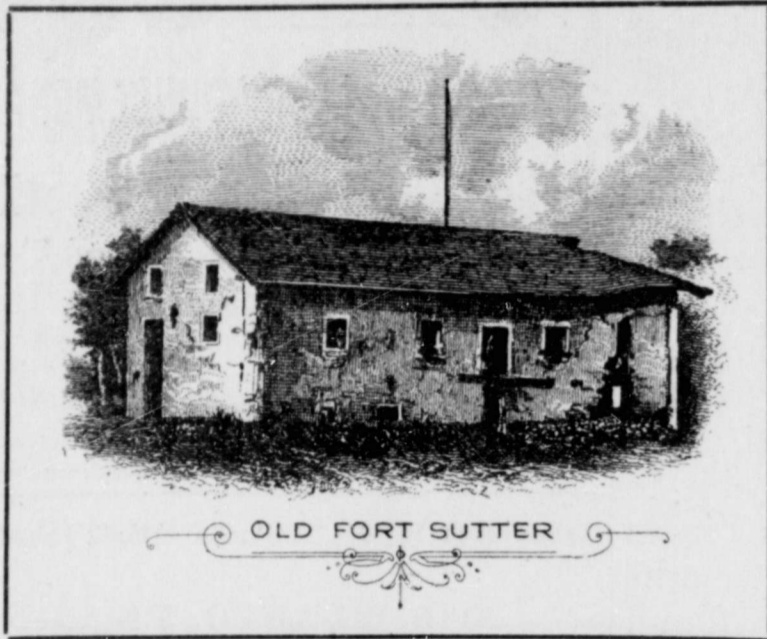
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August 25th.....	\$114,017 46
September 2nd	114,166 92
“ 5th.....	115,920 79
“ 6th.....	116,829 23
“ 7th.....	119,673 77
“ 8th.....	128,086 53
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“ 11th.....	129,494 54
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the priests had a court to which witnesses came and reported. The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin. Certain rules were in existence previous to the destruction of the Temple. The new moon could not occur before a lapse of twenty-nine and a half days and two-thirds of an hour. If the moon could not be exactly determined, one month was to have thirty days and the next twenty-nine. The full months were not to be less than four nor more than eight, so that the year could not be less than 352 days nor more than 356.

Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family.

These calculations were made possible by observation of the grain harvest. If the month Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of that month, then the month was not called Nisan, but Adar Sheni.

On the evening of the announcement of the intercalation, the patriarch assembled certain scholars, who

assisted in the decision, and their finding was transmitted to the communities by letters. The people of Babylon and surrounding country were then further apprised of the beginning of the month by fire signals.

The remaining Jewish communities, removed from Babylon, as in Egypt, Asia Minor and Greece, who were not so positively informed of "the beginning of months" by fire signals, observed two days as the new moon, as they were uncertain whether the month about to expire had twenty-nine or thirty days.

When disturbances occurred to prevent the lunar observation, the patriarchs devised the system that a year should not have less than four nor more than eight full months. Later, the fixing of the calendar was based upon not less than five nor more than seven full months.

Under the patriarchate of Simon III.—(140-163), a great quarrel arose concerning the feast days and the leap year, which threatened a permanent rupture between Babylonian and Palestine communities.

Under the Patriarchate of Judah I, the Samaritans, to confuse the Jews, set up fire signals at improper times, producing great confusion and error. Rabbi Judah therefore abolished the fire signals, and instead thereof, sent out messengers. Again communities

beyond the reach of Messengers, to be doubly sure observed two days of the new moon, and holidays. In the Talmudic period many of the patriarchs were noted astronomers. Samuel, known as "Yarhinai" (born about 165 and died about 250), calculated the calendar for 60 years, influencing later the work of Hillel. Mar Samuel reckoned the solar year at 365 days 6 hours, and Rab Ada at 365 days, 5 hours, 55 minutes and 25 25-57 seconds.

The Council of Nice was held in 325. It made no practical changes in the existing civil calendar, but addressed itself to the reform of the church calendar, based upon the solunar system of the Jewish calendar. At that time the Christian church was not fully established, and many Christians were still only Jewish Sectarians.

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The Jews of Poland.

The future of Poland is discussed by Mr. David Bell MacGowan in the *Century Magazine*, and a portion of the article is devoted to a consideration of the Jewish question in the Grand Duchy. Mr. MacGowan interviewed an educated Jew, who told him.

"The intelligent Jews mainly class themselves with the liberals, who are indifferent in religious matters or anti-clerical. We have come to consider ourselves Poles rather than Jews, and many of us would become Catholics—for Catholicism and the national spirit are in many ways identical—only that we think by remaining Jews we can exercise an influence on the uncultivated masses and guide them into Polish national channels. Contrary to the general opinion, the educated Jews of Poland are far less devout than those of France or Germany. We are assimilants. We hope for the final absorption of the Jews of Poland into the Polish nationality. * * *

The position of the Jews is very complicated. The Code Napoleon placed them on an equality with other persons, but this equality has been nullified in many ways by administrative orders. Jews cannot become lawyers since 1886 * * * The Jews amount to a third of the population of Warsaw and furnish half the soldiers. This is due to adroit manipulation of the enrollment and conscription."

A well-considered statement of the position of affairs in Russian Poland to-day appears in the current *North American Review*, under the title, "Poland To-day," by Robert Atter. From this it appears the present condition is one of chaos, "and Jews and Socialists appear to be at the head of affairs." Ninety per cent of the Jews in Poland, we are told, are co-operating with the Socialists in their agitation.

"No proper estimate of the forces at work in Poland at the present time can be formed without taking into account the Jews. They constitute, perhaps, the most important party in Polish politics. There are two classes of Jews—the orthodox and those who have left their ancient faith and have been baptized. Part of these latter belong to the Patriotic party, and part are neutral, the majority apparently preferring to await the development of events. But the Jews proper make up a power which has to be reckoned with. They are the backbone of the Socialist movement, which is behind all the present agitation. The "Bund," as the organization of Jewish Socialists is called, is the strongest, wealthiest and most influ-

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ential of all these societies. It is generally believed to include most of what may be termed the "bomb-throwing" element, or party of violence, and its preference for such methods, coupled with the strong position it has attained, causes much anxiety among the old patriarchs, who see nothing but destruction ahead if Socialism gains more ground."

The article states that the Jews themselves perceive the danger of violent methods alienating sympathy, and the Bund recently urged its supporters to refrain from participating in any First of May demonstrations.

Dr. Ivan Slavonski, the eminent Russian mathematician, who died in St. Petersburg in December, 1887, left, among other curious and valuable papers, one entitled "The Atomic Theory—A Mathematical Proof of the Immortality of Man."

The learned doctor starts out by taking the position that the whole universe is made up of atoms, and that these atoms are not "innumerable," but it can be shown that their number is limited. He further declares that the words "infinite" and "innumerable" are only used to cover ignorance—because it is impossible for our minds to form a proper conception of a vast number of units. After making the above, and other broad statements, he sets himself to the task of proving that the atoms of the universe are constantly undergoing changes, and that the time will come when all possible changes, combinations and permutations will have been exhausted. Spencer, Helmholtz, Thompson and many other distinguished men, living and dead, believe and believed this queer doctrine. Thompson says that when these changes have been exhausted the universe will be at rest. When that day comes the sun will cease to shine, the planets will stop revolving on their axis, and all the vast systems of worlds will hang perfectly dead and lifeless. But no, Dr. Slavonski does not propose to have a grand finale "wind-up" at that stage of the game. He declares that when these atomic permutations have been exhausted, nature will return upon its tracks; in other words, that when the pendulum has swung to its utmost limit it must return again. If all the positions of the atoms of the universe must again repeat themselves, Slavonski argues that there must come a time when all nature will again be in the track now occupied. The earth will again undergo its geographical periods, and man will again appear, each individual being precisely the same individual he is now. He will be born of the same parents, be reared under the same circumstance that he now lives, and with

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those with whom he now lives, and will finally die, as he will die in a few years from now. After another untold age of cyclic changes, he will "live again," just as in his former lives. This is immortality.

Russian Jews in America

More than 13 per cent of all the Jews in existence dwell in the United States. Possibly one out of every forty-six white Americans is a Jew. Nearly every fifth inhabitant of New York City is a Jew, and Manhattan borough has twice as many Jews as any other city in the world, while the rising tide of immigration promises eventually to give to the United States a Jewish population second to that of no other nation. These weighty facts, which may be verified by a reference to "The Jewish Encyclopedia," clothe with vital interest the increasing output of literature on Jewish immigration and Jewish life in this country. The Jews are proud of their history in America. It is claimed for them by Madison C. Peters in *The Sunday Magazine* that the funds which enabled Columbus to fit out his caravels and discover the New World did not come from the jewel-casket of Isabella, but from the strong-boxes of Louis de Santangel and Gabriel Sanchez, two enormously wealthy Jews, who enjoyed the favor of this famous queen and her royal mate; and also that Rodrigo de Triana, the sailor who first saw land, and Louis de Torres, the first white man to set foot on American soil, were Jews. It was, however, a long time before the Jews availed themselves of the rights which Mr. Peters cedes to them as joint discoverers with Columbus of the Western Hemisphere. Only a few Spanish-Portuguese Jews came to America. The German, Dutch, and English contingents, which largely constituted the second Jewish immigration, were numerous enough to attract attention, but it was not until 1882, when the anti-Semitic agitation in Russia became unbearable, that Jews began to come to America in such numbers as to give rise to a "problem." Such at least seems to be the conclusion to be drawn from a recently published book "planned and edited" by Mr. Charles S. Bernheimer. This interesting volume, entitled "The Russian Jew in America," is a symposium of facts and figures concerning the Czar's late Jewish subjects and their descendants in the United States. It gives a clear insight into the character of these new additions to the country's population, a graphic account of their customs and present condition, and offers some encouraging speculations on their ambitions and prospects in life.

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the 1,500,000 Jews now living in the United States are Russian. Their extraction defies analysis. They are Lithuanian, Valhynian, Bessarabian, Galician, Polish, and Roumanian. But there is no dissociation among them on that account. In fact, they are, as we are informed, so faithful to Zionism and so amenable to the guiding influence of their congeners who preceded them hither, that in spite of marked tendencies to reform their ancient practises and beliefs, Henrietta Szold, one of the contributors to the book, ventures to predict:

"The result will be an United Israel in America, responsive as a body to the calls and aspirations of Israel the world over, showing neither rift nor seam where the disparate elements have been forged together, and strong through the presence of every modification of Jewish character, thought, conviction, and ideal."

The Russian Jews have invariably settled in the cities. We find that there are only about a thousand Jewish farmers in the West, four hundred in New England, and a few hundreds more in New Jersey. The points which attract the greatest numbers of immigrants are New York, Philadelphia and Chicago, where they have established their "Ghettos," which if not the most squalid, are at least the most populous spots on the continent. In these over-crowded quarters they live and thrive, preserving their racial characteristics and displaying all those qualities of heart and mind which have enabled them to endure centuries of torture, persecution and adversity. One writer says that the Jews of New York are the "healthiest and longest lived class of the population."

It seems remarkable that this high-spirited Jew, neutralist as he usually is, should enjoy the longevity and possess all the vitality accredited to him—and especially so in face of the facts that "in stature he is the shortest, the girth of his chest is the narrowest, he is paler and poorer in blood than most of the non-Jewish nations among whom he lives."

We also learn from Mr. Bernheimer's book that this lack of proper physical development is the reason why so few Russian Jews become laborers. Their bodily weakness incapacitates them from doing hard manual labor, and so the lower classes become peddlers and tailors, while the more intelligent among them enter the trades and the professions. "The transition period from the junk peddler to the retail or wholesale dry goods merchant, from the cloakmaker to the cloak manufacturer, is comparatively short." A no insignificant number of the successful and prosperous teachers, doctors, lawyers, real-estate agents and bankers in New York and in the

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other large cities are Russian Jews. But in spite of their commercial and industrial activity, which is improving their economic conditions so rapidly, Mr. Bernheimer contends that they are not so given to money-making as are their German co-religionists. In fact their intellectual temperament and lofty aspirations are their distinctive characteristics, and so Mr. Bernheimer concludes his volume by saying:

"They are bound to rise, no matter how great the difficulties. All who know the stuff of which they are made have no fear that from the grinding process they will rise men and women of the highest types of citizenship, business and professional men of high grade, poets, scholars, scientific workers in many fields. I am glad to have confirmation of my observations in the following by Dr. Emil G. Hirsch: 'We have no doubt that the new day about to break will show the Russian-American Jew as a man of power, with mind well stocked and judgment well trained, with sympathies well refined for all that is good, true, and noble, with loyalty most intense for the best that America calls its own; a citizen well worthy of the prerogative, of the sovereignty which American citizenship confers; a Jew deeply conscious of the beauty, the reasonableness of his faith, the historic beauty that birth from Jewish parents imposes.'"

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"Arizona," which will be presented at the Grand Opera House next Sunday matinee, for one week only, is so well known that it seems superfluous to recite the story again. The characters are all taken from life and are a correct portrayal of the people who go to make up the inhabitants of the State from which the play takes its name. The scenes and incidents are laid in the beautiful Aravaipa Valley, the center of interest being the ranch

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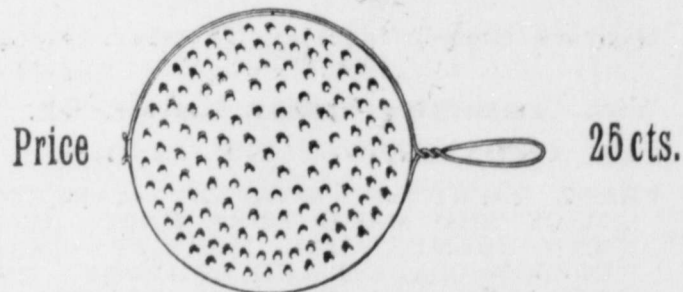
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Thursday Night—"TRAVIATA," with Tetrzzini, Bazelli, Gregoretti

Friday Night—"CAVALLERIA RUSTICANA" and "I PAGLIACCI," with Petrella, Ticci, Angioletti, Coppola, Salassa, Moreo

Saturday Matinee—"LUCIA DI LAMMERMOOR," with Tetrzzini, Bazelli, Gregoretti

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* * *

The success of the grand opera season at the Tivoli is simply enormous. The theater is packed at every performance with critical audiences and the greatest enthusiasm prevails. The following are the programmes for next week: Tuesday night, "Il Barbiere di Siviglia," with Tetrzzini, Bazelli, Gregoretti, Dado; Wednesday night, "Manon Lescaut," with Coppola, Ticci, Moreo; Thursday night, "Traviata," with Tetrzzini, Bazelli, Gregoretti; Friday night, "Cavalleria Rusticana" and "I Pagliacci," with Petrella, Ticci, Angioletti, Coppola, Salassa, Moreo; Saturday matinee, "Lucia di Lammermoor," with Tetrzzini, Bazelli, Gregoretti; Saturday night, "Ballo in Maschera," with Petrella, Grasse, Coppola, Moreo, Gravina, Dado.

* * *

The diminutive comedian, Franz Ebert, formerly the leading light with the famous "Liliputians," will make his first vaudeville appearance in this city at the Orpheum Sunday afternoon. Maud Edna Hall, well-known in this city, and Carleton Macy will present an exceedingly bright little comedietta, "A Timely Awakening," by Clay Clement. Dixon and Holmes, descriptive vocalists, who depict character songs in a new and clever way, will appear for the first time in San Francisco. Hal Merritt, who draws pictures with colored crayons, sings, whistles and otherwise entertains, will be accorded a warm welcome. For his second and last week Harry Corson Clarke, with his capable company, will present his latest comedy success, "Tomkins." The Spook Minstrels, Genaro and Bailey, "Petro the Great" and the Orpheum Motion Pictures complete the bill.

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The Mzab oasis is situated in Southern Algiers on the border of the Sahara, and is inhabited by a tribe of Berbers, numbering about 30,000 and acknowledging the sovereignty of France. The capital is Ghardaia, having some 11,000 inhabitants, among whom, according to the census of 1896 there are 841 Jews. Besides these are 34 Jews in the city of Guerra. The French anthropologist, M. Hugué, made a study of the Jews and natives of the oasis, and reported his observations to the Anthropological Association of Paris.

According to tradition the Jews reached the oasis in the fourteenth century. They dress like native Mzabites, but are distinguished from them by their long earlocks. They live in certain streets to themselves, in houses that are not overclean. The women are pretty, and in a certain way graceful, but the men have not so attractive faces. Many of the children are weak and sick. They marry young. Often children are betrothed at the age of 4 or 5, and married at 13 or 14. The marriages are prolific, a mother often having from 15 to 25 children, but the mortality among children is very great; in some families only a third or a fourth of the children reach maturity.

On the day of the wedding, the head of the bride is bound up with cloth, in the folds of which candles are stuck and lighted. Then, barefoot (for girls are not permitted to wear shoes before marriage), she is brought by her friends on a buffalo skin to the house of the groom, where the different ceremonies take place.

Generally the groom dowers his wife with a gift ranging from 25 to 500 francs, to which she is entitled at his death out of the estate. She has no further interest in the estate. The position of woman is low and differing from the men who seek knowledge with great zeal; she can seldom read or write. Divorce is easy and plentiful, many men having their second or third wife, and some even their fifth or sixth. Ten years sterility is, according to the old Jewish law, a ground for divorce.

The religious ritual is the same as that in use among other Jews, but belief is deeply mingled with sorcery and fear of the evil eye. "Shebuot" is observed not two, but three days; the third day in memory of the "taking of Ghardaia by the Jews."

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Publisher's Notices.

The medical profession has made rapid strides during the last few years, but in summarizing the results it is found that the greatest achievements in healing and preservation of the health has been made along the lines of nature. Ill health is usually caused by abuse of nature, therefore, it is to nature and natural methods that we should turn for the remedy for those ills to which our flesh is heir. An invention which has elicited the most favorable comment from the medical profession and which has been in use for some time in New York, and which well exemplifies our remarks about nature is that of Dr. Carl Gohlin, graduate of Stockholm, Sweden, who has opened an institute for exploiting his system of drugless treatment for all ills that may be attributed to the derangement or vitiation of blood. We must certainly extend to Dr. Gohlin our congratulation and endorsement, in view of the great results achieved by him and acknowledged by leading authorities.

We cannot do else than recommend both the interested public and profession and the hospitals, private and public, to investigate our editorial for themselves, which they may do by calling at the institute, No. 542 Sutter street, San Francisco, where they will find that our comments are the unbiased truth in every sense of the word.

Business in San Francisco must be increasing if the experience of the San Francisco Business College is a criterion of general business conditions. This college furnishes the greater number of new office help, such as bookkeepers and stenographers, used in the city, and has since April 1st had calls for 350 bookkeepers and stenographers. This is without doubt the greatest number of calls ever made on any business college in this length of time. Although the college has the largest attendance on the coast, it is wholly unable to supply office help fast enough to fill the demand. Young people who wish to obtain well paid positions should enroll with the San Francisco Business College, as their course practically assures paying employment as soon as ready.

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