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THE JEWS IN NEW YORK.

THE eleventh census of the United States of America will not furnish more than a clue to the numerical strength of the Hebrews in the commercial metropolis. Its scope is institutional rather than personal. The inquiries of its agents did not extend to the religious faith of individuals, but information was sought from the authorities of each congregation what was the seating capacity of its edifice, the value of its property, and the number of its adherents. Philip Cowen, the expert intrusted with the collection and tabulation of Jewish statistics, imperfectly and tardily rendered in response to printed inquiries, estimated the number of Jews living east of the Bowery and south of Fourteenth street at 135,000, and that 40,000 more were scattered over the rest of the city. In April, 1890, good Hebrew judges reckoned the number of resident Poles and Russians at 50,000, Germans 50,000, Roumanians 25,000, Hungarians 25,000, and of all other nationalities at 50,000. In February, 1891, Secretary Charles Frank of the United Hebrew Charities calculated the total at from 225,000 to 250,000, and predicted an additional immigration of from 45,000 to 50,000 in the following months of the year. In 1890, 32,321, of whom 23,970 remained in the city, landed at the port of New York. Of the 8350 passing on to other destinations many returned to work out their own future amid the crowding difficulties of civic environment. Among the arrivals were 6056 Austrians, 25,154 Russians, 506 Roumanians, and 517 Germans. "Immigration," remarked an intelligent Jewish observer, "in five years has averaged

25,000 a year, of which more than 70 per cent. have stopped in New York." There, in the Jewish quarter, the number of inhabitants averages 330,000 to the square mile. In the most densely populated region of old London the average is only 175,000. The English hive cannot exhibit a single cell like the seven-story house in New York which lodges, or did lodge, 36 families, including 58 babies and 38 children over 5 years of age.

Nearly all countries, civilized and semi-civilized, have contributed to this startling exhibit, which is larger than that of any other locality on the face of the globe. The first contingent appears to have arrived from Brazil, after that country was relegated to Portuguese rule in 1634. A small band of Jews of Dutch origin managed to reach New Amsterdam in the "Virgin World" of which Emma Lazarus speaks—

Where doors of sunset part,
Saying, "Ho, all who weary, enter here!
There falls each ancient barrier that art
Of race or creed or rank devised, to rear
Grim bulwarked hatred between heart and heart!"

Many of these were constrained by the persistent antagonism of the testy governor, Peter Stuyvesant, to leave New York in 1657, and to settle in Newport, Rhode Island, the real American cradle of civil and religious liberty. Those who remained prospered greatly. Certain retail trades fell entirely into their hands, and many attained mercantile eminence.

Portugal and Spain remotely sent out that portion of the Hebrews which constituted the congregation Shearith Israel (Remnant of Israel) in 1680. Then, as now and always, a

qualified layman might officiate in the synagogue where no chazan, or reader, had been provided. This body, however, had such from an early date. In 1729 the first building dedicated to divine worship was erected in Mill street. This was followed by one in Crosby street, then a fashionable locality. The neighborhood changed in character, residents moved up-town, and at last the congregation rested in its present architecturally unique home in Nineteenth street, near Fifth Avenue. Incomers from other lands assimilated with them, and adopted their social and religious habits and customs. In the Revolution all seemed to have espoused the popular cause, and numbers did excellent service in council and in field. Most conspicuous among them was the Rev. Gershom Mendes Seixas, chazan of the Shearith Israel congregation, who for twenty-eight years was a trustee of Columbia College, and a great power in the Jewish community. Haym Solomon was another influential New-Yorker. His wealth was unstintedly poured out in behalf of the struggling colonists. Madison called himself a "pensioner" on Solomon's favor. To the large-hearted Hebrew, whose general philanthropy was commensurate with his patriotism, was committed negotiation for war-subsidies from France and Holland.

Sephardic, or Spanish and Portuguese Jews, held aristocratic rank among their brethren, and even now on rare occasions are said to exemplify somewhat of the haughty and exclusive spirit proper to a hereditary caste. Formerly marriage with those outside their own circle, owing to inequality of culture, was an infrequent occurrence. Adherence to the rites, forms, and ceremonies practised by European ancestors was exceedingly tenacious.

The congregation Benai Jeshurun, founded in 1824, consisted of immigrants from England, and a sprinkling of persons from other parts of the Old World. There were also one or two Polish congregations following the Polish Minhag, or ritual. The congregation Anshe Chesed was formed by natives of Holland, strengthened by a few Germans and others. These assemblies, with their instructions and characteristics, for some time represented the Judaism of New York.

Between the years 1820 and 1830 a large German-Polish immigration entered New York, stimulated thereto by the intensifying *Judenhetze* that restricted the sons of Jacob to certain occupations, intolerantly excluded them from the more honorable vocations, and closed all avenues to preferment in official career or scientific profession. An influx of Teutonic Hebrews thereafter continued, until they outnumbered those of all other nationalities. New congregations arose, and used the Ashkenazic, or

German, ritual in divine worship. Jealousy and intolerance, springing from provincial prejudices, also appeared, and exerted an unpleasant influence upon the moral and social character of metropolitan Judaism. But this was counteracted, in great measure, by some of the younger generation, who, educated in American schools, infused a better spirit into their coreligionists, and thereby improved the general tone. Joining a congregation became a social necessity. Peddlers returned to the city twice a year—during the spring and fall holidays—to replenish their stocks, and to join their brethren in religious exercises. At the great Hebrew festivals the young people of both sexes met in social gatherings. Among the better educated the theme of conversation was not infrequently the possible union of jarring congregations, elevation of their intellectual and moral status, and the investment of Judaism with more imposing dignity. Out of these discussions came most gratifying results.

Immigration from Slavic lands is of comparatively recent date. That from Russia, impelled by the fanaticism of the Czar and his confidential advisers, is of hordes barbarous in speech, alien in habits, and in many cases broken-spirited by tyrannical and foul treatment. Fugitives from intolerable oppression and merciless cruelty that first broke out in 1881, and have continued with little intermission until the present time, they add a new and busy element to composite population, and demand the wisest and most persistent endeavor to harmonize their inner life with American currents of thought, and to identify them with all that is proper to our republican civilization. A few are said to have left wife and family to get an early share of the princely Hirsch fund, supposing that it is intended for indiscriminate distribution. That this is a gross delusion goes without saying, but none the less does it incite addition to the undesirable immigration the inconveniences of which to the general public the Hirsch fund was, in part, intended to relieve. Beneficiaries in New York write to the friends left behind. These hasten to follow, and come in tens of thousands. On arrival they are met by more fortunate coreligionists, proud of common origin and history, who welcome them to "homes" like that of the Hachnasath Orchim Association, No. 210 Madison street, where food, shelter, and other necessary aid are administered, and the recipients are placed in a position to provide things honest in the eyes of all men. Daily scenes in the office of the United Hebrew Charities, No. 128 Second Avenue, are extremely prolific of suggestion, and evoke profound and comprehensive thought. The cringing civility of the Slavic applicant, born of the despoiled spirit and despair of redress, is mildly but



COHANIM BLESSING THE PEOPLE.

firmly rebuked, and the exhibitor taught to demean himself as one whose newly acquired rights are on the same plane with those of all constituents of the national life.

The lesson is one which the pupil is quick to acquire. The "Jüdisch-Deutsch" or Hebrew-German jargon, spoken by his brethren in Galicia, Russia, Poland, and Germany, will long linger on his lips, and furnish household words to the family circle, but just as certainly will it give place to the United States vernacular, as the Hebrew characters in which English advertisements appear on sign-boards in

the Jewish quarters will be replaced by letters familiar to Anglo-Saxon vision. The general disintegration of ideas and practices that begins when immigrants from all climes first tread upon American soil is only preparatory to future integration with all that is distinctive of their new abode and political people. To this end all the energies and resources of intelligent, liberal Judaism are directed.

Modern immigration is of merchants, manufacturers, and artisans chiefly. Farmers are notably few. As agriculturists the Jews are not remarkably successful. Their colonies in Kan-

sas and Dakota were total failures. In New Jersey it is otherwise. The settlements at Vine-land, Alliance, Rosenhayn, and Carmel accomplish all that can be expected reasonably. Sewing-machines, operated by the farmers and their families, help to eke out a livelihood.

In 1890 the trustees of the Baron Maurice de Hirsch fund were empowered to disburse \$10,000 per month in the establishment of schools, purchase of tools, transportation of persons, and relief of pressing need. Sums invested in farms and agricultural implements, for Russian and Roumanian Jews in New Jersey, are not unseldom secured by pledge of real estate or chattels on the part of the borrowers. The helpless immigrants, through use of these facilities, and aided by industrial training, soon become self-sustaining and independent. During the transformatory process they are judiciously instructed in the language and political constitution of the country, as a means of social assimilation, and conversion into useful and patriotic citizens. Similar policy is pursued wherever the unwelcome strangers are located, and is by them welcomed with enthusiasm as the conveyance of hope into otherwise barren and wretched lives. The entire fund is now under the control of designated trustees, who may not only expend the interest but also part of the principal if need be, and that with the pleasant certainty that impairment of capital will be

made good by the great financier. There

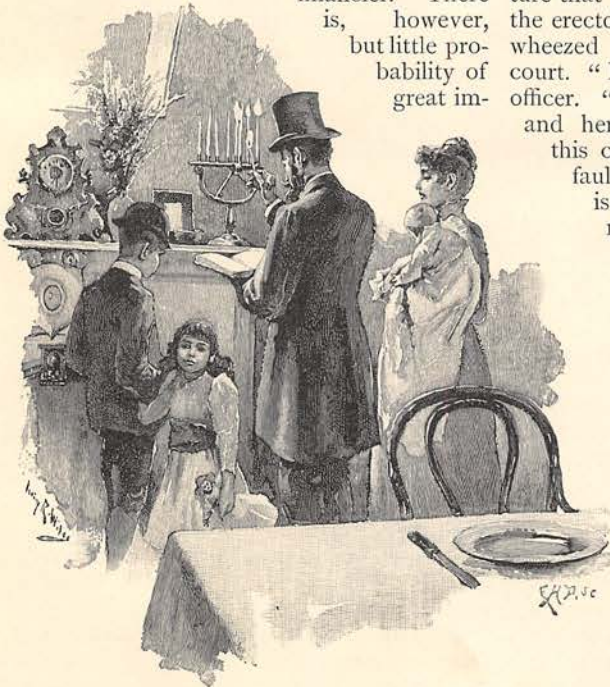
is, however, but little probability of great im-

pairment. A surprisingly small sum is sufficient to give each borrower a start. Within a few weeks or years at the furthest all loans are repaid by the more thrifty.

Many of the Slavonic Jews enter into the old-clothes traffic, and fill the classic Baxter street with quaint and busy shops. All through the eastern Jewry of New York, where non-Abrahamic humanity is extruded by force of circumstances, foreigners under uncouth skull-caps, with flowing beards, and clad in long-skirted caftans, jostle feminine compatriots who at sixteen are houris and at thirty hags—charming brides at the former age, careworn matrons at the latter. Their children fill the public schools in the Tenth Ward, which on Jewish holidays are practically closed for want of pupils. In the noisome tenements that they crowd to overflowing every inmate is a tireless worker. Avails of industry are pitifully meager, but the cost of subsistence satisfactory to the bread-winner is trifling. Thrift is the prevalent characteristic, and too often hardens into avarice and greed. Men stint themselves in some cases to establish deposits in the savings-banks, and soon exhaust the hoard in consequent weakness and suffering.

Such people will not always reside in tenements. Nor do they. Accumulations are invested in real estate. The tenant becomes a proprietor. The stifling rookery is torn down, and replaced by a spacious, aspiring structure that yields richly remunerative returns to the erector. "Weech house will you take?" wheezed out a Slavic bondsman in police court. "How many have you?" queried the officer. "Seeks." "Six! You infernal Jew—and here I've been born and raised in this country, and have n't one." Whose fault it was that he was thus houseless is a question that the irate officer did not care to consider.

Change of residence to better sections of the city, and even to costly mansions on Fifth Avenue and Riverside Park, is the sequence of forethought, acquisitiveness, and shrewd investment on the part of many Semitic citizens and their descendants. None respond more willingly to the elevative forces of modern civilization. That fowls are not more frequently domesticated in tenement quarters is due in some measure to visitations of the sanitary inspector, but much more to constant inculcation of cleanliness by coreligionists. Habit is the bequest of antecedent environment. Dirt breeds disease. Foul air poisons life at its sources.



CHANUKAH—THE FEAST OF LIGHTS.



PASSOVER SUPPER.

Domiciliary temperature is parboiling. The home is too often the workshop also. Sewing-machines whir mercilessly until muscle loses its force, and mind sinks into vacant apathy. Young children are driven by usurping lodgers into the streets, and there find themselves in the way of an army of hucksters. The city has no room for them. In interior rooms that would be more filthy than they are but for the Friday afternoon cleaning up for the Sabbath, the thorough cleansing in the spring for the Passover, and the hardly less thorough renovation for the summer and autumn festivals, the seeds of disease too often enter their sickening bodies, and may pass thence to the buyers of ready-made clothes. "Am I my brother's keeper?" He is ours—in some sense. The mysterious invasion of the homes of the wealthy by deadly disease often originates in East Side tenements, where Irish, Italians, and Hebrews perspire in the worse than Egyptian bondage of grinding taskmasters. The Jews have inscribed their hate of the system that holds them in slavery upon the banners of labor parades. "Down with sweating" is a sentence fraught with manifold significance. Mr. Jacob A. Riis writes: "I have found in three rooms father, mother, twelve children, and six boarders. They sleep on the half-made clothing for beds. I found that several people slept in a subcellar four feet by six, on a pile of clothing that was being made." In vain is the ordinance

of the "Schulchan Aruch," that "no one shall go more than four cubits (six feet) from his bed without washing, because of injurious exhalations." Overmastering circumstances forbid obedience. The fault cannot fairly be charged to the "sweaters," or rather to the sweated, who toil from six in the morning until eleven at night. Fifty cents is not an unusual compensation for these murderous hours. Trousers at 84 cents per dozen, 8 cents for a round coat, and 10 cents for a frock coat, are labor prices that explain the sudden affluence of heartless merchant manufacturers, and the biting poverty of miserable artisans.

Competition among the workers is combative, and pernicious to all parties. Excellent trade-schools do something to mitigate causative incitements thereto. Trades-unionism also interferes, but with such lack of judgment as often to aggravate the misery. Nowhere is litigation more irritable or comic than in the Jewish quarter. To the police its quarrels are a constant grievance.

The persistent forces so blindly struggling in the lives of Slavonic Hebrews will, when wisely guided, certainly place them in higher relations to the commonwealth than those sustained at the present day. In support of this anticipation is the fact that coreligionists of differing national extraction succeed in all the walks of the world's business—in the fine arts, in journalism, and in the learned professions. In mer-

cantile pursuits their eminence is attested by the names that cover civic sign-boards. Dry and fancy goods absorb the energies of 514 firms, the aggregate rating of whose capital is \$58,000,000. Names of proprietors are as familiar in the mouth as household words to multitudes of shoppers.

In the manufacture and sale of clothing—Mr. Max Cohen, editor of the "American Hebrew" being the authority—there are 264 firms with \$24,000,000 capital; 31 firms, with over \$7,000,000 invested in business, are in the cloth trades; 169 firms, with \$12,000,000 invested, make and sell hats and gentlemen's furnishing-goods. Tobacco and smokers' articles engaged the attention of 165 firms possessed of \$15,500,000 capital in 1890, while 94 firms, with \$10,000,000 capital, are preëminent in the wine and liquor trade. Jewelry, precious stones, and optical goods employ the activities of 133 firms and the power of \$8,500,000. Leather findings and hides are but little less acceptable objects of commerce, judging from the 83 firms with nearly \$7,000,000 of capital that deal in them. So is it with paints and glass, bought and sold by 38 firms, with a capital of nearly \$6,000,000. Furniture, bedding, and upholstery statistics furnish the names of 37 firms whose \$2,750,000 are utilized in the production and sale of these articles. Seventy-four persons or firms have invested about \$5,000,000 in the meat business, and 416 about \$37,500,000 in miscellaneous trades. The average rating of capital controlled by all these 2018 merchants is \$207,388,000.

In no city have the Jews been more successful as traders than in New York. "Of the 400 buildings on Broadway from Canal street to Union Square, the occupants of almost all are Hebrews, over 1000 wholesale firms out of a total of 1200 being of that race. Hebrew firms also predominate on the streets contiguous to Broadway within the territory named."¹ Nor elsewhere have they been more successful, on the whole, as bankers and financiers. The 35 firms whose average rating in 1890 was over \$13,000,000, but whose available capital is, in all probability, \$100,000,000 or more, include the names of Seligman, Hallgarten, Wormser, Lazard, Scholle, Kuhn, Loeb, Schiff, Ickelheimer, Speyer, Schafer, and many others, some of whom are more conspicuous for philanthropy and patriotism than for wealth.

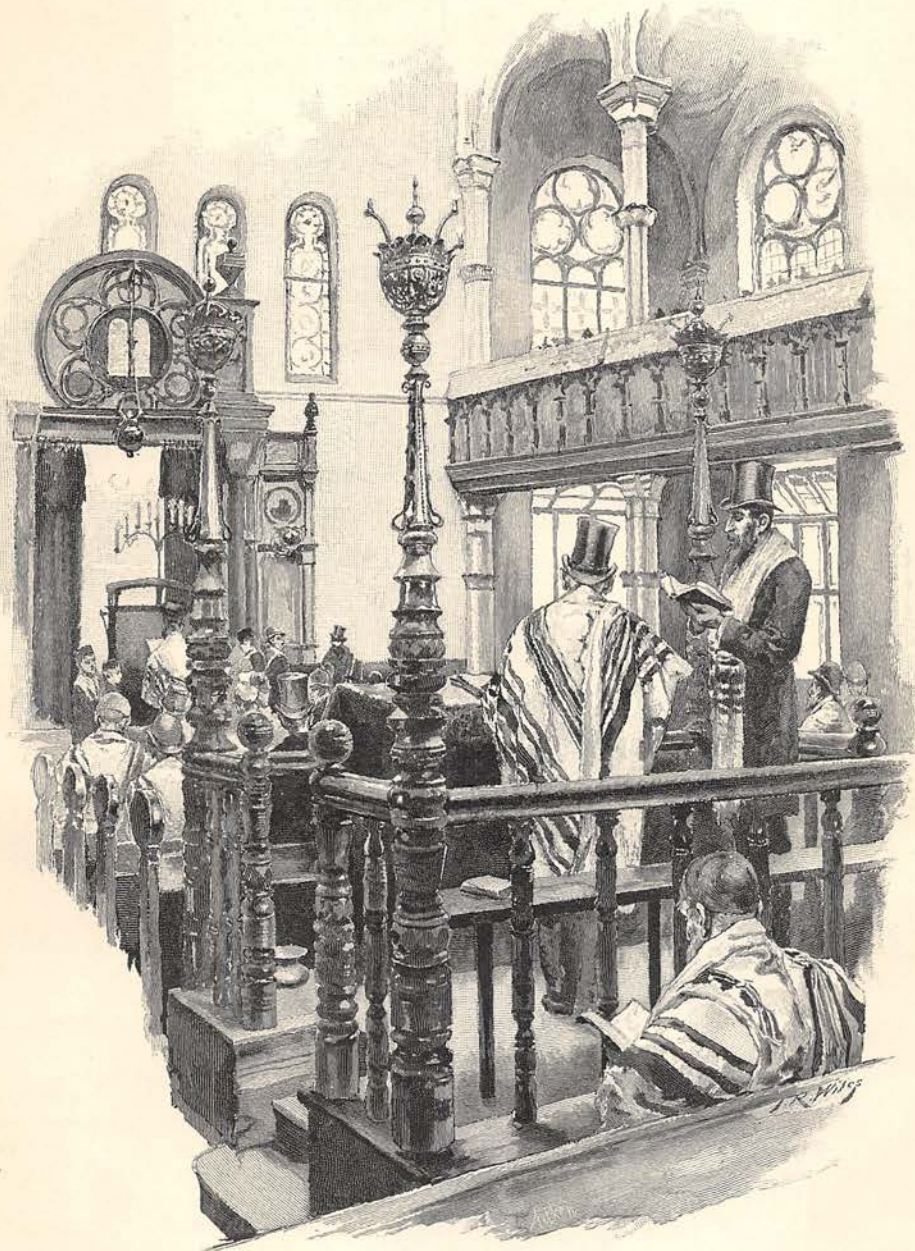
Holdings of real estate by the Jews in New York are estimated at from \$150,000,000 to \$200,000,000, and five eighths of the transfers are said to be for their account.

Judging by police reports there has been less

¹ "The Hebrews in America," by Isaac Markens, p. 150.

of the deceitfulness, chicanery, and fraud that are popularly and often unjustly held to be distinctive of the poorer Jews in the acquisition of this amazing wealth and influence than among an equal number of nominal Christians of similar class. It is certain that the homely virtues of which King Solomon, Franklin, and Smiles are the apostles have been the principal creators of Jewish affluence and power. The prudence which confines expenditure within the limits of income, the diligence which rejoices in improving opportunity, the far-sightedness which deposits money where it will do the most good, and the promise which is held to be as binding as the legal contract, are the chief factors of fortune with them as with all men. The best proof of the moral standing of the Hebrews is to be found in the relatively low percentage of their number in prisons and reformatories. Only two murderers, it is said, have sprung from their ranks in 250 years. Drunkenness is not a Jewish vice. Neither is anarchism a Jewish insanity. Its subjects disavow and even revile Judaism.

Religious differences among men are largely hereditary, circumstantial, and temperamental. Among Jews, as among Christians, some are strict, others liberal, and still others indifferent. The liberals are the Unitarians, the conservatives the Presbyterians, and the orthodox the Episcopalians of Judaism. The number of liberal Jews in New York has been estimated by one Hebrew statistician at from 40,000 to 50,000, inclusive of about 10,000 indifferentists, and the adherents of the orthodox faith at from 175,000 to 200,000. Some of his brethren alter these figures considerably. Whatever the exact truth may be, it is certain that the vast majority are professedly orthodox, their religion and ethics being of rabbinical and legal character. Traditional Judaism, as exemplified by them, is substantially what it was in the days of Christ and his apostles. They permit no change in public worship or domestic ceremony, but rigidly adhere to the code of laws contained in the "Schulchan Aruch," a compilation of regulations and ordinances which date back, for the most part, nearly 2000 years to the celebrated schools of Hillel and Shammai. Service is in Hebrew exclusively, and admits the employment of a reader, or cantor (*chazan*), from any part of the world who is familiar with the patristic language. Thus in the Portuguese synagogue in 112th street, between Third and Lexington avenues, the cantor is Moses Guedalyah, from Mogador, Morocco. When the speakers have been taught to think and speak in Hebrew, converse between those of various national vernaculars is comparatively easy, as in the case of an American rabbi and a Turkish brother from Saloniki, whose gutturals flowed



READING FROM THE SCROLL.

with satisfaction to both at the wedding of the Rev. Dr. H. P. Mendes.

The rabbi is often selected for life, and may or may not, according to arrangement, be the cantor of his congregation. In the Eldridge street synagogue, or *schule*, as it is more commonly called by the orthodox, is an impressive representation of traditional Judaism, modified perforce by the spirit of the time and surroundings. The building itself is Byzantine, with touches

of the Renaissance, and is yet distinctively Oriental. The Russian banker who is *parnass*, or president, of the congregation is courteous and instructive. So is every member of the pushing crowd that fills it, and whose admission is regulated by policemen and religious officials. Women in the galleries — not half full — interest the visitor, and he evidently interests them. Pierced curtains, sliding on brass rods, like the ancient lattices in the British House of Com-

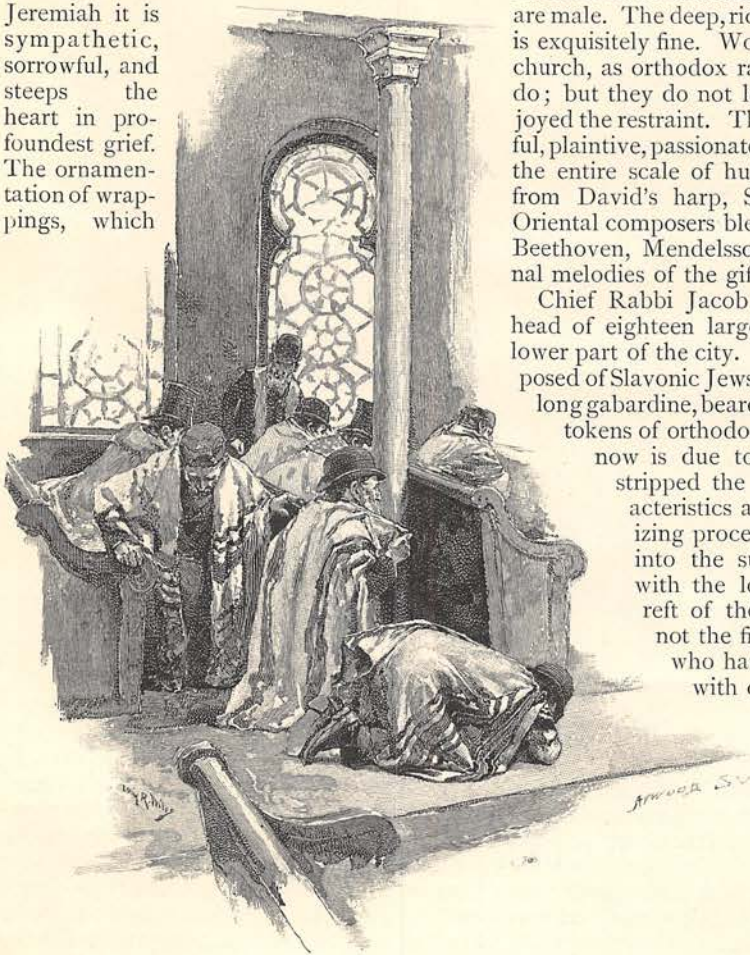
mons, which permit the ladies to see without being seen, are supposed to seclude Hebrew femininity from the disturbing gaze of the masculinity. But they do not, for the simple reason that deft hands draw them aside, or throw them up, and vision is only supposedly obstructed. The old custom is not in favor with the majority, and will never more be popular, if it ever was, with them. The chazan's desk, or pulpit, is in the middle of the edifice. There his assistant conducts the reading of the Torah, or law. Each worshiper may listen to his cantillation thereof, or to the voices of persons successively called out of the congregation, not to read each his part of Torah, Haphtorah, or Megilloth, as in former years, but to see that the Parashah is duly recited by the assistant chazan, and to repeat the B'rachah, or blessing. The Torah is read in recitative or chanting style, regulated by the "neginoth," or tonic accents. Of the Megillah (scroll) Esther the recitative is joyous and triumphal; of the lamentations of Jeremiah it is sympathetic, sorrowful, and steepens the heart in profoundest grief. The ornamentation of wrappings, which

it is a high honor to detach from, or attach to, the scrolls, is rich and costly. So is that of the veils before the ark. Each of these is of different color, suited to the ritualistic season. That in use on Yom Kippur is pure white.

Lawyers, merchants, artisans, clerks, peddlers, and laborers compose the dense and changeable throng. All are one in respect of race and faith, but many in regard to birth-place and speech. *E pluribus unum* receives a new meaning here. Clad in "tallith," or prayer-shawl, capped or hatted, voluminous of voice and ceaseless in gentle movement, articulate worship alternating between the murmurous play of sunlit waves and the thunder of Oriental hurricane, they suggest the idea of an Arab tribe, under derbys and silk hats, earnestly worshipping the Almighty after the fashion of all Semitic forefathers. But custom is not uniform, neither does it exclude indulgence in talk. Conversation is discountenanced in the more polite congregations. Singing by the choir is superb. As in all other orthodox synagogues, all voices are male. The deep, rich baritone of the chazan is exquisitely fine. Women keep silence in the church, as orthodox rabbis say they ought to do; but they do not look as though they enjoyed the restraint. The music is weird, wakeful, plaintive, passionate, joyous—ranging over the entire scale of human emotions. Strains from David's harp, Solomon's singers, and Oriental composers blend with selections from Beethoven, Mendelssohn, Mozart, and original melodies of the gifted cantor himself.

Chief Rabbi Jacob Joseph is the spiritual head of eighteen large congregations in the lower part of the city. These are mainly composed of Slavonic Jews, once wont to look upon long gabardine, beard, and corkscrew curls as tokens of orthodoxy. That they do not now is due to Russian zeal, which stripped the wearers of these characteristics as part of the Christianizing process, and distressed them into the superstitious belief that with the loss they had been bereft of their religion. They are not the first of the human family who have confounded religion with clothes.

Some congregations ranking as orthodox deviate from the ancient standards in a few unimportant particulars, such as delegating those portions of the holy-day services that were formerly said aloud by the entire congre-



THE ARODAH.



CONFIRMATION — TEMPLE EMANU-EL.

gation to the choir, which sings or chants them, or to the minister, who declaims them. The honorable service of taking out of and replacing in the ark the scrolls of the law is also confided exclusively to the wardens. The Haphtorah, or selection from the prophets, and prayer for the government, are read in English. The Pentateuch, or Torah, as in all orthodox congregations, is divided into fifty-two sections, so that the whole is read once a year; while among the reformers it is so arranged as to be read through once in three or five years.

Conservative Judaism believes in the divine origin and authority of the Old Testament, and follows good common sense in its interpretation. It seems to be largely due to the teaching of Mendelssohn, of whom it is said, "From

Moses (the lawgiver) to Moses (Mendelssohn) there never arose one like Moses (Maimonides)." Its assertion of the right of private judgment logically induced all the amazing changes which ensued.

Representatives of this school, or rather tendency, like the late Dr. Adolph Huebsch and the living Dr. Henry S. Jacobs, have happily succeeded in harmonizing discordant elements among their people for the accomplishment of communal purposes. Orthodox Jews hold to ancestral traditions, time-honored rituals, established synagogal customs, and rabbinical consensus of doctrine. Conservatives permit changes in synagogal customs, and also English additions to the ritual. Reformers reject all traditions, adopt any ritual they please, rather discountenance Hebrew prayers, allow any change in synagogal custom, adopt family pews in which the sexes sit together, admit Christian choristers into their choirs, and reject certain doctrines received by the orthodox. The Kaddish, or prayer in memory of the dead, is often in English instead of Hebrew. Some of the reformers, having neither the faith nor the practice of orthodox or conservative Jews, repudiate circumcision,

intermarry with Gentiles, set aside the difficulties which orthodox rabbis always regard in the case of proselytes to Judaism, institute Sunday services, or, like Dr. Hirsch of Chicago, also close the place of worship on Saturdays, keep none of the food laws, reject much of the Bible, more of Judaism, all of Christianity save its spirit and ethics, and occupy the position of polished rationalists. They have abolished the rabbinical second-day festivals as being unnecessary, and substituted English for Hebrew hymns. They revere the Old Testament as the divine source of law and doctrine, but decline to acknowledge the supremacy, if not the authority, of the Talmud. In the Prayer-book of the Temple Emanu-El, the liturgy is scriptural, beautiful, appropriate, and free from the



FEAST OF TABERNACLES.

redundancies, repetitions, dogmatisms, and unintelligibilities of many medieval Minhagim.

Not without conflict, sharp and protracted, was reform, to any noteworthy extent, achieved. The rabbinate was subtly hostile, and the power of prejudice stubborn. Notwithstanding these, the movement was largely successful. Piyutim, Kinoth, and Selichoth,¹ prayers of uncertain origin and doubtful utility, coming down from the middle ages, were in many instances extruded as forming no part of the Common Prayer-book compiled by the 120 pious and learned men, among whom were Ezra and his contemporaries, known as the "Men of the Great Assembly," and as foreign to existing so-

¹ Piyutim is the Hebrew form of the Greek poetics; Kinoth are lamentations; Selichoth are penitential hymns.

cial conditions. Few, if any, of the many Jewish Prayer-books are generally acceptable. The Sephardic, or Spanish and Portuguese, is singularly free from the objectionable compositions of poetasters. It has been suggested that a model Prayer-book might be formed by retaining only what is common to the Sephardic and the Ashkenazic, or German, ritual.

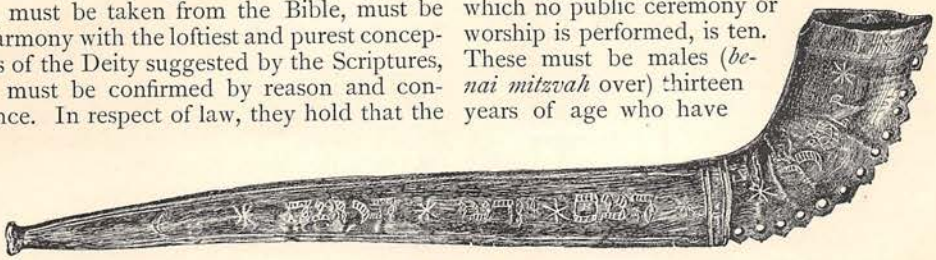
Worship has been gradually modernized by the introduction of pulpit oratory, clerical robes, and the ordinary accessories of public devotion, such as had long been in vogue with cultured congregations. Confirmation of boys and girls alike has also been adopted. In 1845 Dr. Leo Merzbacher led the van in New York, where his adherents form the congregation Emanu-El.

Whether the mass of the unorthodox are reformers or secessionists, as their opponents

claim, is not a question demanding settlement here. The Rev. Dr. Wise of Cincinnati affirms their belief in the following doctrines of orthodox Judaism—the immortality of the soul, future rewards and punishments, perfectibility of human nature, and the final and universal triumph of truth and righteousness. But the Messiah they do not expect, neither the gathering of the Hebrew people in Palestine, nor the restoration of the Levitical ritual. The resurrection of the body, the last judgment, the evidence of miracles to the divinity of the Holy Scriptures, and the objectivity of angelic and theanthropic appearances are all discarded as unworthy of belief. Their hermeneutics are rationalistic. All religious doctrines, they maintain, must be taken from the Bible, must be in harmony with the loftiest and purest conceptions of the Deity suggested by the Scriptures, and must be confirmed by reason and conscience. In respect of law, they hold that the

vices within the city of New York; but whether this number included the whole, and especially those temporarily organized in the Jewish sections, or permanently established in eleemosynary institutions, admits of doubt. It certainly did not embrace the special congregations assembled on the high holidays. Thirty organizations worship in consecrated buildings, or in institutional rooms fitted up for that purpose. In one hundred and twelve halls “chevras” (brotherhoods) meet for business and devotion, and also assemble in scores of other resorts the names and localities of which are not definitely ascertained.

The smallest number that may constitute a “Minyan,” or religious congregation, without which no public ceremony or worship is performed, is ten. These must be males (*benai mitzvah* over) thirteen years of age who have



SHOPHAR.

Decalogue, in letter and spirit, is obligatory forever. “All laws not contained in the Decalogue, expressed or implied, are local and temporal (although the principle expressed by some may be eternal), and could have been intended for certain times and localities only.” In New York, and throughout the United States, the organization, laws, customs, and doctrines of the Jewish congregations are as diversified as those of the Congregationalists. Visionaries, enthusiasts, fanatics even, relicts of the bad times in which diabolism rioted, and in which cabala and mysticism won many and close disciples, are common among the Jews as among the Christians. Both are Adamic.

Radical reformers like Felix Adler, Lasalle, and Bebel are by some denied the right to the title of Jew or Christian, and are consigned to a mystical limbo whence they may or may not eventually emerge into everlasting light, love, and liberty. For anarchists a warmer future is probably waiting.

The synagogues in which all this weltering chaos of opinion finds more or less of articulate voice are chiefly of Byzantine architectural characteristics—striking bits of Semitism translated from dreamy Orient to practical Occident. Those of the reformed are styled temples; of the orthodox, schools or synagogues. There is not, it is said, a complete list of Jewish congregations in existence. One hundred and forty-six were reported in the winter of 1890–91 to be duly organized and holding regular religious ser-

been confirmed. Wherever the praying assembly convenes is sure to be found the perpetually burning lamp, according to the Aaronic law (Exodus xxvii. 20, 21), whose beaten oil typifies pure revealed truth, correct exegesis, and genuine morality. Should any Jew become Christian, his orthodox brethren of Slavonic antecedents are said to insist that his features assume a “goyish,” or Gentile, cast.

Physiognomy, however, is not an infallible index to theological creed, for many of the best class of cultivated Hebrews seem to have parted with most, if not all, signs of Semitic origin. This may be due to ancestral intermarriage with Gentiles, which rabbinism has always discouraged in the effort to differentiate its disciples from other believers. Traditional observances in respect of meats and drinks, culinary and domestic utensils, are also intended, among other objects, to perpetuate the distinction.

The Jewish creed is embodied in the thirteen articles formulated by Moses Maimonides, one of the noblest and most influential men of his race. They were drawn up in the abiding belief that all men will eventually become Jews, not in the spiritual sense of St. Paul (Romans ii. 28, 29), but in that of the orthodox traditionalist. The twelfth article is a petition for the advent of Messiah. Moses Mendelssohn, scarcely less venerated than Maimonides, was instrumental in elevating the majority of his people to that phase of Judaism popularly known as Conservatism—

perhaps to reform. Traditionalism and democracy blend in the worship of an orthodox Jewish synagogue. That worship, if normal, is daily — morning and evening. Extra sessions are held on special occasions. All worshipers are equal before God. The rabbi owes his influence not to ordination or official position, but to tried probity, superior learning and piety, excellency of legal exegesis, and power of spiritual advice. In these respects he is *Rab*, *Rabba*, or *Rabban*, — that is, Master, — but in no sense is he the equivalent of a modern priest. The Slavonic dignitary is a picturesque object. Profile is distinctively Semitic. Orientalism is positive and piquant. Prayer is a duty and delight, and its outpourings are in terms of accepted ritual.

Worship ought to be supremely intelligent. The tallith, with its horizontal stripes of blue or purple and skilfully knotted "tsitsith," or fringes, fastened to the four corners, testifying by peculiar mode of attachment that "the Lord is one," reminds of the obligations of the law (Numbers xv. 37-41). The "tephillin shel rosh," in the shape of a cube of parchment attached to a leathern chaplet, and the "tephillin shel yad," in similar form attached to a thong which compasses the arm seven times and runs three times around the middle finger, are worn in obedience to the command that they shall be "for a sign unto thee upon thine hand, and for a memorial between thine eyes" (Exodus xiii. 9-16). "These cubes contain four portions of the Bible, teaching the four cardinal creeds of orthodox Judaism: (1) the unity of God; (2) that 'virtue brings its own reward,' but 'the wages of sin is death'; (3) the religious duty of spiritual education; (4) the restoration to Palestine, which means the realization of Messianic hopes or ideals — such as cessation of war and settlement of international disputes by arbitration, the settlement of social questions and institution of universal brotherhood, and Jerusalem a center where all nations shall be free to worship God."¹

The "tephillin," or phylacteries (Deuteronomy vi. 8), are for use in matutinal devotions, but not on Sabbaths or religious festivals. Women and males under the age of thirteen are, for practical and sufficient reasons, exempt from the use of tallith and tephillin. Whether the worship be in spirit and in truth, and to what extent it issues in the negative and positive morality required by the law, is best known to the God and Father of us all. It is unquestionably demonstrative, and intended to express normal religious thought and feeling. The trend of Jewish thought, literary and religious, is toward a yet undefined unity. Cross-currents intersect the main streams of orthodoxy, conservatism, and reform. What the

issue will be, and what its relations to Christianity, are questions about which opinions necessarily differ, while all concur in the conclusion that they will be of vastly higher order than anything manifested by the past.

For the observance of festivals and fasts the Jews of New York are conspicuous. Of the festivals, those of the Passover, Weeks, and Tabernacles, together with New Year's day and the Day of Atonement, are of divine institution (Exodus xxxiv. 23). Of the minor festivals Purim is of Biblical, and Chanukah of post-Biblical origin. The fasts, with the exception of Yom Kippur, are of rabbinical institution, and include those of Tammuz, Ab, Gedaliah, Tebeth, and Esther. All originate in epochs of history. Passover, Pentecost, and Tabernacles are held to be in manifest connection with corresponding seasons of the year. Modern rabbinical teachers, thinking less of the historical than of the natural elements in these festivals, lay greater stress upon the latter. On the New Year the creation of the world is called to mind, and God as Creator is specially glorified. The weekly Sabbath, in addition to other uses, is a perpetual remembrance of the same great fundamental event.

Following chronological order, the series begins with "Rosh Hashshannah," the New Year, the first day of which in 1890 fell on the 15th of September. Evidence of the strong hold which this holy day has upon the Hebrew affections in New York, and indeed all over the world, is obvious in the preparations made for its observance. As beginning the civil year it bears the title of Rosh Hashshannah; as the day of memorial, Yom Hazikkaron; and as the day of judgment, Yom Hardin. Special and suitable prayers are repeated; and the "shophar," or cornet, is sounded in the synagogue to rouse the sluggish to the performance of religious duty, and preparation for the Day of Atonement, by means of penitence, fasting, and charity, in which the contrite seek to make themselves "worthy of the mercy of God" (Numbers xxix. 1; Psalms lxxxi. 3, 4). The cornet is of ram's horn, in allusion, as the rabbis fancy, to the animal sacrificed by Abraham on Mount Moriah. One interesting specimen of the shophar, in possession of the family of the New York owner for more than a century, has been shaped by ingenious process into its present form and length of nineteen inches. Along its sides are engraved in Hebrew characters:

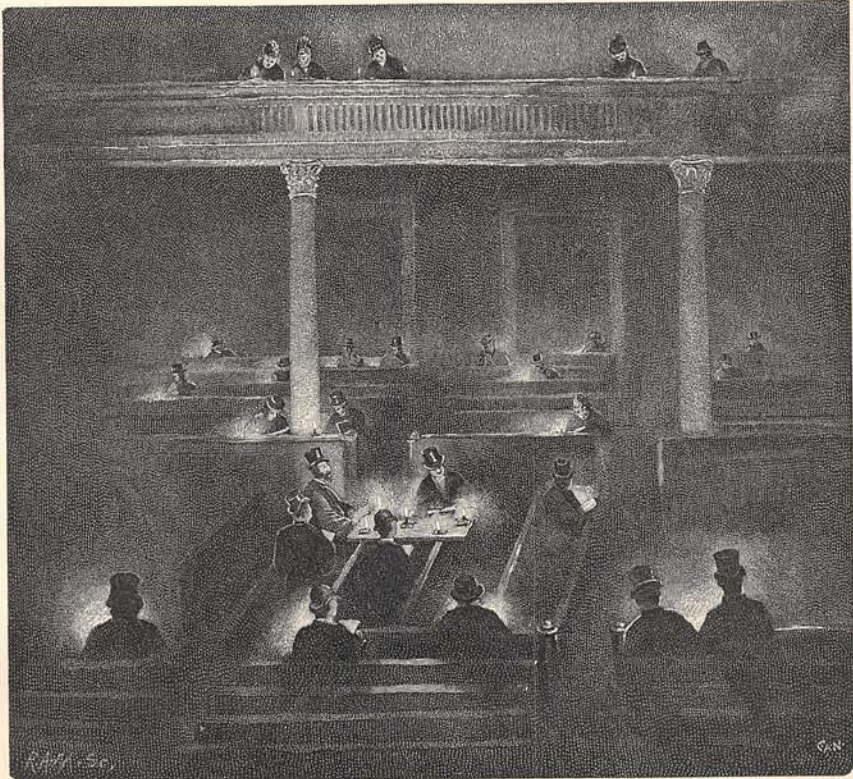
"Happy are they who know the joyful sound. In the light of His countenance shall they walk."

Anthropomorphism has something to do with the notion that New Year's day is also the Day of Judgment, and that then all persons stand before the Lord for judicial decision upon their

¹ From statement by Rev. H. Pereira Mendes, D. D.

actions during the past twelve months. Rabbi Jochanan asserts that on Rosh Hashshanah three books are opened. One is for the righteous, who are immediately inscribed for life; one for the wicked, who are instantly inscribed for death; and one for the nondescript, who are

the subject, and to constitute the basis on which survivors, as also the Almighty, will inscribe him for life or for death. The ten penitential days, on the third of which is the Fast of Gedaliah (2 Kings xxv. 25), begin with the first day of the New Year, continue until after



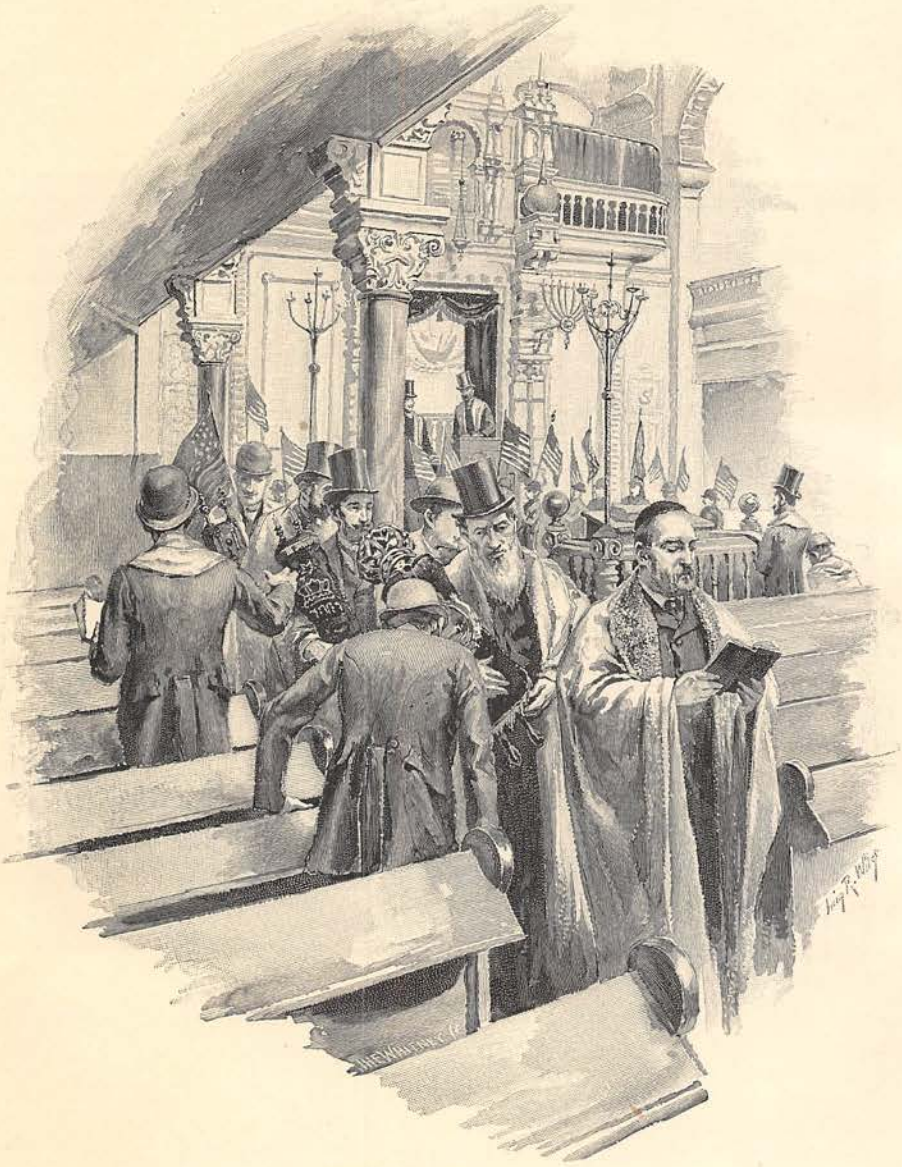
FAST OF 'AB.

left on probation. If the latter repent during the ten penitential days between this and Yom Kippur, the Day of Atonement, their names are written in the book of life; if not, in that of death. This representation, couched as it is in Oriental metaphor, is an impressive lesson on the need of true repentance.

That the chief duty of worshipers on this day is to review their actions during the past year and to amend their conduct is clear enough; but that, as the Rev. Dr. Kohut remarks, the infinite God once in a year assumes the rôle of head bookkeeper and converts the heavens into a census bureau, "keeping an account of a few million Israelites who are no more than a grain of sand at the seashore," is a superstition no less blasphemous than ignorant. In the estimation of this eloquent and erudite clergyman every man keeps a faithful and correct diary of his own life, whether he wishes to do so or not, and this record, rarely perused in life, is sure to be studied after the decease of

the Day of Atonement, and occupy similar relative position in the sentiment of many Jews that Lent holds in that of liturgical Christians, or the yearly camp-meeting in that of many Methodists. That it is better to be good part of the time than not to be good at all is the deep underlying conviction of irregular Jews who attend synagogal services on the first ten days of the year—and that often at considerable cost to themselves—and neglect public worship all the rest of the period. Salvation by merit of work done is consciously or unconsciously sought by such, while others urge that mere work without sincerity is only multiplying sin by hypocrisy.

Yom Kippur, the White Fast, or Day of Atonement (Leviticus xxiii. 26 *et seq.*), coming ten days after Rosh Hashshanah, celebrates the grace of God in providing pardon for the transgressions that mar and corrupt creation. It begins at sunset and lasts until the appearance of three stars in the heavens on the even-



PROCESSION OF THE SEPHARIM.

ing of the next day. The synagogue services in Zichron Ephraim are unusually impressive. The heart-broken, passionate plaints of "Kol Nidre," or the confessional supplication, are in music that penetrates the whole being, and is the same among all the children of Jacob. Males crowd the floor, females fill the gallery. The ritual is Ashkenazic, and the rabbi charms by his full, rich vocalization. His extemporary English prayer is an ideal of intelligent devotion. Reverence is less marked than in reformed assemblies, yet all join in the responses. Some tarry after the close of worship, and persist in repetitious prayers, somewhat obtrusive, and to a

non-Jew not agreeably emphasized by the circular white caps, talliths, and funereal shrouds in which the supplicants are enveloped. A cultivated critic of identical faith smilingly speaks of them as the "elect," and predicts their prominence on the morrow. Zeal is pronounced, but somehow jars on the spirit, and is in discord with the chastely elegant symbols that are spread upon the walls. Behind the perpetual lamp, inscribed on the pure-white marble, are the ten commandments. Through law to life, love, and light everlasting is the lesson of this sacerdotal interior.

Throughout all the ensuing day religious

exercises in the synagogue continue. Neither eating, drinking, nor sleeping is thought of, the aim of each suppliant being to "make the spirit more free, inward, and holy than at any other time." Men and boys do not leave the building. Children under thirteen years of age visit them. Bright-eyed girls, particularly, come and go with messages of love or duty too urgent in their claims to brook delay. In many synagogues, however, this is not allowed.

Synagogues, as we discover in perambulation of the city, are improvised in various parts thereof, as need or convenience may require. Here, at No. 125 Rivington street, is the Golden Rule Hall. Five separate congregations worship on its five separate floors, and worship for twelve hours at a stretch. Crowds of young, middle-aged, and old go in and out, up and down the creaky stairs, in intermittent, unending streams. Grandsires gray, puling infants, tired women, and struggling men, to whom Yom Kippur is more than Sabbath, are all there for this one day out of the three hundred and sixty-five. Within each steaming room some men chat and some women gossip at intervals, children are sleepily quiet, and devotees in grave habiliments occupy the corners. Wild is the recitative of the chazan, nervous and exaggerated his gestures, while his voice is often singularly musical. Conviction speaks from the depths of his being, and passionate devotion in his vibratory tones. His memory is marvelous. Not a syllable escapes that of one blind patriarch. Sequence of notes in his lifelong chanting has given to repetition the precision of an organette.

All this is not less true of Rabbi Dr. Philip Klein, son-in-law of Dr. Sampson Raphael Hirsch of Frankfort-on-the-Main (the latter being in orthodox esteem one of the most learned rabbis in the world), and of Chazan Jacob Baer of the first Hungarian congregation, Ohab Zadeck, in Norfolk street. This numbers three hundred and fifteen paying male members, and of the orthodox is numerically the strongest in the United States. Two thousand souls at least are incorporated with it. Here the devotees in white garments aspire to the purity of angels, and all the more because they walk in the shadow of death, as is signified by the shrouds in which they expect to be buried. An alderman, a judge of the Fourth District Court, and a clerk of the same tribunal are among the worshippers.

Two of the scenes enacted in this sanctuary are altogether rememberable, viz., the "Abo-dah," and the blessing by the "Cohanim." Confession of sin is peculiarly appropriate to this holy day. So is supplication for forgiveness. Both are national rather than personal. Many times in the course of reconciliation with

an offended God do the penitents, robed in grave-clothes, prostrate themselves on the floor of the aisles whereon they stand. Prostrate themselves, we say — or rather on bended knees knock the forehead against the boards of the floor while imploring pardon. Nor are they at all reserved in acknowledgment of transgression, but are as remarkably explicit in mention of delinquencies as in recognition of the fact that good works only can build the edifice of hope in the wondrous mercy of the Most High. The ritual is said to be the one formerly repeated by the high priest in the temple at Jerusalem. The day is distinguished as the "Sabbath of Sabbaths," "rest of rests," whereon the high priest entered into the Holy of Holies, and there pronounced the ineffable name.

The blessing by the Cohanim is another spectacle that no stranger to the house of Israel who sees and hears its bestowal can forget. The Cohanim consist exclusively of the descendants of Aaron, the high priest, and usually bear the name of Cohen. Collecting in front of the ark, these first worship the God of their fathers, whose law and providence are written on the sacred scrolls within the revered receptacle. In pronouncing the priestly blessing each head is enveloped by the tallith, raised sufficiently by elevated and extended hands to admit of seeing the people. The fingers are triangularly adjusted. The middle is separated from the ring-finger. Three distinct openings or divisions of each hand are thus formed. With these, and with the three periods of human life,—infancy, virility, and decrepitude,—the three parts of the blessing correspond.

In conferring the blessing the body of the Cohen assumes a swaying motion, curiously harmonizing with the crooning of his voice. Gentiles may gaze upon the officiating Cohanim, but Jews may not. Attention of the priests must not be distracted in performance of duty. An orthodox metropolitan rabbi, born and brought up within sight of Trinity Church spire, declares that he has never looked upon this ceremony. Why it should not be studied is not matter of easy conjecture. Certain it is that many of the boys — as for the girls, that goes without saying — indulge in furtive glances, even when forbidden by fathers whose faces are turned the other way, and whose paternal discipline somehow implies occasional squints over the shoulder. Which, the group of Cohanim on the pulpit platform, or the absorbed artist intent on pictorial reproduction, is the object of greater curiosity to the women admits of doubt. The endurance of chazan and choir is astonishing. Rich, clear, sweet, and strong, their voices are seemingly unimpaired by length of service. The music is not less

remarkable. Curiosity and courtesy are both charming. Practical is their sympathy with unfortunate brethren, as shown in a special appeal on one occasion for distressed brethren in Salonica, for whose relief two-dollar subscriptions were sought by officials bearing boxes on which were Hebrew inscriptions, and who, in recognition of the charity, would enter the names of donors in the "book of life."

The joyous Feast of Tabernacles, Succoth, celebrating the divine mercy to Israel when dwelling in the wilderness booths (Leviticus xxiii. 43), begins five days after the Day of Atonement, lasts seven days, as ordained (Leviticus xxiii. 39), and is generally observed among the orthodox. The first two days only are regarded as holy days.

The "succah," or booth, is of generic shape, roofed with branches, and of endless diversity of construction. It may be domestic, or it may be communal. One erected in the rear of a house in the "Fifties" streets, ten by seven feet in superficial area, built of lath, with muslin sides, roofed with branches of different trees from which hung fruit of many kinds, including products known and unknown to the Sinaïtic peninsula, may serve as a specimen of the private class.

In the rear of Zichron Ephraim is a structure of public order. Its top is obscured by foliage, its sides festooned with leaves and natural and artificial flowers, while pendent American vegetables, wine, and fruits, foreign and domestic, awaken gratitude to the All-Bountiful. Three chandeliers shed abundant light on the grateful who gather here after prayers on the first two days and nights, or on any subsequent evening of the festival. Those who cannot erect a succah at home may utilize this. Only the irreligious fail to avail themselves of the privilege. Obedient to the command (Leviticus xxiii. 40), a bouquet composed of palm-branches, boughs of myrtle, and willows of the brook, together with the fruit "ethrog" (citron) from the tree "Hadar," is held in the hand while prayer and thanksgiving are offered — the bouquet and fruit being first raised toward heaven and then lowered toward the ground.

Hoshanah Rabbah, the seventh day, is a "great day of the feast" (John vii. 37), when a procession is formed, and seven interior circuits of the synagogue are made. Every Israelite also provides himself with a bouquet of five slender branches of willow, freshly gathered from a brook-side. At the close of the service he knocks the leaves from the branches, and, if of the superstitious crowd, fancies that thereby he strips himself of all his sins. The intelligent simply intend to foreshadow the approach of winter, or, ethically, the casting off all evil habits.

Shemini Atzereth, the eighth day, is distinguished by thanksgiving for past and present benefits and by prayer for the blessing of rain to fructify the earth. It is among the orthodox, the traditional, that beliefs have crystallized into changeless forms. Forms may be only forms, observance obligatory, but not inculcative of spiritual truth. Again, it may be wholly otherwise. Whatever may be the facts with those who use the baths, "Mickvaoth" ("meetings of the waters"), in the basements or appurtenances of synagogues, it is at least plain that all the appliances of ceremonial purification are there.

Simchath Torah ("the rejoicing of the law") follows on the day after Shemini Atzereth, and is expressive of the gladness with which the participants have once more completed the reading of the law, and with which they have discerned and appropriated the moral and religious truths committed to its custody. In token of grateful joy is the procession of the "sepharim," supervised by the parnass, or president of the congregation, who honors certain persons by allotting to each one of the sacred scrolls to carry. The scroll is covered with mantle and adorned with breastplate, crown, and pointer. Rabbi and chazan head the procession, parnass and vice-president, together with official and unofficial members, follow. In some synagogues children carry United States flags, thus denoting the local patriotism of the Jewish church combined with obedience to the divine law. Ladies manifest their interest by distributing candy to the children downstairs after the ceremony. Three or even seven times does the joyous concourse pass around the synagogal interior, the bearers of the sepharim, or scrolls, being changed at the end of each circuit. During the periodic reading of the law, the fact that it was designed from the outset to be the precise guide of life is forcibly brought home to the sterner sex by calling first upon a Cohen, secondly upon a Levi, and thirdly upon five ordinary Israelites, and repeating the process until all the available panel is exhausted, to read or harken to the reading of its closing and opening words. He who has the honor of reading the end of the law is called the "bridegroom of the law"; he who has the honor of reading the first chapter of Genesis, which immediately follows, is called the "bridegroom of the beginning." Usage varies. In some schools all the Cohanim first, Levites second, and other Israelites third, are called up in batches for the same purpose, and also to repeat the benediction in concert. Such a call is considered to be an honor and privilege worthy of recognition by means of social and festive gatherings to which friends are invited. On dedications of buildings to divine worship the procession

of the sepharim is one of the characteristic features.

On the twenty-fifth day of Kislev (December 7 of 1890) is the first day of Chanukah, or the "Dedication," an eight days' festival annually observed by orthodox and liberal alike, and which commemorates the cleansing of the temple and the reconstruction of the sacrificial altar, after the Syrians had been driven out of Jerusalem by Judas Maccabæus. Kept strictly, with innocent family amusements and gathering of friends, especially on the last night, it recalls the memory of unflinching faith and splendid achievement on the part of heroic forefathers. So long as religious liberty was conceded, the civil oppression of tyrants was borne with patience; but when Antiochus Epiphanes undertook to lord it over conscience, he met with sternest resistance. Diabolical tortures were endured without a murmur. At length the "lion" in Judah was fully roused. The Asmonean priest-princes led compatriots to victory and independence. Popular joy shines in general illumination. That of the Jews at the restoration of temple services piously lighted "the lamps which were upon the candlestick." A jar of sacred oil, sealed with the ring of the high priest, and sufficient for one day's consumption, was discovered just when it was wanted. Miraculously enough, it lasted for eight days, in memory whereof this festival was instituted. Josephus styles it the "Feast of Lights"; St. John (x. 22) the "Feast of the Dedication" which Christ attended at Jerusalem. Its symbolism is of the triumph of truth, of liberty, of humanity. Not a Jew in Russia, Roumania, or Morocco but feels the power of this simple celebration to impart endurance and to inspire the confidence of ultimate redress.

In temple and synagogue the Jews of twenty centuries ago carried branches of palms or other trees, sang hymns of praise to the God of their salvation, postponed any mourning or fast until after its close, and joyfully lighted up houses of worship and residence, within and without, by lanterns and torches during its continuance. Maimonides declares that this illumination is in obedience to the orders of the scribes. The ordinary rule at that festival is to kindle one light at sunset of the first night, two on the second, and so on until the last night, when eight are burned. Care is taken to provide illuminant material that will last for half an hour. Oil lamps of silver or other metal, wax candles, even humble walnut-shells filled with oil and wick to burn the desired time, are used, as the pecuniary circumstances or tastes of the celebrants permit. Present at the house of a courteous Jewish gentleman, we see that the lights are all affixed to one holder. Hatted, as are all the males of his household, the females be-

ing uncovered, he recites the same prayer as that offered by the chazan who kindles the light at the beginning of worship in the synagogue. Prayer consists of three benedictions, of which the third—"Blessed art thou, O Lord our God, King of the universe, who hast preserved us alive, sustained us, and brought us to enjoy this season"—is used only on the first night. The first benediction refers the origin of this ceremony to God, who "commanded us through our sages to light the lamp of dedication." All the lights are held to be consecrated, and may only be looked upon, but not put to other use. Touchingly beautiful is the historic hymn, sung to resonantly triumphal music by the participants. Its pathos is that of prolonged suffering. Its petition is, "Reëstablish thy house of prayer, and there will we offer thanksgiving offerings," "then will we accomplish with song and psalm the dedication of the altar." New York contains Jews of all shades of religious opinion, and there are among its citizens a few who honor the injunctions of certain of the sopherim, or scribes, by kindling as many lights as there are inmates of the house, and adding a light for each person every night.

Jewish fasts are very impressive affairs when observed in spirit and letter of ordination. That of Tebeth, early in January, recalls Nebuchadnezzar's siege of Jerusalem; that of Esther, in March, the imminent peril of the Jews from the decree of Czar Ahasuerus, and the wondrous deliverance which came through the address of the charming Hadassah. The Persian Ignatieff, Haman, the son of Hammedatha, was no match for the witchery of her beauty and the profound wisdom of Uncle Mordecai. The romantic story of her brilliant services is familiar to childhood and age, from regular reading in the synagogue, rejoicing at home, exchange of gifts, and presents to the poor, as is that of the Christ-child's birth at Christmas to modern Christians.

The feast of Purim, or lots, follows on the day after the fast of Esther, and lasts forty-eight hours. Judaism then shakes a free foot. Festivity is the order of social life. Hellenism lends its songs, masques, fancy dresses, and exuberant merriment for the occasion. Wealth, culture, and fashion disport themselves in great public balls like the one held in the magnificently decorated Metropolitan Opera House on February 26, 1891. Net proceeds of terpsichorean saltations swell the receipts of hospitals or other worthy charities to the extent of many thousands of dollars. Rabbinical genius does not disdain the composition of Purim plays and tableaux, accompanied by instrumental and vocal music, *delicatessen* for the children, and dancing for the older folks.

Pesach, or Passover, celebrated at Eastertide, is a festive season of obligatory observance,

historically commemorating the transit of the Benai Israel from Egyptian slavery to nomadic freedom. As such it begins the ecclesiastical year. Emblems employed in this ceremonial are the four cups of wine, the bone of a lamb, unleavened bread, and bitter herbs. Dr. K. Kohler, Rabbi of Temple Beth-El, speaking of the "four cups of the Passover," teaches that the first is that of cheerfulness, bidding farewell to "frost" as he passed the tent, and welcoming the spring. The second represents liberty, which is "power for greatness and goodness." The Jew, so "sensitive to social injustice and class prejudice," craves, more than the rest of mankind, a broad, cosmopolitan religion, because his prophets and poets declared it to be the basis of all freedom, and his saints and sages have given their lives a ransom for it. "Israel's Passover offers liberty while pointing to God, who lives in all as the universal Redeemer." It upholds the doctrine of human rights and of that political equality which found expression in the declaration, "One law for yourselves, for the stranger and sojourner in the land." The lamb-bone, roasted, represents the paschal lamb; while an egg, roasted with fire, is used in memory of the Karban Chagigah, or festive sacrifice offered in Jerusalem. The "matzoth," or unleavened cakes, keep alive the memory of deliverance from Egypt, as the "maror," or bitter herbs, do of the precedent bondage.

Modes of observing the Passover necessarily differ in a Hebrew aggregate so diverse in its particular elements as that of New York. In most families the memorials of the miraculous past are placed on the table, and, after more or less of prescribed prayers, are removed to make way for a course-dinner in which the fine arts of cooking and courtesy to guests blend in smiling harmony. Psalms and hymns of remarkable musical beauty conclude the evening. Reformers observe the first and the seventh day; the orthodox hold sacred the first two and the last two of the eight days, and devote the intervening four to secular duties.

It is of the orthodox—of the Jew of history, in his own estimation—that search through the house for leaven, and gathering the suggestive ferment as it lies in his way, is expected on Erev Pesach, the evening ushering in the fourteenth day of Nisan. Neither leavened food nor fermented liquors may be used during the feast (Exodus xiii. 7; Deuteronomy xvi. 3, 4). About 10 A. M. on the fourteenth he burns the leaven. If absent from home, he simply annuls the leaven by accounting it as the dust of the earth. On the day before Passover the first-born fasts in memory of the death of Egypt's first-born; or, if not old enough, the father fasts for him.

Costly furniture and plate, holiday garments, and cushioned seat of *paterfamilias* contrast violently with the ancient serfdom, while the presence at table of every domestic of the Jewish faith is a memento of the old equality in toil and misery. Every one is obliged to drink of the four cups of wine, and all take part in the liturgical service. Washing the hands is followed by distribution of parsley dipped in vinegar or sprinkled with salt and water, breaking by the host of the middle "matzah" in the pile of three Passover cakes, and general touching of the dish containing the lamb-bone and egg. After removal of the latter from the table, the youngest in the company asks for the reasons of this celebration, and receives a curious account of the Pharaonic slavery and the miraculous deliverance. The matzah in the dish is exhibited as a memorial of freedom; the lettuce or horse-radish, of bondage. After eating the bitter herbs dipped in "charosheth," a compound of almonds, apples, and other fruit, emblematic of the Egyptian lime and mortar, the master of the household again distributes biscuit and wine, and all unite in responsive thanksgiving. Provision is made for the entertainment of the prophet Elijah in case he should appear to announce the coming of Messiah. The door ajar and the watchful attendant attest the readiness for the prophet's welcome. The custom of opening the door is also a public invitation to Christians to enter and see for themselves that no blood is used for the Passover, and to give the lie to the monstrous charge of child-murder which unchristian Christianity in Greek, Roman Catholic, and some Protestant countries makes against the Jews. The Hallel (Psalms cxiii. - cxviii.) is then repeated, the fourth cup of wine drained, and the whole ceremony held to be as acceptable to God as the actual offering of the Passover lamb.

Between the recital of the Haggadah and the closing hymns of joy and gladness at the Seder, the bounteous supper is enjoyed, hilarity is universal, but excess is avoided. Temperance is a Jewish characteristic. Contrast adds to the merriment, as when a child succeeds in abstracting the piece of matzah hidden by the father under the cloth or behind the pillow on which he reclines. Dr. De Sola Mendes believes that the celebration of the festival as thus described is the one most in vogue in New York.

Counting of the Omer (Exodus xvi. 16) begins on the second day of Pesach, continues for seven weeks, and closes at the feast of Pentecost. Lag Baomer (the scholar's feast) intervenes on the thirty-third day, but is of minor importance.

Shebuoth, the Feast of Weeks, or Pentecost, is the anniversary of the giving of the

law at Mount Sinai, fifty days after the exodus. All the previous enumeration signifies the impatient desire with which this inestimable boon was anticipated. David is not the only Israelite whose estimate of the law is that of the One Hundred and Nineteenth Psalm. This festival also bears the title of Chag Haqqatsir, or Feast of Harvest (Exodus xxiii. 16), and of Yom Habbikoorim, or day of first fruits (Numbers xxviii. 26), when an offering of two cakes made of the new wheat was brought by the Israelites. Its chief distinction is, however, that of commemorating the gift of that wondrous legal code in A. M. 2448, of which the Israelites were made the depositaries, and which became the enduring basis of religion, law, and morality throughout progressive civilization.

The reformed Jews especially honor this day by the confirmation of youth,—boys and girls alike having been prepared for the ceremony,—and that with so much care and display as to convert it into the most attractive feature of their ecclesiastical life. Both sexes, of proper age, are publicly catechized on the character and extent of their religious knowledge, and solemnly admitted to all the rights and privileges of the church. Each catechumen is considered as bearing God's likeness, proceeding "in a state of purity and sinlessness from the Creator," "but whilst on earth, and joined to the body, subject to trials and liable to sin." Obligation "towards the propagation of right, light, and truth" is permanent.

Confirmation is public assumption of covenant vows previously made by natural sponsors. Anything more impressive and spectacular than the assumption which annually occurs in the Reformed Temple Emanu-El, on Fifth Avenue, New York is rarely witnessed. The gorgeous Byzantine edifice, esthetically decorated, and radiant with tropical fragrance, is always crowded with the *elite* of Jewish society. The scene is beautifully, touchingly dramatic. Hearts parental and friendly thrill with unwonted emotion as boys and girls emerge from the underlying school-rooms, and to the strains of Gounod's choicest music march up the aisles to the platform occupied by Rabbis Gottheil and Silverman, and there assume the vows which bind them to ancestral faith and polity. Each has been understated religious training for six or eight months, studied a summary of the Jewish faith, and recites the part assigned in the Hebrew or in the English tongue. In 1890 one of the girls, with admirable elocutionary skill, answered the question, "Who is thy neighbor?" in familiar words fraught with tremendous meaning:

"Who is thy neighbor?" He whom thou
Hast power to aid or bless;

Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share his lot with him.

"We must not return evil for evil, but try to overcome it with good," is a sample of metropolitan Jewish ethics. Both sexes avow the belief that "God has elected Israel to be the people of this covenant, and keeper of the true religion," and pledge themselves to lives in keeping with this dogma.

Interest culminates when the rabbi throws back the doors of the ark behind the pulpit, revealing the sacred scrolls of law and prophecy. Electric light floods the interior with golden glory, while overhead beams the ever-burning lamp. Between ark and minister passes the long string of catechumens, while on each head in succession his hand rests in priestly, paternal blessing. Tears suffuse the eyes of the sensitive as to the minor music of Handel's *Largo* they slowly wend their way to the family pew, where proud and sympathetic parents await the loving kiss before the one who presses it upon their lips bends in adoring prayer.

Not a little sarcasm is bestowed by orthodox critics upon the entire ceremony. It is too much a matter of tinsel and show, of elegant dresses and costly presents, they say, while the shaping of intellectual and religious life in concord with Jewish standards is comparatively neglected. It is true that there is not much of the traditional and Talmudical about it, but it seems to embody all that is essential in Old Testament ethics.

The fast of Tammuz in July is a mournful remembrance of the overthrow of the walls of Jerusalem, capture of the city, siege of the temple, cessation of the daily sacrifices, and burning of the Torah scrolls by the conquerors—all of which happened on this day of the year. This black day is in future, like the other minor fasts, to be a bright one (Zechariah viii. 19).

Between the fast of Tammuz and that of Ab (on the 27th of July, 1890) all marriages and festivities were rabbinically interdicted. The latter begins at sundown, and commemorates the two destructions of the Jewish temple, first by Nebuchadnezzar, A. M. 3338, and secondly by Titus, A. M. 3828, on the same day of the year. It is emphatically the "Black Fast." Ark, pulpit, reading-desk, and table of the synagogue Shearith Israel are all clothed with crape. Lights, electric or gas, remain unkindled. Wax candles make darkness visible. Each in its small candlestick ordinarily suffices for two persons. Retaining head-gear so as to resemble "our people," observers es-

cape notice. The assembly is not large. Most of the regular congregation are rusticated, or recuperating by the sea-shore. The minister, Rev. Dr. H. Pereira Mendes, under silk hat and in satin gown, leads the prayers. Worship with head covered is the rule here, as in all orthodox and conservative synagogues, because God commanded Aaron to perform divine service with covered head (Leviticus xvi. 3, 4), or more probably because it is a survival of Eastern custom. Liturgy is in Hebrew, and from the Minhag of Sephardic orthodoxy. Service lasts seventy-five minutes. To an ordinary onlooker more contented mourners over two great catastrophes could not be collected. Grief is not in the mien, nor in the voice, but is poignant in the prayers. Weird is the scene, and weird are the figures, in the flickering gleam of the candles. The congregation evidently prefers the glory of sunrise to the night of darkness. Why should they not? Out of ancestral sorrow has come, and will come, unspeakable gladness. Rabbi Akiba laughed when he saw a fox spring out of the ruins of the holy city; for while it fulfilled inspired prophecy it was presumptive proof of divine fidelity to promise.

Historically the Black Fast proves that the events commemorated did really occur. Physically, in the experience of rabbi and chazan, and a century, more or less, of coreligion-

ists, it is a positive fact rooted in consciousness. From 7 P. M. to 11.30 A. M. the worship continues, to the weariness of the flesh and the edification of the spirit. Delightful change comes with the afternoon. The black hangings have been removed, and all signs of grief have disappeared. Pathetic threnodies are exchanged for chants of quiet joy, consolation, and blessing. The centuried measures familiar to Levantine, Oriental, and African—melodies by which the ritual is splendidly intoned—fail to hold attention at proper pitch during the long morning service. Dirges are less to modern taste than thanksgiving psalms.

The face of the Jew is toward the future, but whether that future will bring repatriation is a matter of indifference to the reformer. He wills none of it. "New York is my Jerusalem," he says. "The United States of America is my country. In fact, my Jerusalem is wherever I am doing well. I don't want to go to Canaan, and would not if I could." But such as he are few in comparison with the orthodox, who devoutly pray for restoration to the paternal hills and vales. Even if temporal interests should hold them among the diaspora, they still pray in the interests of humanity for Israelitish autonomy, and believe that it will be brought about because predicted by Isaiah (li. 3, lx.) and other inspired seers. A good many Americans are of the same opinion.

Richard Wheatley.



MILAN CATHEDRAL.

COMPLETE as if created, with the brand
 Of God, not man, upon the marvelous whole!
 Temple of Milan, thou hast thrilled my soul
 As hath no other work of human hand.
 Not that there be not monuments as grand
 Of human strength and wealth, but that the grace
 Of Heaven hath settled on thy fair white face—
 The harmony of things divinely planned.
 The moon dawns. Still I linger 'neath thy walls—
 White ivory, not marble, in such light,
 And blossomy with carving, where it falls
 With the full shine, which lifts the veil of night.
 This is God's house. I feel his mighty breath,
 And hear his music, though no words he saith.

Douglas Sladen.

THE JEWS IN NEW YORK.—II.



EDDING customs among the Hebrews in New York exhibit considerable variety. Parties to the matrimonial contract are not infrequently brought together through the agency of a paid negotiator.

Whether in an artificial or in the natural fashion the twain consent to become a dual unit in society, the services of the rabbi are called into requisition. Marriage is not only a civil but also a religious affair, and as such is celebrated with as much of pomp and display as resources may warrant.

In high life, exemplified by wealthy, cultured Sephardim, the marriage of a distinguished rabbi to a beautiful young lady will serve as a specimen of the ceremony among the orthodox. Admission to the floor of the synagogue is by card, to the galleries by favor. The reading-desk on the floor is covered by the "chuppah," or marriage baldachino. It consists of four slender posts supporting a cover of richly figured silk with massive satin fringes. On each side, except the eastern, is an arch of smilax, evergreens, and roses. Ushers are in black frock suits, and wear high silk hats. At 5 p. m. the assistant reader of the congregation chants the psalm of thanksgiving in Hebrew, to which responses are made by a trained choir in the gallery. Next, the ministers, chief among whom is the venerable father of the groom, descend from the platform and approach the door as the bridal procession enters. Returning to places within the chuppah, they are followed by the bridegroom, supporting his mother on his arm. The bride follows, accompanied by her mother, brother, and an old nurse, who, like those of her race in the West Indies, is faithful in solicitous attendance to the last. Eight little children, cousins of the bride, bearing baskets of flowers, come last.

Pure white satin is the dress of the lady, who is covered with a diaphanous veil, and carries a bouquet of flowers. Face to face with the bridegroom, she stands composedly, while the ritual is read. The first cup of consecrated wine, to be sipped by groom and bride, is then presented. If the obligations of matrimony are not

now understood by the quietly happy pair, it is not the fault of the officiating rabbi, whose long but sterling address in English is punctuated by apt Hebrew quotations. Wifely and husbandly duties are set forth with great force and precision. The officiating minister then takes a glass of wine in his hand and pronounces the seven prescribed benedictions. Bridegroom and bride taste the wine, and thus symbolize participation in the joys and pains of earthly life. The wedding-ring—plain and unadorned, as the emblem of simple contentment, perfectly rounded, as signifying concord in endless union—is placed on the bride's finger by the groom, with the words, "Behold, thou art consecrated unto me by this ring, according to the law of Moses and of Israel." Reading the "Kethubah," or marriage contract, as formulated by the fathers, is omitted, for the sufficient reason that it has already been subscribed in private. Now comes an interesting performance on the part of the newly wedded husband. The goblet from which he and his wife have drunk is deposited on the floor, and by his foot is crushed into a thousand fragments, and that with a vim that speaks eloquently of his resolve to put his foot on any and all evils that may enter the family circle until death shatters it.¹ The first kiss under the new relation is then given, the bridegroom offers his arm to his spouse, and with a proud air of responsibility leads the willing yokefellow from chuppah to entrance, and thence home to the wedding-feast.

Divorce—a rare evil among modern Israelites—in the foreign population of New York has been at times so distinguished by unlawful procedure as to call for notice by the Grand Jury. Certain Slavonic rabbis have been in the habit of granting ecclesiastical divorces to ignorant adherents, who, assuming them to be valid in civil law, have contracted second marriages. One Polish Jew in this predicament was indicted for bigamy. Rabbis are said to have performed the marriage ceremony when they knew it to be legally ineffective, and thereby exposed themselves to the charge of moral, if not of legal, criminality. What the Grand Jury recommended is legislative pro-

¹ Another interpretation of this custom of shattering a glass is that it is to be a reminder of Zion's shattered crown of glory, which even in a moment of the greatest joy may not be forgotten.



A JEWISH WEDDING.

hibition of divorce by ecclesiastics until a valid decree has been issued by a court of competent jurisdiction. The family should be under the protection of national law. To such a proposition no orthodox Jew would object, because, as the Rev. Dr. Kohut remarks, "the law of the country is Israel's law," from the Talmudic standpoint.

Whatever irregularities in respect of divorce may obtain among Slavonic Jews find explanation in the light of civil and religious history. Chastity is the corner-stone of the family institution, and the "sanctuary of morality." "The wife of thy covenant" is the "moving spirit and guardian of domestic bliss." Violation of the marriage vow gives to husband and wife alike the right to divorce. Talmudical authority extends the right in case of other offenses

or events,—some of them absurdly trivial,—and is in shame of laxity similar to not a few American States in this particular. It makes divorce legal, within the limits of civil statute, by giving a bill of divorcement known as "Get." This, if regularly issued, is granted for sufficient cause by a "Beth-Din," or ecclesiastical court, composed of a duly authorized rabbi and three assistants, who act with extreme caution and regard to precedent. It is of no avail if not in written and prescribed form, must be properly authenticated, and put into the hands of the offending person. Rabbinic law presents many obstacles to the practice. "He who divorces his wife is hated before God," "Tears are shed on God's altar for one who forsakes the love of his youth," are sentences that reveal strong repugnance to it. Get is most numerous among

the Slavonic Hebrews, who, maltreated at home, are often compelled to part from wives when emigrating thence. Such separation, though largely involuntary, is Talmudically held to warrant, in mercy to the woman, dissolution of marital bonds. Civil divorce is not binding among orthodox and conservative Jews unless sanctified by the religious ceremony. Things are not always quite so bad as they seem, and, while seldom what they ought to be, often admit the extenuation of circumstance and training. Chief Rabbi Jacob Joseph is said to have rendered excellent service by suppressing ignorant and illegal divorce practices.

Family life exemplifies many of the sweetest, strongest qualities of human nature, and is especially attractive on the Sabbath. This holy day, beginning at sunset on Friday, is kept sacred, as a memorial of creation, and in acknowledgment of God's goodness in making all things for the happiness of man, by rest from labor, and by consecration of all its hours to religious occupations. Wife and children greet the head with the salutation, "Good Sabbath" or "Shabbath." The matron, in discharge of wifely duties, lights the two long tapers in candlesticks standing on the dining-table as the blessed hours begin. Nor are they put out, except by non-Jews, as the hours advance, but are suffered to burn out. Their soft, cheerful light, radiating throughout the apartments, brightly reveals the "mezuzoth," or little hollow cylinder of lead, brass, glass, olive-wood, or silver, fastened on the right-hand door-post. Not, as with the ignorant and superstitious, is the mezuzoth here supposed to guard the dwelling against malign influences, but to remind the inmates of the obligations imposed by Deuteronomy vi. 4-9. The cylinder or case contains two passages, written upon a piece of parchment rolled up and bearing the word "Shaddai," Almighty, inscribed on the outside. Returning from the synagogue in company with the husband, and assigned to a seat at the table around which the family gathers, males covered, the "Kiddush," or sanctification of the Sabbath, is witnessed by a stranger with the interest peculiar to curiosity. The brief thanksgiving prayer ended, the house-father blesses a cup of wine, frequently made from raisins or dried grapes, and, after drinking himself, passes it round. Bread in two loaves, commemorative of the double portion of manna which fell on the sixth day, and covered with a cotton, linen, or silk napkin, is then brought forward. From these loaves slices are cut, subdivided, salted, and a portion thereof offered to each person. At the meal which follows head-gear is usually laid aside, but is resumed in time for the closing Hebrew prayer. Before the repast, every child, in order of seniority, receives

a blessing from each of the parents, and in many instances learns to look upon this token of parental love as a privilege of priceless worth. What makes the whole more impressive is the host's abstinence from nicotian indulgence. He loves it, but will not kindle any fire that is not imperatively required. Conscientious? Yes. All the meals necessary for the Sabbath are prepared on Friday. No work not absolutely needful is permitted. He has walked half a dozen miles to-day rather than encourage Sabbath desecration by using horse-car or elevated railroad.

The Sabbath closes at starlight on Saturday. *Paterfamilias* (an orthodox rabbi in the instance described) provides a wax taper composed of several strands braided on the flat, holds in his right hand a goblet of wine, and in his left a spice-box of singularly interesting workmanship, being of silver filigree, very ancient, containing aromatics, and kept in the synagogue when not used on special occasions. Wine-cup, spice-box, and taper, as a few cabalists affirm, are emblematic of water, air, and fire. The two former symbolize the Sabbath, the latter the week-day. The family stand around the table while the officiating head chants the "Habdalah," or prayer of separation, that divides the Sabbath from the secular portion of the week, and pronounces the usual benediction over the wine-cup as his wife lights the taper. Next he pronounces a blessing over the spice-box, takes an exhilarating sniff of its fragrance, and liberally vouchsafes similar privilege to every individual present, not forgetting the cooing baby. Another benediction follows, at which all raise their hands and look at the fingers in recognition of the obligation to devote all the senses to secular duty during the following week. The final benediction is now pronounced, the officiator tastes the wine, and wets his eyes with a little of it, saying, "The commandment of the Lord is pure, enlightening the eyes" (Psalm xix. 8). Then, spilling part of the remaining wine into a plate, he receives the taper from the hand of his wife, quenches it in the vinous liquid, and thus ends the ceremony.

Every male child of orthodox parents is publicly or privately circumcised on the eighth day; that is, seven complete days after its birth. The "mohel," or operator, uses modern instruments instead of the clumsily contrived implements of less scientific ages. Rosenberg and Wolff gratuitously refer the origin of the rite to Abraham's discovery that universal life-giving influence emanates from the one God, creator and preserver of all animate beings; and that it is human duty to coöperate with his actual energy in the multiplication of the species. Formal covenant between the patriarch and the Deity ensued, of which covenant circumcision is the sign. Not only is it a sign and seal of the

covenant, and a rite of great hygienic value in Oriental countries, as many eminent scientists have demonstrated to their own satisfaction, but it also possesses profound ethical significance in that it is intended to sanctify procreation, and to place the stigma of divine disapproval upon the unhallowed exercise of

In the event of sickness that may or may not be likely to end fatally, submission to the divine will, coupled with wise use of remedies, is enjoined. If the latter are of no avail, the dying one and the friends around him, or they without him, close his earthly career with that sublime declaration of divine unity: "Shema,



THE HADDALAH.

natural powers. Biblical theologians, whatever their opinions as to the date of this non-natural usage, unite in affirming its covenantal character under other relations and with purely moral ends in view. By some of the reformed Jews circumcision is regarded as anachronistic. Girls are named in the synagogue, which it is the first duty of the mother to attend after her convalescence.

"Pidyan Ha-Ben," or the redemption of the first-born, is the consecration of the boy by his mother to the service of God, and his redemption by the father, who pays the Cohen, or priest, a definite but nominal sum of money, which is subsequently devoted to religious or charitable purposes.

Circumcision in orthodox families is followed by thoroughly religious legal education, reiteratively imparted by parents to their children. Whatever else may be omitted, this, as a rule, receives conscientious attention.

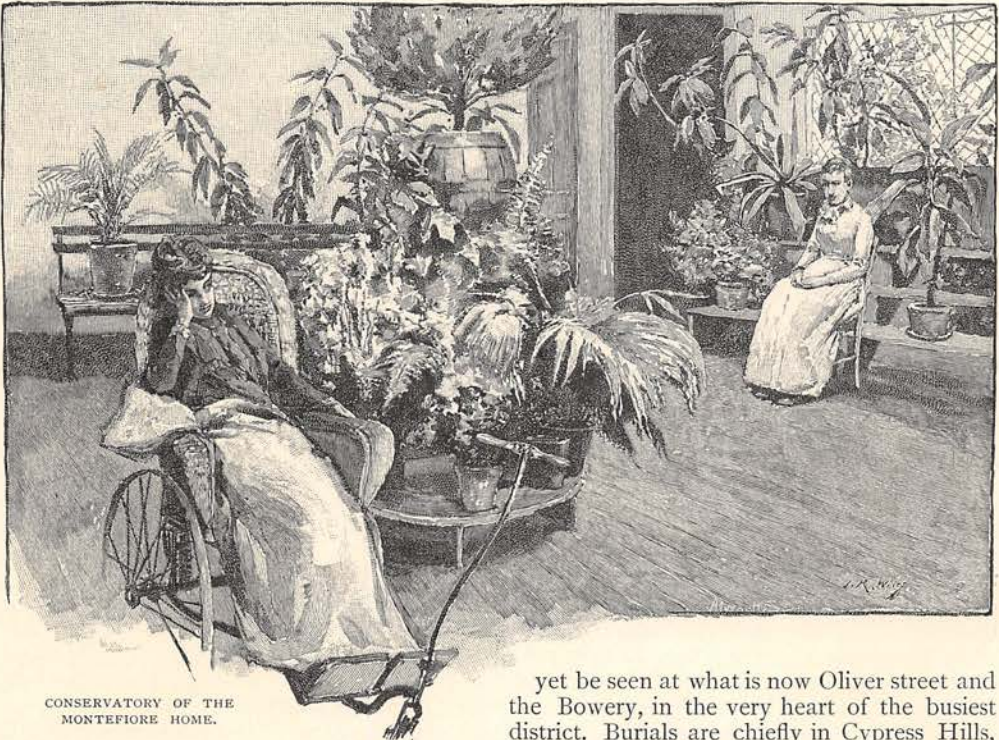
Yisrael, Adonai Eloheinu Adonai Echad" (Hear, O Israel, the Lord our God is one Lord). Covering the face when the soul has departed, the attendants wash the body about an hour afterward. In the case of almost all Jews, the dissolution of alliance between the celestial elements and the material body is denoted by a lighted taper (as the symbol of immortality), a hygienic vessel of water, for ceremonial purification, and a napkin or towel. "Tahara," washing or purification, shortly precedes the funeral, and is usually performed as a privilege by volunteers. Shroud is of plain linen or cotton, coffin without ornament, and burial without ostentation, because death levels all distinctions. Therefore poor and rich are entitled to the same respect, and the embarrassment so often occasioned by costly funerals is avoided. The last look upon the remains is customarily accompanied by a slight rent in the breast of the mourner's garment, to express

grief. When the coffin is deposited in the grave, the bystanders ejaculate, "May he [or she] repose in peace." Near relatives and friends, in succession, throw earth into the excavation, repeat the ninety-first Psalm, and then return to their homes. Among the reformed Jews, and with many of the orthodox, the funeral concomitants are of similar style and costliness to those of Christians.

Wailing for the dead in a purely orthodox Jewish "house of mourning" is inexpressibly sad, and clamorously voices a sorrow which, like that of Rachel, refuses to be comforted. "Shiva," or the seven days of mourning, begins when the domicile is reached. During this period, unless unavoidable necessity compel, the bereaved do not quit the dwelling,

of divine sovereignty, and an avowal of resignation to the All-Perfect Will. "Yahrzeit" (year's time) is the anniversary of the parent's death. On the evening preceding, a light is kindled in the house, and kept burning until the following sundown. Synagogue service in the morning and evening is also attended, and the kaddish recited. "Nahala" (inheritance) is the poetic equivalent of the Spanish and Portuguese Jews for the Teutonic Yahrzeit.

Jewish law requires separate cemeteries, but is not invariably obeyed. The first Hebrew purchase of ground in New York for God's-acre was, it is said, at the corner of Gold and Jacob streets. The second was made in 1681, and consisted of a plot of which a part may



CONSERVATORY OF THE
MONTEFIORE HOME.

or attend to any ordinary vocation. Minyan assembles morning and evening, and prayer is offered for the repose of the deceased. Friends pay visits of condolence, and deeds of beneficence afford some relief to anguish. Including the Shiva, and following it, is a general mourning of thirty days,—of twelve months for a parent,—in which is total abstinence from festivity or pleasure. Throughout the year of mourning for a parent the bereaved of both sexes attend every service of the synagogue, and recite aloud the kaddish. Standing in sable garments while others sit, they repeat what is not a prayer for the dead, but a eulogy

yet be seen at what is now Oliver street and the Bowery, in the very heart of the busiest district. Burials are chiefly in Cypress Hills, Bayside, Machpelah, Washington, and Mount Nebo cemeteries on Long Island. In each of these is a section exclusively appropriated to Hebrews, and in this section are plots owned by chevras, lodges, and private families. Charity supplied 550 resting-places to coreligionists for the slumber of their dead in 1890, thus sparing them from the shame of begging, perchance in vain, for a few square feet of soil in which the loved might lie, and the dead from the disgrace of promiscuous sepulture in the Potter's Field.

German originality is credited with the dictum that "men are what they feed upon"—"Der Mensch ist was er isst" (Feuerbach);

that in physique, mind, and morals they are modified by means of subsistence. If eaters of "flesh, with its soul, its blood," or its "life" (Leviticus xvii. 14), they acquire somewhat of the characteristics of the animals devoured. For this reason it is conjectured that blood is prohibited by Genesis ix. 4, Deuteronomy xii. 16, and unclean beasts by the Mosaic code. Impurity of body is believed to engender impurity of spirit. Dietary rules are directed to the development of normal life in body and spirit.

Whatever may be the menu of poorer Jews in this and other lands, it is certain that the utmost care is taken to provide clean, lawful, or wholesome and nutritious flesh for all who can afford to pay for it in New York. One of the largest abattoirs in the city, covering an ample block, owned and operated by men of Jewish race and faith, is remarkable for its smooth and effective working and admirable distribution of parts. An average of eight hundred cattle, between three and five years old, pass through it in each of the business days of the year. Arriving from the West at the river-front, they ascend one by one to the fateful inclosure, where an adept employee fastens a chain around the hind leg of each. Hoisted by machinery, the bovine falls gently upon one shoulder, and in most instances without a cry. Occasionally, however, some brute, maddened by sight and smell of blood, breaks out into the slaughter-house, and creates disturbance that is speedily quelled by its own despatch. Submissive companions, with neck twisted to expose the throat, quickly feel the shochet's long and shining knife. The shochet himself is a stalwart fellow, cool and wary withal, who rarely makes a useless motion. He is a religious man and of good moral character, as his license from Rabbi Jacob Joseph, chief of certain orthodox congregations in the metropolis, avouches. The lifestream in torrents follows the movement of his blade. This is "shechita," the killing. It insures complete effusion of blood, in which may be germs of disease that otherwise might find entrance into human bodies. Next follows "bediqah," the examination of instrument and victim. If a nick appear on the keen edge of the knife, that by extremists is held to imply unnecessary suffering, injurious chemical change, and consequent unfitness of the carcass for market. If there be none, lungs, liver, and heart, the entire body indeed, are minutely inspected. Organic lesion, purulent deposit, inflammation, or bone fracture, is at once detected, and condemns the whole as "trepha," or unclean, and inedible by the faithful. But necessity knows no law. The impecunious faithful in vociferous pursuit of garbage-cart, or reclaiming offen-



IN A JEWISH SLAUGHTER-HOUSE—EXAMINING THE KNIFE.

sive meat from malodorous dump, until the drenching with sludge acid made it abhorrent even to the stomach of a jackal, have been too familiar to the eyes of sanitary officials. Even now, in the locality mockingly styled the "Pig-market," seemingly for the reason that pork is never sold there, deliquescent peaches at a cent per quart, eggs in various stages of antiquity, frowzy chickens, and dumbly protesting geese in halves, quarters, and eighths, cuts of beef and mutton at prices whereof the avenues never dreamed, condiments and sweetmeats foreign to all other civic quarters, poison while they prolong existence that would otherwise end through sheer inanition.

A tag affixed to each half of a beef in the abattoir is proof of its gastronomic value. Christians, as well as Jews, attach great importance to this silent token, and therefore non-Jewish purveyors are often wont to employ shochetim, or the shochetic methods.

Not less care is exemplified in killing other quadrupeds and fowls. Ultraists adhere to antique regulations, held by the best Jewish authorities to be binding only under conditions in respect of which they were made. Yet very

many are the Israelites who now deny themselves the privilege of cooking on winter Sabbaths, of masticating sirloin, rump, or porterhouse steak, because inhibited by law, and of enjoying oysters, lobsters, or shrimps because forbidden by Leviticus xi. 10.

That the sumptuary regulations of the rabbinical code tend to healthfulness and longevity, as well as to separation from other races and religions, is less clear than is generally imagined. The "United States Census Bulletin, No. 19," on the "Vital Statistics of the Jews in the United States," covers a period of five years in the experience of 10,618 Jewish families, of whom 3996 kept no servant, and 6622 kept one or more, out of a total of 15,000, and including 60,630 persons scattered all over the country. These answered scheduled inquiries, distributed by special agent A. S. Salomons, which sought to ascertain the rate of marriages, births, and deaths per thousand of the Jewish race. Some curious facts were elicited, and among them that in 1880 the proportion of Jewish males to females was 109.53 to 100 as against 103.57 males to 100 females of the general population; that the annual marriage-rate is only 7.4 per 1000, while the average rate is 18 to 22 per 1000 in the Northeastern States; that the average number of children to Jewish mothers of American birth is 3.56, of German 5.24, of Russian and Polish 5.63, Hungarian 5.27, and Bohemian 5.44; that 103.16 males are born to every 100 females in these families, and that the average birth-rate is 20.81 per 1000, which is lower than that of the Aryan or African population.

Of 18,115 males whose business is reported, 14,527 were traders, bankers, bookkeepers, clerks, etc., 84 laborers, and 383 agriculturists. The annual death-rate for the five years was 7.11 per 1000, or little more than half that of other people of similar social class and condition of living in this country. The average expectation of life is considerably higher. Loss by death from diphtheria, diarrhea, diseases of the nervous system, and especially of the spinal cord, diseases of the circulatory and urinary systems, bones, joints, and skin, has been greater than that of non-Jewish neighbors; while mortality from tubercular diseases, including consumption, scrofula, tabes, and hydrocephalus, has been less than that of other peoples with whom they have been compared. Of the 60,630 persons in these Jewish families living on December 31, 1889, 617 were reported as sick, and 202 — including the insane, blind, deaf, maimed, and crippled — as in some way personally defective. The proportion of Jews affected by disease was 10.17 per 1000, while of the population of Massachusetts in 1885 it was 7.47. For Jews over 15 years of

age it was 14.22 per 1000; for the United States in 1880 it was 12.75 per 1000. Extended and trustworthy statistics of births and deaths in all sections of the city of New York, and indeed of the country, are indispensable to determine with anything like accuracy the relative health and longevity of our Jewish fellow citizens. The general conclusion is that while the marriage-, birth-, and death-rates are less than those of their neighbors, the birth-rate is decreasing and the death-rate increasing with prolonged residence in this country.

No people are more keenly alive to the advantages of thoroughly available education than the Jews. Biblical and Talmudical writers emphasize its value. The destruction of Jerusalem is by some of the latter referred to the neglect of youthful instruction. There are fewer truant children among the Hebrews, relatively to their number, than among other racial constituents of the metropolitan body. In the primary and in the grammar schools, in the New York Female College and in the College of the City of New York, the proportion of Jewish students is remarkably large, and their comparative scholarship no less noticeable. In mental arithmetic they take the lead. Aptitude for pecuniary calculation is organized and hereditary.

While antagonism between pupils of different race and faith will almost inevitably spring up, there seems to be as little of it between Jews and Christians as between Protestants and Roman Catholics. Nay, less — owing to the similarity of ethical culture. In private schools the repugnance is more manifest, and is on the part of parents rather than of children. Jewish parents do not object to coeducation of their progeny with that of non-Jews. Many professed Christians oppose it. An able and experienced woman teacher, author of an esteemed volume on the education of girls, and the proprietor of a private school, suffered reduction in the number of her pupils, among whom was the daughter of a cosmopolitan Christian editor, from 110 to 60 or 70, because she admitted Jewesses. Where reasons for the withdrawal of patronage were assigned, it was evident that the caste spirit, as well as alleged objectionable peculiarities in the Semitic damsels, did much to formulate them. Private Hebrew seminaries are not open to the same objection, perhaps because admission into even the best of them is not generally desired. No American boy or girl, whatever the ancestral extraction, would wish to become a pupil in any of the private Jewish schools so numerous in tenements and synagogues east of the Bowery. Unclean, overcrowded, saturated with the fumes of cooking food and burning tobacco, and sometimes perilous from the prox-

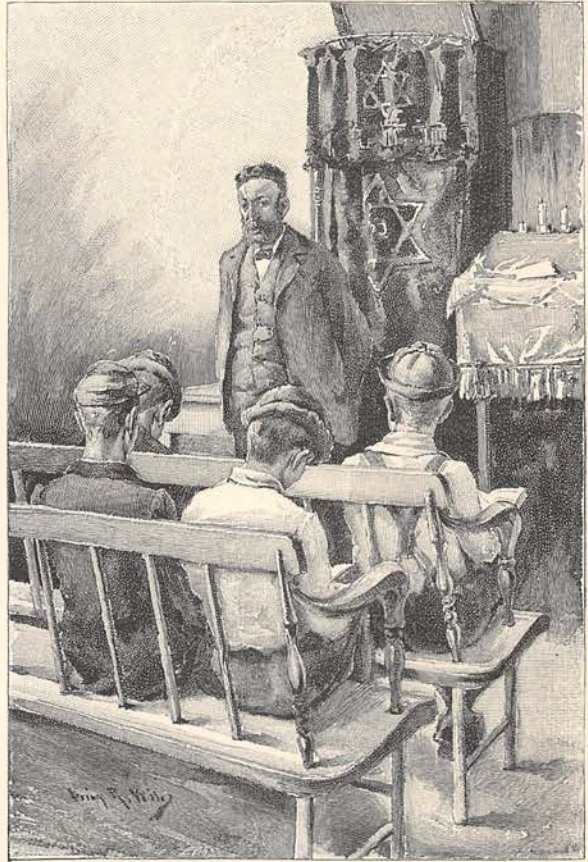
imity of contagious disease, they are further distinguished by laxity of discipline, inability of the Russian or Polish pedagogue to speak English, and the harsh gutturalism of his Hebrew or Jüdisch-Deutsch.

Religious tuition at Israelitish expense is imparted to children in the establishments of the Hebrew Free School Association at No. 624 Fifth street, 206 East Broadway, and 244 East Fifty-second street. School sessions are from 4 P. M. to 6 P. M. on secular days, and from 9 A. M. to 12 M. on Sabbaths. At the second of these institutions 749 girls and 376 boys were in attendance on February 1, 1891. Each sex is divided into five grades, of which the instruction is religious. That of the highest includes prayers, Bible, and catechism. Recitations of Hebrew in concert, followed by excellent English translation, are verbally perfect, and deeply imprint lessons on the memory. The pupils are all from the public schools. So are many of the teachers. Inspired by earnest purpose, and enthusiastic withal, the whole seem happy in their work. Teaching and reading are phonetic. Names of letters, vowel-points, and other signs are committed to memory as the scholar advances.

In the kindergarten is a reproduction of fairy-land, with tokens of bad air, hard fare, and rough experience upon the fairies. All are forgotten, however, in the excitement of rhythmical motion, song, and juvenile histrionics. The "Snow-storm" is a favorite performance, all the more acceptable because a sheet of filmy gauze does duty for descending snowflakes.

In the schools the girls are taught sewing, dressmaking, embroidery, and other feminine arts. Some boys in the industrial school promise great proficiency in wood-working. Both sexes would do better if complaints of vitiated air and defective ventilation had not such frequent and firm foundation in fact.

The Louis Down-Town Sabbath and Daily School, 267 Henry street, a specimen of several kindred institutions, is on Sabbaths attended by over three hundred Jewish girls, mainly of Slavonic parentage, whose recitations in English, of decalogue, prayers, and hymns, are wonderfully fluent and fitting. Charity here is practical and judicious. The hungry are regaled on bread and milk, the needy covered with shoes and clothing. Employment is found for graduates prepared therefor by training in the



STUDYING THE TORAH.

technical branches of millinery, designing, and the ordinary branches of an English education. Nor is this the only industrial school under Hebrew management in the city. In all of them religion of the Judaic type plays a prominent part.

Talmudic study of the Torah is the specialty of several schools; also of Hebrew Talmudical Literary Associations, composed principally of young men. The "Machzikay Talmud Torah" (Supporter of the Study of the Law) Academy, at No. 227 East Broadway, is the embodiment of traditionalism striving to perpetuate itself through future generations. About fourteen hundred lads, mainly of Slavonic antecedents, nearly all poverty-stricken, and dependent upon Hebrew beneficence for clothing, are there conducted by twelve teachers through four years' study of the Old Testament as viewed from Talmudic standpoints. The history, philosophy, theology, and ceremonials of the Jewish Church are also included in the curriculum. Mosaic legislation receives minute attention. Fifty boys were in the ninth, and forty-eight in the alphabetic, class, differing numbers making up the intermediate classes, in May, 1890. Reading and writing in square and rabbinical characters

are taught. The school is in the ninth year of its progress. Promising pupils may pass thence to the public schools, College of the City of New York, or Hebrew theological seminaries, where they are finally qualified to assume the duties of the rabbinate.

Familiarity on the part of the Jews with the letter and spirit of the Old Testament, as rabbinically expounded, is truly marvelous. Not a few of the orthodox Jews can repeat the contents of the sacred books without omitting a word. Were every copy thereof destroyed, the Jews in New York do not vainly affirm that they could produce several perfect copies, from memory alone, within the space of twenty-four hours. Accurate memorizing of the Talmud is well-nigh as wonderful. Forty Russians and Poles, it is said, might be selected who could repeat the whole.

Whether the results of such diligent application be sufficiently valuable to compensate for the time and energy expended in acquiring them is almost exclusively a Jewish question. Devotees think they are. The subject of study is unquestionably ancient. The Midrash on "Shir ha Shirim Rabba," the Song of Solomon, and elsewhere in Oriental hyperbole declares that the Torah "had really existed two thousand years before creation; the patriarchs had their academies of study, and they had known and observed all the ordinances; and traditionalism had the same origin, both as to time and authority, as the Law itself." This is certainly an impressive way of teaching that inasmuch as the object of creation is to make earth the abode of human happiness, the Law, as an indispensable guide thereto, must always have been in existence. Jewish orthodoxy believes the oral to be equal to the written law in weight of authority—nay, indeed, to be superior, as voicing the concurrent opinions of accepted expositors. It guards the sanctity of the written law by extending and adding to its provisions—drawing a "geder," or hedge, around its "garden inclosed." "An offense against the sayings [enactments] of the scribes is worse than one against those of Scripture."

"Moses," declares the Pirké Aboth, "received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Synagogue." Compiled by Jehuda Hanassi in the second century of the Christian era, and denominated the "Mishna," or Second Law, it gave rise to erudite commentators whose expositions are styled the "Gemara." Mishna and Gemara constitute the Talmud, but some writers restrict the term to

the Gemara alone. Of the Talmud there are two editions: that of Jerusalem, edited by Rabbi Jochanan A. D. 370, and that of Babylon, edited by Rabina and Rab Asa in 375-427. The exegete of either or both is the Talmid.

Divided into six "sedarim," orders; 62 or 63 tractates ("massekhtoth," textures, webs); 525 "peraqim," chapters; and 4187 "mishnayoth," verses, containing the "Halakhah," or traditional regulations by which the fathers walked and which the children are obliged to observe, "they," Edersheim remarks, "provided for every possible and impossible case, entered into every detail of private, family, and public life, and with iron logic, unbending rigor, and most minute analysis, pursued and dominated man, turn whither he might, laying on him a yoke which was truly unbearable,"—a yoke, however, which the Jews declare is now and always has been borne gladly and uncomplainingly by millions of coreligionists,—and promising him knowledge, righteousness, and reward in return for obedience. Which foot to put out of bed first, how to wash a pocket-handkerchief, and how to compound medicines that remind the reader of the witches' hell-broth, are matters by no means too trivial for the Talmud. "If," says Edersheim, "we imagine something containing law reports, a rabbinical 'Hansard,' and notes of a theological debating-club,—all thoroughly Oriental, full of discussions, anecdotes, quaint sayings, fancies, legends, and too often of what from its profanity, superstition, and even obscenity, could scarcely be quoted,—we may form some general idea of what the Talmud is." "One half of the Talmud ought never to have been written," is the dictum of an erudite and cultivated rabbi in New York. In the estimation of another it sustains a relation to Judaism similar to that of the daily press to Christianity. Neither is a trustworthy exponent.

The Jerusalem Talmud extends over 39, the Babylonian over 36½, of the 63 Mishnic tractates, of which 15½ have no Gemara, or Comment, at all. The Babylonian Talmud is four times larger than the Jerusalem, and ten or eleven times larger than the Mishna. The first is written in the eastern, the second in the western, dialect of the Aramean language. Both discuss the Mishna clause by clause. Beautiful and sublime passages, "brilliant diamonds in heaps of cinders," sparkle on their pages.

The "Torah," Law, contained in the Pentateuch, is the corner-stone of Judaism. "Kabbalah" (that which has been received) comprises the teachings of the prophets, the Hagiographa, and the oral traditions.¹ "Ha-

¹ The teachings of the prophets and the Hagiographa are sometimes referred to by the rabbis under the same designation as that applied to the traditions. Pirké

(chapters) Aboth contains the characteristic ethical "Sayings of the Fathers," known as the "Tannaim," or doctors of the Mishna, which are wholly Haggadic.



DRAWN BY A. CASTAIGNE.

ENGRAVED BY H. DAVIDSON.

UNITED HEBREW CHARITIES—WAITING THEIR TURN.

lakhah" (that which has been heard — that is, delivered as law) is legally obligatory; "Haggadah" (that which was said) owes its force to individual authority, and not to legal ordinance. The latter is illustration, commentary, anecdote, clever or learned saying, etc. Midrash is the sacred study of Halakhah and Haggadah, and also the utterance of the student upon any portion of his subject. The edifice in which this study is pursued bears the title of Beth Hammidrash. Boraitas are traditions external to the Mishna, Tosephtoth are additions to it.

Critics differ widely as to the value of the Talmud. The main body of Jewish theology and ethics is only Haggadic, and therefore not of absolute authority. The Halakhah is painfully punctilious about outward observances, but leaves the "inner man, the spring of actions, untouched." What is to be believed and experienced is chiefly matter of Haggadah. Israel, as a whole, has often made void the law through his traditions — has crushed the life of religion by imposing an enormous burden of rites and ceremonies. Yet his prophets were not legalists, nor are many of his teachers to-day. There are numbers of "just and devout" men among his descendants, who wait "for the consolation of Israel" (Luke ii. 25), and upon whom the Holy Spirit abides.

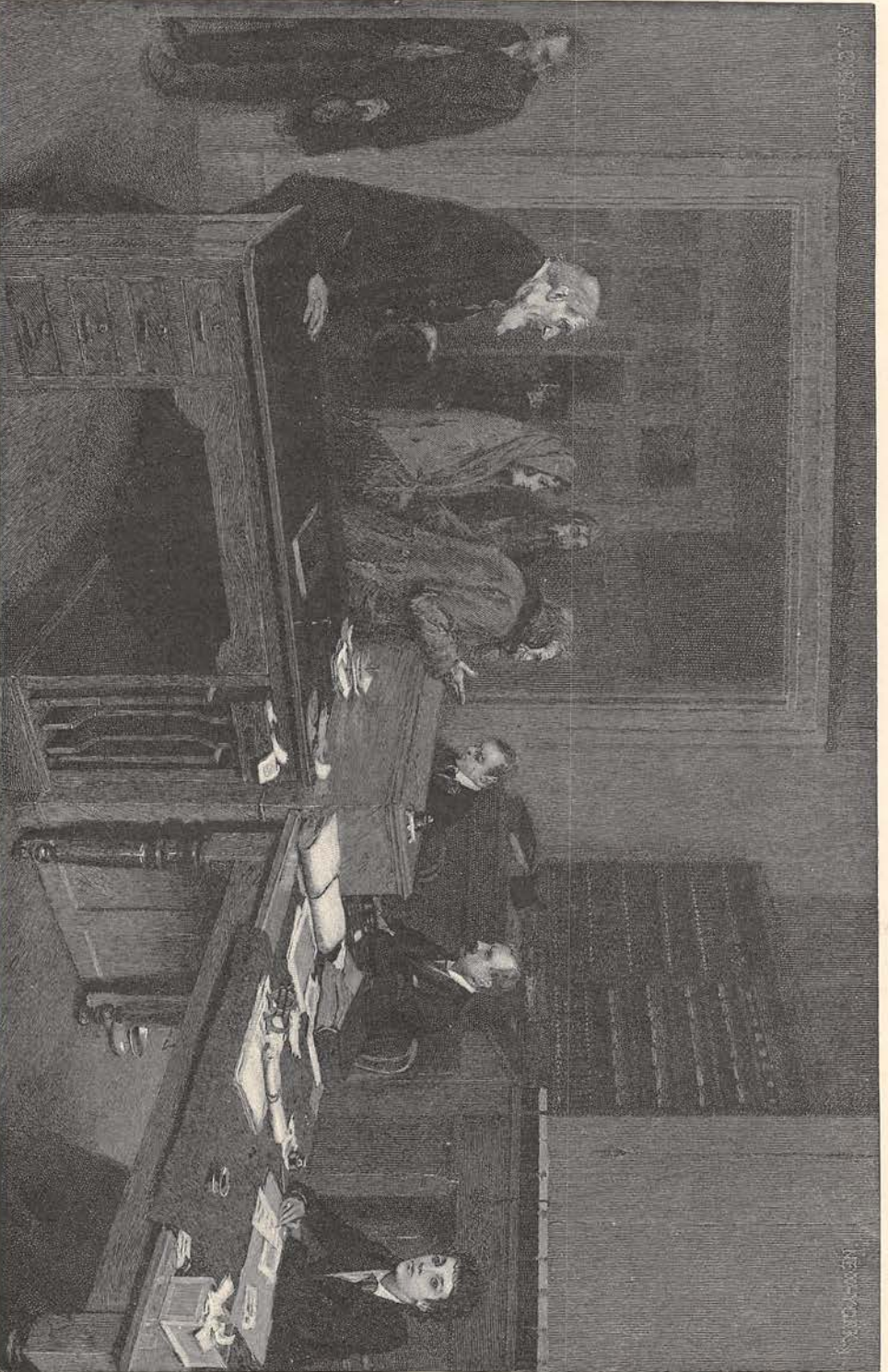
Study of what is essential in the Torah as the law of humanity has, under God, glorified martyrs like Rabbi Akiba, inspired all that is vital in Islam, and clothed the Karaite Jews with pure morality. Talmudic study of the Torah has ever been one of the firmest bonds of Jewish Church and nationality. Wherever it has failed to lay hold on the spirit, and stubbornly restricted itself to the letter, it has created bigots and fanatics. That "the Torah will never be exchanged for another" may be wholly true; but Christians hold it to be none the less certain that its religious and ethical teachings have been supplemented and perfected by those of the New Testament. Despite the closest addiction to the Talmud, Judaism is modified by, while to some extent modifying, Christianity. It begins to claim inheritance in Jesus of Nazareth, the grandest scion of the Abrahamic stock; it rejoices to number professors of the Christianity of Christ among its true though dissenting friends; it recognizes Christianity as the "daughter religion," and its basis to be the commandment, "Love thy neighbor as thyself" (Leviticus xix. 18). It no longer hesitates, through reformed rabbis like the Rev. Dr. K. Kohler, "to recognize in Jesus of Nazareth and his apostles the greatest harbingers of light for the heathen world. We readily acknowledge him to have been one of the world's sweetest preachers, one of Israel's loftiest pro-

phets, one of the great redeemers of the lost and forsaken of the race, one of the noblest teachers of morals that ever lived" — and yet "but a Jew, after the model of Hillel or Philo." Others of orthodox sentiment class the "Man of Nazareth" with Socrates, Zoroaster, Gautama, Confucius, and Mohammed, chosen instruments to lead humanity from idolatry to the one true God. The Christianity of to-day, they contend, is not what Jesus taught and practised. Until it shall return to the original type, which they say included the observance of all Mosaic law, their attitude of obstinate refusal to become Christians, "or even to approach the younger faith," will remain unchanged. Intelligent Judaism declares that the cause of atrocious persecutions endured by its adherents "was by no means the teachings of Christianity, which recommends love to every one, but the ignorance, coarseness, and animal passions of fanatic priests and mobs."

The animus of this deliverance will help to separate the precious from the vile in Jewish literature, and add it to the common stock of religion and ethics. The "Jewish Home Prayer-book," issued by the Jewish Ministers' Association of America, thankfully points to the design of the Almighty, "that all classes and all ages might learn that the Torah is for them in common," and that the first recipients of it were appointed to be "its interpreters unto all mankind."

Sunday-schools have been organized by many Jewish congregations in New York. Neither thought, pains, nor labor is spared to make them efficient agents of Judaism, orthodox and reformed. Pedagogical instruction by about a dozen paid agents, whose normal qualifications are ascertained by strict examination, is distinctive of that in the Temple Emanu-El. The accomplished chief rabbi is deeply interested in its prosperity, and does not hesitate to invite any friendly Christian minister to address it. In common with enlightened philosophers of all faiths, the thinkers in this synagogue believe that the gathering of Jews from all lands into the city, and their subsequent education under conditions of perfect equality before the law, portend some great development of divine providence, and more rapid upbuilding of the kingdom of God.

To the latter the Jewish Theological Seminary, now humbly domiciled at the Cooper Union, is enthusiastically consecrated. Formally opened on January 2, 1887, by representatives of conservative congregations, it is differentiated from the Hebrew Union College at Cincinnati, which has graduated many liberal reformed rabbis since its organization in 1875, by concord with the consensus of historical Jewish beliefs, based on the Bible and expounded by Israelitish sages. Mishna and



DRAWN BY A. CASTAGNE.

AN URGENT APPEAL.

ENGRAVED BY C. STATE.

Gemara, Midrashim and Schulchan Aruch, find conspicuous position in present teaching. Five professorships, whose functions for the most part have hitherto been ably exercised by the Rev. Drs. S. Morais, G. Lieberman, B. Drachman, and A. Kohut, are projected. Most of the students, numbering over thirty, are poor, and of Slavonic birth or ancestry. Character and culture, orthodox faith, desire to perpetuate "true Judaism as a system of right living, based upon the revealed will of God," acquaintance with the Hebrew language and learning, and ordination, are, in this institution, prerequisites for the rabbinate.

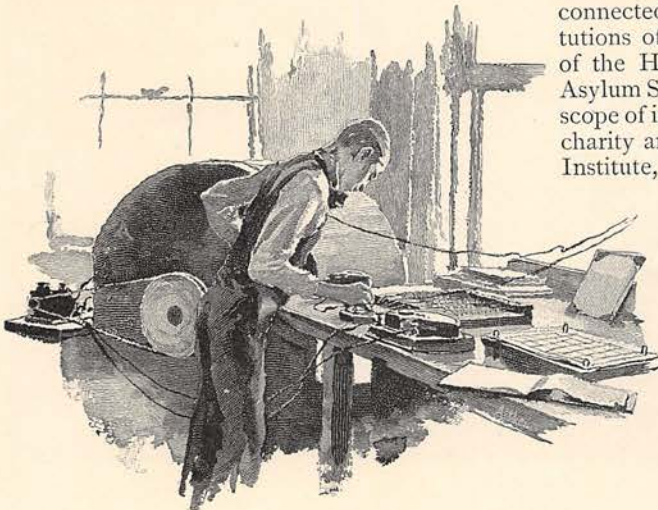
Just as solicitously are the 145 youths, more or less, daily convening in the Hebrew Technical Institute, Nos. 34, 36 Stuyvesant Place, trained for industrial usefulness. The most impressive feature of this institution, as seen on a casual visit in the winter of 1890-91, was the class of eight or nine boys in working costume, perched at ease on work-benches, and eagerly absorbing a lecture on electricity from a spectacled young man whose person bore the tokens of ancestral want and hardship, but whose speech was pointed, concise, and instructive. It may in part be due to his exertions that the alumni have established an organization known as the Franklin Electric Society. Nearly all the instruments in use, such as dynamos, tangent galvanometer, etc., were constructed by the pupils.

To Dr. Henry M. Leipziger, Assistant Superintendent of Public Schools in the city of New York, and an able corps of assistants, great credit is due for the admirable exhibit of school work at the Hebrew Educational Fair in 1889. The booth was built by their pupils, and its walls were decorated with carvings and

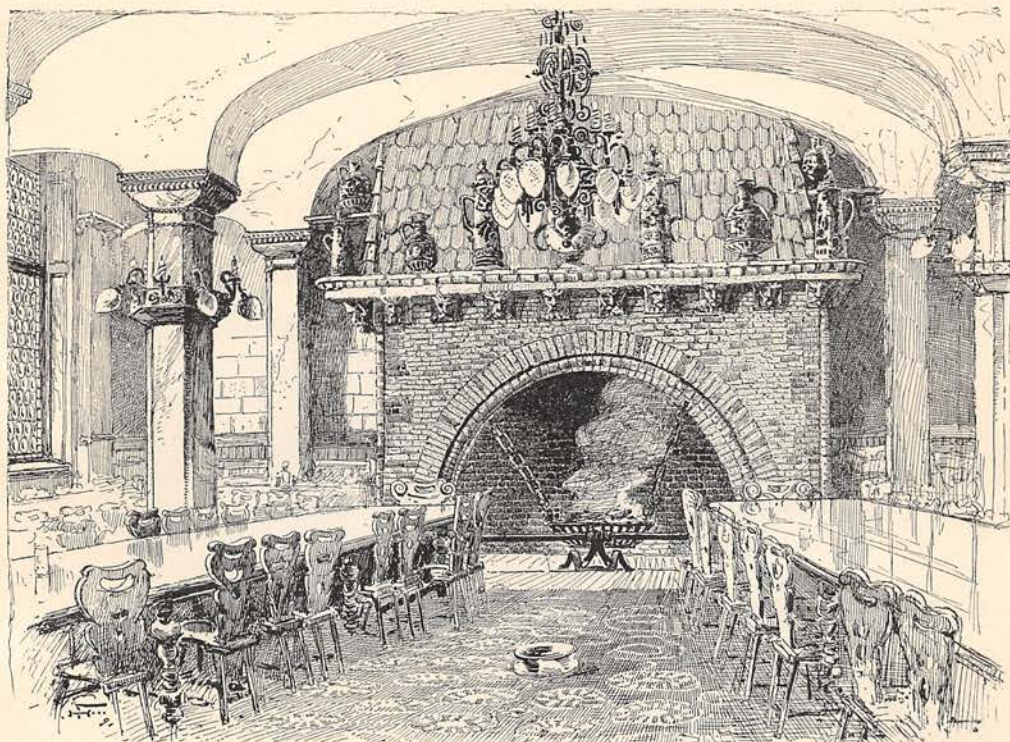
drawings by their hands. Tables were covered with specimens of their skill in wood and iron. At the lathes, constructed from patterns which they themselves had made, deft artisans turned formless lumber into geometrical shapes; and at the benches nimble mechanics used hammer, saw, and chisel. All had been taught the scientific principles pertaining to their practice. At present it is thought that fully one hundred graduates from the Hebrew Technical Institute are at work in various mechanical workshops. Demand for their services, because of excellent training and habits, is steady. Endowment for the school is asked of its patrons, and would increase its utility. Receipts for the calendar year 1890 amounted to \$13,125.99, and expenditures to \$16,645.38.

The Hebrew Free School Association, Agular Free Library Society, and Young Men's Hebrew Association, together constituting the Hebrew Educational Alliance, will soon be installed in the handsome and serviceable edifice known as the Hebrew Institute, on Jefferson street and East Broadway, by which all the requirements of sanitary science are satisfied. Ample room for select and general assemblies is provided. Library and reading-room, gymnasium, workshops, cooking-school, baths, etc., are also instruments of individual and social improvement. Hither the industrial education carried on at No. 58 St. Mark's Place is to be transferred—an education by which more than two hundred girls are taught the mysteries of sewing, dress-cutting, fitting, and drafting according to the Taylor system. Their embroidery is of such excellence that it has repeatedly captured prizes offered by the Society of Decorative Art.

What is true of the private and communal schools may also be predicated of those connected with the eleemosynary institutions of the Jews in New York. That of the Hebrew Benevolent and Orphan Asylum Society—which also extends the scope of its beneficence so as to embrace charity and relief, the Hebrew Technical Institute, education, orphans' estates, life insurance, and bequests—is a distinguished example. The Orphan Asylum, located on One Hundred and Thirty-eighth street and Tenth Avenue, domiciles over 550 full or half orphans, principally boys, between the ages of four and fourteen years. Rudimentary manual training is part of their education. The drawing-classes do enviable work. Instruction is thorough. Sanitation, notwithstanding 110 boys in one



IN THE ELECTRICAL ROOM OF THE TECHNICAL INSTITUTE.



CAFÉ OF THE PROGRESS CLUB.

dormitory, is admirable. The hospital, with relatively few patients, is isolated. The synagogue, large, neat, inviting, is accessible to all. One cannot but admire the genius of ritualistic churches for acquiring valuable and beautiful possessions. This property is in fee simple, runs down to the North River, and has, for the delectation of those who delight in magnificent scenes of land or water, a spacious dining-room that commands the finest views of any refectory in the city. Boys enter in military order. Soldierly style is the product of five drills every week and an exhibition drill on Sunday. In the civic and industrial parade of May 1, 1889, the Orphan Asylum was represented by a battalion of six companies, composed of 300 lads under thirteen years of age, headed by a band and a drum and fife corps. On the ensuing Thanksgiving Day they proudly received from the hand of General William T. Sherman a beautiful banner, in recognition of their high military bearing and regular marching.

Oratory of no mean order was also illustrated by the boys who were chosen speakers on that occasion. The Rev. Dr. H. Baar, Rabbi of the Asylum, has been its superintendent for more than sixteen years. His brief, pithy, and telling lectures are such as "strike and stick," and exert permanent influence.

Published works perpetuate his religious and ethical teachings. Immensely popular with his juvenile flock, who magnify anniversaries of his birth by presentation of cards, flowers, etc., he includes the amenities of life in the educational program, so that the bright, happy fellows are often unwilling to leave the only home they have ever known.

Professor Ehrlich, collaborator of Dr. Deitzsch in the translation of the New Testament into Hebrew, is an able and learned assistant. Nine boys, between the ages of eleven and fourteen, are members of his Talmud-Torah class, and study Aramaic selections from the Mishna and the prophet Daniel. These are intended to become teachers. The spirit of the institution may be inferred from the aspiration of one of its brightest pupils: "I hope we shall all be one some day." Reformed Judaism is most prominent in the management, and drew from the late Miss Sarah A. Burr the munificent legacy of \$50,000, commemorated by a mural tablet to her memory.

The support of the institution, with its excellent corps of skilled instructors, is from subscription, bequest, and the city treasury; and is at an annual cost of about \$108,500, including the \$25,000 contributed to the United Hebrew Charities.



TEMPLE BETH-EL, FROM CENTRAL PARK.

Jewish women are quite as zealous for the preservation of the ancestral faith as men, and, as members of the Hebrew Sheltering Guardian Society,— whose Orphan Asylum, in near proximity to the one just described, has domiciled 1646 children committed to their care by judicial officers,— are remarkable for sterling business sense and productiveness of deliberate action. Five hundred and sixty-six wards were under their supervision at the close of the fiscal year in 1890. The two hundred girls, more or less, in their branch institution on Avenue A, Eighty-seventh street, will shortly find residence in the building erected for their accommodation, at a cost of \$100,000, close to that already in use on Washington Heights, and formerly known as the "Home and School for Children of Union Soldiers and Sailors." Hungary and Russia furnish a large number of inmates to both establishments. The boys, and many of the girls, as is the case with the beneficiaries in the Hebrew Orphan Asylum, are sent to the public schools, where they obtain an average of ninety-five per cent. in favorable marks. Some

have passed the examination needful to enter the College of the City of New York. But the object of patrons is to qualify them for earning subsistence by trades and other occupations, and to that end special instruction in the Jewish religion and in the rudiments of the Hebrew and German languages is bestowed. About fifty boys are organized as a uniformed fife and drum corps, greatly to their own amusement and the favor of the public. Orthodox Jews, like the late Philip J. Joachimsen, the founder, sustain the enterprise without aid from the State treasury, but with \$65,374 in 1890 from the excise moneys. The annual expenditure is from \$60,000 to \$70,000. All religious aspects are in strict conformity with Jewish laws and usages. Servants are chiefly Slavs and Christians. Equal liberality is evinced in the employment of physicians. Diet, dress, dormitories, school-rooms, and playgrounds are all adapted to the needs of children whose prevalent diseases are of the eye, scalp, and stomach, and whose past privations have often left indelible evidences on generally healthy bodies. The "Golden

Book of Life," in this as in all eleemosynary receptacles, awaits increase of donors' names, and transmits the record of benevolence.

None of the older world-religions surpasses Judaism in the merciful provision made by law for the relief of the poor. One of its proudest boasts is that there are so few Jewish beggars in the streets and paupers in the almshouses. Its living exponents are not infrequently generous subscribers to the charities of other faiths. A forlorn, disabled soldier of Pentateuchal creed, dying in a hospital before the funds collected for his benefit could be applied, occasioned the first systematic arrangement of Jewish mercy in New York—mercy whose resources are now exhaustively taxed by tens of thousands of poor, perishing expatriated ones cast upon them by northern and eastern Europe. Christian philanthropists, such as the late Daniel B. Fayerweather, are not slow to discern the divine spirit of revealed religion when they reciprocate Hebrew liberality by their own munificence to Hebrew charities.

The mind, heart, and hand of revealed religion are excellently manifest in the Montefiore Home for Chronic Invalids, on the Grand Boulevard, One Hundred and Thirty-eighth and One Hundred and Thirty-ninth streets. This is an esthetic architectural adornment to the city, and most welcome refuge to sufferers from any disease that is not contagious, epileptic, insane, or leprous. Built in the hundredth year of Sir Moses Montefiore, in honor of his noble character and universal philanthropy, it is supplied with the best hygienic and surgical appliances, and yields the palm to no establishment in respect of wise adaptation to desiderated ends. Here mercy is exquisitely thoughtful and tender. A sewing-room for convalescent women, and a chess-room for men, together with the tropical conservatory, with its stained glass and invalid chairs for valetudinarians, help to pass the time less wearily. To each patient a separate closet is assigned, and to each ward its own pantry, ice-box, and other conveniences. In the beautiful synagogue divine worship is conducted by a rabbi. Any one desiring Christian ministrations may send for priest or pastor. Six times a day is food set before the patients. In the hydrotherapeutic room the sweat-baths for consumptives, rheumatics, and sufferers from heart complaints have been instrumental in restoring seeming incurables to health, or to such physical condition as warrants discharge; after which watchful beneficence continues to minister until satisfied that its subjects are able to earn a livelihood for themselves.

Of hospitals like Mount Sinai, on Sixty-sixth street and Lexington Avenue, and the new Jewish Hospital,—once an Ursuline convent,—New York Judaism is wholesomely productive.

Dispensaries, too, it establishes, and shrewdly charges a small sum for medicines when beneficiaries use or waste too much of what has been dispensed gratuitously. About eighty per cent. of the Mount Sinai patients are of Jewish faith; but those of other religions, or of none, are as freely admitted—a catholic philanthropy acknowledged by a bequest of \$60,000 from Miss Sarah A. Burr. Hygiene is scientific and practical, cleanliness apparent, seclusion secured by screens around the sick, and, when especially required, by separate rooms. Kindness, embodied in the motherly nurse, lays caressing hand on the head of an infantile Judas Maccabæus, and wonders how heartless parents can desert their offspring.

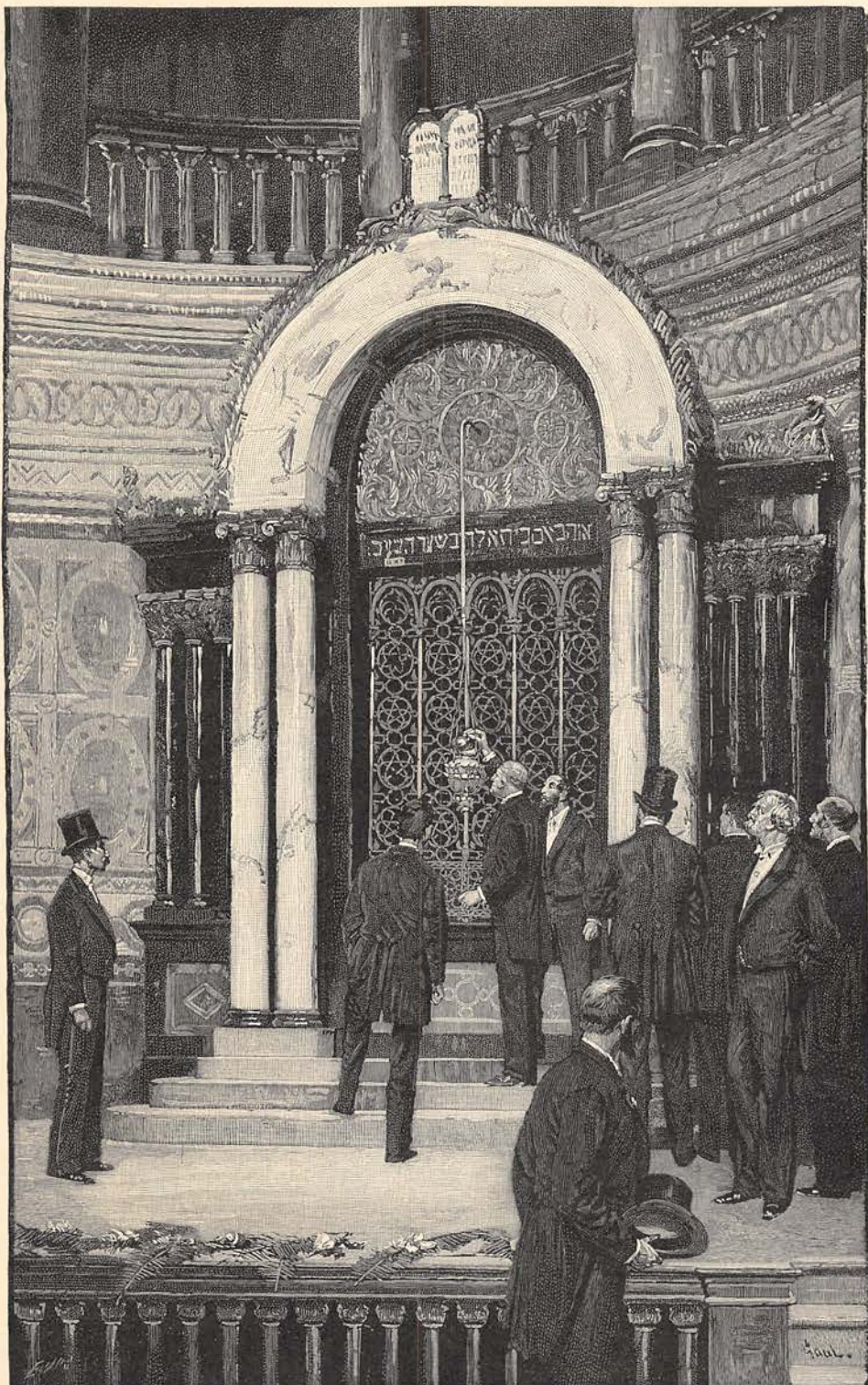
Attached to the hospital is the Mount Sinai Training School for Nurses, of whose twenty-five, more or less, excellent yearly graduates only four or five are said to be Jewesses. Literature and religion are here held to be accessory to curative process. Worldly amusements, too, are not despised as helps to humanity. The fancy-dress ball of February 28, 1889, in aid of this institution, put \$15,158.96 into its treasury.

Of the Home for Aged and Infirm Hebrews, with 142 inmates, on One Hundred and Fifth



PORCH OF TEMPLE BETH-EL.

street, between Ninth and Tenth avenues, the Home for Benai Berith in Yonkers, the Sanitarium for Hebrew Children at No. 124 East Fourteenth street, and also that at Rockaway, Long Island, it is enough to say that in respect of provision, appointment, and efficiency they are on the same plane with the average of Christian enterprises of like character. The Home of the Benai Berith, with upward of sixty inmates, is maintained at an annual cost of about \$17,000, raised by a per capita assessment of two dollars on every member of the order. Residents are not regarded as paupers, but as



DRAWN BY GILBERT GAUL.

ENGRAVED BY J. W. EVANS.

LIGHTING THE PERPETUAL LAMP AT THE CONSECRATION OF TEMPLE BETH-EL.

men who by past payments have acquired the right to its advantages.

Foremost among Jewish philanthropic associations are the Down-Town Hebrew Ladies' Benevolent Society, Hebrew Emigrant Aid Society, Ladies' Deborah Nursery and Child's Protectory, Young Ladies' Charitable Aid Society, and Young Ladies' Charitable Sewing Society, all of which are unceasingly active in eleemosynary toil.

Immigrants are mutually helpful. "Chevras," or beneficent societies, composed of people from the same localities in Europe or Asia, are extremely popular. Religion and reciprocity blend in them. The Gemilath Chesed Shel Emeth celebrated in January, 1891, its jubilee of fifty years with much feasting and giving of presents.

The United Hebrew Charities of the City of New York,—consisting of the Hebrew Benevolent and Orphan Asylum Society, Hebrew Benevolent Fuel Society, Hebrew Relief Society, Ladies' Hebrew Lying-in Society, and Congregation Darch Amuno Free Burial Fund Society,—now in the eighteenth year of its singular usefulness, directed by able mercantile and professional citizens, and with judicious economy of resources striving to attain the best results through careful division of labor, is one of the noblest humanitarian organizations on the continent, and compels warmest praise from those who know it best.

Poverty, through immigration and other causes, grows faster than means of prevention or relief. Gifts, subscriptions, fairs, Purim balls, and civic appropriations cannot satisfy its cravings. Its bitterness is intensified by disappointment. New York is not the Ophir or the El Dorado pictured by selfish steamship agents. In the year ending September 30, 1890, applications for relief to the number of 5170, involving 19,143 persons, were received and acted upon. Relief in cash was given to 1043, in supplies to 1719, in transportation to 2959, and in employment to 3833, among whom were physicians, teachers, mechanics, electricians, architects, and business managers, as well as peddlers and artisans. The aggregate of beneficiaries was 28,696. Of Russians 2912, and of Austrians 1131, figured among the recipients. Receipts of the union were \$104,523.83, and expenditure \$105,090.77. Of \$150,000, more or less, received and expended in 1891, the cost of administration was only seven per cent.

The objects of the union are to minimize pauperism, return the deluded and incapable (1204 in 1890) to former abodes, help the ambitious to help themselves, root out superstitious notions, strip off uncouth manners, infuse broad and kindly sympathies, cultivate

cleanly and industrious habits, and implant loving loyalty to their adopted country.

It speaks well for these despised foreigners that their appeals for aid so often take the form of pleading requests for work, that the large majority keep the places found for them, that they quickly become self-supporting in this "country of workers," and that while sometimes charged with incapacity, not one of the 3833 for whom employment was found in 1890 was reported to the office as dishonest.

Into all the plans of the United Hebrew Charities the trustees of the Hirsch Fund have spiritedly entered, and in six months of 1890 at a cost of \$18,858. They aid temporarily the newcomers, but appropriate most of their income to industrial education, domiciliary improvement, and agricultural settlements. Whatever shape the charities take on is in harmony with the reports of competent visitors and expert officials.

"Sisterhoods of Personal Service," originated by the Rev. Dr. Gottheil, zealously supported by the Temple Emanu-El, multiply within the Jewish Church. Pecuniary subscription is not invited, but personal service is earnestly besought. Where this is rendered funds flow into the treasury abundantly. The King's Daughters, "a society of Christian ladies to whom we owe many acts of kindness to our poor," suggested organization to the "Daughters of Israel," whose silver badges, bearing the inscription, "Love thy neighbor as thyself," prompt the visitation of the sick and needy, maintenance of kindergartens, religious and industrial schools and nurseries, rescue-homes for the fallen, and adoption of the most faithful communal and congregational activities. One young lady's sorrow for the little ones in homes of squalor and destitution, and her consequent gifts of picture-books and games, originated in hearing of a miserable waif who utilized a dead cat and an empty tomato-can as toys. The good accomplished by these sisterhoods can hardly be overestimated. Uplifting power through personal service to the fallen is one of the social forces that they are quick to wield. "Through the self-sacrifice and uplifting power of the early [Christian] church a great impetus was given to civilization," is a significant Jewish utterance. Feminine service in this novel yet ancient form is warmly greeted. Rabbinical and lay coöperation is enthusiastic. Danger of overlapping charities is avoided by restriction of each sisterhood to a defined district and by relation to the "Charities" as a kind of central bureau. The latter represents the head and the former the heart of metropolitan Judaism, and both work together in concord.

Public libraries, sustained in whole or in part by Jewish liberality, are creations of com-

mercial instinct, reverence for the past, and preparation for the future. The Aguilar Free Library Association, with depositories of books and current literature at 721 Lexington Avenue, 206 East Broadway, and 624 Fifth street, provides a free reading-room at each point for both sexes, all races, and believers in any creed, or in none. Cozy, warm, and well lighted, the chambers in Lexington Avenue draw more Gentiles than Jews. Among the periodicals on the table are the monthly "Old and New Testament Student" and the quarterly "Hebraica," both edited by Professor W. R. Harper; all the great monthlies, including English and American illustrated magazines; and also journals of political science, the weeklies, etc. Books on the shelves are of similar catholic character. Christian theology is not excluded. About two hundred volumes relate to purely Jewish subjects, and among them the "Guide to the Perplexed" of the great Maimonides is conspicuous in three volumes. Daily readers average 275, of whom about half are Christians. Of the 15,000 volumes in the three libraries, a moiety of the circulation is among the juveniles. Part of those in demand at East Broadway are in Jüdisch-Deutsch jargon. Musical and literary entertainments elevate popular tone and taste, and delight attendant Hebrew and non-Hebrew alike. A civic appropriation of \$5000 per annum aids in this diffusion of educational influence, but does not admit of large augmentation of means. The Maimonides Library of the Benai Berith, in Fifty-seventh street, near Third Avenue, is an independent institution, admirably administered, and circulates between 40,000 and 50,000 volumes every year.

By the very necessities of its nature modern Judaism addicts itself to clubs and beneficent organizations. Of the latter the "Benai Berith," Sons of the Covenant, founded in 1843, and receiving lifelong fostering from the erudite and many-sided Benjamin F. Peixotto, is the most powerful. It aims at the good of the brotherhood and of Israel at large; promotes coöperation in provision for the needs of members and their families in education, philanthropy, and culture; encourages the training of youth in handicrafts, and of men of all ages in agriculture; seeks to convert the exiled immigrants into self-reliant citizens, and to cultivate the amenities of highly civilized society. Confluent Jewish life needed its ministrations. "Minhagim," or rituals, were diverse as the lands whence the ritualists came, and occasioned discussion and strife. Contention spread to the social circle. The emancipated ones, so reformers assert, practised oppression in turn, ostracized all who would not pronounce their shibboleth, and pretended to uphold the

customs and usages of traditional antiquity as an infallible guide for the present and future. But the vast accretions of Selichoth, etc., depicting Israel's sorrows in the deepest colors, and bitterly invoking vengeance upon the oppressors, were so utterly unsuited to residence in the Great Republic that they neither inspired reverence nor stimulated devotion. Adaptation of the liturgy to altered circumstances was imperatively requested. Collision was of the letter, not of the spirit; of liturgy, not of principle. The old rituals had fulfilled their mission, and lost much of their meaning. The Benai Berith was instituted to lead all parties out of the blinding dust of antiquity into the pure air of ideal ethics, to free them from the fetters of prejudice, lift them to a higher plane of thought and feeling, to intelligent consciousness of revealed religious truth, and to common participation in beneficent work. Progress was tardy. Sure growths are almost always slow. Order was evolved from chaos, and in that order lay the possibility of future magnates like the Mosaic triad, Josephus, and Montefiore. "Tribes of the wandering feet and weary breast," commingling in the commercial metropolis, developed the hereditary love of free institutions, and under conditions of equality before the laws of the land soon learned to think and act as true American citizens. "In essentials unity, in non-essentials diversity, in all things charity," is the compound maxim selected as a working guide. Sephardim, Ashkenazim, Moghrabim (Arabic Jews), and reformed may still use various rituals, while all unite in communal charities.

Of clubs the Harmonie, Metropolitan, Freundschaft, and Progress afford examples suited to the purses and social status of the members. The latter, located on Sixty-third street and Fifth Avenue, is a fine example of architecture, interior splendor, and scientific adaptation. The ladies' reception-room is simply gorgeous, and the painted ceiling in the best style of French art. The ladies' parlor is resplendent with satin, Mexican onyx, and rococo furniture. "Paul and Virginia" and "Reception of Albrecht Dürer" are paintings, and the "Whisperings of First Love," a white marble statuette presented by the ladies, is a sculpture, that expressively indicate the this-worldliness of the association. Thursday night is set apart for feminine friends, who there indulge in bowling and other amusements. Chess and billiards are for the men, chess being a generic term that may or may not include cards—possibly baccarat. The ball-room is said to be the largest and handsomest on the globe. Mythological paintings on linen adorn its walls, while 105 electric lights, each over the head of an esthetic figure, flood the scene

with wondrous brightness. Kitchens, dining-room for 600 guests, refectories for small parties, electrical ventilation, artistic sanitation, blending of Orient and Occident throughout the building, justify the outlay of \$600,000 upon it and the site whereon it stands. Membership is without distinction of race or creed, and recently reckoned 420 persons, of whom one was a Christian.

Adepts in the art of distilling from material things the essence that inspires but not inebriates, the home life of Jews in New York is, with comparatively few exceptions, one of innocent joyousness. Different congregations give entertainments to members and friends, in which they strive to strengthen Judaism by lectures, recitations, and songs. The Mosaic law, and its influence upon modern life through Christianity and Mohammedanism, is not an infrequent or unpopular topic. In devising expedients for beguiling dollars from unwilling pockets into society treasuries, the young people, and particularly those of the gentler sex, can "give points" to the most ingenious and successful of other creeds. Saltatory amusements at "brilliant and successful" balls are laid under contribution to intellectual and moral culture, and also to the mitigation of human suffering. Free synagogical schools, in which lessons are given on several days of the week, are supported in part by this fashion.

Of theatrical and operatic entertainments the Hebrews are passionately fond. The Oriental Theater in the Bowery advertises such plays as "The Usurer," "Uriel Acosta," and "The Only Son" in Jüdisch-Deutsch, at fifteen cents admission. Price is equal to program, whether there or in the National Theater or the Thalia Theater, which are also in the Bowery. The last, sometimes known as the Roumanian Theater, is crowded nights with wearers of dignified broadcloth and women refulgent in silks, velvets, and jewelry. Wealth is portable, and more gratifying thus to the owners than when deposited in bank or safety-vault. Such repositories in the Old World have often failed them in respect of security. Each prefers, for some years at least after settlement in New York, to be his own banker. The theater is crowded with eminently appreciative and good-natured people, whose applause, if not vociferous, is sincere and oft-repeated. The play is of Hebrew history and characteristics throughout; actors and actresses are unmistakably Jewish, and enact their parts with exuberant energy. German and Italian operas find liberal patrons in wealthier and more cultured Hebrews, whose coreligionists have been and are among the leading playwrights, composers, and musicians of civilization.

In literature the Jews of New York are pro-

lific. Emma Lazarus was a bright particular star, whose luster was too quickly extinguished by death. Journalism is particularly congenial to the Semitic temperament. The "Jewish Gazette" and the "Jewish Herald" appear in Hebrew characters, the "Jewish Messenger," "Hebrew Journal," "Jewish Standard," and "American Hebrew," in the English language. So does the monthly "Menorah," a magazine published by the Benai Berith, and which, in common with the "American Hebrew," is the incarnation of ordinary good sense—ethical, religious, and political; positively denominational withal, and adverse to purposeful conversionism, because it impliedly affirms lower religious and moral status on the part of the Jews. It prefers similar relation to that of Presbyterian to Methodist, or of Roman Catholic to Episcopalian.

Light is knowledge, and to spread its glory
Far as pen can reach or tongue can tell—
Fays of truth from science, art, or story—
Is the blessed law of Israel.

—*Miriam del Banco.*

Ethics are ever superior to morals, even in the best of communities. Nowhere are Jews exceptions to the general rule. Accepted orthodox code postulates the natural purity of the soul, which is "the portion of the Divine Spirit which God gave to man," responsibility for moral conduct, dependence on divine love, perfectibility of character, and eternal salvation through the merit of holy living. That prayer should be in practical righteousness is indicated by the washed hands of the supplicating rabbi. Why women, with their natural devotion, should be excused from its public exercise is not clear to Christian observers, who can scarcely fail to applaud the sternness with which they are said sometimes to refuse breakfast to husbands until the latter have officiated as priests of their own households. Prayer, whether offered in orthodox fashion three times a day or not, is, like the observance of the Torah, intended to lead to supreme love of the Deity, and love of others, measured by the love that the wise man bears for himself. True sacrifice is held to be that of "some of our individual views and wishes for the interest and benefit of the community in general," "of our greediness for wealth, and other numerous passions and desires which we allow to stand in the way of serving our Maker with sincerity." All external sacrifices, "without universal love and charity to our fellow beings," are unavailing.

Reformed Jews are sublimely theistic, believing that the God they adore is the Father of all, and that men are his sons, "endowed with his light of reason and drawing life from his empyrean of love." Rabbi K. Kohler, D. D.,

as the exponent of their views, admits "no partiality of creed, no monopoly of heaven, no hell for heretics, no damnation for sinners. All life [is] but one Revelation of God, all humanity but one Kingdom of Righteousness, and whosoever is clean of hands and pure of heart is on the road to the sunlit hills of blessedness forever."

Optimistic in sentiment, their professed aspirations are to the beautiful, the pure, the true. To them the Jew is a perpetual miracle, one of the corner-stones of civilization, and a humble servant in the temple of humanity. "Not creed, but deed," is his motto. His mission is to aid in humanizing religion and in religionizing humanity.

Such, in brief, are the doctrines taught in the magnificent Temple Beth-El, Fifth Avenue and Seventy-sixth street, erected at a cost, including site, of \$600,000, and dedicated to the service of the Eternal in September, 1891. Its union of Byzantine and Moorish characteristics, gilded dome and bronze gates, space for more than two thousand worshipers and numerous Sunday-schools, make it one of the most conspicuous edifices on the margin of the beautiful Central Park. Architecture and ornamentation, procession of boys and girls (one of the feminine confirmants carrying the golden key) led by congregational officials and ministering rabbis who bore the scrolls of the law, singing of children's and adult choirs, ceremonious deposit of scrolls within the ark, kindling of the perpetual lamp—emblem of life eternal and truth unfading—by the venerable Lazarus Straus, ritual and sermons, spirit-stirring hymn composed for the occasion by Mrs. M. D. Louis, and the glad devotions of the multitude, were intended to express all that is brightest, best, and most prophetic of good in the reformed Jews of New York.

Modern Judaism claims identity with that broad humanitarianism of which it regards Baron de Hirsch as an illustrious exemplar. To him the union of American Hebrew congregations in session at Baltimore in July, 1891, said by telegraph: "As American citizens we feel that you have interpreted aright the motto of Judaism, which is, 'My country is the world; my countrymen, mankind.'"

With all this catholicity of spirit the local Jew unites intense loyalty to the country in which he lives. In Russia he is an imperialist; in Germany, Great Britain, and Italy a constitutional monarchist; in France and the United States of America, a democratic republican. Everywhere, as an exponent of established order,—except where brutal tyranny has driven

him into anarchism, or political injustice into multifold socialism,—he is a government official, and often, like Disraeli in England, Lasker in Germany, and Crémieux in France, of the highest grade. "Israel," writes the Rev. Dr. Bernard Drachman, "must assimilate itself to the conditions and culture of the nations among whom it dwells, and whose citizenship it enjoys. Especially in this country, where the full rights and privileges of citizenship and equality are ours, it is our duty to become completely Americanized in language and culture; but we need not on that account sacrifice our identity, nor give up the beautiful and sacred language and literature which we have inherited as Jews."

Some Christians question whether the instinct of Jewish nationality be not entirely extinct. Others affirm that it is imperishable. Under the ashes glow its wonted fires. It cherishes "audacious aspirations after renewed nationality." Who will say that the dream, or prophecy, of repatriation in the old Solomonic empire shall not be realized? Despite the enmity of the Sublime Porte, a center of national life is already fixed at Jerusalem. Whereunto it may grow depends more upon the Universal Israelite Alliance, and the overwhelming political support it can command, than upon the will of bigoted czar or "unspeakable Turk." The quarter million of Jews in New York, with representatives in the judiciary, legislature, and every department of civilized activity, are acquiring the qualifications for leadership in the land of their fathers, if in the fullness of time they may choose there to settle.

That there is deep and wide-spread popular prejudice against the Jews is undeniable. The best and noblest are freest from its unreason and injustice. These respect the right of private judgment and insist upon freedom of choice and action. When Jews like Disraeli, Erlanger, Neander, Edersheim, and Heine become Christians, the change is defensible and normal from the American standpoint. But when Christians become Jews, as they do occasionally in New York, what then? Is the change less defensible when criticized from the same platform? Each is responsible to pure reason, and to the Judge of all, for his conduct in this particular. Truth and right have nothing to fear from the endless mutations of human thought and passion, and in the outcome must be triumphant. Ethics fundamental to biblical Judaism and Christianity alike must be applied with equal impartiality to men of all races and religions, and each be held, rigidly yet lovingly, to strict responsibility under their rule.

Richard Wheatley.