
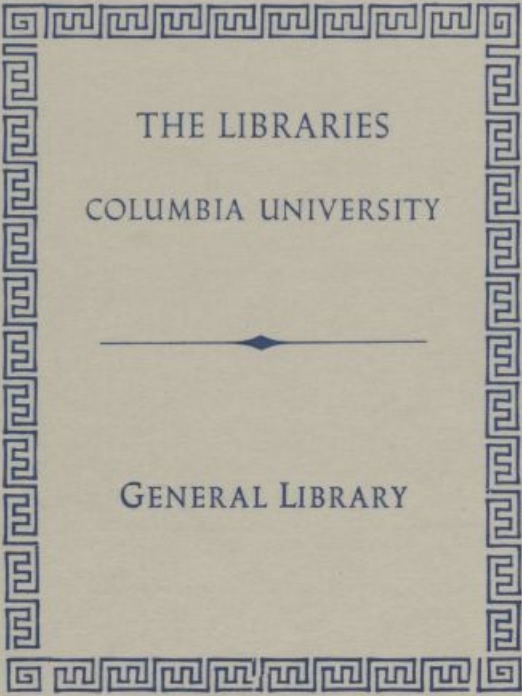


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FOR INDEX SEE PAGES 143 AND 144.

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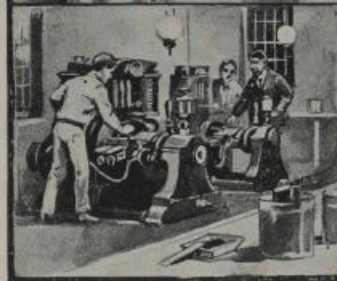
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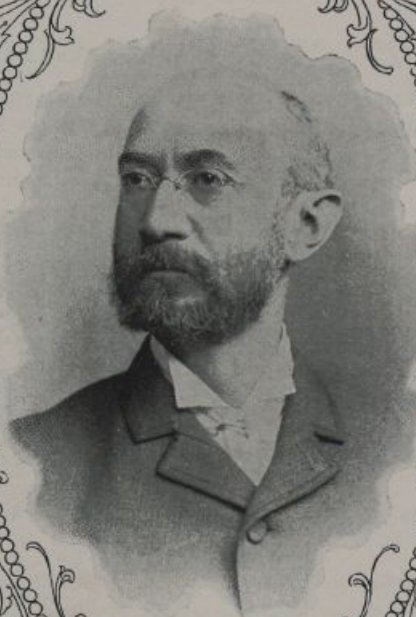
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## Introductory.

**A** FEW words of explanation relative to the appearance and concerning the contents of the present work would seem to be in order before laying it before the public, particularly as the Publication Committee cannot forego the pleasure of making its grateful acknowledgments to the different authors who have so kindly contributed to its contents. When the various committees began their zealous efforts on behalf of the present Fair, the Publication Committee determined upon an innovation, as far as the work committed to its care was concerned, and decided to issue a Souvenir Volume, whose contents would, it was hoped, ensure for it more permanent preservation than could well fall to the lot of a daily journal, such as, following the precedents, also appears under its auspices.

It was at once determined to emphasize the marked feature of these periodical fairs,—of the harmonious and unselfish co-operation of all the different Jewish charitable institutions with each other in actively aiding the institutions in greatest need,—by bringing together, under one cover, sketches of the history and work of each of the Jewish charitable and religious institutions of our city participating in the Fair. Perhaps no better evidence than this book furnishes, can be offered to attest to the varied and beneficent charitable activity of New York's Jews. Upwards of 240 years ago what was probably the first official authorization of Jewish settlement in the New World was promulgated by the authorities governing New Netherland, and it is suggestive to notice that this permission to settle here was coupled with one condition, "provided the poor among them should not become a burden to the Company, or to the community, but be supported by their own nation." Since those days the rights of the Jews to share in common with their co-citizens of other creeds all the privileges and rights of American citizenship have been placed upon a more fundamental basis than such an order, and no legal power exists to-day to enforce any such agreement, made on our behalf by our predecessors. Few, indeed, among us are aware that any such promise was ever exacted. Yet none the less sacred have the New York Jews throughout their history regarded this natural obligation devolving upon them. The scope and extent of their charitable activity have far outgrown the narrow vision of those old days, as witness the varied activity which this book deals with. The noblest and best principles of Jewish-American citizenship underlie the foundation and maintenance of these charities. We owe it to ourselves to impart to our less fortunate co-religionists a proper appreciation of their duties and privileges as American citizens and as Jews, in order that they may, of their own volition, work for the best and the noblest in our midst.

The character of the present volume makes it unnecessary to comment on the objects of the Fair, the purposes and accomplishments of the various sister societies as well as of the beneficiaries of this Fair being expounded herein. It is our further privilege to record, we hope even for future generations, the names of those who are lending their valued aid, be it great or small, as their abilities permit, to the success of the Fair. We have also endeavored to make the present volume attractive by means of contents more generally interesting. With that object in mind original contributions were solicited from eminent writers, whose interest was enlisted in the good work. How hearty and gratifying the response was, the present volume demonstrates. Our heartfelt thanks are extended to each and all who have so kindly and generously contributed to the literary and financial success of this Souvenir.

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#### EDUCATIONAL ALLIANCE.

The home of the Educational Alliance is in the imposing structure known as the Hebrew Institute, situated at the southeast corner of East Broadway and Jefferson street, and fronting 95 feet and 4 inches on East Broadway and 87 feet and 5 inches on Jefferson street. It lies in the heart of the most densely populated district of the city, which is almost entirely inhabited by the immigrants from Eastern Europe. The Hebrew Institute, though of short existence, has become a landmark among our down-town population, and in it centers the work which brings education to the ignorant, recreation to the weary, and the knowledge of American institutions to the foreigner.

The organizations engaged in educational

work in the down-town districts of the city realized years ago the importance of having a large building, containing a hall suitable for classes, lectures and entertainments. It was an absolute impossibility to secure a hall in the neighborhood referred to, unless the entertainment consisted of a ball, with its concomitants of drinking liquors and indulging in refreshments. The proprietors of such halls as might have been suitable for intellectual entertainments refused to rent except at exorbitant prices. Then, the environments of these halls were such as to militate against good work, and the influences surrounding them were far from conducive to beneficent results.

After several unsuccessful attempts to arouse the interest of those who could assist in raising the funds necessary for a suitable building, the

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Hebrew Free School Association, the Aguilar Free Library Society and the Young Men's Hebrew Association succeeded in organizing a committee of public-spirited gentlemen, who undertook to give a Fair upon a large scale, the moneys realized therefrom to be applied to the erection of a large educational building.

The Fair of 1889 was given at the American Institute Hall, and, as a result, a fund of upwards of \$125,000 was raised. A plan was agreed upon between the three interested societies for the handling of these moneys, the construction of the building, and the ultimate management thereof. This plan comprehended the organization of the corporation known as The Educational Alliance, the Trustees consisting of the Presidents of the three societies and four other gentlemen well known in the community.

The first Board of Trustees was composed of James H. Hoffman, Henry Rice, Samuel M. Schafer, Jacob H. Schiff, Samuel Greenbaum, President of the Aguilar Free Library Society; Myer S. Isaacs, President of the He-

brew Free School Association, and Manuel A. Kursheedt, President of the Young Men's Hebrew Association.

The policy which controlled this new corporation was to entrust the management of the new building to the representatives of the three interested associations, the intention being that, in case of any possible differences arising between these representatives, the Board of Trustees of the Educational Alliance would intervene as arbitrators, with a view of harmonizing such differences.

The Educational Alliance, therefore, was in no sense the body that controlled or directed the work in the Institute, but, rather, had control of its physical needs, having charge of such matters as the cleaning, lighting, repairing and renting of rooms.

Under the agreement made before the holding of the Fair, the title to the land became vested partly in the Hebrew Free School Association, and partly in the Aguilar Free Library Society. After the organization of the Educational Alliance, long leases were simultaneously ex-



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ecuted by each of these societies to the Alliance, which thereby became lessee for a long term of years of the land and the building, which was erected under the direction of the Educational Alliance.

The cost of the land and the building being far in excess of the amount realized from the Fair, the deficiency was made up by a bond and mortgage for \$140,000, and two loans of \$12,500 each from the Aguilar Free Library

the building, due regard being had to the location of the rooms used, their size and time of occupancy, the intention being that each society should contribute its equitable share towards the actual cost of maintaining the building, as nearly as it could be estimated.

After a year's experience with the new building, it became apparent that the Young Men's Hebrew Association was unable to pay its pro rata contribution or to carry out its



SOCIAL ROOM.

Society and the Hebrew Free School Association.

In September, 1891, the Hebrew Institute was ready for occupancy, and the Aguilar Free Library Society, the Hebrew Free School Association and the Young Men's Hebrew Association transferred their down-town work to the new building. The rooms were apportioned among the three associations for carrying out their respective work, and in place of annual contributions, rent was charged to these societies for the space occupied by them, based upon the estimated annual expenses for running

work in the building, by reason of its lack of funds. The conviction soon fixed itself upon those intimately connected with the Institute, that, in order to most economically, efficiently and scientifically accomplish the work of the three societies, a closer union, if not a complete absorption of these societies into one large organization, would be necessary.

After many conferences and deliberations between representatives of these societies, specially selected for this purpose, it was finally agreed that the Young Men's Hebrew Association withdraw from participation in the work

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GIRLS' SOCIAL ROOM.

or benefits of the new building, and that all its rights vest in a reorganized Educational Alliance. It was also agreed that the new Alliance should undertake the work of the Young Men's Hebrew Association, and also such other work as might be determined upon, and exercise absolute control over the building, subject only to such rights as the Hebrew Free School Association and the Aguilar Free Library Society had therein, and to the right of these societies to exclusively control the work theretofore carried on by them. It was further agreed that these two societies should primarily pay all their own expenses, and that any deficiency in their income that might arise in the prosecution of their work should be met out of the general funds of the Educational Alliance.

The outcome of these arrangements was the present Educational Alliance. The agreement which gave life to the reorganized society was signed on May 4, 1893. It was therein provided that the "Educational Alliance shall

forthwith become a membership society, to be governed by twenty-one directors, five of whom are to be elected by and from the directors of the Aguilar Free Library Society, five by and from the Hebrew Free School Association, and the remaining eleven to be elected by the members of the Educational Alliance, from among its members. It is understood that the Young Men's Hebrew Association may designate three of said last-named number to serve for the first year, and that the eight directors to be elected from the general body of the Educational Alliance shall be chosen for the purpose of organization, by the ten directors named by the Hebrew Free School Association and the Aguilar Free Library Society."

On May 24, 1893, the delegates from the Aguilar Free Library Society (Samuel Greenbaum, Levi N. Hershfield, Lee Kohns, Henry M. Leipziger and F. Spiegelberg) and from the Hebrew Free School Association (Albert F. Hochstadter, Henry Budge, Albert Friedlander, Myer S. Isaacs and Miss Julia Rich-

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man) met and elected the following eight additional directors: Morris Loeb, Louis Stern, Marcus M. Marks, M. Warley Platzek, Jacob H. Schiff, Edwin R. A. Seligman, Isidor Straus, and Levi Samuels. The three directors designated by the Young Men's Hebrew Association were: Robert Cohen, Benjamin Tuska and Miss A. Minnie Herts.

The legal requirements affecting the reorganization having been complied with, the new Board of Directors met on June 1, 1893,

the Educational Alliance shall tend towards closer relations between the associations now engaged in work in the Hebrew Institute and the union and co-operation of all the other Jewish educational societies in the city of New York."

To carry out an undertaking of such far-reaching importance, the Alliance had to rely upon a generous community. An appeal for funds was made, and, though the times were unpropitious, it met with a hearty response.



SEWING CLASS.

for the purpose of organization. The following officers were elected: President, Isidor Straus; First Vice-President, Samuel Greenbaum; Second Vice-President, Myer S. Isaacs; Secretary, F. Spiegelberg; Treasurer, Albert Friedlander.

The objects of the Educational Alliance are stated in the above-mentioned agreement in the following words: "The scope of the work of the Educational Alliance shall be of an Americanizing, educational, social and humanizing character," and further: "The policy of

Our Jewish citizens, who now, for the first time, were asked to support a great and distinctively educational society, were not found wanting. At the very outset an extensive plan of the proposed work was prepared and adopted, and has ever since formed the foundation for the work carried on by the Educational Alliance.

The work was grouped under the following heads: Social Work, Educational Work, Physical Work and Moral Work:

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social instincts through various forms of innocent pleasure, to be obtained through independent co-operation and the more elevating and enlightening forms of recreation provided directly by the Alliance itself. Several rooms have been set aside for the social work of the first kind, in which the ordinary recreations of social life should be fostered.

Opportunities are now afforded to young men and young women for conversation, innocent

of the Social Committee. Of a slightly different character are the more elaborate forms of socializing influences, such as musical and dramatic entertainments, art exhibitions and others of a similar character. The Educational Alliance has, by its concerts and art exhibitions, become a means of elevation as well as of mere recreation.

EDUCATIONAL WORK.—Under the existing circumstances, part of the work that would



COOKING CLASS.

games and magazine reading. By making these rooms attractive they have become real social centers, where the restraints only of good manners prevail, and the uncongenial surroundings of cheerless boarding houses and poorly-furnished homes are in a measure counteracted. Various social clubs and unions have been developed. While all of these have been conducted on an independent basis and rest upon the mutual co-operation of their participants, they are under the general guidance

naturally fall under this head is already being done by auxiliary societies which have their home in the building. While sketching the entire work that may fairly be called educational, it will be well to allude, in passing, to that part which it is not necessary for the Alliance directly to assume, for the reason just mentioned. The first stage in education is concerned with infants and small children, mainly through the agency of kindergartens. This work is now being carried on by the

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Hebrew Free School Association, which may be safely entrusted with an extension of the work as its means permit. The other work of that Association, so far as it deals with the religious instruction of the children, falls entirely beyond the scope of the Alliance, but will, no doubt, be successfully performed in the future, as it has been in the past. The second division of educational work deals with library facilities and reading-rooms. Here the Aguilar Free Library Society is in operation as a separate organization. It is only to be pointed out that the Library has assumed charge of and entirely reformed the reading-room, which had theretofore not been under its supervision. The third function of the educational work can best be fulfilled through classes of various kinds. Here the chief aim of the Alliance has been the Americanization of the down-town population, the spread of distinctively American ideas on government, polity and civil life. In so far as the mere attainment of the English language by the new-comers is concerned, an independent organization is in existence: the Hirsch Fund Trustees provide for this through their schools and classes, which are conducted within the building. But this, of course, is only the faintest beginning. Provision has been made by the Alliance itself for a careful and systematic series of classes in various lines, each in charge of a competent instructor. Prominent among these are classes in American History and Civics, in English Literature, Application of Science to Useful Arts, Biology, Stenography and Music. The fourth part of the educational work consists of lecture courses. In part they are provided for by the semi-weekly free lectures conducted by the City, but the Educational Alliance has supplemented this feature by systematic courses on special subjects.

**PHYSICAL WORK.**—What may be termed hygienic or physical work is of primary importance.

The Institute has a gymnasium well suited to the purposes for which it was intended. It is the largest and best-equipped in the lower district of the city. Connected with the gymnasium are washing facilities and shower baths,

which are absolutely necessary to a healthful enjoyment of gymnastics.

The usefulness of the gymnasium has been extended. Competent instructors have been engaged both for the male and female classes, and now both young men and young women and children receive the benefits of well-regulated physical exercise. But the work is not to be confined to the narrow limits of the building. Opportunities will be afforded to the inhabitants of this thickly-populated section of the city to refresh body and mind, through out-of-door, park and country exercise. Lectures on physiology and hygiene are also provided.

The importance of physical training for our down-town brethren cannot be over-estimated. Our co-religionists are often charged with lack of physical courage and repugnance to physical work. Nothing will more effectually remove this than athletic training. Let a young man develop his body, and he will neither shrink from imaginary danger nor shirk manual work which falls to his lot.

**MORAL WORK.**—One of the objects of the Alliance is to be a center of sweetness and light, an oasis in the desert of degradation and despair. The unfolding of character, the setting-up of higher aims and nobler aspirations, must be the ultimate goal of its work. To a certain extent, each of the preceding heads contributes to this result, but the work must be supplemented by other well-considered methods. Among these may be mentioned talks and classes on moral subjects and the duties of life, clubs of social purity and moral reform, and all other agencies which may serve to elevate the distinctive and moral nature. The problem is a difficult one, but the Educational Alliance will not shrink from attempting to solve it.

The general nature of the field of the work of the Educational Alliance has been given. By way of supplementing the same, a summary of the details of the work carried on during the year 1894 follows:

No 1.—Kindergarten. The average daily attendance is 100.

No. 2.—Hebrew Classes for Boys and Girls. This work is far more important for the pur-

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poses of our aims than a mere casual impression of its title would convey. The parents of these children are determined that they shall be taught Hebrew, and experience has demonstrated that if they have no opportunity of obtaining such instruction at our hands, they are commonly sent to private schools, called "Cheders" (in which the neighborhood abounds), where the general surroundings, considered from hygienic, moral and Americanizing standpoints, are of the very type which it is the chief aim of the Alliance to extirpate. The average daily attendance is 2,200.

(The Kindergarten and the Hebrew classes are conducted by the Hebrew Free School Association.)

No. 3.—Industrial School for Girls who attend the public schools. They are taught sewing and kindred work. Average daily attendance, 200.

No. 4.—Free Circulating Library, containing some 15,000 volumes. The library is a branch of the Aguilar Free Library Society. Circulation last year, 140,000.

No. 5.—Free Reading-Room, open every day from 9 A. M. to 10 P. M. Average daily attendance, 500.

No. 6.—Lectures to the People, in the Auditorium. Sunday evenings in German, on practical, philosophical, moral and literary topics; Monday and Thursday evenings in English, as arranged by the Board of Education; Wednesdays in English, on practical civics. These lectures are given by some of the ablest men in their respective spheres in the city. Average attendance at each lecture, about 700.

No. 7.—Entertainments in the Auditorium, of a musical and literary character, aiming to educate and refine, as well as to afford diversion and amusement, every Saturday evening. Average attendance, 800. There is also a series of concerts on Tuesday evenings, of a very high order, for which an admission fee of five cents is charged. Average attendance, about 650.

No. 8.—Gymnasium, equipped with the necessary apparatus, including bath-rooms with hot and cold water, in charge of competent in-

structors. Separate classes for men and for women in the evenings, and for boys and for girls in the afternoons. The active membership of the several classes is 70 men, 40 women, 55 boys and 30 girls.

No. 9.—Social Room, a cosy room for young men, for conversation, reading and games, which has proven a great boon in counteracting the allurements of the saloons and other vicious resorts. Open every evening. Average attendance, 40.

A Reception Committee of young men is usually present, who receive strangers and endeavor to make them feel at home. The results have been extremely satisfactory, and of great benefit alike to the visitors and to the members of the committee.

A similar room is also provided for young women, under the charge of a matron. Average attendance, about 20 per evening. The young women have arranged social evenings on Sundays, with music and dancing among themselves.

No. 10.—Talks and Lectures on such subjects as Government and the Citizen, the Founders of the Republic, Moral Topics and Talks to Young Women, are given in the smaller lecture-rooms to audiences ranging from 50 to 200.

No. 11.—Classes in American History, Civics, English Literature, Composition, Music, Singing from Notes, Stenography, Biology and Applied Science.

No. 12.—Classes for Women in Plain Sewing, Dressmaking, Millinery and Cooking; also Cooking Classes for girls after their regular school hours.

No. 13.—The Institute's Literary Society meets every Sunday evening. The attendance is about 100 participants and about the same number of listeners. A competent critic is present to correct errors of grammar and composition, to point out faulty construction, and in a general way to cultivate a correct and discriminating literary taste.

No. 14.—Various circles and societies, such as the George Eliot Circle, for girls between the ages of fourteen and eighteen; the Young Women's Literary Circle, for the reading of

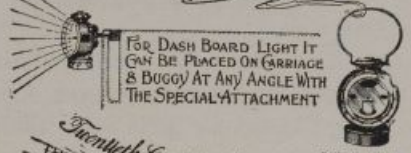
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English classics; the Halévy Singing Society, for the study of classical music; the Anton Rubinstein Musical Society, and an amateur orchestra, with teacher, who co-operate with the Halévy Singing Society in the ultimate aim of giving concerts in that section of the city, to familiarize the masses with and cultivate their taste for a better class of music. There are forty men in the Singing Society and thirty in the orchestra.

These circles and minor organizations are under the fostering care of the Educational Alliance. They flourish and their number increases. Of late many have been formed, such as the Elementary Literary Society; the Franklin Club for boys, who meet for the purpose of discussions and debates; the Alliance Cadets, a military drill organization of boys, and the Russian-American Hebrew Association was added to the list of societies that thrive under the auspices of the Educational Alliance.

Such are the first steps which the Educational Alliance has taken towards the goal of its ambition. Many are the difficulties that lie in its way, and the problems which it has to solve are perplexing. But the Educational Alliance must and will achieve its aims.

Heavy were the odds against which the new organization had to contend. Its heritage was a treasury indebted in the sum of \$13,000, which was promptly paid off. But worse than that, it has been, and still is, staggering under the heavy load of an interest debt on \$165,000. The income is small, and is almost entirely eaten up by interest charges and the physical care of the building. Only little money remains for the real work of the Educational Alliance.

The vastness, the importance and the delicacy of the work of which the Educational Alliance is the exponent, are apparent. More money is imperatively needed. The present building, large as it is, is really small compared with the opportunities and facilities it should provide for the education of the young and the more mature. What is needed, perhaps as much as anything else, is the engagement of a general executive manager. The Directors have cheerfully given their time and their best thoughts to the great work, in which they have become deeply interested. The policy of the Institution and its direction must always remain with them. But a man is wanted who shall give his entire time and study to the problems that present themselves, and to the practical execution of the many details which hourly appear. Such a position is second to none in importance and honor. Only

an earnest, cultured gentleman, imbued with the spirit of the work and possessed of executive ability, is worthy to hold such an office.

Our Jewish young men and young women, especially in the quarter of the city where the Institute building is situated, need sound advice on the care of their bodies and sanitation. They need the intellectual equipments which the classes, lectures, library and reading-room provide. The Educational Alliance has given a home to many whose only meeting-place was the street, the public square, or more dangerous resorts, and it must strive to become a well-spring of spiritual and moral power, so that the young men and young women who come within its building shall not alone become better themselves, but shall be moved to help others to become better. The building itself should be so pure and attractive, so clean and inviting, its tone should be so elevating, that those who enter it shall feel as if they were standing on sacred ground.

The Educational Alliance has accomplished much within the two years of its existence, but its work in the past is merely an earnest of what it shall do and will do in the future.

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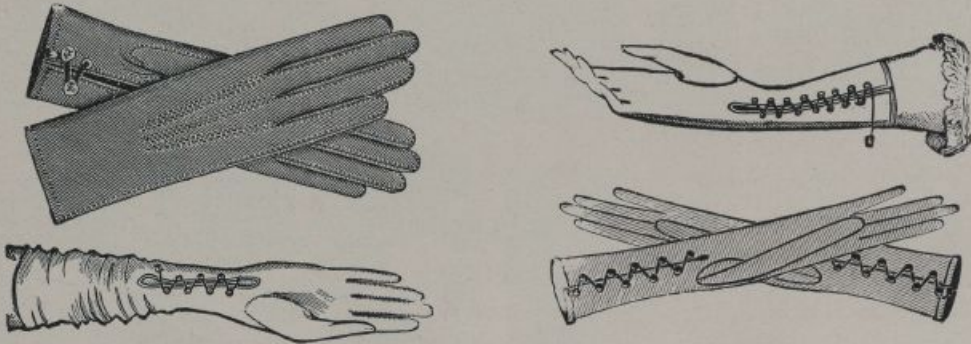
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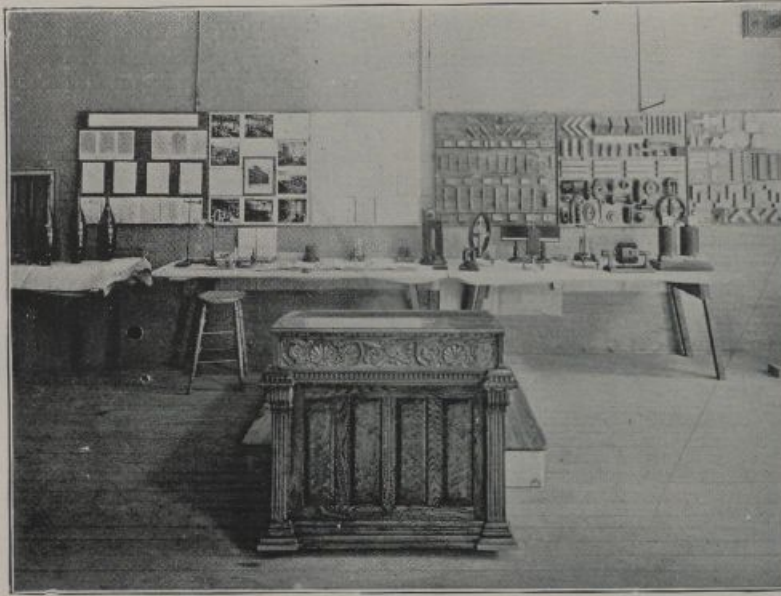
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*Fourth Annual International Exhibition, New York, Silver Medal.*  
*Fifth " " " Boston, Diploma.*  
*Sixth " " " Philadelphia, Silver Medal.*  
*Seventh " " " New York, Two Silver Medals, and Gold Medal*  
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*Columbian Exhibition, Chicago, Medal.*  
*International Exhibition, Hamburg, Germany, Gold Medal, Honor Prize, and Diploma.*  
*International Exhibition, Newcastle-on-Tyne, England, Three Silver Medals.*  
*International Exhibition, Arnheim, Holland, Gold Medal and Diploma.*  
*Photographic Salon, Paris, 1874, Medal.*  
*International Exhibition, East London, England, Silver and Bronze Medals.*  
*International Exhibition, Hackney, England, Gold and Silver Medals.*  
*Stanley Show, London, England, Silver and Bronze Medals.*  
*Exhibition at Twenty-third Regiment Armory, Brooklyn, Medal.*  
*International Exhibition, Toronto, Canada, Two Silver Medals.*  
*International Exhibition of the Royal Photographic Society of England, Medal.*  
*Photographic Salon, Paris, 1875, Medal.*  
*International Exhibition, Calcutta, India, Silver Medal and Special Medal presented by His Excellency the Viceroy for the best picture in the Exhibition.*

**THE HEBREW TECHNICAL INSTITUTE.**

This society was organized in November, 1883, for the purpose of providing free education in technical and industrial branches for poor Jewish boys. It began as the offshoot of

needed to supply the means for a proper extension of the work, and the necessary steps toward this end were taken on April 22, 1886, at a meeting held in Temple Emanu-El. About two hundred persons joined the society as members and patrons. The



TECHNICAL INSTITUTE.

the Hebrew Benevolent and Orphan Asylum Society, the Hebrew Free School Association and the United Hebrew Charities, each of which bound itself to contribute annually toward its support, and to delegate five Directors for its government. The first two of those societies were naturally led to a belief in the value of such an undertaking by their own experience in the education of the boys under their charge; the Charities hoped to assist families out of pauperism by properly developing the earning capacities of the children. There can be no doubt that the purposes of the founders have been fulfilled: there is reason to believe that the present school has developed considerably beyond the original plans.

It soon became apparent that the support of a regular membership society was

number of Directors was increased to twenty-one, of whom six were elected by the society, the other fifteen being delegated as heretofore. As the membership increased, the parent societies were enabled to gradually withdraw the annual contributions and to correspondingly diminish the number of their delegates. Now the Orphan Asylum alone continues its contributions, in recognition of the services rendered in the education of a number of its wards, and it sends three delegates to the Board, the other eighteen Directors being elected by the members and patrons.

Ever since the beginning of the undertaking, Mr. James H. Hoffman has been President of the society, and has devoted much of his time to the interests of the school. The actual management, however, is intrusted to a paid Principal, who is directly responsible to

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an Instruction Committee of the Board. The school was fortunate in securing, at a very early stage of its existence, the services of Dr. Henry M. Leipziger as Director of Instruction, who was succeeded, upon his promotion to a wider field of usefulness, as Assistant Superintendent of Public Schools, by Dr. Otto A. Moses, formerly the Chairman of the Instruction Committee. Since June, 1893, Mr. Edgar S. Barney has been the Principal, having been promoted to this position from the head mastership.

The school has at present upwards of two

branches as for the Technical branches proper. Persons who have not visited the school frequently ignore this fact, which is an outcome of existing conditions. Were the manual training and shop work alone taught to boys dependent upon the public schools for their intellectual progress, the hours at which technical teaching could be imparted would follow on the regular school time. How many machines would be required for the training of two hundred boys from 3:30 to 5 P.M.? By taking the boys into the school from 9 to 5 daily, the hours can be distributed



TECHNICAL INSTITUTE.

hundred boys in actual attendance, and has reached the limit of its capacity. The number of applicants is steadily growing, and if more are to be accepted, additional space and money will be needed. Now the income and expenditure nearly balance, although there would be an annual deficit if it were not for occasional windfalls in the shape of gifts and bequests.

The course is thoroughly graded, and requires three years' study; it makes just as good provision for the "Common School"

in such a way that the classes succeed each other in the various shops and class-rooms —no more than thirty boys being taught the same subject at the same hour. Another advantage arises from the sandwiching of manual labor between hours of mental work —the one acts as a relaxation from the other, and the listlessness of the ordinary schoolboy is rarely noticeable. Best of all, while receiving a thorough education in Drawing, Carpentry, Turning, Metal Work and Electrical Construction, the boys advance

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quite as fast in English, Mathematics, Geography and American History as they would if left in the public schools—possibly a little faster. The details of all this may be found in the Fair Exhibit or in the regular catalogue of the Institute.

The Institute has been highly praised by European and American authorities. Careful observation at the World's Fair and elsewhere has convinced the writer that the work of its pupils compares favorably with that of much older pupils at the many technical schools throughout the country. In economy, it is probable that it excels most schools of the kind, though it is very hard to obtain comparable data. In 1893-94 the *gross* expenses, including house and incidentals, show a cost of \$100 per boy, which gives him a public school education (worth about \$35 in New York), topped by a thorough technical training. This is surely not extravagant. If we add

are the benefits conferred upon the community by the leavening effects of the school work *upon the parents through the children!* Will a father, who has proudly gazed upon the handiwork of his son, be content to see him a peddler or a pawnbroker? If you think so, come to our Commencement and judge for yourself.

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that the earning capacity of the boy is increased by *at least* \$1 per week, the \$300 (for three years) seems to pay a higher rate of interest than most investments. Incalculable

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### THE HEBREW FREE SCHOOL ASSOCIATION.

In the spring of 1864 a movement began, suggested by the activity of missionaries who sought to convert to Christianity the children of Jewish parents. Mission schools were opened in neighborhoods where large numbers of poor Jewish families resided, and their children were enticed by gifts of confectionery

The first school was located at Avenue C, near Fifth street. Other schools were successfully opened at Sixth avenue near Eighth street, Bayard, Chrystie, Twenty-ninth and Forty-fourth streets. The scheme of instruction first included the English branches, as well as religious and Hebrew tuition. This plan was soon abandoned, and the policy was inaugurated and has since been maintained, that the work of the schools should be



KINDERGARTEN (HEBREW FREE SCHOOL ASSOCIATION).

and clothing to attend classes supposed to be for instruction in the Hebrew language, but really nurseries of Christian teaching.

A meeting was held at the Clinton Street Synagogue early in 1864, convened at the call of Rev. S. M. Isaacs and Mr. Hezekiah Kohn. Steps were then taken to organize and incorporate the Hebrew Free School Association, the representatives of several congregations participated, and Mr. Barnet L. Solomon was elected President of the society.

supplementary to that of the public schools. The classes are conducted in the evenings and Sundays. It was made a condition that every pupil should attend the public school, and for those who were unable, by reason of poverty, to make a fair appearance in the public school, there was provision for clothing and home assistance.

In 1879 an industrial school for girls was established, and this part of the work of the Institution was continued until 1894, when



it was transferred to the Educational Alliance.

From 1866 to 1881, first Mr. Moses S. Cohen, and then Mr. Abraham Oettinger, were Presidents of the Association. In 1881 Mr. Myer S. Isaacs, who had been Secretary at the foundation of the society, was elected President and continued to occupy that position until 1892, when Mr. Albert F. Hochstadter, the present President, was elected.

In 1882 the first Kindergarten maintained by the society was established under the direction of an independent board of lady directresses. There are now two Kindergartens, with seven teachers and one hundred and seventy-five pupils.

In 1882, classes were organized for teaching the Russian immigrants the English language, a work for the last three years maintained by the Baron de Hirsch Fund at the Hebrew Institute, proving of incalculable benefit to the pupils.

The Hebrew Free School Association maintained for many years educational work among the immigrants, and the building No. 206 East Broadway was the center of activity in this regard.

In 1884 the Hebrew Free School Association aided in the establishment of the Hebrew Technical Institute, and for several years contributed towards its support, and the pupils of the East Broadway and Fifth street schools have been among the most capable and successful graduates of the Hebrew Technical Institute. Special prizes founded by the members of the Hebrew Free School Association have been awarded to such graduates.

There are now three thousand five hundred children on the rolls of the several departments, the increase since 1876 being very marked. At that time there were five hundred and twenty pupils. There are fifty-five He-

brew and religious classes, and among the classes are many graduates of the schools. The Hebrew classes for boys have five sessions weekly, the other classes two sessions.

In 1889 the Educational Fair in aid of the building fund was held under the direction of the Hebrew Free School Association, the Young Men's Hebrew Association and the Aguilar Free Library Society, and led to the co-operation of these societies in the creation of the Educational Alliance. On the 8th of November, 1891, the Hebrew Institute was dedicated, and the Hebrew Free School classes are now maintained there and in the building No. 624 Fifth street.

The present officers of the Hebrew Free School Association are: President, Albert F. Hochstadter; Vice-President, Henry Budge; Treasurer, Joseph Lilienthal; Secretary, Edmond E. Wise. Directors; Myer S. Isaacs, Joseph Silverman, D.D., Jacob Korn, David Kohn, Julia Richman, Albert Friedlander, Wm. C. Popper, Mrs. A. S. Levy, Louis Marshall, Rev. Stephen S. Wise and Samuel B. Hamburger.

The officers of the Kindergarten Society are as follows: President, Mrs. L. Wallach; Vice-Presidents, Mrs. H. Gomez and Mrs. J. Schnitzer; Treasurer, Mrs. S. Loeb; Recording Secretary, Mrs. O. A. Moses; Corresponding Secretary, Miss Minnie Isaacs. Additional Directors, Mrs. J. Beer, Mrs. S. Borg, Mrs. W. Buxbaum, Mrs. J. G. Cohen, Mrs. L. Danzig, Mrs. A. M. Dryfoos, Mrs. H. Eckstein, Mrs. A. Falk, Mrs. J. Hammerslough, Mrs. N. A. Steinsfurter, Mrs. J. Hess, Mrs. N. Hoffheimer, Mrs. K. Kohler, Mrs. D. Leventritt, Mrs. P. Levy, Mrs. A. S. Levy, Mrs. R. Lewisohn, Mrs. A. J. Dittenhoefer, Mrs. F. Nathan, Mrs. H. S. Strauss, Mrs. J. R. Wolff, Misses P. D. Bloomberg, F. N. Levy and A. Oppenheimer.

To the Hebrew Congregation in Newport  
Rhode Island

Gentlemen.

While, I receive, with much satisfaction, your Address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal Policy: a policy worthy of imitation. All possess alike Liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily  
the

The Government of the United States, which gives to  
Ligotry no sanction, to persecution no assistance,  
requires only that they who live under its protection,  
should demean themselves as good citizens, in giving  
it on all occasions their effectual support.

It would be inconsistent with the frankness  
of my character not to avow that I am pleased with  
your favorable opinion of my administration, and  
feruent wishes for my felicity. May the children of  
the Stock of Abraham, who dwell in this land, continue  
to merit and enjoy the good will of the other Inhabitants;  
while everyone shall sit in safety under his own  
vine and fig-tree, and there shall be none to make  
him afraid. May the father of all mercies scatter  
light and not darkness in our paths, and make  
us all in our several vocations <sup>useful</sup> here, and in his  
own due time and way everlastingly happy.

G. Washington

**AGUILAR FREE LIBRARY SOCIETY.**

The Aguilar Free Library Society was called into being in October, 1886. A number of gentlemen connected with communal work in

7,000 volumes, and the Hebrew Free School Association had a library of upwards of 3,000 volumes, the books of both libraries being in the main of the kind and character particularly suited for a free circulating library. The



AGUILAR FREE LIBRARY SOCIETY—READING ROOM.

the down-town East Side section of the city, realizing the great influence that a free public circulating library, with carefully selected books, would have upon the lives of thousands living in crowded and unwholesome tenements, determined to establish a library in the heart of this district.

The Legislature of this State in 1886 passed a law investing the Board of Estimate and Apportionment of this city with the power to appropriate to any society having a free circulating library, certain sums of money annually towards the support and maintenance of such library, provided the society owned in its own right real estate of the value of \$20,000, possessed at least 10,000 books and circulated at least 75,000 volumes annually.

At this time, the Young Men's Hebrew Association owned a library of upwards of

directors of the institutions just mentioned were alive to the importance of the good work that a free circulating library would accomplish, and realizing that the scope of the respective libraries owned by them would be largely extended, they agreed to donate their libraries to the newly projected society, provided the necessary \$20,000 were raised for the acquirement of real estate, in accordance with the act of the Legislature.

A public-spirited gentleman, who has largely identified himself with Jewish institutions and with public interests generally, and to whom the idea of establishing the Library was explained, promptly favored the proposed plan and practically demonstrated his earnestness in its behalf by subscribing the liberal sum of ten thousand dollars towards the necessary fund. The committee worked diligently to-

wards realizing the additional ten thousand dollars, and although many disappointments were had, they finally succeeded in securing the desired sum, and the Aguilar Free Library Society became a reality.

The officers and directors for the first year were: Samuel Greenbaum, President; David Leventritt, First Vice-President; Dr. Henry M. Leipziger, Second Vice-President; Louis B. Schram, Secretary; Nathan Herrmann, Treasurer, and V. Henry Rothschild, Mark Ash, Lee Kohns, M. W. Benjamin, J. A. Kohn, Mrs. C. L. Sulzberger, M. W. Platzek, Wm. B. Friedberg, Harold Nathan, Mrs. Julius Helburn, Directors. The society opened three branches, as follows: 206 East

The circulation for the fiscal year ending October, 1894, was 253,349. The total number of volumes now in the Library is 29,258.

A comparison of the circulation in the various branches for the first year with that of last year is singularly interesting and instructive. For the year ending 1887, the circulation was distributed as follows:

East Broadway,	44,631	
Lexington avenue,	32,258	
Fifth street,	4,972	Total, 81,861

For the year ending October, 1894:

East Broadway,	139,198	
Lexington avenue,	90,536	
Fifth street,	23,615	Total, 253,349

The East Broadway branch shows a gain of



AGUILAR FREE LIBRARY SOCIETY—LIBRARY.

Broadway, 721 Lexington avenue and 624 East Fifth street.

During the first year of its existence, the Library circulated 81,862 volumes, and in the following year the circulation reached 110,766.

upwards of 94,000 volumes in last year's circulation over that of 1887.

In 1889, the idea of erecting the Hebrew Institute building had taken practical shape in an agreement executed between the Hebrew

Free School Association, Young Men's Hebrew Association, and the Aguilar Free Library Society, to hold a large Fair, the proceeds to be devoted to the purchase of land and the construction of the building.

The part taken by the Aguilar Library Society in the Fair and the contemporaneous organization of the Educational Alliance is set forth in the account of the latter institution, which appears elsewhere in this volume.

The Hebrew Institute building was ready for occupancy in September, 1891, when the East Broadway branch of the Library was transferred from the cramped quarters which it had theretofore occupied to the spacious room in the new structure which is its present home.

During the year 1894, the society took charge of the large reading room in the Institute and transformed it into an attractive and interesting room, with an intelligent custodian in charge, and furnished it with well-selected papers, periodicals and magazines. From the statistics of attendance taken, it appears that more than 180,000 persons visited the reading room during the past year.

In May of this year, the Lexington avenue branch moved into its new and cheerful rooms, 113 East Fifty-ninth street.

The branch at No. 624 Fifth street has been the scene of excellent work. About two years ago, these quarters were much improved. The library is largely a juvenile one, and the youth in the neighborhood avail themselves of the opportunity to get good reading. There are about three thousand volumes at this branch. The circulation at this branch, in 1894, was about 23,615.

The distinctive policy which has characterized the Aguilar Library was that which has tended to bring it in close relation with the public schools. As a result, the principals and teachers of the public schools in the vicinity of the various branches recommend the

Library to the pupils, and speak highly of the influence of the reading on their studies. Special works on education have been purchased, from time to time, for the benefit of the teachers, and in order to still further supplement this work, it is contemplated to give special privileges to school teachers.

The growth of the Library has been so steady, and the interest shown in all the departments of the Library has been so marked, that it must be apparent to anyone interested in educational work that every effort should be made to increase the number of books in the Library, and extend its good work by opening additional branches, for the purpose of bringing the masses into contact with the libraries, to the end that the reading habit may be encouraged.

It is important to note that the branches are lessons in orderliness, cleanliness and executive management, and that all the environments attending the obtaining of books and the reading of magazines and periodicals in the reading rooms connected with the libraries, are of an uplifting and elevating character.

It is of the utmost importance that public interest be earnestly aroused in behalf of such work, and that all interested in the higher welfare of their fellow-men should give liberally to the support of an institution whose aims are of so lofty a character.

Its officers are: President, Samuel Greenbaum; First Vice-President, David Leventritt; Second Vice-President, Henry M. Leipziger; Treasurer, Mark Ash; Secretary, Harold Nathan; Directors—Samuel Greenbaum, Levi N. Herschfield, Lee Kohns, Mark Ash, Samuel A. Tuska, Morris W. Benjamin, David Leventritt, Henry M. Leipziger, Mrs. C. L. Sulzberger, Mrs. Alfred Meyer, Harold Nathan, Frederick Spiegelberg, Adolph Openhym and Mrs. E. S. Benjamin.



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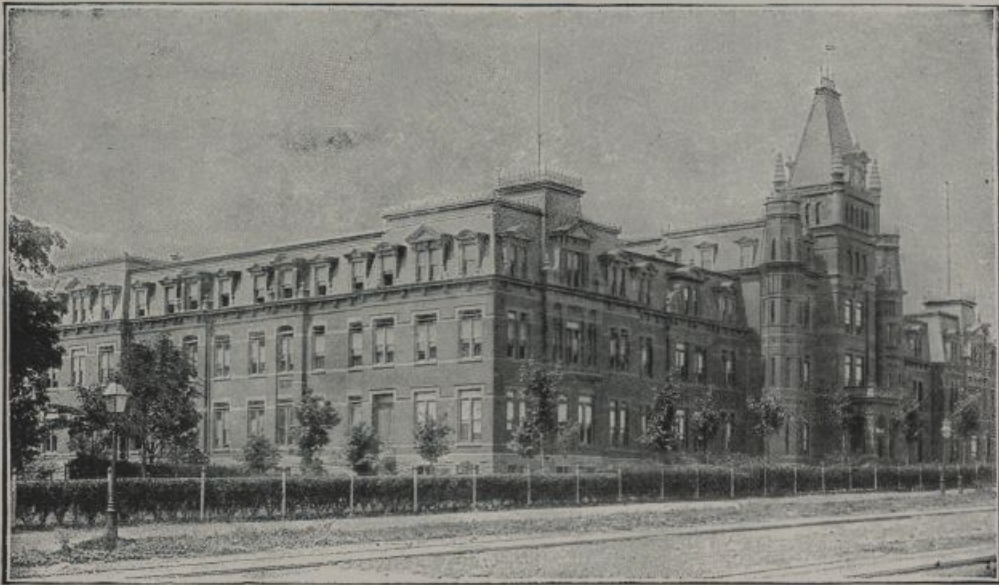
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### HEBREW BENEVOLENT AND ORPHAN ASYLUM SOCIETY.

It is most interesting to notice how often in life small and insignificant beginnings have been the very causes of gradual growth and continual enlargement. Such was prominently the case with the Hebrew Orphan Asylum, at

Seventy-seventh street and Third avenue, a massive and commodious building. The necessary preparations for this purpose being at once made, the City generously donated the ground for the Asylum, and, moreover, appropriated an additional sum of thirty thousand dollars for this object. It was a most gratifying matter that the cornerstone of the building was ready to be laid in September,



HEBREW ORPHAN ASYLUM.

One Hundred and Thirty-eighth street and Amsterdam avenue, which, from a very small compass and dimension, has developed into a vast and comprehensive Institution. Judging from the records of the Asylum, it is a fact that in the year 1861 the Asylum, being then in its infancy and having its home, if we mistake not, in Twenty-ninth street, contained only the small number of thirty-three children. Its beginnings may be traced back to the year 1822. As the time passed on, more suitable accommodations were needed for this noble and humanitarian work, and as more applications were daily pouring in than orphans could be received, it was resolved to construct at once, at the corner of

1862, and that, on November 5, 1863, the Asylum's new building was duly dedicated in the most solemn manner, in the presence of a large concourse of people.

In the year 1868, the number of inmates amounted already to one hundred and fifty-one wards (one hundred and thirteen boys and thirty-eight girls). It was, then, under the presidency of that worthy gentleman, Mr. Joseph Fatman, that the first attempt was made, in order to encourage the trades among the children, to start with "*a shoe-making department.*" However, this beautiful idea, so well adapted for children of orphan asylums, and in general, also, for the rising young of all shades of society, was enthusias-



tically received and nobly carried out by the late Jesse Seligman, who, being the Vice-President of the Institution at the time, added "*the art of printing and type-setting*" to the above-mentioned trade. He generously donated one thousand dollars and more for procuring at once a printing press, type, and several most necessary articles. From the year 1870 until the year 1885, within the space of fifteen years, in which so many orphan children were raised and brought up in the Seventy-seventh street building, the "training of mechanics" was one of the brightest and most successful features of this period. More than eighty mechanics were trained in the so-called Industrial School attached to the Asylum building, and we do not know of one of its graduates who does not to-day make a competent living. In the year 1876, the girls were separated from the boys, and placed in charge of one responsible and efficient woman superintendent.

As the Asylum increased from year to year, it was quickly observed that its accommodations in Seventy-seventh street proved altogether insufficient for receiving those numbers of orphans who applied for admission; and as it was, moreover, the wish of the Trustees to have, again, boys and girls under one roof, it was in the year 1883 that the present large extended grounds were bought from the Devlin heirs, on which this fine structure—which, by-the-by, is one of the most magnificent buildings in the city and the United States—was erected. When, in the fall season of 1884, it was opened and delivered up to practical use by the late President, Jesse Seligman, who so nobly identified himself with the society for many years in that capacity, and by its worthy Chairman, Mr. Lazarus Rosenfeld, it attracted the admiration and delight of every one present on that occasion. With three hundred and sixty-eight children the building was entered, and in the last ten years the number of inmates, on account of the ever-growing Jewish population of the city, has so much increased that, sheltering at present seven hundred and fifteen orphans, it has

been found quite expedient and most necessary to again enlarge the building, and to secure new accommodations for the admission of a larger number of the homeless. The two new wings which are to be connected with the main building will be most probably completed towards the beginning of next spring.

During the last eleven years, from 1884 to 1895, the educational standpoint of the Asylum and its inmates has been greatly improved. Two of their wards received the Joseph Pulitzer Prize, and of four candidates, who have been sent to the Union College, Cincinnati, two have already graduated, of whom the one is Rabbi in Boston, and the other one was appointed to a similar position in Vicksburg. Five young men who have graduated from New York College have taken positions as teachers. There are also among those who have left, doctors, lawyers, merchants, and numbers of mechanics of all shades and grades.

The girls receive, besides their school education, proper lessons in household duties and sewing; there is no time or opportunity to prepare or fit them out for cooks, for as soon as they are fourteen years old they are taken away from the Asylum, either by a surviving father or mother, or relative. It is quite an unwarrantable remark, prompted by prejudice and uncharitable feeling, to say that the girls of the Institution are only brought up for "finery and glittering tinsel." Those ladies who know the workings of the Asylum well, and often come to visit it, have a thoroughly different opinion of the female department.

There are also classes in the Asylum for Shorthand Writing, Typewriting and Book-keeping, and there are more than thirty young girls who have excellent positions as stenographers in many of the foremost mercantile firms of this city. A great and well-appreciated feature in the Asylum is its well-known musical band. This band, consisting of forty pieces, has raised the standard of the Institution, and has made it popular among all classes of society.

# Fred. C. Alder

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We shall sum up our brief sketch with the words of the beloved superintendent, Dr. H. Baar, in his last report. He concludes his interesting résumé by saying:

"Gentlemen, there have been entered on our roll during the last thirty five years about two thousand eight hundred children; if we deduct from this number seven hundred children, who at present are in our Institution, we learn that there are two thousand one hundred orphans who, during these years, being raised and educated in our Asylum, have entered the world and tried to support themselves by their own hands. The greater portion of them—for good and bad news fly very quickly—say more than ninety per cent., have conducted themselves, as far as we know, in the best and most honorable way; those who have deviated from the path of honesty and rectitude belong, indeed, to the *rare exceptions*, as one can *count them indeed on one's fingers*.

"If we now take into consideration that each family, moderately speaking, has four children, we might justly say that two thousand one hundred brought-up children make up five hundred families. With due deference to each family, do you think that five hundred families could show a similar standard of moral strength and proficiency among their children that we have done with ours? I

think they could not. Moreover, during the whole thirty-five years our death-rate, thank God! has been, comparatively speaking, very small. I have looked through our books and have found that through all these years not more than thirty-two children have died. This gives us a most wonderful record (being a mortality of less than one per cent.) of the health of the children, which record, added to their excellent moral standard, must convince those who constantly advocate placing orphan children, for their training and education, into private families, that, so far as morals and health are concerned—which, after all, are the highest and most vital treasures of our earthly life—the bringing up of children in institutions is by far the best and superior one."

One of the noblest and brightest adjuncts of the Institution is its LADIES' SEWING SOCIETY, being a most worthy and essential annex to the whole Asylum and its workings. The society is quite independent and self-sustaining, has its own officers and Board of Management, and does more good and excellent work in its own special sphere than many other societies of a similar nature taken together. They bring every Wednesday during the fall and winter months, in which seasons they work, a spirit of joy, cheerfulness and harmony into the Institution.

Its officers are: President, Mrs. Jacob Bookman; Vice-President, Mrs. Isidor Wormser; Treasurer, Mrs. A. Joseph; Secretary, Mrs. L. Lavanburg; Assistant Secretary, Mrs. Edw. Mamelsdorf. Additional Directresses: Mrs. Julius Hart, Mrs. S. Rothkopf, Mrs. Samuel Adler, Mrs. Max Goldfrank, Mrs. P. Schulhoff, Mrs. E. Eising, Mrs. S. Klingenstein, Mrs. A. S. Trier, Mrs. H. Steinberger, Mrs. E. Popper, Mrs. A. B. Heller, Mrs. Henry Rice, Mrs. J. B. Bloomingdale, Mrs. Wm. Rosenberg and Mrs. C. R. Swartz.



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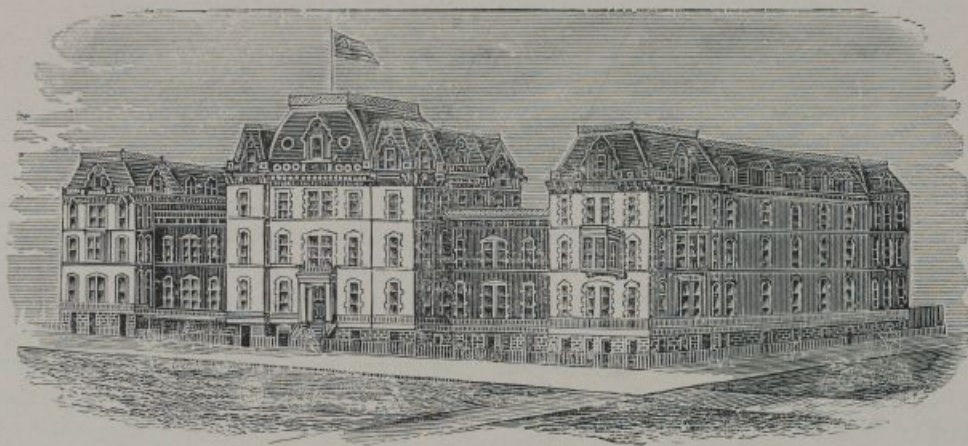
↪ 314-316 Broadway, New York.

### THE MOUNT SINAI HOSPITAL.

It may well be doubted whether any institution ever existed which can present a nobler record of beneficence and relief accomplished than can the Mount Sinai Hospital of New York, in view of its forty-three years' activity. It stands out among the foremost charitable institutions, not only of our Jewish community, but also of our country. As early as 1850, concerted efforts were made for the relief of the sick and suffering among the Jewish poor of the city, which took definite shape when a charter was secured in 1852 for the "Jews'

changed, and it adopted the name "Mount Sinai Hospital," and henceforth patients of all sects and nationalities were admitted.

This change, together with the increase in our population, caused the demands upon the Hospital to grow year by year, so that larger quarters became necessary, which were found in its present spacious quarters on Lexington avenue, between Sixty-sixth and Sixty-seventh streets, erected for the purpose, and dedicated to their beneficent work in 1872. To meet this heavy outlay, the philanthropic Jewish ladies of New York arranged a Fair in 1870 in its behalf, which netted no less than \$101,-



MOUNT SINAI HOSPITAL.

Hospital of New York." Prior to that time the good work had been carried on on a small scale in a house on Seventh avenue, between Thirty-sixth and Thirty-seventh streets. Shortly after the society's charter was obtained, Sampson Simson, one of its most enthusiastic and generous supporters, and then its President, gave to it a piece of property on Twenty-eighth street, between Seventh and Eighth avenues, where a building was erected at the cost of \$36,000, which was opened for the reception of patients, May 17, 1855, with accommodations for thirty patients. For ten years the Hospital continued its noble work, restricted, however, to beneficiaries of the Hebrew faith, but in 1865 its charter was

675.50. A large indebtedness still remained, but this was not only extinguished in a few years, but a permanent fund of goodly size was established, thanks to which the Hospital is on a splendid financial basis.

Benjamin Nathan was the President of the society for many years, and zealously labored in its behalf. He was succeeded in 1879 by Hyman Blum, who has ever since remained thus closely identified with the institution, and with his co-workers rejoiced in bringing sacrifices in its behalf, to its very great benefit. Additional wings have been added from time to time, including the beautiful dispensary building on Sixty-seventh street, opposite the Hospital, which itself granted relief in no

fewer than 99,000 cases during the year ending November 30, 1894.

The Hospital, besides the sums obtained annually from its members and patrons, has been the recipient of large sums of money from charitably disposed friends. Among the most important of these are the sum of \$55,000 received from the estate of Sarah Burr, one who, though of another faith, recognized the noble work performed by the institution; \$20,000 received from the philanthropist, Judah Touro, \$25,000 from Michael Reese, and donations of \$10,000 and upwards from each of the following: Benjamin Nathan, Joseph Fatman, Dr. S. Abrahams, Lewis Phillips, Simeon Abrahams, Julius Hallgarten and William Meyer. Upwards of fifty perpetual beds preserve the memory of departed friends of the institution. The Hospital is a member of the Hospital Saturday and Sunday Association, and during a number of years has been designated by the directors of this association as the recipient of the largest sum of money in its distributions, on the basis of the greatest number of free cases for the preceding year. During the year ending November 30, 1894, more than 3,000 patients were treated in the Hospital, 89 per cent. gratuitously, and its disbursements exceeded \$128,000.

In view of the largely increased demands for the benefits of its free wards, the Directors are contemplating the erection of a new fire-proof Hospital to accommodate 400 to 500 free patients, and also to increase the facilities of the Surgeons and the Pathological Department, and it is hoped that the closing of the century will see the new Hospital doing so much more good work.

Thanks largely to its splendid medical staff, of which Dr. A. Jacobi is president, and its excellent equipments, the treatment of the patients has been extremely successful and bene-

ficient. Out-door relief and district service have also been features of the institution's activity.

The officers of the institution are: Hyman Blum, President; Isaac Wallach, Vice-President; E. Asiel, Treasurer; M. M. Marks, Honorary Secretary; Directors—Henry Gitterman, Isaac Blumenthal, Louis Stix, Mayer Lehman, L. M. Hornthal, Simon Rothschild, S. L. Fatman, Solomon Loeb, Adolph Herrmann, Isaac Stern, Max Nathan, David Wile, Leopold Weil, George Blumenthal, Julius Ehrmann, Isaac N. Heidelberg, J. Henry Rothschild, Henry F. Veith and Herman Mendel; Joseph L. Scherer, Clerk; Leopold Minzesheimer, Superintendent, and Mrs. C. Minzesheimer, Matron.

An efficient Training School for Nurses has worked in conjunction with the Hospital for a number of years.

THE LADIES' AUXILIARY SOCIETY OF THE MOUNT SINAI HOSPITAL is an adjunct of the Hospital, though it is a separate organization, having a membership of its own of about 1,000, with \$3 annual dues. It has been in existence since 1868, and has its separate rooms, connected with the Hospital, which are used exclusively for sewing and storing the garments made. Meetings are held every Monday during the winter months, for the purpose of cutting and making garments necessary for the Hospital's purposes, which are derived wholly from this source. The society furnishes bed and table linen and clothing to the inmates of the Hospital for use therein. The dues and donations about cover the society's expenditures. The officers are: President, Mrs. M. H. Moses; Vice-Presidents, Mrs. I. Wormser and Mrs. J. N. Cook; Treasurer, Mrs. J. Beer; Honorary Secretary, Mrs. J. R. Seligman, and twenty-four Trustees.



## The Supreme Sacrifice.

Well-nigh two thousand years hath Israel  
Suffered the scorn of man for love of God;  
Endured the outlaw's ban, the yoke, the rod,  
With perfect patience. Empires rose and fell  
Around him. Nebo was adored and Bel;  
Edom was drunk with victory, & trod  
On his high places, while the sacred sod  
Was desecrated by the infidel.  
His faith proved steadfast without breach or  
But now the last renouncement is required, <sup>flaw,</sup>  
His truth prevails, his God is God, his Law  
Is found the wisdom most to be desired.  
Not his the glory! He, maligned, unknown,  
Bows his neck head, & says "Thy will be done."

Ummakusawa.

Emma Lazarus

The announcement of the death  
of one who has gained an  
honorable place in our  
Literature ~~will~~ has been read  
~~with sorrow~~ by both Jew  
and Christian with a sorrow  
which is almost universal.  
Her songs of the Divine Unity  
repeated on the lips of her  
own people in all zones and  
~~continents~~ continents, have  
been heard round the  
world. With no lack of  
rhythmic sweetness, ~~strong~~  
she has often the rugged  
strength and verbal  
audacity of Browning. Since  
Miriam sang of deliverance

and triumph by the Red  
Sea the Semitic race has had  
no braver singer. "The  
Crowning of the Red Cock";  
written to honor the Russian  
sky was red with blazing  
Hebrew heroes, is an indig-  
nant and forceful lyric  
worthy of the Maccabean  
age. Her "Banna of the  
Jew" has the ring of  
Israel's war trumpets.  
Will many there of her own  
race and faith lament  
the loss of such a woman.  
They will not sorrow  
alone. Away the "mourning  
women" at her grave the

separate voices of  
Christian daughters will  
mingle with the wail of  
the daughters of Jerusalem.

John D. Whittier

Oak Knoll  
11<sup>th</sup> mo 28 1887

### MONTEFIORE HOME FOR CHRONIC INVALIDS.

The Montefiore Home, one of the youngest of the principal Jewish charitable institutions of our city, is one of those to which the New York Jew points with the greatest pride, because in character and scope it is almost unique among the charitable institutions throughout our broad land. The celebration of the hundredth birthday of the Jewish philanthropist, Moses Montefiore, in 1884, was taken advantage of by the leaders in philanthropy among the New York Jews, who had often realized the need of

1888, the present magnificent building was dedicated. In November, 1894, a new wing was dedicated, by which accommodations for two hundred and fifty more patients were secured.

The attention and care received by the patients from the excellent medical staff of the Home, and the most recent and perfect equipments of the Institution, are such that in many instances patients entered as chronic invalids have since been discharged as cured, while throughout their stay at the Home, everything that human ingenuity and thoughtfulness can offer, tending towards the comfort and



MONTEFIORE HOME FOR CHRONIC INVALIDS.

an institution to alleviate the suffering of the chronic invalid, whose case fell outside the scope of the hospital and threatened to exhaust the patience of the charitable relief societies because of the very intensity and hopelessness of the suffering; and then the humble foundation was laid for the glorious and magnificently equipped institution which now overlooks the Hudson at One Hundred and Thirty-eighth street. Starting with five invalids, in modest quarters in Eighty-fourth street and Avenue A, in which thirty patients could be accommodated, its sphere of usefulness was increased in an extraordinary measure soon after by the proceeds of the Montefiore Fair of 1886, by which \$158,090.11 were realized for the Institution. In December,

cheerfulness of the patients, falls to their lot. The princely generosity of two of its leading spirits, Jacob H. Schiff and Lyman Bloomingdale, has enabled the Institution to perfect plans for the speedy erection, at their expense, of an adjunct Country Sanitarium in one of the neighboring districts, for the special treatment of pulmonary diseases according to the most improved methods. The Institution is, furthermore, unsectarian. The extraordinary success of the Institution is due very largely to the zeal and self-sacrificing devotion of its officers. These include at present: Jacob H. Schiff, President; Louis Gans, Vice-President; Isidor Straus, Treasurer; Raphael Ettinger, Honorary Secretary, and Lyman G. Bloomingdale, Isaac Blumenthal, Louis Clark, Jr., Samuel

H. Eckman, Isaac Eppinger, Michael Friedsam, Selmar Hess, Henry S. Herrman, Henry Hess, Sigmund M. Lehman, B. J. Ludwig, Leonard Lewisohn, Julius J. Lyons, Kaufman Mandell, M. W. Mendel, Sigmund Neustadt, V. Henry Rothschild, Gerson Siegel, Henry Solomon and Samuel Untermyer, additional Directors.

As an adjunct to the Montefiore Home, the YOUNG LADIES' AND GENTLEMEN'S LEAGUE, started February 11, 1894, has rendered extremely valuable service. By means of this organization, many young ladies and gentlemen have been induced to take a lively interest in the Institution, to aid it materially by means of large proceeds realized from concerts, balls and other entertainments, and besides to afford

pleasure to its members by means which at the same time tend directly to lend material aid to the parent Institution.

The officers are: Lucien L. Bonheur, President; Miss Gertrude R. Hess, Vice-President; James Loeb, Treasurer; Miss Amelia Simon, Secretary; Messrs. Leon Hirsch, Isidor Lichtenauer, M. L. Erlanger, J. Major Hyman, Herman Nessler, A. Wineburgh, Falk Younker, and Misses I. Content, Estelle Cohen, M. E. Lesser, N. Mendell, Bertha Simon, additional Directors.

A very efficient LADIES' AUXILIARY SOCIETY has aided in the work of the Montefiore Home and contributed to its success. The officers of this society are: Mrs. Simon Borg, President; Mrs. Louis Gans and Mrs.

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SUN ROOM, MONTEFIORE HOME.

the inmates cheer and pleasure. The membership list of the League includes over eight hundred names, and its work has been of such a nature as to afford intellectual and artistic

A. I. Cohen, Vice-Presidents; Mrs. S. Loeb, Treasurer, and Mrs. R. A. Schoneman, Honorary Secretary.

### UNITED HEBREW CHARITIES.

This society was organized in 1874 as a protest against the numerous small societies that were ushered into existence from time to time. The original plan of union was approved by these five societies: The Hebrew Benevolent and Orphan Asylum Society, The Hebrew Benevolent Fuel Association, The Hebrew Relief Society, The Ladies' Benevolent Society of the Congregation Gates of Prayer, and The Yorkville Ladies' Benevolent Society.

The first President was Philip W. Frank, of the Hebrew Benevolent Society. He was succeeded by Charles L. Hallgarten, who was followed by Henry Rice, who has for nineteen years been the executive head of this society, and is to-day just as energetic and helpful as when he first took the gavel in hand, being ever one of our foremost citizens.

Fifteen years ago the Ladies' Hebrew Lying-in Society joined the organization and took charge of the maternity branch, and the Free Burial Fund Society of the Congregation Darech Amuno also became engaged in the good work and placed at the disposal of the society its free burial ground at Bayside Cemetery. Since the establishment of the Baron de Hirsch Fund, it has done all of its local relief work through the medium of the Charities.

The present officers of the society in addition to Mr. Rice are: Messrs. Morris Tuska, Henry S. Allen, Marx Fishel, Vice-Presidents; James H. Hoffman, Treasurer; and Isaac S. Isaacs, Secretary. All of these gentlemen, excepting Mr. Fishel, have been in office since 1878, although Mr. Hoffman's term as Treasurer did not commence until 1884. The remaining Trustees are: Nathan Bijur, Morris S. Barnett, Alfred Meyer, M. D., Mrs. F. A. Cohen, Henry Goldman, A. E. Goodhart, Joseph Grosner, I. S. Korn, Samuel D. Levy, Isaac Musliner, Sol. Moses, Moses Newborg, Julian Nathan, Morris Rindskopf, Cyrus L. Sulzberger, David Untermeyer, Alfred Bullowa and Joseph Yesky.

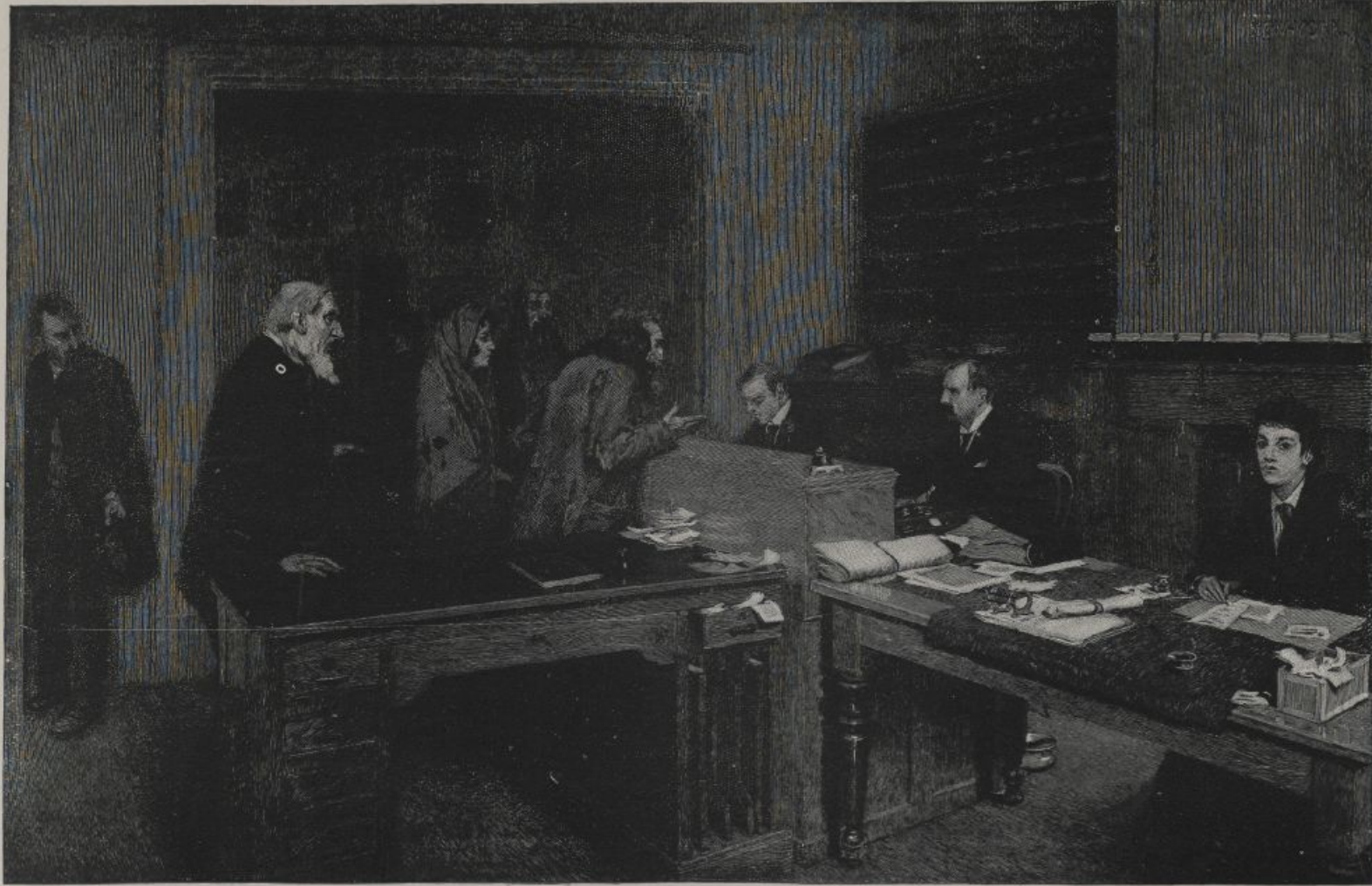
The work of this society seems to cover all

mortal ills. It helps man from the day of his birth until his death; provides him with clothing, rent, medical attendance, nurses, transportation in case he needs to travel, employment in case he is out of work, money to establish a small business; saves him from the misery of being dispossessed, gives him limbs in case he is crippled, helps him to care for his children in case he is too weak to do his full duty as father; it trains his girls to be seamstresses and dressmakers, and finds steady and profitable work for all his children that are old enough to work. In addition to all this it acts as a clearing-house for other societies, and co-operates with them so as to facilitate the mutual relations between the society and the public, in addition to assisting the needy immigrant from the day of his arrival until he is established in some proper livelihood.

To do all this work it engages the services of an executive staff of thirty persons, in addition to physicians, nurses and druggists, and involved an expenditure this year of \$140,000, nearly four times as much as was spent at the beginning. This year its usefulness has been felt by a total of 50,000 persons. That the work is done with discrimination is told by this simple fact, that as to twenty per cent. of the applications for relief, it was found on examination that they did not need or deserve the society's assistance.

Under the system which has been provided by the Manager, N. S. Rosenau, twenty-four hours need not elapse between the application for aid and the administering of substantial relief. In the building, 58 St. Mark's place, over 200 girls are taught sewing in all its branches, a kindergarten and cooking school are maintained, and on Sundays the girls learn Bible history and moral training.

An efficient Industrial School has been operated in connection with the society since 1880, which affords instruction to girls in all branches of sewing. The school has time and again proved its usefulness as a factor in assisting the poor to help themselves, and it has largely increased the wage-earning capac-



THE UNITED HEBREW CHARITIES.

ity of a great many young girls who would otherwise have become factory hands, earning from \$2 to \$3 per week. It is in charge of an able Committee, of which Mr. Henry S. Allen is Chairman.

At the office, 128 Second avenue, there is an employment department open at 4 P. M. daily, where men, women and children are courteously received and their capabilities for work inquired into, and they are promptly brought to the attention of employers. So efficient is this bureau, that last year fully ninety per cent. of the applicants who gave it a trial obtained work, and at slight cost to the society.

On the floor above, the applicants for monetary relief are heard, and on the third floor is located the Maternity and Medical Bureau.

The records now make a formidable collection of over 40,000 cases, and all so well arranged that information can be promptly given to those entitled to receive it, concerning the history and condition of any family that the society has recorded among its beneficiaries.

To Mr. N. S. Rosenau is due the credit for the registration system and for keeping the society up to the modern standard, and in Miss Lillie H. Boedicker, the Registrar, he has an efficient co-worker, who has labored with intelligence and zeal for over twelve years.

The reports for this year show that the society expended for relief in various branches, \$114,466.90; employment was found for 6,629 persons; supplies of clothing, food, shoes and bedding were given to the extent of \$14,354.21. That there were 957 free interments, and that there were 617 cases of maternity relief. Railroad and steamship tickets were furnished to 1,900 persons to various parts of the United States, as well as Europe, at a total expense of \$16,354.81.

To meet the disbursements of the society, in addition to the contribution of \$40,000 from the Hebrew Benevolent Society, \$1,000 from the Ladies' Lying-in Society, and \$500 from the Hebrew Relief Society, and \$1,500 in coal from the Hebrew Benevolent Fuel Associ-

ation, the society received during the year, \$60,275.18 in donations from individuals and corporations, \$27,128.80 from the Baron de Hirsch Fund, besides several legacies and special contributions.

A gratifying feature of the society's work is the earnestness with which the various Sisterhoods co-operate. Their friendly visits are numerous, and in the trying work of aiding the unfortunate their sympathy and sisterly interest are in the highest degree conducive to the progress of intelligent charity.

#### BARON DE HIRSCH FUND.

The Baron de Hirsch Fund owes its existence to the philanthropy of the Baron, who in March, 1890, gave \$2,500,000 in cash to a Board of Trustees, seven of whom reside in New York and two in Philadelphia, for the purpose of Americanizing Russian and Roumanian immigrant Jews, to enable them to become self-supporting.

Immediately upon arrival, the children of these people are taught English in twelve large class-rooms in the Educational Alliance building, by graduates of the Normal College, who prepare them to enter the primary grades of the public schools, and as they are taught upon the same lines that obtain there, and are noted for their rapid and exact learning, they are welcomed with eagerness by the principals. There are now 750 children in these day classes.

A matron is in charge of the lavatory, who sees to it that the children are clean; a barber is employed to cut the boys' hair; free baths are given to the children at the Baron de Hirsch Baths, and a number of charitable ladies have assumed the duty of supplying clothing to those whose parents have not the necessary means for the purpose.

There are also ten Evening English Classes, composed of 500 working men and women, most of whom come to the classes direct from their workshops.

A "Melamdin" Class of twenty teachers of Hebrew, who hitherto have used the "Jargon"

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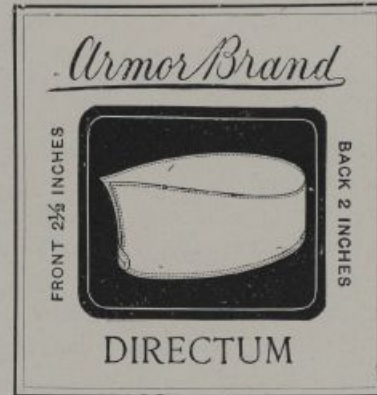
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Very Dry.

Gold Label "Brut"

Vintage 1889.



Unexcelled in Quality.



exclusively in translation, and who now employ only good English, are taught daily.

The Fund has established a Mechanical Training School at Nos. 225-227 East Ninth street, where are taught Carpentry, Turning, Plumbing, House, Sign and Fresco Painting, and Working in Iron, sufficient to enable graduates to become helpers in their respective vocations, and in most cases good positions are obtained immediately upon their leaving the school. The term is six months, and each graduate is given the tools of his trade.

As education in cleanliness is considered of primary importance, public baths were established by the Fund in 1891, on the corner of Henry and Market streets, wherein there are twenty-six rain baths, besides tubs, in separate compartments, and attached to each is a dressing room. The temperature of the water can be moderated to suit each bather. The charge is five cents for adults and three cents for children, and each bather is supplied with a cake of soap, comb, brush and a large Turkish towel. From 500 to 700 baths are given per day.

In 1891 the Fund purchased 5,100 acres of land in Woodbine, Cape May County, N. J., on the West and South Jersey Railroads, fifty-four miles from Philadelphia and twenty-five miles from Cape May.

The land was originally covered with timber and brush, and there have been cleared 1,600 acres, divided into sixty-eight farm plots of thirty acres each and 2,300 town lots. Upon each farm there have been erected a comfortable residence, a barn and outhouses, and the houses in the town are particularly inviting. There are seventeen miles of streets and roads.

Woodbine has four large factories, wherein clothing, pocket-books, baskets and a variety of iron work and machinery are made. The hands employed are mainly the young men and women residents of the place. A large electric plant supplies the factories, hotel and streets with an abundance of light.

A brick yard is making the best of hard red brick at prices favorably competing with

the manufacturers throughout the State. There is also a kindling wood factory.

Eleven stores and other private enterprises are located at Woodbine.

The finest school house in the county has been built by the Fund, and another one is being erected by the Board of Education of the county at a cost of \$2,000. There are three English Day Classes, a Kindergarten and a Manual-Training Class; also an English Evening School. The teachers in charge are appointed by the Board of Education.

A special building, hot-houses and nurseries have been erected for the Agricultural School, wherein students are being educated with great success for the State Agricultural College, and two are now receiving instruction there—it being the intent to graduate competent teachers of agriculture.

A brick synagogue is in course of erection, and will seat about 400 persons. The lower part is to be used for a Hebrew School and for other communal purposes.

A spacious hotel of presentable appearance is situated near the station.

As the climate of Woodbine is similar to that of Lakewood, an experimental Country Home for incipient cases of consumption has been established there with marked success.

The farming population of Woodbine is 580 and the residents number 260. Prof. H. L. Sabsovich is the Superintendent of the Woodbine Colony.

The Agricultural Bureau of Information of the Fund is located at 378 Grand street, where immigrants who desire to become farmers are advised upon the whole subject.

The Fund also assists co-operative branches in similar work in Philadelphia, Baltimore, Boston, Chicago, Detroit and Minneapolis. Its local relief is distributed through the Charities.

The Trustees are: Myer S. Isaacs, President; Jacob H. Schiff, Vice-President; Emanuel Lehman, Treasurer; Julius Goldman, Honorary Secretary; William B. Hackenburg, James H. Hoffman, Henry Rice, Oscar S. Straus, Mayer Sulzberger; and A. S. Solomons, General Agent.

### TEMPLE EMANU-EL.



THE congregation worshipping in the Temple Emanu-El, Fifth avenue and Forty-third street, has been for many years the largest and most influential, as well as one of the foremost, among the Jewish congregations of America. It was founded fifty years ago, and recently celebrated its semi-centennial. It

was organized by a small band of German Jews of New York, who had become dissatisfied with the conservative forms in vogue in the synagogues of the land, and were the pioneers in this reform movement, at least as far as the northern part of the United States is concerned. Its founders, thirty-three in number, were educated citizens of liberal views, who demanded also a religious service in harmony with these sentiments, and hence took steps which resulted in the organization of the Temple Emanu-El in 1845. A small room was hired in Grand and Clinton streets, and here the new congregation, composed of former members of the Cultus-Verein (Society for Religious Worship), as it styled itself, met for religious service. Recently one of its first circulars was brought to light by its indefatigable Secretary, Mr. Myer Stern, in which these purposes and principles found forcible expression. The concluding lines of this circular appeal clearly illustrate the change in the material condition of its members since then, it having read as follows: "Initiation fee is two dollars. Monthly contributions, one shilling." Rev. Leo Merzbacher was chosen as its first Rabbi and Lecturer at the modest salary of \$200 per year, and a Reader at the like salary. In 1847 more ambitious quarters were secured in a church building in Chrystie street, purchased for \$12,000; but these surroundings

also soon were outgrown, and another church building in Twelfth street, west of Third avenue, was purchased for \$30,000 in 1854; and this also gave place in the course of time, thanks to the northward development of New York's Jews and their increase in numbers, to the present magnificent Temple structure on Fifth avenue and Forty-third street, which the congregation erected and dedicated in 1868. Such was the enthusiasm and zeal of its members that the first sale of pews in that year resulted in the receipt of over \$700,000 for 231½ out of its 366 pews, leaving a surplus from this source alone, over its total cost, of \$86,000.

Dr. Merzbacher died in office in 1856, and was succeeded by Dr. Samuel Adler, who remained in active service till 1874. During a portion of this time the congregation had an English lecturer in Mr. R. J. De Cordova, and later Rev. J. K. Gutheim officiated as English lecturer. In 1873 Rev. Dr. Gustave Gottheil was elected minister of the congregation, and has remained its efficient and beloved Rabbi ever since, bringing home a knowledge of Judaism to those without as well as within the Jewish pale. Rev. Dr. Joseph Silverman has been its energetic junior minister since 1888.

Although Temple Emanu-El was started as a reform congregation, its changes from the old forms have been gradual, but steady. At first the congregation worshipped with covered heads, and the sexes separated. The sale of the privilege of being called to the Law was at once abolished, and as soon as a building was secured, an organ was introduced, German hymns having been introduced even before this. Soon after 1859 the custom of praying with covered heads was abolished; the use of the Tallis, or praying scarf, was abandoned about 1854; and the wearing of cap and gown by the Rabbis and Cantor was dispensed with about 1874. In 1869 the Bar Mitzvah rite was done away with, and found its substitute in the confirmation of boys and girls. As early as 1849 the congregation decided in favor of the preparation of a ritual in German and English, but nothing appears to have been done till 1854, when a new prayer book was com-

piled, from which certain orthodox prayers were omitted. This has just been replaced by the new Union Prayer Book.

As early as 1875 an agitation in favor of Sunday services took place, but the same were not instituted till 1888, since when they have supplemented the regular Saturday and holiday service. In the agitation which arose in 1855, when Rev. Dr. I. M. Wise and others attempted to reimpose the binding authority of the Talmud upon American Judaism, Temple Emanu-El took a definite position against this claim, and it has ever since thrown its great influence in favor of the various reform movements which, after deliberation, have commended themselves to the sound judgment of the congregation. The congregation has maintained an efficient Sabbath School since many years, has directly founded numerous adjunct charitable and religious institutions, and its members have always been among the leaders and the most liberal supporters of all our Jewish charitable institutions. Its officers at present are: Rev. Drs. G. Gottheil and Joseph Silverman, Ministers; Rev. Wm. Sparger, Cantor; Lewis May, President (who has been untiring in his labors in its behalf in this position ever since 1865); James Seligman, Vice-President (one of its founders); Samuel M. Schafer, Treasurer; Myer Stern, Secretary; Trustees—Isaac Eppinger, James H. Hoffman, Moses H. Moses, Charles L. Bernheim, Louis Stern and Emanuel Lehman.

THE EMANU-EL SISTERHOOD OF PERSONAL SERVICE was organized in 1889 by its present President, the Rev. Dr. G. Gottheil. Its purposes are to enlist, organize and direct the personal efforts of its members and others for the benefit of the needy, the distressed and the sick, and to lend assistance to such by supplying them with material means for the training and teaching of children and adults, and for protecting the infirm and helpless, and by nursing the sick, and by all other means to assist those borne down by misfortune. There are no pay members. Active members are under obligation to give regular personal service to the Sisterhood—that is, to devote one morning, afternoon, or evening of the week to the association. Such organized communal work was a new and novel step among our women, de-

manding, as it did, personal service among the unfortunate from all its members instead of money contributions; yet its history shows how successful its beneficent labors in this direction have been, to say nothing of the testimony of the hundreds whom it has relieved each year. Its work is done by five sections, each in charge of a Guide and associate workers:

1st. Friends of the Sick and Needy—Miss Stiner, Guide—Has in its care the district between Seventy-sixth and Ninety-sixth streets, and during the last fiscal year investigated and attended to 994 cases.

2d. The Teachers' Branch for Religious and Industrial Training—Miss Kayton, Guide—A down-town branch, is under Mrs. R. Levy's supervision.

3d. Friends of the Working Girls—Mrs. B. L. Friedman, Guide—A Working Girls' Club called the "Friendly Club," having a membership of 115, self-governed, and with classes in Dress-cutting, Millinery, Sewing, Book-keeping, English, Bible, Calisthenics and Singing, and encouraging social features.

4th. The Day Nursery—Mrs. S. H. Levy, Guide—Harbors 58 children, under the control of an experienced Kindergaertnerin.

5th. Employment Bureau—Mrs. Wm. Einstein, Guide—Found positions for 684 applicants during the last year, enabled a few to establish themselves in business, and fills a long-felt want in the district.

Besides these sections, a Mission School is conducted under the supervision of Miss Julia Clemons, instructing 110 children; a Sewing Class in charge of a Committee, of which Mrs. Lewis May is Chairman and Mrs. S. Lavanburg, Secretary, which prepares garments for Section 1; and also a Sisterhood Sunbeam Society, composed of graduates of the Sunday School, who provide amusements for children under the Sisterhood's charge. All the sections and branches work harmoniously together, the work centering around the society's home, No. 223 East Seventy-ninth street. Its executive officers include: Rev. Dr. G. Gottheil, President; Mrs. M. H. Moses, First Vice-President; Mrs. S. Borg, Second Vice-President; Mrs. L. May, Treasurer; Miss Carrie Wise, Secretary.

### HOME FOR AGED AND INFIRM HEBREWS.

In 1850 the unfortunate condition of a poor old gentleman who had become helpless, owing to the infirmities of old age, attracted the attention of a few of his Jewish co-religionists, who at once took steps to alleviate his wants and render his surroundings more cheerful. A number of similar cases were soon after brought to light, and it then occurred to one of the most active of these charitably disposed ladies and gentlemen that it might be possible to provide an institution to shelter the old and helpless among the New York

two-story house, No. 215 West Seventeenth street, was leased, transformed into a cosy and inviting edifice, and formally declared open on May 24, 1870. In 1872 the need for a larger building became so pressing that new quarters had to be secured, which were afforded by the brown-stone four-story house No. 328 West Thirty-second street. Still more commodious quarters were found next year in the house at the northwest corner of Sixty-third street and Lexington avenue, and two years later the Institution was to be found at the northeast corner of Eighty-seventh street and Avenue A, and then accommodated fifty-seven inmates. In 1879 the by-laws were changed by provid-



HOME FOR AGED AND INFIRM HEBREWS.

Israelites. A number of young men organized a Benevolent Dramatic and Musical Association a few years later to give entertainments, the proceeds of which were to be devoted to this noble purpose, and in consequence of their efforts quite a large sum of money was accumulated. The interest of the members of an already existent society, "The Bnai Jeshurun Ladies' Benevolent Society for the Relief of Indigent Females," was enlisted in the work, so that in 1869, Mrs. Henry Leo, the prime mover in this enterprise, proposed to rent a small house and fit it up at her own expense for this purpose, trusting to the liberality of her co-religionists, and particularly to those already interested, to provide for its maintenance. In 1870 a modest

ing for the election of gentlemen as officers, prior thereto the Institution having been managed solely by ladies. In 1881 Mr. Charles L. Bernheim became President, and he continued for fourteen years to devote some of his best energies to the Institution. In 1883 the present large and excellently adapted Institution, erected for the institution's purposes, at West One Hundred and Fifth street and extending to One Hundred and Sixth street, was opened, and accommodations were now provided for one hundred and twenty-five inmates, as against eighty-five in the former building. Two additional wings, to serve as hospital wards, were constructed shortly after, but even these did not serve to meet the ever-increasing

needs, so that last year more adjoining lots were acquired, on which an extension, with an imposing frontage on One Hundred and Sixth street, is now approaching completion. Commencing with the care of four inmates, it now gives shelter to one hundred and seventy, while the completed building will afford healthful and pleasant rooms to three hundred. The character of the Home has been well expressed by its late indefatigable President in the statement that it provides, "not only a shelter, but a Home." It is the largest Hebrew Institution of its kind in the world, and has served as a model for many others since its establishment. The members of the Executive Board, together with the hon-

ored Physician of the Home, Dr. S. N. Leo, have been untiring in their zeal in its behalf, and it is to them that its splendid achievements are so largely due.

The Trustees at present are: Simon Borg, President; Mrs. Jacob Scholle, Vice-President; Charles Sternbach, Treasurer; Mesdames Henry Gitterman, L. Kohns, S. Herman, J. Z. Coblenz, Jacob Rothschild, L. Zeckendorf, L. Friedman, F. Rothschild, P. Banner; Messrs. Chas. Minzesheimer, C. L. Bernheim, Frederick Nathan, Henry Sidenberg, G. A. Goldsmith, Isaac Bierman, I. A. Englehart, W. Caspary, M. Goldman, I. Boskowitz, J. E. Hyams, G. Blumenthal and A. Cohn. Mr. and Mrs. M. Helm are the Superintendents.

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### SONG.

#### I.

"No, no," she said,  
 "I may not wed;  
 If say I must, NAY must I say;  
 I can not stay;  
 Nay, nay, I may not wed thee."

#### II.

He turned about,  
 His life went out:  
 "If go I must, so must I go."  
 —Cried she: "No, no,  
 Ah! what were life without thee?"

R. W. GILDER.



### INDUSTRIAL PEACE.

"Labor difficulties" are not due to any mysterious cause, nor does their existence require to be explained by occult reasons.

They arise only from the selfishness and tyranny of men unrestrained by nobler qualities, and selfishness and tyranny are equally hateful and mischievous whether exhibited by employers or employed. Unfortunately, whichever side has had the power has usually exercised it in so arrogant a manner and with such unrelenting harshness as to goad the other side to resistance, resulting often in a state of open warfare, which has continued either until one side or the other is quite conquered, when the old series of acts is begun again to end in the same way, or until both sides are exhausted, and then there has sometimes resulted a much happier and nobler mutual relation.

The preliminary step to this higher relation is usually the mutual recognition that both sides are about equal in strength, that each can injure the other seriously, but that neither can conquer the other. The proof of this necessarily comes from the experience of a long series of alternating strikes and lock-outs—the employees making unreasonable demands when trade is good, the employers doing the same when trade is bad, a system "mutually predatory." Finally, it occurs to a few men on one side or the other that the whole thing is foolish, wasteful and wicked, and unworthy of intelligent men who make their living by the help of each other. Tentative overtures are made; the most reasonable and fair-minded men among employers and employed talk over the matter among their fellows; a conference is proposed, and is held; and at last with much difficulty a "Joint Committee," a "Wages Board," or a "Board of Conciliation" is formed, with equal representation from both sides, to which is delegated the power to settle all questions relating to wages and conditions of work.

Equal representation on such Boards is given because it is recognized that employers and employed are economically equal, that they

are partners who are in business together, that each contributes his necessary share to the success of the whole, and that each has, therefore, the same right as the other to a voice in the decision of questions of mutual interest, such as wages, hours of work, conditions of work, etc.

This sounds simple enough and to a disinterested observer seems the only reasonable method of settling questions which are of the greatest importance to both employers and employed, questions which cannot be settled except by mutual consent, either forced or voluntary, and which must be settled if business is to go on at all.

And yet the obstinacy and arrogance of men makes this reasonable arrangement a very difficult one to accomplish and, at first, a very difficult one to carry out.

To make it at all possible the two sides must, as I have said, be about equal in strength, or in other words, both must be "well organized"—there must be a strong association of employers and a strong trade union or other labor organization, both of which shall represent either the majority of the employers and workmen in the trade, or else the most successful and best paid. This is necessary because the "Joint Committee" or "Wages Board" must be composed of representatives who are authorized to bind their constituents, otherwise their agreements would be empty words.

Besides this, however, both the representatives and the members of the organizations they represent must in the main be *honest men, honorable men, intelligent men*, or the plan will fail. The Employers' Association and the Employees' Union must enter into the arrangement in good faith—trusting their own representatives, trusting the representatives of the other side, really wishing to have justice done, and not wishing for unfair advantages.

The trade union has rendered industrial peace possible, *first*, by educating the workmen and giving them the intellectual and moral perceptions necessary to render them ready and able to meet their employers on equal terms; *second*, by making them powerful enough to force their employers to respond;

and *third*, by creating so strong a bond among the members of each union that they act as a unit and stand by the agreements made by their representatives.

"Industrial Conciliation," that is, any permanent system by which employers and employed settle wages, etc., by mutual agreement, requires high moral and intellectual qualities both on the side of employers and of the employed—the habit of bitter hatred and distrust of each other has often become so

ingrained that to accomplish the task of bringing such men together and persuading them to sit together and discuss, in a fair spirit, questions which each has been accustomed to "fix" without consultation with any one else, is one of the greatest of moral triumphs, and it gives ground for well-founded pride in human nature to find that such triumphs have been comparatively frequent.

JOSEPHINE SHAW LOWELL.

Nov. 25, 1895.

### HOPE-RAINBOWS.

HOW many a captain wave, since sea began,  
Hath lordly led the charge against the shore,  
Whose crest a jewelled plume of rainbow bore,  
As iris Hope floats o'er this life of man;  
How many a wave, brave-glittering in the van,  
Hath melted as a cloud in spray and roar—  
A flashing column prone, and next no more!—  
So runs the tale, since Time's first sand outran.

So ends the antique tale—stay, ends it so?  
Though every billow faint into a ghost,  
The all-embracing ocean—that gives birth,  
Receives and re-creates—through ebb and flow,  
One vast sky-coupled Mystery round the coast,  
Works out its will upon the face of earth.

HELEN GRAY CONE.

### THE RABBI'S BLESSING.

"WHY pray'st thou not?" said Rabbi Tarphon  
once,  
As thunders rolled across the Eastern heights,  
And lightnings flashed above. "Repeat the prayer  
And bless the God who rules the thunder cloud."

Then quick the rabbi Jacob made reply:  
"Pray, brother, if thou wish; I save my prayer.  
When noble deeds resound, and simple truth  
Doth in my neighbor's conduct vivid shine,  
Then praise I God for having made it so.

In thunder is no greater miracle  
Than in the dewdrop or the opening bud,  
Or in an infant's upturned, laughing eyes.  
When lightning flashes, bless God, if it please;  
But silence not a benediction brief  
When thou shalt see, not transient as a star,  
Which shoots across the garden of the skies,  
But steady as an everlasting sun,  
The light of noble purpose crowning men  
And making human life the happier."

New York.

ABRAM S. ISAACS.

### THE BAY AT EVENING.

IN heaven the stars are starting one by one,  
And on the bay the lights; dearest of those,  
At tip of torch the Lady of Welcome shows  
Her diamond spark; and hark, the sunset gun!  
Like sword-steel damascened the ripples run,  
For through the braided currents subtly flows  
In delicate flush of violet and rose,  
The memory of the late-removed sun.

Now, veiled in evening's magic mist, behold,  
Stately with many a spire and many a tower,  
And fringed with masts, and jewel-girt with fire,  
The City of cities, far and kind and bold,  
Sea-fostered, free, breathing the salt wind's power,  
Mother and queen and exiled heart's desire!

HELEN GRAY CONE.



We take boys in hand while young to get them into good habits; that's the keynote of the song we've been singing for months past.

The habit of wearing good clothes is a good habit, and our clothes are good habits, the most nearly perfect for boys in the city of New York at the price—for we're beyond competition selling short-trouser boys' clothes, hats, shoes, furnishings, without profit.

By so doing we're bringing up in our ways a large family of future customers; we're laying a firm foundation for future business and we're fixing a standard for them to compare by.

Your money back if you want it.

ROGERS PEET & Co.

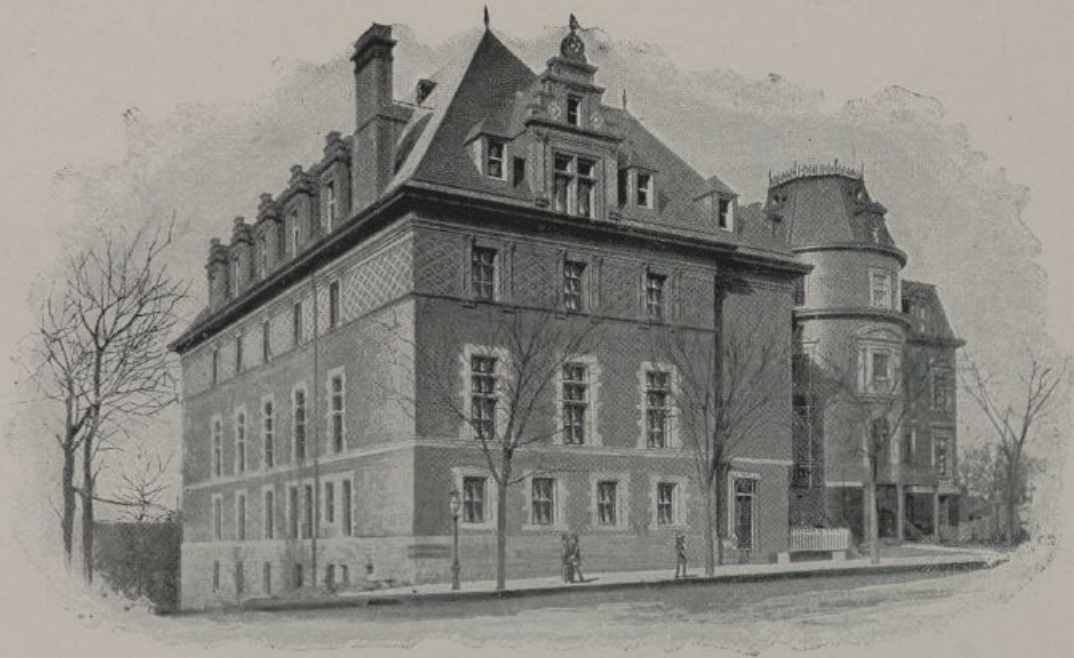
Prince and Broadway.  
Warren and Broadway.  
Thirty-second and Broadway.



### HEBREW SHELTERING GUARDIAN SOCIETY.

The Hebrew Sheltering Guardian Society was organized in 1879, largely through the efforts of the late Judge Philip J. Joachimsen and his wife, it being designed to make provision for the ever-increasing number of Jewish children

One Hundred and Fifty-first street grounds. Under the ceaseless supervision of its efficient officers this building was soon completed, in consequence of which no less than 850 children of both sexes found a cheerful home in the splendidly fitted-out building occupied by the institution in this newly-redeemed northern portion of our city.




HEBREW SHELTERING GUARDIAN SOCIETY.

who were orphans, or otherwise in need of protection, and yet could not be cared for in existing Jewish institutions and would otherwise be likely to be committed to Christian institutions. Premises were leased on East Fifty-seventh street, and immediately hundreds of applications for admission were made, which were responded to by the admission during the first year of 164 children, 92 boys and 72 girls, ranging from two to thirteen years of age.

The increase in the Jewish population of the city caused ever larger demands to be made on the institution, and to meet these in greater measure additional quarters were provided at Eighty-seventh street and Avenue A, where infants and girls were housed in 1884. In 1887 all the infants and boys were transferred to a building secured at Eleventh avenue and One Hundred and Fifty-first street, the girls remaining at the East Eighty-seventh street place. An annex was begun in 1891 on the

The Society has no membership, but is supported by subscriptions and bequests and a liberal annual appropriation from the City. It is under the control of sixteen Managers (ladies), who elect their own President and Treasurer, and together with a House Committee of thirteen women, an Advisory Board of six gentlemen, selected on account of their business qualifications, and a Medical Board of seven, as well as an Auxiliary Society, are indefatigable in their noble, self-sacrificing exertions for the good cause.

Its Managers are: Morris Goodhart, President; Mrs. Dr. S. Teller, Vice-President; Mrs. A. Barnett, Treasurer; Mr. W. Meyer, Secretary, and Mesdames M. Lauterbach, Jane Lippman, I. Hart, L. Hess, H. S. Leszynsky, C. Jacobs, J. Rosenfeld, H. M. Bendheim, A. Abrams, M. Goodhart, S. Weill and A. Falck.

Compliments of 



The Singer Manufacturing Company.

### TEMPLE BETH-EL.

The congregation, worshipping at the above-named shrine, at Seventy-sixth street and Fifth avenue, has been for many years one of the most influential factors in the history of Reformed Judaism in America. Under its present designation it has existed only about twenty-

back to the very beginnings of the immigration of German Jews to America, it having been founded about 1828; it was the third Jewish congregation formed in New York City. Its beginnings were extremely humble, and carry us back to quite other regions than its members are apt to frequent to-day. Originally the congregation met in a small rented room

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TEMPLE BETH-EL. (FROM CENTRAL PARK.)

one years, it having been formed by the union of two congregations under the ministry of Rev. Dr. David Einhorn in 1874—one of which, called the Anshe Chesed Congregation, was the first German-Jewish congregation in the United States; while the other, the Adas Jeshurun Congregation, during the ten years of its existence, had become one of the leading Jewish Reform organizations in America. The history of the Anshe Chesed Congregation goes

in the lower part of the city; and each member in winter, just before Friday evening set in, could be seen wending his way to these quarters, bringing along a piece of wood to be used in rendering the place warm enough for occupation. Soon the increase in numbers and in wealth manifested itself in the erection of a synagogue in Henry street, which was consecrated on Passover, 1840. Other German-Jewish congregations were meanwhile being

formed, and in 1845 three of these, including the Anshe Chesed Congregation, joined forces and engaged as their Rabbi, Dr. Max Lilienthal, who had just arrived from Europe. The three had a combined membership of seven hundred, and through heavy sacrifices succeeded in raising \$1,000 per annum as salary for their minister. Service was read at each of the three synagogues, but the members of two of these would hurry over to the third each Sabbath so as to hear Dr. Lilienthal's German sermon. The sermon would be delivered at a different synagogue each week in rotation. Dr. Lilienthal retired after some time, but officiated at the dedication of a new temple in Norfolk street in 1850, which the improvement in the material condition of the members of the Anshe Chesed Congregation and the northward progression of its members enabled them to erect. In 1869 various reforms were adopted, including the introduction of family pews and of an organ.

At length, in 1873, the congregation broke away entirely from its old surroundings, and dedicated a new temple at Lexington avenue and Sixty-third street. The following year it joined forces with the Adas Jeshurun Congregation, the minister of the latter, Rev. Dr. David Einhorn, the leader of the American-Jewish Reform movement, becoming the minister of the new Temple Beth-El. In 1879, Dr. Einhorn was succeeded by his son-in-law, Dr. K. Kohler, as minister of Temple Beth-El, and under his direction it has preserved its leading position among the Jewish Reform congregations in America. In 1889, Rev. Rudolph Grossman became the junior minister of the Temple. In 1891 the magnificent new shrine facing Central Park at Seventy-sixth street was dedicated, and the scope of the congregation's activity was greatly increased. The congregation has offered several courses of lectures on religious topics on Sundays, in addition to the regular Sabbath service; but fear that this might lead to a gradual supplanting of the Sabbath induced the congregation to substitute Friday evening services, with lectures, instead of the Sunday service. The congregation has been active in all charitable and religious movements. Various organizations for the younger generation, educational and also charitable, have been constituted in connection with it from time to time, its Sabbath School especially having become a model institution of the kind. The seating capacity of the temple is 2,200, and it has upwards of 500 members and seat-holders, composed of heads of families.

Its officers at present are: Senior Rabbi, Dr. K. Kohler; Junior Rabbi, Dr. R. Grossman;

Cantor, Rev. H. Silverman; President, J. H. Fleisch; Vice-President, Louis Gans; Treasurer, Simon Goldenberg. Trustees: Henry S. Herrman, David Mayer, Martin Freeman, Herman Mendel, M. Berliner, Isaac Hamburger; and L. Wollstein, Secretary; Mr. Sol. Sulzberger, Chairman School Committee.

The BETH-EL SOCIETY OF PERSONAL SERVICE, one of the adjuncts of the Temple, was founded in 1890, and is now one of the largest among the Sisterhoods of our city. It has about 600 members, and is controlled by a Board of 21, at which Rev. Dr. R. Grossman has stood at the head ever since its organization. It has as the center of its activity the leased building which it occupies, No. 240 East Sixtieth street. Its work is conducted under eight sections:

(1) The Relief Section, supplying the poor in the section of the city extending from East Twenty-third street to East Seventy-sixth street with provisions, fuel, clothing and medical care, as well as cash relief for immediate wants. During the year ending March 1, 1895, it helped no less than 247 different families, and disbursed in cash gifts \$1 270. The Guides of this section are Mrs. P. Keller and Mrs. S. Heller.

(2) A Kindergarten and Day Nursery cares for the children of poor mothers in the district, and is under the direction of Mrs. H. Bodenheimer, as Guide.

(3) A Working Girls' Section, called the "Pansy Club," advances the moral and mental education of working girls over sixteen years of age, and has a membership of 75. The Guides to this section are Misses Frederica Mayer and Rose Kohler.

(4) Sewing Classes, at which over 80 girls, between the ages of eight and fifteen years, are instructed. Mrs. R. Grossman, Guide.

(5) A Religious School, having over 100 pupils. Mr. S. Weingart, Guide.

(6) A Sewing Society, making articles of apparel for distribution. Mrs. W. E. Wolff, Guide.

(7) A Mothers' Meeting Section, giving monthly meetings for the poor mothers of the district, for their moral instruction and entertainment. Mrs. K. Kohler, Guide.

(8) A Down-town Mission School, on Allen street, in which instruction in religious branches is given, established to counteract the influence of the Christian mission schools. Committee in charge: Dr. K. Kohler, Mrs. Ida Ehrich, Miss Louise Dreyfus and Mrs. Leopold Stern. Excellent work is done in each of these varied fields of activity, the Guide in each instance having an able corps of assistants.

### THE SANITARIUM FOR HEBREW CHILDREN,

At Rockaway Park, L. I., is another of our institutions that presents a creditable record of the energy and benevolence of our co-religionists.

Incorporated October 31, 1876, as an "Institution," it was founded only a few months previously by a few charitable gentlemen, under the leadership of Mr. Hezekiah Kohn, when a few hundred children of the Hebrew Free Schools were taken on an excursion to "Jones' Woods," then a famous resort for such purposes. Afterwards, boat excursions were given up the Hudson or down the Sound.

The children were supplied with milk, fruit and a suitable luncheon; music was furnished and an enjoyable time given them once a week during a few weeks in the summer.

From this small beginning grew the present large institution, and the whole series of summer excursions for poor and sick children.

More and more the community became interested in the work, until finally Mr. Jacob H. Schiff gave to it the present fine ground and building at Rockaway Park, which gives the institution a recognized standing among our many noble charities.

The Sanitarium occupies a unique position in charitable work; it aims to care for sick children and the mothers of babies who are cared for in its wards. Besides, it gives three excursions weekly during the summer—two by rail, to Rockaway Park, and one by water, up the Hudson, sometimes accommodating as many as eight hundred on one trip, to whom full meals are supplied gratis. The summer work begins June 15th, and ends September 15th.

The entire work is done by means of voluntary contributions, there being no membership roll.

The officers for the current year are: Nathan Lewis, President; Dr. Horatio Gomez, First Vice-President; Raphael Ettinger, Second Vice-President; Hezekiah Kohn, Treasurer; Joseph Davis, Honorary Secretary; Lewis

Cohn, Edward Jacobs, Dr. S. N. Leo, Julius Sands, Directors.

### HEBREW INFANT ASYLUM.

This is one of the youngest of the Jewish charitable institutions of our city, having obtained its charter only last April. Prior to that time various measures were taken to enlist the interest of the Jewish public in the objects so clearly expressed in the name adopted for the organization. Thus encouraged to take active steps in aiding in the sheltering of the helpless infants, whose numbers increased so rapidly that none of the existing institutions could provide for all the deserving, the society lost no time in securing eligible quarters. These were found, offering accommodations for fifty inmates, and a lease for a term of years obtained of the building at Mott avenue and One Hundred and Forty-ninth street, which was adapted to its proposed purposes, and dedicated on May 25th. The society started with 250 members, a number since doubled, the dues from whom, together with voluntary contributions, are depended upon to raise the \$7,000 per annum required for its purposes.

The officers of the new society are most active in its behalf; have already started an adjunct society called the "Young Folks' League of the Hebrew Infant Asylum," and are zealous and enthusiastic for the good work. Already thirty-four children are sheltered in the society's Asylum.

Ways and means are under consideration for raising money to purchase a permanent Asylum building for the society, and to place it on a firm financial basis.

Its officers are: President, Mrs. S. Wallenstein; Vice-President, Mrs. E. L. Rieser; Financial Secretary, Mrs. J. W. Bruckner; Corresponding Secretary, Miss Rose Goldsmith; Treasurer, Miss Minnie Frank. Directors: E. L. Rieser, B. Frankel, S. Wallenstein, Ernest Block, J. Wertheimer, J. R. Seligman, R. J. Gerstle, J. Fleischhauer, A. M. Steinhardt, Henry Frank and Milton Schnaier.

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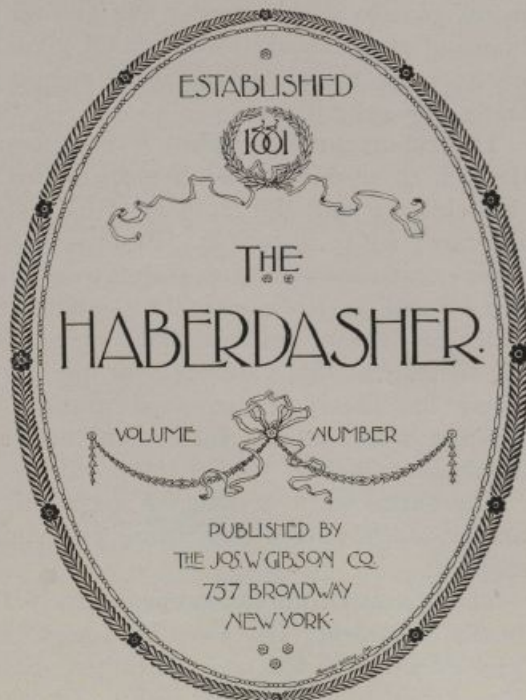
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### THE PURIM ASSOCIATION.

The Jews of New York have always looked with special pleasure upon the progress of the Purim Association. This organization has been of a peculiar kind; it is social without being a club; it is charitable without doing direct charity work. It was originated in 1861 by a few young men who then averaged twenty years of age, who desired to celebrate the feast of Purim in some pleasant way that would attract the better classes of the city in innocent merry-making, and they decided to give an annual masquerade ball as the simplest means of perpetuating the jollity that used to exist in Jewish households on the coming of this feast.

The first entertainment of this kind was given at Irving Hall and was followed by others in due course with an intermission of a few years during the war, and was then resumed at the Academy of Music and Grand Opera House, until a few years ago, owing to the difficulty of keeping free from the taint of impropriety fancy dress and masquerade balls, the Directors decided to discontinue this feature.

Since then these annual balls ceased to be masquerades, and four years ago they were discontinued, much to the regret of a large circle of young people who used to enjoy the domestic character of these annual entertainments, their freedom from undue gaiety and extravagance.

Of past years the Association has contented itself with giving occasional receptions for a limited circle at Delmonico's and operatic performances for the benefit of charity, and the results have been gratifying.

The present is the first Fair for twenty-five years at which the Association is not represented as in charge of a stand, but its officers are figuring in the Order Committee and will do undoubted service in that respect.

The officers of the society have been virtually unchanged for twenty years: M. H. Moses, President; Simon Schafer, Vice-President; Sol. B. Solomon, Treasurer, and J. S. Isaacs, Secretary. The members include among others, Myer S. Isaacs, who was one of the founders of the society, Leopold Riess, I. H. Herts, Isaac S. Isaacs, A. W. Brunner, Sol. L. Fatman, Moses Herman, S. J. Gans, Chas. S. Henry, Charles C. Allen, Jos. Koch, Abram E. Bamberger, Arnold Tanzer.

It will be noticed that several of these gentlemen have for years been interested in local Jewish societies, probably deriving their interest in public work from their close contact with charitable matters as members of this Association.

The society has no headquarters, no meeting rooms, no home, but it is an organization that is respected by the community and has cemented its members in a strong union for good work. Its charity entertainments have netted over \$400,000 for our various leading institutions.



### HEBREW TECHNICAL SCHOOL FOR GIRLS.

This society was organized on December 3, 1880, by Mrs. A. H. Louis, the teacher of Class 1. B. girls, in Temple Emanu-El Sunday School, who enlisted the aid of the school, its teachers and its minister, and, later, of many benevolent women of other congregations and a public membership of its own, in its purpose of ameliorating the spiritual condition of Jewish children in the southeastern section of New York City.

For seven years the spiritual education bestowed upon the hundreds of children that flocked to the school, and the alleviation of their material wants, proved conclusively that however merciful it might be to reveal to the little darkened minds the beauties of divinity, it was equally as merciful to teach them the beauties of humanity, and prepare them for better lives than the "sweat shops" offered. Consequently, in March, 1887, a daily technical school was established, whose curriculum includes: Dressmaking, Millinery, Plain and Fancy Needlework, Cooking, Housework, Drawing, Stenography, Typewriting, Book-keeping and English Literature. It is in contemplation to add other trades adapted to females.

Nearly seven thousand children have had the benefits of the Sabbath School; about four hundred girls, ranging from twelve to nineteen years of age, have had the benefits of the technical school. The majority are too poor to give the time necessary to fit them to merit a diploma; hence but few, proportionately, have graduated. But nearly all the graduates have remunerative positions in one branch or another, and some have married and opened in business for themselves.

The school was incorporated under the State Law of New York, in May, 1884, under the name of the "Louis Down-Town Sabbath School." To meet the objects of its technical school, its charter was amended and name changed to "Louis Down-Town Sabbath and Daily School" in December, 1888.

In the summer of 1895, the religious signification of its work, so prominently indicated by its title, debarred it from participating in a bequest to be distributed among charitable institutions only. To prevent any future disqualification on that ground, its name was again changed on October 30, 1895, to "Hebrew Technical School for Girls," the name borne on the sign of the school building, 267 Henry street, since December, 1888, with the alteration of but one word—"Daily" into "Hebrew." (The house was purchased by the society in June, 1888.)

Four hundred and sixty-eight children have been admitted into the Sabbath School since September last, and seventy-two girls into the Technical School, some of whom come to it from as far as One Hundred and Twentieth street, New York, and from Brooklyn and Jersey City. That the school, whose sessions are held in the day time, fills a great gap in the education of girls, as beneficial to the rich as to the poor, is an acknowledged fact. The high grade of its instruction, dispensed by first-class teachers, has given it a moral tone and a refining influence that make it a genuine benefactor, not alone in its own district, but wherever its pupils are dispersed. It gives unto them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that He might be glorified."

Its present Trustees are: President, Mrs. A. H. Louis; Vice-Presidents, Miss Henrietta Solomon and Miss Belle Dittenhofer; Treasurer, Miss Emma Leopold; Recording Secretary, Mrs. T. R. Denzer; Corresponding Secretary, Mrs. J. N. Bloom; Membership Secretary, Mrs. Anna Davis; Purveyor and Librarian, Miss Jessie Rosenfeld; Auditor, Mrs. Nathan Straus. Additional Trustees, Mrs. J. G. Cohen, Mrs. I. L. Freedman, Mrs. J. Heavenrich, Mrs. Meyer Heineman, Mrs. Moses Heineman, Miss Rose Kohler, Mrs. L. Kohns, Mrs. E. M. Levy, Mrs. H. Morgenthau, Miss Jessie F. Stern, Miss Bertha Waxelbaum and Mrs. L. Weil.



### LEBANON HOSPITAL.

One of the most recent acquisitions to the list of prominent Jewish Charities of New York, is the Lebanon Hospital, situated at One Hundred and Fiftieth street and West-



LEBANON HOSPITAL.

chester avenue. Although it sprang into existence shortly before the financial crisis, it has had a most remarkable and rapid development.

The property covers an area of over a square block. The main building is a five-story solidly built brick structure about 200 feet square, sufficient in size to accommodate about four hundred patients. A dairy, supplying an abundance of milk, and several hundred fowls, are kept at one end of the premises, and during the summer the patients receive all kinds of fresh vegetables, raised in one of the gardens.

The Hospital was founded July 17, 1890, and was opened for the reception of patients February 22, 1893.

The founder and mainstay of the Hospital is Jonas Weil, through whose liberality and tireless zeal the success of the undertaking was largely assured. Others came to his assistance, and by their enthusiastic efforts and endeavors the Institution grew and prospered, so that, after two and one-half years since its opening, it now stands estimated at about one-quarter of a million in property value; renovated, well-equipped, and running fifty-five beds; a dispensary and a training school for

nurses annexed, and with no debt other than \$62,500 on the property, and a floating debt of \$4,500.

The officers of the Institution are: Jonas Weil, President; M. Peabody, First Vice-President; S. Jarmulowsky, Second Vice-President; Leo Hutter, Treasurer; M. Levin, Secretary; General Superintendent, Dr. Gustav Liebermann. The Institution is under the control of a Board of Managers of thirty, elected by the Lebanon Hospital Association. An efficient Medical Board of six is in charge of that branch of its work.

A Ladies' Auxiliary Society and a League of Young Folks are valuable adjuncts of the society.

### BRIGHTSIDE DAY NURSERY AND KINDERGARTEN,

155 Norfolk Street.

This institution, which is now in operation and has been so for the past year, is designed to take care of the infants and children of working mothers, who, being relieved during the day of the care and burden of their little ones, can pursue their daily occupation, or find labor whereby to support themselves and their families, who would otherwise be destitute. Children are admitted to the institution at all ages from ten days to six years—children from three to six years of age are under the care of competent Kindergarten managers—those from ten days to three years of age are in the charge of a trained nurse. All are daily provided with meals and medical attendance.

Owing to this good work, many mothers have been made self supporting, and in the event of children being motherless, the fathers are granted the privileges of the institution.

Board of officers: President, Mrs. Sol R. Guggenheim; First Vice-President, Miss Ida Clemons; Second Vice-President, Mr. James Loeb; Treasurer, Miss Helen C. Hornthal; Secretary, Miss Minnie Unger, assisted by a Board of Managers of eighteen, and eleven members of an Executive Staff.



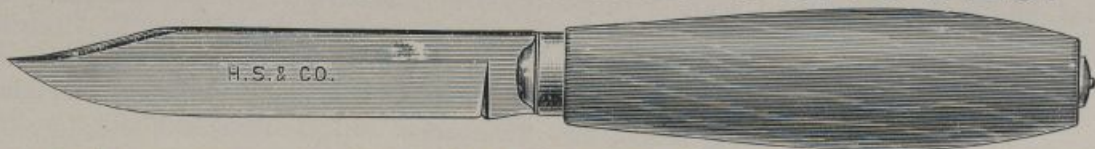
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### JEWISH THEOLOGICAL SEMINARY.

This Seminary was founded early in 1886 at a conference of conservative Jewish ministers held in the Nineteenth Street Synagogue in New York, at which it was unanimously resolved, "That it is indispensable to the welfare and progress of Judaism in this country that there should be formed a seminary for the training of the teachers of the future generations in sympathy with the spirit of conservative Judaism," the Hebrew Union College of Cincinnati being regarded as identified with the reform movement. Committees were appointed, various congregations interested, and a conference was held on March 7th, which was attended by regularly elected delegates from a number of Jewish congregations, at which an organization was perfected. Funds were thereafter collected and preliminary arrangements perfected, which culminated in the formal opening of the Seminary, January 2, 1887. An Advisory Board of Ministers, composed of Rev. Drs. S. Morais and M. Jastrow, of Philadelphia; A. Kohut, H. S. Jacobs, F. de Sola Mendes, H. P. Mendes, B. Drachman and A. Wise, of New York; A. P. Mendes, of Newport, and H. W. Schneeburger, of Baltimore, mapped out the scheme of work. Hon. Joseph Blumenthal, of New York, was elected President of the Board of Trustees, and Rev. Dr. S. Morais President of the Faculty.

Regular class-room instruction was begun at once by the formation of a Preparatory Grade, with eight pupils in attendance. Classes were held in the vestry room of the Nineteenth Street Synagogue for a few months; then rooms were engaged and fitted out in the Cooper Union

building, and these were occupied till its present quarters were secured in 1892, in the purchased building furnished for the purpose, No. 736 Lexington avenue. At first, instruction was given by the various members of the Advisory Board, but in February, 1887, Dr. Drachman was placed in regular charge of the Preparatory Class, and in January, 1888, a Junior Class was organized, under the direction of Dr. G. Lieberman, who was succeeded in 1893 by Prof. A. J. Joffe. Rev. Dr. Alexander Kohut, until his demise, Drs. H. P. Mendes and M. Maisner, Prof. Cyrus Adler and Henry M. Speaker also directed branches of instruction. An excellent library was procured through the generosity of patrons of the Seminary, principally through the purchase of a collection of 5,000 volumes which had belonged to the late Dr. David Cassel, of Berlin. An arrangement was perfected with Columbia College by which advanced Post-Graduate instruction is obtained in certain branches by the students of the Seminary. Three graduates of the school have already obtained responsible positions in Jewish-American congregations, and the literary activity of the Seminary has been extended far beyond the walls of the institute.

Its present administrative officers are: Hon. Joseph Blumenthal, President; Dr. A. Friedenwald, Vice-President; P. S. Menken, Secretary; Newman Cowen, Treasurer; Max Cohen, Chairman of Seminary Committee; A. S. Solomons, Chairman of House Committee; Moses Ottinger, Chairman of Membership Committee; Daniel P. Hays, Chairman of Finance Committee; and Rev. B. Morris, Superintendent.



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## THE YOUNG MEN'S HEBREW ASSOCIATION.

About twenty years ago the idea suggested itself to half a dozen prominent Jewish gentlemen of this city of forming an Association which should have as its main object the betterment of the condition of the Jewish young man, morally, intellectually, and physically. The first meeting was held at the residence of Dr. S. Newton Leo and an organization perfected with Mr. Lewis May as President. Rooms were taken at No. 112 West Twenty-first street, and the work of the Association started in earnest. Two years afterwards, finding the quarters rather too limited, larger ones were secured at the corner of Sixth avenue and Forty-second street. The growth and prosperity of the Association were such in 1878 that its Directors felt justified in leasing the commodious building No. 110 West Forty-second street, where the leading features to attract and improve the young Israelite were reading-rooms, gymnasium, chess-rooms, bowling-alleys and an excellent library.

In 1883, in order to reach the poorer class of young Jews, a branch of the Association was started at No. 244 East Broadway, where many excellent features, such as instruction in learning a trade, in the English language and other branches necessary to familiarize the young Russian Jew with his surroundings, were provided. The success of this venture was instantaneous, and much that has been done for the welfare and advancement of the poorer Jews can be attributed to the influence cast over that section of the city by the downtown branch of the Association in its infancy.

Seven years later, in 1885, the Forty-second street quarters were vacated and the building, 721 Lexington avenue, corner Fifty-eighth street, was leased and occupied by the Association until this year, when the present rooms, No. 111 East Fifty-ninth street, were taken.

During the entire time since the inception

of the Association, its officers and directors have worked with unflinching energy to carry out the great and laudable object of its existence—the moral, intellectual, social and physical welfare of the young Jews of this city. Irrespective of social status, the poorer Israelite from the east side was made as welcome in its home, and at its entertainments, as his more cultured and richer brother, and, shoulder to shoulder, they have been made to feel that both worshipped the same Eternal and were equal in His eyes.

Although the establishment of such an organization in this city has led to the establishment of similar organizations all over the United States, which are in a flourishing condition, the many institutions which have come into existence in this city of late years have never overshadowed the great benefits which the Jewish community must derive from a properly conducted institution of this character.

The Association is now in as sound a condition financially as it ever was, and is entirely free from debt. Every effort to make the Association fulfill its proper sphere of usefulness, and carry out the aims and objects for which it was established, is being exerted, and at its rooms free classes in Hebrew, Biblical research and several more utilitarian studies are conducted. The Association expects to be able to have a properly and fully equipped building of its own in the near future and a fund for this purpose has been started.

The officers of the Association are: Percival S. Menken, President; Lucien L. Bonheur, Vice-President; Meyer A. Stein, Treasurer; L. J. Vorhaus, Financial Secretary; Falk Younker, Recording Secretary.

Directors: Nathan Straus, Julius Levy, Sol. Leopold, Mitchell Erlanger, Dr. S. Newton Leo, Eugene Cohen, M. Wolbach, A. Weinburgh, Isaac Newton Lewis, E. C. Stone, Levi Hershfield, Edwin M. Schwarz, Oscar I. Mayer, Rev. Dr. R. Grossman, Robert Cohn, Dr. Louis S. Rosenstiel.

## NATIONAL COUNCIL OF JEWISH WOMEN.

(New York Section.)

The above-named national organization, though only in the second year of its existence, has become an important factor in Jewish affairs. It was organized as an off-shoot of the Chicago Fair, at which the Jewish women of America were represented in the Congresses, and made a most creditable showing. It became apparent to all interested in the movement that through organized efforts among the Jewesses of America, much good work could be accomplished in religious, intellectual and charitable spheres of activity. The advantages of co-operation in facilitating labor, and at the same time stimulating to ever greater beneficent activity, were recognized, and hence it was determined to organize a National Council, with local constituent branches throughout the country. The success of the movement has been phenomenal, branches being in active operation in upwards of fifteen cities, including New York, Philadelphia, Brooklyn, Chicago, Pittsburgh, Baltimore, Cincinnati, Denver, etc. The provisions made by the National Council are such that each section reaps the benefits of the common experiences and the joint wisdom of all, yet each section has sufficient discretionary power to provide for its own peculiar needs and objects. Among the most active workers in the National Council are Mrs. Henry Solomon, of Chicago, President; Miss Sadie American, Chicago, Corresponding Secretary; Mrs. A. H. Louis, New York, Chairman of the Committee on Religion; Mrs. M. Benjamin, Denver, Chairman of the Committee on Philanthropy, and Miss Julia Richman, New York, Chairman of the Committee on Sabbath Schools.

The New York Section is the largest in point of numbers in the Council, having over 300 members enrolled, and it has rendered valuable services throughout our communal work, religious, social and philanthropic. Circles of Jewish women were organized last year and have just resumed work, devoting themselves to the study of Jewish history and literature, and following the Chautauqua syllabus with certain modifications and amplifications. Each circle is in charge of a Leader, and the advice and co-operation of the ministers of the different congregations are commonly secured. Among the leaders of circles are Mrs. C. Sulzberger, Mrs. Esther Ruskay, Mrs. K. Kohler, Mrs. Ch. Schlesinger, Miss Julia Richman, Miss Lillie Herschfield, Mrs. Vidaver and Mrs. F. de Sola Mendes. As a result, Jewish history and literature are daily becoming better known to those who ought

to take the greatest pride in familiarity with the same. Public meetings are also held from time to time, at which papers by the members as well as by invited guests are read and discussed, all tending to bring home ever more strongly to the Jewish women of the United States a knowledge of their mission and of their opportunities. The Sabbath School Committee lends its efforts to arousing interest in our Sabbath Schools and to organizing and conducting Mission Schools throughout our city, especially where the designs of Christian conversionists upon the children of Jewish poor should be counteracted. The Committee on Philanthropy occupies itself with the development, study and investigation of scientific methods in charitable work. It offered a valuable course of lectures by an expert last year, and has an equally attractive programme under way for the new year. By these means most excellent results are reached, not merely in the particular lines of activity which the Council specifically deals with, but also throughout Jewish affairs.

The officers of the New York Section are: President, Mrs. Alexander Kohut; Vice-President, Mrs. L. Stern; Corresponding Secretary, Miss N. Meinhard; Recording Secretary, Miss Carrie Wise; Treasurer, Mrs. H. Vineberg; Chairman of Committee on Religion, Mrs. C. Sulzberger; Chairman of Committee on Philanthropy, Mrs. W. Einstein; Chairman of Committee on Sabbath Schools, Mrs. Leopold Stern, and a Board of additional Directors. Mrs. J. Beer is Vice-President of the National Council for the State of New York.

The New York Section, now entering upon its second winter's work, shows a spirit of earnestness and enthusiasm which prophesies a bright future. Its aim is to reach the Jewish women of New York without regard to locality. With this end in view, circles for religious and philanthropic study have been formed in all parts of the city, and before the year closes it is hoped that at least fifteen circles will be busily engaged in study.

Two Mission Schools, with a possible third in the near future, have been founded, and with the aid of the rabbis of New York City, the formation of a union of the Sabbath School teachers is being organized. But "reform" work in the field of philanthropy, which is now so busily engaging the best of New York's citizens, will be our aim, and it is contemplated that in a very short time, through the influence of the Council, some work of this nature will be undertaken which will be of lasting benefit to our community.

This, then, is the watch-cry: Religion and humanity. Without a knowledge of Judaism, no true Judaism; and without love for our fellow-men, no true Jew. An intelligent conception of both is the aim of the National Council of Jewish Women, New York Section.

### THE SHEARITH ISRAEL CONGREGATION.

The exact age of this congregation is uncertain; it is anterior to 1655. In that year Abraham de Lucena, Salvador D'Andrade and Jacob Coen petitioned to purchase a burial ground. The records of the Dutch Reformed Church of New York, instituted 1626, mention the congregation existing as an organized body in 1682. It is therefore about two hundred and fifty years old. It was founded by refugees from the Inquisition, or their descendants, via Brazil, West Indies and Holland.

From the *Jewish Calendar*, edited by the late Rev. Jacques J. Lyons, minister of this congregation, and Abraham de Sola, minister of the Spanish and Portuguese Congregation of Montreal, we cull the following:

"The first minutes of congregational affairs at present in possession of the Congregation 'Shearith Israel,' written in Spanish and English, are dated Tishree 20, 5489-1728, and have reference to certain wholesome rules and regulations adopted 5466-1706, twenty-three years previous. Before the erection of a regular synagogue, prayers were read in a frame building in Mill street, in the First Ward, about 100 feet east of the lot on which the first synagogue was built in 5489-1729, and consecrated on the eve of the seventh day of Pesach, 5490-1730. This place of worship was taken down, rebuilt on the same site in 5577-1817, and consecrated on the eve of Shabat Hagadol, 5578-1818, the congregation in the interim worshipping in a large room in an engine house on Beaver street, a few doors west of Broad street. During the prevalence of the yellow fever, in 1822, service was performed in a school-house corner of Henry and Oliver streets. In the spring of 5593-1833, the property in Mill and Beaver streets was sold, but the materials of the old synagogue having been reserved by the Trustees, were, as far as possible, used in the erection of the present place of worship in Crosby street, which was consecrated on the eve of the first day of Shebuoh, 5594-1834. The congregation wor-

shipped in the meanwhile in a large room fitted up for that purpose, over the New York Dispensary, corner of White and Centre streets, which, without interruption, has ever since been used for that purpose by various congregations."

For many years this congregation was the only one in New York, and naturally the first arrivals of the Hebrews of the German or Ashkenaz Minhag attached themselves to it. Towards the end of the first quarter of this century the Germans became so numerous that, in order to preserve the ancient Sephardic Minhag, it was thought desirable that those who wanted the Ashkenaz Minhag should separate. This separation was effected amicably, and certain gentlemen, among them Mr. Harmon Hendricks, supplied the necessary means to build the first synagogue in New York which employed the Ashkenaz Minhag. The secession—if secession it can be called—was in every way peaceful. The new synagogue became known as the Greene Street Synagogue, or Bnai Jeshurun.

Needless to say that in the foundation of our first charitable institutions the members of this congregation took prominent part. The Hebrew Benevolent Association, now the Hebrew Orphan Asylum, and the Jews' Hospital, now Mount Sinai Hospital, are instances. Sampson Simson and Benjamin Nathan, P. J. Joachimsen and A. S. Solomons, Major Mordecai Noah and Commodore U. P. Levy may be cited as communal workers identified with Jewish affairs, or as citizens honorably serving their country.

The officials and officers of this congregation are: Rev. Dr. H. Pereira Mendes, Minister; Rev. A. H. Nieto, Assistant Reader; L. Napoleon Levy, President; Lewis Hyman, Vice-President; Messrs. D. de Meza, Hon. Jos. Blumenthal, E. J. Phillips, Elmer Hendricks, H. S. Belais, Trustees; N. Taylor Phillips, Clerk.

That the congregation still takes a lively interest in the welfare of the general community, is clearly attested by the records of its different adjuncts.

SOCIETIES CONNECTED WITH THIS CONGREGATION.

*Hebra Hesed Ve-emet*—For visiting the sick, attendance at funerals, and at the house of mourning. Organized 5562-1802. Its services are also rendered to the poor of the congregation. In this connection it may be stated that the Trustees of the synagogue donate annually one hundred dollars to the United Hebrew Charities for the Free Burial Fund. for the interment of the Hebrew poor of this city. Officers of the Hebra: D. de Meza, President; E. Dreyfous, Vice-President; N. Taylor Phillips, Treasurer; S. Seixas, Secretary; Rev. Dr. H. Pereira Mendes, A. Wallach, Joseph Blumenthal, Lewis Hyman, Dr. H. Gomez, Managers.

*Polonies Talmud Torah School*—Organized 1808. For religious education of children of the congregation. The children of non-members are also gladly received. Owing to lack of proper accommodation in the synagogue, the classes are conducted on Sundays in the rooms of the Conservatory of Music, East Fifty-eighth street. An Alumni Association for former pupils, and a "Loving and Helping" Society for present pupils, must be mentioned in this connection. The collections of the latter are utilized for general charity. Superintendent, Rev. Dr. H. Pereira Mendes; Principal, Miss Lyons.

*Hebrew Relief Society*—Organized 1828. For pecuniary assistance to deserving poor of the congregation. It also gives \$500 annually to the United Hebrew Charities for the poor of the city. President, Mr. H. S. Allen; Vice-

President, Mr. S. Seixas; Treasurer, Mr. Julian Nathan; Secretary, Mr. A. H. Seixas.

*The Ladies' Aid Society*—Founded 1878-79. For clothing to reduced members of the congregation, and nourishment to convalescents. President, Mrs. A. P. Mendes; Vice-President, Mrs. J. Ascher; Treasurer, Miss Benvenida Piza; Secretary, Mrs. M. D. Menken. Surplus goods are sent to United Hebrew Charities.

*The Kindergarten*—Founded 1892. Supports a Kindergarten for poor children, in rooms of United Hebrew Charities. President, Miss H. H. Lyon; Vice-President, Mrs. E. O. Belais; Treasurer, Mrs. H. Gomez; Secretary, Mrs. N. Taylor Phillips.

*Envelope Society*—Founded 1889. So called because donations in small sums are sent in envelopes three times a year—Passover, Pentecost and Tabernacles. Donations vary from 10 cents to \$50, each sending in accordance with the festival admonition, "According to what he can afford, according to the blessing which He hath given thee." The funds are used to support a Mission School in the poor Jewish quarter, to counteract the Christian missions, to impart Jewish religious instruction, to improve the children by personal contact, and to teach the school motto, "Cleanliness, truthfulness, gentleness." Dr. H. Pereira Mendes, Superintendent; Miss Baum and Mr. D. L. Cardozo, Managers. It also supports a second Sunday School in Tremont, for Jewish children in that district. Rev. Dr. H. Pereira Mendes, Superintendent; Mrs. Herzog and Mr. A. Frank, Managers. The early activity in communal work has been maintained.





### CONGREGATION SHAARAY TEFILA.

The Synagogue Shaaray Tefila, or Gates of Prayer, in West Eighty-second street, between Columbus and Amsterdam avenues, is occupied by one of the oldest and most influential Jewish congregations in this country, whose organization dates back to 1845, when Rev. S. M. Isaacs was chosen its first minister. It is thus just fifty years old. A temporary place of worship was in that year secured on Franklin street near Broadway, and in the month of July of the following year the congregation built a fine synagogue in Wooster, near Spring street, at a cost of \$50,000. This building was occupied for nineteen years, when the congregation secured a lease of the Armory property at Broadway and Thirty-sixth street. Here a Sunday School was organized, and steps were taken for the formation of a choir of men and boys. Up to this period the synagogue service was purely orthodox, the male portion of the congregation being seated in the auditorium of the synagogue, while the women occupied the gallery.

In May, 1869, the synagogue in West Forty-fourth street was consecrated, the cost of the same being \$200,000.

In 1874, Rev. S. M. Isaacs retired from the pulpit, after a continuous service of thirty-two years. During his term of office remarkable progress had taken place in Judaism in this country, and particularly in the city of New York. He died in 1878, widely lamented.

Three years before his retirement, Rev. Dr. F. de Sola Mendes was elected preacher of the congregation, and on the death of Dr. Isaacs, was elected his successor. An important event in the history of the congregation was the retirement of Mr. B. L. Solomon from the presidency in 1880, after eighteen years' service, and upon Mr. B. I. Hart's accession to office various innovations were agreed upon in the hitherto orthodox form of service, such as the introduction of an organ and a mixed choir of male and female singers, while pews were provided for those who chose to rent them, and both sexes were allowed to occupy the same.

The vernacular was also introduced in certain portions of the service.

However, the up-town movement of New York's population before long began to make Forty-fourth street very far down-town for the majority of its members, and, after careful deliberation, it was resolved to move up-town. The synagogue was sold in February, 1893, and temporary quarters for worship were secured in Carnegie Hall. After careful planning, lots were bought in May, 1893, in West Eighty-second street, and there was erected on that site the present synagogue, a magnificent specimen of Moorish architecture, which is an ornament to the city. The synagogue proper is a magnificent hall, seating one thousand persons. The school rooms have received especially liberal treatment, for the Sunday School is the minister's particular hobby; he considers it the cradle of the congregation.

The present officers are: President, Louis Levenson; Vice-President, Arthur S. Levy; Treasurer, Chas. Lewis. Trustees: Isaac S. Isaacs, Dr. J. G. Wallach, Bernard Cohen, Isaac K. Cohen, T. Lesser, M. Aronson. Secretary, B. Bildersee. Rabbi, Rev. Dr. F. de Sola Mendes; Reader, Rev. Charles Seinger.

Activity in charitable work has ever been a characteristic of the members of this congregation.

The Mutual Benefit and Burial Society of the congregation furnishes sick benefits and all necessaries for the interment of members. The Ladies' Hebrew Benevolent Society attached to the congregation distributes money, coal, Passover bread, and provides all burial requisites.

The Shaaray Tefila Sisterhood was organized in 1890, in response to a call from the minister, seeking to interest the ladies in personal charitable endeavor. Four sections were formed: 1. Relief, working in conjunction with the United Hebrew Charities in the upper western part of the city; 2. Kindergarten; 3. Religious Instruction; 4. Sewing. Mrs. J. G. Wallach is President; Mrs. E. Goodman, Treasurer, and Mrs. Max L. Levenson, Secretary. All these branches continue in active work.

### ALAS, POOR YORICK!

In paying a tribute to the mingled mirth and tenderness of Eugene Field—the poet of whose going the West may say, “He took our daylight with him”—one of his fellow journalists has written that he was a jester, but not of the kind that Shakespeare drew in Yorick. He was not only—so the writer implied—the maker of jibes and fantastic devices, but the bard of friendship and affection, of melodious lyrical conceits; he was the laureate of children—dear for his “Wynken, Blynken and Nod” and “Little Boy Blue;” the scholarly book-lover, withal, who paraphrased his Horace, and wrote with delight a quaint, make-believe archaic English; who collected rare books, and brought out his own “Little Books” of “Western Verse” and “Profitable Tales” in high-priced limited editions, with broad margins of paper that moths and rust do not corrupt, but which tempts bibliomaniacs to break through and steal.

For my own part, I would select Yorick as the very forecast, in imaginative literature, of our various Eugene. Surely Shakespeare conceived the “mad rogue” of Elsinore as made up of grave and gay, of wit and gentleness, and not as a mere clown or “jig-maker.” It is true that when Field put on his cap and bells, he too was “wont to set the table on a roar,” as the feasters at a hundred tables, from “Casey’s Table d’Hôte” to the banquets of the opulent East, now rise to testify. Not all eastern spreads are opulent—certainly not those of the little Authors’ Club, whereat, however, no one envies Dives, although his worldly estate be nearer that of Lazarus. Assembled there can be seen the famous novelist and the youngest rhymesters, with professors, clerics, and gray-bearded editors, all glad to be of an age with Youth and Hope. I remember when the western poet was there for the first time, as a guest, though he afterwards became a member. It was the supper hour, and an unusually serious speech had been made by an elderly and reverend dignitary. Some one of the few who knew Field

called him up; and his spirit of irreverence being strong upon him, he recited in the gravest manner one of his most audacious lyrics, with irresistible effect, setting his clerical predecessor “on a roar” with the rest of the table.

But Shakespeare plainly reveals, concerning Yorick, that mirth was not his sole attribute—that his motley covered the sweetest nature and the tenderest heart. It could be no otherwise with one who loved and comprehended childhood and whom the children loved. And what does Hamlet say?—“He hath borne me upon his back a thousand times. \* \* \* Here hung those lips I have kissed I know not how oft!” Of what is he thinking but of his boyhood, before doubt and contemplation wrapped him in the shadow, and when in his young grief or frolic the gentle Yorick, with his jest, his “excellent fancy,” and his songs and gambols, was a comrade!

Of all moderns, then, here or in the old world, Eugene Field seems to me most like the survival, or revival, of the ideal jester of knightly times; as if Yorick himself were reincarnated, or as if a superior bearer of the bauble at the court of Italy, or of France, or of English King Hal, had come to life again—as much out of time as Twain’s Yankee at the Court of Arthur; but not out of place, for he fitted himself as aptly to his folk and region as Puck to the fays and mortals of a wood near Athens. In the days of divine sovereignty, the jester, we see, was by all odds the wise man of the palace; the real fools were those he made his butt—the foppish pages, the obsequious courtiers, the swaggering guardsmen, the insolent nobles, and not seldom majesty itself. And thus it is that painters and romancers have loved to draw him. Who would not rather be Yorick than Osric, or Touchstone than Le Beau, or even poor Bertuccio than one of his brutal mockers? Was not the redoubtable Chicot, with his sword and brains, the true ruler of France? To come to the jesters of history—which is so much less real than fiction—what laurels are greener than those of Triboulet, and Will

Somers, and John Heywood—dramatist and master of the king's merry interludes? Their shafts were feathered with mirth and song, but pointed with wisdom, and well might old John Trussell say that "thus it often happens that wise counsel is more sweetly followed when it is tempered with folly, and earnest is the less offensive if it be delivered in jest."

Yes, Field "caught on" to his time—a complex American with the obstreperous bizarrerie of the frontier, and the artistic delicacy of our oldest culture, always at odds within him—but he was, above all, a child of nature, a frolic incarnate, and just as he would have been in any time or country. Fortune had given him that unforgettable mummer's face—that clean-cut, mobile visage—that animated natural mask! No one else had so deep and rich a voice for rendering the music and pathos of a poet's lines, and no actor ever managed both face and voice so well as he in delivering his own verses merry or sad. One night he was seen among the audience at "Uncut Leaves," and was instantly requested to do something toward the evening's entertainment. As he was not in evening dress, he refused to take the platform, but stood up in the lank length of an ulster, from his corner seat, and recited "Dibdin's Ghost" and "Two Opinions" in a manner which blighted the chances of the readers that came after him. It is true that no clown ever equalled the number and lawlessness of his practical jokes. Above all, every friend that he had—except the Dean of his profession, for whom he did exhibit unbounded and filial respect—was soon or late a victim of his whimsicality, or else justly distrusted the measure of Field's regard for him. Nor was the friendship perfected, until he bestirred himself to pay Eugene back in kind. As to this, I am only one of scores now speaking from personal experience. There seemed to be no doubt in his mind that the victim of his fun, even when it outraged common sensibilities, *must* enjoy it as much as he. Who but Eugene, after being the welcome guest, at a European capital, of one of our most ambitious and refined ambassadors, would have written a lyric, sounding

the praises of a German "onion pie," ending each stanza with

"Ach, Liebe! Ach, mein Gott!"

and printed it in America with his host's initials affixed? Both host and guest, each long to be lamented, are now beyond the Styx, and perhaps by this time have laughed together over a freak that went beyond all rules of terrestrial good-breeding.

My own matriculation at Eugene's College of Unreason was in this wise: In 1887, Mr. Ben Ticknor, the Boston publisher, was complaining that he needed some new and promising authors to enlarge his book-list. The New York *Sun* and *Tribune* had been copying Field's rhymes and prose extravaganzas—the former often charming, the latter the broadest satire of Chicago life and people. I suggested to Mr. Ticknor that he should ask the poet-humorist to collect, for publication in book-form, the choicest of his writings thus far. Mr. Field did so, and the outcome—at which I was somewhat taken aback—was the remarkable book, "Culture's Garland," with its title imitated from the sentimental "Annuals" of long ago, and its cover ornamented with saucages linked together as a coronal wreath! The symbol certainly fitted the greater part of the contents, which ludicrously scored the Chicago "culture" of that time, and made Pullman, Armour, and other commercial magnates of the Lakeside City special types in illustration. All this had its use, and many of the sufferers became long since the *farceur's* devoted friends. The Fair showed the country what Chicago really was and is. Certainly there is no other American city where the richest class appear so enthusiastic with respect to art and literature. "The practice of virtue makes men virtuous," and even if there was some pretence and affectation in the culture of ten years ago, it has resulted in as high standards of taste as can elsewhere be found. Moreover, if our own "four hundred" had even affected, or made it the fashion, to be interested in whatever makes for real culture, the intellectual life of this metropolis would not now be so far apart from the "social swim." There were scattered

through "Culture's Garland" not a few of Field's daintiest bits of verse. In some way he found that I had instigated Mr. Ticknor's request, and, although I was thinking solely of the publisher's interests, he expressed unstinted gratitude. Soon afterwards I was delighted to receive from him a quarto parchment "breviary," containing a dozen ballads, long and short, engrossed in his exquisitely fine handwriting, and illuminated with colored borders and drawings by the poet himself. It must have required days for the mechanical execution, and certainly I would not now exchange it for its weight in diamond dust. This was the way our friendship began. It was soon strengthened by meetings and correspondence, and never afterwards broken.

Some years ago, however, I visited Chicago to lecture, at the invitation of its famous social and literary "Twentieth Century Club." This was Eugene's opportunity, and I ought not to have been as dumfounded as I was, one day, when our evening papers copied from the *Chicago Record* a "very pleasurable joke" at the expense of his town and myself! It was headed: "*Chicago excited! Tremendous preparations for his reception!*" and went on to give the order and route of a procession that was to be formed at the Chicago station and escort me to my quarters—stopping at Armour's packing-yards and the art-galleries on the way. It included the "Twentieth Century Club" in carriages, the "Browning Club" in 'busses, and the "Homer Club" in drays; ten millionaire publishers and as many pork packers in a chariot drawn by white horses, followed by not less than two hundred Chicago poets afoot! I have no doubt that Eugene thought I would enjoy this kind of advertisement as heartily as he did. If so, he lacked the gift of putting himself in the other man's place. But his sardonic face, agrin like a school-boy's, was one of the three which shone upon me when I did reach Chicago, and my pride was not wounded sufficiently to prevent me from enjoying the restaurant luncheon to which he bore me off in triumph. I did promise to square accounts with him, in time, and this is how I fulfilled my word:

The next year, at a meeting of a suburban literary society, a certain lady-journalist was chaffed concerning her acquaintanceship with Field, and accused of usually addressing him as "Gene." At this she took umbrage, saying: "It's true we worked together on the same paper for five years, but he was always a perfect gentleman. I *never* called him 'Gene.'" This was reported by the press, and gave me the refrain for a skit entitled "Katharine and Eugenio," of which the first and last stanzas were as follows:

"Five years she sate anear him  
Within that type-strewn loft;  
She handed him the paste-pot.  
He passed the scissors oft;  
They dipped in the same inkstand,  
That crowned their desk between,  
Yet—he never called her Katie,  
She never called him Gene.

\* \* \* \* \*

"She gazed at his sporadic hair—  
She knew his hymns by rote;  
They longed to dine together  
At Casey's Table d'hôte;  
Alas, that fortune's 'hostages'—  
But let us draw a screen!  
He dared not call her Katie;  
How *could* she call him Gene?"

I signed my verses "By One of Gene's Victims;" they appeared in *The Tribune*, and soon were copied by papers in every part of the country. Other stanzas, with the same refrain, were added by the funny men of the southern and western press, and it was months before "Gene" heard the last of them. The word "Eugenio," which was the name by which I always addressed him in our correspondence, left him in no doubt as to the initiator of the series, and so our "Merry War" ended, I think, with a fair quittance on either side.

Grieving, with so many others, over Yorick's premature death, it is a solace for me to remember how pleasant was our last interchange of written words. Not long ago, he was laid very low by pneumonia, but recovered, and before leaving his sick-room wrote me a sweetly serious letter—with here and there a sparkle in it—but in a tone sobered by illness, and full of yearning for a

closer companionship with his friends. At the same time he sent me the first editions, long ago picked up, of all my earlier books, and begged me to write on their fly-leaves. This I did; with pains to gratify him as much as possible, and in one of the volumes I put this little quatrain:

"Death sought to claim you in this year of years;  
But Fancy cried,—and raised her shield between,—  
Still let men weep, and smile amid their tears;  
Take any two beside, but spare Eugene!"

In view of his near escape, the hyperbole, if such there was, might well be pardoned, and it touched Eugene so manifestly that—now that the eddy indeed has swept him away, and the Sabine Farm mourns for its new-world Horace—I cannot but be thankful that such was my last message to him.

Eugene Field was so mixed a compound, that it will always be impossible quite to decide whether he was able to judge critically either of his own conduct or his literary cre-

ations. As to the latter, he put the worst and the best side by side, and apparently cared alike for both. That he did much beneath his standard, so fine and true at times, is unquestionable, and many a set of verses went the rounds that harmed his reputation. On the whole, I think, this was due to the fact that he got his stated income as a newspaper poet and jester, and had to furnish his score of "Sharps and Flats" with more or less regularity. Despite all this, he certainly has left pieces, compact of the rarer elements, sufficient in number and quality to preserve for him a unique place among America's most original characters, scholarly wits, and poets of brightest fancy. Yorick is no more! but his genius will need no chance upturning of his grave-turf for its remembrance. When all is sifted, his fame is more likely to strengthen than to decline.

EDMUND CLARENCE STEDMAN.

NOVEMBER 27TH, 1895.

## SONGS OF MIRZA SCHAFFY.

Translated by FRANCES HELLMAN.

WHEN, ages hence, heav'n's gates, as compensation  
For pious mortals, opened wide have been,  
And motley crowds in hope or trepidation,  
Shall there assembled side by side have been,  
I, only, shall 'midst all those sinning mortals,  
Nor trembling then, nor terrified have been,  
Since, long ago, through *thy* love, heaven's portals  
For me on *this* earth opened wide have been.

The rose once said, in lamentation,  
That all too soon, alas! disperses  
The fragrance Spring is lending to her;

I answered then, for consolation,  
That it is wafted through my verses,  
Which thus give life unending to her.

The glorious sun is throwing  
Its splendor o'er the sea;  
And all the waves are glowing  
Beneath its radiancy.

Thus is thine image flowing  
Across my songs' vast sea,  
That quiv'ring are, and glowing,  
Beneath thy radiancy.

I feel thy breath about me  
Wherever I may be;  
Where'er mine eyes may wander,  
They but thine image see.

Within my thoughts' deep ocean  
Thou can'st but sink from sight,  
That like the sun, at morning,  
Thou may'st emerge in light.

### TEMPLE ISRAEL OF HARLEM.

Temple Israel of Harlem was the outgrowth of the Congregation "Hand in Hand," which formerly worshipped in a simple and unostentatious building on One Hundred and Sixteenth street, near Second avenue. It had been doing good and effective work for Judaism for about fifteen years, when, in 1887, its officers awoke to the fact that Harlem was growing so rapidly and the Jewish community increasing to such an extent, that it became incumbent upon them to provide larger and better accommodations for its worshippers and school children. Accordingly Mr. Samuel Weil, who was then its President, endeavored to enlist his co-religionists in a movement looking towards the purchase of a plot of ground in some more convenient location and the erection of a building thereon. Actively associated with him in this work were the late Benjamin F. Peixotto, Baruch Wertheim, Samuel Josephs, Isidor Stern, Sol. Denzer, B. Goodstein, Daniel P. Hays, Abraham Levy, D. Buchner, Henry Emanuel and S. H. Emanuel. The result of their labors was the purchase of a plot of ground with the building thereon upon the northwest corner of One Hundred and Twenty-fifth street and Fifth avenue, with monies which were partly raised by subscription and partly by the sale of the Synagogue on One Hundred and Sixteenth street. The One Hundred and Twenty-fifth street building had been used as an Episcopal church and required but little alteration to fit it for its new purpose. The name of the congregation had been changed in 1887 to Temple Israel of Harlem, and under this title it acquired possession of its new purchase and dedicated it as a Temple in May, 1888. Rev. Dr. M. H. Harris and Rev. H. Newmark were then, as now, respectively its Rabbi and Reader. From that time until the present it has steadily grown and prospered. Its Sabbath services are remarkably well attended, and its

Friday evening service, which commences at eight o'clock, is frequently crowded. It uses the Prayer Book of Rev. Dr. Jastrow, of Philadelphia, and while retaining the Hebrew prayers and hymns, employs considerable English in its service. Congregational singing has been earnestly encouraged and is now a most important feature of its religious exercises.

It has always maintained a most efficient religious school, which has grown to such an extent that it now numbers over 450 pupils. In addition to this school for its own members and seat-holders, the Temple maintains a free school at No. 136 East One Hundred and Fourth street for the poor children, whose parents cannot afford to belong to any Synagogue or Temple. It has in this school over 100 pupils.

The charitable work of the congregation, as an organized body, is performed by the "Temple Israel Sisterhood." This organization of ladies, working in connection with the United Hebrew Charities, has taken care of the Jewish poor of Harlem for some years past, and its annual reports testify to the efficiency and character of its work. Its officers are: Mrs. Daniel P. Hays, President; Mrs. E. J. Markewitz, Vice-President; Mrs. A. Ottenberg, Treasurer; Mrs. M. H. Harris, Recording Secretary; Mrs. A. Hyman, Corresponding Secretary; Mrs. K. Kirschberg and Mrs. I. Metzger, Relief Guides.

The Temple has lately made a most important step in the acquisition of a new cemetery at Mount Hope, Westchester County, N. Y.

The present officers of the Temple are: Daniel P. Hays, President; Abraham Levy, Vice-President; Isidor Stern, Treasurer; I. Heineman, Secretary. Trustees: Samuel Weil, C. L. Sulzberger, S. Josephs, A. B. Anspacher, D. Buchner, A. Ottenberg. The School Committee is composed of C. L. Sulzberger, Chairman, and five other gentlemen.

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### IDEALISM.

BY THE AUTHOR OF "OTHER THINGS BEING EQUAL."

When Psyche turned up her lamp, Love took to his wings—proving the truism of "to know" finding its compensation in "to lose." Sense annihilates sentiment and Evolution buries Revelation. The angel orchestra of harpists has closed its doors, and the heaven of to-day has become a very earthly establishment. Life, we learn, is one huge chimera, a sort of practical joke, in which the wicked are blessed in this world, and the good provided with a letter of credit—for the next! Cynicism is a drug on the market, and we butter our daily bread with it. It is assumed that, in an epoch when "change" has become the recognized fad of the world, it were folly to hitch our wagons to a star, when any star in the firmament might prove meteoric. For the little idols we kneel to to-day, to-morrow we throw out of the window with shamed faces, and, perhaps, the profoundest counsel is that which bids us cultivate a state of indifference. Learn to cry with the pack—taste is a matter of fashion. Why climb the mountain in answer to a Voice when there are so many more intimate voices bidding us keep to the plain? Common sense forbids it—that same common sense which calls philanthropy to sign its checks, art boil the pot, and aspiration own its own yacht before it set sail for the stars.

And yet, when all is said and written, there is a purity which is not puerile, an aspiration which is not asinine, a passion which is both manly and sublime. Tip-toe a little higher—and see.

Tip-toe and—to heel again! And so, from hour to hour we grow and grow. And yet, from day to day we drift and drift. We raise aspiring eyes and arms to the high hills and heavens and keep on in the easy, familiar places. It is the riddle of nature—the riddle of the Sphinx—the beautiful, uplifted face of her and her animal body imbedded fast in earth.

EMMA WOLF.

SAN FRANCISCO, November 10, 1895.

### MODERN CHIVALRY.

BY FRANCES WILLARD.

Talk of the "chivalry" of ancient days! Go, to, ye mediæval ages, and learn what that word means. Behold the growing light of this nineteenth century, in which we have the spectacle, not of lances tilted to defend "my lady's" beauty, by swaggering knights who could not write their names, but of the noblest men in the world's foremost race, placing upon the brows of those most dear to them, above the wreath of Venus, the helmet of Minerva, and leading into broader paths of opportunity and knowledge the fair divinities who preside over their homes.

Of all graceless sights, this is most graceless; the unseemly word-wrangle of a woman against men. It would ill-become me as a woman to forget that, if men want the earth, women are enough like them to be content with nothing less than half of this bewitching planet; and that, if we are coming to our kingdom, we have our brothers largely to thank, for is not possession nine points of the law, and did they not early foreclose the mortgage given at Eden's gate, and gain possession of the globe in its entirety?

It was our big brother, man, who, at the banquet of Minerva, said to his sister: "Sit down beside me," and, since he said it, we have gone dutifully to school. It was he who read our books and encouraged us to write more. It was he who listened to us on the platform and applauded every good thing we said; it is he who invites us to his counsels, ministerial, educational, medical and philanthropic; he who must let us into the pulpit if we enter, and we know we shall, and that ere long; he who must swing wide the door to the throne-room of government, and bid us share his regal seat as joint rulers with him of Humanity's Republic. In short, there are men—and men. Why should not those who are magnanimous do all that they have done and more for us? Are not their wives and daughters women? Did not their earliest and holiest purposes dawn upon them in the mirror of a mother's loving eyes?

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### THE CONGREGATION AHAWATH CHESED.

In the year 1846, fifty years ago next September, a handful of American citizens of Bohemian origin, imbued with the love of God

two houses in Ridge street, near Grand. Prosperity attended the congregation and its members. In 1854, the congregation was incorporated under the laws of this State, and one year later they purchased a house in Columbia street, which they transformed into a



TEMPLE AHAWATH CHESED.

and our holy religion, inaugurated the Congregation Ahawath Chesed. Moving spirits among them were Bernard Krass, Joseph Eisner and Ignatz Froehlich. They hired a place of assembly in Ludlow street, near Grand. There this little flock, feeble in numbers, but rich in virtue and in hope, worshipped until 1849, when they leased the garrets of

synagogue. In the year 1863, they bought the church property, corner of Avenue C and Fourth street, and this latter continued to be the place of their devotions until early in the year 1872.

Scarcely two years after the congregation became installed in the synagogue on Avenue C, the Rev. Dr. Adolph Huebsch became its

Rabbi. An orator, a man of extended learning and of great personal magnetism, Dr. Huebsch intensified the congregational life and attracted to Ahawath Chesed many men of influence in the community. Early in the year 1872, but one half-dozen years after his connection with them began, the congregation moved into its present edifice on Lexington avenue, corner of Fifty-fifth street.

In May, 1885, six months after the untimely death of its former Rabbi, the Rev. Dr. Alexander Kohut, a man of vast erudition, untiring energy and intense zeal, became the respected minister of the congregation. But nine short years and the congregation was again bereaved; God's finger touched him and their Rabbi slept with his fathers. After a year of searching, the Rev. Dr. David Davidson was invited to its pulpit, and the congregation rejoices in the prospect that he will continue their teacher, their guide and their friend for many years to come. The successive Presidents of the congregation since its incorporation have been: Charles Abeles, Ignatz Stein, who held that office for twenty-four years; Marcus Kohner, Abraham Simm, Solomon Simm, and, again, Marcus Kohner, the present honored incumbent of the office.

The temple, corner of Lexington avenue and Fifty-fifth street, is an imposing structure, the interior of which is decorated in a manner betokened by the magnificence of the exterior. It was built at an expense of \$275,000, and it has a seating capacity of 1,700. The 340 pews

are occupied by 175 members and 225 seat holders.

The congregation, in 1854, purchased sixteen lots in Cypress Hills Cemetery, and in them are buried many of its oldest members. Subsequently, a new burial ground,  $2\frac{3}{4}$  acres of land, in Linden Hill Cemetery, Newtown, L. I., was acquired, and in 1891 a further purchase of thirteen adjoining acres was made.

The efficient Religious School of the congregation has an average attendance of 350 children, ranging in age from six to thirteen years. Among the other adjunct organizations is the flourishing Young Men's Association.

THE SISTERHOOD OF PERSONAL SERVICE was organized and incorporated at the instigation of the late Rev. Dr. Kohut, about five years ago, with twenty-three founders, the wives and daughters of members. It has now 350 members, whose voluntary contributions support, and whose individual efforts maintain, a Kindergarten where twenty-five children are daily instructed and prepared for the public schools. This merciful union of devoted women pay weekly visits, to alleviate the misery and relieve the wants of 200 destitute families. They likewise maintain a religious school, and a sewing school for girls, at their home, No. 71 East Third street. The President, Mrs. Leerberger; Miss F. A. Stein, the Secretary, and Mrs. Alexander Kohut have done much to give the Ahawath Chesed Sisterhood its present high standing as a charitable organization.





ZANGWILL AND OTHERS ON "JEWS  
BY RACE VERSUS JEWS BY  
RELIGION."

An extremely interesting controversy has been going on during the last few months in the English *Jewish Chronicle*, relative to the position in Jewish history of Jews who have abandoned their faith, and relative to the relations of such persons to the Jewish community, a controversy participated in by Israel Zangwill, Oswald John Simon, Israel Abrahams and others. The *Jewish Chronicle* had published a detailed and attractively written sketch of Rahel Levin, in two instalments, each of considerable length, whereupon Dr. Heinrich Cohn protested against such active interest being taken by a Jewish periodical in a convert from Judaism. Israel Zangwill came to the defense of the *Chronicle* in several brilliant communications, and several other prominent English Jewish writers expressed their views at length, so that the general question soon became the subject of discussion as to what claims, if any, renegade Jews have upon the Jewish community, and what position is properly assignable to them in Jewish history. The following passages illustrate the varying views of different Jewish thinkers who have engaged in the controversy, and will doubtless be found to be deeply interesting:

Says Zangwill: "Religion is one of the main things that makes the Jew different from his neighbor. But the Jew is also differentiated by his race, and sometimes by his race alone, and if you sternly and scrupulously omit, as most Jews would omit, the unbelieving or even the baptized Jew from the 'Book of Chronicles,' you will, I fear, make but a dull volume of it. . . . Leave out, in fact, your heterodox, infidel and baptized Jews, and you cannot write Jewish history at all, at least not in the sense in which Carlyle understood history, as dominated by great men, as linked by picturesque personalities. I do not say that the Carlylean conception is the true one. It may be that the only real history is *Volksgeschichte*, folk-history, that deals with the general march and not with the captains, with the tossing sea and

not with the highest waves. Folk-history no nation can escape having, and no nation has so picturesque a folk-history as our own, so fascinating a congeries of manners and customs, so quaint a gallery of humorous and pathetic types. Still, if the attempt be made to write history according to the old conception—and certainly folk-history must always be supplemented by the history of dominant individuals—it is scarcely possible to ignore the unbeliever and the apostate, or even the debauchee. Conceding even that these individuals were all that orthodox fancy painted them, why expect a history without villains? It would be tame reading, indeed, if Jewish histories—or for the matter of that, Jewish novels—were entirely occupied with the virtues of humdrum, orthodox people. The Jew who gets himself married in a synagogue and buried in a Beth Chayim is, we know, invariably an admirable person; but, somehow, he is not wildly interesting. He is reputable, but dull. Orthodoxy has never produced great men; great men—that is, whom the outside world recognized as such—and who remain orthodox. You may explain this as you will, you may regret it or be proud of it, but the fact remains. The one great thing orthodoxy *can* do is to conserve itself. It is doubtful whether any modern form of Judaism will survive orthodoxy, or survive as long as orthodoxy has done. This is the strength of orthodoxy, that it stands; that, by virtue of its forms, it has preserved itself and persisted; by its bonds it is bound together. But with this self-conservation its strength ends; it turns on its own axis; it has nothing to say to the world. Self-centered, it lives and dies. This may be right enough. A nation has not got to apologize for its existence. France wishes to be France, and Germany, Germany. A nation exists by right of being able to preserve itself in the struggle for existence; and even if we are reminded that Israel claims to exist by virtue of a mission, why, even so, to live as an object lesson, to teach by facts rather than by words, to show the world how a nation may be kept together sane and sound for centuries, despite dispersion and persecution—this may be, although

unconsciously, the mission of Israel in modern times; a political lesson not without value, if perhaps rather too carefully concealed from those who might learn from it. The influence of Judaism upon the outer world is, as I have elsewhere pointed out, entirely through individuals, more or less heterodox, from Jesus of Nazareth downwards. Therefore, to write Jewish history without them is to make bricks without straw, or, at best, to turn out a sort of parish gazette, with celebrities visible under the microscope. And this when, in a sense, Christian history itself is but a branch of Jewish history!"

The extreme contrary view is espoused by the English Jewish historian, F. D. Mocatta, who writes: "I have always maintained that it is a grave mistake for us Jews to take to ourselves glory from the distinction of those who, having achieved honor and fame, have renounced the Jewish religion for some other confession. Those persons, whether Jews or others, who change the religion of their birth for some other which appears to them higher, or more in accord with their convictions, are to be honored for making what is generally a painful sacrifice to what they consider to be the truth. Such, however, as change their faith from motives of social or worldly advancement, can but meet with our contempt. We Jews must especially despise such persons who, although they may have no Jewish convictions, desert us and submit to be (superficially) baptized, nominally joining a church whose convictions they do not share, and in whose dogmas they do not believe. It is not for us to analyze the motives of our fellow-creatures, but, certainly, when persons, of their own volition, have publicly severed themselves from Judaism, we cannot assume to share in their distinction on account of the accident of their birth, which they have done all in their power to cancel."

A somewhat different view, more in accord with Mr. Zangwill's, is taken by Mr. Oswald John Simon, who, however, points out two wrong impressions left by reading Mr. Zangwill's letter: "First, that most, if not all, great Jews belonged to the heterodox, infidel

and baptized types, and secondly, that orthodox Judaism is incapable of producing a great man, which, in the language of Euclid, 'is absurd.' The letter seems to me to go so far as to extol apostasy in a sense which Mr. Zangwill, with his philosophical insight, cannot possibly intend. It is true, of course, that many Jews who get themselves married in a synagogue and buried in a Beth Chayim are most ordinary and commonplace, but it does not follow that such forms of marriage and burial constitute a bar to greatness. I do not know whether Moses, or whoever else was more or less responsible for the publication of the Pentateuch, was orthodox in the conventional nineteenth century sense, to which alone Mr. Zangwill restricts the use of that unfortunate term. But they were not apostates. As to Jesus of Nazareth, whom he mentions, he was unmistakably one who did not separate himself from his people, and was, indeed, quite a conforming Jew. There have undoubtedly been great Hebrews who completely changed their religious positions. St. Paul is the most striking case in the age to which he belonged. Would Mr. Zangwill deny the appellation of great to any of the Hebrew prophets, or even to Maimonides, or Akiba, or Abarbanel, and a host of others who have succeeded in transmitting the traditions of the Jewish race?"

A similar view is taken by a writer using the initials "K. M.," which our readers will venture to identify with an eminent English Jewish authoress, deservedly popular on this side of the Atlantic as well as on her own side. "The inheritance of the children of Jacob is no tenancy at will," this author writes, "and it gives proof of its undyingness and its independence of place and circumstances in every generation of men, from Isaiah to Zangwill inclusive. When the time comes, the dumb witnesses speak, and suborned witnesses testify. When religion and race are in accord in the witness, we get a Mendelssohn; when religion and race are in conflict, we get a Heine. Judas Maccabeus, to our glory, was a Jew, and so, to our shame, was Josephus. And each equally, if in unequal degree, was

a fact and a factor in their nation's history. But one does not 'claim' facts, nor do truthful people 'omit' facts, nor do well bred people boast of them. There they stand in our Jewish history; the renegade facts whom we are told are all brilliant, and the orthodox facts whom we are told are all dull. My reading and my experience, such as it is, does not lead to this classification, but that is immaterial to the issue. Judaism, at any rate, and indisputably, remains 'unaffected by the silence . . . unrestricted by the sights.' . . . A sentry who is bribed from his post does not cease to belong to the nation which he has betrayed. By martial law, he would be shot; by social law, he may be decorated, but his subsequent faith cannot alter by one jot the facts of his birth and his obligations."

The present sketch of the controversy may be well concluded by a moderate view, pronounced by Mr. Israel Abrahams: "The interesting correspondence which has appeared in this paper concerning Rahel Levin reveals two opposed views, each of which has numerous advocates. Dr. Heinrich Cohn would exclude from Jewish history all who have forsaken Judaism. Mr. Zangwill, on the other hand, seems to hold that the only Jews worthy of a place in history, are those who have stepped outside their religious pale. I cannot help thinking that both views are wrong. In the eyes of Europe, the real representative of Judaism in the Mendelssohn period was Moses

Mendelssohn himself, and he was certainly as much a Jew as Charles Kingsley was a Christian. It was not the salon Jewesses who inspired Lessing to write "Nathan der Weise." If one thing is certain, it is that the makers of modern Judaism and the justifiers of the ancient religion in the eyes of the world, have been those who kept their feet more or less firmly fixed within the confines of the synagogue. But I am completely at one with Mr. Zangwill in repudiating the suggestion that men or women, who forsake Judaism, must thereafter be discarded from Jewish records. Jewish history claims, and has a right to claim, merit for every service rendered to the world by persons of Jewish race, provided those services are a direct result of that way of looking at life which may fairly be called Jewish. I apply this test also to Jews who remain within the pale, for unless the distinction of such a Jew is the indisputable consequence of his Jewish descent and character, I should maintain that Jewish history has nothing to do with his distinction. Hence, I should claim Jesus, Spinoza, Heine and Karl Marx, though I should put in no plea for many Jews—whether they be so by conviction or merely by descent—who have risen to fame by means in which their Jewish origin and inherited sympathies had no part. Though this may be a text difficult to apply, yet I have no doubt of its truth or applicability."



### CONGREGATION BNAI JESHURUN.

The Congregation Bnai Jeshurun was founded in 1825 at a meeting of Israelites, held at the residence of David Cromwell, who severed their connection with the then only existing Jewish Congregation Shearith Israel, because, as the founders stated in their earliest communication to the "Parnass and Trustees," "a large portion of our brethren who have been educated in the German and Polish Minhag find it difficult to accustom themselves to what is called the Portuguese Minhag in consequence of their early impressions and habits." With the gracious permission of "the ancient and respectable Congregation Shearith Israel," Bnai Jeshurun was organized, to worship "according to the Minhag of the great Synagogue in London." Services were first held in a "large room over the Washington Bath at No. 533 Pearl street."

Within a year a church was bought on Elm street, which was altered and refitted at considerable expense. Friday, June 29, 1826, the beautified edifice was consecrated to "the true and only God, the God of Israel and Jeshurun." The dedicatory address was pronounced by Harmon Hendricks, President of the Spanish-Portuguese Congregation, who generously loaned \$5,000 for five years at 1 per cent. interest, for the purpose of purchasing what thus became the second synagogue in New York City.

In 1839, the Rev. Samuel M. Isaacs became minister of the congregation, which position he occupied until 1845, when, together with a number of members who had seceded from the congregational ranks, he founded the Congregation Shaaray Tefilah. In 1850, Rev. Dr. Morris J. Raphall, of Birmingham, England, was called to the pulpit, and remained Rabbi-Preacher of the congregation until his death in 1868.

In the late forties, it became apparent that the Elm street "Schul" could no longer accommodate the constantly increasing number of worshippers; the same circumstance led the congregational authorities, years before, to in-

stitute services at 29 Canal street for the benefit of those who could not be provided with seats in the Synagogue proper. Accordingly, a larger and more commodious House of God was built in Greene street, and consecrated Thursday, September 24, 1851, by Dr. Raphall and the Chazan, Rev. Mr. Ansel Leo (who had in 1849 also officiated as preacher), assisted by the Revs. J. J. Lyons, S. M. Isaacs, Sternberger and Davison. The congregation worshipped on this site until 1865, in which year, on the 24th day of September, a new "Sanctuary was raised to the Lord" at West Thirty-fourth street. Not long after the Rev. Dr. H. Vidaver, an eminent scholar and a preacher of uncommon force, was elected to succeed Dr. Raphall. In 1876, the Rev. Henry S. Jacobs was called from the position of Lecturer at the Nineteenth street Synagogue to be minister. Dr. Jacobs' pastorate, covering a period of almost twenty years, was marked by the most conscientious and painstaking performance of duty. Beloved by his flock, honored throughout the entire Jewish community, and esteemed by his colleagues (he was President of the New York Board of Jewish Ministers from its founding until his death), he died in September, 1893, and was succeeded by the Rev. Stephen S. Wise, who had been appointed his assistant in the spring of the same year.

Wednesday, August 6, 1884, the corner-stone of the present edifice at Sixty-fifth street and Madison avenue was laid, and on the following March 25th this latest spiritual home of Bnai Jeshurun was dedicated. Throughout the late summer the exterior and interior of the Synagogue were painted and decorated anew, all the appointments being altered and improved, so that the edifice is again practically new. This important work was undertaken in view of the festive exercises which will be held in December, commemorative of the Seventieth Anniversary of the founding of the congregation.

In January, 1894, pursuant to an appeal by the minister, a Sisterhood of Personal Service was formed, which, co-operating with the

United Hebrew Charities, assumed sole charge of the district—situated in the very heart of the poor East Side, and one of the most thickly populated districts in the world—bounded north and south by Allen and Delancey streets, and including parts of Orchard, Ludlow, Essex, Norfolk and Broome streets. The President, Mrs. Bendet Isaacs, is ably aided in all her arduous labors by the following officers: Mrs. A. Rich, Vice-President; Mrs. H. Levy, Treasurer; Miss Tillie M. Endel, Corresponding Secretary; Miss Helen Friend, Recording Secretary; Mrs. M. S. Meyer, Guide; Miss Eva Meyer, Assistant Guide; and Mrs. R. Liebeskind, Custodian. Monday afternoons the women of the congregation meet at the Synagogue chambers to make garments for the poor. Thursday mornings articles of apparel are distributed to the needy residents of the Sisterhood district, at rooms located at 65 Mangin street, the use of which is generously granted by a member. Thursday afternoons

the "art of sewing" is taught, and on Sunday mornings religious instruction is given to girls resident in the district, ranging from the age of six to twelve. In conjunction with the regular Sisterhood endeavor, a Junior Sisterhood has been formed, consisting of the members of the Religious School, which aids the senior organization in many ways.

A Sabbath School and a number of other adjuncts are actively co-operating with the parent organization.

The present officers of the congregation are: President, Moritz Cohn; Vice-President, Newman Cowen; Treasurer, Henry Korn. Additional Trustees: Herman Sylvester, Isaac Bijur, Marks Arnheim, Herman Levy, Maurice Herts, Ralph Jacobs; Rabbi-Preacher, Rev. Stephen S. Wise; Reader, Rev. E. Kartschmaroff; Secretary, Abraham Cohen; Sexton, M. R. De Leeuw; and S. S. Principal, Morris S. Wise.



## ON A BETTER SYSTEM OF HIGHER EDUCATION.

BY CHANCELLOR MACCRACKEN.

In an address in Washington City, the present week, November 19, 1895, I proposed to the citizens of Washington to lead in forming "An Association for systematizing by legislation and other means, the universities, the colleges and the secondary schools of America." I compared a thoroughly systematized country such as Scotland, with its four universities, each including undergraduate college work as well as Faculties of advanced and professional training, and its secondary schools, with the heterogeneous condition of our forty-five States in America. I recognized fully the lack of power in our central Government to shape directly the work of education in any State. Nevertheless, by the Government apportioning to the States monies equal to the value of the College Land Grant of thirty-three years ago, which amounted to perhaps \$4,000,000 or \$5,000,000 altogether, and renewing the appropriation for successive years, if necessary, the States could be persuaded to establish laws that would accomplish objects like the following:

1. The fixing of a minimum property standard for every corporation hereafter to be chartered to give college degrees in arts or science, in medicine, law, pedagogy or technology.

2. The fixing of a minimum entrance and graduation standard to be required of every college and university hereafter to be incorporated.

3. The fixing of the amount of a money grant to be given by each State to existing corporations chartered as universities or colleges, but which fall below the recommended standard, upon condition that they become secondary schools and surrender their right to confer degrees.

4. The fixing of the amount of a subsidy to be given to the stronger universities and colleges in each State, which may possess the minimum property requirement for college

work or for university work, on condition that they accept and enforce the national standard for entrance and for graduation, as respects each and every degree in arts and science, medicine, law, pedagogy or technology.

The existing confusion in regard to universities and colleges is very great. Over-ambitious, although generally honest citizens, in numberless villages and cities, undertake to build a university or college for their neighborhood; Governmental restriction and regulation are wanting. The result to-day is seven score nominal universities, of which not more than thirty are considered by the editors of the book of Universities, published in Germany, worthy to be included in that volume. In like manner, of the 300 colleges, one-third of them deserve to be named only academies.

Mr. Rockefeller receives just praise for sending his millions to Chicago; but he has simply made one more university. If the United States would give annually for a few years no more than Mr. Rockefeller has given, and would give it equitably and wisely, it could reach and strengthen and exalt our 440 so-called universities and colleges, and our 4,000 or 5,000 high schools and academies, and thus would reach and affect every common school in the nation. As the compelling of our banks to be strong and honest in their issue of money touches the business of the smallest street stand in New York, or country store in Arizona, so, to make our highest institutions strong and honest in their production of bachelors, masters and doctors in each branch of learning, will give vigor to every school on the continent. John Locke said, "The best way to get truth, is to examine things as really they are and not to conclude they are, as we fancy of ourselves, or have been taught by others to imagine."

As I came into Washington from New York, and approached the former city rising magnificently against the bright western sky, I looked from the car window and marked how there rises a trinity of architectural grandeur, the National Library, the National Capitol and the monument of Washington, as

if standing in one group. I said to myself, These three represent knowledge and law and highest character. The nation cares for knowledge for the sake of right government and law, but the ultimate after all is the perfect man. I looked, and while at first, the Library seemed to be foremost and nearest and the monument of Washington furthest away, as the train came on its way, the monument seemed to advance, and took the first

place against the sunset. Character, after all, is the first thing ; government and knowledge are merely means to the end.

I speak for a better system of higher education, not for the sake of mere knowledge, not for the advancement of government alone or law, but because it will promote individual character and well-being! It will make knowledge and law and manhood brighter in America against all the western sky!

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### WHEN FOOLISH WORDS.

---

WHEN foolish words have been forgot,  
 And wiser memory reads between—  
 Like some dear child's handwriting seen  
 Half blindly through an awkward blot—  
 How clearly runs the legend then,  
 There's something more in friendship's faith  
 Than careless hand or vagrant breath  
 Can make or break with tongue or pen.

Yet foolish words will have their sway,  
 Like smoke that wraps a generous fire  
 And forces tears and rouses ire,  
 And seem decisive for a day.  
 I owe your memory heavy debt,  
 My friend of many sacred years ;  
 But would you double these arrears,  
 Learn also sometimes to forget.

ROSSITER JOHNSON.



### CHILDREN AS AIDS TO THE DEPARTMENT OF STREET CLEANING.

Very early in the present administration of the Department of Street Cleaning, and largely at the suggestion of Mrs. William Schieffelin, who is deeply interested in the children of the East Side, an attempt was made to organize societies and clubs and leagues of boys and girls, to assist in the education of their elders as to the importance of cleanliness in the out-of-door surroundings of the people, especially in the more crowded districts. There are already a number of such juvenile organizations in active work, the chief among which are the "East Side Juvenile Protective League," with over 200 members; the "Institute Street Cleaning League," at the corner of East Broadway and Jefferson street, with over 300 members, and the "Clean City Clubs," about 100, formed since last June.

Some of these leagues and clubs are divided into boys' sections and girls' sections. They are doing most effective work in the direction originally had in view, and their usefulness is increasing as their interest increases.

What is even more important to the public than the direct effect of the work of these youthful organizations, is the reactionary effect that it has upon themselves. Their interest and enthusiasm not only make them most serviceable in helping to secure clean streets, clean sidewalks, properly maintained ash barrels, quickly removed banana skins, etc., etc., but they apparently react on their characters; the citizen in embryo is obviously developing. These organizations have received at the hands of a witty doctor of the city, the name of "Citizen Factories."

Thus far, the movement has been confined to what is known as the East Side tenement house district, east of the Bowery and south from Houston street, but recently the infection has reached the West Side, and a request has been received from the Sullivan street Industrial School, which is one of those supported by the Children's Aid Society, to have the assistance of the Department in organizing bands there among the boys and girls, under

the title "West Side Willing Workers." A request has also come for similar assistance to be rendered in St. George's Parish, which has a Sunday-school of over 2,000 children, taken mainly from the tenement house population between Houston street and Twenty-third street. The movement is here under the direction of Mrs. Schieffelin and Rev. Joseph H. Garth, Assistant Rector of St. George's Church.

The Department is not only willing, but eager to do all in its power to secure the extension of this system of organization among school children throughout the city, as fast as the work can be done thoroughly and carefully. It will not be allowed to take the form of a temporary epidemic, to spread through the whole city and exhaust itself in a fever of a few weeks duration, with the certainty that the patient will never have a second attack. The effort will be made to give it a chronic character, as it finds its way slowly into different quarters of the town.

The perfection of the details of the work, and, to a large degree, the inception of the organized scheme, is due to the enthusiasm and intelligent work of Mr. A. S. Drescher, an Inspector in the Department of Street Cleaning, who had charge of the organization of the East Side clubs, and who is now detailed to assist in other cases.

The following is an extract from the report of the West Side movement, as published in the *New York Times*, November 16th, 1895:

"The school in Sullivan street was selected because it is in the centre of a congested district of the old Eighth Ward, which is thickly inhabited, chiefly by Italians, French and colored people. Before the reform methods adopted in the Street Cleaning Department took effect, the neighborhood was as filthy and uncared for as any portion of the East Side of the city. The children living in this part of the town were, therefore, considered peculiarly in want of some incentive to help in the crusade for clean streets, which incentive is found in the organizing of clubs among them, of which they are permitted to select their own officers, and themselves conduct the affairs of



their organizations. Mrs. Carrie S. Forman, who is much interested in the movement, assembled in her school yesterday afternoon one hundred boys and girls of the four higher classes. Among these children were those of Italian, German, French and Irish parentage, the last, however, in a very small minority. There is no color line in this school, and the negro boys and girls mix on terms of equality with their white companions. Miss S. S. Roe and Miss Emma Aldrich, teachers in the school, assisted Mrs. Forman in the organization of their young charges into the clubs.

"After Mr. Drescher had, in a few simple words, explained the objects for which the clubs are formed, it was determined by the children, who were allowed a free choice in the matter, that two sections should be formed, one to be composed of the boys, and the other of the girls. The name chosen by the children for the organization was the 'West Side Willing Helpers.' These important points settled, the girls proceeded to elect officers for their section. Nominations for officers were made by the girls, and the election was by show of hands. Mary Brennan was chosen President, Blanche Carton, Vice-President, and Lizzie Boylan, Secretary. Miss Roe, the teacher of the class, was unanimously chosen Treasurer.

"The boys' section chose Joseph Marfonni President; Vito Albrosa, Vice-President, and Louis Paretti, Secretary. Miss Aldrich, the teacher, was chosen Treasurer. The sections will meet at 2 o'clock every Friday afternoon.

The boys and girls thoroughly understand what is expected of them, and are enthusiastic over the work planned for them.

"It is proposed also to form a club of young street-cleaning assistants among the older children attending the mission school at Bethlehem Chapel, 196 Bleecker street, and the preliminary steps in this direction were taken there yesterday. Mrs. Stimson, the wife of Dr. Daniel M. Stimson, who is in charge of the school, is very much interested in the matter, as is also Miss Sweezey, the principal teacher. After leaving the Sullivan street school, Mr. Drescher went to the Bethlehem Chapel, where he was met by Mrs. Stimson. 'Well,' said the latter, 'I imagined that some civilizing influence had been at work in the neighborhood, for, as I came along, I saw a little boy pick up a banana skin from the gutter and throw it into an ash barrel, and I marveled at what I saw. Your work has brought forth fruit already, and that must be very encouraging.'

"Mr. Drescher made a little address to the children, explaining the objects to be accomplished by the organizations of young people to aid in securing clean streets. 'Everybody,' he said, 'can, and should, help in keeping the streets clean, and the aid of young children is sought that they may show their elders by precept and example, the evil of throwing rubbish and refuse of all kinds into the streets.'"

GEO. E. WARING, JR.,  
*Commissioner of Street Cleaning.*

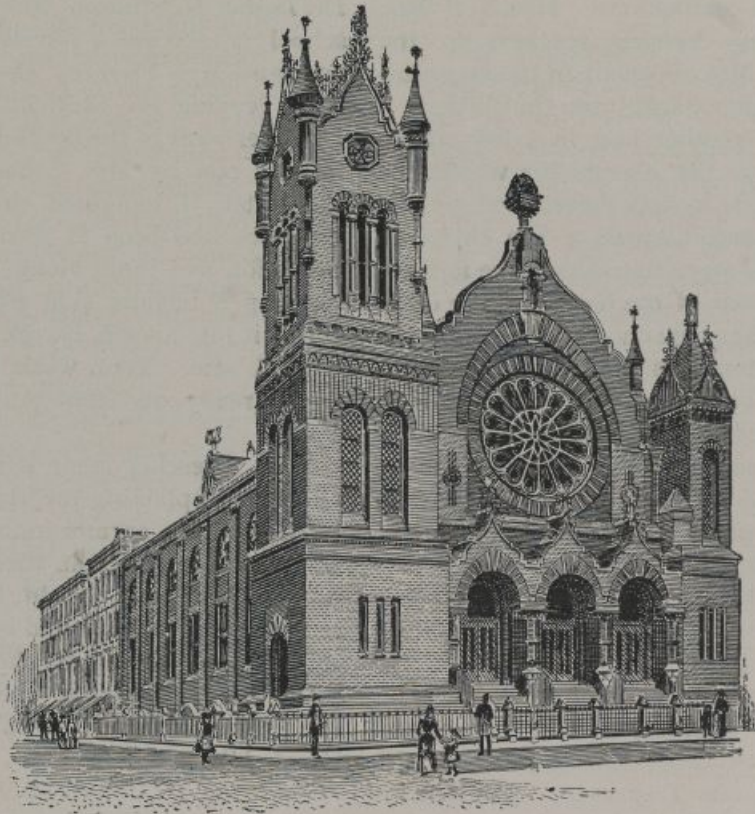


### CONGREGATION RODEPH SHOLOM.

The Congregation Rodeph Sholom, worshipping in its synagogue at Lexington avenue and Sixty-third street, is among the largest in the country. It was founded in 1842, with a membership of eighty, and held services in that year at Nos. 157-159 Attorney street. The restless and progressive spirit of its members, together with their zeal to make sacrifices

service, beginning at eight o'clock, was introduced, and many new recruits among the younger generation secured. The congregation has fostered many charitable institutions, and its members individually are active in all communal affairs. Like the other leading congregations, it has organized a Sisterhood which does valuable services among the city's poor.

Its officers are : Mrs. S. Weinhandler, Presi-



TEMPLE RODEPH SHOLOM.

in its behalf, induced it to build a larger temple, eleven years later, at Nos. 8-12 Clinton street, then in the very heart of the city and in the midst of its German-Jewish population. It counted 189 members at this time. Reforms were effected in its worship in 1874, and the synagogue and the service much improved. Rev. Dr. Aaron Wise became its minister in 1875, and has ever since been its spiritual leader. In 1887, the temple was destroyed by fire, but it was immediately reconstructed, though already at that time removal up-town was agitated. This was effected in 1891, when the congregation bought its present temple structure on Lexington avenue. Further reforms were then effected ; a Friday evening

dent ; Mrs. P. Schimmel, Vice-President ; Mrs. J. Freund, Treasurer ; Mrs. S. Ellinger, Financial Secretary ; Mrs. W. Ast, Recording Secretary. Additional Trustees : Mesdames Dr. Aaron Wise, Moses Goldberg, M. Goldberg, M. Weill, F. Wachtel, S. Rossman, H. Meyer, G. Goldsmith, W. Gardner, Miss A. Seligman.

The present officers of the congregation are : Joseph E. Newburger, President ; Benjamin Blumenthal, Vice-President ; Jacob Freund, Treasurer. Trustees : Moses Weil, Simon Goldschmidt, Philip Schimel, Henry S. Goldfogle, Charles Bergenstein and Moses Schwab. Secretary, Aaron Weinstein ; Rev. Dr. Aaron Wise, Rabbi ; and Rev. David Cahn, Cantor.

## THE UNIVERSITY AND THE PEOPLE.

The earliest universities sprang from a popular need and responded to it in a popular fashion. They consisted simply of large bodies of earnest students, wholly or in part self-governed, and of a group of teachers. There were no imposing buildings, no vast endowments, none of the material comforts and luxuries that now so often accompany the academic life. The early universities were democratic, and set an example that was not without its influence in breaking down the absolute theories of government that then controlled both Church and State.

As time went on the universities developed a tendency to withdraw themselves more and more from contact with the world about them. In England this tendency was unchecked. As a result Oxford and Cambridge have been for generations out of touch with the great body of the English people, and they can therefore exercise no such direct influence as do the universities of Germany, or such leaders of thought as Harvard and Johns Hopkins in the United States.

The modern university stands for scholarship, for tolerance and for scientific method. It dominates, and properly so, the entire educational system. But to retain this influence

and to make its ideals and methods of practical value, the university must come close to the people. Its doors must be open to rich and to poor alike, to men and to women on equal terms. The old democracy of learning must be preserved. It is the duty of the university to furnish to the country both intellectual leadership and moral stimulus. A great and composite nation like our own constantly feels the need of these from some disinterested source. The prospect is that the problems of the twentieth century, upon which we are about to enter, will be of so far-reaching a character as to make greater demands than ever upon the resources and enthusiasm of the universities. While the theorists criticise our social and political order, great masses of the population are restless and dissatisfied with them. The restlessness and dissatisfaction are more ominous than the criticism. Intellectual and moral sanity are what we most need from the universities. Principles so well grounded as to be beyond the reach of temporary gusts of passion, and a human sympathy too broad to generate selfishness or class distinctions, are what we ask for. The universities must help us to attain them.

NICHOLAS MURRAY BUTLER.

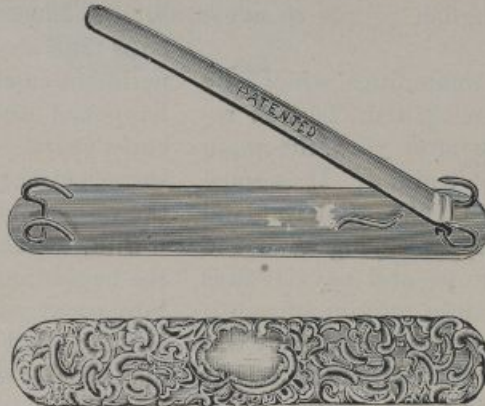
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## A CHAPTER FROM AN UNPUBLISHED COLONIAL HISTORY.

BY EDWARD EGGLESTON.

The whole prolonged movement for a colonial establishment extending over the latter half of the long reign of Elizabeth and almost the whole of the reign of James, was kept alive by delusions.

The ultimate ends for which colonists were proposed and planted in the last quarter of the sixteenth and the first quarter of the seventeenth century were none of them attained by the establishment of colonies. As illusions of one sort were dissipated by experience, others fortunately took their place. The movable passage through North America to the Pacific was still leading explorers a merry dance when the Jamestown colony was despatched in 1606, and gold mines of comminuted mica, of iron pyrites, of Indian mineral paints, and of pure fable were potent for some time after. The increase of geographical knowledge caused the "South Sea" to take shelter in the unknown region behind the mountains and gold mines reported by Indians and discovered by sanguine prospectors were somehow lost in the forest. In this exigency the first colony must have perished for want of support if new hopes as illusive as the old had not stirred the English people to avert such a calamity.

The production of commodities which the ungenial climate of the British Islands refused to grow, became after 1616 the main hope of wealth from Virginia. It seemed grievous to the men of that time that England should spend her money in buying wine and silk from Southern Europe and naval stores from the Baltic. The only maxim of political economy generally accepted in that day was that a nation was enriched by getting money from abroad and keeping it at home. The precious metals constituted the only recognized riches; to sell much and buy nothing was the road to national wealth. Laws were made to restrain the exportation of gold and silver, and other laws to discourage the con-

sumption of those things that must be bought of the foreigner. Efforts to grow in Great Britain the products of the Mediterranean region would have proved successful if the climate had been half as favorable to such enterprises as the Government. The arguments advanced in favor of the possibility of growing wine in England did much no doubt to secure the sunshine of royal favor for experiments made to that end, but climatic conditions were inexorable. King James busied himself to no profit in raising mulberry trees and nursing a private stock of silk worms, in imitation of Henry IV, the reigning king of France, who succeeded in producing cocoons in the Tuileries, but not in making silk culture profitable in the north of France. Mulberries were planted in England first in 1608, two years after the sailing of the Virginia argonauts, and in the years immediately following, the silk fever ran its course alongside the excitement about the great lottery in behalf of the Virginia colony.

The first principles that govern colony planting were not yet understood; it was proposed to force everything from a forlorn camp of men dwelling under roofs of bark and sedge, environed by treacherous foes and in constant peril of starvation. The raising of silk was set up in Virginia in 1613, and before the colony was nine years old Virginia was able to send to England silk that had cost more perhaps than an equal bulk of gold. But the experiment came to nothing. It could not have happened otherwise amid the miseries of those early years. The rats which opportunely destroyed the eggs of the silk were made to bear the responsibility for the failure.

Silk, which was little known in England at the beginning of Elizabeth's reign, had come into great request by the middle of James's. In 1617 Lord Carew declares that there is "a madness for silk instead of cloth." This rage for silk led to the establishment of silk manufacturing in England; throwsters, dyers and weavers were brought from abroad and settled in Spitalfields and Moorfields. It seemed more than ever important to produce silk in the king's dominion in order to supply these

manufacturers with raw silk without importation from alien parts. Accordingly, a new effort was made in 1620 to produce raw silk in Virginia. The Earl of Southampton, ever eager to promote the Virginia colony, "Writt into Italy, France and Spayne" for silk-worm "seed", the king gave some from his own stock, and the expert who had charge of the king's worms was despatched to look after the business. A French book on the subject was translated to instruct the colonists. The climate proved genial, but the massacre of 1622, and the bitter Indian conflicts that ensued in

1623 and the epidemic of the same year followed one another swiftly. The real doom of silk-raising, however, came from the fact that the growing of tobacco in virgin soil was incalculably more profitable and vastly less troublesome to pioneers than hatching silk-worm's eggs in one's pocket or bosom, or sleeping with them in a small box under one's bolster and covering them in the warm bed on rising. The project was blighted in the bud by adverse economic conditions, that killing frost which is more deadly to such enterprises than an ungenial climate.



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## WHAT IT IS TO BE A JEW.

**T**O wear the yellow badge, the locks,  
The caftan long, the low-bent head,  
To pocket unprovokéd knocks  
And shamle on in servile dread—  
'Tis not *this* to be a Jew.

To congregate where e'er so slight  
A refuge offers from Hate's hunt,  
To shrink supine in mental night,  
Lest Ghetto-beams incur new shunt—  
'Tis not *this* to be a Jew.

To ply such trades as nature's braves  
Disdain; instead proud fields to till,  
To barter, drudge, like knaves or slaves,  
No aim but coffers quick to fill—  
'Tis not *this* to be a Jew.

To have an Oriental cast,  
In hair, complexion, eyes and nose,  
To find a joy in wealth amassed,  
Which sometimes too conspicuous shows—  
'Tis not *this* to be a Jew.

To sit apart from other folk,  
T' exclusive join in meal and prayer;  
By speech and manner states evoke,  
Nor weal nor woe of strangers share—  
'Tis not *this* to be a Jew.

No! This is persecution's heir,  
Despoiled of every earth-born right,  
Driven to foul oppression's lair,  
Thence scurrying forth in saddest plight;—  
This is *not* the Jew-born Jew.

Yet, thus the world's strabismic sight  
Has caught the portraiture; so made,  
'Tis colored deep with spite and might,  
Which learning's sun in time will fade;—  
This is *not* the eternal Jew.

\* \* \* \* \*

To know this wondrous cosmic ball  
Was molded by one master-hand,  
One mind, one will pervading all,  
One sovereign power in sole command,  
To feel that earth and sea and sky  
One constant rhythmic anthem chant,  
For all to hear and testify  
To harmony but One could grant—  
*This* it is to be a Jew!

To feel a brother's love for each,  
To hold the lamp his feet to guide  
To purest heights before his reach,  
Which vain distractions too oft hide—  
*This* it is to be a Jew!

To give of gain that thrift has won,  
Unquestioning, for misery's aid;  
To help the upward struggling one  
O'erstride the bars misfortune laid—  
*This* it is to be a Jew!

To thrill that in the veins doth flow  
The blood of men God-thought first moved;  
Men, who in history's spring-time blow  
Had their superior wisdom proved—  
*This* it is to be a Jew!

To cherish as the choicest prize  
The deeds and words of Israel's great;  
And in her law to recognize  
The wisdom that doth elevate.  
That no way doth antagonize  
The onward march to highest state—  
*This* it is to be a Jew!

To guard her priceless heritage safe  
For coming generations' weal;  
And though from nations cast, a waif,  
To God's wide kingdom staunch and leal—  
*This* it is to be a Jew!

To hold, *not motiveless* was loaned  
Unto a people sore oppressed,  
Voice that divinest thoughts e'er toned,  
Lips that sublimest truths expressed—  
*This* it is to be a Jew!

To be, because God gave the life  
To consummate a plan sublime;  
To do, because with God-will rife  
Each atom aye must helpful chime;  
To suffer, for through human strife  
The soul to God-peace glad will climb—  
*This* it is to be a Jew!

Among the ranks of men to stand  
Full noble with the noblest there;  
To aid the right in every land  
With mind, with might, with heart, with  
prayer—  
*This* is the eternal Jew!

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