

The Jewish Messenger.

FOUNDED BY REV. S. M. ISAACS.

To Subscribers.

In remitting to this office, always make your "checks" "postal orders" payable to S. M. ISAACS & SON. In case of removal, subscribers will oblige by giving us their old and new addresses. In sending us "Money Orders," send name and address also. We have received envelopes containing the "Money Order" only, and can not, of course, tell by whom it was sent.

To Correspondents.

Communications will receive no attention unless accompanied by the name of the writer—in confidence, of course. It is understood that we do not necessarily endorse the opinions of our correspondents and contributors. Address all communications to

S. M. ISAACS & SON, 177, 179 Grand St.

ABRAM S. ISAACS, Editor.

NEW YORK, TAMUZ 20, 5642, JULY 7, 1882.

Calendar for the Ensuing Week.

Friday, July 7, Tamuz 20, Sabbath at 7.
Saturday, " 8, " 21, ערב

It is significant that while in Russia the cry is heard that the Jew and the German must go, and in America the signal is given that the Chinese must go, Egypt follows their Christian example by insisting that the European must go. It is not so many decades since some German philosophers indulged in pretty visions about the near approach of the golden age. Nowadays, thoughtful people are inclined to go to the other extreme and prophesy dreadful things about approaching social and political war.

AFTER the New York Legislature adjourns, there is an extra session composed of one member, whose duty it is to reconsider the action of the combined Senate and Assembly. Now the Legislature, as a whole, is too obliging: nobody's claim to State assistance is entirely rejected by the good natured members. Then the Governor, during the thirty days following the session, carefully studies the appropriations, and, in the interest of the people, cuts down unnecessary expenditures. Governor Cornell has displayed rare firmness and independence in the discharge of this important function, and the people of the State are indebted to him for the fearless exercise of the veto power.

THE Moslem and the Christian are facing each other in the East; and while both have become more prudent and politic, there is little doubt that the old animosity is ready to burst forth into active flame at the slightest opportunity. Their mutual regard has not grown with the years. The Christian despairs of converting the followers of the Prophet at the present rate of progress. The Moslem despises heartily the "New Dispensation," when he compares the sentiments of its founder with the greed, rapacity, and rivalries of the Europeans who profess to be Christians. It is possible that Europeans are apt to underrate the Mohammedan power and genius. Its views are many, but it has virtues as well. Its traditions are as magnificent as any of the Western nations, its history and civilization as noble and inspiring.

ALTHOUGH the past year the Directors of the Hebrew Free School Association have displayed renewed public interest by the establishment of the Kindergarten and the formation of classes in English for the refugees, they have not been encouraged by any large accession of members. It is to be regretted that the Schools are so poorly supported, when the good they accomplish is of so positive a character. The Directors are now taking steps to increase the annual income, without however issuing any general appeal, and it is earnestly to be hoped that friends of the Association will cooperate in the plan. It is unaccountable to us why our leading synagogues, whose ministers are on the advisory board, do not follow Emmau-El's example, and make annual appropriations to the Society.

WE are unaware of any special business to be transacted by the Executive Board of the Union of American Hebrew Congregations which is soon to meet at Saratoga; but we trust that the opportunity will not be neglected to take a more prominent part in the Russian emigration movement. The question of colonization should not be made a local affair: it is not for New York, Cincinnati, or any other single city alone to decide. It is rather a national problem whose successful solution demands the energies of our only national and representative union of congregations. We believe that the first judicious settlement under the auspices of the Union, utilizing the varied experiences made by the New York Society,

will popularize the Union and add largely to its prestige throughout the country. Such an opportunity has long been needed: let it now be utilized.

THE ONLY SOLUTION.

DESPITE the undeniable unpopularity of the movement, particularly in the West, due almost entirely to popular ignorance and apathy—an unpopularity which has been fanned by injudicious comments in the general press as to the management of the Hebrew Emigrant Aid Society and the hasty opinions of some of its officers,—we are hopeful that the question will settle itself at last. Our people need to be a little more generous and sympathizing. They should display a more cheerful disposition to face the situation and make the best of it.

This is the only solution. We are unwilling to weary our readers by constant references to the matter. There is urgent need of help. To give is the duty of the hour. They can censure and criticize—and we do not deny that there is ground for censure—afterwards.

It is to be regretted that the general press of the country, with some notable exceptions, fails to treat the question with the soberness and candor it merits. The Russians seem to be singled out for abuse and malicious comment—because they are Russian Jews. They will outlive such petty and shallow criticism. Their vitality is press-proof.

What is peculiarly painful, however, is the fact that our own public is in danger of failing in its duty. It is useless to upbraid the society, for real or imaginary offences, when the crisis is so grave and the consequences of neglect so serious.

It is undoubtedly a harassing problem. It is a pity that somebody has blundered, and that a more vigorous and statesman-like policy was not originally adopted. But something has been done, the great majority of the emigrants have been satisfactorily "placed," and it only needs the generous cooperation of the public to dispose of the two thousand still on the society's hands. Will our people rise to the situation? To give is the only solution just now.

THE HEBREW UNION COLLEGE.

JUDGING from the seventh annual examination held at Cincinnati last week, the College, which in its preparatory and collegiate departments is attended by thirty students, is attaining a gratifying standard of efficiency, which cannot but be hailed with genuine satisfaction. The progress in Talmudic studies is quite marked, and Prof. Dr. Mielziner's method happy and thorough. The enthusiasm of the President and founder, Dr. Wise, is communicated to preceptor and pupil with excellent effect. As a whole, the students impress one as bright, zealous, and thoroughly interested in their work.

Our Western brethren, who have done so much in aid of the College, complain that the East is still not sympathetic enough. It is possible that it in the beginning the West had been less enthusiastic, the East would have reposed more confidence in the College. We are inclined in the East to be at first critical and cautious, and with reason too. The East would perhaps now be as warm in its support as the West if our Western friends had been originally less superlative in their encomiums.

But that time is past. The East must now recognize more earnestly the elements of usefulness in the College, and give it that prompt and generous sympathy which will enable it to take a rank second to no European seminary. It is manifestly unfair to compare it at present with long established rabbinical schools abroad, or to expect that with its limited financial resources new professorships should be created, however necessary. We assert frankly, however, that despite all disadvantages and drawbacks, the higher students are better acquainted with Bible, Talmud and Jewish history than many pulpit occupants in American synagogues, whose ignorance and weakness are more hurtful to the cause than all the radicalism at which they like to fling their harmless abuse. And the generous Western Israelites who have given of their means to spread Hebrew knowledge in America must feel amply encouraged at the present outlook.

No sagacious man will long retain his sagacity if he lives exclusively among reformers and progressive people, without periodically returning into the settled system of things, to correct himself by a new observation from that old standpoint.—Hæthorn.

JOTTINGS.

- The *Evangelist* deplores the sad estate of many Christian theological seminaries.
- The *Boston Globe* commends and upholds the appointment of women on school boards. Why not, indeed?
- How the Russian refugees in Colorado welcomed a Scroll of the Law is graphically told in another column.
- Sunday's Philadelphia Press contained a lengthy and interesting account of the Vineland Russian colony.
- The London Jewish papers seem satisfied with notes and comments furnished by the Mansion House Committee, and have no opinions of their own to offer. Is the Russian policy of gagging the press popular in London?
- Mlle. Lucy de Rothschild recently married to M. Lambert, is not only wealthy and pretty, but highly cultured. She creditably passed the examination for a teacher's diploma at the Hotel de Ville in Paris, and received the certificate which will enable her to earn her own living in case her money should run short.
- *Christian Register*: "There are perils as well as pleasures and advantages in the vast increase of reading intended for and adapted to the tastes of young people. Unless parents have peculiar facilities for testing current literature, and peculiar means of forming rapid and accurate judgments, it is impossible for them to exercise any wise censorship over the literature which passes through the hands of their children who have access to many new books."
- Prof. Wellhausen, writes the *London Academy*, is deficient in one of the primary qualifications of a historian. It is the first duty of a historian to draw the clearest line of demarcation between fact and conjecture, to leave his reader in no possible doubt as to what rests upon direct testimony and what is merely a matter of presumption or inference. This Wellhausen never does. No visible criterion distinguishes a conjecture of his own from the most unimpeachable statement of a contemporary. The word "probable" has no place in his vocabulary.
- One of the curiosities of Western journalism is the Cincinnati *Enquirer*. It is known to be a paper without an editor, and indulges in editorials after the following fashion:

"Woman, like death, has all seasons for her own; but we believe it as a fact that glorious summer is particularly her season. Then she has man at a disadvantage. If she will but array herself in white, no amount of warm weather affects her; not, at least, in the eyes of admiring man. She may feel the heat in all its intensity—but if so, the dear creature never betrays it. When man swelters and sweats, behold her cool and calm! The white rose that hangs by the garden-wall, and grows more beautiful under the sun's warm rays, is not so contented with its lot as she appears to be."

— We were not prepared for this contemptible paragraph in Sunday's *Herald*. We hardly fancy that Mr. Bennett would approve of its tone:

"The Russian Jews who have lately arrived on our over-hospitable shores are rather a strong dose. They are not exactly fragrant in their personal habits, cleanliness in their judgment having nothing to do with godliness, and their demand to be largely paid before they begin work, and then refusing to do the work, shows plainly enough that while they may not be adapted to the oppression of the czar they are not exactly fitted to become good American citizens."

Cannot the "Chatter" discriminate more justly? We believe that the Russian Jews are more fragrant and clean than a good many parasites of the pen who like to sneer at them, although we should be sorry to include the *Herald* writer among the number.

— In marked contrast to some New York correspondents, the N. Y. correspondent of the *Montreal Gazette* makes a good plea for the emigrants: "It is all very fine to say that they should be glad to work at anything they can get, but these people are enaciated, weak, and totally unfit to do the work of farm laborers or navvies. They have been peddlers or petty merchants at home most of them, or workers at the more easy trades. It seems reasonable that work should be given them which they are capable of doing. It would be just as sensible to take big Swedish and German farm laborers and set them to work as peddlers, work which they do not understand and have no mental aptitude for, yet that is something like what they are doing with these Jews, who are neither physically or mentally adapted to hard labor, which anyone can see by comparing their sharp, eager, intelligent faces with those of the stolid peasants who surround them."

HINTS ON HYGIENE.

Medicine is the greatest danger of childhood. A drastic drug as a remedial agent is Bechdelub in the role of an exorcist.

Tight swaddling, strait jacket gowns, and trailing petticoats—restraint, in short, makes our infants peevish. If we would give them a chance to use their limbs, they would have no time to scream.

"If you doubt whether a contemplated act is right or wrong," says Zoroaster, "it is the safest plan to omit it." Let dyspeptics remember that when they hesitate at the brink of another plateful.

If it were not for calorific food and superfluous garments midsummer would be the most pleasant time of the year.

A chronic disease, properly speaking, is nothing but Nature's protest against a chronic provocation. To say that chronic ends only with death, means, in fact, that there is generally no other cure for our ills.

The chief cause of our ill-health is indigestion, and its direct antidote matrimony; therefore the chief point about a diet recreative is. Fun and laughter are the most effective cordials of our materia medica.

Most brain workers are subject to fits of insomnia, but the faculty of sustaining health and vigor upon a very small allowance of sleep generally accompanies mental inferiority or inactivity. The most intelligent animals, dogs and monkeys, sleep the longest.

A disposition to excessive perspiration is often due to general debility, but there is a specific remedy. Fill your knapsack with substantials, and take a pedestrian trip, in midsummer, up hill if possible, and without loitering under the shade trees: in short, give your body something worth perspiring for. Afterwards, it will be less lavish of gratuitous performances of that sort.

Literature of the Day.

AMERICA AND FRANCE. The Influence of the United States on France in the 18th century. By Louis Rosenthal. New York: Henry Holt & Co.

Mr. Rosenthal's interesting and valuable monograph is a peculiarly seasonable publication. The Yorktown anniversary celebration of 1881 proved to be an occasion for a gratifying interchange of national courtesies. Reviving the memories of our Revolution, when the tide was turned by the practical sympathy of the great French nation, the heroic comradeship of her brave sons, the historical incident cemented the enduring friendship of the two Republics, Mr. Rosenthal has illustrated the reciprocal influences of America and France a century ago. The notable French reception of Franklin, the American philosopher, and the brilliant American career of the gallant Lafayette, are the prominent early scenes in the international drama, whose effect was beheld in the tragic denouement at Paris. Mr. Rosenthal does justice to the position of the French graduates of the American school of politics and war, in demonstrating that while their counsels predominated France was truly progressive and was attaining liberty and peace. Public opinion in France was sensibly affected by the traditions of the alliance with the young American state, but the revolution crushed moderate parties and generous souls, and in the Empire which rose out of the ruins there was little trace of the influence of the lovers of liberty who hailed the call of America as an appeal to universal manhood.

After a century, the memories of the alliance are bright and generous. The Republic of France is an enduring monument of patriotism and intelligence. The men who made the France of to-day are fit to rank with our Franklin, Jefferson, Adams and Madison.

RUSSIANS IN COLORADO.

IT is generally known that the New York Committee for the aid of the Russian Hebrews has sent out a colony to Cotopaxi to start farming. The colony arrived in Cotopaxi on the 9th of May, and consists of 50 persons. The managers of this colony are Messrs. S. H. Saltiel and Julius Schwarz, the first of whom is a resident of Cotopaxi, while the latter is a young Hungarian lawyer, who 17 months ago made the United States his country, and has been sent out by the N. Y. Committee to manage the affairs of the colony. This latter gentleman being a fervent Jew, has repeatedly requested the N. Y. Committee to present the colonists with a Sephar Thora, and at length he succeeded in his request. Mr. Leop. Gershel, one of the Directors of the N. Y. Committee, undertook the task to stir up the Jewish community of Gotham to get the colony the Thora, and finally succeeded in obtaining the same from the Superintendent of the N. Y. Hebrew Orphan Asylum, the Rev. Dr. Baar, who presented the colony with a fine and beautiful Scroll. The Holy Law arrived in Cotopaxi on the 20th of June, and the 23d, Friday, was chosen solemnly to dedicate the Sephar Thora.

Of course the Secretary of the colony, Mr. Schwarz, immediately extended the thanks of the colonists to the donor and ordered the colonists, who during the week are generally at work on their respective lands, to leave work and return to Cotopaxi, the place where the little but handsome synagogue stands. Two hours before the entering of the Sabbath, all the colonists were in the parlor of Mr. Hart, who, assisted by his family, helped Mr. Schwarz in his endeavors to regulate the religious life of the colonists according to the laws and ordinances of the olden times. At 5.30, the procession was formed as follows: First marched the elders of the colonists, each with a candle in their hands, then came a Chuppa, the four poles carried by four single men of the colonists, and after that the women and children of the colonists. The procession then entered the synagogue and several psalms were sung, and the Russians chanted those peculiar Jewish melodies which so deeply move the Jewish heart. Then the untiring young Secretary opened the Ark, and after having chanted several hymns placed the Thora in its place,—the first Thora in the Rocky Mountains, the first Synagogue under the snow-tipped summits of Fremont County, Colorado. Mr. Schwarz delivered a prayer, in which he expressed his gratitude to Rev. Dr. Baar and implored God to help the poor refugees and all Israel. Ein Keloheinu was sung, and the colonists convened in Mr. Hart's dining-room where they partook of a beautiful luncheon. Mrs. Hart and her daughter, Miss Hart, waited on the poor refugees, whose happy features showed that they never will forget this beautiful day. After luncheon Mr. Hart said grace, and then the field workers of the colony, Mr. Leon Tobias, arose and in appropriate words thanked Mr. and Mrs. Hart for their hospitality, Mr. Gershel for his kind endeavors to obtain the Sephar Thora, Rev. Dr. Baar for his noble action, Mr. Saltiel and Mr. Schwarz and the N. Y. Committee for their zealous labors, and the Alliance Israelite Universelle in Paris for their generosity in taking care of the poor refugees.

At 7.30, the people that filled the air with

merry songs gathered in the synagogue, where Mr. Schwarz chanted the prayers to the delight of the whole attendance. After divine service, the people took their supper and assembled on the porch, where they chanted several songs and expressed their gratitude for all that had been done to secure the success of the colony, make the poor colonists self-supporting, and keep up in them the holy fire of true religion. Mr. Schwarz has strictly forbidden that any work shall be done on Sabbath and on holidays, and any violation of this order is liable to punishment. They also danced in their peculiar Russian manner, and the silent moon threw its silvery rays upon dancing and singing Russians, while the proud mountains silently listened to the songs that proclaimed that there is One God who does not forsake His people.

The next morning, being Sabbath, service was held, Mr. Milchstein, one of the colonists, reading Shacharith, and young Mr. Schwarz Mussaph. Since human eyes have beheld the Rocky Mountains, it was the first time that the Jewish law was read in their shadow, and accompanied by the roar of the swift Arkansas river. After the law had been replaced, Mr. Schwarz delivered an impressive sermon, taking his text from the 35th chapter of Isaiah, verses 1, 4 and 10.

After the conclusion of the service the people dispersed to their apartments, and in the afternoon they chanted psalms, and held service at 5 for Mincha and at 8 for Maarib. Thus ended this beautiful and holy day, and all the colonists went cheerfully to work on Sunday, taking with them a light and happy heart, and the hope for a better future than the past has been for them.

JOSEPH RAPHAEL.

For the Little Folks.

For the Children's Excursions.

We gladly publish the following letter, although the writer does not give her full name and address. Some other children have forwarded contributions to the Excursions this week, but "Minnie" is the only one to send a letter:

NEW YORK, June 30th.

To the Editor of JEWISH MESSENGER: As I celebrate the anniversary of my birthday to-morrow, and everyone I know tries to make me happy, I think my happiness will be complete in helping those poor, sick little ones to get out in the fresh air; therefore you will find enclosed five dollars, which I and my three younger sisters have saved, since I read your article on that subject. It is not very much, but hope it will do some good. At the same time allow me to thank you for your nice stories "For the Little Folks."

I sign myself, your little friend,

MINNIE.

A Fable About Roses.

In a garden filled with plants grew a monthly rose, of a rare and beautiful kind, on which was a large bud just beginning to show a narrow streak of crimson. Near by, trained against a little arbor, was a Michigan rose-bush, covered with many thousands of buds which were ready to burst into a mass of red bloom.

One day, one of those little birds who are said to hear so many things and to whisper them again to people, as he sat perched on the arbor heard the crimson bud below say scornfully to herself:

"I wonder why the gardener allows such a common rose-bush to stand in this beautiful place,—and so near me, too!" Here, as she had no lip to curl, she instead uncurled one of her pretty leaves slightly. A sharp pang shot through her, but in a moment it was over; and, forgetting it, she went on:

"Who would want to wear any of those almost scentless roses? Even the cook will not take them for her Sunday bouquet, if she can get choicer flowers. And I am magnificent enough to be worn on the dress of a queen! Gentlemen have paid immense sums for my sister buds in the winter season. I wonder if that lovely young girl at the window will not want to wear me at her birth day party to-morrow night?" She ceased speaking; for just then the gardener came past with his watering-pot, and she bent her queenly head to receive the refreshing shower. But before the little bird flew away, he heard the Michigan rose murmur:

"Well, if I cannot be beautiful enough for a queen or that sweet young girl to wear, I will make the most of the girls God has given me; and perhaps those who are not rich enough to buy the costly bud, will be happier for looking at my profusion of bloom."

So as the hours went by, that day, she unrolled one after another of her green buds, until the next morning the whole arbor was covered with half-opened red blossoms. The pretty young girl saw them from the window, and coming down to the arbor she broke off great branches of roses until she could hardly hold them in her small hands.

"They will delight the hospital children so," she said, loud enough for the little bird, who had flown back to the garden, to hear. "I am so glad that God gives us such immense numbers of the commoner roses, so that we are not afraid of gathering too many at a time. I presume the gardener would be horrified if I gave away roses from this rare bush, but these I can have by the thousands, if I like." And then, as fair herself as any rose in the garden, she went off to her weekly visit to the children's ward of the hospital, laden down with her flowers and followed by the little bird.

If you should chance to meet that bird, get him to tell you what he saw and heard from his perch on the open window of the hospital ward. I can't paint for you the bright faces, or repeat the happy thanks of the little ones, as on each white bud or in each white hand was placed a large spray of those rose-buds. You must imagine it all; or, if you cannot do so, try the