

THE ISRAELITE.

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EDITED BY ISAAC M. WISE.

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New Year's Day, 5619, A. M.

THURSDAY is, according to Hebrew traditions, New Year's day, the first day of the month of *Tishri*, a "day of memorial," of "blowing the alarm trumpet," as the Bible calls it; the New Year of the Kings, when public documents were yet dated after the years of the reign of a King, as the *Mishnah* informs us, the day of heavenly judgment, as the *Pesikta* and *Mechilta* call it. It is a solemn day of self-thought, of conscientious investigation of one's self, his actions, sentiments, thoughts, &c. a day when man renders account to his God.

First, we congratulate our friends on New Year's day, and wish them the blessings of Almighty God, for themselves and their families. May the Lord of Hosts protect you in His infinite goodness, be with you in loving kindness, and lead you to health, happiness and joy. We also congratulate the sons of Abraham on the progress of the principles of justice, as expressed in our own country, by the diplomatic correspondence of our government with the Swiss authorities in behalf of Israel; as verified in England by the admission of Israelites to Parliament; and as the French, Sardinian and even the Austrian government expressed by several laws and actions of theirs. Next, we congratulate our brethren on the actual progress of Judaism among the intelligent portion of the community at large. Daily, more and more, our long cherished doctrines find their way into the hearts of those who, without prejudices, investigate into the precepts of true religion, and always closer approaches the triumph of truth. Though last, but not least we congratulate our commercial friends on the position which they have attained and so manfully maintained in the mercantile community, during the last crisis.

It was hitherto customary with us to conclude the year with a retrospect of the past; we would certainly have done so also this year, had we not been absent for the last month from our post. Still we will as soon as possible write and publish a full retrospect of the past year, not only for the benefit of our readers, but also for the future historian of Judaism. It will not be worse than usual on account of its coming somewhat later. So many great events happened during the last year, that a review thereof requires time and reflection.

We conclude this with the good old wish
לשנה טובה תבנתו.

LETTERS FROM EUROPE.—No. II.

WESZPRAM, (Hungary,) Aug. 6, 1858.

Rev. Dr. Wise: Three weeks have nearly elapsed since I wrote to you from Hamburg. Since then, I have visited the capitol of Prussia; tarried a while in Breslau, the place of my future Academic career, and traveled far south into my original fatherland, Hungary. Much have I already seen and heard—and to relate it all, would require at least a quire of foolscap. I will, however, begin where I left off, in my last, and tell such tales as may be most interesting to you and the worthy readers of your valuable ISRAELITE. [By the way, I would only remark, that the place whence I am now writing is a little town of about 15,000 inhabitants, situated a few miles from the celebrated Water Cure, FOERED, on the PLATZENZE. It was here that the light of this green earth first dawned upon me, and the first two years of my life were spent. And now, after an absence of Twenty years, I again have the pleasure to sit down in the midst of numerous intimate relatives—the witnesses of my birth—and chat with you across the ocean, a distance of over 5,000 miles.] But, enough of this parenthesis—and now *ad rem*.

In Hamburg, where I spent one Sabbath, (שבת אחת), I visited the world-renowned Temple, within whose sacred walls, thousands of veteran Reformers have often listened to the eloquent discourses of a Salomon, a Kley and a Frankfurter. As I entered, I saw these pioneers in Reform, seated, side by side, on an elevated pew, beside the Holy Ark. The mode of divine worship, here observed, is too well known to need any special description. The service, as a whole, with choir and organ, is truly impressive. Compared with the Temple in New York, it is not so simple and devoid of ceremonies; nor so thoroughly reformed as regards the internal arrangement of the Temple, for there is still an extra gallery for the ladies, and the Sexton still continues to run to and fro during the reading of the

Thorah, notifying the several persons to be called up to the law.

The hymns to be sung are not announced by the Cantor, but are written down the day before, on tablets attached to the several pillars which support the ladies gallery. On these tablets are also noted the respective chapters of the Law to be read before the congregation. The Thorah, as is well known, is here read through, during a cycle of three years, with no chanting, nor *Me-ahabraya*ch. After the scroll was returned to the Ark, the Rev. Dr. Frankfurter, who is now the only acting preacher of the Temple, (Dr. Jonas was but recently elected as assistant preacher,) ascended the pulpit, and delivered a sermon relative to the destruction of Jerusalem, and the consequent dispersion of Israel. This subject was chosen then, as the Tuesday following, [July 20,] was the Anniversary of the demolition of the Holy Sanctuary.

The Rev. Preacher united in himself, the character of those two ancient sages, one of whom laughed, while the other wept, on contemplating the ruins of the sacred city. He showed that while we have reason to lament that memorable disaster, yet, viewed from a more elevated point of view—the stand-point of religion—the desolation of Zion is also a source of joy; since thus alone the Word of God found its way into the various kingdoms of heathenism, and illuminated, with more or less of the original splendor, the hitherto dark valleys of the earth. Such was the import, in general, of the sermon which, in learning and eloquence, I have not heard surpassed. As a whole, it was a true index of the religious principles believed in by the members of the Hamburg Temple.

Speaking of the eloquent preacher, I can not help alluding to the conversation I had the honor to hold with him that Sabbath afternoon. Being asked how I was pleased with the morning service, I replied that as a whole it seemed to be superior to that of the New York Temple, for this reason—and it was this that struck me at the very beginning of the service—that the congregation here took a more active part in the worship, than in New York.

In Hamburg, the congregation unites with the choir, in singing the various melodies, and every now and then repeats aloud a verse after the Chasan; while, in the New York Temple, the entire service, with but few exceptions, is left solely to the choir, cantor, and preacher—the congregation listening in silent devotion.

On hearing of my undertaking, he cheered me heartily, and promised me his own personal assistance on any occasion whatsoever. He was rejoiced to hear that I took the lead in coming from across the ocean, to gather the means, by which I may the more successfully spread the true spirit of Judaism among our brethren in the New World. "We know, too well," he said, "what sort of a people you have in America, considering the mixed character of the people who emigrate thither from Europe." It is well, therefore, that young men, acquainted with the circumstances and language of the Jews in America, take hold of the Jewish ministry, since they alone are best fitted for the task."

On inquiring about the progress of Reform in Hamburg, the Rev. Dr. told me that no change had taken place within the past years. The great majority of the Jewish population in Hamburg still belongs to the conservative party; and the Temple, although numbering about 800 members, is still regarded as a *private society*, merely dependent on the congregation. This seems rather strange in a free city like Hamburg. The various Synagogues, [Temple included,] constitute but one congregation, and are severally bound to contribute to it. The Temple has, long since, endeavored to make itself independent; but, notwithstanding the protracted lawsuits, it has not yet succeeded in raising its character above that of a mere Society. One thing alone, they have won—that the congregation, in return for the regular contribution paid by the Temple, contributed annually a certain sum for the support of the latter. In America, where every Synagogue forms an independent congregation, this arrangement must needs create a good deal of astonishment. And, indeed, it still seems somewhat complicated to me. I will, therefore, after having learned the practical working of the congregational system, as it exists in Germany, present your readers with a more thorough explanation; at the same time describe the causes and effects of such a system.

In conclusion, I will only say that the conservative party is now building a large and costly Synagogue, which, judging from the exterior, will be a grand edifice. Their Rabbi is the orthodox Dr. Stern.

Saturday evening, after having had my passports revised, I took the night Express for Berlin. On reaching Wittenberg, the Prussian boundary, an officer entered the cars, and visited our baggage; and, with a politeness, which was agreeably surprising to me, he gave me a German "thank you," on showing him a broken band-box containing my hat and sundry light articles. In Berlin where

our trunks were to be examined, I was still more surprised at the politeness of the examining officer, who, on superficially looking over the contents of my valise, did not even ask me to open my trunk, fully believing my assertions that I only carried with me the books and clothing of a student. And thus early on Sunday morning, I rode through the well-paved streets of Berlin to one of the hotels near the so-called Jewish quarter, in order to see and hear as much as possible of my brethren there; and, in my next, which I will shortly send to you, I will describe my life in Berlin.

I remain, most respectfully,

Your friend,
SIMON TUSKA.

[From The Philadelphia Press.]

The Admission of Baron Rothschild into the British House of Commons.

The joy with which the Jews of this country hailed the announcement that Baron Rothschild was at last admitted to a seat in the British House of Commons will in no way be diminished in consequence of that article in the New York *Churchman*; of the 12th, headed "A Jew in the English Parliament." The writer pours forth a stream of spleen, malice, and inveterate rancor against both Houses of Parliament, for their very unchristian act in throwing open the doors of the House of Commons to a son of Abraham, a consistent follower of the law of Moses, a trustworthy citizen, and, above all, an honest and unperjured Jew, who, according to the *Churchman*, would, if Jesus Christ were now on earth, cry out "Crucify him! Crucify him!"

If the article in question, which was evidently written by a pen steeped in the gall of disappointed rage, has any effect upon our people at all, it will only be to make them more sensible of the great victory won in the field of religious intolerance, and to arouse their vigilance against a party who should it ever be in the ascendant in this "land of the free," would fix the heel of despotism upon all who differ with it in matters of faith, but more especially make us the victims of its persecuting spirit. Thank God, however, there are but few in this country who share the views and feelings of the *Churchman*. It was this same champion of Christianity whose indignation was aroused to boiling heat, and actually discharged itself in volleys of infuriated tumbles, at what he supposed an insult lately offered "to Christ" by the city fathers of New York, in their exhibition of a little mark of politeness to Dr. Raphael, a venerable and learned Jewish divine. The circumstance was trivial in itself, merely showing that the members of the City Councils understood the art of politeness, and that a Jew knew what constituted the privileges of a gentleman when he is brought out in public, and fully illustrated them by his language and general deportment. Yet this evangelist immediately sounded the alarm that the Christian Savior had been grossly insulted. What a pity it is that a paper which presumes to know so much of the dangers which threaten the Church, even in a mere exercise of a little courtesy toward a Jewish divine should be so really ignorant of the true character of the Israelite.

When David Salomons became Lord Mayor of London, the Bishop of the diocese remarked to Prince Albert, "That they might congratulate themselves, as the city of London had, at length, got a gentleman for its chief magistrate." That which the *Bishop of London* affirmed of David Salomons can, with every degree of propriety, be asserted of every Jewish public functionary holding his post at the hands of the people. The Jew does not thrust himself into high places, and those who select him to represent them, or otherwise serve the public, are well assured of his gentlemanly bearing and high social qualities, and they likewise know that he is the last man in the world to say or do an unkind thing to hurt the feelings of those who do not believe as he does. Hence, men of liberal sentiments and sound Christian doctrines are not afraid of intrusting the Jew with political or judicial powers, but, on the contrary, take every opportunity to evince their respect and their confidence in his integrity and public as well as private worth. But the *Churchman*! the *Churchman*! the great advocate of ancient prejudices—the antiquarian who roams about the world raking up musty ideas, and worn-out sentiments, the bare mention of which is revolting and disgracing to our enlightened age—sees damnation looming up out of the confines of Hades against all those who should be found sane enough to advocate a liberal idea, or breathe a sentiment of brotherly affection towards their Jewish conferees. He beholds the crucifixion revived in the admission of a Jew to Parliament. All the torments suffered by the early martyrs to the cause are renewed, and the *Churchman* hears their groans and their shrieks—he sees their suf-

fering agonies, their writhings and their contortions all re-enacted to the fullest extent in the amendment which gives Baron Rothschild a right to which he, as an English born subject, was entitled.

With suspended breath, with distended eyes, with trembling limbs, with delirious brain, the *Churchman* sees the church of Christ tumbling, tottering, falling, and crumbling into dust, because a Jew has been permitted to grasp the hand of a fellow subject in the Senate Chamber, and who perhaps may one day yet exclaim, *I vote for the defense of old England, to which end I consecrate my wealth and the wealth of my Jewish fellow subjects, who I am convinced will lay down their lives to preserve the soil from foreign invasion.*

The *Churchman* says:

"The 21st of July, 1858, will long be remembered in England and throughout the world; will be long remembered to England's shame and disgrace! One can hardly believe that Christian England had really invited to a seat in her highest councils one who, if Jesus Christ were now on this earth, as he was eighteen hundred years ago, would cry, 'Crucify him! crucify him!' Here is venom, here is spleen for a Christian advocate. The act of the 21st will long be remembered indeed, because it has inaugurated a new era of justice to an offending class of her Majesty's subjects who have given signal proof of their loyalty to the Crown and the laws of the land. Certainly, Mr. *Churchman*, if the people of Great Britain were as prejudiced and full of hatred to the Jews as you are, then might they throw themselves back into the past and charge the Jews with an offense supposed to be committed by their forefathers. But happily the gaze of England is directed onward, and she sees the glory of her name through the vista of the future. She has recognized what you, Mr. *Churchman*, are either blind to, or wilfully shut your eyes against. She sees and acknowledges the moral, the social, and the political worth of the Jew, and has made the amend for the injustice which has thus long been shown him. You, sir, and a few bigots like yourself, denounce the Jew and consider it an unchristian act to afford the Jew the rights of a citizen. You can turn back to an event that is said to have happened 1,800 years ago, and charge the Jew of the present day with a crime of which his hands are clean. But you can discover nothing in the Israelite to merit your respect and entitle him to the honors which loyal subjects and honest and worthy citizens should by right enjoy.

Look, sir, at the galaxy of learning, piety, and moral worth which shines in the Jewish firmament at the present day. You, an American to speak thus! Are you blind to the fact which your own country exhibits in favor of the Jew? Do you not know that here, under the enlightened sway of our own Constitution, the Jews have been entitled to all the rights of citizenship? Do you not know that the stars and stripes, which float over the Capitol, wave over the heads of Jewish as well as Christian members of the House? Have they, then, by their conduct as representatives of the people sullied the purity of that glorious emblem of our country's fame? Are they guilty of the crime of pecculation? Have they pandered to the intrigues of the lobby? Has one yet been found base enough to barter away his country's rights for "a mess of pottage, or for thirty pieces of silver?"

Look to the Philipps, the Benjamins, and the Yulees, and charge them if you can with disloyalty to the Constitution! There they sit in that august assembly, impregnable to temptation, and firm as adamant to discharge their sacred trust to their country. Look to the many Israelitish judges and other officers under the Constitution, and point out one spot or blemish in their public career! Look to the Jews, sir, in all the varied paths of private and public life, and tell me wherein they have fallen short of their Christian brethren in integrity and moral worth. And, sir, cast your eyes abroad to the Gadchaws, the Foulds, and the Crémieux of French notoriety and distinction. Hear the universal voice of Frenchmen pronouncing in their favor as men whose honesty and upright conduct both in the private and public sphere of life, challenge suspicion. Has France been injured by honoring such men? And, sir, even despotic Russia, bears testimony to the unshaken allegiance of the Jew to the State. She, too, speaks with pride of her Jacobi. But, sir, Spain owes the very means, perhaps, of her resuscitation to the skill and indomitable energy of a Jew, who was the principal engineer in the great national work—the great canal—which will give a stimulus to the industry of her peo-

tiguity of both hemispheres broken assunder; so he warns to lay too sharp an instrument on the other heavenly cable, Judaism—lest by too much rubbing of the crust, the continuity between two worlds could be broken. A beautiful prayer and benediction concluded this most beautiful address.

Now came the turn of the newly-installed minister, Rev. I. Bondi, to address the audience; but, overwhelmed by very strong feelings, he was not able to deliver his premeditated discourse. With a choked voice, he spoke only a few very touching words, with which he expressed his hope that by going hand in hand, minister and congregation would attain the desired ends in culture as well as education and instruction of the youth, and that with inexhaustible love and untiring devotion, he trusted to succeed in promoting the spiritual welfare of his congregation.

With *Alenu* and *Kadish*, concluded this interesting ceremony, which undoubtedly redounded to the honor of the Congregation Anshi Chesed, and all the Israelites in New York. The Cantor Rev. L. Sternberger deserves particular mention for his conducting the service and beautiful recitation of the prayers.

As I have already trespassed your indulgence, I reserve a communication about the examination in Mr. Livor's Commercial Institute, for your next issue.

Yours, respectfully,

E. B.

Editorial Correspondence.—No. IV.

ALTHOUGH returned to my post, I propose to write down my experiences and observations *en rout*, for the instruction and amusement of our readers.

On request of my friends, I remained one Sabbath longer in Baltimore, as the *Minhag America* was introduced. I preached again to a large auditory. The subject of the discourse was, the essence and forms of Judaism. I spoke with more animation than usual; for I witnessed the triumph of a principle in the very city of Baltimore, where so much and so violent opposition has been raised against moderate reforms. There is the home and hot bed of the most nonsensical kind of sham orthodoxy, represented by Mr. Reis and others, who consider themselves very wise and learned, while actually they know very little. Besides, the quarrels which those men caused in the several congregations and among themselves, sustaining now two small and poor miniature congregations, there is little or nothing known of them outside of Baltimore, and in Baltimore they are too well known to be regarded. There is the home of the radical reformers, which are a portion, and a portion only of the *Har Sinai* congregation; many of them, as a member of that very congregation assured me, are not satisfied with the total extinction of all that is Jewish in form or appearance inside or outside of the Synagogue. These two parties, as every body must comprehend, consider each other harmless, none of them being capable of exercising much influence on the community at large. They know full well, however, that the friends of moderate reforms are very numerous and enjoy the favor of the largest number of the community. To all this comes also the local position of the new congregation, whose Synagogue is in the center of the city, convenient to a large number of men, and the desire of this congregation to engage a competent preacher, to advocate the doctrines of Judaism in that very spirit. They know full well, that the success of the new congregation stops at once the increase of the two extreme ones. Therefore, they are united against the friends of modern reforms, and are indeed very violent in their onslaughts and attempts to injure them. As my humble self is considered an advocate of this system, their united efforts are also directed personally against me and my friends, both in Baltimore and abroad.

It was, therefore, that I felt the more gratified to see such a numerous auditory witnessing the introduction of the *Minhag America*, the full and plain expression of the doctrines of moderate reforms. It was, therefore, that I spoke with much more animation than usual. There is an unspeakable pleasure in the idea, that a system, for which one worked so long and incessant, finally solemnizes its triumph over its antagonists, and in the very place, where its antagonists had all the field to themselves. There is a peculiar kind of gratification in the knowledge, that truth will triumph at last.

Our readers must know, what I said on the essence of Judaism, as I have expounded it frequently in this journal and in the pulpit. I will state here what I said on the forms of Judaism. I said we have three

classes of religious forms: 1. Such as give expression to the religious sentiment in the mind of man. 2. Such as animate the religious sentiments and remind man of his duties and obligations to God and his fellow creatures. 3. Such as are outward tokens of union of the dispersed congregation of Israel. The effect and influence of those forms on the minds of the Israelites are well known. Experience teaches the efficacy of those forms during more than twenty centuries. The value of religious forms consists in their efficacy only; they lose their signification, if they lose their influence. It must be confessed, that some forms of the first two classes will always be necessary, as man never will be a pure spirit. They may change as times require, but essentially they should remain the same, as their efficacy has been tried for many centuries. The third class of religious forms which are the signs, tokens, signals, &c., of the dispersed congregations of Israel, must remain the same until it pleases Providence to revoke the decree, by which Israel was charged to be the Messiah-nation of mankind.

If forms are necessary, the best must be those prescribed in the Bible. It has often been tried to strip Judaism of all its forms, but it was in vain. The founders of Christianity also attempted to sever the essence from the forms of our religion. The consequence, however, was the adaptation of Heathen forms and with them also Heathen doctrines, so that this strange amalgamation produced the huge monster of the two Catholic Churches, the evil effects of which reformation has not yet fully succeeded in removing. If we remove all forms we not only sever ourselves from the body of the Israelitish nation, but we will also be obliged in a very short time to establish new forms. Whether the new ones will be better than the old, none can say. The results of the old ones we know well, the new ones have no history, hence we can not judge their efficacy.

I, therefore, hold that all post-biblical forms may be changed, either by congregations or by synods, as they originated. Biblical forms, however, have been changed in the biblical times and in the talmudical times, but essentially they have been retained and must be retained; because they are ordained in the Bible, have proved their efficiency, and the bonds of Israel's union. To this latter class belong especially the Sabbath, holidays, day of atonement, circumcision, &c., &c.

This sermon was listened to with profound attention. This appears to be the sentiment of all well intended Israelites. It will and must finally become the system of all American Israelites. To the completion of this system a synod is necessary, and also this will come in due time.

We have yet to say of Baltimore that it has five Hebrew schools, all well attended. The best attended is that of Rev. Mr. Sachs, who has about 130 pupils in two localities, in different parts of the city. There is a desire manifested, on the part of the parents, to give their children a thorough education, and to neglect not the knowledge of religion and Hebrew. This is certainly very laudable.

The congregation meeting on Eden street also resolved again to engage a Rabbi and Preacher. They fixed his salary at \$1,000. This is the only congregation which supports a school, all the other schools are private.

A popular institution in this city is the Young Men's Literary Association. This society consists of a class of young and intelligent Israelites, who congregate exclusively for the purpose of intellectual training and self instruction, in which they succeed well.

I left Baltimore, Sunday evening, (August 22,) impressed with the hope, that my time was not spent in vain. There was a revival of religious sentiments, which I hope will re-echo for a long time in that city. I left numerous friends there and feel myself quite attached to them. The urgent request of many to make my home there could not change the fact that I have no cause to leave Cincinnati, as I have no opponent in my own congregation. I hope Baltimore will, in a short time, obtain the services of a competent and enlightened man, and that things will be all right at last.

We clip the following statement from an exchange: The Jewish nation, dispersed in almost every part of the globe without forming anywhere an independent nation, in 1853 amounted to 4,657,800 individuals, not comprising 30,000 Samaritans, and 2,200, Ishmaelites, which would make a total of 4,690,000 persons. The total number of Jews in Europe is stated at 2,351,179, making the 110th part of the whole population of Europe at the last census.—*Exchange*.

The Churchman and the Jews in England.

Our friends have spoken on this obnoxious subject. Last week Nathan Mayer, M. D. (leading article) Rev. Dr. Lillenthal and Mrs. Adah Isaacs Menken gave the editor of the *Churchman* a just and powerful rebuke. This week the Rev. Mr. Jacobs speaks in a no less powerful strain. It is, therefore, almost superfluous for us to say one word more on the subject.

As to the editor of the *Churchman* we have to say but a few words. He did not insult the American Israelites as much as he did the constitution, laws, congress and institutions of the United States. According to the narrow minded opinion of that man, the United States who admitted Yulee and Benjamin in the Senate, Hart, Phillips, Levin and others in the house—"have given the lie to their high profession, and now present themselves as a mere *whited sepulchre*."—The poor man is obliged to live in this *whited sepulchre*, at war with every body's opinion, ridiculed and despised by every sober republican citizen, pitied by every good man, for his agony, and now also old England is lost. "Who shall console thee!"

We have to say nothing to the *Churchman*; its editor is miserable enough without our words. Nor have we to say anything of the Church he represents, which is much worse than the Catholic, as far as stubborn fanaticism and conversion manœuvres are regarded. That Church represents the English aristocracy in America (they look ridiculous enough in this country.) She owes in creed as much allegiance to England, as the Catholics to the Pope. She started and sustained here the unprincipled outcries of knownothingism, to increase her own power. She hurls most fanatically the bolts of condemnation at every religious society not Episcopalian. She struggled here for the same dominion as in England and, ever since the revolution—frustrated her designs she, by money and cunning devices, attempts incessantly to regain her dominion. But this would not go at once, still she hoped, still she worked on and waited impatiently for the day when her mother, England, would dictate also in this country, and set her again on the lost throne. But now England herself yields to the progress of our age, she herself strives to separate Church and State, to do justice to the principle of religious liberty; now in England the Church is no longer a power of which anything can be expected—now the beaten routed, utterly discomfited crier of the N. Y. Trinity Church cries horror! and treason! on seeing the *whited sepulchre* which she herself represents. Now, the poor man laments over the grave of his Church's long cherished hopes, a cry of woe and misery, and sorrow escapes his tortured breast; why should we yet imbitter his disappointed life with rebukes? No, we shall not do it. We thank him for the confession of the death of the Episcopalian Church, by inconsistency.

We thank him for the compliment of iron consistency which he bestows on the Jew.—We only may be allowed to point to the cause of these phenomena. Truth is the mother of consistency, and truth lasts forever, which error and fiction are the real causes of inconsistency, and vanish as the Episcopalian Church does in our days.

But, to the editor of the Cincinnati *Gazette* we have to say something. How dare you, sir, give the lie to the constitution of your own land; how dare you insult your own country, to please a few bigotted church members? So, exactly so, you have done by re-printing the article from the *Churchman* without comment. We know your eccentricities, your English aristocratic views and notions; we know your anti-republican tendency and inclinations, better probably than you are aware of; but how could you be so foolish thus to expose yourself to the just censure of the community; how could you so imprudently reveal to the world your innermost aspirations; to impress your aristocratic and anti-republican stamp on this country, as you have done by a tacit endorsement of the most outrageous and most anti-republican sentiments and doctrines? Ah, the cat is out of the bag. You must know, that a man can not consistently be at the same time an officer of the Church of England and a citizen of the United States; the mouthpiece of religious intolerance and the supporter of religious liberty; the advocate of English aristocracy and a republican party scribe. You ought to know by this time, that some people scrutinize critically the words and pretensions of those who are called upon to exercise an influence on the public mind, and the most secret intentions are brought to the light of the day. And if you know all that, and are aware that plain truth openly and frankly uttered is the best policy, (if it is no more,) then tell us openly and frankly that you are opposed to our

country's institutions; say it in intelligible words, religious liberty, is a thorn in your eyes, an obstacle in your way, which you wish to have removed. Why choose a sneaking by way and endorse tacitly the iniquitous sentiments of others?

But, for charity's sake, we will suppose the editor of the *Gazette* had an old grudge against some Hebrew; or he did not know, that the article was re-printed; or he was ill disposed, needed some more copy, saw the popular caption, did not read the article, gave it to the compositor, &c., &c. But, sir, the people do read, even if you do not, they judge, also, if you do not; and you stand awfully compromised before the liberal portion of the community; so awfully indeed that it needs a strong excuse to make things look right. And as long as you do not offer some reasonable explanation to the world, you stand compromised by the side of anti-American, illiberal and intolerant bigotry, and we shall take proper care, to let the world know, what your sentiments are. As long as you give not a satisfactory explanation in public print, we have a right to consider your tacit endorsement of anti-republican doctrines as a declaration of your principles, a manifestation of your secret intentions, and it will be necessary for us to shape our course toward the *Gazette* accordingly.

In Scranton, Pa., and Williamsport, Pa., Hebrew congregations have been organized. In the former place, Mr. Lasser, and in the latter, Mr. Strassburger has been appointed Hazan, Teacher, &c.

PHILADELPHIA.—At a recent election held in the Polish congregation, the Rev. Mr. Jacobs was not re-elected preacher of said congregation. It appears to belong to the hyper-orthodox creed, to desert their advocates. Our ultra orthodox friends treat their teachers most unkindly. The Rev. Isaac Lasser, their old defender, has a congregation, with 26 members or thereabout. The orthodox congregation of Charleston, S. C. had three ministers within the last eight years. Rev. Dr. Iloway was, in ten years, minister of orthodox congregations of New York, Philadelphia, St. Louis and Syracuse. Is this part of the creed?

SAN FRANCISCO.—All the schools prove a failure. Those of Messrs. Bien, Henry and Solomon are no more. Emanuel congregation pay a teacher, Mr. D. Levy, \$75 a month for religious instruction. But he was found out to be so ignorant on the subject, that they would not send him their children. Dr. Eckman's school also has no more than 25 to 40 pupils. Things are much declining here, notwithstanding the good will of the members, and the money sacrifices.

CINCINNATI.—At the Annual election of Officers of Kal Kodesh Bene Israel, the following gentlemen were elected to serve during the ensuing term:

J. ABRAHAM, Parnass;	
S. Bloom, Gabab Zadok;	
J. Trost, Gabab Beth Hyam;	
H. J. Amburg, Treasurer;	
A. Harris, Secretary;	
P. Heidelbach,	Trustees for 2 years;
E. Mayer,	
L. Abraham,	
L. Rosensteel,	
H. Cohen,	
Julius Deutsch,	
J. M. Brunswick,	Trustee for 1 year.

Respectfully, Yours,

A. HARRIS, Secretary.

Our friends in the cities of Albany, Baltimore, Philadelphia and New York, will be kind enough to excuse us. It is not want of courtesy, but want of time that we paid them no visits and came away without saying anything to several. Our time was limited, we were in a continual hurry. We do not wish them to retaliate.

Constitution Grand Lodge of I. O. B. B.

This body met from the 29th to the 31st ultimo; the latter included in the city of New York. There were 11 delegates present from Cincinnati and 2 from Cleveland. In as much as the minutes of that body will be published, we abstain from passing any remarks on the subject. The board of officers elected for the ensuing year are:—Messrs Bien of New York, Renau of Cincinnati, Rosenburgh and Rothschild of New York, and Ellinger of Philadelphia.

LETTER BOX.

Na. P., Bridgewater, Conn.—We have not room enough in our paper for large poetic effusions, and those who write take their turn. Facts are what we want, more than poetry—facts are what the public want most—poetry serves to make up variety and exalt the soul, but we can not occupy too much space in each paper with it.

B. F. P., Cleveland, Ohio.—Your order has been attended to. The seal will be made and forwarded as soon as possible. Could not get it for less than \$10; they asked Twelve dollars at first.

S. F., Charleston, S. C.—The "Schumacher's" Family is not printed in pamphlet form, but have the same complete in the Monthly Deborah—price 25 cents.

Ab. G., Natchitoches, La.—It would depend upon the particular circumstances of the case, whether or not it will be proper to do so.

L. W., Baltimore, Md.—It is impossible for us to say whether or not you could get a situation here.

B. K., Philadelphia, Pa.—We have no recollection of the letter referred to, nor of the question hinted at. If you want it answered you will have to ask it over again.

X. X., Baltimore, Md.—We can not publish your communication. We will avoid personalities as much as possible.

Try your pen to a better purpose.

F. O. Quincy, Ill.—We know the man. He keeps a Jewelry store in this city.