

books, or portions thereof, contained in the Bible, its ancient versions and commentaries; in the Talmud, Rabbinical code and Midrash; in the Mouri: h Spanish theologic-philosophical and historic literatures of the Jews; to which end he must study the languages, history and the other scientific disciplines leading to this end. He must be a תלמוד scholar before he can be a Rabbi, a תלמוד with as fully an academic training as can be had in this country. The spirit is free and must be free, not only because we are citizens of a free country and live in an age striving for freedom, but because we are Jews and teach Jewish literature, which comprises all shades of opinions from Father Abraham down to our modern savans, from the ancient Grecian down to the last Germanic philosophers—yes, Jewish literature conceived and built up in perfect freedom of thought and speech, the free press of the human family in all ages and climes. The free daughter of a free people nourished by reason, can not be imprisoned in any narrow dungeon of petrified dogmas, and stereotyped opinions. We expect of every student that he be honest, outspoken and truthful; לומר אמת, לומר אמת that he render decisive judgment, for himself or others, on no question, before he has the historical research and the ripe reflection on the point in question; we expect of him that he be no hypocrite, that he indulge in no self-delusions, no romantic phantasies. The college gives him the best material from Israel's treasury, but does not deprive him of freedom, reason and his personal rights as an Israelite. This is no sectarian seminary, it is a college; it teaches scholastic material. Here scientific methods, system and scientific conscience must prevail.

This, students, you will have to study and to master; you shall become masters of the Jewish literature, the historical Rabbi; and this will enable you לומר אמת לומר אמת to bear the banner of truth and light and piety and humanity in the front of your fellow men. This the officers and teachers of this college expect of you. This is your task and your aim. So we enter upon our work in the thirteenth year of the Hebrew Union College. May God grant His assistance, that you may become a blessing to Israel, true apostles of benevolence to all, the pride of your alma mater and the Union of American Hebrew Congregations.

The above is but a mere extract of the President's speech. His enthusiasm and interest were fully shown by the manner in which he addressed the students.

Following the remarks of President Wise, came Mr. B. Bettmann, President of the Board of Governors, who said in substance:

"Students, we welcome you back again and we extend a most hearty welcome to those who have to-day come among us for the first time to enter upon a noble and honorable career. In the name of the Board of Governors I welcome you to the thirteenth annual opening of our college. Again we uncover the fountain from which thousands of years our history has flowed and I sincerely hope and believe that you will become noble and honorable teachers in the glorious cause of our religion. There is one point upon which I wish to dwell particularly and most emphatically. The Board of Governors has always been anxious to see this institution send forth into the field of labor not only thoroughly educated men and Israelites, but to send them forth also as gentlemen, men who will reflect credit upon their alma mater by their uprightness of character and their unexceptional demeanor. We know full well that the members of the Faculty will do their duty faithfully and conscientiously, but the Board of Governors has also its bounden duties to perform. Some new rules will be formulated and we expect you to give your best efforts toward carrying them out to the best of your ability. It has been deemed advisable that the Board of Governors take the management of the students into their own hands, and personally see that the rules of conduct and deportment are faithfully adhered to. We sincerely trust that your conduct will be such that the Board will not be required to use its authority at any time on account of refractory or unbecom-

ing conduct on the part of any student. We have also decided that all high school students shall submit their periodical reports to the Board, even if their parents are residents of this city. You are also cautioned to take good care of the books in the library. The manner in which the books were treated in the past has not been satisfactory, and we therefore must strictly enforce the rules governing the library. We sincerely trust that your appreciation of the value of books will serve to make you careful and thoughtful in handling them. "The Board has deemed it advisable to change the place of residence of those students who come under the direct care of the Board, and while we are actuated by only the very best motives and seek only to further the best interests of the students, still, we must insist that all students, whether in the regular home or not, shall be governed by the same rules.

"If there be any cause for complaint you are urged to lay the matter before the President of the Board, and, if the complaint be just, the matter will be promptly and carefully adjusted. And now, in conclusion, my friends, do not take the law in your own hands, but submit all grievances and complaints to the Board and you may rest assured that you will receive justice and that your interests will be protected so long as you show a spirit of obedience and deference to those whose experience and training have fitted them to be your conscientious advisers and champions.

"Our College is a source of great pride to us, but you must remember that they who are to rule, must first learn to obey, and while we look with pride and pleasure upon you, we must see that you are not spoiled by flattering encomiums and other marks of appreciation from those with whom you come in contact.

"We trust and pray that you will always be deserving of the praise you receive, but let me caution you not to be spoiled by the flattering notice you may receive before you are sufficiently experienced to withstand the seductive pleasure of flattery. I hope you will all deserve the highest praise that can be bestowed upon you, and now I declare the thirteenth scholastic year of the Hebrew Union College open."

Mr. Bettmann's speech was received with loud and long applause, which showed that all fully appreciated his motives as well as his eloquent sentences. At this point President Wise announced the course of studies for the year, together with the changes in the curriculum. In closing the exercises, Mr. Bettmann stated that the discipline of the college would be looked after more stringently than ever, and he hoped that no cause of complaint on the part of either student or teacher would arise. The exercises were then closed amid a general hand-shaking and show of mutual good feeling and fellowship.

Among those present were the venerable Henry Adler, B. Bettmann, Jacob Ezekiel, Prof. Zirndorf, Preceptor Mannheim, Preceptor Davidson, the Rev. R. Benjamin, M. A., Prof. Dr. Mielziner, Secretary Lipman Levy, President Dr. Wise, J. Menkus and Louis Volmer, of Little Rock, Ark.; Mr. Rosenfield, of Atlanta, Ga.; Miss Emily Bloch, Miss Jennie Mannheim and several others.

The question is very frequently asked, says an exchange, as to who is the richest man in New York City, and there can be little doubt it is John Jacob Astor, whose wealth is placed at \$200,000,000. Jay Gould, however, pushes him hard. As to other rich men, the following estimate by a Wall Street broker will be found interesting: Cornelius Vanderbilt, \$100,000,000; W. K. Vanderbilt, \$90,000,000; Russell Sage, \$60,000,000; Winslow, Lanier & Co., \$30,000,000; D. O. Mills, Whiteslaw Reid's father-in-law, \$20,000,000; Pierpont Morgan, \$18,000,000; Bob Garrett, \$20,000,000; Fred Vanderbilt, \$15,000,000; Sidney Dillon, \$13,000,000; Addison Cammack, \$8,000,000; John Rockefeller, the Standard Oil man, \$10,000,000; H. Rockefeller, his brother, \$8,000,000; August Belmont, \$20,000,000; Cyrus W. Field, \$10,000,000; Deacon S. V. White, member-elect of the new Congress, \$7,000,000; R. P. Flower, \$6,000,000; Wash. Conner, \$3,000,000; Victor Newcomb, \$4,000,000; Henry Hart, who is manipulating Pacific Mail, \$10,000,000; Oswald Outendorf, editor of the Staats Zeitung, \$5,000,000; James Gordon Bennett, \$10,000,000; Austin Gorbin, \$10,000,000; Erasmus Winan, \$3,000,000; and there are a score of others who are worth from \$1,000,000 to \$10,000 each.

In spite of the continual cry we have of the wealth of the Jews, and especially those of New York, it would seem from the above that they are not the very rich people. We venture to say that the average wealth of the Jews of America, to-day, is very little, if any, above that of the entire population.

SOME THOUGHTS ON JEWISH EXCLUSIVENESS.

BY MORRIS M. COHEN.

It has been so often said that Jews and Christians for the most part, do not and can not make congenial mates after marriage, that the reiteration of it now might seem to be a mere platitude. Just why this is so has been variously accounted for, though the ultimate reason is usually attributed to so-called want of congeniality. I do not know how that belief, and its somewhat too outspoken utterance by Jewish individuals, may have struck the better Christian's mind and sentiment, but if I was as good a Christian as I believe I am a Jew, I would not feel complimented thereby.

I might understand, by reflecting on the somewhat obscure and exaggerated past, how it was that in times gone by, political and theological views combining, Jews were ostracised to a great extent from equal social intercourse with those who called themselves Christians. And, how, as a result, marriages, or even less intimate social and political intercourse, were in a large measure forbidden between the followers of these creeds. And following down the train of thought thus engendered, I would find it comparatively simple to account for the apparent exclusiveness of Jews, by ascribing it to this ostracism. And I could find it truthful and justifiable to say to my contemporary Christian brother that the phenomenon of exclusiveness he sees, reaching more especially to marriage, is due to the measures which the disciples of your creed themselves inaugurated and for which they are mainly to blame.

But sin, though it may have been said that was not greater than given Christian schismatics and sects committed against each other, its corruption does not reach down to our generation, even according to the most extravagant construction of scriptural text. The Jew in the United States of America can not be said to be deprived of such any political or social privileges which his Christian brother enjoys. The common schools and the universities, the lodges, the theaters, the halls of legislation, and other offices are as open to the Jew as to the Christian. And the exclusiveness that exists is produced as much by the isolation, which in given localities Jewish people practice, as by anything else.

Outside of the cities, say 8,000 inhabitants and upward, all over the great expanse that is comprised within the territorial domain of this nation, North, South, East and West, there are for the most part no congregations and no rabbinical leadership. And in this vast territory of smaller urban and of non-urban communities, the Jew as such is for the most part barely known. Intercourse goes on without thought of boundaries of creed, and marriages between Jews and Christians are no infrequent occurrence. And from personal observation I know that very often these have not been attended with any less happiness and harmony than seems to be the rule where marriages are between persons of the same faith. There are unhappy marriages among both classes, unfortunately; and these sometimes seem to me to be on the increase rather than decrease; produced as much by love of show and aspiration after luxuriance and wealth as by want of congeniality. Character and steadfastness of purpose can produce an affection between two persons of opposite sex, without regard to the spiritual needs of the person. I mean that practically, except in communities where circumstances seem to favor the continuance of exclusiveness, that is, the cities referred to, greed does not count for much, so far as marriage is concerned, in the United States at the present time.

I do not speak in this way because I have married outside of my creed, for I have not. Nor do I write as I do with any view to impose an obnoxious reform upon my co-religionists. Such a thing it is quite out of the power of myself, and perhaps any other single individual or company of individuals to do. Such a reform can only be brought about by the gradual and ameliorating processes of time. But what concerns me, and what I am desirous of calling to the attention of my thoughtful co-religionists, is, that social exclusiveness and marriages among Jews should not be enforced by an appeal to any of those influences or causes that existed elsewhere and at another time, but exist here in our country and at this time no longer. Neither should the ears of our Christian brothers and sisters be offended by hearing that exclusiveness paraded as it now too often is. As we ask our intelligent Christian neighbor and fellow-citizen to refrain from bringing up to our notice our faith, as a badge of inferiority, so should we refrain from making public in any way to him our reasons for continued social exclusiveness, if these reasons are supposed want of congeniality, attributable to the faith he accepts.

Do not be induced to take some other preparation when you call for Hood's Sarsaparilla. Be sure to get Hood's, which is peculiar.

AN EASTERN AND WESTERN TRIP.

BY THE REV. J. WECHSLER, MERIDIAN, MISS.

Home again after an absence of two months. I have seen much during that time which may be of interest to your many readers, for, as Israelites, we ought to be intensely interested in everything that advances our sacred cause. I conclude, at first of all, to spend the greater part of my time at St. Paul, the place of my former activity, endeared to me by so many hallowed recollections, and was received in the most hospitable manner by my friends, who tried their utmost to make my stay as pleasant as possible. I had occasion to convince myself of the unparalleled growth of that city, which, according to the new directory just published, has a population of 165,000 inhabitants. Minneapolis, the sister city, claims even a few thousand more in population. The number of our co-religionists has largely increased during the last few years. My many Christian friends have not forgotten me. The most prominent ministers called upon me and evinced by words and deeds their good will toward me. I addressed a large assembly of most prominent citizens at their meeting-place, where the most cordial feelings of friendship prevailed. During my stay I was called upon to perform the funeral rite of two wives and mothers, who were called to the eternal home, but how different were their conditions. The former had been sick and feeble for many years, more than eighty years of age; while the latter was yet in the prime of womanhood, and who was called away suddenly. I was acquainted with both of the departed. Mrs. Mayer, the aged woman, was reared up in genuine piety and knew but little of the fashionable world of our days. Mrs. L. Strause was a woman of unusual intelligence, she having been formerly a teacher and an accomplished pianist. She was a devoted wife and mother, and her demise is deplored by a large circle of friends. We extend our sympathy to the bereaved families.

I left St. Paul reluctantly, for I had enjoyed there not only the invigorating air of the climate, but I had spent in the midst of my many friends many happy hours. Pittsburg, Pa., or rather Alleghany, was my next stopping point; not as a matter of choice, but to visit friends and relatives residing there. The weather, however, was not friendly toward me, for the actual heat, for some days, was more intense than at the Sunny South. Let me say in this connection that the South deserves a better reputation as far as the weather is concerned, than is actually the case. When at the North there are so many sun-strokes, the South is comparatively free from it. Pittsburg itself has greatly improved in appearance during the last few years. Natural gas, now in general use there, has caused a wonderful change for the "Smoky City" does no longer deserve that name. The large number of factories use gas instead of coal, which is not merely a large saving, but, as I am informed, facilitates the work generally. It is claimed that gas is abundant for generations to come and this adds greatly to the many facilities already offered to make that region a manufacturing one. Our co-religionists there are foremost in all enterprises and highly successful. The Reform Congregation is foremost in every great undertaking, especially in the great cause of charity. I had the pleasure to meet often my friend and colleague, the Rev. Dr. Mayer, the accomplished scholar, the genial Rabbi of that congregation. This good man requires not my praise, nor is it idle flattery that I speak of him in words of the highest commendation. Dr. Mayer is a man who not only devotes his time and energies to the interest of progressive Judaism, and has been eminently successful in that direction during the last seventeen years of his ministry in the Rodef Scholem Congregation; but he is the true friend of the poor, of the needy; ever ready and willing to help the distressed. Such a man is a blessing in the community, and without Dr. Mayer at the helm, humanity, in the broad sense of the word, would have lost its brightest jewel in Pittsburg. I recall with admiration how he went with me on a very hot day to a near village where we had to climb many steps to reach the abode of a man so often befriended by him. This, however, is not all. Dr. Mayer exhibits the most cordial feelings of sympathy and cordiality toward his colleague's qualities, which I am sorry to say, is as defective among many of our colleagues, who think only of themselves, or consider themselves above others in consequence of superior attainments, or because they are the rabbis of a larger congregation. We could learn much in this regard from our Christian friends, where there is especially a greater regard for the older clergy, while many of our young rabbis deem themselves above their older colleagues. It is highly necessary for the interest of Judaism at large, that a closer union and relationship be established among the rabbis in every section of our country. The reading of mere essays at certain conferences will not accomplish this, however.

I was present at the meeting of the Relief Society at Pittsburg, where Mr. Fink presided, and Dr. Mayer was his right hand power. The applicants were numerous, and relief was extended in every worthy case. Mr. Fink devotes a large part of his time to that good cause, and I do not believe that there is a city in the United States where there is more charity practiced among our co-religionists than at Pittsburg. I attended divine worship at the Temple, which, notwithstanding the heat, was well attended. The choir was excellent, the sermon delivered by Dr. Mayer to the point and instructive. I left Pittsburg for Philadelphia, which city I always love, as I have so many friends and colleagues there, who always await my coming with the greatest cordiality. In the circle of the Rev. Dr. Eppstein, Braunswieg, Strause, Kohn, Darmstadter and Kaufman I spent many happy hours. All these gentlemen are of excellent education who accomplish in their respective spheres much good in the cause of education and culture. Mr. Kaufman gives the greatest satisfaction as Chasan and teacher in the Rodef Scholem Congregation, and Mr. Braunswieg is well known to your many readers, for he is the gifted correspondent of the Debarah, who graphically describes all that transpires in Philadelphia that is of interest to the sons and daughters of Israel. The Rev. Dr. Eppstein has had charge of the Adas Jeshurun Congregation for the last four years, having accomplished an excellent work in leading the congregation to progress. He is indefatigable in his efforts, and has been so successful that the congregation has erected a most beautiful temple to replace the old Julianer Synagogue. The temple is really an honor to the congregation, complete in all its details and centrally located, and divine worship well attended,

which speaks well for the congregation. A first-class choir adds greatly to make divine worship attractive and elevating. What a change when compared with former years, when worship was conducted in the orthodox style. Being asked by my colleagues, the Rev. Eppstein, to occupy his pulpit, I consented, although I was not prepared for the occasion. The passage, however, which was read, Deuteronomy xviii, verse 18: "But thou shalt remember the Lord thy God, for it is he that giveth thee power to obtain wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." afforded me ample material to consider the material tenacity of our co-religionists, as it prevails to an alarming degree at this present time. I hope and trust my feeble effort will be productive of some good. I must say, however, that our Philadelphia co-religionists are, as a class, active in the interest of Judaism. It is gratifying to see how many prominent Israelites interest themselves in the cause of Judaism, and charity in particular.

What angers well for the future is the fact that the principal congregations support excellent schools, where a large number of pupils are instructed in the principles of our holy religion, where professional teachers are employed, and, as a matter of consequence, good work is accomplished. While many Sabbath-school teachers, who have but an inadequate knowledge of our religion, we find here that the congregations are willing to pay for successful teaching, and they have first-class teachers engaged, being deeply impressed with the conviction that the progress of our religion depends upon the rising generation. We can but record with pleasure that these congregations of Philadelphia are mindful of their obligations. While at Philadelphia I found my friend, Dr. Eppstein, busy engaged, in addition to his other duties, in writing a new edition of a Biblical history. It is, in reality, altogether new, as compared with his former one. He read to me many pages of the manuscript, and acquainted me with his ideas regarding the whole work. I was more than favorably impressed with the Biblical narratives, recorded in simple, but excellent language. He has studied the subject well and I have no doubt the book, when issued, will be in a very short time well received by our people. All such efforts deserve encouragement, and I hope and trust that the author may not be disappointed in this regard. As I found my honored friend, the Rev. Dr. Arnold, was not at home, I repaired to Atlantic City in company with a few intimate friends to meet him there. This well-known resort was frequented by many thousands of visitors, among them a very large number of our co-religionists. Almost every class of society is represented. The hotels are crowded and every house is occupied. While many come here to enjoy the invigorating air of the ocean, others come merely to be seen and admired. It is not to the credit of our co-religionists, that not a single place is devoted to the worship of God. The question has been agitated, but as yet nothing has been accomplished. My friend, the Rev. Arnold, meets his friends by the score wherever he sojourns, and he deserves in the full sense of the word every respect and regard. He is of the most genial disposition and ever ready to serve others. He spent many pleasant hours in the company of the Rev. Dr. Mayer, of Pittsburg, whom I was pleased to again meet there. May they both return home invigorated and strengthened. In my next I shall speak of the Jewish Home.

NEW YORK.

The advance guard of the coming holidays has already arrived, a little earlier this year than usual. The mornings and evenings are impregnated by the familiar fresh and refreshing "Slichos" air. The first sounding of the "shofar" has roused the northerly frost from its sleep, and called to it to prepare for its travels.

The cushioned seats of the temple pews that have lain upside down all summer, that their covering might be protected from the moths and the dust, are being carefully aired and beaten to worthily receive their occupants who have not seen them since the Feast of Confirmation. And those who have no owners are laid temptingly out to the would-be purchasers for the holidays, who now frequent the temple on Sundays, so that as few as possible may be occupied by the dead heads.

The wooden benches in the Synagogues of our down-town brethren do not require much dusting, as even during the hot season they were occupied three times every day for a number of hours, and thus but little settled on them. At every season the doors of the houses of worship are open from early morning till late in the evening, so that visitors can not only perform their devotions there, but study the Talmud as well. In this respect the "schulen" resemble our Catholic churches completely.

But though there is no dust there, much of it is stirred up in the advertisement columns of the Jewish newspapers. The ticket-offices are everywhere opened, and the advertisers compete with each other in tempting invitations for the purchase of seats. "Come, friends, and buy tickets that ye may hear the world-renowned singer Loewensohn, whom we have engaged for our sanctuary. Come and hear the prayer of a lion's whelp, (this in allusion to his name Loewensohn) hear the voice and the roaring of a lion."

The "Pizkers" have the great singer Sapperstein, son-in-law of the famous singer Michalowsky, as star. "Whoever wishes to enjoy pleasant holidays," so they cry, "let him make haste to purchase tickets betimes." Should this sort of business prove successful, and the "chevros" have full houses, then the imperious of the down-town "schulen" might prove dangerous rivals to Messrs. Amberg, Confied and Stanton. The smaller and poorer "chevros," who do not possess the means to engage artists, promise for their part, though they can not offer "stars" to their patrons, such pious and godfearing readers, whose prayers will ascend, even without musical embellishment to the throne of the Almighty—indifferent musicians, but worthy men.

Rejoice in your holidays, beloved brethren, and perform your devotions according as your spirit directs you, "for sacred is the day to our Lord." Had I not already a seat in the temple I would also have purchased a ticket, even though I had to stand in line for two hours, for I, too, man sing da lass dich keine leider, Boese Menchen haben keine Leuder."

Much, however, as I rejoice at the coming of Rosh Hashonah, the approach

of Yom Kippur is to me with dread this year.

"My peace is gone.
My heart is sore;
I never shall find it,
Ah, nevermore."

For since years ago I do not go out without my pocket-handkerchief, as I know that in New York we live under the protection of a natural and artificial "Erno," which transforms all Gotham into a colossal courtyard and allows the carrying of articles on the Sabbath. Even the signatory, where the Bible is imperatively taught and Rabbinical literature faithfully expounded, has, so far as I am informed, raised no objection to this "Erno." It has, therefore, never entered my mind while dressing on the Sabbath to tie my handkerchief as a girdle about my waist (indeed, my forty-two inches girth would not permit it), in order to smuggle it as a garment through the streets, and thus deprive it of its character as an article of luxury. Now, there comes all at once a man signing his name Jehudah David Bernstein (I do not know whether he is a Talmudic authority or only a Rabbi Tramp ben Frankfurter), and says, "Erno" is naughty. In the first place, says he, the rivers are more than ten cubits distant from the blocks, and then there run too many ships on the rivers, and Lord knows what else. To be brief, he sets down every man who uses his pocket-handkerchief on the streets on a Saturday as a desecrator of the Sabbath. Last Saturday I went to hear a young Maggid preach in Hester Street, about whom I will report to you in a future letter. On my way thither I walked behind a thorough shomer shabbos, who, despite 80 degrees Fahrenheit, had a red pocket-handkerchief tied around the collar of his coat, hence to serve as a neck-cloth. In the meanwhile thumb and forefinger had to perform the office of the article commonly used for cleaning the projection in the center of the human countenance. On his entrance into the "schule," the alleged neck-cloth returned to its natural functions, and thus was the purpose of fooling the Lord accomplished. Hence it appears that the above-mentioned Jehudah David Bernstein is considered an authority in certain circles.

The society of The Admitters of Zion, "בני ציון" whose aim it is to colonize the Holy Land, held a mass meeting in East Broadway last Sunday, at which, among other speakers, Dr. Drachman delivered a lecture, and was received with applause by those present. Said he: "The Patriarch Jacob refused to be comforted for the loss of his beloved son Joseph because (according to the explanation of the Midrash) man can only forget one who is really dead, not one who is only thought so. As, therefore, the bloody cost of Joseph was only circumstantial evidence of his death, there remained to the bereaved (after a ray of hope of once again beholding his beloved child." In allusion to this the doctor explained his yearning for the Holy Land, as the apparently dead Jerusalem would at some time awake from its trance to fresh life and become "Zion, the perfection of beauty."

This comparison sounds poetical, and is clear and easily understood. With less clearness he explained to his audience how one could live under the protection of the American Constitution and our free institutions, and be a good American patriot, while gazing longingly with one eye over to Palestine and harboring the desire to become a subject of the Pasha or Sultan. I can easily comprehend how some half-starved fellow in Russia, Poland or North-Hungary should long for Jerusalem. There is some sense in that.—He has nothing to lose in his native place, while in Jerusalem he even has a claim to the alms which are sent thither by all countries for distribution. Moreover, in the Holy City he is so near to the gates of heaven that at the resurrection he will be on the spot, and can save all the expense and trouble of a subterranean journey.

But what in all the world does our young doctor want to do in Palestine? His orthodox, which here in this country seems to be over-weight, could there be "counted as the smallest dust of the sea?" They would there immediately declare him an "אמרי חיים" and while earnestly performing his devotions at the west terminal a crowd of Chassidic Lazareni would surround him and brutally revile him to their heart's content.

Dr. Drachman's nostalgia for Jerusalem reminds one of that of the young Lapslander at the Swedish court, who longed for the beautiful snow, the smoky caves, the red herrings and the cod liver oil of his beloved fatherland.

No, dear doctor, you had better remain in America. This is the country where milk and honey will flow for you. Though the secular press hardly mentioned the fact, you will have heard, I suppose, by the time my letter reaches you, of Dr. Drachman's announcement from the pulpit in which but a week before delivered his inaugural sermon that it would not be possible for him to officiate unless the congregation separate the sexes in the synagogue.

The views on the resignation are as wide apart as the views differ which men hold of the historical Judaism as evolved in the Sichelchan Arukh. While the conservatives prefer a tribute of respect and admiration to a young man, who, at the very outset of his career, is ready to sacrifice so brilliant an opportunity for personal success on behalf of a principle, the reformers dub him "אמרי חיים" Evil tongues maintain that the young minister is governed by the desire to make himself notorious. This extreme orthodoxy in a young man born and brought up on an American soil is certainly unprecedented. Is it possible that he is suffering from Bronchitis?

Dr. E. B. M. Browne must go. Judge Freedman, in the Superior Court, rendered his decision on Tuesday last, dissolving the injunction with costs, and all that now remains is for the congregation Gates of Hope to formally sustain the action of the Trustees, and discharge him. Mr. Max W. Plazek represented the congregation, and so interested was he in the matter that he declined remuneration for his services.

Among the papers submitted was an affidavit from Mr. C. F. Kingsley, of counsel for the murderer Reich, who deposed that Browne wanted him to go before a committee of the Sons of Benjamin and state that Reich was compelled to make his confession because the surrounding circumstances were so strong, but that he really was innocent. He also deposed that he told Browne he was a fool for making such a suggestion, that he wished to have his client commit perjury and that he wanted no dealings of any kind with Browne. "אמרי חיים" "אמרי חיים"

"Truth is undying,
Falsehood fast-flying."
September 4, 1887. MI YODKA.

DANHEIMER'S Mana Tolu has a most delicious flavor.