

## THE JEWISH ADVANCE.

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HENRY GERSONI, - - Editor.

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CHICAGO, SEPTEMBER 6th, 1878.

## NOTES AND COMMENTS.

The cry of distress is still heard from the stricken South, and with ever increasing force. The hearts of the charitable have been touched, and help is coming forward, but by far not in a measure corresponding to the demand. There are, perhaps some persons who do not know to what extent the yellow fever scourge produces its effects. A brief statement of it may not be out of place. Physicians, nurses and medicines are required for the sick. Burial expenses and persons to occupy themselves with the interment of the deceased for the dead. There are cases reported in which some corpses have been left at their houses until decomposition broke in, because there were not the means nor the hands for interment. In some instances where a case of yellow fever occurs in a house, all the bedding and a great part of the furniture have to be burned in order to prevent a spreading of the fearful disease. Importation of eatables and all business activity is lamed or suspended in the stricken districts; thus the living suffer for the want of the necessaries of life, aye even of their daily meals. Such are the immediate causes of suffering—the consequences thereof God alone knows. Let every one help with the best he can. Israelites belonging to lodges, congregations, societies, etc., are reached through the respective organization to enlist in the sacred cause. But there are a great many, and especially young men and ladies, who do not belong to any such organizations, and who can well afford to spend a few dollars for the sufferers. Let them come forward as true sons and daughters of Israel. The furnishing goods merchants, the milliners, the glove manufacturers and the jewelers will excuse you for a few days. They will be pleased to see you again after the calamity will be over. Come to the ranks in behalf of suffering humanity, in behalf of whole cities and districts which need all the dollars you can spare for the maintenance of the life.

The articles, "Die Lage des Sinai" by \*\* and "Zur Proseliten-Frage" by Rev. L. Adler will be published in the German department of next issue. We must beg the indulgence of our readers for having suspended for the last two weeks the publication of Max Mueller's article. The pressure of important matter on our limited space has necessitated this suspension. We shall resume the continuation of this article in our next week's issue.

"The Pride of Chicago No. 41 of the Improved Order of F. S. of I." is the modest name of a new lodge which has been installed last Sunday by M. K. Cohen, Esq., of Philadelphia, the Grand Treasurer of that Order. This is the first lodge of this order in Chicago. The second one will be installed next Sunday. We are not yet informed of the name and number of the second lodge. We hope not to be too late with a suggestion. As the order is an "improved" one, and the lodges must necessarily improve in every respect as they increase in number, we would suggest "The Glory of the Star-Spangled Banner of Spread-eagledom" as a proper name for the new lodge. The brethren may excuse the joke, as we wish the new order a sincere *בן ירבה*.

—Says our contemporary of Cincinnati:

*עפירין בל בעלי אומנות שיעמרו על הקרקע* "In future the men of all trades will return to the cultivation of the soil" (*Jebamoth* 63.) We can not see why the sage of old in the Talmud made that prophecy, although we can tell with a degree of certainty that all mechanical trades will be absorbed by machines and factories, and the last resort of all laboring men is the cultivation of the soil. The faster people realize this idea in relation to their children growing up, the better it will be for them.

—Great, truly great, this must be admitted, are our co-religionists in charity. They are never called upon without responding generously and quickly. The list of donations for the poor of New Orleans published in this and last week's *American Israelite*, show the readiness and willingness of our brethren to help wherever and whenever their assistance is asked. It is an inheritance of the Hebrew, or rather a birthright, to be charitable, to feel the woes of others, and to be ready to alleviate them.

NEW ORLEANS, August 23, 1878.

S. Barnett, Esq., Chicago, Ill.:

DEAR SIR: Painful as it may appear, yet I consider it my imperative duty to inform you (as a member of the board of officers of the Touro Infirmary and Hebrew Benevolent Association) of the state of affairs existing now in our midst. The plague of yellow fever is increasing with rapidity; it seeks its victims amongst the rich and the poor, the old and the young, male and female, and God only knows who will be spared from the malady. The Touro Infirmary is fast filling up with patients, and I am sorry to say that many have returned from whence they came—to dust. The fever is spreading all over the city; hundreds of families are down with it; the calls for help and relief has no parallel; and the wails, sorrows and afflictions I am not able to describe. Not hourly, but minutely, we are called upon to send nurses and money to the down-stricken sufferers. Coffin and hearse to the departed ones, and something to eat for the children who are not sick, and many other demands too numerous to mention. Rev. J. K. Gutheim, myself, and others are constantly out visiting the sick, and offering assistance to those who need it. There are so many who come under this heading that our treas-

ury, although since a few days liberally supplied, will, by constant strain, soon show empty corners. Besides, who knows how many more will be in need of our assistance, and how long this will last. We have to provide, also, for shelter and support for the children who have lost their parents by yellow fever, as we cannot bring them in the Home (which, thank God, has thus far been spared), fearing they may bring the sickness among the inmates of the institution.

Considering all this, I must earnestly request you to call upon our co-religionists of Chicago, and every friend of humanity, to help us in this our good work by sending us liberal donations; we need it, and must raise it. Truly yours, etc.

CHARLES SIMON,

Acting Pres. of T. I. &amp; H. B. A.

## AMEND HONORABLE.

By an oversight of the type-setter, the following item has been left out in our last issue:

The Johannah Lodge of the I. O. of T. S. has forwarded \$300 to Rev. James R. Gutheim, of New Orleans, for the benefit of the southern sufferers. Of this amount \$200 dollars is to be handed over to the Howard Association, of Memphis, Vicksburg and Grenada, and the remaining \$100 to the Touro Infirmary, of New Orleans. The officers of this lodge are: Mrs. Abe Weiss, Pres., Mrs. K. Kohler, Sec'y, and Mrs. S. Cole, Treas. This lodge is doing good work for the poor of our city. Last *Chanukah* they provided outfits of clothing for about seventy poor children.

## Retrospect on the Year 5638.

*ואתה לך לקץ ותנוה ותעמוד לגורלך לקץ הימין.*

Go thou toward the end, or remain inactive—thou shalt stand by thy lot at the end of the days. (Daniel. xii, 13.)

The religious year of 5638 draws to an end. In the truly Jewish sense of the term, "the religious year" means a period of spiritual activity in every department of life. Judaism does not consider a life truly religious if spent only in prayer and devotion, without practical benefit to the world, or at least to the immediate circle of its surrounding. It may therefore be proper now, at the closing of the year 5638 of our religious calendar, to review what we have accomplished in this year, and how the ensuing 5639 will find us. Let us "begin at home."

## I.

Our Jewish community of this city seems to be not in a position to act unitedly and in harmony in any general movement which concerns our race and religion. Since the great fire has dispersed the members of various congregations into different parts of the city, there seems to be a general disability in congregational matters. There are members, for instance, living miles away in the northern and western parts of the city, who belong to a congregation in the southern part. They had joined that congregation many years before the great fire; they have relatives and friends in the burial ground of their congregation, and stand in friendly connection with the other members. They cannot therefore resign their membership there, and join another congregation which is nearer to their dwelling-place. They

continue their membership by paying their dues, but cannot take any active part in the management of their congregation. The synagogue is too far from their houses that they should be able to attend service. They seldom even can attend the business meetings of the members. Hence no energetic, united action can be accomplished. The few members living near the synagogue are those who take the most active part in congregational labors, and cliques and clans are a natural consequence, damaging the religious principles for which a congregation should work. If a quorum of members are "drummed" together for a meeting, they invariably vote according to the biased opinion of the few leaders.

Again, the Sabbath is the best business day in the week. The gentlemen have therefore no time to attend service. But the Sabbath is also the best day for shopping, and the ladies who must attend to that important affair are compelled to have their housework done in the forenoon, and thus they have not time to attend the services at the synagogue. Thus the minister officiates before a few old ladies, who are the judges of his work, and whose judgment influences the actions of their husbands and sons at the congregational meetings.

There is not a respectable man but he belongs to two or three lodges of our secret orders. The meetings of lodges are considered of greater importance than those of the congregation. They are certainly of immediate practical significance, inasmuch as the sick-benefit and the endowment funds are connected with them. There is a great deal of charity and benevolence shown by our orders. But those orders have no specific religious character. If they have, it lies only in the *theory of their constitutions*. Charity and benevolence, however, are only a *small portion* of religious teachings. The pre-occupation with lodge affairs absorb a *great deal* of the interest due to specifically religious, to congregational matters.

The year 5638, reporting to his brethren in eternity of our religious affairs, will probably say: "They have greeted me warmly on my arrival as a religious year, but they soon turned to their worldly affairs, and, with the exception of a few small items, my record is—a blank." The Sabbaths?—"Blanks." The religious feasts?—"Small items." Religious instruction?—"Of no practical or lasting value." Piety and religious elevation?—"Pooh! don't ask so many questions."

Our Jewish educational matters have fared none the better during this year. Positively nothing has been done for the instruction of the children of poor parents—nothing by the community, although, perhaps, something by a few isolated individuals.

Our charitable institutions? We have no hospital, no orphan asylum, no home for the aged and infirm of our poor brethren. We have a relief society and a few ladies' societies partly co-operating with it, partly working for themselves. A few occasional applicants have been assisted, a few poor families have been helped to food, fuel, clothing, and in cases of sickness. We have done what our means allowed us to do—the means of the charitable societies, namely.

Our young men's culture and social affairs have been thriving much better. The young men's societies have done