

JEWISH ADVANCE

L. MANZ - CO - CHICAGO.

Execute the Judgment of Truth and Peace in your Gates. | יְהִי עַתָּה וְיִשְׁפֹּט שְׁלוֹם שְׁפָטוֹ בְּשַׁעְרֵיכֶם :

A WEEKLY JOURNAL DEVOTED TO SOCIAL INTERESTS AND PROGRESSIVE JUDAISM.

VOL. I.

CHICAGO, SEPTEMBER 20, 1878.

No. 15.

APOTHEGMS.

(FROM THE TURKISH.)

An Ancient Tree.

Mock not the fruit-tree's wrinkled face,
Its knotty boughs, its want of grace;
For underneath no barren tree
Could you so many missiles see.

Bitter Words.

The knife's sharp cut can be endured—
Its ugly gash by time is cured;
But bitter words, when they o'erflow,
Inflict a deep, unhealing blow.

The Right Road.

How easy 'tis for some to say,
"Your route is wrong, that's not the way!"
For, when the carriage breaks, all know
Which road the driver ought to go.

Death.

Death is the dark, grim guest,
Who slights not rich nor poor—
The coal-black camel's form which
Kneels at every door.

(In Appletons for October.)

For the JEWISH ADVANCE.

ALBERT COHN.

(Continued.)

Long before the year 1854 the subject has been broached that some institutions be established in Palestine to alleviate the suffering of the inhabitants. Since the year 1827, Sir Moses Montefiore has visited that country several times. He has sent in 1842 a number of looms to Jerusalem to introduce linen manufacture among the Israelites of that city, and a mechanic to teach them that trade. At the same time he has established a school for young girls as an annex to the linen manufactory. The pupils of that school were to receive a primary education and to learn a trade in that school. The proposition was they should make marketing articles from the linen which will be produced in the manufactory. The generous Baronet has at the same time helped the Israelites of Jaffa, Hebron and Tiberia, to undertake agricultural work. But the general situation of the country did not permit all this work to prosper. Neither the linen fabrication with its school, nor the agricultural enterprises succeeded. In the year 1854, Jerusalem had no school, no hospital, no home for the poor, no charitable or educational institution of any kind. The honor was preserved for Albert Cohn to establish such institutions at Jerusalem in the name of the Rothschild family—and he had the pleasure to see them prosper.

VII.

Albert Cohn left Paris on June 11th, to go on his mission to Jerusalem. The Consistorial Committee on relief, of which he was the President, presented him with a gold medal on the occasion of his departure. Accompanying the present was a letter of commendation in which the beautiful sentiment was expressed that "he, like Abraham of old,

"has triumphed over the feelings of love and affection for his family, in order to go to Holy Mountain to obey the will of the Most High."

He went to Vienna first to obtain some necessary letters of recommendation. Austria was at that time (and is perhaps still), the only European power which took great interest in the Israelites of the Orient. She has a great many Jewish subjects and proteges in the Eastern countries, and her ambassadors have always shown great sympathy for them. The reader will perhaps remember, that in the Damascus affair, in which the French ambassador has sided against the Jews, the Austrian ambassador has taken their part and was their only support.

Albert Cohn was well received at Vienna. He has obtained an interview with the young Emperor, and the Earl of Buol-Schauenstein and the Baron von Bach, the two prime ministers of that epoch, gave him letters of recommendation to the Austrian ambassador of Constantinople, to the consul of Jerusalem and to the consular corps of various seaport towns of the Levant. He has embarked at Triest on June 22, visited the Jewish community of Corfu on his way, and arrived at Alexandria on July 29. Here he made the acquaintance of Mr. Michael Erlanger, who accompanied him to Jerusalem.

Albert Cohn remained five days in Alexandria. There was a great split among the Jews of that city, the natives and those who had arrived from other countries being unfriendly disposed toward one another. Albert Cohn called a mass meeting of all the Jews of Alexandria, and in a very eloquent speech he reproached both parties for their wrongs toward each other and exhorted them to unite in peace and harmony. He announced to them that he will consecrate their union with the establishment of two schools in their city, one for boys and the other for girls, which will be the first step made toward securing a better future for their children. Addressing himself to a mixed audience he had to speak in Arabian, Hebrew and Italian, alternately. The next day a committee was formed which made out a constitution for the schools to be established, and Albert Cohn wrote forthwith to Triest for a manager to be sent directly.

On July 7th, Albert Cohn, with his companion, Mr. Erlanger, arrived at Jaffa. The whole Jewish community of that city, together with committees sent out for the purpose from Jerusalem waited for them on the shore. Our two travelers thanked God for the privilege of treading for the first time the ground of the Holy Land, and, to use his own expression, "it was with such tears in their eyes as Joseph might have had

when he recognized his brothers," that they went to the synagogue to perform their *Minha* devotion.

In the evening of July 8th (Saturday night), they left for Jerusalem. The moon was bright. Behind them was the calm sea reflecting the inconceivable mystery of Divine Providence in silvery ruffles, before them were the dark outlines of the mountains of Judea. They stopped at Ramleh, at Aba-Guch (the ancient *Kiryath Yearim*), and at Culuneh or Clunia, a village situated about nine miles from Jerusalem, where they were met by a Jewish deputation. They continued their road—says Mr. Erlanger—followed by a large concourse of people which always increased as they came nearer to Jerusalem. "At the outskirts of the city itself they were met, as it appeared, by the whole population."

When they came in sight of the city Albert Cohn dismounted. He did not want to enter on horseback the holy city which had been once so flourishing and was now wrapt in mourning. Before taking any rest he repaired to the eastern wall of the ancient temple to prostrate himself at the place where so many generations have offered their fervent prayers.

The whole week was spent in visiting and interviewing, and especially in inquiries about the state of the leading personages and affairs of the city. Albert Cohn bought the house in which he was lodged for the purpose of converting it into a hospital. It was his desire to inaugurate the hospital himself. The work was therefore carried on day and night to fit up the house for its new destination, and Mr. Erlanger has managed it with the same remarkable intelligence and precision which he has evinced since then in the constructions of the Jewish community at Paris.

In the meantime Albert Cohn made an excursion southward of Jerusalem. On July 20th he went to Hebron. On his road he stopped at the tomb of Rachel, where he found the names of Moses Montefiore and Baron Gustav de Rothschild inscribed, who had been there before him. At Hebron he visited the cave of Macpelah, and in the neighborhood of that city he went to see several other places which are memorable in connection with the history of David. On his return to Jerusalem he visited the village of Bethlehem. These excursions were made not without danger. The Turkish troops were at that time on the battle-field, and the roads were not safe. Albert Cohn had to engage the services of a roving troupe, which had constituted itself as a sort of police, to accompany him from Hebron to Jerusalem. That troupe of savages has extorted from him twice considerable sums of money. Subsequently he fitted out a guard of his own to accompany him on his expeditions.

With this new escort he visited Ramah, Sichem, Naplouse, the mounts of Gerisim and Ebal, the Samaritan community, which comprised at that time 134 souls, and its two great priests, Selama and Amram. He ascended the mount of Gerisim on Friday, July 21, to see the ruins of the Samaritan temple. On July 25th money was distributed to the poor without distinction of creed, and on the 26th the hospital was inaugurated. At the ceremony of inauguration the councils of Austria, England, Prussia and France were present in full state. Albert Cohn invoked the blessings of God on the new institution and committed it to the protection of the councils. Prayers were offered at the inauguration in behalf of the Sultan Abdul-Medjid and in behalf of the various governments represented by the respective councils. The medical service of the new hospital was confided to Dr. Bernhard Neuman, and eighteen patients were received on the day of the inauguration. The expenses of the first establishment of that institution were defrayed by Baron James de Rothschild and the name of his father "Mayer Rothschild" was called upon it. One department received the name of James Rothschild, another one that of Sir Moses Montefiore, etc. Every department received a different name. Over one of the beds the motto of the Consistorial Committee of Relief was inscribed: "פְּאִרִים, אֲשֶׁר מִשְׁבִּיל אֵל דָּל" *Comite Consistorial.* The hospital is situated on the south side of the city, and from the terrace thereof the ruins of the western wall of the temple can be seen. Beside the attendance to the sick inside, medical advice is given to outdoor patients and medicines are given to all applicants without distinction of creed. Two years later Albert Cohn established a library at the hospital for the use for the patients.

Since the year 1854 the following institutions have been introduced by Albert Cohn at Jerusalem:

1. *Œuvre Betty de Rothschild*, which was called into existence by Mme. James de Rothschild for lying-in women, in which every patient receives the medical attention of a midwife, linens for herself and child and a certain sum of money at leaving the place.
2. A fund of loans with a capital of 100,000 piaster. Every working man can obtain a loan of 100—800 piaster from this fund to pay two per cent weekly without any interest whatever. On account of inexperienced management this institution lasted only for about two years.
3. A school for young girls under the protection of Mme. Nathaniel de Rothschild. The scholars receive in that school religious and secular instruction and in ladies' handiwork.