

JEWISH ADVANCE

J. MANZ - CO - CHICAGO.

Execute the Judgment of Truth and Peace in your Gates. | יְהוּדָה וְיִשְׂרָאֵל שְׁלוֹם שָׁמַיִם בְּשַׁעְרֵיהֶם

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A GLIMPSE OF NATURE.

Thank God for the silver moon in heaven,
And for her track of light
Athwart the ocean's darken'd breast,
And athwart the hush of night;
Thank God for the holy sunrise calms,
For the scarlet sunset's glow,
For each tender tint
That doth glance and glint
On the answering sea below.

Thank God for the towers of purple cloud,
As they arch morn's ruby light,
For that fore-glow, and eve's after-glow
That wanes into the night,
These lift our hearts above the earth,
Heaven's gates ajar we see,
And if such the palace door—
Oh, ye that are "gone before,"
What must the Presence be!

—Wav. Mag.

FOR THE JEWISH ADVANCE.

ALBERT COHN.

(Concluded.)

XVI.

There are few examples of such an active and useful life as that of Albert Cohn. He has visited four times the Jews of the East, and three times those of Africa. These voyages, which were of importance enough to raise the life of another person above the ordinary average, were only small episodes in the life of Albert Cohn, who was constantly at work, day and night.

In the morning, letters from all parts of the world were accumulated on his table. These were demands either for help or advice, in all possible languages. The first work of the day was to write answers to all these letters. In most cases he forwarded his help to mendicant applications forthwith; in cases of importance, he promised to interfere in behalf of the supplicant at the Rothschilds. Having finished his correspondence, he regulated the books and the accounts of the various societies of which he was functionary or treasurer; forwarded orders to the hospital or other charitable institutions of Jerusalem of which he was the director. He then gave his orders to the "Committee of Benevolence" of Paris, and went into the reception-room to accept the numerous visitors coming to see him every day. The afternoon was spent in visiting the hospital, the schools, the soup-kitchen; in assisting in the ceremonies of poor weddings, funerals, and in soliciting aid in behalf of the charitable objects he had on hand. The evenings again he had to attend the meetings of the various societies. His punctuality in taking his place wherever he was wanted, was one of his great virtues.

Albert Cohn was endowed by nature with remarkable qualities. Physically somewhat disfigured, like Moses Mendelssohn, he was intellectually amply compensated for this. He had a fine face; his features strongly marked; a perfectly Oriental and manly expression

and eyes of a brilliant lustre. When he spoke, his features became very animated, and his voice was sympathetic and deep. He could speak fluently and correctly in several languages. He had some traits of a great orator; a brilliant and vivid imagination; an excellent memory; elevated sentiments and a keen sense of the good. The rapid flow of ideas and sentiments, while he delivered a discourse, appeared like the eruption of a volcano. His speeches never failed to carry away the hearts of his hearers in the direction he desired, and to leave a deep impression.

Albert Cohn was often apt to yield himself to illusions. But he had great mental capacities. His intelligence was sharp and inventive; his principles were wise and of great moderation. In general he never despaired either of men or of things. His optimism was so great that he always became pale and frightened when he heard an evil report about a person, or that the success of the organizations with which he was connected was not as good as it had been expected. He sincerely believed in the success of every good cause, and cheerfully threw himself at the head of every good movement, confiding in the help of Providence and in the assistance of those whom he called "his friends." Of his charitable disposition, we will only say, that in the administration of the institutions with which he was connected, there was not a single functionary who had not to thank him for an act of kindness and benevolence. He spent the tenth part of his income in charitable purposes, as an act of religious duty, and what he distributed beside this— suffice it to say, that in his enviable position in pecuniary affairs, he left but a mediocre fortune after him.

His best quality was probably his strong impulse of activity, by which he conquered many an obstacle, and became a powerful motor of all the religious and benevolent organizations. He could not become the special leader of any affair, for he lacked the wisdom of reserving and managing his resources. In his great ardor he would soon exhaust all his force; he would sacrifice everything at the first opportunity, without reflecting on what was to come next. Whithersoever he came he brought life and courage with him. He was the founder of all the Jewish institutions of Paris, and many establishments of charity and industry of Jerusalem.

Albert Cohn was compensated for all his works of devotion to Judaism with an enviable popularity; his name is one of the most favorably known all over the world. On July 10th, 1867, the French Government has recognized his services in the cause of humanity, and bestowed upon him the order of "Chevalier de la Legion d'Honneur," which mark of distinction he always bore with great satis-

faction. He was naturalized as a French citizen in the year 1862. The cruel war of 1870-71, with its great dangers and excitements, and the labors which it involved upon the charitable institutions, began to tell upon him—his days were counted. He had lost the taste for work; neglected his beautiful library, and evinced signs of lassitude withal. In the spring of 1876 his health became so enfeebled that he was compelled to give up his functions as professor at the Seminary. But he held to his functions in the other Jewish organizations and went regularly to the meetings of the same. On Thursday, March 17th, 1877, he succumbed to the sickness which had been gnawing him for the last six years.

Albert Cohn will live in the hearts of his contemporaries, and his name will be remembered among the greatest benefactors of Judaism and humanity.

THE END.

CHICAGO SKETCHES.

BY BEN - ADAM.

No. III.

Y. M. H. A.

About two years ago, a very warm and enthusiastic agitation for literary societies commenced to stir up the young men of the North Side, and they at once organized a Society under the name of Y. M. H. A. The success and prosperity which they enjoyed in the first days of their existence, prompted some young people of the West Side to do likewise, and the Zion Lit. "became an established fact," and a short time afterward the Sinai and Progress, on the South Side, were organized, and they were followed by the members of the Standard Club, who instituted at their establishment the *alma mater of fashion*, an extraordinary chair of literature and debate, and called the same "Literary Society." For about a year these Literaries were all the rage with the young folks, they became the absorbing topic of the day. The young men forgot to pay their tailors' bills and the young ladies never felt their toothaches, and all took to studying Kozebue and Shakespeare, Poe's Raven and Mealey's Essays, preparing recitations and declamations for public demonstrations. The fervor became contagious, so that even the school-children commenced to organize Literary Associations in old barns and empty chicken coops. But, alas, this did not last very long, the warm feelings for elevation and cultivation of the mind relaxed, subsided, and at last passed away like a cloud; the young people commenced to lose interest in the Societies, and they are now dropping off one by one like the withered autumn leaves before the northern wind. The Y. M. H. A. was the first to give up its ghost, and on last Wednesday the Sinai Lit. followed them into the quiet waters of the Gethse, and both will soon be forgotten.

SAD EXPERIENCE.

Many of the members of the late Y. M. H. A. of the North Side are very bitter in their complaints against a certain individual. They say he was a stranger here, who succeeded, through his smooth

tongue, to gain their full confidence; they entrusted everything to his care and management, and to their greatest distress he turned out to be the wrong man, totally unfit and undeserving of the great confidence. He mismanaged their finances and raised disturbances everywhere, quarrelled with everybody, and once he so far forgot himself as to call the President a liar in an open meeting before a large audience, so that a rough and tumble fight was only prevented with great difficulty. Being chairman of the committee of arrangements, he once placed upon the platform, to entertain the Society, a totally drunken person, so that many turned away in disgust, and from that time their misfortunes commenced, which terminated in the total ruin of the Association. Now all this is hardly credible. How thinking and practical young men could so carelessly misplace their confidence in a perfect stranger, is in itself an unpardonable mistake and they cannot blame anybody but themselves. Anyway this is an earnest lesson, worth the consideration of other Y. M. H. A's.

At present we have here only three Literary Associations, the Zion on the West and the Standard and Progress on the South Side, and, according to my judgment, the Zion alone stands to-day developed as an organization in full strength of a promising and useful existence. Their meetings are all very well attended and the best spirit of peace and harmony reigns supreme. I wish them success in all their undertakings; we are proud of such a model Society.

ISRAELITES BEFORE THE PUBLIC.

There is not exactly *risus* in Chicago. Our intelligent neighbors know to value our friendship and to respect our rights. The Chicago papers very seldom do what we could call injustice to us. It is true they are very eager to chronicle every little wrong perpetrated by a son of Abraham, but to their credit be it said, that they do not often suppress the publication of facts which reflect honor on the name of Israel. That they cannot abstain from spreading and emphasizing the word Jew, dragging it in where it the least belongs, is not a local evil; it is the same all over this great republic, and the English press in this country, which is of course the leading one, is not by all means free of prejudice against our race. To the shame of the entire American nation be it said that the press, which is considered all over the world as the right hand of civilization and the herald of tolerance and emancipation, has in this great country not yet thrown off the shackles of unjust and foolish prejudices against an entire race which has proven to consist of law-abiding peaceable and enterprising citizens, who have contributed largely to the prosperity of the republic, their adopted home, which they love with all their heart and soul. Not long ago I was astonished to find an item in the local of one of our dailies' news column running in this style: "A boy was arrested on the West Side for stealing jewelry. His mother works with a Jewess." And this is not the only instance; if we would pay close attention to the fact, we could point out many such foolish and curious paragraphs. In the face of such prejudiced treatment it is perhaps better for us that the papers do not mention us as often as we would perhaps think them in duty bound to do; the Israelites forming a community of nearly over 15,000 citizens, with many prominent business