

JUDAISM IS NOW THERE, SAYS THE CHIEF RABBI.

The Branch Between the Orthodox and the Reform Parties—Judaism and Presbyterianism—The Leaders at the Front—Hard Words in the Fray—A Peculiarly of Judaism—Points in the Quarrel—The Abrahamic Rite at Stake—Various Conferences—Glowing Hopes of Rabbi Wise—The Jewish World on the Watch.

JUDAISM AND PRESBYTERIANISM.

There is no doubt that this discussion in Judaism bears some resemblance to that which exists in several of the branches of the Christian Church, and that there are features of it very much like those which have been made prominent during the trials of Dr. Briggs and the Presbyterian denomination. The Jewish Reformers are accused of attempting to undermine the Orthodox, of propagating ideas that are destructive to faith, of misinterpreting important passages in the Bible and rabbinical books, of disregarding the ancient traditions of the religion, of doing away with rites and ceremonies that must abide forever, of seeking to abolish the great Abrahamic covenant, of favoring marriage between Jews and Gentiles, and, in short, of talking up paradoxical vagaries which are entirely hostile to Judaism, and the necessity of which would be destructive to the faith, will, of course, be easy for those who have read the reports of the Presbyterian trials in New York and Cincinnati to see how strikingly some of these accusations resemble some of those that have been brought against Prof. Briggs.

THE LEADERS OF THE HOSTILE PARTIES.

It is perfectly fair to speak of Rabbi Isaac M. Wise as the leader of the Reform party in Judaism; but many Orthodox rabbis here and elsewhere would refuse to admit that Chief Rabbi Jacob Joseph is the leader of the proper exponent of the Orthodox party. There is no doubt that there are many who are on one side. He appears at every Reform Conference as its President or ruling spirit; there are 110 rabbi organized in the union which he established; there are many others who, when not enrolled in the membership of that union, are practical supporters of its objects. There are not a few who, in the various synagogues which now obtain their rabbis from the college over which he presides, his leadership is acknowledged by all radical Reformers, excepting those who have wholly forsaken Judaism, and everybody who holds the line of the Orthodox party. It is there denounced as the embodiment of the evil genius of Reform. On the other side, Chief Rabbi Joseph of New York stands up as the antagonist of the Wise party, and as a representative of old Orthodox Judaism. His faith, its ceremonies, its rites, its customs, he holds as sacred, and he regards his Judaism as the Rev. Dr. James McCosh of Princeton is in his Presbyterianism. He is not only the Chief of his synagogues, but he is very highly respected by the Orthodox rabbinata, and the growth of his influence is made manifest by the fact that he is frequently called upon to pronounce judgment upon intricate questions of Jewish law. As a Biblical scholar, he is unsurpassed by any member of the Orthodox rabbinata in the United States, and on the other hand, he holds the office which is indicated by his great title.

THE UNPAID ALLIES OF REFORM.

It has recently been a matter of regret in some quarters that the Chief Rabbi has not yet issued a call for a public meeting, in which he is to discuss the question of the "Abrahamic Rite." It is his opinion that if such a body had been organized, hundreds of converts to Judaism would have been secured. It is a matter of regret that the Chief Rabbi has not yet issued a call for a public meeting, in which he is to discuss the question of the "Abrahamic Rite." It is his opinion that if such a body had been organized, hundreds of converts to Judaism would have been secured.

HARD WORDS OF THE COMBATANTS.

Rabbi Wise, as the leader of Reform, has, within the past half year, made important assaults upon the faith of the representatives of Orthodoxy. In the American Jewish World, of which he is the editor, he has published the following editorial, in which he has expressed his contempt for his kind of Orthodoxy, has ascribed him for his lack of modern culture, and has described the "Abrahamic Rite" as a "barbarous relic." The Chief Rabbi, in reply, has published a long article, in which he has expressed his contempt for his kind of Orthodoxy, has ascribed him for his lack of modern culture, and has described the "Abrahamic Rite" as a "barbarous relic." The Chief Rabbi, in reply, has published a long article, in which he has expressed his contempt for his kind of Orthodoxy, has ascribed him for his lack of modern culture, and has described the "Abrahamic Rite" as a "barbarous relic."

A PECULIARITY OF JUDAISM.

The peculiarity of our time and country differs from that of other times and countries, in that it is not only the fact that it has not been a conservative assembly or established society.

lative body, or organized ecclesiastical government of court in which rabbi can be brought under discipline for insubordination or heterodoxy. The Chief Rabbi, in fact, exists, there is no one to whom he is responsible, and he is not subject to any of the checks and balances which are found in the other religions. He is not subject to any of the checks and balances which are found in the other religions. He is not subject to any of the checks and balances which are found in the other religions.

THE POINTS IN THE QUARREL.

The points of quarrel between the Orthodox and the Reform parties in Judaism here are three in number, and of great importance. The first is the question of the "Abrahamic Rite," which is the subject of the present controversy. The second is the question of the "Abrahamic Rite," which is the subject of the present controversy. The third is the question of the "Abrahamic Rite," which is the subject of the present controversy.

A SLIGHT CHANGE THAT IS VERY SERIOUS.

Some of the reform rabbis were overjoyed when the Chief Rabbi spoke of a "slight change" in the "Abrahamic Rite." They thought that this was a concession to their views, and that it was a step towards the abolition of the rite. However, it was found that the change was only a slight one, and that the rite was still to be observed in its essential form.

THE STATE OF NEW JERSEY'S DESERTED VILLAGE.

Fair Aboard's Counterpart in the Apple- Jack State. The State of New Jersey boasts a curious relic, not many miles from its handsome State capitol. It is a village, the ruins of which are still to be seen. The village was once a thriving one, but it has since been deserted. The ruins are still to be seen, and they are a curious sight to the eye.

THE BRINK OF A CHASM.

What was once a spacious and handsome dwelling in the village of Apple Jack, New Jersey, is now a ruin. The building was once a fine one, but it has since been deserted. The ruins are still to be seen, and they are a curious sight to the eye.

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It is our opinion that it is our obligation to stand by the Chief Rabbi, and to support his views. We believe that the Chief Rabbi is right, and that the Reform party is wrong. We believe that the Chief Rabbi is right, and that the Reform party is wrong.

THE SUNDAY QUESTION.

Many of the leaders of Reform are in favor of observing the Sabbath as a day of rest and devotion. They believe that the Sabbath is a holy day, and that it should be observed as such. However, some of the leaders of Reform are in favor of observing the Sabbath as a day of rest and devotion.

WHAT FREE-HANDED AMERICANS HAVE DONE FOR SWITZERLAND.

Twenty years ago Switzerland, in all except her extreme southwestern and northeastern cantons, and to a large extent even there, was in a state of curious civilization. Education and intelligence had scarcely disturbed the primitive traditions and customs of the mountain people. The English delighted in Switzerland in those days. All travelling Englishmen visited it, and as most travelling Englishmen are almost insane upon the subject of walking, they climbed everywhere, triumphed over difficulties, and returned with a great deal of money in their pockets.

THE GENESIS OF REFORM.

The important innovations which Rabbi Isaac M. Wise introduced into the Jewish religion, were not introduced by him, but by the Reform party in general. The Reform party was a product of the times, and it was a product of the times. The Reform party was a product of the times, and it was a product of the times.

THE JEWISH WORLD ON THE WATCH.

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INSURANCE ADJUSTER RODGERS' MOTHER BURNED TO DEATH.

A fatal fire occurred yesterday morning in the three-story brown-stone house of Insurance Adjuster Luke Rodgers at 35 Quincy street, Brooklyn, the victim being his eighty-five-year-old mother, Elizabeth Rodgers. Mr. Rodgers, before starting for business about 7 o'clock, told the servant to be careful in looking after the furnace and register. It was not long after Mr. Rodgers' departure, that the girl noticed a puff of smoke coming from the chimney, and she called to the mother in the basement, and in a moment the room was followed by flames. The girl ran up stairs screaming fire, and assisted Mrs. Luke Rodgers and her 21-year-old son, Newton, in rescuing the five children who were still asleep in the rooms on the top floor. The hallways were already on fire, he started for the door, but the instant he was outside he noticed that he encountered a mass of flames as he got to the top of the stairs, and had to relinquish his burden.

THREE WOMEN IN PERIL.

The second fire was in the three-story and basement brick house at 107 Columbia street, Brooklyn, the victim being Mrs. Elizabeth Rodgers. The fire was caused by a defective fire in the basement. The fire was caused by a defective fire in the basement. The fire was caused by a defective fire in the basement.

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