

The Jewish South.

THE JEWISH SOUTH.

A JOURNAL DEVOTED TO THE INTERESTS OF JUDAISM.

PUBLISHED WEEKLY.

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722 EAST MAIN STREET.

Subscription, One Dollar per annum.
Single Copy, Five Cents.
Advertising Rate, 25 cents per inch.

Entered at the Post Office, Richmond, Va., as
second class mail matter.

MEAT INSPECTION.

ANENT the ordinance now pending in the Richmond City Council for the compulsory inspection of meat and milk, the following, from the *Chicago Israelite's* correspondence, is quite pertinent:

"The method of slaughtering and examining animals as prescribed by the Mosaic code is a very good thing. A diseased animal should certainly be rejected as unfit for human food. I would like to know how many professional slaughterers of animals are sufficiently competent and honest to fulfill the duties of their office. Most of them know there is something wrong if they discover a mass of tubercle as big as a hat, or a lung cavity large enough to admit their fists, and that is the extent of their knowledge of veterinary morbid anatomy; of any manifestations less gross they know no more than the average butcher.

As a rule the *Schochtim* are poor, and at the mercy of their employers, the butchers, and they do not dare reject an animal at the risk of offending their patrons—who are not consumers. There is one feature of the Jewish method of slaughtering, however, that is beneficial, and that is the cutting of the arteries of the throat with the animal in a hanging position. By this means the blood is more thoroughly drained from the flesh, thus rendering the flesh less liable to putrefactive changes. As to the immunity from disease resulting from the official examination, it is about on a par with the cleanliness resulting from ritual washing. I would like to know how many animals have been rejected by the *schochets* of Philadelphia during the past six months. Not one, I'll wager."

Whilst some of the above is rather harsh, it does not lack the essentiality of truth.

We were once told by an expert

on cattle, that the average *schochet* in examining the slaughtered beef, searched for signs of lung trouble only. Like a human, an animal may be perfectly sound about the lungs and still be seriously affected from other causes; or, *vice versa*, the lungs may be slightly affected and the flesh still not unfit for food.

By this same person we were told of an instance where a *schochet* condemned as unsound beef that the butcher insisted was good. It was the judgment of one man pitted against that of the other. As there was no way of enforcing the decision, the meat was put on the stall and sold.

Not less than a month ago, we saw, or rather heard, a *schochet* kill a fowl at night in the dark. Such a function was nothing more or less than mummery, as there is certainly no protection emanating from the few words customarily mumbled.

The eating of *kosher* meat is by no means a matter of sentiment, but a health precaution. Unless the consumer can feel he is fully protected, the superseding of the *schochet* by a municipal inspector, (if he be honest and competent) with power to enforce his decrees, will be in nowise objectionable.

JUDAISM AT THE WORLD'S FAIR.

This is the title of an article by Rabbi Edward N. Calisch, that appears in the *Columbian* (August '93) number of the *Colorado Magazine*, and, like all the writings of that scholarly divine, is clothed in elegant diction and full of interest throughout.

The question of religion having found a place at the great fair where the managers aimed to exhibit and exemplify everything that was worthy of attention in the history of civilization, it became requisite that every belief should have an opportunity to be presented in the most favorable light. It was the duty of Rabbi Calisch, in this brief article, to describe the place that Judaism is to occupy in its relation to other sects at the religious congress, and this duty has been performed ably and conscientiously.

The aim of the Jewish exhibit is depicted in the following paragraph:

"Since the existence of our religion, no such opportunity as this has ever been extended to the Jew to set himself right before

the world. It would, therefore, be criminal negligence did we not embrace this chance to proclaim broadcast, through such men, as by their learning, their ripeness of judgment, their character and their works will command general recognition and attention, what our fundamental doctrines, hopes and aims have been, what are the chief spiritual contributions for which humanity is indebted to us, what is our attitude toward other religions, and in what respect Judaism is still indispensable to the highest civilization."

The writer then delineates the share of work allotted to each of the great leaders and representatives of Judaism, and gives a brief biography of each. In the course of his article he produces some terse comprehensive sentences, such as the following:

"Judaism is not a nationality but a creed."

"A Jew differs from his fellowman only in faith."

"It is strange how persistently the average mind insists upon regarding the Jew as a foreigner."

In the following paragraph he has expressed an admirable sentiment:

"Judaism is not likely to be absorbed. It possesses within itself all the requisites of a universal religion. Its catholicity and broadness are more fitted to embrace the nations than the restricted limits of sectarianism."

The entire production is one of great strength and marked by that degree of ability which is the ready accompaniment of everything that comes from Rabbi Calisch's hand.

If there be a single flaw, it is to be found in the too utopian paragraph which concludes the article and reads as follows:

"Judaism and Christianity are not warring elements. They are like the Tigris and Euphrates rivers, flowing side by side, enriching the bosom of humanity wherein they glide. Will they always be separate, or will they, like these streams, unite their water in one channel? For mine own part I say they will unite, though I will not venture to say on what ground, or by what method, except it be that man, recognizing the unity of the human family, recognizes the inevitable and logical conclusion—the unity of humanity's God. This is the mission to whose fulfillment Judaism is pledged."

To our mind non-proselytizing Judaism must first change its tactics and claim its own, before it can hope (as this seems to imply) to convert its sister religion. And so long as its followers cannot agree among themselves as to the teachings of its belief, there remains but small hope of agreement with others. Unquestionably, the first duty of Jewish leaders is to harmonize the discordant factions within its own boundaries and thus blaze the way for that period which Rabbi Calisch so aptly depicts when he says:

"Her Messiah is not a giant of war, but an era of peace. Her messianic period is the fruition of her hope of the complete unification of the human family."