

### The Spirit of the Jewish Press.

While it is our sacred duty to honor and respect the dead, the lavish expenditure of money upon funerals and costly monuments is a great folly and should be done away with. It would be far more advisable to spend some of that money for the benefit of the living by contributing toward the support of charitable and educational institutions. By doing this the memory of our departed ones will be perpetuated in a far more noble manner, than by erecting expensive monuments in the cemeteries.—*The Spectator*.

Some of our good Christian neighbors are beginning to find out that the Parliament of Religions was a delusion and a snare. What, they ask, becomes of our pretence to be "the alone-saving church," if we place ourselves on a par with other religious faiths. Tolerance is all very good, but it must not be carried too far. And then comes all kinds of bitterness against other creeds, and the re-assertion of Christianity's claim to all that is good on earth. Beneath the surface of toleration you find the vein of bigotry. Nevertheless the Parliament of Religions at Chicago will remain one of the greatest monuments of the age. An exhibition never before witnessed of fraternity among creeds, of mutual respect and kindness without in any manner jeopardizing the self-respect or autonomy of any. This is the immediate result.—*The Exponent*.

### A FIRE IN A NEW YORK TEMPLE.

There was a Sabbath eve service last Friday afternoon in Temple Emanu-El, at No. 521 Fifth avenue. Afterwards the trustees had a meeting to take appropriate action on the death Thursday of Mrs. Gottheil, wife of the Rev. Gustav Gottheil, the rabbi of the temple. Trustees Meyer Stern, Sexton Pollak and Janitor Rosenberg remained in the Sunday-school room in the basement a few minutes after the trustees' meeting had dissolved.

Rosenberg smelled smoke at 6:45 P. M. On making an investigation, he found that flames were eating their way up through the floor of the Sabbath-school room near a glass partition dividing off some class-rooms. Assisted by the trustee and the sexton, he lost much valuable time by attempting himself to extinguish the blaze with buckets of water.

He finally ran out and found Policeman Breen, who sent an alarm from Forty-second street and Fifth avenue. A second alarm was necessary, on account of the big fire at Forty-ninth street and Third avenue, in order to summon a sufficient number of engines. The firemen chopped a big square hole in the floor where the flames had emerged, and quickly subdued them. Heavy volumes of smoke puffed into the main audience-room above, but the only damage done was in the Sabbath-school room.

The fire, it is supposed, started either from an overheated furnace flue or an electric-lighting wire. The loss was \$500.

Spiritual life is stronger just in the proportion in which it can propagate itself and inoculate others with its essential power.—*Thom*.

### The Rabbi as Pastor.

The Christian clergyman has pastoral duties, indeed. He is charged with the "cure of souls." His pastoral visits are intended to quicken the religious spirit of his sheep. He prays with them; he reads the Bible with them; he discusses religious doubts with them. The genius of Judaism is clearly out of harmony with the fundamental premises upon which such pastoral cure rests. One Jew is as holy as another. One may be a scholar, an expert in rabbinical literature; the other may not be. But the former commands, in his capacity of rabbi, no greater wealth of "grace" than the latter. He may affect an unctuous tone of voice; he may practise "sweet" attitudes; but from the Jewish point of view, unctiousness and sweetness are not indications of superior sanctity.

As a matter of fact, these rabbinical "pastors" find but little occasion to practise their talents in this direction for "religious" culture. They pander to the senseless tyranny of fashion. Our "Nabobs" in many congregations look upon the minister as a titled lackey of theirs. They expect him with due humility to pay his respects to them at stated periods. "Pastoral" work consists in making inquiries after the health of the madam; how the baby is progressing when vaccinated, or in the throes of dentition; it amounts to scraping and bowing in the "drawing room" of the "trustees."

It goes without saying that the minister desires to be the friend of all his congregants. As such, will he as far as his time allows, cultivate their acquaintance; as such, will he, like any other friend, share in their sorrows and joys. But friendship loses all its aroma when it is one-sided and official. The rabbi is not a pastor. His duties are those of the teacher. He must be a student. He cannot afford the time to pose as an ornament to the rich man's parlor, or as an adjunct to his president's retinue of body servants.

That there are congregations who like this "pastoral" business, who even make it the prime condition of "success" in the midst of them, is alas! too true. "*Wie es sich christelt, so juedelt's sich!*" That there are rabbis who pride themselves on their "pastoral unctiousness and zeal" is again true. But, thank the Lord, there are congregations who have still retained enough of the old Jewish spirit to know that their "teacher" has more serious duties than to dance social attendance on his members. Welcome as the visits of the "teacher" are, they understand that the social relations between him and them are conditioned on reciprocity; that the baby will thrive as well without as with his "pastoral" solicitude. They know in one word that the rabbi is not an ecclesiastic mystery, not a pastor, but a teacher, nothing more, nothing less.—*Dr. Emil G. Hirsch*.

God keeps a school for His children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that stern old schoolmaster Disappointment.—*Dr. Cuyler*

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