

und Physik, with the title of 'Abraham, ibn Ezra (Abraham Judaeus, Avenare).' Of articles on medicine we have only to mention Abbate Pietro Perreau's description of Nathan Falquera's medical treatise, still in MS., which appeared in the 'Atti del IV. Congresso Internazionale degli Orientalisti.' Hebrew bibliography has been much advanced in the last year. In the first instance we mention the catalogue of the Hebrew MSS. at the University Library of Turin by Signor B. Peryon; of the additional MSS. (since De Rossi's catalogue) at Parma by the librarian, Abbate Pietro Perreau (appeared in the second part of the 'Cataloghi dei Cod. Orientali di alcune Biblioteche d'Italia'); of the MSS. preserved at the Marciana and in the Jewish School at Venice by Dr. A. Lattes (appeared in the 'Antologia Israelitica'); and of the MSS. in the Ambrosiana at Milan by Dr. Berliner (appeared in his 'Magazin fuer Juedische Geschichte und Literatur'). Ben Jacob's bibliographical book, 'Otzar has-Sefarim' is now complete. It is a long time since we have had a modern book on Kabbalistical subjects; modern Kabbalah is still flourishing among Polish and Eastern Jews, but the earlier books, such as the 'Book of Creation,' are too philosophical for them. This book, of which many editions exist, is attributed to the Patriarch Abraham or to the R. Agiba, a doctor of the period of the Mishnah. This commentary has just been printed from accessible MSS. by Prof. David Castelli in the publication of the Istituto di Studi Superiori at Florence. The editor has appended to it an elaborate preface, containing chapters on the history of the Kabbalah, on the 'Book of Creation' in particular, and on Donnolo's commentary. This tedious labor will no doubt advance the history of early mysticism amongst the Jews. We shall conclude with the 'Rabbinic Reading Book,' by the Rev. P. H. Mason.

Wise's 'Heder.

CINCINNATI, April 24th.

PREDISPOSED

to be pleasant, pleased and to enjoy myself, I started, yesterday evening, on my trip to this city, to witness the dedication of what they are here pleased to call the Hebrew Union College; to see persons and things with my own eyes, with the eyes of my better self. "Your friends, and well-meaning friends, too," I said to myself, "tell you that your opposition to this object of the U. of A. H. C. is too energetically carried on, and loses in power on account of its keenness. Those who believe in Wise cannot be converted to a better belief; and persons of good taste are displeased to read strong articles, which flavor of personal animosity." Well, notwithstanding my sincere and honest assurance that my articles are not dictated by personal prejudice, the words of such friends must be respected, and in order to convince myself of my errors I started for Cincinnati with the firm resolve to be pleased with everything I might see and hear on the momentous occasion. According to the Talmudical saying, it takes seven years from the incubation to the birth of a serpent. The Union of American Hebrew congregations has labored fully seven years to attain what it now possesses, an edifice by the name of a Hebrew Union College. Money can buy anything by way of material possessions. All the means which the congregations constituting the Union could raise were employed for that purpose. Well, I should be the last one to belittle such an object, and if there be but a grain of good in it, it should be encouraged to develop into a crop of usefulness to the cause of Judaism in America. Thus my thoughts ran, and I yielded myself to rosy hopes and pleasant expectations.

RAP, RAP, RAP, RAP,

smoothly and evenly, the train proceeded on the Kankakee line, bearing me to my destination. One sits in a car on this line with a sense of security as though he were at home in his easy chair. No jostling, no shocks and starts disturb his peaceful current of thought. He knows that he is secure on the track and sure on time. Another pleasant occurrence to me was that I noticed the name of "Scythia" inscribed on the Pullman car wherein I sat. This reminded me of my native land, the southern part of which is ancient Scythia; it reminded me of my friends the Cossacs of the Dan, who taught me to ride on horseback, when they stopped at Vilna, and we were blessed with having a half

dozen of them in our house. They did more for me, they taught me to sing long-winded, plaintive, half-wild and deeply sentimental songs, and took me along to all parades whenever my parents allowed me to go. This is the reason my voice is so sweet, and I never forget a favor. Thus everything was calculated to predispose me to pleasantness. When I awoke in the morning I was

IN CINCINNATI.

The city had a very quiet and solemn appearance. Despite their democratic proclivities, they succeeded here in getting Sunday laws enforced, and in making that day of all the other days in the week, look bleak and tiresome, as though a funeral procession were moving on in heaven above the heads of the cleanly-dressed street walkers on earth. This is done, as Christian theologians tell us, in honor of the Lord Jesus who has risen from the grave. If there be truth in that, I cannot see that there is logical consistency in it. And since the Sunday laws base on the story of the resurrection of the Christian Saviour, why should they make the day appear like a day of mourning. But I must not now dilate on such subjects. This may divert my mind from my subject in view. I found at the hotel a note from the courteous and wide-awake Secretary of the Union of American Hebrew congregations, informing me (in compliance with my request), that "the ceremonies would take place at two o'clock p.m., at No. 484 Sixth Street." In recognition of this courtesy I called on him in the morning and paid a debt of honor, \$10, which I subscribed to the Hebrew Union College a few years ago, at the time when I ardently hoped that it would be an institution worthy of the name. On returning to the hotel I passed the Cincinnati Public Library, and could not resist the temptation to enter it. It is a noble and well-managed institution, with its 150,000 volumes skillfully catalogued, so that everyone can find and get what he needs without losing time, and reflects credit on the city. Shall we in Chicago ever be blessed with such an institution? I was glad for the Cincinnatians that their Sunday law-makers did not close the library on that day, and was for once pleased with a little inconsistency. Knowing how arrangements, like the public demonstration, which I came to witness, are conducted in Chicago,

I TOOK MY TIME

to look around in the library and to please the inner-man by a good hearty dinner. The result was that when I came to the place appointed, at half-past two o'clock, I was just thirty minutes behind time. The room in which the dedication ceremonies took place, about twenty by forty feet, was crowded to its utmost capacity. About 150 persons might have been therein, and about twenty-five or thirty more persons of all ages, sexes and sizes tramped up and down the stairs, talked, chattered and played loudly, so that those few who tried to hear the speakers at the open doors could at best catch but a few scattered phrases. The ceremonies, I must not forget to mention, took place on the third floor of the building. I was fortunate in squeezing myself into the auditorium, and in hearing the speeches of Hon. J. D. Cox, Mr. I. M. Wise, Thos. Wicker, Esq., and the benediction of Rev. Dr. Solomon H. Sonneschein. Space will not permit me to give those speeches in full; I shall try, however, to give a fair resume of them. I shall begin my report with what I have heard and seen; what I failed to witness I shall extract from the 'Cincinnati Commercial.'

HON. J. D. COX

opened his address by remarking that he was informed that at the College, which is being dedicated, representatives of all creeds will be heartily welcome. The idea, however, was not a new one, as since all times the scholars of other denominations were benefited by Jewish learning and research. The speaker showed how the institution of a place of Hebrew learning, with gates open for believers of other denominations, is a great improvement on the time when one sect was arrayed against the other in hatred and animosity, when people at-

tached more importance to the forms of religion than to the spirit of truth.

What then, is the change that has come over the world?

It is in part, at least, a change of proportion and perspective in the view men take of the importance of relative parts of their faith.

Formerly "Shibboleth" was of more importance; now, we may hope the essence of faith is better understood and appreciated; formerly the details of a creed were held of more vital consequence, now the difficulty of sharply defining metaphysical doctrines is more frankly admitted.

Another step in progress has been the learning of the practical lesson that coercion in regard to belief does no good, and that the free conflict of opinions is more apt to advance the cause of truth than the use of sword and faggot.

More acquiescence in outward form, or in stereotyped formulas, is seen to be of small value unless intelligent conviction of truth accompanies it.

But much is also due to the modern mixing of men with each other; the railroad and telegraph by uniting and connecting the various peoples of the earth in form, have also united them in spirit. The world is as it were more contracted by the great progress of material activity and the triumphs of science; men have become neighbors in a new sense; the Russian is nearer to England now than Scotland was a century ago.

The effect of this acquaintanceship is seen by contrast with the effect of that old feeling of dislike for what was foreign and "outlandish."

Cosmopolitanism is a kind of polite intolerance of all sorts of garbs, of tongues, of manners and of creeds, as things one has become used to.

It is the *mode* now-a-days; we think it rustic and ill-bred to show surprise or dislike at that which is different from our own ways and customs.

This is by no means unmixed good, but it makes life and intercourse with our fellows run more smoothly. So far as it indicates a growth of real kindness and charity, the true spirit of neighborhood and common humanity, it can not be too highly praised.

If it should lead to the undervaluation of truth, to indifference to the distinction between truth and error, it would be an evil.

The honorable and self-respecting platform for earnest men who hold differing opinions on important questions, was well put by Coleridge in his 'Biography Literaria':

"As much as I love my fellow men, so much, and no more, will I be intolerant of their heresies and unbelief; and I know and hold forth the right hand of friendship to every individual who is equally intolerant of that which he conceives such in me."

This principle is the intellectual one—the creed of earnest truth-seeking, whilst the practical guide and law for the methods of treating our fellow men who differ from us is the charity which thinketh no evil, the modesty which is not arrogant in self-assertion, the philosophy which recognizes its own fallibility.

Guided by such a spirit the conflicts of creeds and schools lose their bitterness. This urbanity of a cosmopolitan spirit does not degenerate into universal skepticism or indifferentism. The equality of man is recognized as fully in his right to his creed as in his right to his politics. Yet each may be as sincerely earnest in his desire that others may see important truths as he sees them, as the most zealous propagandist of any age.

Holding such views of what is true tolerance, I welcome the establishment of a school of Rabbinical learning here.

1. Because this learning itself is part of the great body of truth, and will be useful not only to those of Jewish faith but to Christians as well.

2. Because I believe that all earnest and sincere study of important subjects and problems tends to ultimate general accord and agreement as to what is truth.

Look at these a moment in their order:

1. The usefulness of profound instruction in learning that is distinctively Jewish.

The Hebrew language in itself and as the tongue in which the Bible is written.

The learning of former ages bearing on it, and on the history of the times and people when the books were written.

The Cabbalah—the Talmud.

The advantage to us all that the ministry of any faith should be learned,

The advantage to us in their being of our own nation, and educated among us. An American education of importance to American youth.

The tendency of all earnest search of the truth to ultimate unity in faith as in science.

Human brotherhood no foolish dream, however long may be the way to reach it.

A body of learned and good men, knowing our language, our customs and our habits, and sharing these must always be of great use in helping the mass of the people onward and upward.

The cultivation of spiritual nature a great necessity. It should be in right hands. We want quackery no more in the ministerial than in the medical profession; it must be in charge of men with purity of heart, refinement of intellect, nobility of moral character, true charity of spirit; then the religious ministry of every creed will be most powerful aids to human progress.

A faithful and honest sifting of opinions and of evidences must produce its effect, and sooner or later the time will come when the essentials of religious faith among enlightened people will be found to harmonize, and in the recognition of our common property in truth, and our common devotion to the source of all truth, Jew and Gentile, Israel and Christendom will unite in the sublime innovation: Hear, O Israel, the Lord our God is one Lord!

(To be continued.)

Russian Religion.

Russia teaches a suggestive religious lesson. It has an established church which nominally includes most of the nation and keeps religion prominent before the eyes: images of the virgin stand even in railroad stations, and icons in nearly every house; fasts are frequent and rigorous; priests, prayers and ceremonies abound. But here Russian religion ends. It has little mental and still less moral element. Priests seldom preach or teach. Even the doctrines are not emphasized as in Catholic and Protestant churches. Ceremonies are the important thing. Great religious agitations have arisen in Russia over such questions as the shaving of the beard and the position of the fingers in making the sign of the cross; and an old archbishop once proclaimed that they who repeat "Alleluiah" only twice in a certain part of the liturgy "sing to their own damnation." The ceremonial has been emphasized at the expense of the moral, until we hear of a man about to murder, but first entering a church to commend the deed to the saints; and of another killing and robbing a traveler, but refusing to eat the meat found in the traveler's cart, because it was a fast day. Even this sacred fasting is so void of moral element that we read of peasants violating it; having first turned the icon's face to the wall so that it shall not see them. Says Mr. Wallace, in his excellent book on "Russia," the priest "neither has nor seeks to have a moral influence over his flock." With the national vice of drunkenness the priests do not meddle, but are themselves often the village agents for the "vodki," and do not feel called upon to rebuke the most inveterate toper. According to that most interesting book, "The Russians of To-day," "a Russian priest will seriously tell you that it is allowable to get drunk, but not to smoke, because 'not that which goeth in, but that which cometh out of the mouth defileth a man.'" This is even worse than Voltaire's story of the Russian's interpretation of the same text a century ago. "Trois-Etoiles" tells of a Russian priest who, trying to console a wealthy barina, mourning for her sin, told her "that it is not good to be faultless, for perfect virtue is apt to beget pride, which is a deadly sin."

No wonder that Russian priests are coming to have but little influence over the people, as the best observers tell us. No wonder that this religion, so merely ceremonial and so void of mental and moral training, is becoming rotten and easily passes over into nihilism. A religion which has so long acquiesced in the prevalent tyrannies, and said mass over exiles starting for Siberia, and sent priests to preach patience to them while rotting under ground in the quicksilver mines, must expect now and then to see dynamite put under the whole system.

Not of course that Russia's religion is to blame for all her evils. It is only

part of that general system which has not trusted and trained the people. Russia teaches us that Church and State alike must be grounded in popular rights and the popular intelligence. Grimm compares the French Revolution to the breaking up of a vast mass of ice which had so long been skated over that rulers forgot there was water beneath. Not even the thicker ice of this northern despotism can hold forever; here, too, the river is beneath. The new government may torture regicides and force Catholic Poles to swear allegiance in a church which they hate; but it were easier to dam the Neva than stop the movement of popular rights in Russia.

Unity.

The Wisdom of Jewish Dietary Laws.

The present European scare on the subject of pork cannot but remind us of the value of our peculiar dietary laws, and prove a fresh tribute to the superior wisdom of him who framed them. It will now be acknowledged that not senseless prejudice—to which the Jewish avoidance of the *unclean pig* is ascribed—but obedience to our great Legislator's commands, from century to century, has insured to the Hebrew race immunity from some of the most horrible forms of disease, which it is now certain involve death to the consumer of the *unclean beast*. The late experiments in connection with the trichinosis plague on what is called *unhealthy swine's flesh* brings to light a fact that was doubtless well known to those who in ancient days put this animal under a ban as unfit for human consumption. It is said that "though men die of eating pig, there is no test whereby one can detect the kind of pig that will cause the death of man." We may add nor the kind of disease, since the pig is itself subject to a variety, the action of which on man is such that though "from ignorance our comfort flows," with this much prized comestible it is always a possible case of "death in the pot!" Hence the foresight that, in the matter of this favorite food of the Western world, led the elders and wiser men of the East to declare it unclean. The Poet LAUREATE well says, "The thoughts of men are widened with the process of the Suns," and it is a very gratifying phase of these times that not only in one, but so many points, the Mosaic code of laws—sanitary, dietary, judicial and moral—should step by step be now forcing its way with the more advanced legislation of the nineteenth century as that most suited to bless a people with the coveted heritage of "Mens sana in corpore sano;" that to the decrees of the Hebrew Lawgiver we may proudly look as "jewels that on the stretched forefinger of all time sparkle for ever." Dr. RICHARDSON, whose work on the "Diseases of Modern Life" drew attention to the greater longevity and healthy condition of the Jews, has since constantly referred to this, to the medical faculty, interesting enigma. When lately delivering a lecture before a select audience at Westminster on the greater longevity of the race and their immunity from Western diseases, the Doctor ascribed it to their great inherited vitality, the result of sanitary and dietary laws faithfully observed from generation to generation. He says: "The Jew drinks less than the Christian; he takes as a rule better food; he rears the children he has brought into the world with greater personal care; he tends the aged more thoughtfully; he takes better care of his poor, and he takes better care of himself. He does not boast of the morrow, but he provides for it."

We are all aware that our periodical house cleanings, to which Dr. RICHARDSON refers in his Westminster Lecture as one most valuable adjunct to health, is part of the Mosaic code. In like manner the prescribed isolation of the sick by us, which is followed in modern reformers by the erection of special hospitals for infectious diseases, and in the supervision of the Christian meat markets and analysis of various foods, we see reproduced, though not so effectively, the admirable Jewish system of *Kosher*, which banishes from the home all that by the sanitary and dietary laws of the Hebrews is unclean. In the language of Leviticus: "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the water, and of every creature that creepeth on the earth. To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten." And though it has been the fashion to decry compliance with our ancient laws and customs as an antediluvian sort of proceeding, an anachronism that savored of separatism and exclusiveness, the case in point is proof of how "wisdom is justified by her children," and, as a writer on this subject has said: "The Jews are to be congratulated not only for having known how to value and respect their great Legislator, but also for having shown more good sense in perceiving the worth of his precepts, and more firmness and consistency in adhering to them than any race in the world."