

THE HEBREW FRAUD.

Our readers will remember the name of Dr. Ed. Isaacson, who was convicted of larceny at American Fork, and later went to Denver, where he joined the Baptist Church as Dr. Joseph Wexler, converted Hebrew, etc. Shortly after this event he returned to Utah, and stayed a short time at American Fork, whose inhabitants were much incensed at his conduct. He then departed and was next heard from at Helena, Montana, where he was operating in his usual line, as shown by the following from the *Denver News*:

Some time since religious circles were stirred by the baptism of an alleged ex-Jewish rabbi, who had lately come from Vienna. That whole-souled Christian minister, Rev. A. A. Cameron of Calvary Baptist Church, was greatly interested in him and was greatly rejoiced over this seeming accession to the Christian ranks. He was Rev. Dr. Joseph Wexler, the noted Jewish rabbi, and under that title preached from Calvary Baptist pulpit. He acquitted himself so well that Dr. Cameron decided to stand sponsor for him, as Dr. Wexler manifested a great desire to work for the conversion of the lost sheep of the House of Israel. In their new church which the Calvary Baptist parish is to build it was intended to set apart the vestry or crypt every Sunday morning for Dr. Wexler's use, where he might hold services for his people. If reports are true the Helena, Mont., *Independent* has thrown a bombshell into Dr. Wexler's camp. It makes out that the ex-Jewish rabbi is an impostor and gives a very fair history of the alleged convert's adventures. It seems that on Sunday night, July 27, the baptism of a converted Jewish rabbi took place at Deer Lodge. The name of this one was Rev. Joseph Isaacs. It chanced that a gentleman by the name of Wigglesworth had been in this city while Dr. Wexler had been idolized by good Christians of Denver like a German count. This gentleman was in Helena when he read in the daily papers that this convert from the Israelitish faith was to speak at the Christian church, the Sunday night of August 3. The coincidence impressed itself upon Mr. Wigglesworth and he determined to see if this rabbi was not identical with the Denver Dr. Wexler. Accordingly, in company with a reporter, he repaired to the church, and sure enough Joseph Isaacs was the self same Joseph Wexler. As he had done in Denver so he acted in Helena. The learned rabbi told how the great light had dawned within his hitherto dulled brain, and though excommunicated from his own church he had decided to join the Christian church. The "rabbi" then gave an account of his alleged experiences in suffering continually at the hands of his former brethren and his work among them in different places. According to his tale, he had traveled all over Europe. The following was a portion of his remarks:

"From this time everything was against me—my life was in danger, and ever since the wrath of my father and the curse of my mother have rested upon me. But more than father and more than mother had I to leave the wife of my bosom and my child. Father Appstein advised me to apply to the London Society for the Promotion of Christianity among the Hebrews. I did so and the society telegraphed for me to come on. I went and spent weeks in seeing the work among the Jews. After remaining in London for some time I was told there was work among the Hebrews in the United States, so, being desirous of seeing the country, I left London and went to New York. Next I went to Chicago, but the weather did not agree with me. While there I met a Hebrew from Butte, who told me about this climate, so I came here. I have given up everything for Christ, have been persecuted and suffered, but I do not regret it."

As the doctor is a good talker the congregation was delighted and swarmed up to congratulate him, after the services as they did in Denver. Mr. Wigglesworth found himself among the ex-rabbi's admirers, and the following conversation is reported to have taken place:

"How long since you left Chicago?" asked Wigglesworth.

"Two weeks," replied the rabbi.

"Weren't you in Denver?" asked the reporter.

A pallor suddenly commenced to spread over the face of the rabbi, and he replied a little indistinctly, "Yes."

"When did you leave there?" was the next question.

"June 14," he said.

"Did you not go to the Baptist church?"

"Yes," and Isaacs' face was rapidly getting as white as his spotless necktie.

"Were you not baptized in the Baptist church there?"

"Yes."

"And what did you say your name is?"

For an instant Isaacs hesitated and then said rapidly, "Joseph Isaacs;" then slowly added "Wexler."

This used him up and he had to clear out. According to the *Butte City Daily Miner*, Dr. Wexler has several aliases. He told the rabbi at Helena that he was an Israelite and obtained \$30 of him, which he forgot to repay. He has been baptized in nearly all of the various denominations and has been a "Mormon," where he married. If these facts are true Dr. Cameron and the Calvary Baptist people will not extend probably to Dr. Wexler many privileges of their church.

THE EDISON PHONOGRAPH.

The present state of perfection of the Edison phonograph led me to attempt some experiments with it on our New England Indians, as a means of preserving languages which are rapidly becoming extinct. I

accordingly made a visit to Calais, Maine, and was able, through the kindness of Mrs. W. Wallace Brown, to take upon the phonograph a collection of records illustrating the language, folk-lore, songs, and counting out rhymes of the Passamaquoddy Indians. My experiments met with complete success, and I was able not only to take the records, but also to take them so well that the Indians themselves recognized the voices of other members of the tribe who had spoken the day before.

One of the most interesting records which was made was the song of the snake dance, sung by Noel Josephs, who is recognized by the Passamaquoddies as the best acquainted of all with this song "of old time." He is always the leader in the dance, and sang it in the same way as at its last celebration.

I also took upon the same wax cylinder on which the impressions are made his account of the dance, including the invitation which precedes the ceremony.

In addition to the song of the snake dance I obtained on the phonograph an interesting "trade song," and a "Mohawk war song," which is very old. Several other songs were recorded. Many very interesting old folk-tales were also taken. In some of these there occur ancient songs with archaic words, imitation of the voices of animals, old and young. An ordinary conversation between two Indians, and a counting-out rhyme, are among the records made.

I found the schedules of the United States Bureau of Ethnology of great value in my work, and adopted the method of giving Passamaquoddy and English words consecutively on the cylinders.

The records were all numbered, and the announcement of the subject made on each in English: Some of the stories filled several cylinders, but there was little difficulty in making the changes necessary to pass from one to the other, and the Indians, after some practice, were able to "make good records" in the instrument. Thirty-six cylinders were taken in all. One apiece is sufficient for most of the songs and for many of the short stories. The longest story taken was a folk-tale, which occupies nine cylinders, about "Podump" and "Pook-jin-Squiss," the "Black Cat and the Toad Woman," which has never been published. In a detailed report of my work with the phonograph in preserving the Passamaquoddy language, I hope to give a translation of this interesting story.—J. Walter Fewkes in *Nature*.

Work has been rapidly going on at the fair grounds for the past week. The fence have been fixed up and the buildings are now in good condition.—*Eagle Rock Times*.

The U. S. assay office last week received from Cariboo, Bingham county, a lot of gold which when refined and run into a brick, weighed nearly 154 ounces, and was worth \$3,093.32. It was 972 fine, and worth \$20.90 per ounce.—*Boise Democrat*.