

wholly ignorant of the meaning of these words. He says:

"In all their rites which I have learned from them, there is certainly a most striking similitude to the Mosaic rituals; their feast of first fruits; feast of ingathering; day of atonement; peace offerings; sacrifices. They build an altar of stones before a tent covered with blankets; within the tent they burn tobacco for incense, with fire taken from the altar of burnt offerings."

Mr. Hyde says also that an old chief pointed out the boundaries of a city of refuge which once existed among them.

Rev. Peter Jones, an educated Ojibway, writing of his own tribe says: "They keep annual feasts, which resemble those of the Mosaic ritual; a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighboring family is called in to assist; the whole of it is consumed, and the relics of it are burned before the rising of the next day's sun."

Mr. Haines' chapters on the origin of the Indian are well worth perusal by citizens of Utah. JUNIUS.

CHICAGO, Oct. 14, 1889.

THE JEWS IN AMERICA.

The traveler abroad who is at all familiar with history will find sad associations connected with the Jews throughout Europe. There is scarcely a city of note from which in olden days they were not expelled, after being first plundered and outraged; hardly a king or prince of any prominence who regarded "his Jews" in any other light than that of chattels; not a land whose statute books did not abound with the cruellest and most odious discriminations against the Jewish people.

The mediæval atmosphere—it would almost appear, judging from Russia and Roumania, that the dark ages have not wholly passed—has left its impress upon the Jew and his surroundings. Up to recent decades, proscribed as an alien and restricted in his choice of trade and profession save at the cost of his traditional faith, the amount of social and political disability he has to endure has not paralyzed his energies, it is true, but it has checked his development to a large degree. The new light that has dawned after a century of patient waiting gives him more hope, even in lands where his fathers were religiously tapped by rulers and statesmen to provide coin for the realm.

But the possession of equal rights cannot make him forget the past. The little cemetery often seen within the heart of a German town, which contains the remains of his martyred sires; the old synagogue with its low windows and quaint architecture, that served as a fortress as well as a house of worship when the mob stormed at its gates; the hymns recited on certain occasions, which were written in those cen-

turies of martyrdom—these recall the past, if every musty chronicle with its fatal record of crimes against his race were blotted from existence. He knows that only a few centuries ago the bell that strikes the hour from the *Dom* was the signal for onslaught. The stream flowing so smoothly, the sloping hills, the peaceful valley, each had a different tale to tell when the Jew was hunted from town to town; and the ivy-clad castle, so picturesque in the moonlight—which seems to breathe of love and romance—ah! it sounds a harsher note to those who know the practice of "robber barons" and their associates, when the Jewish home and private sanctity were never secure from knightly violence.

The Jew in America has a different environment. He looks ahead and around; he cannot look back. There is little Jewish history to record in connection with Hebrews in the United States, and that little is uneventful, spiritless, uninteresting—contrasted with the history of the Jews in a German principality which can point to the stake, the cell, the harsh statute, the sentence of banishment. The American record will be but a chain of successive emigrations from the West Indies, and from England, Holland, and other nations of the Old World. It will tell of the gradual growth of the community with that of its adopted country; it will reveal no peculiar features; its statistics will keep pace with those of other denominations. Catholics and Protestants, which flourish on the American soil.

At the first glance, then, the history of the Jews in America is disappointing. There is not a single massacre to recount; not one instance of Jews being led to the stake on the charge of slaughtering Christian children for the Passover; no diverting incidents like Jews having their teeth pulled out to gratify a president, their scrolls of the law burnt, or an entire congregation being ordered to dance to death, as happened at peaceful Nordhausen only a few years ago. What an absurd state of affairs for an amateur historian! How can he describe the subject with any pretence to dignity? Where are his flowing periods, his wealth of illustrations, his historic parallels, his pen-pictures of noted men, his sketches of stirring events wreathed in battle smoke?

The real growth of the Jews in the United States is of recent date. The German revolution of 1848-9 was the pivotal point, almost contemporaneous with the Irish famine of 1846-7, which landed hundreds of thousands of Irish emigrants on these shores. In the German landslide to America the Hebrew shared, and soon those of German nationality outnumbered the small but select body of co-religionists who could point with pardonable pride to a family residence here of nearly two centuries. The original Jewish settlers belonged to the Sephardic branch of Spanish and Portuguese lineage. They rapidly Americanized themselves in

manners, dress and character, while remaining inflexible in their attachment to the traditional forms and usages of the synagogue. They soon took an active part in the affairs of their time, hampered somewhat by local restrictions. Flourishing communities sprang up in the South and East. New York, Savannah, Newport, Philadelphia, Richmond, Charleston can point to their old congregations. The early pioneers among the Jews of America numbered men and women of note in their day, but their influence was limited; and certainly the names of no great scholars, poets, scientists, etc., have come down thence. They counted, however, merchants of wealth and probity. Some of Newport's Jewish inhabitants in stately colonial days left their permanent impress upon the town, and the name of Touro will always be regarded with pride. Like Julius Hallgarten, who, when he died a few years ago, in his bequests to educational and benevolent institutions without regard to creed, thought of the colored people, so Touro gave his benefactions to all classes, Jew and Gentile alike. The city of Newport preserves his memory as well as his ashes.

In 1845 the total Jewish population of the United States did not probably exceed, if it equalled, 50,000. Today it has reached 500,000. New streams of immigration from Europe have succeeded the German contingent of thirty-five years ago. Hungary, Russia and Roumania, keep pouring their thousands of all characters and conditions. The German brought with him energy, skill, economy and endurance. He did not long remain in the Atlantic cities, but pushed west. He was a pioneer in California and amassed wealth in San Francisco. He started a small store in the suburbs, waited his opportunity, increased his goods, transferred his business to a city lot and prospered. He did not object to any kind of honest peddling. The pack on his shoulders became a money bag in after years of honorable toil. By thrift and enterprise the modest clerk grew into a merchant of importance. The town which he entered as a peddler invites him to a seat in its chamber of commerce. Dissatisfied with the limited field in the West, he drifts towards the East again, and soon swells the list of New York's millionaires. The qualities which made him successful were not peculiar to the Hebrew. The same story is generally repeated in each instance of a rise from lowly beginnings to local or national fame.

The prominence of the German element in American Judaism was maintained by importing German Rabbis of established reputation, who preached in German, which became the language of the synagogue. The last decade, however, has witnessed a general call for sermons in English, even for what were deemed German congregations. The younger generation is American to the core, and it is hardly possible that the German influence will be so permanent that the general public will hereafter assume