

## LV.

## THE CHILDREN OF ABRAHAM.

THE JEWS IN NEW YORK. — THE SYNAGOGUES. — INNOVATIONS. — THE FEAST OF THE PASSOVER. — JEWISH SUNDAY SCHOOLS.

## THE JEWS IN NEW YORK.

THE people of Israel are very numerous. A portion of them are intelligent, respectable, and wealthy. The leading bankers are Jews of this class; so are the importers, who have almost wholly monopolized a large portion of the foreign trade. But the Jews of the lower class are disagreeable, and their presence a nuisance to any Christian neighborhood. If they get into a block, they infest it like the plague. Persons in search of a house invariably ask, "Are there any Jews in the block?" Their social customs and habits, their pastimes, and the manner in which they spend the Sabbath, are so unlike our own, that it is impossible to dwell with them with any comfort. When they get into a neighborhood, in any numbers, it is deserted by all others. There are some beautiful watering-places in the vicinity of New York where the Jews hold entire possession. They came in few at a time, and Christian families had to desert the place; they could not live with them. One of the large hotels at Long

Branch is the rendezvous of Jewish families. A new hotel, erected two years ago, was occupied by leading families from this and other cities, on the express condition that Jewish women and children should not be allowed in the house. Every means has been resorted to by the people of Israel to get rooms in this hotel, and fabulous prices offered. But up to this time none have been admitted. A half dozen families would drive away all who were not of Israel. These people may be just as good as Christians morally, yet their social customs make them so disagreeable that parties who have money to spend, and can choose their location, will not dwell with them. The prophecy uttered by Balaam over three thousand years ago, that "Israel shall dwell alone," seems to have a literal fulfilment.

## JEWS OF THE LOWER CLASS.

Portions of the city on the east side are wholly given up to this nation. Chatham Street is the bazaar of the lower Jews. It is crowded with their places of trade, and over their stores they generally live. Noisy and turbulent, they assail all who pass, solicit trade, and secure general attention and general contempt. They know no Sabbath. On Saturday, their national Sabbath, they keep open stores because they live in a Christian country. On Sunday they trade because they are Jews. The lower class of this people are foreigners, and fraud is their capital. They go aboard of an emigrant ship with their worldly effects nailed up in a small wooden box. The authorities at Castle Garden know them well, and watch them on their landing. They frequently demand a plethoric trunk,

present for it a check, and carry off their prize. It is their custom to watch their chance on ship-board, and transfer the label from their own mean box to the well-filled trunk of somebody else. They often leave the old country without means, and land with a handsome outfit, plundered from some luckless emigrant.

#### THE SYNAGOGUES.

These are very numerous. Some of them are very elegant and costly, and their locations are unsurpassed. Following the pattern after which the synagogue was built in which the Savior preached his first sermon at Nazareth, so the synagogues in New York are built. Men worship with their hats on. It is as disrespectful to take your hat off in a Jewish synagogue as it is to keep it on in a church. The men sit below. Women sit in the gallery, and they are not allowed to enter the enclosure where the men worship. A more irreverent congregation, apparently, cannot be found than the Jews at worship. They wear scarfs over their shoulders while engaged in devotions. If they see a person they wish to speak to, or make a trade with, they take the scarf off their shoulders, throw it over their arm, and talk on friendship or business, as the case may be, and then replace the scarf and continue their worship. Psalms are sung, led by a ram's horn; the law read, as it was in Mount Zion in the days of David and Solomon. The audience room looks like the Corn Exchange. The centre of the room holds a platform, which is railed in, on which is a huge table for the reading of the law. The number of men about the table, their business-like appearance, their bustling

back and forth with their hats on, many of them peering over the same book, suggests that this is a thriving mercantile house, where a good business is carried on by earnest men, who speak in a foreign tongue.

#### INNOVATIONS.

Even Israel has its troubles. New men and new measures have got into the synagogue, filling the friends of the old order of things with sorrow and alarm. The Rabbis preach about the degeneracy of the times, the new-fangled notions of this age, the abandonment of the old landmarks of the fathers, and the better days of the olden time. The wealthiest Jews have built synagogues according to modern ideas. Families do not sit apart, but together in pews, according to the Christian ideas. This is a great scandal of the faithful in Israel. The ram's horn is laid aside, and a costly organ leads the devotions. The tunes of the patriarchs are abandoned for the sweeter melodies of the nineteenth century.

Not in religion alone are these innovations found, but they touch the culinary arrangements of the Jews, and affect their domestic customs. A friend of mine, not long since, was invited to dine with a wealthy Jew, whose name is well known among the most eminent business men of the city. The table was elegantly spread, and among the dishes was a fine ham and some oysters, both forbidden by the law of Moses. A little surprised to see these prohibited dishes on the table, and anxious to know how a Jew would explain the introduction of such forbidden food, in consistency with his allegiance to the Mosaic law, my friend called

the attention of the Jew to their presence. "Well," said the host, "I belong to that portion of the people of Israel who are changing the customs of our fathers to conform to the times and country in which we live. We make a distinction between what is moral in the law, and, of course, binding, and what is sanitary. The pork of Palestine was diseased and unwholesome. It was not fit to be eaten, and therefore was prohibited. But Moses never tasted a slice of Cincinnati ham. Had he done so, he would have commanded it to be eaten. The oysters of Palestine were coppery and poisonous. Had the great lawgiver enjoyed a fry or stew of Saddlerocks or Chesapeake Bay oysters, he would have made an exception in their favor. We keep the spirit of the law, and not the letter."

The new synagogue in upper New York, on Fifth Avenue, called Beth-Emanuel (or the Temple of God, in English), is to be the most costly and elegant religious edifice in all New York. It is in the quaint Moorish or Saracenic style, and in finish, gorgeousness, and richness, will be unequalled. It will be adorned with minarets, pinnacles, and Oriental turrets of great height. The sides are to be ornamented with columns of Moorish pattern and painting. The main entrance is to restore the pattern of Solomon's Temple, with its brazen gates and gorgeousness of exterior. No Christian temples, in expense or in elegance equal the synagogues of the Jews.

## THE FEAST OF THE PASSOVER.

This festival is held in all reverence by the Jews. It begins on Friday at six o'clock. No pleasant bread is eaten, and no pleasant drink taken during its continuance. The synagogues are crowded. The solemnities of Zion are kept as they were three centuries ago in Jerusalem,—

"When  
The timbrel rang along their halls,  
And God communed with men."

The Passover bread is of the first quality. The flour is selected by the priests, and must be made of the finest wheat. It takes eighteen hundred barrels to supply the Passover bread for New York. It is mixed in sacred vessels, which are kept by the Rabbis. Holy men keep watch over the flour from the time it leaves the barrel until it is put into the oven. Holy men receive it as it comes from the oven, and guard the sacred food until it is distributed to the faithful. Everything is done that vigilance can suggest to guard the bread from the touch of the Gentiles, and from everything that the law pronounces unclean.

## JEWISH SUNDAY SCHOOLS.

Not alone in food and in the order of worship are the children of Israel subject to innovation, but their religion is assailed from quarters that admit of no defence. The Sunday schools of New York are very numerous. In spite of themselves the Jewish children have to mingle with the children of the Gentiles. The Sunday schools are very attractive; the music, the cheerful

songs, the interesting books and papers, the flowers, and the exhilaration of the gatherings, are irresistible. Large numbers of Jewish children attend the Sunday schools. They hear of the Savior; they learn to sing his praise; they go home and fill the house with song about the Babe in Bethlehem, and the Holy One who took little children in his arms. To preserve their children from such influences as grow out of a Sunday school, the Jews have been compelled to mark the day on which the Savior arose from the dead by opening a school of their own. These schools are conducted by the Rabbi, who does not allow any one but himself to impress religious truth on the minds of children. The exercises consist of lessons in the Hebrew tongue from the Law, the Prophet, and the Psalms. The Jewish catechism is taught, and the singing consists of chanting the Psalms of David. This peculiar people, who have rejected the Messiah for so many years, bear in their persons, as a nation and a race, proof that He who spoke of them was the Lord from heaven.

## LVI.

JACOB LITTLE, THE GREAT BEAR OF  
WALL STREET.

JACOB LITTLE originated the daring, dashing style of business in stocks, by which fortunes are made and lost in a day. He was born in Newburyport, Mass., and early exhibited great tact and aptitude for business. In 1817 he came to New York, and entered the store of Jacob Barker, who was at that time the most shrewd and talented merchant in the city. He remained with his master five years, and completed his financial education. In 1822 he opened an office in a small basement in Wall Street. Caution, self-reliance, integrity, and a far-sightedness beyond his years, marked his early career. For twelve years he worked in his little den as few men work. His ambition was to hold the foremost place in Wall Street. Eighteen hours a day he devoted to business—twelve hours to his office. His evenings he spent in visiting retail houses to purchase uncurrent money. He was prompt, energetic, reliable. He executed all orders committed to him with fidelity. He opened a correspondence with leading bankers in all the principal cities from New York to New Orleans.

Twelve years of industry, integrity, and energetic devotion to business placed Mr. Little at the head of financial operations in Wall Street. He identified himself with the style of business known as "Bearing Stocks." He was called the Great Bear on 'change. His mode of business enabled him to roll up an almost untold fortune. He held on to his system till it hurled him down and beat him to pieces, as it had done many a strong man before. For more than a quarter of a century Mr. Little's office in the old Exchange building was the centre of daring, gigantic speculations. On 'change his tread was that of a king. He could sway and disturb the street when he pleased. He was rapid and prompt in his dealings, and his purchases were usually made with great judgment. He had unusual foresight, which at times seemed to amount to prescience. He controlled so large an amount of stock that he was called the Napoleon of the Board. When capitalists regarded railroads with distrust, he put himself at the head of the railroad movement. He comprehended the profit to be derived from their construction. In this way he rolled up an immense fortune, and was known everywhere as the Railway King.

He was the first to discover when the business was overdone, and immediately changed his course. At this time the Erie was a favorite stock, and was selling at par. Mr. Little threw himself against the street. He contracted to sell a large amount of this stock, to be delivered at a future day. His rivals in Wall Street, anxious to floor him, formed a combination. They took all the contracts he offered, bought up all the new stock, and placed everything out of Mr. Little's reach,

making it, as they thought, impossible for him to carry out his contracts. His ruin seemed inevitable, as his rivals had both his contract and the stock. If Mr. Little saw the way out of his trouble, he kept his own secrets; he asked no advice, solicited no accommodation. The morning dawned when the stock must be delivered, or the Great Bear of Wall Street break. He came down to his office that morning self-reliant and calm as usual. He said nothing about his business or his prospect. At one o'clock he entered the office of the Erie company. He presented certain certificates of indebtedness which had been issued by the corporation. By those certificates the company had covenanted to issue stock in exchange. That stock Mr. Little demanded. Nothing could be done but to comply. With that stock he met his contract, floored the conspirators, and triumphed.

Reverses so common to all who attempt the treacherous sea of speculation at length overtook Mr. Little. Walking from Wall Street with a friend one day they passed through Union Square, then the abode of our wealthiest people. Looking at the rows of elegant houses, Mr. Little remarked, "I have lost money enough to-day to buy this whole square. Yes," he added, "and half the people in it." Three times he became bankrupt, and what was then regarded as a colossal fortune was in each instance swept away. In each failure he recovered, and paid his contracts in full. It was a common remark among the capitalists, that "Jacob Little's suspended papers were better than the checks of most men."

His personal appearance was commanding. He was

tall and slim; his eye expressive; his face indicated talent; the whole man inspired confidence. He was retiring in his manner, and quite diffident except in business. He was generous as a creditor. If a man could not meet his contracts, and Mr. Little was satisfied that he was honest, he never pressed him. After his first suspension, though legally free, he paid every creditor in full, though it took nearly a million of dollars. He was a devout member of the Episcopal Church. His charities were large, unostentatious, and limited to no sect. The Southern Rebellion swept away his remaining fortune, yet, without a murmur, he laid the loss on the altar of his country. He died in the bosom of his family. His last words were, "I am going up. Who will go with me?"

## LVII.

## METHODISM IN NEW YORK.

ITS ORIGIN. — HORSE AND CART LANE. — THE LIBERALITY OF THE EARLY CHRISTIANS IN NEW YORK. — THE GROWTH OF THE CHURCH. — THE DREW THEOLOGICAL SEMINARY.

## ITS ORIGIN.

A BAND of Irish emigrants brought Methodism to this city. They were converted in England by the preaching of John Wesley. Under the preaching of the father of Methodism, just eight years before he reached New York, Philip Embury was converted. He was a local preacher, a carpenter by trade, and earned his bread by the sweat of his brow. The Methodists were few in number. They had no pastor, no altar, no class-meetings, no love-feasts. A few separated themselves from the sinful amusements of the day. But these buried their talents, and took no active part in religion. Philip Embury is called the Father of the Methodist Church in America. But it is very clear that the Mother of the Church was Barbara Hicks. In a small house occupied by Methodists a company was gathered one night, playing cards. Among the company was Philip Embury; but whether he was playing cards or not seems to be as unsettled a question in history as whether John Rogers, who was burned at the stake, had