HEBREW CEMETERY NO. 1 OF GALVESTON

by

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Galveston, Texas

March 22, 1965

INTRODUCTION

On the following pages there are brought together notes based on hasty and incomplete investigations into the early history of the Jewish community of Galveston, looking toward the centennials of the Hebrew Benevolent Society in April, 1966, and of Congregation B'nai Israel in July, 1968.

My thanks go to my sons, James, who undertook a study of Hebrew Cemetery No. 1 as a project in Texas history under Mrs. Roland Black of Lovenberg Junior High School; and Richard, who helped with the reading of difficult inscriptions; and my wife, who supervised the field work.

I am grateful to Mr. John Hyatt, Librarian, to Miss Marie Marburger, and the other members of the staff of Rosenberg Library of Galveston for opening to me the historical treasures of the Library.

I thank my teacher, Dr. Jacob Rader Marcus, Milton and Hattie Kutz Distinguished Service Professor of American Jewish History at the Hebrew Union College and Director of the American Jewish Archives for providing me with copies of all materials on Galveston in the Archives.

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A.S.D.

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In December, 1836, Colonel Michel B. Menard bought from the Republic of Texas one league and labor of land on the present east end of Galveston Island, for the sum of $50,000. In April, 1838, he formed a joint stock company, the Galveston City Company, which is still in existence, to develop this tract. John D. Groesbeck, a civil engineer, was employed to plat the projected town. The Company set aside an area west of 40th Street for burials. Block 100, south of Avenue K, became the Episcopal Cemetery; Block 101, to the west, the Catholic Cemetery; Blocks 160 and 161, north of Avenue K, became known as the "City Cemetery."

There had been continuous settlement on Galveston Island at least since 1820. The early residents buried their dead in the sand dunes along the beach, until this practice was forbidden by the City Council in 1842.[1] A British traveller, Francis C. Sheridan, who visited the Island in 1839-40, set down his sarcastic impressions:

> The burial ground is a little way out of the Town, among some sandy hillocks....This cemetery is far from being romantically situated, or indeed, judiciously, inasmuch as part of it merges into a swamp and some of the graves in consequence filled with and destroyed by water. Now although this circumstance is in all probability of little consequence to their occupants, still to the surviving relatives of the deceased it must be an annoyance.[2]

According to Dr. J.O. Dyer, there were burials in 1836 in the western part of the island, and, in 1838, a cemetery was established at Poolville, northwest of the then city limits.[3]

The first known Jewish residents in the city were Samuel Maas, Michael Seeligson, and Joseph Osterman, all of whom came in 1839; Isadore Dyer, whose sister, Rosanna, was married to Osterman, arrived the following year. They opened mercantile establishments and very quickly amassed substantial wealth.

The first Jewish death on the island may have been that of a Mr. H. Abrahams, a victim of yellow fever, on October 1, 1839. A report of the

case is given in Dr. Ashbel Smith's Account of the Yellow Fever Which Appeared in the City of Galveston, Republic of Texas, in the Autumn of 1839.[4] Over the years many others were to succumb of this dread malady.

The Jewish community remained small for many years, though it is difficult to calculate its size with any degree of certainty. Fornell estimates that by the mid-fifties, the population of Galveston was between one-third and one-half German.[5] Since almost all the Jews were Alsatians or Germans, they shard common surnames with their Christian compatriots -- Blum, Frank, Meyer, Rosenberg, Wolff, Kauffman, and many others. The census of 1850 shows four unmistakably Jewish families, those listed above, numbering twelve adults and fourteen children under the age of eighteen. The population of the city at that time was approximately six thousand. The City Directory of 1856/57 lists the following known Jews:

Joel Adler, merchant
Block, A.B., wholesale grocer and commission merchant
Dyer, I., groceries
Elkes & Co., R.M., merchants
Herman, Jacob, merchant
Levi, J.
Maas, Samuel, commission merchant

The name of Joseph Osterman seems to have been omitted through oversight.[6]

In 1852 Isaac Leeser published a letter in the Occident from an unnamed correspondent in Galveston, probably Rosanna Osterman, who had very strong convictions on the preservation of the ancestral faith:

> I have taken up my pen to inform you of what the Remnant of Israel are doing thus far south, namely, in the state of Texas. There are not many Jews in the state; but still you will find a sprinkling of them in every village; some are adhering to our faith, others again are intermarried with gentiles.
>
> I must not omit to mention a circumstance which happened in our city. A Mr. E. Cohen, lately from England, having a son born to him, concluded with a praiseworthy courage to perform the circumcision himself, as we have no Mohel nearer than New Orleans. People endeavoured to persuade him to wait till the child could be taken thither, or a Mohel be sent for, But he replied, that our Father Abraham performed this duty on the eighth day, why should he not do it also? He therefore did as he contemplated, in the presence of a surgeon, and the child is doing well.

On August 13, 1852, Leon, the six-year-old son of Isadore and Amelia Ann (Lewis) Dyer died. Though Mrs. Dyer was a communicant of the Episcopal Church and her husband a regular contributor, if not a member, they decided to give their child a Jewish burial. Together with the other Jews of the city, they must have petitioned the Mayor and Aldermen to designate a section of the "City Cemetery" for Jewish interments. We do not know whether the ground which became known as Hebrew Cemetery No. 1 was given by the city to the tiny Jewish community or whether Mr. Dyer purchased it for his family and then subsequently opened it to his fellow Jews. The present ownership of the land is obscure; it may still be vested in the City of Galveston. The records in the City Sexton's office simply designate a section approximately forty-eight by fifty-one feet, lying just west of the projected extension of 41st Street and north of the (then) line of Avenue K, as either the Hebrew Cemetery, the Jew Yard, or the Jewish Cemetery.[7]

Within two weeks after the land had been acquired, a fence had been erected and a ceremony of consecration held. The Galveston Daily News of August 31, 1852, reported:

> HEBREW BURIAL GROUND. -- A small piece of ground at the city graveyard, which has been enclosed by the Jewish residents of this city, was, on Sunday morning (Aug. 29) dedicated to the purposes of a burial place for those of our citizens of the Hebrew faith. The services, performed by the Rev. Mr. M.N. Nathan, Minister of the New Orleans Portugese Hebrew Congregation, were simple and unostentatious, and he delivered an eloquent and impressive discourse, addressed particularly to the Israelites, which commanded the earnest attention of all present.
>
> Those of the Hebrew race in our city are confessedly too few to form a congregation, yet they have made one step in advance, for we presume that the services of Sunday morning were the first ever performed publicly by a Hebrew minister in Texas. But, we anticipate the organization of a Jewish congregation and the addition of a synagogue to the number of our places of public worship, at no very distant date.

In his historic sermon, which is reproduced at the end of this paper, the Rev. Mr. Nathan reproved the Jews of Galveston for their laxity in discharging their religious obligations. They had neglected thus far to establish a Jewish cemetery, to hold divine services, to circumcise

their male offspring, to marry within the ranks of the faithful. Some of them had even hesitated to reveal their Jewishness. Mr. Nathan's exhortation had little effect. The only regular Jewish activity which ensued, other than the holding of funerals, consisted of forwarding token sums to the Palestine Relief Fund.[8] The first services are said to have been held in the home of Isadore Dyer during the High Holydays of 1856, but the first mention of organized worship is in the Weekly News of October 8, 1859:

> DAY OF ATONEMENT. -- Today being the 10th day of the Jewish 7th month "Tishri", our Jewish fellow citizens have closed their places of business to celebrate it as a day of fast and prayer, according to Leviticus, chapter 25, commencing verse 27.

At least fifteen interments took place in the decade ending October 5, 1862, when the Federal fleet captured the city. By that time, most of the Jewish community had fled to Houston, with the notable exception of Rosanna Osterman. Besides winning renown for nursing the wounded of both sides, Mrs. Osterman is alleged to have furnished information to the Confederates which made it possible for the city to be retaken in the Battle of Galveston, January 1, 1863. But the Federal forces kept up a tight blockade of the Texas coast until the end of the war, and business activity remained at a standstill. With the end of hostilities, however, prosperity returned to the island, and Jewish immigrants from Alsace, Germany, and even from Poland and Russia began to flock into Galveston.[9]

Early in 1866 Rosanna Osterman was killed in the explosion of the steamboat Carter on the Mississippi River. Among her many charitable bequests was one of one thousand dollars

> for the purchase, embellishment and keeping in repairs, of ground adjoining our present burial ground in the city of Galveston. The lot now used for the interment of Israelites being too small and our dear friend, the Rev. M.N. Nathan having consecrated said lot, I greatly prefer enlarging same to purchasing another.[10]

Mrs. Osterman also left a thousand dollars "for the benefit of the 'First

Jewish Benevolent Society' that is or may be organized in the city of Galveston, State of Texas."

In its issue of April 6, 1866, Flake's Daily Bulletin gently reminded the sadly disorganized Jewish community of its traditional responsibilities:

JEWISH ITEMS. -- Today and tomorrow are the last two days of the Feast of the Passover. They are the most sacred days of the whole solemnity. There is the prospect of the formation of a Jewish society here. Those who are familiar with Jewish customs will remember that there is a great dislike manifested by Israelites at having their co-religionists apply to others for aid in distress. In all communities societies exist for the relief of the poor. A benevolent society of this character will be formed here in a few days.

Mrs. Osterman left by will the following donations: five thousand dollars for the erection of a Jewish Synagogue in Galveston; one thousand dollars to a Jewish benevolent society, should one be formed; one thousand dollars to establish a Jewish school; and one thousand dollars to enlarge and embellish the Jewish cemetery. Several members of that religion deem it impossible to obtain the last mentioned sum, because the present cemetery cannot be enlarged. This can hardly be true, because the bequest would hold good though expended in adorning the present grounds. We may mention that the cemetery has been recently enclosed with a neat fence at the cost of several hundred dollars through the efforts of Mr. Levy.

Two days later, on April 8, a charitable association was at long last brought into existence. The founders did indeed declare themselves "deeply impressed with the necessity of establishing a 'Hebrew Benevolent Society,' for the amelioration of the sick and the distressed,"[11] but the impression was undoubtedly intensified by the Osterman bequest and the urging of the Christian community. The Preamble, couched in the florid style of the day, suggests, "It will be no boasting spirit, nor empty honor, to claim that we are the first in our 'Lone Star State,' that unfurled the banner of benevolence to the God of Israel." Whereupon the authors come to the point of their appeal:

We all must observe the rapid increase of our population of the Jewish faith, and too often fatal acclimating ordeal, through which so many must pass; and it will be apparent to you all that a society of this kind has become a serious want....

Unfortunately, the early records of the Society are no longer extant, and we are dependent upon the press for an account of the first

meeting, which, apparently, concerned itself with the wider needs of Galveston Jewry. Flake's Bulletin of April 10 reports:

HEBREW ITEM. -- A preliminary meeting of Israelites was held on Sunday afternoon (April 8) for the purpose to take measures to organize a Hebrew congregation and to have a regular divine reader and "Shochet (Killa")[12] appointed, so as to enable parties located with their families in Galveston, to have meat prepared according to the rites of Jewish law. Meantime, arrangements have been made with Messrs. Allen, Poole and Co., celebrated Butchers of Galveston, to supply meat every day, killed and prepared by Rev. J. Tumim, and from today and hereafter, parties desiring such meat, will find it sealed by the Rev. J. Tumim, on one of the stalls of the market, of the above mentioned parties, who will sell it at the usual market prices.

Nothing is known of the Rev. Mr. Tumim, except that his tenure in Galveston must have been very brief. I find no further reference to his ministry.

Several weeks later the Bulletin (May 1, 1866)carried an enthusiastic story on the formation of the Benevolent Society.

HEBREW BENEVOLENT ASSOCIATION. -- Our Jewish citizens have organized a benevolent association for the benefit of their co-religionists, of which Mr. J.W. Frank is President, L.N. Blum, Vice-President, J. Rosenfield, Secretary, L.Block, Treasury (sic!), and Messrs. I.C. Levy, J. Leiberman and J. Feder, Trustees.[13] Those of this faith have recently improved their cemetery. We hope that their next movement will be to erect a handsome Synagogue and that when it is done, the regular musical services will be regularly performed.

After some months the Tri-Weekly News joined in importuning the community. On November 11, 1866, it wrote:

SYNAGOGUE. The Israelites are fast increasing in numbers in our city, and already command considerable influence from their wealth. We were very much impressed with the remark made recently in one of the Richmond (Va.) papers: that the presence of Jews in numbers for the purpose of transacting business was an evidence of prosperity to the country; and assigns, as the reason, that they never settle in any place where money cannot be made. The influx of this class of persons to Galveston may be attributed to the same reason. We are all glad of this, because they make good, law-abiding citizens, and if the popular prejudice against them could be overcome (as it should be) traits of character which are admired and appreciated by every man would be found quite common among them. But enough of this. Our intention is simply to call the attention of "this chosen people" to this fact, which is commented upon generally by the chosen people, viz; Why don't "The Israelites of our city build or rent a suitable hall for the purpose of exercising the peculiar rites of their religion?" A few thousand dollars would be quite sufficient to erect a frame Synagogue. If this cannot be done, some one of the halls in our city could be doubtless obtained for this purpose. We understand

that a Hebrew Benevolent Society already exists, and is in full force. Probably from this organization there may be a plan proposed which will consummate, at no very distant day, in a Synagogue. We hope we will not be misunderstood in noticing this subject. We believe emphatically in religious toleration; and as churches among the Christians are the means of improving the morals of any community, and are intended to benefit mankind generally, so we suppose the Jews will be improved by the erection of a Synagogue. Though we would not have it inferred that we believe this class of people are in need of improvement to be effected by such an arrangement. It would certainly bring before them the obligations of their religion, in the better observance of which they could not fail in being a better people.

This editorial must have evoked considerable discussion among the Jews of Galveston, but again no action was taken.

Eight months later, in July, 1867, yellow fever, in its most virulent form, made its appearance on the Island. It was to lay a heavy toll upon the Jewish community.

Yellow fever was no stranger to Galveston. There had been severe epidemics in 1839, 1844, 1847, 1853, 1854, 1858, 1859, 1864, but 1867 was to be the worst of all. Out of a population of some 18,000, fully 1,150 perished.[14]

The first death occured on July 28. On the 30th the News published an editorial discounting the likelihood of an epidemic in the city. It was the usual practice for the newspapers to deny the existence of the disease as long as they possibly could. On August 1 the paper commented, "We heard of several cases of this disease yesterday, and a few deaths as having taken place -- not enough, however, to create any unusual excitement." On August 4th another editorial disparaged reports in the Houston press. "No unprejudiced person who knows anything about the matter, should look to the Houston papers for reliable reports of anything relating to the welfare of Galveston."

By August 6, with the death toll steadily rising, Mayor Isaac G. Williams took official notice of the danger. "Under the apprehension that Yellow Fever may visit our city and become epidemic here, it is particularly incumbent upon our citizens to thoroughly cleanse their

premises from all filth and pestilent odors." Two days later the Washington Hotel, one of the largest in the city, closed its doors, the proprietor urging travellers to avoid Galveston for the duration of the epidemic.

On August 9, Isadore Dyer appealed to the Jews of the country through the columns of the Occident:[15]

...The dreaded Southern scourge, yellow fever, is in our midst and increasing rapidly. Our Jewish population at this time is upwards of two hundred, mostly young men unacclimated. Several of them have died, and many are now suffering from the disease. The Hebrew Benevolent Society here, organized within the past two years, affords all the relief that its limited means admit of, but unfortunately, its treasury is nearly exhausted....

On August 13, it was reported that people living on Broadway had been counting the trips made by hearses to the cemeteries, and had concluded that there had been far more deaths than the newspapers were admitting. The News insisted that there had been no suppression of the truth; some of the trips had been made in order to deliver the boxes in which the coffins were interred. Indeed, the entire population must have been on the edge of hysteria. On August 14, there were twenty-six burials, including six Jews. A week later, on the 21st, the News observed, "We fear the epidemic has not yet reached its worst."

Dyer's call for assistance did not go unanswered. The News of August 30 records:

The Hebrew Benevolent Society of this city acknowledge the receipt of $200 from the Israelite charitable association "Chewra Biskur Cholin (sic!)" of New Orleans, also twenty-five dollars from L & F Sanger, Millican -- we presume the money to be used during the present sickness to supply remedies and attention for their sick. The malady has up to this time been unusually severe upon our Israelitist friends, because, we suppose, they are principally congregated in the centre and business part of the city, which has been first and most distressingly visited, and their benevolent society has been sadly taxed to furnish relief and assistance in all cases demanded.

(Aug. 31) Messrs N. Grossmeyer & Co. received a dispatch from their house in New York yesterday, ordering them to pay over $300 to the Hebrew Benevolent Society of this city.

The News of September 1 reported 617 deaths from yellow fever between

July 28 and August 31. Throughout the course of the epidemic, which persisted with diminishing intensity for some five months, probably more than forty Jews perished. Except for the Dyer plot, the little cemetery was all too quickly filled. On June 15, 1868, a tract of land in Block 102, north of Avenue K and east of 43rd Street, two hundred by two hundred sixty feet, was purchased from the City of Galveston by the Hebrew Benevolent Society and named Hebrew Rest Cemetery. The oldest monument is that of Jacob, child of Joe and Karlin Levy, who died June 1, 1869, at the age of seven months.[16]

Almost a full year after the onset of the epidemic, on July 26, 1868, the News carried a laconic announcement:

VARIOUS ITEMS. -- The Israelites give notice of a meeting today, to organize a reform congregation.

Here begins the history of Congregation B'nai Israel.

NOTES

1 Dr. J.O. Dyer, Scrapbook, Rosenberg Library, Galveston, p. 295. (The Scrapbook is made up of notes on Galveston history which Dr. Dyer regularly contributed to the News.)

2 Galveston Island or A Few Months of the Coast of Texas, Austin, 1954, pp 48f.

3 Ms. Notes on the History of Galveston, 97 pp, in the Rosenberg Library, p. 26.

4 Edited by Chauncey D. Leake, Austin, 1951, p. 19. I am indebted to Dr. A.E. Rodin of the Department of Pathology, University of Texas Medical Branch at Galveston, for calling this little volume to my attention.

5 Earl W. Fornell, The Galveston Era, Austin, 1961, p. 129.

6 Vol. X, pp 58f.

7 In the course of the grade raising of 1925, Avenue K was narrowed, and consequently the cemetery now lies some twenty feet north of that street.

8 Occident, Vol. XI (1853), p. 376, $13.00 through M. Seeligson; in 1854, $20.00 from a lady -- undoubtedly Rosanna Osterman -- ibid., Vol. XII, p. 325.

9 The withdrawal of the Jewish community from the island is reflected in the fact that no interments took place between March 20, 1862 (Carrie Dyer) and November 6, 1866 (Isaac Arnold). It is likely that Abraham Lippman, who died November 14, 1863, in Houston (perhaps the son of A. Lippman(n), merchant, listed in the Directory of 1859, was first buried in Houston and then brought to Galveston after the end of the war, since there is no entry in the Record of Interments of the City of Galveston for that date.

10 Cited in Henry Cohen, One Hundred Years of Jewry in Texas, Dallas, 1936, p. 11.

11 Preamble to the Constitution and By-Laws, dated April 8, 1866.

12 Probably the reporter assumed that Kehillah (congregation) was a mispronunciation of "killer," i.e., the translation of the Hebrew shochet!

13 The correct names are Leon Blum, J. Lieberman, I. Fedder.

14 Clarence Ousley, Galveston in 1900, Atlanta, 1900, p. 67. The Weekly News of Sept. 11, 1858, reported the death of Mr. Wolff, clerk of Mr. Harmon, Strand, and, in its issue of Sept. 28, the death of F. Isaac, aged 48, a native of Germany, both of yellow fever. On Sept. 23 the epidemic took the life of Mrs. Hahn, and, on Sept. 29, of Louis Hahn. It is possible that some of these were Jewish.

[15] Vol. XXV (1867), pp 314f.

[16] It should be noted that in 1925 the grade level of both cemeteries was raised some four feet or more. While the work was carried on, the monuments were moved and later replaced. Probably many of the older stones did not withstand the handling, and those that were set back were not always restored to their original locations.

. The Monuments

1. In / memory of E. Leon / son of / I. & A. Dyer / who died / Aug. 13, 1852 / aged 6 years 8 mo / & 26 days

2. In / memory of / Sarah / daughter of / I. & A. Dyer / who died / Aug. 22, 1852 / aged 11 months / 22 days

3. In / memory of / Rosanna / daughter of / I. & A. Dyer / who departed/ this life / Sept. 15, 1852 / aged / 4 years 8 mo / & 19 days

4. In / memory of / Joseph O / son of I. & A. Dyer / who died/Nov. 19, 1853 / aged 4 years 3 mo / & 28 days

5. Sacred / to the memory of / Simon Ruef / a native of France / who departed this life / on the 26th of July, 1854 / in the 38th year of his age / He left a wife with three young / children and a numerous circle / of friends to lament his untimely death / Peace be to his ashes [Masonic emblem]

6. In memory of / my wife / Matilde Elkes. / Born Rosenberg. / Who died Oct. 2d 1854, / aged 21 years. / Angel she was to me on earth / As Angel I hope to meet her above. / And / with her rests / our first born Infant

7.

פ"נ
האיש הישר מאיר בן כהרר
ליב האהענסהאל מן גונצענהויזען
בבי"ערן שנפטר בהוסטאן טעקזאז
יום ז טו' חשון תרחז' לפק
ת'נ'צ'ב'ה'

Sacred / to the memory of our / dearly beloved husband, / father and brother / Mayer L. Hohenthal / born at Gunzenhausen, Bavaria / and died at Houston, Texas / aged 30 years, 9 months / and 26 days [Odd Fellow' emblem] Far from home he sleeps alone / Now mouldering in the dust / To memory dear we placed this stone / In God we put our trust.

8.

פ"ט
(אח) [מרת ?] פרי"סבע (אכה) [אשת ?] יואל אדלער
נפ' בט"ט יום ו יג ניסן תרחז לפק
מנצבה

Sacred to the memory/of Pauline / wife of Joel Adler / a native of Dessau, Germany / who departed this life April 18th, 1856. / Aged 24 years

9. In memory of / Ulrich Rosenberg / a native of Posen, Prusia [sic] who / died on the 7th day / of October 1858 / aged 26 years

10. In memory of / Rosa Harman / wife of / Jacob Harman / born Nov. 1st, 1836 / died Oct. 19th, 1858 / Rest in peace thou gentle spirit / Throned above / Souls like them with God inherit / Life and love

11.

פ"נ
הבחור מוה עקיבה בן ר' אברהם מענעלזאהן
נולד ט' חשון תקצח לפ"ק
בקק שניזומו"הל במלכות פרי"סען
נפטר יח שבט תריס [לפ"] ק
בעיר נאלוועזסאן
ת'נ'צ'ב'ה

Hier ruht / Moritz Carl Mendelsohn, / geboren 7 November 1837 / zu Schneidemuhl Preussen / gest. den 23 Januar 1859 / zu Galveston

12. Solomon Frankenbush / born at/ Nel Kanow Bohemia / March 28, 1835 / died / in Galveston of Yellow Feber / Nov'r 16, 1859 / Thou sleepest in the/ land of strangers / but not forgotten by / those that love you

13.

אלהים לקח אחו ואיננו
הילד לואיז בר שמואל
ואשתו איזאבעללא מאאז
נפטר ביום ו ה אייר
תרכ לפק
תנצבה

In memory of / Louis. / son of Samuel / and Isabella Maas / born on the 23rd day / of March 1852. / Died on the 27th day of April 1860. / Aged 8 years, 1 month / and 4 days / A darling child has gone / to dwell with God forever

14.

פ"נ
אשה החסידה
(ועצנוה) [וצנועה] וטוב לב
חנה
בת יצחק הכהן
נפטר ביום ב
ראש חדש אדר ראשון
תרכ"ב לפ"ק
ת'נ'צ'ב'ה

Sacred / to the memory of / Hannah / beloved wife of / Aaron King / who died at the 1st / Feb. 1862, aged 20 years / The righteous is delivered / out of trouble / Prov. Ch. 11.8

15. Carrie Dyer [no other inscription]

16. [East elevation]

טוב שם משמן
טוב. ויום המות
מיום הולדו.

Erected / to the memory of / Abraham Lippmann / a native of Prussia, who died / at Houston Texas / November 14, 1863 / aged 13 / years
[North elevation] My friend, o'er the turf above thee / This simple tribute, here I raise;/ None knew thee: but to love thee, / None named thee but with praise
[South elevation] A good name is better / than precious ointment: / and the day of death, -- / than the day of ones birth.

17.

פ"נ
הבחר יצחק ב"ר צבי
ארנאלד
נפטר ונקבר ביום ד' י' מרחשון
תרכח לפ"ק
תנצבה

In memory/of / Isaac Arnold / a son / who had been the ornament / and love of his inconsolable parents / and a model of man / having been active all his life / for the good of his fellow creatures / Born 10th of

November 1843 / Died / 6th of December 1867 / May his soul rest in peace / ARNOLD.

18. Jacob Dyer [no other inscription]

19. פ"נ

איש ישר
כה פינחס בן ר אשר לאב
צעיר בימים ורב מפעלים
נחמד ומסכיל בן עשרים שנים
עזב ארץ החיים
נפטר ביום שק רח אב תרכז לפק
תנצבה

Sacred / to the memory of / Sigmund Loeb, / born / March 1st 1848 / died Aug. / 3rd 1867

20. In memory of/Julius Mayhoff / born / July 22, 1849 / died / Aug. 5, 1867 / A joy to his parents. A pleasure / to his many friends. Peace to his ashes.

21. In memory of / Leopold Wax, / born July 20, 18-- [illegible] / died of Yellow Fever / Aug. 10, 1867 / A stranger in the land / not forgotten by your friends / Peace to your ashes

22. פ"נ
In memory of / Joseph Dousie
תנצבה
Oh! the bitter, bitter sorrow / to feel that thou art gone

23. Charles Hahn. / Born / June 10, 1847. / Died / Aug. 12, 1867. / Aged 20 years

24. Mary Kauffman. / Native of Alsace / Died / Aug. 13, 1867 / aged 23 yrs.

25. פ"נ
רב (אריא) [אריה] בן ר' (יאקאב) [יעקב] נפטר
ונקבר היום יו אב תרכז
תנצבה

Louis Levine / died Aug. 14th, 1867 / aged / 22 years

26. Jack Weiss / born Sept. 24 1832 / died / Aug. 16 1867

27. מצבת
קבורת איש נכבד פאר אישים
נבר יקר שמו מהולל בשערים
מארוהו בני עמו ומשפחתו ורעים
דרש טוב לעמו ולאביו בירושלים
עלה מזל ארי מסוכו וטרף דוב בזעם
נעזר בחצי ימיו בן לב שנים
ה"ח הרבני מ"ה דוב בן מנחם
נאלדשטיין
נפטר לעולמו ונקבר ביום כט
מנחם אב שנת ע ר ח אלול התרכז

Sacred to the memory of / B. Goldstein / died August 30th, 1867 / aged 32 years

28. Ludwig Trier / born in / Darmstadt / Germany / March 17, 1844 / died in / Galveston of / YellowFever / Aug. 31, 1867

29. In memory of / Michael Seeligson. / Died Oct. 9, 1867 / aged 70 years. / Adelaide / consort of M. Seeligson / aged 70 years. / SEELIGSON

30. פ"ט

אי"ט י"ר
כה מתתיהו בן ר'
אברהם קויפמען
נפטר ביום ד' ט[ב]
תרכח לפק תנצבה

31. Louie W. Dyer / born April 30, 1856 / died October 25 / 1881

32. To my angel mother / Emily B. / Labatt / died Sept. 27, 1886, aged 39 years

33. Isadore Dyer / born in Dessau, Germany / Oct. 25, 1813 / died Aug. 9, 1888.

34. Amelia Ann Dyer / born/May 6, 1826 / died / Oct. 11 / 1903.

35. [East elevation]
Isadore Dyer / born in Dessau, Germany. /Oct. 25, 1813 / died / Aug. 9, 1888.
Amelia Ann Dyer / wife of / Isadore Dyer / born in Harpers Ferry, Va. / May 6, 1826 / died in / New Orleans, La., / Oct. 11, 1903
[South elevation]
Edward R. Dyer / born Aug. 17, 1851 / died Dec. 24, 1871
Louie W. Dyer / born April 30, 1856, / died Oct. 25, 1881
[North elevation]
Carrie / born March 24, 1858 / died / March 20, 1862
Jacob M. / born Aug. 24, 1843, / died Nov. 24, 1866
Leon Jr. / born April 21, 1846 / died Aug. 13, 1852
Rosanna / born Dec. 27, 1847 / died Sept. 15, 1852
Joseph O. / born July 21, 1849/died Nov. 19, 1853
Sarah / born Sept. 1, 1851 / died Aug. 22, 1852
DYER
Quick-Buckley

36. Joseph Osterman Dyer / born / Galveston, Tex / Jan. 14, 1864 / died / New Orleans, La. / Aug. 30, 1912

Comments

4. Joseph O. Dyer died of yellow fever, according to Dr. J.O. Dyer's Scrapbook, p. 295 (Rosenberg Library Ms).

5. News, August 1, 1854: "Died on the 26th instant Rufus Simons of this city in the 35th year of his age. We hear this testimony in memory of the deceased, that he was among our most respected merchants; strictly upright in all his transactions; exemplary in the discharge of his duties as a citizen and a neighbor; kind and obliging in his social relations; an affectionate husband, a devoted parent. His death must be a source of deep affliction to his bereaved family and of sorrow to many friends. He was a member of the Masonic fraternity, by whom his remains were buried with the usual honors."

6. Perhaps a sister of Ulrich Rosenberg, #9.

7. Translation of the Hebrew: Here is buried / the upright man Meir, son of the very worthy Rabbi / Leib Hohenthal of Gunzenhausen / in Bavaria, who died in Houston, Texas, on the seventh day of the week, Heshvan 15, 616 according to the short reckoning (Oct. 27, 1855). May his soul be bound up in the bundle of life.

8. Translation: Here is concealed / Mistress (?) Prische, wife of (?) Joel Adler / Died with a good name, Friday, Adar 13, 616 according to the short reckoning (April 18, 1856). May her soul be bound up in the bundle of life.

The Hebrew in line two is incorrectly transcribed.

According to the City Directory of 1856/57 Joel Adler was a merchant at Tremont and Market Streets. He advertised in the Texas Almanac of 1858 as a wholesale and retail dealer in fancy and staple dry goods.

9. Ulrich Rosenberg died of yellow fever; Weekly News, Oct. 7, 1858.

10. In the Directory of 1856/57 Jacob Harman is listed as a merchant on Strand, between 21st and 22nd Streets, his residence on Ave. G, between 21st and 22nd Streets.

The Record of Interments of the City of Galveston lists a J.F. Harmon as having died Aug. 25, 1867, aged 31; nativity, New York; place of burial not given.

11. Translation: Here is buried / the youth Moses Akiba son of Abraham Mendelsohn / Born Heshvan 9, 598 according to the short reckoning (Nov. 7, 1837), in the holy congregation of Schneidemuhl in the Kingdom of Prussia. Died Shebat 18, 619 according to the short reckoning (Jan. 23, 1859), / in the city of Galveston / May his soul be bound up in the bundle of life.

13. Translation: God took him, and he is not (cf. Gen.5:24)./ The lad Louis son of Samuel / and his wife Isabella Maas / died on Friday, Iyyar 5,/ 620 according to the short reckoning (April 27, 1860). May his soul be bound up in the bundle of life.

Samuel Maas (1810-1897) settled in Galveston in 1839, one of the first Jewish residents. He opened a grocery and general store at the corner of Strand and 20th Street; the 1860 census shows him one of the wealthiest men in the city, with real estate holdings valued at $25,000 and a personal estate worth $25,000. His wife Isabella (1817-1891) was a sister of the famous composer Jacques Offenbach.

14. Translation: Here is buried / a woman pious, / modest (?) and good of heart, / Hannah / daughter of Isaac Hacohen (i.e., Cohen?). / Died on the second day / of the New Moon of Adar I, / 622 according to the short reckoning (Feb. 1, 1862). / May her soul be bound up in the bundle of life. (There are a number of errors in the Hebrew inscription.)
The Record of Interments gives the name as "Fannie King, aged 21 years; cause of death, dropsy; born in Prussia."
Aaron King is listed in the City Directory of 1866/67 as a painter on Market St. between Tremont and 22nd Streets.

15. Record of Interments: Female infant; lived four hours; cause of death not known; died March 20, 1862.

16. The translation of the Hebrew is given on the south elevation of the monument.

17. Translation: Here is hidden / the youth Isaac son of Zevi / Arnold. / Died and was buried on Wednesday, Heshvan 10, / 628 according to the short reckoning. May his soul be bound up in the bundle of life.
The Hebrew date corresponds to Nov. 8, 1867, a Friday. The English inscription gives Dec. 6, 1867. According to the Record of Interments, Arnold died on Nov. 6, 1866. Of the three dates, the Sexton's Record must be accepted as correct.

18. Record of Interments: Jacob M. Dyer, died Nov. 24, 1866, age 23 years; cause of death, congestion of bowels; nativity, Texas.

19. Translation: Here is buried / an upright man, / the worthy Phineas son of Asher Loeb, / young of years but great of accomplishments,/ affable and intelligent. At twenty years of age / he left the land of the living. / Died on the holy Sabbath day, New Moon of Ab, 627 according to the short reckoning. / May his soul be bound up in the bundle of life.
Ab 1, 5627, fell on Friday, Aug. 2, 1867. Thus the Hebrew is in error.
The Record of Interments gives the name as "S. Lab, died Aug. 2, 1867, aged 18, of yellow fever; native of Germany.
Loeb was buried on Saturday, Aug. 3 (News, Aug. 4). That a Jewish funeral was held on the Sabbath testifies to the fear and urgency engendered by the epidemic.
The Directory for 1868/69 lists an A. Loeb (perhaps Sigmund's father) at 177 E. Market St, with J.H. Loeb, dry goods.

20. Mayhoff, a native of Germany, was a yellow fever victim (Record of Interments).

21. Record of Interments: L. Wuax, died Aug. 9, 1867, aged 23; yellow fever; native of Poland.

22. Record of Interments: Joseph Dousey, died August 12, 1867, aged 50; yellow fever, native of France.

23. Record: Native of Germany.

24. Record: Mary Coffman, aged 25; yellow fever; native of Germany.

25. Translation: Here is buried / Aryeh son of Jacob, died / and was buried Ab 14, 627. May his soul be bound up in the bundle of life.

Ab 14, 5627, corresponds to Aug. 15, 1867.
Record: Mrs. (1) Louise Levine, died Aug 13, 1867; buried Aug. 14; aged 22; yellow fever; native of New (?) Prussia.

26. Record: J. Weis; yellow fever; native of France

27. Record: B. Goldsani, died Aug. 29, 1867; yellow fever; native of Poland.
The Directory of 1866/67 lists B. Goldstein, clothing, Market between 21st and 22nd Streets.
Translation: A monument / over the grave of an honorable man, the glory of mankind, / a beloved man, whose name is praised in the gates. / The children of his people and his family and princes glorified him. / He sought good for his people and for his father in Jerusalem. / The (zodiacal sign of the) Lion came up from his lair and in wrath tore the Bear to pieces. / He expired at half his (expected) days, aged 32 years. / Behold, he is our master, Rabbi Dov son of Menachem Goldstein. / Died (and went to his eternal home, and was buried on the 29th day of / Menachem Ab, the day preceding the New Moon of Elul, 5627.
This rather elaborate inscription is set in poetic form, with lines 2 through 8 rhyming. The Hebrew name Dov means bear; Ab, the month in which Goldstein died, has the sign of Leo (the Lion) in the zodiacal system. With poetic license the author of this epitaph suggests that a man named Bear could not withstand the rigors of a month dedicated to the Lion. Rabbi is an honorary title, descriptive of the man's learning and piety.

29. Michael Seeligson came to Galveston in 1838. A merchant and cotton factor, he was listed in the Census of 1850 as being worth $7000 in real estate. Seeligson was elected an alderman in 1840 and 1848, and mayor in 1853, but resigned his office after some months and moved to Goliad, Texas, where he had acquired a large ranch. His son, Henry, on whom see Wolf, The American Jew as Patriot, Soldier and Citizen. Philadelphia, 1895, p. 75, was elected a vestryman of the Episcopal Church of the Ascension, Indianola, Texas, in 1871 (Indianola Weekly Bulletin, Apr. 13, 1871). Michael's great-grandson, John M. Winterbotham, is a prominent stockbroker in Houston.

30. Record: M. Kauffman, died Jan. 12, 1868, aged 28; yellow fever; native of Germany.
Translation: Here is hidden / an upright man, / the worthy Mattathias son of / Abraham Kauffman. / Died on Wednesday, Tebeth 6, / 628 according to the short reckoning. / May his soul be bound up in the bundle of life.
The Hebrew date corresponds with Jan. 1, 1868.
Perhaps the husband of Mary Kauffman, #24?

33. On the Dyer family see articles in Jewish Encyclopedia, V, p. 23; One Hundred Years of Jewry in Texas, pp 9, 28; Fornell, The Galveston Era, pp 16, 82f. On Nov. 10, 1842, Isadore Dyer was married to Amelia A. Lewis by the Rev. James Huckins, a Baptist missionary (Civilian and Galveston City Gazette, Nov. 12, 1842) Dyer was active in Trinity Episcopal Church (Morgan, History of Trinity Church), as well as taking the leading role in the establishment of a Jewish cemetery. The first Jewish services in Galveston seem to have been held in his house in 1856, in a room especially set aside for worship. Dyer's children were apparently reared as Episcopalians. Descendants are Miss Emily Torbert of Galveston and her brother, J. Keith Torbert of Maplewood, N.J.

Unmarked Graves

These names have been culled from the Record of Interments of the City of Galveston, M. Cahill, Sexton (henceforth R); the Galveston News (N); Flake's Daily Bulletin (D). The Record of Interments begins with October 5, 1859. Entries are taken from R unless otherwise indicated, and are given in the following order: Name, date of death, age, cause of death, nativity. The Hebrew Cemetery is variously designated in R as "Jew," "Jew Yard," "Jewish," "Hebrew."

H. Cuhn; Nov. 16, 1859; 28; disease not known; Sweden

V.H. Osterman; May 13, 1860; 7; cause not given; nativity: Jew (Son of Joseph Osterman; see below)

J. Mose; May 30, 1860; 46; cramps; nativity: Hebrew

Joseph Osterman; August 21, 1861; 62; pistol shot; Holland. "Accidentally shot Aug 19/61 and body sent to New Orleans." On his life cf. Henry Cohen, "Early Jewish Settlements in Texas" in One Hundred Years of Jewry in Texas, 1936, p. 19.

Female infant of H. Greenwall; Oct. 25, 1861; 18 hrs; not known

Wm. Colsamer; May 26, 1867; 35; suicide; Ohio. (D for Aug. 7, 1867 publishes a letter from J. Hennay, Coroner, on suicides in Galveston. He reports the suicide, on May 22, 1867, of a "German Jew, about 30 years old, recently from Ohio. From letters and memoranda found on him, it appears that intemperance was the cause."

(D): Joseph Levei; July 28, 1867; yellow fever (Issue of Jul. 30)

Mase Levi; August 4, 1867; 23; yellow fever; Germany (N, Aug. 4, 1867, and D, Aug. 5, read "Moses Levi.")

Mr. Silverstein; Aug. 7, 1867; 40; yellow fever; Polander

T. Wolf; Aug. 8, 1867; 26; yellow fever; Germany (N and D, both of Aug. 10, read "F. Wolf.")

I. Heiman; Aug. 9, 1867; 30; yellow fever; Germany

Joseph Hertz; Aug. 10, 1867; 21; yellow fever; France

Mase Marcus; Aug. 10, 1867; 22; yellow fever; New York

Lewis Wolff; Aug. 13, 1867; 25; yellow fever; Germany

Mr. Lutenstein; Aug. 13; 26; yellow fever; Germany

Moss Levy; Aug. 13; 26; yellow fever; Germany

Mrs. Moss Heyman; Aug. 13, 1867; 23; yellow fever; Germany

Seman Wail; Aug. 13, 1867; age not given; yellow fever; nativity not known

Simon Weil; Aug. 14, 1867; 26; yellow fever; Germany. (N, Aug. 15, 1867, reports that "six Israelites were buried yesterday: Mrs. Louisa

Wolff, 25; Mrs. Levy, 26; Mrs. Heyman, 23; Simon Weil, 26; Mrs. Louise Lavine, 22 but cf. #25 in the listing of monuments ; Simon Wail, 28." These confused entries were made during the height of the yellow fever epidemic; information must have been scanty, since many of the victims were newcomers to Galveston, and the sexton was obviously unable to record German names properly.)

W. Dummery; Aug. 15, 1867; 42; yellow fever; Germany

Marks Morris; Aug. 18, 1867; 30; yellow fever; Germany

Joseph Marks; Aug. 19, 1867; 33; yellow fever; Polander

G.B. Arnstein; Aug. 22, 1867; 24; congestion of brain; Germany (N, Aug. 23, reads "Urnstein.")

Sam Voight; Aug. 23, 1867; 28; yellow fever; Germany

Charles Johnson; Aug. 24, 1867; 25; yellow fever; Germany (N, Aug. 25, gives the name as "Charles Solomon.")

A. Isaac; Aug. 25, 1867; age not known; yellow fever; Poland

Isaac Wail; Aug. 28, 1867; 10 mo; congestion of brain; Texas (N, Aug. 28, gives the name as "Waiss.")

Morris Kleinson; Aug. 29, 1867; 26; yellow fever; Poland

John Ruley; Aug. 31, 1867; 24; yellow fever; Texas

Rudolf Schudtz; Aug. 31, 1867; 33; yellow fever; Ireland

Infant of I. Holstein; Aug. 31, 1867; 1 day

Lewis Fried; Aug. 31, 1867; 25; yellow fever; Germany

William Migel; Sept. 3, 1867; 2; congestion of brain; Texas

Moses Levi; Sept. 9, 1867; 20; yellow fever; France

E. Baum (?); female; Sept. 17, 1867; 25; yellow fever; Germany

F. Jacobson; female; Oct. 7, 1867; 24; yellow fever; Denmark

Male infant of Mrs. Fenberg; Nov. 3, 1867; 2 days; cause of death not known; Texas

S. Weil; Dec. 9, 1867; 40; intermediary; Germany

Infant of Mrs. L. Ross (Roos?); Jan. 2, 1868; Texas

Infant of I. Feist; Jan. 4, 1868; 3 mo; cause of death not known; Texas

Infant of M. Magil; March 4, 1868; stillborn

M.B. Marke; May 26, 1868; 30; consumption; Prussia

(Following is the text of the address delivered by the Rev. Moses N. Nathan, minister of the Portugese Congregation, New Orleans, at the consecration of Hebrew Cemetery No. 1, August 29, 1852, as printed in the Occident, Vol. X, 1852, pp 380-384.)

Brethren: This, I believe, is the first public assemblage in a quarter, so remote from the birth-place and cradle of our religion, of persons born and reared therein, met, to lay the foundation-stone, as it may be termed, of the edifice of Judaism, whence they and their offspring may hereafter derive spiritual good and enlightenment. At some distant day, when all of us may be reposing in the silent tomb, the name of each Israelite present at this ceremony will be remembered. At some distant day, when, as may be safely, and, I trust, truly predicted, large congregations of our brethren will abound in this gigantic State of the Union, curiosity will naturally be excited to ascertain who first unfurled and raised the standard of Judaism in this section of the West. Let, then, the particulars of the occasion be duly registered and recorded, in justice to yourselves, and a chronicle for coming generations. Do not smile at the importance I attach to the act of consecrating a few feet of ground for a Hebrew burial place. "Do not," as our sages say, "scrutinize the vessel, but its contents." Neither you nor I can forsee what the vessel may ultimately hold. You are familiar with the trite axiom, "All beginnings are difficult." We cannot penetrate, nor draw aside the dark curtain of the future, to behold what end, perchance, what glorious end, this trifling, insignificant beginning may produce. Does not the grain of corn multiply itself a hundred-fold in the fertilizing soil? Did not the descendants of Jacob and his seventy children, quit Egypt, a nation of millions? Even may, by the help and grace of Providence, may we anticipate here the spread and growth of our peculiar institutions from this apparently inefficient beginning.

Ask yourselves this question: "Who, half a century ago, would have ventured to say, that on this verdant prairie, which once resounded with the war-whoop of the Indian, -- which echoed back the footfall of the Mexican hunter's steed, -- which rang with the boisterous mirth, the profane words of the ferocious and unprincipled buccaneers, the name of the Eternal God of Hosts would be invoked by Israelites, in the primitive tongue? That they would be found here, living in unity and friendship among a moral and God-fearing community, where enterprising, industrious, and peaceful pursuits, have superseded lawlessness, licentiousness, ignorance and crime?" With this fact before our eyes, and cognizant, too, of the rapid daily development of the resources of this State, it is not unreasonable to conceive, that in less than half fifty years, the tide of emigration, flowing from the Eastern Continents, and bearing on its bosom, Jew as well as Gentile, will deposit on these shores a numerous body of our co-religionists. Impelled by devout feelings implanted in their old homes, and stimulated by the example of their pious Christian brethren in their new locality, they will claim and prove their title to public regard and esteem, by a proper respect and reverence for religion, its decencies and practical observances. Houses of prayer will spring up dedicated to the God of their forefathers, and schools be established for the dissemination of His Holy Law and righteous commandments. In almost the same position as our progenitor Abraham occupied nearly 4000 years ago, do we, at this moment stand. His dead lay before him, Sarah, his high-minded wife, the affectionate participator in all his trials, the companion of his wanderings, had departed from the earth, and her remains wanted a resting-place. Costly and magnificent sepulchres were courteously proffered to the sorrowing and aged man, and in the same kind

and gentle spirit declined. He buys, as an heir-loom, the cave of Machpelah. From his act, may be dated the invariable custom, maintained to this hour among his offspring, of having a burial-ground for themselves. It was Jacob's last request to be entombed with his fathers; it was Joseph's dying injunction to have his bones deposited in Canaan.

It boots not to analyze the feeling of mingling our ashes with those of our kindred, or those professing the same faith. We are not singular in this respect. The Episcopalian cemetery on the right, that of the Catholics opposite, are convincing tokens how universally the sentiment prevails. You have, at length, tardily agreed to walk in the path of the father of our people, and by this adhesion and conformity silenced the reproach of your own conscience, and effaced the stigma cast upon your sincerity to the faith wherein you were born. But, brethren, I must not, as a teacher in Israel, permit this auspicious moment to pass by without taking advantage of speaking a word in season. It may be long ere another Jewish minister may address you in the language of admonition and warning. And meet is it, therefore, that the word in season should be spoken. You have just made one step in the right direction, in imitation of holy Abraham. Will you not advance? Will you pause and stop? Hesitate not, dear brethren. Seek, strive, labour to resemble him, though ever so humbly, in all his doings. Fling away your indifference, your supineness, your coldness; and be warm, energetic, zealous in the cause of God and holiness, as he was. Was he alarmed, terrified, deterred from calling on the name of, and openly worshipping the Eternal God, because all the world differed from him in opinion? Was he asheamed publicly to proclaim his belief? Did he fear to undergo the painful rite of circumcision at ninety-nine years of age, and perform it on his only child, and household, because he dreaded the consequences? Did he allow that only son to contract marriage with one who might have swayed him to embrace her errors? And is not Abraham's life the mirror wherein every Hebrew may behold the reflection of what is right and just for him to do, and abstain from doing? And after forty centuries, will we find a man on this habitable globe, who, in every relation of life, will bear a shadow of a comparison, notwithstanding the progress of knowledge, cultivation and refinement, with our immortal ancestor? Oh! my brethren, examine well what Scripture relates of him, and whilst openly confessing that you have sprung from his loins, endeavour to copy the matchless prototype. Be bold, uncompromising, earnest in your duties and vocation. Be, likewise, the fervent worshipper and servant of God and truth, the friend and benefactor of men. You are confessedly too few to build a Synagogue, to form a congregation for public worship. But you can pray at home, instead of inconsistently going with your families to church and chapel, to pray to a mediator, whom no instructed Israelite believes in, and listen to dogmas and doctrine to which you cannot subscribe, and which conflict with those you were taught by learned instructors in early life. Can you not, also, stamp your offspring with the seal of the covenant of circumcision? And is there any preventive to your children forming suitable alliances with Hebrew blood, when respectable and populous congregations are in your immediate neighborhood? And these things you are bound to do as Hebrews, Israelites, Jews. You are possibly unaware of the signification of the names conferred on our people, or imagine them to be terms of ignominy. Let me undeceive those who are uninformed on the subject. A Hebrew means one who will quit everything, enounter every hardship, submit to every privation, to serve and follow God. A Jew, or Yehoodi, means one who acknowledges, worships, and adores God. Titles more honourable than these, the mightiest monarch cannot bestow. Neither belted knight, nor

lordly baron, nor imperial ruler ever bore such dignified ones. Where is the man, except the Jew, who can trace back his ancestry to so high a period as forty centuries? For my own part, I am proud of being a Jew. I glory in the name. But these titles involve the performance and exercise of solemn duties, of obligations which God and man alike demand at our hands. Unless the requirements imposed by these time-honored appellations be scrupulously fulfilled, the dignity attached to them, and the divine favour shown the nation that bears them, must both be forfeited. Action is the essence, the vital principle of our religion. It enjoins benevolence, charity, good will and good works to all our fellow-creatures, without distinction; but it also expects an unwavering, practical, and implicit compliance with those rules which Supreme Wisdom revealed on Sinai's burning top, for our sanctification and spiritual health. Society advances in intelligence, security and refinement when morals are supported by religion, and religion is pillared by morality. Both are united in the character, and animate the actions of the good man, no matter what his creed may be. Morality without religion has no fixed and certain basis. It is like the shifting sands on yon sea-beach, which yield to the tread of an infant's foot; religion without morality is shameless hypocrisy and wickedness. The man who loves and worships his Maker in sincerity, from inclination, and not for form's sake, readily opens his heart to sympathize with, and assist others. He is just to all, and therefore is beloved by all. Abraham, the first Hebrew, is so delineated. His many virtues are the best models for his descendants.

Most earnestly, then, do I conjure you, dear brethren, to walk with God, if you desire to merit His protection, grace, and favour, -- if you are not regardless of the weight of public opinion, which, in all right-thinking societies contemns and frowns on irreligion and infidelity.

The days of our years are but threescore and ten. They pass away quickly; and then what do we carry with us to the tomb, of all we have worked night and day to accumulate? Future judgment awaits us in eternity, before the dread tribunal of the Omnipotent "who accepteth not persons, and receiveth no bribe." Oh! be prepared for that judgment. Robe your soul in light, in purity, in righteousness; clothe it with the panoply of good works on earth, that it may receive the benignant smile, the immeasurable, all-precious recompense of a blissful immortality from our Father in heaven.

Let this thought spur you onward to the track which Holy Writ has chalked out for your footsteps. Pursue it undeviatingly, in joy and affliction, in prosperity and adversity: so shall unavailing remorse not disturb your dying moments; but the affectionate wife, dutiful children, and tried friends, weepingly following the bier, shall exclaim, "May my soul die the death of the righteous, and may my latter end be like his." Amen.