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in answering any of the advertisments in this paper ar readers will confer a favor upon both the advertiser and the publishers by stating that they saw the advertise ment in the AMERICAN ISRAELITE.

This paper is represented in Philadelphia by Mr. M. K. Cohen, 614 Chestnut St.

Mr. Emanuel Newman, a duly authorized agent of this paper, is now representing it in the East. with headquarters in New York

THE Rev. Mr. Morrais, Minister of the Portugiese Congregation of Philadelphia, publishes an open letter in the American Hebrew, addressed to the undersigned, of which no further notice can be taken; because-

1. There exists no kind of con troversy between Morrais and Wise and none is deemed desirable to the latter, who is guided by the law מפני מיבה תקום ונר and the Rabbinical interpretation thereof.

2. The motives advanced by the Ray. Mr. Morrais as having brought about the opposition against the "Union and College" among their opponents in the East are the subjective views of that gentleman and no of those others whom he wishes ISAAC M. WISE. to justify.

THE DEFINITION OF JUDAISM. An address delivered by the editor at the dedi-cation of the Austicians d femple of Gieve-land, September 2, 1887.

BRETHREN: -In the name of the one, only and true God, the Maker, Preserver and Governor of the world, or in any other code based on prin- nomadic and tribal doctrines are true God and becomes himself the your guests on this solemn occasion, of whom I am one, have come to congratulate you, brethren of the Congregation Anshe Chesed, upon of the human family, when so its roots and immovable center in this is Judaism, and this is the the completion of this gorgeous many much stronger races have the one, only and true God; the temple, this lofty monument of your perished, and the fact that under all moral law centering in purity, holiimperishable faith in the God and religion of Israel. We have come man preserved in his conscious and a form of worship which places hither to rejoice with you before the ness the knowledge of the Supreme man in direct communication with works, and to love him by the per-Father of grace and mercy on this, Being, some being higher, mightier his Maker, elevating and sanc- formance of similar deeds and your gala day, when at last after treasures; after many a day of toil, mained in covenant with God and the Almighty near to His creatures, anxiety and hope, you are assembled | betrothed unto him. to dedicate this costly structure to the worship of the Most High; we rejoice with you and utter praise and thanksgiving with you to the ferred to in the words, "I betroth Eternal Source of life, and might, thee unto me in equity and justice, and wisdom, that He deigned to let us live, that he preserved us, that he permitted us to reach this day, when you, in the heart of this metropolitan city, dedicate this altar of God under the priesthood of Israel, adding one more link to the chain until the nations of the earth shall and will of God implies also the laws in Judaism; this is the condiof sanctuaries which begins with the first altar erected by Father Abraham, stretches through the length and breadth of the habitable earth, through all phases and periods of history to this very day and place and as loudly and emphatically as ever proclaims to humanity that the God of Israel liveth, and Israel liveth, and that you, brethren, live tion of Israel.

We, your guests, rejoice and praise the Lord of Hosts with you violable—the religion of your is a higher cognition of the true Deity there is also the highest idea אינו הן: הכמה, צרק, ומשפט, חבר, ורחמים, been abandoned and forgotten, and College must acquire the ability to violable—the religion of your 18 a nigher cognition of the true Delty there is also the nighest idea אמה, ושרום, שנאמר וארשהיך די דעולם וניי. | osen abandoned and iorgotten, and College must acquire the ability to neglected; also by some of those read, understand and expound in the fundamental thought of duty, of human hope and רבי מאיר אומר מה תקמיר לומר וידעת את Judaism, is the baldachin, the of organized society, of law and gov- dignity, beyond which man can not יי, אלא מלמר שכר ארם שיש בו כל המרות starry canopy, under which you vow ernment in the name of God, of penetrate and never will. The con-

Prophet Hosea:

"I betroth thee unto me forever l betroth thee unto me in equity and justice, in grace and mercy; I betroth thee unto me in faithfulness, and thou shalt know thy God." Hosea ii., 19:20.

This matrimonial formula contains not only your promise to this temple which you dedicate; it conper se in theory and practice, what it is, was, and forever will be, what are its criteria, its characteristics, by which it is distinguished from all other creeds and systems. JUDAISM IS THE RELIGION OF THE THREEFOLD COVENANT BETWEEN GOD AND MAN, ENANT. Exodus xxiv., 1-8; ii. Kings xxii., 8-10, and xxiii., 24 EXPOUNDED AND REDUCED TO PRAC TICE AT DIFFERENT TIMES BY MOSES. the prophets, sayes, and lawfully constituted bodies in Israel. This religion of the covenint is proved and sealed by the three greatest miracles known, viz: The preservation of the human family; the preservation of the seed of Abraham as a separate family, and the preservation and marvelous promulgation revelation, and the great principles connected with it. This religion of the threefold covenant, I maintain, is contained in its outlines, in the matrimonial formula, taken from The first covenant of God, made

with Alam and Noah (Genesis i., the words, "I betroth thee unto me should never cease to exist on accomplished by man's natural inand having dominion over its creaand in covenant with him. This is God. the fundamental thought of natural

The second covenant of God made with Abraham and his seed, Genesis, xii., xv. and xvi., is rein grace and mercy." (See Rashi's commentary to this passage.) God

nations on earth shall be bles ed, redeemed and united.

The miracle connected with this second covenant stands before you in bold relief. Here we are, who They have more and more with with the true knowledge of that are of the seed of Abraham, after thirty-eight centuries, with all the tains also a full and comprehensive revolutions and evolutions of his-With Sabbath Visitor and Deborah 600 definition of Judaism, what it is tory; here we are, physically, morally and intellectually sound as principles. They seek to approach ever, comparing well to the most the Eternal God who came down to truly made known by you, the advanced families of the human man on Mount Sinai, to adopt and eternal covenant will be in your of inquiry into Hebrew learning race. Here we are with those great to actualize in the lives of nations moral principles, actualized in our and individuals the principles, docvery flesh and bone and blood, with trines, precepts and laws, which to himself forever. tears inscribed in the records of naturally issue from that sublime GOD AND ISRAEL, AS RECORDED AND that great Hebrew's descendants to source, the true knowledge of the with your thanksgiving and Halle-PRESERVED IN THE THORAH, WRITTEN this every day. Ours is the belief true God; and they advance steadily lujahs, let this temple, your bride, BY MOSES IN THE BOOK OF THE COV- yet in the one, only and true God. upon this path to ascend the Moun-Ours is the faith, the confidence tain of the Lord, upon which stands row, affliction, trial and temptation forgotten long ago, that no Israelite, the hope and the firm consistency the temple of the Most High. Is come to this temple, your bride, let man or woman, can justly be conof which no other family can boast. not this the miracle of all miracles? her wesp with you the tear of sor-sidered a person of good education Not addicted to gross crimes, not Is not this evidence better than any, given to lewdness, debauchery, excess or intemperance; merciful and charitable; loving freedom and seeking reason and intelligence, we are the testimony that God has betrothed Abraham and his seed in by the seed of Abraham? If reason equity and justice, grace and mercy. is not false and history deceptive,

> §519.). The family of Abraham was constituted into the nation of Is rael. The sublime theories of a nomadic family were made in the constitution and written law forever." God betrothed to himself of the nation; to which was added forever the human race, which the abstract of the experience and progresses of three to four centuries, earth, and never forget entirely the and what the genius of the nation existence and love of God. This with those traditions, and Moses. preservation of the race should be the greatest of all prophets! the loftiest and most sublime genius stincts; by his subduing the earth that ever appeared on earth, under that peculiar state of inspiration, tures, which involves the duties of conceived, learned, understood. man to protect human life and ad- heard, saw or felt of the true and vance human happiness; to unfold the good, the sublime and the heavand cultivate his moral and intelenly, the divine and the human, lectual nature in himself and in while the individual spirits listened the human family, as without this intently to the revelations of the suhold that power and dominion; and voice of God to man, to be betrothed by the exercise of those duties to to him in faithfulness and the im-

ciples of truth and humanity. The applied and become a nation's concoverant is the actual preservation eternal and universal nation, with this is the religion of the covenant, phases of development or evolution | ness, justice, freedom and reason; and wiser than himself and all be tifying human nature, enhancing thee in every place, where He permitteth His name to be mentioned.

All religious and moral principles, doctrines and precepts emson, in laws, ordinances or judgments, are derived from man's his seed, as the bearers and con- of Deity implies a low conception of servators forever of the traditions of duty, human hope and dignity. The be blessed, redeemed and united by highest and purest conception of tion of the covenant. Abraham and his seed, by the true duty, of human hope and dignity. knowledge of the one, only and true The highest and purest form of trothed unto you this day, brethren, to this end," to learn and to teach, to himself competent. The time of di-God, the truthful understanding of divine worship is the earnest en- of the Anshe Chesed congregation, His will, and the faithful adher- deavor to know and love God, which betrothed unto you "forever," for fruits and the seed from Israel's garence thereto; all of which is brings the soul into close connect which that ancient sage substituted den of Eden, planted in the East, summed up in the prophetical words, tion with the God of all spirits, of "wisdom," cling to it with that cultivated in the West, ripened un-"equity, justice, grace and mercy." all flesh. In the Sinaic revelation which is eternal, that true wisdom der heaven's dew and Sinaic sun-The world knew of but arbitrary, as understood and expounded by which seeks to know and to love the shine; and to scatter the seed broadnay, immoral and capricious gods, Moses, and by the prophets and one, only and true God; that eter-cast over the souls and hearts of with God and in the holy congrega- like the despots, enslaving and op- sages after him, is the highest idea pressing the children of man; and of God, beyond which the human Let this temple whenever its gates come all who have come; and fra-Abraham, according to the records, mind can not penetrate, even the was first to know and to problaim Jehovah idea, the absolute and you, let the bride never feel sorry left this temple erected upon the on this, your gala day, the day of the Most High as the God of justice eternal being, infinite, perfect in ver the absence of her bridegroom. Rock of Israel, watchmen of the holy your espousals, the day of the glad and equity, which pre-supposes in himself, holy, just, gracious, merci- Here seek and find with wisdom treasures, guardians of the spirit of ness of your hearts. The congrega- the nature of the Eternal Deity, ful, free, the life, will, intellect and the Eternal and Supreme Wisdom, true wisdom and benevolence. nion Anshe Chesed is to day the grace and mercy, and involves the might of all that was, is and will Cling to the bride with equity and bridegroom; this temple is the duty of man to be gracious and be; human reason can not and justice, with grace and mercy; come amount of knowledge in our combeautiful bride to whom you vow merciful, just and equitable. (See never will rise higher in its contemthis day your love, affection and Genesis, xviii., 17-33.) This, plation of Deity. It is natural, faithfulness; may it be forever in- whether by revelation or evolution, therefore, that in this conception of שבע מרוח משמשות כשני כסא הככור, **

your faithfulness to this chosen grace and mercy, good will and ception of Deity, of duty, the hope tracted countenance before her; bride; and the matrimonial formula charity, love and kindness in and dignity of man is the Emunah, come with love, adorned with the ignorant of Jewish lore(עם הארץ)con. is in the following words of the the human family; it is the the faithfulness, the eternal and un- best deeds of love, "bow down be- siderably disappeared in our country very soul of ethics which be-chargeable faith, by which God be-fore God with holy attire." Honor and it is only occasionally now, that trothed Abraham and his seed to trothed un'o himself the people of the bride with the noblest fruits of such a peculiar "rabbi," makes his the E.ernal God, and by which all Israel, that shall forever know and your hearts, "And the equity will appearence here or there. By its very love God.

The miracle connected with this covenant is before you in the history to the bride, you betroth to day new era of inquiry into Jewish liter. and life of all civilized nations. every passing century, embraced true God, unshaken confidence and its influence. and reduced to practice, in this or that form, by such or other means the Sinaic revelation with its sublime 'that the mouth of the Lord hath spoken?" Is not this the voice of vigor which the God of Israel pre history which confirms, that in the days of the future the human family will be blessed, redeemed and united ciful God." In hours of doubts The third covenant of God made the people of the covenant is bewith Israel at the foot of Mount trothed unto the Lord in faithfulamong the nations, of the Sinaic Sinai is referred to in the propheti- ness, to know forever and to make cal passage in the words "I betroth known the one, only and true God thee unto me in faithfulness, and, with the elevating and redeeming lems, dispelling the clouds, overthou shalt know thy God," (See principles, doctrines and precepts Midrash Yalkut Shimoni, in Hosea, depending upon this sovereign

truth. . It is said in an ancient homily "Seven attributes administer at the throne of glory, are apparent 27-28; ix., 1-17), is referred to in permanent and reduced to practice in God's government of man. They are these: Wisdom, equity, justice, grace, mercy, truth and peace, as is said: "I betroth thee unto me for ever, etc., (as in our text.) Said Rabbi Mair, to what are we to apply the closing words of that text, "And thou shalt know thy God." But this teaches that any man who has in himself these (seven) attributes knows the knowledge (nature and will) of God, or also, makes known the nature and will of God."

God makes himself known not in abstract words but in deeds and works, "his train filleth the temple." Man knows God not by abstract steady advancement he can not preme and universal spirit, the words, but by deads and works which are incited and prompted by the secret springs of his own soul, remain forever betrothed to God perishable knowledge of the true deeds and works of wisdom, equity, justice, grace, mercy, truth and In this third covenant the two peace. So man knows God and reagion, and of all morals and former are contained, the theories feels himself betrothed unto him. ethics, laid down in the divine code are embodied in practical laws, the So man makes truly known the revelation, the inspiration and the miracle connected with this first stitution, the constitution of an prophecy. This is the mystery, sense of the matrimonial formula

which the ProphetHosea teaches us. Cling truly to the true God to know Him in His deeds and works. "In all thy ways know numerous sacrifices in time and ings of which he knew; he re- the dignity of man, and bringing Him," .i e. in all you want to do or to shun ask yourselves, does God who cometh to thee and blesseth do so? Is this in harmony with God's deeds and works?

First consult with your God, then act, as the royal bard said, "I have placed continually God before me, bodied in man's conscience and read for if he is at my right hand, I will not stumble," So you remain forever in covenant with the Father of betrothed to Himself Abraham and knowledge of God. A low conception men, and you feel yourselves be- are assembled to-day in this Hall of hypocrisy, lack of good morals and trothed unto your God, wedded to the Law to open the thirteenth an- humane affections, the worst defect your God in life and death, in time nual session of this college רהרביץ of a public teacher is incompetency mankind from the beginning, i. e., highest conception of the nature and eternity. This is the law of הורה בישראל "To repose Thorabin and want of enthusiasm. Compe-

Cling to the bride which is bebe opened, never be deserted by ternal greetings to those who have

go before thee and the glory of the existence and the reports from this trust in Him who is all in all, with true love for him in deeds and works actualized, and you will

feel and rejoice with you. In sorrow, let her assist you in seeking who is ignorant of the language. and finding that consolation and literature and history of the Hebrew serves for His weeping, mourning, suffering children, "saith thy merand misgivings, of darkness and confusion, when the human heart feels its weakness and the understanding its shortcomings, come to עשרה מדות שהתורה נדרשת בהם of this temple, your chosen bride; let Jewish learning to-day to thousands her assist you in solving the probcoming the obstacles, and beholding again the golden rays from the sun of truth. Never, never, never desert the bride whom you betroth to-day unto yourself. With this motto, this matrimonial formula, with this resolution and promise dedicate this gorgeous temple, a holy altar of the religion of the threefold covenant, holy to the one, only, and true God, in which Israel shall be the high-priest and of enthusiasm and genuine knowlthe congregation, the ministering edge. A vast field of labor is Levites. Here may forever be revealed the Shekinah, as it was on Mount Moriah, in deeds and works of wisdom, equity, justice, grace, mercy, truth and peace. Amen.

HEBREW UNION CONLEGE. OPENING EXERCISES OF THE THIR-TEENTH COLLEGIATE YEAR.

On Monday afternoon, at three clock the Faculty and students, together with the President and other members of the Board of Governors of the Hebrew Union College, were assembled in the spacious rooms, to witness the opening of the thirteenth collegiate year of that institution. Several prominent visitors were present, interested spectators of the decidedly interesting and impressive exercises. Forty-two students were present and duly registered. But five were absent, from unavoidable causes, and these will be on hand in a very few days. The students, ranging from the youthful novice to the mature senior, presented a fine appearance, and after the summer vacation, their faces glowed with health, intelligence and hopeful interest.

The first proceeding was to register the students, following which Dr. Wise, President of the College, delivered the address of welcome: Dr. Wise said in substance the

following: of the Hebrew Union College, we claim your attention; for besides Israel," as has been done during the tent and enthusiastic, however, on'y twelve years of its existence. Wel- h will be who has enthusiast cally come all who have come here to day and consistently worked to make preserve and to do," to gather in the vine inspiration is gone by; we can nal wisdom which seeks the eternal. Israel's worshiping multitude. Wel-

This college has spread quite an not with soiled garments and dis- munity. It has roused many a to be taught and learned, taught mind to inquire again into the objectively and learned thoroughly. learning of the Hebrews, which had The student of the Hebrew Union whose special vocation it should telligently and intelligibly from the have been to cultivate this tree of originals respectively, any book,

knowledge; so that the "Reverend" Lord will be thy reward." Cling college reaching the community, a unto yourselves, with faithfulness, ature opened, which bears its fruits and constantly enlarges the circle of

The considerable number of young men who occupied seats in this college without going through its know God indeed, and God will be whole curriculum, nevertheless contributed to the revival of the spirit souls, and you will feel in all eter- which was looked upon with such nity, that God hath betrothed you indifference that the Hebrew WAR banished from Sabbath schools, in In joy and happiness come here some instances because the rabhia were ignorant of it, but in most instances, because the parents of the Sabbath school scholars had

The thirteen Rabbis, legitimate possessors of this ancient and honorable title, this college did send forth to the congregations, are thirteen lights in the temple of Israel, and thirteen pillars שרשן of our people, who have learned of them and by their work to respect Jewish learning again.

So a large amount of work in this direction (כהרביץ תורה בישראר) was done by this college, with zeal, enthusiasm, consistency and assiduity. But the work is by no means done, the popular indifference and the inveterate ignorance of our sacred treasures are far from being uprooted and replaced by the healthy and thriving plants yet open for you, students assembled here, whose object of life it will be, as it was of every teacher in Israel since the days of Ezra, להרביץ חורה ביטראכ, to raise and to advance the standard of intelligence among your brethren, to promulgate light and truth among your fellow-men, to spread the spirit of God as revealed in Israel and as embodied in his literature, with zeal without fanaticism, enthusiasm without hypocrisy, faithfulness without bigotry, as servants of truth without selfishness, apostles of humanity without infidelity, true to God and men and Israel's mission.

The officers and teachers of this College and the Union of American Hebrew Congregations, receiving and greeting you with parental care and affection expect you on entering this Hall of the Law, to be fully aware of the object to be achieved here. You have come to prepare yourselves for this great work אהרביץ תורה בישראל, "to repose Thorah in Israel." It is the noblest and most sublime vocation to which man can dedicate his life. In order to prepare yourselves for this vocation, you must fully devote the years of youth and the joys of youth to your studies, to your preparation (מי היא וחיין ואורך ימיך that you may be fully prepared for your holy vocation. No other object must enter Officers, colleagues and students your minds, no other aim must claim and expect only that inspiration which an honest will, honest work, honest endeavors and honest knowledge of Israel's treasures produce in honest minds.

Your teachers are enthusiastic men, and this is the true spirit of an institute of this kind. In course of time, no doubt, you catch fire from their fire, zeal from their zeal. Perhaps this is the mystery of success in our graduates. But this is no subject of our curriculum. Our curriculum is purely materialistic. It prescribes the material which has

hooks, or portions thereof, contained ing conduct on the part of any stu- SOME THOUGHTS ON JEWISH EXin the Bible, its ancient versions and dent. We have also decided that commentaries; in the Talmud, all high school students shall sub-Rabbinical code and Midrash; in mit their periodical reports to the the Mourish Spanisch theologic-phi- Board, even if their parents are resilosophical and historic literatures dents of this city. You are also of the Jews; to which end he must cautioned to take good care of the study the languages, history and books in the library. The manner ing to this end. He must be a מודן in the past has not been satisfacscholar before he can be a Rabbi, a tory, and we therefore must strictly free, not only because we are citi- books will serve to make you careful zens of a free country and live in an and thoughtful in handling them. age striving for freedom, but beliterature, which comprises all of those students who come under feel complimented thereby. shades of opinions from Father the direct care of the Board, and Abraham down to our modern sa- while we are actuated by only the vans, from the ancient Grecian down very best motives and seek only to times gone by, political and theologond will toward me. I addressed a to the last Germanic philosophers further the best interests of the gical views combining, Jews were -yes, Jewish literature conceived students, still, we must insist that ostracised to a great extent from at their meeting place, where the most and built up in perfect freedom of all students, whether in the regular equal social intercourse with those cordial feelings of friendship prevailed. thought and speech, the free press of home or not, shall be governed by And, how, as a result, marriages, or the human family in all rges and the same rules. climes. The free daughter of a free people nourished by reason, can not plaint you are urged to lay the mat- measure forbidden between the folbe imprisoned in any narrow ter before the President of the Buard, lowers of these creeds. And followdungeon of petrified dogmas, and and, if the complaint be just, the engendered, I would find it comstereotyped opinions. We expect matter will be promptly and care-paratively simple to account for the aged woman, was reared up in apparent exclusiveness of Jews, by genuine piety and knew but little of the apparent exclusiveness of Jews, by genuine piety and knew but little of the outspoken and truthful; דנמר אינש clusion, my friends, do not take ascribing it to this ostracism. And I that he render decisive the law in your own hands, judgment, for himself or others, on but submit all grievances and brother that the phenomenon of She was a devoted wife and mother, and no question, before he has the his- complaints to the Board and you exclusiveness he sees, reaching her demise is deplored by a large circle torical research and the ripe reflect may rest assured that you will retion on the point in question; we ceive justice and that your interests to the measures which the disciples expect of him that he be no hypo-will be protected so long as you crite, that he indulge in no self-|show a spirit of obedience and def-|to blame, delusions, no romantic phantusies, erence to those whose experience The college gives him the best mater and training have fitted them to be sin that was not greater than given ial from Israel's treasury, but does your conscientious advisers and Christian schismatics and sects not deprive him of freedom, reason champions. and his personal rights as an Israelite. This is no sectarian semi- pride to us, but you must rememnary, it is a college; it teaches ber that they who are to rule, must of scriptural text. The Jew in scholastic material. Here scientific first learn to obey, and while we the United States of America Concerned, than is actually the case. methods, system and scientific look with pride and pleasure upon conscience must prevail.

study and to master; you shall become masters of the Jewish literature, the historical Rabbi; and this tact. will enable you ההרב"ן תורה בישראל to hear the banner of truth and always be deserving of the praise as much by the isolation, which in generations to come and this adds greatly light and piety and humanity you receive but let me caution you given localities Jewish people prac- to the many facilities, already offered in the front of your fellow men, not to be spoiled by the flattering This the officers and teachers of notice you may receive before you this college expect of you. This are sufficiently experienced to withis your task and your aim. So we enter upon our work in the tery. I hope you will all deserve thirteenth year of the Hebrew the highest praise that can be be-Union College. May God grant His stowed upon you, and now I declare assistance, that you may become a the thirteenth scholastic year of the blessing to Israel, true apostles of Hebrew Union College open." benevolence to all, the pride of

of the President's speech. His enthusiasm and interest were fully shown by the manner in which he addressed the students.

Following the remarks of President Wise, came Mr. B. Bettmann, President of the Board of Governors, who said in substance:

"Students, we welcome you back again and we extend a most hearty welcome to those who have to-day come among us for the first time to enter upon a noble and honorable career. In the name of the Board of Governors I welcome you to the thirteenth annual opening of our college. Jacob Ezekiel, Prof. Zirndorf, Preceptor Again we uncover the fountain from which thousands of years our history about the Rev. R. Benjamin, the cities referred to, greed does not necessary for the interest of Judaism at which thousands of years our history believe that you will become noble J. Menkus and Louis Volmer, of the present time. and honorable teachers in the Little Rock, Ark.; Mr. Rosenfield, glorious cause of our religion of Atlanta, Ga.; Miss Emily Bloch, There is one point upon which Miss Jennie Mannheimer and several I wish to dwell particularly and most emphatically. The Board of Governors has always been anxious to see this institution says an exchange, as to who is the richest man in New York City, and there can be little doubt it is John Jacob send forth into the field of Astor, whose wealth is placed at \$200, labor not only thoroughly educated nard. As to other rich men, the followmen and Israelites, but to send them forth also as gentlemen, men it \$100,000 (00); W. K. Vanderbilt, \$100,000 (00); W. Vanderbilt, \$100,000 (00); W. K. Vanderbilt, \$100,000 (00); W. K. Vanderbilt, \$100,000 (00); W. Vanderbilt, \$100,000 (00); W. Vanderbilt, \$100,000 (00); W. Vanderbilt, \$100,000 (00); W. K. Vanderbilt, \$100,000 (00); W. Vanderbilt, \$100,000 (00); W. K. Vanderbilt, \$100, who will reflect credit upon their \$90,000,000; Russell Sage, \$60,000,000 alma mater by their uprightness of O. Mills, Whitelew Reid's father-in-law, character and their unexceptional \$20,000,000; Pierrepont Morgan, \$18,000,000; Bob Garrett, \$20,000,000; Fred Vanderbilt, \$15,000,000; Sidney Dillon, \$19,000,000; Addison Cammack, \$8,000, their duty faithfully and conecien-tionals but the Parad of Conecien-tionals but the Parad of Conecien-tionals but the Parad of Conecientiously, but the Board of Governors brother, \$8,000,000; August Belmont, has also its bounden duties to per000; Deacon S. V. White, member-elect form. Some new rules will be of the new Congress, \$7,000,000; R. P. formulated and we expect you to Flower, \$6.000,000; Wash Conner, \$6.000,000; W give your best efforts toward carrying them out to the best of your Mail, \$10,000,000; Oswald Ottendorfer, ability. It has been deemed advisable that the Board of Governors take the management of the stutake the management of the students into their own hands, and to \$10,000 each. personally see that the rules of con- In spite of the continual cry we have duct and deportment are faithfully of the wealth of the Jews, and especially

"Our College is a source of great you, we must see that you are not ileges which his Christian brother improved in appearance during the last spoiled by flattering encomiums and lenious. The common schools and lew years. Natural gas, now in general use This, students, you will have to spoiled by flattering encomiums and enjoys. The common schools and other marks of appreciation from the universities, the lodges, the the Smoky City" does no longer deserve those with whom you come in con-

stand the seductive pleasure of flat-

your alma mater and the Union ceived with loud and long ap. Intercourse goes on without thought progressive Judaism, and has been emiof American Hebrew Congregations. Plause, which showed that all riages between Jews and Christians the last seventeen years of his motives as are no infrequent occurrence. And the progressive Judaism, and has been eminently successful in that direction during the last seventeen years of his ministry in the Rodef Scholom Congregation, but he is the true friend of the poor, of the well as his elequent sentences, from personal observation I know At this point President Wise an that very often these have not been nounced the course of studies for attended with any less happiness and ing in the community, and without Dr. the year together with the changes harmony than seems to be the rule Mayer at the helm, humanity, in the the year, together with the changes where marriages are between persons in the curriculum. In closing the of the same faith. There are unexercises, Mr. Bettmann stated that happy marriages among both classes, the discipline of the college would unfortunately; and these some be looked after more stringently than times seem to me to be on the in- abode of a man so often befriended by ever, and he hoped that no cause of duced as much by love of show and student or teacher would arise. The exercises were then closed amid a general hand-shaking and show of mutual good feeling and tween two nersons of appears of appear

> venerable Henry Adler B. Bettmann, cally, except in communities where friends, where there is especially a greater M. A., Prof. Dr. Mielziner, Secretary count for much, so far as marriage is large, that a closer union and relation-

The question is very frequently asked, \$3,000,000; Victor Newcomb, \$4,000,000; Henry Hart, who is manipulating Pacific of others who are worth from \$1,000,000

adhered to. We sincerely trust those of New York, it would seem from that your conduct will be such that the Board will not be required to use its authority of any time on the seem from the above that they are not the very rich people. We venture to say that the average wealth of the Jews of America, use its authority at any time on to-day is very little, if any, above that account of refractory or unbecom- of the entire population.

Bosse Menschen haben keine Leider.''

| Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' | Bosse Menschen haben keine Leider.'' account of refractory or unbecom- of the entire population.

CLUSITENESS.

BY MORRIS M. COHEN.

It has been so often said that Jews and Christians for the most part, do time which may be of interest to your not and can not make congenial many readers, for, as Israelites, we ought mates after marriage, that the reitera- to be intensely interested in everything the other scientific disciplines lead- in which the books were treated tion of it now might seem to be a mere platitude. Just why this is so part of my time at St. Paul, the place of has been variously accounted for, my former activity, endeared to me by with as fully an academic enforce the rules governing the attributed to so-called want of received in the most hospitable manner training as can be had in this coun- library. We sincerely trust that congeniality. I do not know how make my stay as pleasant as possible. I try. The spirit is free and must be your appreciation of the value of that belief, and its somewhat too had occasion to convince myself of the outspoken utterince by Jewish in unparalleled growth of that city, which, dividuals, may have struck the bet-ter Christian's mind and sentiment, published, has a population of 165,000 but if I was as good a Christian as I inhabitants. Minneapolis, the sister "The Board has deemed it advisa. but if I was as good a Christian as I cause we are Jews and teach Jewish ble to change the place of residence believe I am a Jew, I would not population. The number of our co-relig-

> on the somewhat obscure and exaggerated past, how it was that in prominent ministers called upon me even less intimate social and politi-"If there be any cause for com- cal intercourse, were in a large ing down the train of thought thus more especially to marriage, is due of friends. We extend our sympathy of your creed themselves inaugurated and for which they are mainly

But sin, though it may have been committed against each other, its was not friendly toward me, for the ac can not be said to be deprived as sun-strokes, the South is comparatively tice, as by anything else.

Outside of the cities, say 8,000 in urban communities, the Jew

I do not speak in this way because will not accomplish this, however. I have married outside of my creed, ionists, is, that social exclusiveness and marriages among Jews should and at this time no longer. Neither

Do not be induced to take some other Synagogue. The temple is really an

AN EASTERN AND WESTERN TRIP.

BY THE REV. J. WECHSLER, MERIDIAN, MISS.

Home again after an absence of two months. I have seen much during that that advances our sacred cause. I conionists has largely increased during the . I might understand, by reflecting last few years. My many Christian friends have not lorgotten me. The most large assembly of most prominent citizens During my stay I was called upon to perform the funeral rite of two wives and mothers, who were called to the reternal home, but how different were their conditions. The former had been sick and feeble for many years, more than eighty years of age; while the latter was yet in the prime of womanhood, and who was called away suddenly. I was acquainted with both of the departed. Mrs. Mayer. fashionable world of our days. Mrs. L. could find it truthful and justifiable ligence, she having been formerly a to say to my contemporary Christian teacher and an accomplished planist

> I left St. Paul reluctantly, for I had enjoyed there not only the invigorating air o the climate, but I had spent in the midst of my many friends many happy hours

to the bereaved families.

Pittsburg, Pa., or rather Alleghany, was my next stopping point; not as a matter of choice, but to visit friends and relatives residing there. The weather, however corruption does not reach down to tual heat, for some days, was more intense our generation, even according to than at the Sunny South. Let me say in the most extravagant construction this connection that the South deserves a better reputation as far as the weather is concerned, than is actually the case such of any political of social priv. free from it. Pittsburgh itself has greatly there, has caused a wonderful change for theaters, the halls of legislation, and that name. The large number of factories other offices are as open to the Jew use gas instead of coal, which is not as to the Christian. And the ex-clusiveness that exists is produced formed, facilitates the work generally. "We trust and pray that you will clusiveness that exists is produced lit is claimed that gas is abundant for to make that region a manufacturing center. Our co-religionists there are foremost in all enterprises and highly habitants and upward, all over the successful. The Reform Congregation great expanse that is comprised is foremost in every great undergreat expanse that is comprised is foremost in every great under-within the territorial domain of this taking, especially in the great cause nation, North, South, East and West, there are for the most part no congregations, and no rephinical the second congregations and no rabbinical the genial Rabbi of that congregation. leadership. And in this vast terri- This good man requires not my praise, tory of smaller urban and of non- nor is it idle flattery that I speak of him such in words of the highest commendation.

Dr. Mayer is a man who not only devotes Mr. Bettmann's speech was re- is for the most part barely known. his time and energies to the interest of he is the true friend of the poor, of the needy; ever ready and willing to help the distressed. Such a man is a blessbroad sense of the word, would have lost its brightest jewel in Pittsburgh. I recall with admiration how he went with me on a very hot day to a near village where we had to climb many steps to reach the crease rather than decrease; pro- him. This, however, is not all. Dr. Mayer exhibits the most cordial feelings of sympathy and cordiality toward his mutual good feeling and fellowship. without regard to the spiritual needs a larger congregation. We could learn Among those present were the of the person. I mean that practimuch in this regard from our Christian ing of mere essays at certain conferences

> I was present at the meeting of the Re for I have not. Nor do I write as lief Society at Pittsburg, where Mr. I do with any view to impose an obnoxious reform upon my co-right hand power. The applicants were numerous, and relief was extended in papers. The ticket-offices are every quite out of the power of a large part of his time to that good cause, myself, and perhaps any other and I do not believe that there is a city single individual or company of in | in the United States where there is more dividuals to do. Such a reform can charity practiced among our co-religiononly be brought about by the grad-ual and ameliorating processes of noth withstanding the heat, was well at time. But what concerns me, and tended. The choir was excellent, the what I am desirous of calling to the sermon delivered by Dr. Mayer to the attention of my thoughtful co-relig- point and instructive. I left Pittsburg ior Philadelphia, which city I always love, as I have so many friends and colleagues there, who always await my comnot be enforced by an appeal to any ing with the greatest cordiality. In the of those influences or causes that circle of the Rev. Dr. E. Eppstein, Braunexisted elsewhere and at another schweig, Strauss, Kohn, Darmstaedter and Kauffman I spent many happy hours. All these gentlemen are of excellent edu cation who accomplish in their respective. should the ears of our Christian spheres much good in the cause of edubrothers and sisters be offended by cation and culture. Mr. Kauffman gives hearing that exclusiveness paraded the greatest satisfaction as Chasan and tancher in the Rodel Scholer Congregaas it now too often is. As we ask our intelligent Christian neighbor to your many readers, for he is the gifted and fellow-citizen to refrain from correspondent of the Deborah, who bringing up to our notice our faith, graphically describes all that transpires in as a badge of inferiority, so should Philadelphia that is of interest to the sons we refrain from making public in and daughters of Israel. The Rev. Dr. E. of the Almighty-indifferent musicians, Eppstein has had charge of the Adas any way to him our reasons for Jeschurun Congregation for the last four continued social exclusiveness, if years, having accomplished an excellent these reasons are supposed want of congeniality, attributable to the faith he accepte.
>
> years, naving accomplished an excellent cording as your spirit directs you, "for sacred is the day to our Lord." Had I not already a seat in the temple I would be forts, and has been so successful that the forts, and has been so successful that the not already a seat in the temple I would 87 congregation has erected a most beautiful temple to replace the old Julianer

which speaks well for the congregation. A first-class choir adds greatly to make divine worship attractive and elevating. What a change when compared with former years, when worship was con ducted in the orthodox style. Being asked by my colleague, the Rev. Eppstein, to occupy his pulpit, I consented, although was not prepared for the occasion. The passage, however, which was read, Deuteronomy xviii, verse 18: "But thou shalt remember the Lord thy God, for it is he that giveth thee power to obtain wealth, that he may establish his covenant which I swore unto thy fathers, as it is this, day," afforded me ample material to consider the material tendency of our co-religionists, as it prevails to an alarming degree at this present

time. I hope and trust my feeble effort

will be productive of some good. I must

say, however, that our Philadelphia co-

religionists are, as a class, active in the

interest of Judaism. It is gratifying to

see how many prominent Israelites in-

terest themselves in the cause of Juda-

ism, and charity in particular. What augurs well for the future is the fact that the principal congregations support excellent schools, where a large number of pupils are instructed in the principles of our holy religion, where professional teachers are employed, and, as a matter of consequence, good work is accomplished. While many Sabbath-Schools are taught by these so called Sabbath-school teachers, who have but an inadequate knowledge of our religion, we find here that the congregations are will-ing to pay for successful teaching, and they have first-class teachers engaged. being deeply impressed with the conviction that the progress of our religion depends upon the rising generation can but record with pleasure that these congregations of Philadelphia are mind-

ful of their obligations.

While at Philadelphia I found my friend, Dr. Eppstein, busity engaged, in addition to his other duties, in writing a new edition of a Biblical history. It is, in reality, altogether new, as compared with his former one. He read to me many pages of the manuscript, and acquainted me with his ideas regarding he whole work. I was more than favorably impressed with the Biblical parratives, recorded in simple, but excellent language. He has studied the subject well and I have no doubt the book when ing in East Broadway last Sunday, at issued, as it will be in a very short time, will be well received by our people. All such efforts deserve encouragement, and I hope and trust that the author may not

be disappointed in this regard. As I found my honored friend, the Rev. Dr. Arnhold, was not at home, I repaired to Atlantic City in company with a few intimate friends to meet him there. This well-known resort was frequented by many thousands of visitors, among hem a very large number of our coreligionists. Almost every class of society is represented. The hotels are crowded and every house is occupied. While many come here to enjoy the invigorating air of the ocean, others come here merely to be seen and admired. It is not to the credit of our co-religionists, that not a single place is devoted to the worship of God. The question has been agitated, but as yet nothing has been accomplished. My friend, the Rev. Arnhold meets his iriends by the score wherever he sojourns, and he deserves in the full sense of the word every respect and regard. He is of the most genial disposition and ever ready to serve others. He spent many pleasant hours in the company of the Rev. Dr. Mayer. of Pittsburg, whom I was pleased to again meet there. May they both re-'urn home invigorated and strengthened. In my next I shall speak of the Jewish REV. WECHSLER.

NEW YORK.

The advance guard of the coming holi-days has already arrived, a little earlier this year than usual. The mornings' and evenings are impregnated by the familiar fresh and refreshing "Slichos" air. The first sounding of the "shophar " has roused the northerly frost from its sleep, and called to it to prepare for its travels.

The cushioned seats of the temple pews that have lain upside down all summer, that their covering might be protected from the moths and the dust. are being carefully aired and beaten to worthily receive their occupants, who

The wooden benches in the Synagogues of our down town brethren do not require much dusting, as even during the not season they were occupied three times every day for a number of hours, and thus but little opportunity was given the dust to settle on them. At every season the doors of the houses of can not only perform their devotions there, but study the Talmud as well. In this respect the "schulen" resemble our Catholic churches completely.

But though there is no dust there, much of it is stirred up in the adverwhere opened, and the advertisers compete with each other in tempting invitations for the purchase of seats. 'Come, friends, and buy tickets that ye may hear the world-renowned singer loewensohn, whom we have engaged for our sanctuary. Come and hear the prayer of a lion's whelp, (this in allusion to his name Loewensohn) hear the voice and the roaring of a lion."

The "Plinskers" have the great singer Sapperstein, son in law of the famous singer Michalowsky, as star. "Whoever wishes to enjoy pleasant bolidays," so they cry, "let him make haste to pur-Gates of Hope to formally sustain the chase tickets betimes." Should this sort action of the Trustees, and discharge "let him make haste to purof business prove successful, and the him. Mr. Max W. Plazek represented "chechros" have full houses then the impressarios of the down-town "schulen" he in the matter that he declined remight prove dangerous rivals to Messrs. Amberg, Conried and Stanton.

The smaller and poorer "chevros,"

who do not possess the means to engage counsel for the murderer Reich, who deartists, promite for their part, though posed that Browne wanted him to go be-they can not offer "stars" to their partore a committee of the Sons of Benjamin musical embellishment to the throne Rejoice in your bolidays, beloved

brethren, and perform your devotions acalso have purchased a ticket, even though had to stand in line for two hours, for Wo man singt da lass dich ruhig nieder, Bosse Menschen haben keine Leider."

of Yom Kippur fi ls me with dread this

My peace is gone, My heart is sore; I never shall find it. Ab, nevermore.

For since years a gol do not go out without my pocket-handkerchief as I know that in New York we live under the protection of a natural and artificial," which transforms all Gotham into a colosesi courtyard and allows the carry ing of articles on the Sahhath. Even the seminary, where the Bible is impartially taught and Rubbinical literature faithfully apounded, has, so far as I am informed, raised no objection to this "Erno." has, therefore, never entered my mind while dressing on the Sabbath to tie my handkerchief as a girdle about my waist (indeed, my forty-two inches girth would not permit it,) in order to smuggle it as a garment through the streets, and thus deprive it of its character as an article of luxury. Now, there comes all at once a man signing his name Jehudah David Bernstein (I do not know whether he is a Talmudical authority or only a Rabbi Tramp ben Trampowitz) and sets our "Erno" at naught. In the first place, says he, the rivers are more than ten cubits distant from the blocks, and then there run too many ships on the rivers, and Lord knows what else. To be brief. he sets down every man who uses his pocket-handkerchief on the streets on a Saturday as a desecrator of the Sabbath. Last Saturday I went to hear a young Maggid preach in Hester Street, about whom I will report to you in a future letter. On my way thit ier I walked behind s thorough shomer shabbos, who, despite 89 degrees Fabrenheit, had a red pocketkerculed tied around the collar of his coat, hence to serve as a neck-cloth. In the meanwhile thumb and forefinger had to perform the office of the article commonly used for cleaning the projection in the center of the human countenance. On his entrance into the "schule," the alleged neck-cloth returned to its natural functions, and thus was the purpose of fooling the Lord accomplished. Hence it appears that the above-mentioned Jehudah David Bernstein is considered an authority in certain circles.

The society of "The Admirers of Zion," ציין ככי ציין whose aim it is to colonize the Holy Land, held a mass meetwhich, among other speakers, Dr. Drachman delivered a lecture, which was received with applause by those present. Said he: "The Patriarch Jacob refused to be comforted for the loss of his beloved son Joseph because (according to the explanation of the Midrash) man can only forget one who is really dead, not one who is only thought so. As, there-fore, the bloody cost of Joseph was only circumstantial evidence of his death, there remained to the bereaved father a ray of hope of once again beholding his loved child." In allusion to this the doctor explained his yearning for the Holy Land, as the apparently dead Jerusalem would at some time awake from its trance to fresh life and become Zion, the perfection of beauty.'

This comparison sounds poetical, and is clear and easily understood. With less clearness he explained to his audience how one could live under the protection of the American Constitution and our free institutions, and be a good American patriot, while gazing longingly with one eve over to Palestine and harboring the desire to become a subject of the Pasha or Sultan. I can easily comprehend how some half-starved fellow in Russia, Poland or North-Hungary should long for Jerusalem. There is some sense in that. He has nothing to lose in his native place, while in Jerusalem he even has a claim to the alms which are sent Moreover, in the Holy City he is so near to the gates of heaven that at the resurrection he will be on the epot, and can save all the expense and trouble of a subterranean journey.

Bit what in all the world does our young doctor want to do in Palestine His orthodoxy, which here in this country seems to be over-weight, could there "counted as the small dust of the halance." They would there immediately declare him an שיכה ישראר and while earnestly performing us devotions at the west ternwall a crowd of Chassidaic Laz-zaroniwould surround him and brutally revile him to their heart's content.

Dr. Drachman's nostolgia for Jerusalem reminds one of that of the young

where milk and honey will flow for you. Though the secular press hardly men-

tioned the fact, you will have heard, I suppose, by the time my letter reaches you, of Dr. Drachman's announcement from the pulpit in which but a week before delivered his inaugural sermon that it would not be possible for him to officiate unless the conworship are open from early morning gregation separate the sexes in the till late in the evening, so that visitors synagogue.

The views on the resignation are as wide apart as the views differ which men hold of the historical Judaism as evolved in the Shulchan Arukh. While the conservatives preffer a tribute of respect and admiration to a young man, who, at the very outset of his career, is ready to sacrifice so brilliant an opportunity for personal success on behalf of a principle, the reformers dub bim הביני קיבה tongues maintain that the young minister is governed by the desire to make himself notorious. This extreme orthodoxy in a young man born and brought up on A merican soil is certainly unprecedented. Is it possible that he is suffering from Browne-chitis.

Dr. E. B. M. Browne must go. Judge reedman, in the Superior Court, rend ered his decision on Tuesday last, dissolving the injunction with costs, and all that now remains is for the congregation Gates of Hope to formally sustain the muneration for his services.

Among the papers submitted was an affidavit from Mr. C. F. Kingeley, of and state that Reich was compelled to make his confession because the surrounding circumstances were so strong, but that he really was innocent. He also deposed that he told Browne he was a fool for making such a suggestion, that he wished to have his client commit perjury and that he wanted no dealings of any kind with Browne. אי מערא האי מערא

" Truth is undying, Falsehood fast flying." Мі Уорба. September 4, 1887.

DANHEISER'S Mana Tolu has a most