

THE AMERICAN ISRAELITE.

LET THERE BE LIGHT.

VOLUME 45.

CINCINNATI, O. MARCH 16, 1899.

NUMBER 87

TO DR. I. M. WISE.

On His Eightieth Birthday.

Snows of eighty winters
Paid you passing tribute,
Left a wreath of white hairs,
Crown for Honor's head.

Suns of eighty summers
Sifted light and shadow,
Sent their glow and burning
Deep into your heart.

Fate with all her cunning
Saw your hands out reaching,
Fell with work she fill'd them
Good for all mankind.

Fortune led your footsteps
Over paths that only
Fruitful fields of labor,
To ripe harvesting.

So the years went onward—
Summers died to winter—
Fate joined hand to Fortune,
Always there was God!

So the work went doing,
Always growing richer—
And the light kept shining,
And it still shines on.

Now the wage is coming,
From out the East and West,
North and South are bringing
Gifts that you love best.

By the Western river,
In the markets of the East,
Over wildcat Rockies,
All Jola in the East.

Men are gathering garlands,
Voices singing praises,
Friends are writing placards,
As they all mean LOVE.

That most precious payment
For all pain and toiling,
Match the time you give you,
Or yet even God.

First the House of Israel
Comes to greet and greet,
As a "Servant Faithful,"
Working for the Lord.

And in quick succession,
The family and friends,
Say "He is our brother,
Since he loved all men."

So your Eightieth Birthday
Comes as great rejoicing,
And men say they love you,
And pray God to bless!

Pray Him guard and keep you
That the earth stay brighter;
Let you count a hundred
E'er you say "Good Night."

ANNETTA KOHN.

HEBREW UNION COLLEGE CELEBRATION.

Last Sunday evening the students of the Hebrew Union College celebrated the birthday of its president, Isaac M. Wise, as is their annual custom, by giving a banquet to Rabbi Wise, his family and the faculty and Board of Governors of the college. There were in all about 140 people present, and the eightieth birthday was observed in a most delightful manner. After an elaborate dinner of many courses, to which full justice was done, the following program was rendered:

- POST PRANDIAL.
- 1. Invocation..... Dr. G. Deutsch.
 - 2. "In Cloisters"..... Geo. B. Nevins.
 - 3. "The Board of Governors"..... Fr. Riggs.
 - 4. "Bereavement"..... Dr. G. Deutsch.
 - 5. "The Faculty"..... Dr. M. Meisler.
 - 6. "The Alumni"..... Vieuxtemps.
 - 7. "The Holy City"..... Gaull.
 - 8. "The Congregation K. B. Y."..... Dr. Louis Grossmann.
 - 9. "Tom, Tom, the Piper's Son"..... F. J. Smith.
 - 10. "The Students"..... Mr. Isaac Kish.
 - 11. "The Family"..... Dr. Julius Wise.
 - 12. "Off for Philadelphia"..... Beniamin.

Mr. Zilpha Barnes-Wood, Accompanist. The addresses were unusually good and were applauded to the echo, while the fine manner in which the musical numbers of the program were rendered did much to lighten the enjoyment of the evening. It was long after midnight before the guests began to disperse.

On the Committee of Arrangements

Messrs. Simon Cohen, Chairman, Theodore Joseph, Jonah Wise, Emil Leitziger, Harry Estelson, David Alexander, Alfred Godshaw, Julius Gusfield, Louis Bernstein.

The following compose the H. U. C. Glee Club:

FIRST TENORS. SECOND TENORS. Simon Cohen, Louis Welsey, Wm. Fineshriber, Abr. Anspacher, Emil Leitziger, Henry Englander, Abraham Rhine.

FIRST BASS. SECOND BASS. Abraham Brill, Eli Mayer, Peiser Jacobs, Julian Gusfield, Adolph Marx, Alfred Abrahams, Morris Goldsmith.

Alexander Weiss, Director. Organist, Gaston Lichtenstein.

JEWISH CHAUTAUQUA NOTES.

In a recent issue we gave an extended review of the official account of the Second Summer Assembly, which has been sent to us in pamphlet form. We received also at the same time another pamphlet which describes the various Reading Courses in Jewish History and Literature which are offered by the Society.

We are glad to learn from the officers of the Society that the interest which was originally aroused by this department of the Society's work still continues and that new Circles are constantly being formed throughout the country.

From the little pamphlet above mentioned, we learn that the Society has taken a radical step, which speaks well for the broad policy of the organization and augurs an increase of usefulness. When the society was organized, it adopted the plan of the parent Chautauqua and required an enrollment fee of fifty cents for each of its Home Reading Courses.

At a recent meeting of the Board of Trustees, the plan was abandoned and the enrollment fee for individual members was placed at fifteen cents, and to encourage the formation of Circles, the management has made the enrollment fee the nominal sum of ten cents for each reader where Circles of ten or more are formed.

At present the Society has the following courses in readiness: A Bible course extending over four years. A course in Post Biblical History extending over four years. A Young Folks' Reading Union Course extending over two years. A course in the Minor Prophets is in preparation.

The Society is making a very determined effort to increase the number of readers in these Home Reading Courses. To this end it has issued a circular asking for information regarding the amount of work that has been done by those who are at present engaged in these studies, and asking each reader to endeavor to organize new Circles in his or her Community. We cannot too strongly impress upon the readers of this paper the value of these courses.

The only way that we know every literature except our own, is ever to be studied, our men, women and children must begin to make themselves thoroughly conversant with the glorious literature which is our heritage, and so far as we are concerned, we know of no means of doing this that is simpler, more direct, or that will yield better results to the average individual, than these popular courses which the Jewish Chautauqua Society has to offer. Every effort should be made by our Rabbis, teachers and educational institutions to assist the Society in its truly philanthropic work.

It can readily be seen from what has been said, that the Society cannot depend upon its enrollment fees to defray the expenses. In order to carry on this year's Home Reading Courses and the Summer Assembly which is to be held in July next, and for which active preparations are being made, at least \$5000 will be necessary. The Society hopes to obtain this amount from its membership dues. Under the new By-Laws the following classes of memberships were instituted:

- (1) Member paying one dollar annually.
- (2) Patron paying five dollars annually.
- (3) Contributing member paying ten dollars annually.
- (4) Friend paying twenty-five dollars annually.

(5) Life member making one payment of \$100 or over.

Under the present membership of the Society has an annual revenue of about \$1000. The liberally disposed men and women of our Community are asked to assist the movement by sending their applications to the office of the Society, P. O. Box 825, Philadelphia, Pa. We trust that the reputation which our readers have for their support of Jewish educational institutions will again be demonstrated by the large quota of members they will add to this deserving organization.

HEBREW UNION COLLEGE JOURNAL.

The March number of the Hebrew Union College Journal is a special Isaac M. Wise number and is gotten up in faultless typography. An especially engraved front page gives the title of the Journal supported by vignettes of the college and Bene Yeshurun Temple. Bene Yeshurun is an excellent portrait of Rabbi Wise reproduced from a photograph recently taken by Benjamin. The contents are:

- A Sonnet to Dr. Wise.....117
- Jacob S. Raisin
- A Renaissance of Jewish Judaism.....118
- Rabbi Louis Grossmann, D. D.
- Portrait of Dr. Wise.....122
- "What's in a Name?".....122
- Rabbi M. Meisler, Ph. D., D. D.
- Modern Passover.....124
- Rabbi Maurice H. Harris, A. M., Ph. D.
- A Much Needed Reform.....129
- Rabbi Wm. Rosens, B. A.
- To Dr. Isaac M. Wise—An Acrostic.....133
- Prof. S. M. W. M.
- Editorial.....136
- Dr. Wise as a German.....137
- Rabbi Max Heller, M. L.
- A Jewish Treat Society.....139
- Rabbi David Phillips
- Portrait of the Faculty of the H. U. C.....143
- The Nineteenth Century and the Jew.....144
- Rabbi Frederick Cohn, M. A.
- The Bearings of Egyptology on the Bible and Early History of Israel.....148
- Prof. M. Buttenwieser, Ph. D.
- Aphorisms.....160
- Rev. Dr. Gustav Gotthell.
- Isaac M. Wise at Fourteen.....162
- Rev. Dr. L. Grossmann.
- To Dr. Isaac M. Wise—A Poem.....164
- Rabbi Harry Weiss, B. A.

It is also a special number in the sense that its contents evince an unusual degree of literary excellence. The H. U. C. and its Alumni may well be proud of the March '99 issue.

U. A. H. C. REPORT.

The 25th annual report of the Union of American Hebrew Congregations, which has just been issued, is quite a volume. It contains 201 pages and includes reports of the proceedings of the Executive Board, Board of Governors, H. U. C. and all of the other boards and committees, as well as a full account of the Richmond meeting. The substance of these has already been published in the ISRAELITE. The following points should be born in mind when writing to the Union:

All communications in reference to the violation of the civil and religious rights of Israelites should be addressed to the chairman of the Board of Delegates, Mr. Simon Wolf, 928 F Street, N. W., Washington, D. C.

All communications referring to the admission of students to the College should be addressed to the Secretary of the Board of Governors, Mr. Isaac Bloom, Box 286, Cincinnati, O.

Communications relating to any other business of the Union of American Hebrew Congregations should be addressed to the Secretary of the Executive Board, Mr. Lipman Levy, Cincinnati, O.

THE RIGHTS AND DUTIES OF AMERICAN CITIZENSHIP.

By WESTEL WOODBURY WILLOUGHBY, Ph. D.

ASSOCIATE IN POLITICAL SCIENCE AT THE JOHNS HOPKINS UNIVERSITY; AUTHOR OF "THE NATURE OF THE STATE: A STUDY IN POLITICAL PHILOSOPHY," "GOVERNMENT AND ADMINISTRATION IN THE UNITED STATES," "THE SUPREMACY OF ITS CONSTITUTIONAL RELATIONS," ETC.

The purpose of this work is to present to American youths practical information as to the rights and duties which attach to American citizenship. In the effort to do this in the clearest and most logical form, the author has developed the general principles of civil government from a study of the nation's growth and development, instead of pursuing the usual stereotyped method of giving a running commentary upon the Constitution. Progressive teachers will recognize that this is the only method capable of leading to sound conclusions and definite results in the study.

Throughout the effort has been to render the work thoroughly practical in character. Constant care has been taken to give the reasons as well as the justification for each power described, to introduce at every possible point a description of the practical problems involved and the solutions proposed for them, and to inculcate in every way the moral obligations of good citizenship.

The book is a model of clearness and simplicity in style. It presents in brief compass a most interesting study of the principles and operations of our government for the general reader. In this respect it has a freshness and value not surpassed by any other work on the subject.

The problems that confront American citizens at the present time are especially emphasized and explained. Among these are the interesting and difficult questions pertaining to City Government and Municipal Reform; the Initiative and Referendum; Government Revenue and Expenditure; Money and Banking; Party Government and Machinery, etc. While the book is commendably brief no important question of practical politics has been overlooked, and various suggestions for their solution are concisely stated and adequately discussed. Cloth, 12 mo., 398 pages; price \$1.00. Copies will be sent, prepaid, to any address on receipt of the price by the publishers: American Book Company, New York, Chicago, Cincinnati.

If you suffer from looseness of bowels, Dr. Slegert's Angostura Bitters will cure you. Be sure you get Dr. Slegert's.

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The time set for this convocation seems to be quite proper. For it is Nisan the first month of the year, the golden spring, the month of Israel's redemption from Egypt, a red letter month in our calendar, every day thereof is considered a half holy day. It is the very time of this month, when Moses erected and with all Israel solemnly dedicated the first sanctuary, the tabernacle in the wilderness, and the princes in Israel day after day brought their rich offerings into the holy place.—I almost expected, Rev. colleagues, that you have chosen this month for this meeting with a faint expectation, that it might move the present princes and princesses in Israel to bring the rich gifts now to the house of the Lord; not, indeed to this conference, that has its treasury four thousand dollars, more than any Rabbinical conference ever had, but that they would offer their generous donations to a house of the Lord, among all of which the Hebrew Union College, alas, is the most needy and least endowed. But after some consideration I found that the choice of this month was not made with this sinister motive; for we all know that our noble and generous people would certainly and under no consideration disobey the resolution of that great conference of Usha about the year 140 A. M. which ordained that he who squanders his money, should not permit himself to spend more than one fifth of

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The second subject also given out three years ago is "The Theology of the Union Prayer Book," for which this entire body is responsible to the extent, in those two volumes are the basis of our theological doctrine, telling all the world what Judaism signifies to us in theory; as we certainly could not and would not—unanimously as we did—impose on our co-religionists a form of worship with doctrines and beliefs, which are not deeply rooted in our tradition or truly and purely Jewish. But this paper was not written by us, and so we could not think of formulating the doctrines essential to Judaism.

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So much for my own excuse. My worthy colleagues and myself were to formulate that body of doctrine from the standpoint of this conference, and this we could not do without those papers before us. Now, may I be permitted to suggest some new fields of labor.

I judge that we have sufficient funds on hand to assist needy colleagues who may be in hapless circumstances. Their number, thank heaven, is not very large yet. Then we have a handsome surplus in the general fund with which something good should be done. Let me propose, that this conference appropriate a sum not exceeding \$400, to be used for free distribution tracts, brief and popular pamphlets on practical religious subjects; such tracts to be sent in equal numbers to every member in good standing for distribution. These tracts may consist of narratives, addresses, apologetic or polemic discourses, but always brief, plain and practical. All our members will be glad to receive them, and to furnish some contribution of this kind of literature to the committee you may appoint, to arrange and publish such manuscripts. No issue of such a pamphlet must cost over \$100, postage included. I believe the faculty of the Hebrew Union College might be considered the most impartial judges to select from the MSS. sent in, and the least expensive publication committee, as those gentlemen would expect no remuneration at all. These tracts to reach the homes will be read by parents and children, young and old, and bring religious instruction to every household reached by them. They will speak to the people outside of your places of worship.

Permit me call your attention to another necessary publication, which is this: "The volumes of your 'Year Book'" covers now the first decade of the history and the work done by this Central Conference. There were at no time published more copies of the proceedings than were required for our limited number of members and the press. When the history of American Judaism will come to be written, these records will be indispensably necessary for the historians for this conference forms an epoch in history. Still more important are the papers read; the lectures, sermons and addresses delivered in this body. They will be of influence and authority at no very distant day to our ministers and teachers, and hence all this they mark the progress of thought in the development of religious sentiment in our community. I think these papers, addresses, lectures and sermons from 1889 to 1900 should be published in a convenient volume at an expense not exceeding \$350,

The American Israelite. LEO WISE & CO., PUBLISHERS AND PROPRIETORS. Office: N.W. Cor. Fifth and Race St. CINCINNATI O., March 16, 1899.

with those who profess the religion from which their own sprang, but such is the effect of their teachings. As long as they persist in them they do a wrong to themselves, to the Jews and to humanity.

NOTES & COMMENTS. [CHICAGO, ISRAELITE.] I owe a very large-sized apology to the Jewish Ledger of New Orleans. I accused that paper of publishing Judge J. Soule Smith's article entitled "A Jewish Christmas," without giving the writer due credit, and must now most ignominiously confess that I was dead wrong.

private citizens, Quay and Gorman could not get a stray yellow cur to do them honor. An exchange says: Baron Edmond de Rothschild, who has been hurriedly visiting a number of his Palestine colonies, is not satisfied with being a fairy godmother to the colonists, but likes to preach to them.

Old Sleuth, and the like. It pains me deeply to see how most boys waste their time. Instead of reading what will improve their minds they go fishing, swimming, ball playing, and play all sorts of other games, including hockey. This makes me feel very sad, for we should never waste any of the precious minutes, which once lost can never again be found.

We, whose names appear below, have purchased EBERSOLE PIANOS. From the Smith & Nixon Piano Co. We take pleasure in stating that this Piano has given PERFECT SATISFACTION, and proven to be just as represented.

Advertisements of congregations, unless otherwise ordered, are set up uniformly to occupy a space of two inches and published each week until ordered discontinued. The charge for the same is two dollars for each insertion, without regard to the number of times published. Offices of congregations are requested to bear this in mind when giving their orders.

In the passing away of William S. Rayner, Baltimore loses one of those exemplars of the sturdy type to whom the Jews of the United States owe their good name. He was one of those rare men who amid the many cares entailed by the building up of a large fortune and caring for it, always found opportunity for much good work both for the community at large and for Jewish institutions.

Now, is not that a nice sort of country to breed patriots in? Fifty young men in the full flush of their manhood must starve in enforced idleness; and that after having given some of the best years of their lives to the service of their native land. Oh, it is monstrous! And the world's hypocrites are whining and mivelling in ecstatic admiration of the Czar's Christian aspirations for universal peace.

Commercialism among our modern rabbis need not disturb the zealous friends of the synagogue. Human nature does not differ to day from what it was in previous times. Even the best and most pious rabbis of former days and places always could find some excuse to justify acceptance of the wider field, and the bigger salary.

Personally, I don't see how it can be done. I can only judge others by myself and analyzing my own feelings, the whole business seems utterly impossible. If I have lost all sense of that Sabbath sanctity which was natural to my youth, can I cultivate it artificially? Can I say to myself that, because business makes it inconvenient or impossible to worship the Lord on Saturday, I will do so on Sunday, and make that day a true Sabbath of the Lord?

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THE American people think that our army is an expensive institution, which is of course true. But after all in the United States the army costs only money. In many countries of Europe it costs money and in addition that beside which the value of money is insignificant. Take for instance the army of France, what has it cost during the last five years, in addition a several thousand million francs?

I wonder how long it will be before the inconsistent and unconstitutional custom of prayer in the halls of Congress will be dispensed with? While, no doubt, both the country and Congress are badly in need of prayer, such a religious observance is countenanced by neither the spirit nor the letter of the law.

Christianity probably never possessed a dogma more barbarous than that of "Salvation by Faith" only. And now when the Christians are disavowing such an absurd article of belief, many Jews are giving it acceptance. For it is nothing less than that when Jews insist upon the valuelessness of the vast good accomplished by Jewish congregational and communal organizations because the workers no longer are guided by ancient observances.

At this writing it seems evident that Dr. Hirsch has been released from his promise to New York and will remain in Chicago. Aside from all extraneous matters this means that the Sunday-Sabbath is to be the settled policy of Sinai congregation, and that all affiliated with that organization have pledged themselves to do their best to bestow upon Sunday the sanctity of the Sabbath of Israel.

ACKNOWLEDGMENT OF DONATIONS. JEWISH ORPHAN ASYLUM, Cleveland, O., March 9, 1899. Mr. Aaron Burtanger, Cincinnati, O. Dear Sir:—Replying to your favor of March 8th, I beg leave to enclose receipt of our \$100.00 as Secretary for \$100, kindly sent to our Institution in memory of your deceased wife.

To all of the many friends who have remembered the editor's eightieth birthday he sends his thanks and affectionate regards.

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I see by an exchange that Miss Sadie American has been giving public expression to her lack of respect for the Jewish press. I don't know what the sprightly secretary of the National Women's Council said; but even as a humble and insignificant fraction of the Jewish press, I feel that never again can I take in it the same arrogant pride as before it received the stamp of her disapproval.

THE recovery of Rudyard Kipling from his recent dangerous illness is of more than common interest to the literary world. Everybody wants him to live so that he may be given a chance to justify those great expectations of his future. Only a genius can live up to what the world has marked out for Kipling.

Some of these days I am going to write an essay on the proper way of turning children into snobs and hypocrites. Some of our publications for children seem to have reduced the art down to a fine point. When I read the letters contributed by children of tender age, and supposed to be original, I feel like indulging in a cross between a laugh and a cry.

THE ENCycloPEDIA OF JUDAISM. Messrs. Funk and Wagnalls have made a move in the proper direction. They have invited some of the leading scholars of the country to serve as a board of editors, which shall be further supported by an advisory board formed by the leading scholars abroad.

In questioning the accuracy of a long list of notabilities presented as Jewish by Dr. Madison C. Peters, in a recent lecture in New York, the editor of the "Times" of that city says: "More than a few of his notabilities had in their veins only minute fractions of Semitic blood, and the alleged Hebrewism of several others is merely a matter of untrustworthy legend or malicious gossip."

OUR CHARTER MEMBERS. The references made in this paper recently to Mr. Joseph Levinson of Shelbyville, Ind., as having been a subscriber to the ISRAELITE for forty-four years has called out echoes from some of our other old friends.

Carl Schurz is not a German-American. He is a citizen of the world, and a noble one at that. He rebelled in Germany against the very conditions now existing there, and were he to-day a subject of the Kaiser he would be as much persona non grata as he was in '48.

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SOME OF THE EVIDENCE IN THE DREYFUS CASE. M. A. de Blossville in "Les Droits de l'Homme," professes to give an account of the examination of Colonel Du Paty de Clam and Major Esterhazy before the Court of Cassation on the subject of the veiled lady. His statements concerning the story already told by M. Christian Esterhazy, the cousin of the redoubtable Major M. Blossville says that the chamber first examined Du Paty de Clam.

Two addresses recently delivered in the East on the Jew, viz: those of Bishop Usher at Boston and Rev. Dr. Madison C. Peters in New York, would seem to mark a new era in the progress of Christians toward enlightenment and justice to Judaism and the Jews.

Talking of the participation of Rabbi William S. Friedman in the funeral services of the departed Myron W. Reed, we recall a statement made editorially in these columns a few weeks ago which ought to be corrected. The statement referred to was to the effect that while Christian preachers have been known to officiate at the consecration of synagogues, rabbis have never been known to take part in the dedicatory exercises at churches.

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