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Hebrew Union College Monthly



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interesting large Jewish organizations in their work and have been substantially aided by them. But few were so fortunate.

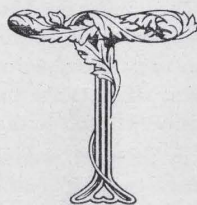
The Jewish Publication Society has rendered an invaluable service to the cause of Judaism in the United States by popularizing Jewish classics and by familiarizing the Jew with the great achievements of his people. Of equally great, if not of greater service, will be that organization which will encourage scholarship and research in the field of Judaism by facilitating the publication of scholarly studies and by properly remunerating their authors.

All great seats of learning in this country have as an indispensable adjunct to their departments of study a department of publication. It stimulates literary activity among faculty and graduate students. It brings to light many a valuable contribution to the cause of science and literature which would otherwise never see the light of day.

The Hebrew Union College should have some such publication department. The scholarly achievements of the members of the faculty, the worthy theses of the graduating students and of the candidates for the Doctor's degree, in fact any meritorious work of an American Jewish scholar could be brought before the world of letters. That this would ultimately redound to the credit of the College and Jewish scholarship in the United States is indisputable.

And as an *obiter dictum* we might mention the fact that it was but recently brought to our attention that the College should have undertaken some time ago the publication of a Sabbath School Journal. This, undoubtedly, would have helped to crystalize some of the conflicting theories and to organize some of the contradictory methods of our religious education. Surely, the alumni feel the need of such a publication, and what agency other than the College can adequately satisfy this need?

It is our ineffable love for our institution and for Judaism as a whole which prompts us to the hope that the College will some day be the great storehouse of spiritual and intellectual energy whence shall radiate currents of vitality into every realm of Jewish life and thought.



THE AM HA AREZ IN SOFERIC AND TANNAITIC TIMES.

ABBA HILLEL SILVER. '15.

Part III.—The Am Ha Arez in the Period of the Tannaim.

As we enter the Tannaitic period a maze of bewildering matter bearing on our subject confronts us. The Mishna, the Tosefta, the many old Baraitas scattered throughout the Talmud, and other Talmudic writings present an embroglio of information so conflicting as to discourage any hope of ever identifying the Tannaitic Am ha Arez and of ever determining his true position in society. No wonder then that a writer of a Tosephot, unable to harmonize the many contradictory statements on the legal status of the Am ha Arez was forced to declare, in order that he might escape a conundrum, that there were various classes of Am ha Arez.⁴⁸ How much truth there is in his assertion we shall realize as we proceed in our analysis of the sources.

In the previous chapter we have seen that a Talmid Chacham was not necessarily a chaber. The relations of a chaber to an Am ha Arez would then not necessarily be identical with those of a Talmid Chacham to an Am ha Arez. We must accordingly distinguish in our sources between the Am ha Arez who is brought into relation with a chaber and the Am ha Arez who is correlated with a Talmid Chacham.

Only by differentiating the two may we hope ever to attain at some systematic knowledge of the Tannaitic Am ha Arez.

We have briefly sketched in the preceding chapter the character and make-up of the "chaber." The strict observance of the laws of "clean" and "unclean" was his great aim and the aim of his chabura. In the light of this, his relation with the Am ha Arez can be fully comprehended. In the eyes of the chaber every Jew who did not obey the laws of Levitical purity in their highly-developed traditional form was an Am ha Arez. An Am ha Arez to the chaber need not at all be an ignorant, irreligious man of a disposition inimical to him. From the fact that even a Talmid Chacham had to subscribe to the "Articles of Federation" before he could be considered a chaber,⁴⁹ we are led to infer that, if he failed to do so, he would remain outside the limits of the Chabura and even he would accordingly be considered by the chaber as an Am ha Arez. An Am ha Arez may be a teacher of the Law to the children of a Chaber.⁵⁰ The marriage of the son of a Chaber to the daughter of an Am ha Arez or *vice versa* is considered as a matter of common occurrence.⁵¹ One Tosefta relates that Rabbi Gamaliel the elder married his daughter to Simon ben Nathaniel—a priest and an Am ha Arez.⁵² A Chaber and an

⁴⁸ Tosephot Sota 22a.

⁴⁹ Baraita Bechor. 30b Tosef. Demai II, 3.

⁵⁰ Tosef. Demai II, 18. Buechler's contention that 'lamad' does not mean here the study of the Law but the study of some art or craft (intending to remove, thereby, the great argument against his theory that an Am ha Arez could not have been a scholar) is, of course, arbitrary and unfounded.

⁵¹ Tosef. Demai II, 5; *ibid* II, 16; *ibid* II, 17.

⁵² Tosef. Ab. Zora III, 10.

Am ha Arez, moreover, belong to the same family.⁵³ An Am ha Arez may at will join the Chabura, and the doors of the chaburot were always open to welcome him.⁵⁴

The mass of highly particularized laws of ritual cleanliness which entered so considerably into the daily life of the Chaber perforce interfered with an amicable or neighborly intercourse between the Chaber and the Am ha Arez, but that this led to animosity and bitterness we have no reason to think. On the contrary, we have evidences to the effect that the chaber respected the feelings of the Am ha Arez and made allowances for him. Thus, during the Passover, Pentecost and Feast of the Tabernacles the laws which might have prevented the Am ha Arez from full participation in the ceremonies at Jerusalem were suspended.⁵⁵

THE AM HA AREZ AND THE TERUMA.

The safeguarding of the Teruma from all manner of uncleanness was the chief motive that actuated the enactment of that intricate system of legal preventives. The destruction of the Temple⁵⁶ and the growing laxity in the safekeeping of the ritual cleanness of the Teruma on the part of both priests and laymen evoked still greater efforts from the religious teachers to counteract this tendency by means of more stringent laws and greater precautions.⁵⁷ For the Teruma to be in a state of ritual cleanness two conditions must be fulfilled: the priest when partaking of it must himself not render it profane, and the farmer when setting it aside must likewise take care not to render it unclean.

The Chaburot and the religious teachers accordingly declared a boycott against the *kohen Am ha Arez*, the priest who was negligent in the laws of "clean" and "unclean." One of the principal clauses to which a Chaber had to subscribe was "not to give Teruma and Ma'aser to a *kohen Am ha Arez*,⁵⁸ and not to allow a *kohen Am ha Arez* to prepare his *ta'aroth*⁵⁹—that is to say, to appropriate the Teruma for him. The religious teachers urged those of the farmers who recognized their authority to give their dues to a Chaber-priest only.⁶⁰ In the school of R. Eliezer b. Jacob of Sepphoris (or Tiberias) they taught that he who gives his dues to a *kohen Am ha Arez* burdens him with the sin of improper handling of the priestly dues. According to R. Jochanan, he causes the priest's death.⁶¹ The *kohen Am ha Arez* enjoyed less favor in the eyes of the teachers and the Chaburot than the *Yisrael Am ha Arez*.⁶²

⁵³ Demai I, 9.

⁵⁴ Tosef. Demai II, 3; *ibid* II, 5; Becho. 30b.

⁵⁵ Chag. 26a; Nid. 34a.

⁵⁶ It must, of course, be remembered that with the destruction of the Temple only such dues as went originally for the direct maintenance of the Temple sacrifices were suspended. The dues for the personal support of the priests and Levites continued (Sheka. VIII, 8). The Teruma likewise remained in force (Bik. II, 3). So also did the duties of offering the right foreleg, the cheeks and the stomach remain in vogue. (Chul. X, 1).

⁵⁷ Bech. 30a, where *ta'aroth* clearly refers to the cleanliness of the Teruma. See Buechler, p. 146, ff.; see also Chag. III, 4.

⁵⁸ Tosef. Demai II, 2.

⁵⁹ Aboth di R. Nathan XLI, 66b. Also Tosef. Demai II, 2.

⁶⁰ Sifre Num. 121, p. 41a.

⁶¹ San. 90b.

⁶² Tosef. Demai IV, 28. Likewise Tosef. Demai III, 1, and Tosef. Demai II, 20-22; Terum. VII, 4. A warning is sounded for other priests. (Nedar. 20a).

As an ultimate precaution, the priest was required to eat even his profane food in a state of ritual cleanness.⁶³

Inasmuch as the farmer was not always cautious in handling that portion of his produce which he set aside as Teruma, the priest was required to ask before accepting it whether the offering is Levitically clean. Nor could the priest accept his dues from every farmer, but had to discriminate between the farmer who could be trusted to keep the Teruma he appropriates ritually clean and the farmer who could not.

THE AM HA AREZ AND THE TITHES.

With the destruction of the Temple and the cessation of sacrificial worship the priesthood began to recede gradually from its position of importance and influence in the public and religious life of the people. But just as the hope of a speedy redemption during the first exile in Babylon had called into being that elaborate code of priestly legislation, so now did the anticipation of a quick resumption of the priestly services tend to encourage the work of the Rabbis in amplifying and particularizing the ecclesiastical functions and duties. But the priesthood, as might be expected, was losing its importance in the eyes of the people and the Rabbis exerted themselves to the utmost in their endeavors to prop up this crumbling institution. The heavy taxes and tribute which the Roman government extorted likewise contributed to the neglect of the law of tithes.

From the numerous complaints of the Rabbis of the second century, especially of those of Galilee, where the religious life of the people was always at its lowest ebb,⁶⁴ we may conclude that the agrarian laws were generally neglected. R. Josiya (of the first half of the second century) declares that "because of the neglect of Teruma and Ma'aser the rain has ceased to fall."⁶⁵ R. Simon b. Eleazar of Sepphoris (160-200) attributes the loss of the fine taste and odor in the produce of the soil to the violation of the Levitical laws of cleanliness, and the leanness of the crop to the neglect of the laws of tithes.⁶⁶ An anonymous Tanna, probably of the same period, attributes the then prevalent disease of croup to the neglect of the tithes.⁶⁷ In Aboth V, 11, we read, "If some give tithes and others do not, a dearth ensues from drouth and some suffer hunger while others are full." On the other hand, praise is abundantly showered upon him who tithes his produce properly.⁶⁸

The Chaburot threw the weight of their prestige in with the religious teachers to counteract the tendency of neglecting the agrarian laws. The proper tithing of the produce was made a requisite for admission into the Chaburot, and one who did not conform with the agrarian laws was considered an Am ha Arez, even as he who did not obey the laws

⁶³ Chul. 106a.

⁶⁴ "Galilee became, therefore, notorious in Judea for the stupidity of its inhabitants, but also for their irreligion. A. M. Fairbairn, "Studies in Religion and Theology."

⁶⁵ Aboth di R. Nathan, XXXVIII, 57a.

⁶⁶ Sota IX, 13.

⁶⁷ Sab. 33a, b.

⁶⁸ Pesach. 113a. See also Aboth di R. Nathan, XXXV, 39b.

of Levitical cleanliness.⁶⁹ The Chaber was forbidden to dine with any one whose products were under suspicion of not having been tithed.⁷⁰

THE TALMID CHACHAM AND THE AM HA AREZ.

The Am ha Arez whom we have just considered was an arbitrary creation of the many agrarian and purity laws, and represented all the elements which were not included in the chaburot. Just as the chaburot counted among their constituents men from every rank and file of the people, so did the Am ha Arez include men from all classes of society; the scholar and the priest, the merchant and the farmer, the rich and the poor. But the Am ha Arez whom we found existing in the pre-Tannaitic period—the Am ha Arez who was so called not because of his neglect of one or two specific laws but because of his general laxity in religious observances and of his ignorance of the Law and the teachings of the sages, we, of course, meet with him in the Tannaitic period also. This Am ha Arez had included in turn (a) those who had refused to separate themselves from the gentiles and the half-Jews in the days of Ezra; (b) the Hellenizers in the Greek period; (c) the Sadducees in the period antedating the destruction; and alongside of these, (d) all who disobeyed the Law as interpreted by the religious teachers, not on principle, but through mere indifference and neglect. The term, as we shall soon see, came to include those Judeo-Christians of the first, second and third centuries who, like the Sadducees of old, doubted the validity of the traditional interpretation of the Law as set forth by the Pharisaic teachers, and ultimately opposed them.

Practically none of the references to the Am ha Arez (as opposed to the Talmid Chacham) in Talmudic sources can be traced back to the period preceding the Destruction. Even the authorship of the famous statement attributed to Hillel, "The Am ha Arez can not be a Chasid"⁷¹ is doubtful. In Aboth di R. Nathan the statement is attributed to R. Akiba and, we think, with greater likelihood.⁷²

The Destruction of the Temple dealt a terrible blow to the religious organization of the people, and we hear R. Eliazar the Great, the pupil of R. Jochanan b. Zaccai, complaining bitterly about the general degeneration in the social and intellectual life of the people.⁷³ The national disaster and the religious laxity that followed in its wake called forth renewed efforts at stringency on the part of the religious teachers. The spread of Christianity in the period following the destruction of the Sanctuary, when the Messianic hope drew new strength and gained more ground among the people, likewise urged the Rabbis on in their efforts at stringency and rigor.

⁶⁹ Ber. 47b; Tosef. Ab. Zora III, 10.

⁷⁰ Tosef. Demai III, 6.

⁷¹ Aboth II, 5.

⁷² Aboth di R. Nathan—Ed. Schechter, p. 82.

⁷³ Sota 49a.

THE RECIPROCAL ATTITUDES OF THE TALMID CHACHAM AND THE

AM HA AREZ.

We noticed very little friction or bitterness in the relations between the Pharisees and the Am ha Arez in the century preceding the common era. Nay, more, judging from Josephus, they were mutually well disposed and on a very friendly footing. The rigorous observance of all legal minutiae was not an issue between them to be attacked by the one and defended by the other. It was a case of scrupulous observance on the one hand and neglect and laxity—in most cases involuntary—on the other. With the rise of Christianity conditions were changed. Pharisaic legalism, especially in Pauline Christianity, was made an issue. The Am ha Arez, instead of considering himself, as heretofore, a religiously recalcitrant Jew, was now made conscious of a certain *moral right* to disregard Pharisaic practices and to disobey their teachings. Such an attitude was bound to evoke the determined opposition of the Pharisees and friction was inevitable.

The friction became more pronounced in the second century. Pauline Christianity had become aggressive and was rapidly crowding the less militant and more closely Jewish teachings of the founder of Christianity to the background. The intellectual life of the people was now shifting from Judea to Galilee. The religious laxity of the Galileans was proverbial. Lacking the sustaining influence that comes from the presence of great religious schools in their midst, they had fallen far below their Judean brethren in educational and religious ideals and practices. Their life was coarse, and, to the refined sensibilities of the Rabbis, who were accustomed to a higher standard of life and conduct, they were at times repulsive. Add to this the disorganization of the religious life of the people which had followed in the wake of the Bar Kochba revolution and we are in a position to account for the widening of the gap between the Am ha Arez and the Talmid Chacham. The attitude of the scholars of the second century towards the Am ha Arez is best illustrated by the saying of R. Jehuda: "Misfortune is visited upon men only on account of the Am ha Arez."⁷⁴ A Talmid Chacham was not to be found in the company of an Am ha Arez;⁷⁵ he should not partake of his food;⁷⁶ nor give of his food to an Am ha Arez;⁷⁷ he must not accompany him on his way.⁷⁸ Marriage with an Am ha Arez was tabooed.⁷⁹ An Am ha Arez was not to be trusted with a secret, was disqualified to serve as a witness, and could not be appointed as a guardian for the estate of orphans or as the keeper of the charity box.⁸⁰ In their moments of exasperation the scholars went to great extremes in their denunciation of the Am ha Arez.

⁷⁴ B. B. 8a. Compare this with the saying of R. Jonathan, B. K. 60a, "Misfortune is visited upon men only as long as sinners are in the world."

⁷⁵ Ber. 43b.

⁷⁶ San. 52b.

⁷⁷ B. B. 8a.

⁷⁸ Pesach, 49b.

⁷⁹ Ibid.

⁸⁰ Ibid.

These sayings can not, of course, be taken too literally, but attempts at interpreting such statements as mere school jests, without any serious implications,⁸¹ or offering apologetic interpretations of them like those suggested by the Rabbis of the Middle Ages⁸² are unwarranted. That animosity between the scholars and the Am ha Arez at this period existed is indisputable. The sayings of the Rabbis, however, in which these bitter sentiments find expression, are, of course, exaggerated. The very wording and style of these sayings betray their partial sincerity. The saying of R. Jehuda, "An Am ha Arez is forbidden to eat meat,"⁸³ can only be appreciated when taken as a jest. With the lines of demarcation between Judaism and Christianity becoming ever more closely drawn in the third and fourth centuries, with the agrarian and purity laws becoming obsolete, and with the transfer of the seat of Rabbinic activity to Babylonia, the factional strifes between the scholars and the Am ha Arez gradually died away. Already in the second century we find traces of a more conciliatory attitude.⁸⁴ But statements by Rabbis of the third century like the following, "Whoever teaches the son of an Am ha Arez Torah, God will alter any evil decree for his sake,"⁸⁵ and "A man should not say, Love the Talmidim but hate the Am ha Arez, but love them both,"⁸⁶ clearly indicate that the great storm of passion and antipathy had passed.⁸⁷ Faint echoes of the struggle are heard in the fourth century,⁸⁸ but never after that.⁸⁹

THE PUBLICAN AS AN AM HA AREZ.

Great as was the hatred of the scholars to the Am ha Arez, it was not equal to that fierce and inexorable hatred which they entertained towards some of the Am ha Arez who had allied themselves with the exacting Roman conquerors and were extorting mercilessly the burdensome tributes from the people. The publicans or Mokesim were considered as veritable outcasts and the scum of society. These publicans had no limited tax levy which they collected everywhere alike, but they extorted as much as they wished.⁹⁰ Having to satisfy the de-

⁸¹ Like that of Lazarus—"Die Ethik des Judenthums," p. 372, note 9.

⁸² Thus Alfasi endeavors to read legalism into his apparent sarcastic remark of R. Elazar, "It is permitted to slay an Am ha Arez even on the Day of Atonement which happens to be on the Sabbath," by adding "when he is about to commit an immoral act." The entire discussion in Pesach. 49b as to the attitude of the Talmid Chacham to the Am ha Arez has caused much discomfiture to Rabbis who missed the sarcasm of the remarks and considered them as spoken in all seriousness. In a response to the men of Kalruan, dated 992 (Harkavy, Teshuvat ha Geonim, p. 197), a Gaon, commenting on the passage just quoted, writes: "Can a sensible man really think that any Am ha Arez may be treated thus? The real meaning is that in a case of self-defense one is permitted to slay an Am ha Arez." And applying the same legalistic interpretation to R. Jehuda's saying, "An Am ha Arez is forbidden to eat meat," he declares that "The Am ha Arez can not eat meat because he may not slaughter the animal, not knowing the laws of Schechithah." When treated in this light the statements in Pesach. 49b become impossible.

⁸³ The method of deducing this rule from the Thora is the clearest proof of it.

⁸⁴ The saying of R. Jehuda b. Illai in B. M., 33b.

⁸⁵ B. M., 85a.

⁸⁶ Abot di Nathan, p. 64, Ed. Schechter.

⁸⁷ Such statements as these are, however, still found: "Simion ben Lakish said if he is a Talmid Chacham, vengeful as a serpent, cling to him, but if he is an Am ha Arez do not dwell in his neighborhood" (Sab. 63a), and the gross exaggerations of R. Johanan of Sepphoris and R. Eleazar b. Pedath. (Pesach. 49b).

⁸⁸ Menach. 99b.

⁸⁹ Compare Rabba bar Huna's (320-375 circa) statement (Shebu., 30b), with any of the violent expressions of hatred of the Palestinian Tannaim of the second century.

⁹⁰ See Luke, III, 13. "Extort no more than that which is appointed."

mands of the "architelonai." they were not scrupulous about using the severest measures in extracting their taxes. That such measures would incur the hatred of the people, and especially of the patriotic and justice-loving scholars, is self-evident.

In the eyes of the scholar the publican represented the lowest stratum of the Am ha Arez.⁹¹ He was not admitted into the Chaburot, and a Chaber on becoming a "gabai" or a "Mokes" was suspended from the chabura.⁹² He was disqualified as a witness.⁹³ The entire family of a publican shared the same legal and social status with him.⁹⁴ The coffers of a publican were looked upon as filled with stolen goods.⁹⁵ To lodge with a publican or partake of his board was considered disgraceful.⁹⁶

THE JUDEO-CHRISTIAN AM HA AREZ.

Some Talmudic references to the Am ha Arez in the first century, and especially in the second century, are directly aimed against the Judeo-Christians. Else the statement of R. Dosa b. Hyrcanus (about 100), "Attending the houses of assembly of the Am ha Arez put a man out of the world," remains inexplicable,⁹⁷ and the well-known saying in Abot, "He who says what is mine is thine and what is thine is mine is an Am ha Arez," is likewise an enigma. When, however, we bear in mind that the early Judeo-Christians had synagogues of their own, which, through Pauline influence, were later called "ecclesiae"⁹⁸ and that, according to Paul, to be a member of such a church meant to be above the law,¹⁰⁰ the saying of R. Dosa is easily explained. And when we recall the Essenean philosophy of early Christianity, "All things that are mine are thine and thine are mine," the statement in Abot gains in meaning and significance. In the definition of the Am ha Arez given in Ber. 47b and Sota 22a (nearly all by Rabbis of the second century) we can detect in each one a direct reference to the Judeo-Christians who began to neg-

⁹¹ The contrast in the Tofesta (Dem., II) brings out this point well.

⁹² Ber., 30b; Tosef. Dem. III, 4.

⁹³ San., 25b.

⁹⁴ Shebu., 39a.

⁹⁵ B. K., X, 1.

⁹⁶ The New Testament abounds in illustrations. See e. g., Mat. IX, 11; Mk., II, 6; Luke, V, 30; XIX, 7. See also Mat. V, 46, XVIII, 17.

⁹⁷ Abot, III, 10: "The traditional interpretation, 'That a man should not waste the time of study in useless talk with idlers in the market place,' and likewise that of Zunz (Gottesdienstl. Wort 2, p. 1, ff.) 'das in dem Worte 'beth ha keneseth' welches Versammlung oder 'Gemeinde' bedeutet, durchaus keine Bezeichnung eines gottesdienstlichen aktes oder einer religiösen Bestimmung enthalten sei,' is, of course, untenable. Beth ha Keneseth means a house of prayer. Friedlaender (Die Religiösen Bewegungen," p. 82, note 4) suggests that the synagogues referred to are the synagogues of the Hellenistic Jews, who were looked upon as Am ha Arez by the Pharisaic teachers. In these synagogues Jesus, and later Paul, Barnabas and others preached. From the reception which these synagogues of Greek Jews gave to Jesus and his disciples we have no reason to think that they were Am ha Arez. On the contrary, the accounts given of the attitude of the members of these synagogues (e. g., Acts VI, 9ff.) would class them as zealous Pharisees rather than lax Am ha Arez.

⁹⁸ Abot V, 10: Dr. Baer (Litter. Blatt Jhrg. 14, p. 121) and Dr. Caro (ibid Jhrg. 10, No. 29) both have an inkling of the truth when they say that this statement clearly refers to a sect of communists. But when they represent the Chaberim as exponents of individualism and the Am ha Arez as members of an Essaic commune, they are, of course, far off the mark.

⁹⁹ "Synagogue" only expresses the empiric matter of fact, 'ecclesia' contains as well a dogmatic judgment of value. From this distinction between the terms which, as it seems, soon became a prevailing one even in Judaism, it is easily understood that Christian usage took possession almost exclusively of the latter expression." Schuerer, II, Div. II, note 47.

¹⁰⁰ Rom., VII, 4-6.

lect the laws enumerated.¹⁰¹ The insistence of the Rabbis upon the daily recital of the Shema is self-explanatory. The early Christians were likewise inclined to slight the laws of Phylacteries and Zizith.¹⁰² The great stress laid upon "Shimush Talmide Chachamim" in the second and third centuries is, we think, due also to the spread of Pauline Christianity which was hostile to the Law as interpreted by the Pharisaic teachers. The student must serve a Talmid Chacham in order that he may learn how to act in the true *spirit* of the Law. The statements from the mouth of R. Akiba, the champion of Rabbinism against Christianity, "Whoever does not serve a Talmid Chacham has no portion in the world to come,"¹⁰³ and "Whoever does not serve the Chachamim deserves death,"¹⁰⁴ are significant.

THE AM HA AREZ IN THE NEW TESTAMENT.

While the Pharisaic teachers have it all their own way in Talmudic writings, the Am ha Arez finds his champion in the New Testament authors. Jesus is depicted by these writers as the very spokesman and champion of the Am ha Arez—"the multitude which knoweth not the law"¹⁰⁵—against "those that bind heavy burdens and grievous to be borne and lay them on men's shoulders."¹⁰⁶ His disciples, Matthew and Levi, were publicans,¹⁰⁷ and Zacheus was an arch publican.¹⁰⁸ Peter and John were unlearned and ignorant men.¹⁰⁹ It is the Am ha Arez, the publicans and the sinners that flock around Jesus and protect him.¹¹⁰ In defiance of the Talmudic injunction that a Talmid Chacham should not be found in the same company with an Am ha Arez, Jesus is made to sit and dine with them, to the great vexation of the Pharisees.¹¹¹ In the face of the great endeavors of the chaburot and the innumerable Pharisaic laws of ritual cleanliness the import of a statement such as the following is self-evident: "And yet unto me hath God showed that I should not call any man common or unclean."¹¹² To the Pharisaic declaration, "The Ame ha Arez have no future life," the retort is hurled back. . . . "Woe unto you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter."¹¹³

¹⁰¹ "Who is an Am ha Arez? R. Meir says, whoever does not recite the Shema morning and evening with its blessings. The Chachamim say, whoever does not lay Phylacteries. Ben Azai says, whoever has no fringes in his garment. . . . Others say that even he who studies Thora and Mishna but does not serve the scholars is an Am ha Arez." Sota, 22a. (The reading in Ber. is slightly different.)

¹⁰² Mat., XXVIII, 4-6; Friedlaender (Die Religiösen Beweg., p. 3, note 5) approaches the truth when he says, "Diesen Protest allein schon laesst den Am ha Arez, der sich ueber aussere religiöse Zeremonien leicht hinwegsetzt, erkennen. . . ."

¹⁰³ Aboth of R. Nathan, XXVI.

¹⁰⁴ Jer. Naz., VII, 1: So likewise Aboth di R. Nathan, p. 56, Ed. Schechter; San. 88b.; Sota 22a.

¹⁰⁵ John, VII, 49.

¹⁰⁶ Mat., XXIII, 4.

¹⁰⁷ Mat., X, 3; Luke, V, 27.

¹⁰⁸ Luke, XIX, 2.

¹⁰⁹ Acts, IV, 3.

¹¹⁰ Luke, XXII, 6, XXIII, 1; Mat., VIII, 1, and many others.

¹¹¹ Mat., IX, 10, 11, etc. See Shailer Matthews "A History of New Testament Times,"

p. 172.

¹¹² Acts, X, 28.

¹¹³ Mat., XXIII, 13. It is doubtful whether the "Assumptio Mosis" likewise voices the sentiments of the Am ha Are against the Pharisaic teachers. (Rosenthal, Vier. Apok. Buecher aus der Zeit und Schule R. Akibas, p. 24 ff.) Bousset's (Religion des Judenthums, 1014)

There is no doubt that many expressions of antipathy against the Pharisees found in the Gospels are products of the second if not of the third century. The Judeo Christians of the second century incurred the hostility of the Pharisees because they refused to participate in the Bar Kochba uprising,¹¹⁴ and we have reasons to think that the patriotic Pharisees persecuted them.¹¹⁵

ORIGIN AND DEVELOPMENT OF THE HAFTARA.

SOLOMON B. FREEHOF, '15.

(CONCLUDED.)

(d) *The Varying Sizes of the Haftaras.* Another phase of the development of the Haftara concerns the size of the individual Haftaras. The first mention of the size of a Haftara is in the Tosefta Megilla IV, 17:

"One may not read as an Haftara more than three verses. However, if the paragraph contains four or five verses we may read all of it. Should the section be small (as, Isaiah LII, 1) it alone is read." The verse in Isaiah LII, 1, forms a paragraph by itself and may be considered a complete Haftara. There was reason for such a short Haftara. We have already seen that at this time preaching on the basis of the Haftara was quite prevalent. Because of this a longer Haftara was not used, either owing to the lack of time or because it was unnecessary to have more than a few verses as a basis for a discourse.

In earlier times, during the exile, when the Haftara was used to edify the people, or in Soferic and Pharasaic times, when the Haftaras were used first against the Samaritans and then against the Sadducees, we might well suppose that the sections were large, a sermon or a narrative at a time. Whenever there was a sermon it may have been shortened occasionally. When, however, discourses became more prevalent, the Haftaras must have been regularly shortened to such a size as is indicated in the Tosefta passage just quoted. In fact, in the first century the Gospel of Luke has Jesus read only one and one-half verses from Isaiah LXI, 1-2a, who makes it the basis of a discourse. Thus when the Haftara was interpreted by a free translation or made into a sermon, it was short, varying from one to ten verses.

However, in some towns there was evidently no translator or preacher. In such towns the Haftara was to be lengthened into the size that we have it at present, between twenty and twenty-four verses. Thus we see in b. Megilla 23a:

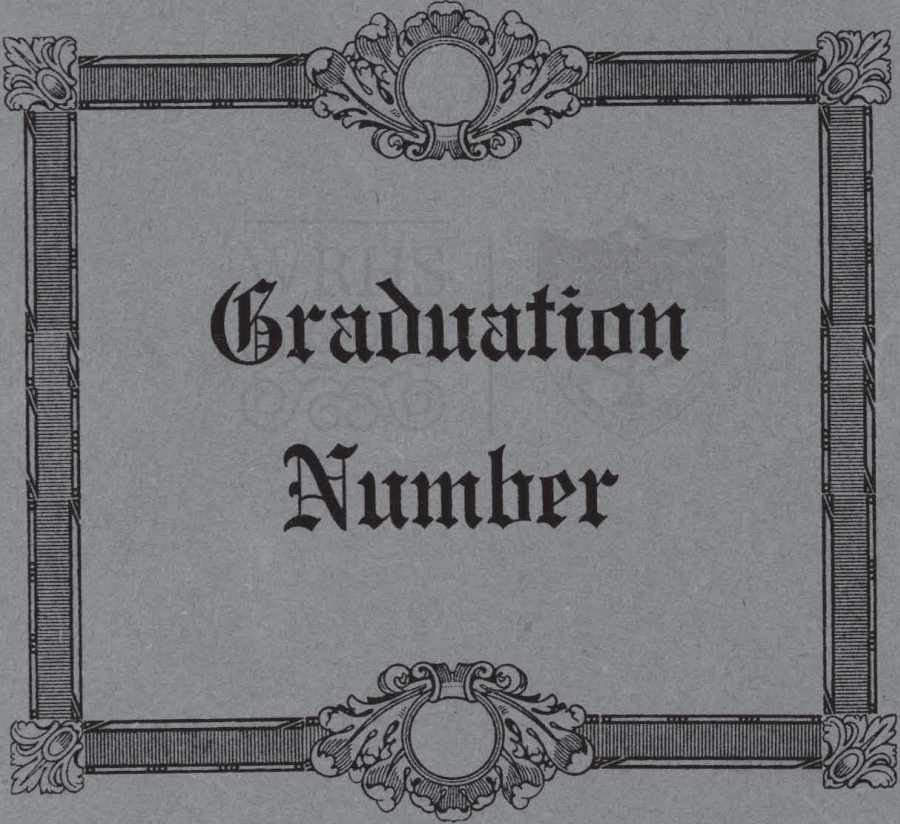
objection seems to be a valid one. "Ich halte es fuer ganz unmoeglich, dass mit dieses Polemik Pharisaer gemeint sein koennten. Der Satz, der allein zu dieser Vermutung Anlass gibt "Ruehre mich nicht an, damit du mich nicht verunreinigst" kann sich ebenso auf den Hochmat der Priester beziehen."

¹¹⁴ The Judeo-Christians who denied Jewish nationality and "who could not deny their own Messiah by recognizing the political revolution as such" (Schuerer) could not of course participate in the uprising.

¹¹⁵ Eusebius, "chronicon," ed. Schoene, II, 168, "Qui dux rebellionis Judaeorum erat Chochebas multos e Christianis diversis suppliciis affectit quia nolebant procedere cum illo ad pugnam contra Romanos."

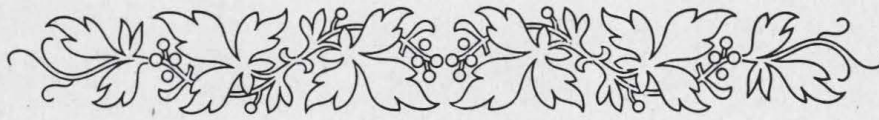
Hebrew Union College

Monthly



Graduation Number

June 1915

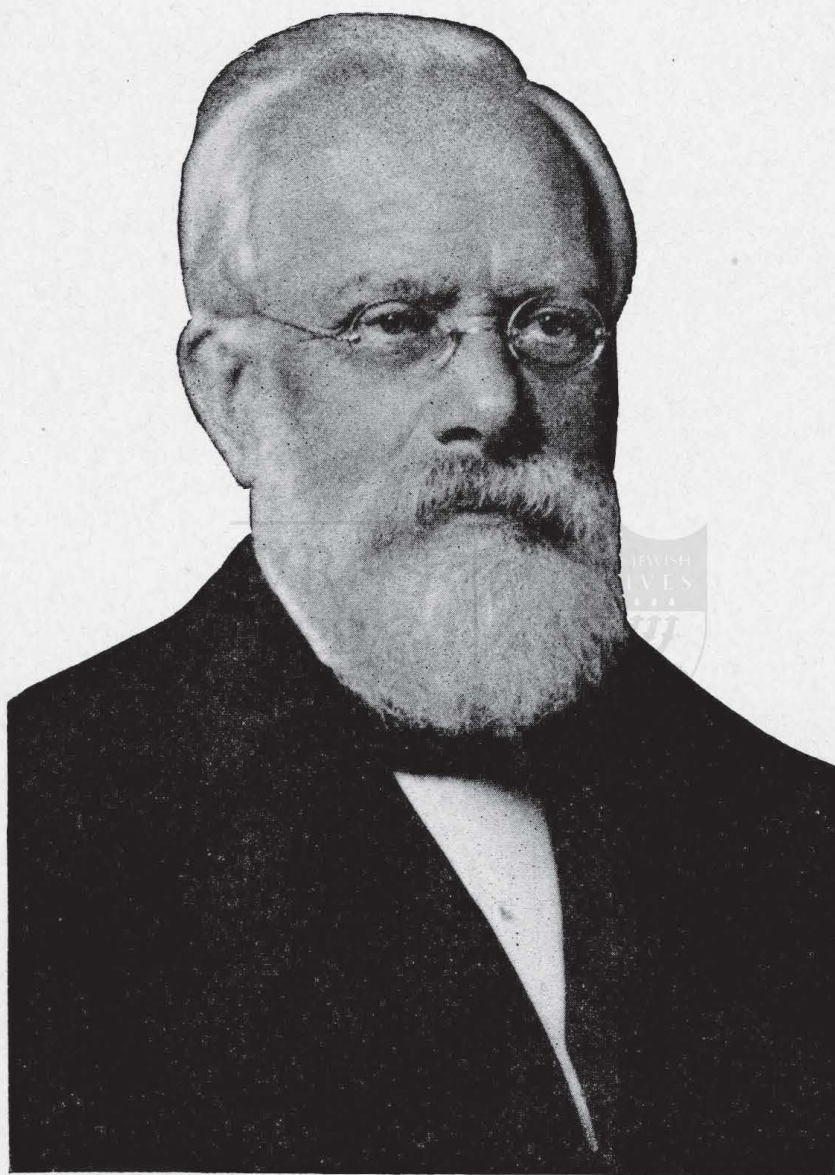


To our beloved and honored
Teacher and Master,

Dr. Kaufman Kohler

This Number
is affectionately dedicated.





DR. KAUFMAN KOHLER
PRESIDENT OF THE HEBREW UNION COLLEGE

Hebrew Union College Monthly

VOL. II.

Cincinnati, O., June, 1915.

NUMBER 1

To the Graduating Class of the Hebrew Union College.

There was a time when hope was yet a dream,
A vision at the top of golden years;
When consecration was the noble theme
That youth would write with love and silent tears.
The day of dreams has come; the golden time
Stands crowned with holy wreath. There soars a voice,
The deep-souled voice of nature and of man,
In slow and solemn rhyme;
Eternal echoes whispering, "Rejoice,
Before thee lies the work that thou began!"

The temple gates are open, enter in;
A mighty music elevates the shrine,
For life is all a shrine where men begin
To sing a higher song that is divine.
And thou canst tune the melody more true
With deeper, deeper chords of love and peace,
That those who hear shall thrill when they have heard
The anthem of the Jew;
Reverberations that shall still increase
To breathe the strain prophetic at thy word.

Be strong thyself and thou shalt make men strong;
Thyself believe and others shall believe;
Dismiss the darkened ministers of wrong,
And point the light to truths thy visions weave.
Love nature, man, and all that still have trod
The path to some diviner destiny,
Yet in thy brightest dreams remember still
There is no light but God!
Thy prayer is the sacred mystery
That gives thee life to love and teach His will.

—Robert L. Straus, '23.

SOLOMON BENNETT FREEHOF.

Born London, England, Aug. 8, 1892.
 Baltimore City College.
 A. B., University of Cincinnati, 1914.
 Captain, University Debating Team,
 1911-12.
 Phi Beta Kappa honors.
 Student Assistant, 1913-14, 1914-15.
 Kaufmann Kohler Prize for 1913-14.
 Elected to the Faculty of the Hebrew
 Union College for 1915-16.
 Oscar Berman Prize.
 President of the Literary Society, 1913-
 1914.
 Asso. Editor, H. U. C. Monthly, 1914-
 1915.
 President of the Student Body, 1914-
 1915.
 Thesis-subject for Rabbinical Degree:
 "The Institution of Ordination."

JULIUS H. HALPRIN.

Born July 20, 1889, Province of Wilna,
 Russia.
 Jeshibath Isaac-Elkanon, New York City,
 1901-1904.
 Barringer High School, Newark, N. J.,
 1906-1909.
 Entered H. U. C. and Univ. of Cin., 1910.
 Summer Course, Univ. of Chicago, 1911.
 A. B., Univ. of Cin., 1913.
 Thesis: "The Soul-Concept in the Tal-
 mud."

**HAROLD FREDERIC REINHART.**

Born Portland, Ore., August, 1891.
 Lincoln High, Portland.
 A. B., Univ. of Cincinnati, 1912.
 Phi Beta Kappa honors.
 Thesis: "Jacob Anatolio as a Philo-
 sophic Preacher."



THE GRADUATING CLASS

ABBA HILLEL SILVER.

Born Neinstadt, Schirwindt, Russia, Jan.
 28, 1893.
 Townsend Harris Hall, C. C. N. Y.
 B. A., University of Cincinnati, 1914.
 Editor "Scribe," Univ. of Cin.
 Oratorical Peace Contest, Local, first
 prize; State, second, 1912.
 Editor-in-chief, Hebrew Union College
 Monthly, 1914-15.
 Alumni Prize, 1913-14.
 Student Instructor in the Department of
 Biblical Exegesis, 1913-14, 1914-15.
 Valedictorian.
 Thesis: "Divination in Ancient Israel."

JACOB TARSHISH.

Born December 8, 1892, Province of
 Kovno, Russia.
 Baltimore City College, Baltimore, Md.
 A. B., University of Cincinnati, 1914.
 Entered Hebrew Union College, Septem-
 ber, 1910.
 Conducted bi-weekly services at Lexing-
 ton, Ky., 1914-1915.
 Thesis-subject for Rabbinical Degree
 "The Conception of Honor in the Bible
 and in the Talmud."



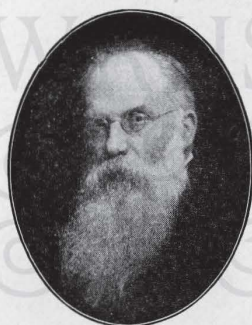
THE GRADUATING CLASS

**DR. KAUFMANN KOHLER.**

Born Fuerth, Bavaria, 1843.
 Ph. D., University of Leipzig, 1867.
 Elected Rabbi Temple Beth-El, Detroit, 1869.
 Rabbi Temple Sinai, Chicago, 1871-1879.
 Rabbi Temple Beth-El, New York City, 1879-1903.
 Elected President Hebrew Union College, 1903.
 Editor Jewish Encyclopedia, Department of Theology and Philosophy, and author of articles on Hellenistic and New Testament writings.

DR. GOTTHARD DEUTSCH.

Born Austria, 1859.
 Ph. D., University of Vienna, 1881.
 Elected Professor of History, H. U. C., 1891.
 Acting President, H. U. C., 1903.
 Member Editorial Board, Jewish Encyclopedia.

**DR. MOSES BUTTENWIESER.**

Born April 5, 1862, Beerfelden, Hessen, Germany.
 Ph. D., Heidelberg, 1896.
 Appointed Asso. Prof. of Biblical Exegesis, 1897.



THE FACULTY

DR. DAVID NEUMARK.

Born Aug. 3, 1866, Lemberg, Galicia.
 Graduated Obergymnasium, Lemberg, Galicia, 1892.
 Ph. D., University of Berlin, 1896.
 Rabbi (Lehranstalt fuer die Wissenschaft des Judenthums), Berlin, 1897.
 Rabbi, Rakonitz, Bohemia, 1897-1904.
 Editor-in-chief, Dept. of Philosophy and Helacha, Hebrew Encyclopedia, 1904-1907.
 Occupied chair of Jewish Philosophy at the Veitel-Heine-Ephraimschen Lehranstalt, Berlin, 1907, succeeding Prof. Steinschneider.
 Appointed to the chair of Philosophy, H. U. C., Sept. 24, 1907.

**DR. JACOB Z. LAUTERBACH.**

Born Galicia, Austria, 1873.
 Ph. D., Goettingen, 1902.
 Graduate, Dr. Hildesheimer's Rabbiner Seminarium.
 Editorial Staff, Jewish Encyclopedia, (Talmudic-Rabbinic Dept.), 1903-1905.
 Served in the capacity of Rabbi at Peoria, Ill.; Rochester, N. Y., and Huntsville, Ala.
 Elected Professor of Talmud, H. U. C., 1911.

**DR. JULIAN MORGENSTERN.**

Born St. Francisville, Ill., 1881.
 B. A., University of Cincinnati, 1901.
 Rabbi, H. U. C., 1902.
 Ph. D., Heidelberg, 1904.
 Rabbi, Lafayette, Ind., 1904-1907.
 Appointed Asso. Prof. of Bible and Semitic Languages, H. U. C., 1907.
 Corresponding Secretary, C. C. A. R., 1907-1909.
 Recording Secretary, C. C. A. R., 1909.



THE FACULTY

**DR. HENRY ENGLANDER.**

Born Hungary, Feb. 17, 1877.
 A. B., University of Cincinnati, 1901.
 Rabbi, Hebrew Union College, 1901.
 Ph. D., Brown University, 1909.
 Rabbi, Ligonier, Ind.; Providence, R. I.
 (1901-1910).
 Lecturer, Dept. of Bib. Lit. and History,
 Brown University (1906).
 Appointed Asso. Prof. Biblical Exegesis
 and History, 1910.
 Instructor Teachers' Institute.

RABBI LOUIS GROSSMANN, D. D.

Born at Vienna, Austria, Feb., 1863.
 B. A., University of Cincinnati, 1884.
 Rabbi, Hebrew Union College, 1884.
 D. D., H. U. C., 1898.
 Rabbi, Temple Beth-El, Detroit, 1884-
 1898.
 Elected Professor of Pedagogy and Eth-
 ics, H. U. C., 1898.
 Principal, Teachers' Institute, H. U. C.,
 1900.
 Rabbi, Congregation B'nai Jeshurun.

**RABBI DAVID PHILIPSON, D. D., LL. D.**

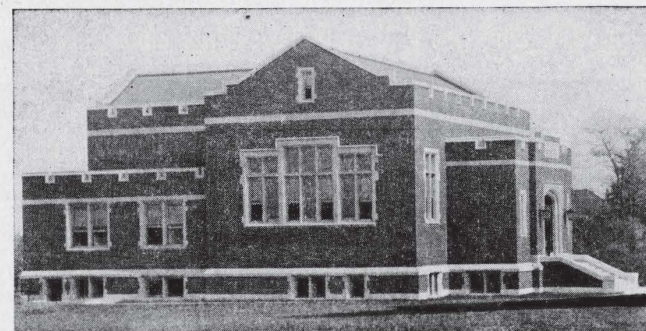
Born Aug. 9, 1862, Wabash, Ind.
 B. A., University of Cincinnati, 1883.
 Rabbi, H. U. C., 1883.
 D. D., H. U. C., 1886.
 Instructor, H. U. C., 1883-1884.
 Prof. Homiletics, 1887-1907.
 Lecturer on the History of the Reform
 Movement and Activities of the Rabbi
 since 1907.
 Rabbi Har-Sinai, Baltimore, 1884-1888.
 Rabbi Cong. B'nai Israel since 1888.
 President C. C. A. R., 1907-1909.
 Member Board of Governors, H. U. C.
 Consulting Editor, Jewish Encyclopedia.
 Vice President American Jewish His-
 torical Society.

**THE FACULTY****DR. BORIS D. BOGEN.**

Superintendent Jewish Settlement and
 Jewish Charities, Cincinnati, O.
 Lecturer on Sociology at Hebrew Union
 College.

ADOLPH S. OKO.

Born Russia, 1883.
 Studied Philosophy and German Litera-
 ture at Karlsruhe Gymnasium and
 Berlin University.
 Came to America, 1893.
 Identified with Astor Library, New
 York.
 H. U. C. Library, September, 1906.

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Commencement Exercises

Hebrew Union College

Class of 1915

SOLOMON B. FREEHOF, A. B. HAROLD F. REINHART, A. B.
JULIUS HALPRIN, A. B. ABBA H. SILVER, A. B.
JACOB TARSHISH, A. B.

Saturday afternoon, June twelfth, Nineteen hundred and fifteen
At two-thirty o'clock

Program

Praise Ye the Father	College Choir
SALUTATORY	Mr. Edward L. Heinsheimer President Board of Governors
INVOCATION	
BACCALAUREATE SERMON	Rabbi Rudolph Grossmann, D. D. Class of 1889
Thou Crownest the Year	College Choir
Conferring Degree of Rabbi	
Announcement of Scholarships and Prizes	Dr. KAUFMANN KOHLER President Hebrew Union College
VALEDICTORY	Rabbi Abba H. Silver
Angels Serenade—(Duet for Violins)	Myron M. Meyer Robert L. Straus
DECLARATION	Mr. EDWARD L. HEINSHEIMER President Board of Governors Mr. WALTER J. FREIBERG President Union of American Hebrew Congregation
BENEDICTION	



STUDENT BODY AND FACULTY

ADDRESS.*

It affords me great pleasure and happiness to welcome you again to the graduation exercises of the Hebrew Union College.

It is almost forty years since the doors of the College were opened in a simple and expectant manner. It is true the inauguration exercises were very ostentatious, with earnest and stirring addresses, but the beginnings of the College, with its small roster of students and its meager faculty, were very modest. After the opening address of the President of the Board of Governors and the orations of Dr. Sonneschein and Dr. Lilienthal, I can well imagine with what hopeful and God-like feeling Dr. Wise arose to offer his few words of thanksgiving and to pronounce the benediction.

In looking about us now, after a careful retrospection of the achievements obtained, we may be pardoned if we possess a degree of pride, and even if we exhibit it. The accomplishments and results by our graduates of the third of a century of this institution are such as to inculcate this feeling of pride.

Last year, in the brief opening address which I made, I trespassed, to some extent, on the privileges of the baccalaureate orator of the day, and I presumed to suggest some ideas to the graduating class. These suggestions were misinterpreted, or rather excited some criticism, and, therefore, I will confine my remarks today to the laudation of our College, and I am sure our sensitive and hypercritical friends will join me in this song of praise.

If the Hebrew Union College were to finish the work with the class of today, it would still have done more than its most visionary founders had expected, and we can say "dayenu"—but the College is only on the threshold of its place in Judaism in America. We could place, even now, the crown of glory on its pinnacle, but we have another crown to hold aloft, "Kesar Shel Torah" ("the crown of the law"), and it is the study of the law, with its modern and reformed Judaism application and interpretation, which keeps alive the genuine love of the cause.

Among our students we know no distinction, no matter what their early religious environment may have been. We are no race Jews; we are simply Jews; and, in that spirit, and with that understanding, we teach. It is very appropriate that I should at this place quote a paragraph from the very able address delivered at the inauguration of the College in 1875 by the former President of the Board of Governors, our beloved friend, Mr. Bettman, who, unfortunately, on account of illness, is unable to be with us today.

*Delivered by Mr. Edward L. Heinsheimer, President of the Board of Governors of the Hebrew Union College, at the Graduation Exercises, on June 12, 1915.

"Let it be plainly and distinctly understood that, while it is hoped that from this College will depart the future rabbis and teachers of the American Israel, not only are its doors open, but a most cordial welcome is extended to every one that may wish to seek its benefits, no matter what may be his or her religion, present position, or future purposes in life. The Council at Buffalo has made it the special duty of the Board of Governors to provide in the curriculum a plan of study for those who do not desire to fit themselves for the position of rabbi or teacher, but merely wish to acquire a classical Hebrew education."

One of our students recently preached a sermon in the chapel of the College, in which he remarked that a line of demarcation existed in our synagogues and communal life between the German Jews and the Russian and Galician Jews. I most emphatically refute that statement. He implied that an aristocracy exists, and I wish to state that there is no aristocracy among Jews. The only aristocracy that can obtain and prevail is that of refinement and culture. Wealth, or power, or position, makes no aristocrat. The man who behaves himself, is a good citizen and a decent member of society, may walk side by side in life with those who arrogate to themselves a distinction and position not acquired by usefulness and contributions to society. We are all Jews, and Americans—or, rather, I should say, American citizens of the Jewish persuasion—and if, by reason of manners and cultivation and education, we manage to shine out in life, then we may proudly call ourselves distinguished, for we possess the lineage to furnish the basis of our aristocracy, which good citizenship and culture will emphasize.

I will close with what appeals to me as the most stirring part of Dr. Lilienthal's address, delivered forty years ago, on the night of the opening of the Hebrew Union College. It seems to me appropriate and fitting that a patriotic pronouncement such as this should find expression here today, especially since we are approaching the centenary of that great, good friend of ours, and at a time when we are reminded of his contributions to the higher ideals of our Jewish communal life. He said:

"True to this legacy of our past history, we, the American Jews, are now on the eve of opening such a school of learning for our rising generation. In the struggle for existence, as Darwin calls it, we could not have done it sooner. The poor emigrant arriving at these blessed shores of human liberty first had to secure his independence, first had to become acquainted with the ever-glorious institutions of his adopted country, before he could venture at such a work. But these obstacles having been overcome, we Israelites look back to our history and our experience, and now consider it a supreme duty to afford to our men, and especially to our future preachers and teachers, the opportunity of acquiring that knowledge which shall fit them to become true and faithful exponents of our religion."

Of course, we could have adopted the plan . . . of sending those who wish to devote themselves to the Jewish ministry to Germany, . . . but we do not want any ministers reared and educated under the influence of European institutions; we intend to have ministers reared by the spirit of our glorious American institutions; men who love their country above all, men who will be staunch advocates of such civil and religious liberty as the men who signed the Declaration of Independence understood it—men who are ready to defend this priceless gem against all and any encroachments; and hence we wish to keep our students at home and raise them as genuine Americans on the virgin soil of American liberty.

PROPHETIC YAHWISM VS. DIVINATION.*

ABBA HILLEL SILVER, '15.

Among practically all the more civilized peoples of antiquity a distinction is drawn between public and official, and private and non-official divination. This holds true of Assyro-Babylonian, Egyptian and Roman religions. So also of the religion of Israel. Some forms of divination, because of their antiquity, become incorporated into the cult, while others, of later or of foreign origin, never received official sanction, although they may have gained popular favor. The factor determining the official or non-official character of a divinatory practice is not theologic. In the religion of Israel, however, this new factor is introduced and succeeded, first in revolutionizing the entire system of divination, and ultimately in abolishing it entirely. The ever-evolving Yahweh-concept in Israel waged war, not only upon private and non-official, but, in time, also on public and official divination. Herein is one of the chief distinctions of Hebrew divination. Official religion outgrew it. But the religions of Babylonia, of Egypt, of Greece and of Rome never succeeded in freeing themselves from this dead weight which, in each case, succeeded in obstructing the further development of religious ideas.

The growth of spiritual monotheism in Israel was concomitant with the decline of divination. And inevitably so. Divination at bottom and in its boldest expression implies polytheism, or at least polydaemonism. Only such an object was used in divination which was of a sacred nature, being the temporary or permanent habitus of a deity. Even in an henotheistic religion other spirits were consulted. It should be borne in mind that the relation existing between Yahweh and Israel was in the nature of a covenant between Yahweh and the *community*. The interests of the individuals, as such, were of little concern to the deity. "The contractual

*This dissertation forms the fifth chapter of a more elaborate study on "Divination in Ancient Israel." The other chapters treat of the General Terms for Divination, Kinds of Divination, Places of Divination and Agents of Divination.

obligation of the gods bound them to avert calamity from the community, but not to protect any particular person from misfortune that affected him alone." (F. B. Jevons, *Comp. Religion*, p. 49.) Man, therefore, in his private needs and perplexities would naturally turn to other supernatural powers and would endeavor to establish a relation with them. Speaking of the social element in the religion of Israel, Mr. Smith remarks: "So much was this the case that in purely personal concerns the ancients were very apt to turn, not to the recognized religion of the family or of the State, but to magical superstitions.—(for) there was a whole region of possible needs and desires for which religion could and would do nothing." (Sem. Rel., p. 264.) It was only in the later days of syncretism that an heathenish polydaemonism was compressed into an imperfect monotheism. The diviners were then said to consult Yahweh, but, in reality, they were even then consulting other deities or spirits. A real monotheism could never tolerate divination, which at bottom was its direct antithesis. Spiritual monotheism again walked hand in hand with prophetism and the latter introduced a revolutionizing theory of revelation, which invalidated all schemes of divination. The great postulate of prophetism was that no physical and material media are needed for God's revelation. It is self-evident that this doctrine undermined the very foundation of divination.

A study of the historical and prophetic writings, as well as of the various legal codes, will clearly demonstrate how mutually exclusive spiritual monotheism and divinatory practices really are, and how the latter levitates from the center of religious thought in proportion to the former's gravitation towards it. The history of divination in Israel is, in a sense, the history of its religion.

(a) THE HISTORICAL WRITINGS.

The historical writings are the truest gauges in determining the successive stages of development in the art of divination. They reflect the actual practices and beliefs of the day. We are at times permitted to go behind the scenes and witness the gradual transformation or slow suppression of one or another of the divinatory practices and, mindful of the religious movements of the day as expressed in contemporaneous prophetic or legal writings, we can appreciate the cause.

1.—*Judges*.

The oldest historical writing which we may consider is the Book of Judges. While the greater part of the book has suffered later redaction, the older stratum can, in most instances be readily distinguished. The book, stripped of later revision and interpretation, is undoubtedly pre-prophetic, and it may accordingly help to shed light on the problem of divination in pre-prophetic times. The following facts are noteworthy:

1. Acts of divination to test the deity or to make sure of his presence and co-operation are looked upon with equanimity. (6.17-24; 36-40.)

2. Other forms of divination — *e. g.*, 7.4-6 — are looked upon as fully in keeping with the belief in Yahweh. It is to be noticed, however, that the source from which information or decision is expected is already Yahweh, himself.

3. The dream is a true source of revelation, whether it be sent by Yahweh or by another deity. The Israelites have implicit faith in the dream of the Midianite and in its interpretation. (7.9-15, especially v. 15: "And when Gideon heard the recounting of the dream and the interpretation thereof, he knelt, and he returned to the camp of Israel and said, *for the Lord hath delivered into your hand the host of Midian.*")

4. The belief is firm in the prognostications of the "Man of God." Monoah and his wife, who mistook the angel for a "Man of God" (v. 16), do not for a moment doubt his word, but merely ask for further instruction. (13.6 ff.)

5. The Ephod and Teraphim are looked upon as legitimate objects of worship. (17.5; 8.27b, where the Ephod is considered as the cause of Israel's apostasy, is undoubtedly of later origin.) The Ephod and Teraphim were used in divination. Hence divination by means of them was considered legitimate. In fact, the implication of 18.5-6 is that the Levite actually consults one or both of them, and this consultation is called "inquiring of God."

6. The oracle (*i. e.*, Ephod and Urim and Thummim) is the official means of divination, but it is probable that this is the product of a later hand. (Cf. Moore, "Judges," *ad loc.*) It is, however, noteworthy that the oracle may give false and deceptive advice in order to serve the purposes of the deity. (20.23-25.)

2.—*The Elohist and Yahwist Documents of the Hexateuch.*

Acts of divination abound in them, but such acts which are intended to test the presence or power of the deity are condemned. (Ex. 17.7.) Both are convinced that dreams are instruments of revelation. Yahweh himself may appear in a dream (Gen. 20.3, 6; 21.12, cf. v. 14; 22.1, cf. v. 3; 28.10 ff; 31.11-13, especially v. 13, where the original reading is retained, and v. 24) and in a night vision (Gen. 15.1; 46.2; Num. 12.6.) All these references are from E, and they show quite an advance over the more anthropomorphic theophanies of J. The Teraphim are looked upon by E, it is true, with a certain amount of contempt (Gen. 31), but it is not at all certain that their efficacy was doubted or that their employment as instruments of divination was prohibited. The Ephod is mentioned neither in J nor in E. Whether this omission is intentional or accidental can not be determined. To these facts may be added the following:

1. Divination through omens (*nahesh*) is not considered reprehensible by J. Joseph practices it (Gen. 44.5) and so does Laban. In neither case is the practice censured. Num. 23.23 does not belong to J E and is a later interpolation. (Cf. Gray, "Numbers," p. 357, Int. Crit. Comm.) The efficacy of the practice is acknowledged. (Num. 24.1.)

2. E's theory of prophecy is noteworthy. It is concurrent with his concepts of theophany. God speaks to His chosen ones in a dream or night-vision. So Num. 12.6 declares: "And he said, hearken unto my words, if there be a prophet among you, I make myself known unto him in a vision, in a dream do I speak unto him." Moses is further contrasted with the ordinary, though true, prophet, in that Yahweh speaks unto him clearly and intelligibly and not in doubtful and mysterious terms (v. 8). Such a theory of prophecy is more or less oneiromantic. But it is significant that already a higher though exceptional type of prophet is conceived in the character of Moses. Moreover, shamanizing as a characteristic of the Nabi is acknowledged by E. (Num. 11.25-30.) The description given of the prophetic frenzy which seized the elders of Israel is in no way different from that of the old Nebiim-guilds in the days of Samuel and Elijah. References to this mantic-possession is found also with Balaam. (Num. 24.3, 4, 15, 16.)

3. There are three direct references in the Hexateuch to the consultation of the oracle. (Gen. 25.22; Ex. 18.15 and Jos. 9.14.) The first consultation is in the matter of legal disputes; the second, to interpret a birth-omen; the third, to learn the disposition of the deity in the matter of making a treaty with another people. (The deity was always consulted before a treaty-agreement, for he was a party to the contract (cf. I K 20.33.) The process or method of consultation is nowhere indicated. (Num. 27.21, where the Urim are mentioned, belongs to P.) In the first instance the oracular response is given in rhythmic form, as was the customary practice among many primitive peoples. (Cf. Wellhausen, *Heid*, p. 135.)

3.—*Samuel.*

The Books of Samuel are by no means consistent in their attitude towards divination. This is due to the later recensions which the original documents underwent. Of the older sources the following may be said: They conform, in the main, with the general tendency of J E. No real headway in the direction of reforming or spiritualizing divination is apparent. The henotheistic conception which pervades them (cf. I. Sam. 26.19) makes such a reformation impossible. Saul consults the spirits of the dead who are acknowledged to be gods (I. Sam. 28.13) and whose power the author does not for a moment doubt. Yahweh has refused to answer Saul (v. 6). He will consult other deities. The author does

not rebuke Saul for it as did the Chronicler centuries later. (I. Ch. 10. 13-14.) The Teraphim, moreover, are still in the house of such a zealous Yahwist as David. (I. Sam. 19.13 ff.) The author's idea of revelation as expressed through dreams, Nebiim, Ro'im and Hozim needs no further expostulation.

But there are striking evidences in the books of a later age and of a truer spiritual monotheism. A later hand had revised the story of Saul's visit to the witch of Endor. He finds it necessary to plead this extenuating circumstance in Saul's behalf, that the latter had removed, during the more peaceful days of his reign, all the oboth and yiddhonim (I. Sam. 28.3). His narrative implies that a sinful man can not obtain an answer from God. This is quite an important and advanced idea. Again he states that there are only three legitimate ways of divining (*i. e.*, of consulting Yahweh): (a) dreams, (b) sacred lot, (c) prophets. (*ibid* v. 6; v. 15 makes no mention of b.) While in a sense this view is still pre-prophetic, it is important, inasmuch as it illustrates the tendency to regard all other methods of divination as illegitimate. But a statement such as this: "Rebellion is as the sin of divining, and stubbornness like idolatry and Teraphim" (I. Sam. 15.23) is surely prophetic or Deuteronomic, and the imposing figure of Nathan, the prophet who denounces a king (II. Sam. 12), seems likewise to be the work of a later hand.

4.—Kings.

The hand of the prophetic redactor is still more visible in the Books of Kings. The dream and the prophet (in the older connotation of the term) are now the recognized means of divination. The books nowhere mention the Urim and Thummim and nowhere employ the term "sha'al be Yahweh," which refers to divination by means of the sacred lot. They do use, however, the term "darash be Yahweh," which always implies the consultation of the deity through the medium of a prophet. (Cf. I. Sam. 9.9; I. K. 14.5; 22.5, 7, 8; II. K. 3.11; 8.8; 22.13, 18, et al.) The preference for the one term over against the other is not accidental. The author is inclined to look with disfavor upon the use of material objects in fathoming the will of the divine. The Deuteronomic hand is also noticeable in the denunciation of the menahesh and kosem (II. K. 17.17) of the meonen and the one who practices with ob and yiddhoni (*ib.* 21.6), the Teraphim (23.24), and, indirectly, of astrology (23.5). The author attributes the suppression of illicit divination to Josiah (Ch. 23) and bases the act on the authority of the newly discovered Book of Deuteronomy.

5.—Chronicles.

The author of Chronicles shares the preference of "darash be Yahweh" for "sha'al be Yahweh" in common with the author of Kings (with two

exceptions, where he is quoting I. Ch. 14.10-14). In fact, he substitutes the one for the other (cf. I. Ch. 10-14 with I. Sam. 28.6). Dreams and prophets are the two legitimate means of divination or revelation. The Chronicler attributes Saul's death and the change of dynasty to the latter's sin (*ma'al*) in consulting the ob. (I. Ch. 10.13-14). It is significant to note that here, as everywhere, the Chronicler is profoundly influenced by the priestly code. P (or rather, H) contains three distinct injunctions against necromancy (Lev. 19.31; 20.6, 27), while other forms of illicit divination are inveighed against but once (19.26). There is no mention of kosem in P, and so Chronicles are silent about it. So also with regard to Teraphim.

(b) THE PROPHETIC WRITINGS.

The real intensity and bitterness of the struggle between spiritual monotheism and divination may be grasped from a study of the writings of the prophets. Their concept of the deity, of its spirituality and universality and of its relation to man, and, above all, their theory of revelation and inspiration, would inevitably make them the most relentless foes of all forms of divination which endanger the unity and spirituality of Yahweh, and which presuppose a relation between man and God other than the moral one.

We may safely assume that already in pre-historic times such forms of divination which were frankly heathenish were banned by the zealous anti-Baalists of the day. The defeat of Baalism resulted in the illegitimization of its entire cultus, which, naturally, comprised various modes of vaticination.

But prophetism challenged not only the illicit, anti-Yahwistic system of divination, but also the recognized, official one. It endeavored to cleanse Yahwism of the divinatory superstitions which had survived from pre-Canaanitish days and from those which, under Canaanitish influence, had been incorporated into the Yahweh cult. The struggle was a long and bitter one, and success did not always attend the protagonists of ethical monotheism. Nor was their ultimate victory complete. The following outline will help us to gain an estimate of the important contribution of the literary prophets to the cause of anti-vaticination.

1.—Amos.

1. There are no clear references in Amos pointing to the fact that he was opposed even to the cruder forms of divination, just as there are no indications that he was opposed to the generally prevalent image-worship of his day. (Cf. Harper, "Amos and Hosea," *Int.* CXVI, *Int. Crit. Comm.*)

2. He repudiates, however, the insinuation that he is a member of the Nebiim-guilds (7.12-15) and defines his concept of the true prophet. This would imply that Amos does not recognize mantic possessions as a true means of revelation.

2.—Hosea.

1. Hosea is the first prophet who expressly denies the validity of the Ephod and the Teraphim as instruments of consulting the deity: "For it is many days that the sons of Israel shall sit still without king and without prince, without sacrifice and without pillar, without ephod and teraphim" (3.4). The verse lends itself to a double interpretation, but we are inclined to think that it is more in keeping with the spirit of Hosea to consider his attitude towards them as antagonistic. (For a discussion of this verse see Harper op. cit., p. 223.) This opposition to the Ephod and Teraphim is fully in keeping with Hosea's general attitude towards idolatry (12.2 et passim). Hosea's denunciation of rhabdomancy ("My people consult their wooden blocks and their staff telleth them the oracle," 4.12) may be characteristic of his attitude toward all forms of divination.

3.—Isaiah.

It remained for Isaiah to direct the full force of his powerful invective against divination. He attributes God's abandonment of Israel to the fact that they are soothsayers like the Philistines. Isaiah, in attributing these practices to the Philistines, daubs them as heathenish. The people believed in the Kosem, and Isaiah warns them that the time will come when Yahweh will remove him, on whom they rely so much, from their midst (3.2). It is to be inferred from the verse that the Kosem occupied fully as important a position in the esteem of the people as the Shofet and Nabi, and that belief in divination went hand in hand with faith in magic ("the skilled in magic arts and the expert in charms," v. 3). Isaiah, again, is the first prophet to denounce all forms of necromancy. The denunciation occurs first in a fragment (8.19): "And when they say unto you, consult the oboth and yidd'honim that chirp and that murmur, (ye shall say unto them) should not a people consult its God? on behalf of the living (should they consult) the dead?" (The reading is problematic.) Isaiah 19.3 states that the Egyptians, in confusion, will consult the ittim, the oboth and yidd'honim, thereby acribing to this practice also a heathenism origin. It is doubtful, however, whether the passage can claim Isaianic authorship. There is undoubted reference to necromancy which is bound up with the belief in the spirits of the nether world in the following words of Isaiah: "Because ye hath said, we have entered into a covenant with death, and with the nether world have we made an agreement. . . . Therefore thus hath said the Lord Eternal, . . . Your covenant with death shall be annulled, and your agreement with the nether world shall not have permanence . . ." (28.15-18.)

4.—Micah.

Micah is even more pungent than Isaiah in his attack on the Kosemim, and stronger than Hosea in his contempt for the Hozim. He

draws a sharp and clear distinction between them and the true prophet of Yahweh: "Thus has Yahweh said concerning the prophets who lead my people astray, who when they bite with their teeth preach peace, but if one puts not into their mouths they declare war against him. Therefore, it will be night for you without vision and darkness for you without divination. . . . And the seers will be ashamed and the diviners will blush, and they will cover the upper lip, all of them, because there is no answer from God. But I am filled with might in that I am roused by the spirit of God, the spirit of justice and of moral power. So that I can tell Jacob his transgression, Israel his sin" (3.5-8). While he does not openly attack the priestly oracle, a doubt as to its validity is implied in his accusation that the priests manipulate it for sordid reasons (3.11). The act of the Nebiim is called Kesem (*ibid*). Micah joins Isaiah in condemning the meonenim and all kinds of magical practices (5.11).

5.—Zephaniah.

A word concerning Zephaniah. The prophet's invective against the worship of heavenly bodies (1.5), a practice quite prevalent in Israel (II. K. 21.3, 5, 21; 23.5, 12, et al), undoubtedly included an attack on astrology. The recognition of astral deities and star-gazing for purposes of divination go hand in hand. Zephaniah, moreover, threatens with God's dire punishment all who do not seek God and who do not consult him (v. 6).

6.—Jeremiah.

In Jeremiah the movement against all forms of illicit as well as of licit official divination reaches its crest. Jeremiah's is the fullest expression of the true prophet on the subject of divination. It goes without saying that he is bitterly opposed to practices unmistakably heathenish. He takes occasion to decry the meonenim along with the mehashphim (27.9). He denounces those who worship the heavenly bodies and those that consult them. "And they shall spread them out before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served and after which they have walked, and which they have consulted, and to which they have prostrated themselves." (8.2; see also 7.18; 19.23; 44.17-25.) Again in 10.2, Jeremiah urges the people not to follow the custom of the heathens and be afraid of heavenly signs or portents.

But it is against the official forms of divination that the sharpest barbs of the prophet's wrath are aimed. Jeremiah, in more than one sermon, clearly defines the nature of the true prophet. Ecstatic frenzy and possession are not the concomitants of true revelation. "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor . . . and mutter oracles" (23.30-31).

Such prophets are false (vv. 16, 21, 25, et passim). Jeremiah even objects to the use of *masa* as designating God's revelation to man (vv. 33-40). The word carried with it the implication of the method by which the frenzied nabi would obtain the oracle. Jeremiah classes these prophets along with the Kosemim (14.14; 27.9; 29.8).

Jeremiah is the *first prophet who definitely denies the possibility of dream revelations*. "The prophet that hath had a dream, let him relate his dream, and he that hath received my word, let him speak my word of truth; what hath the chaff to do with the corn saith the Lord" (23.28). The dream is chaff in comparison with God's true revelation. And again: "I have heard what the prophets that prophesied falsely in my name have said: I have had a dream! I have had a dream!" (v. 25). Jer. 27.9 is of interest, inasmuch as it enumerates the entire list of diviners which Jeremiah denounced as false. "But ye—do ye not hearken to your prophets and to your diviners and to your dreamers and to your soothsayers and to your sorcerers" (cf. 29.8).

It is evident that Jeremiah denies not alone certain forms of divination, but divination *per se*. With the highest possible conception of man's spiritual relation to God, the idea of divination is robbed of all content. Man can not and does not fathom the inscrutable will of the deity. Man can not gain information from the deity on all matters in which he is interested. It is only in the moral life that man, seeking to rise ever higher on the spiritual plane, may be said to hold converse with the deity, and to divine its will by endeavoring to realize the moral ideals in life. This attitude is the natural and inevitable product of prophetism, of an ethical or spiritual monotheism.

For lack of space we omit the consideration of Ezekiel's attitude to divination, and also that of the other exilic and post-exilic prophets. It will suffice here to note that the struggle between spiritual Yahwism and divination continued up to a very late day, but that none of these has anything to add to the thoroughgoing view of Jeremiah.

(c) LEGAL CODES.

1.—Pre-Prophetic.

1. The Books of the Covenant have no direct reference to divination. C_1 has the first law against sorcery. (Ex. 22.17.) There is this much in common between black magic and illicit divination; both are considered anti-social and hence anti-religious by the official religion because both conjure up the aid of deities which have not been accepted into the community by means of a covenant. Again, both C_1 and C_2 are explicit in their opposition to idolatry. (Ex. 20.23; 22.19; 34.13-17.) On the theory that what was later known as illicit divination implies polydaemonism, the Books of the Covenant may already be said to have

taken a stand against it. However, the data presented is too insufficient to draw any positive conclusions. It is to be noticed, however, that both C_1 and C_2 legislate against "molten gods" (Ex. 34.17, the older decalogue), or "gods of silver and gods of gold" (Ex. 20.23 only), and not against the *pesel* nor the *ephod* nor the *teraphim*. The younger decalogue, however, has direct legislation against *pesel* and *temunah* (Ex. 20.4; Deut. 5.7. Scholars differ, however, as to the age of the decalogue, some assigning to it prophetic origin).

2.—Prophetic.

2. *Deuteronomy*.—D. is for the legal codes what Jeremiah is for the prophets. With reference to divination it represents the crystalized expression of the prophetic movement.

D. contains the most complete list of heathenish forms of divination in the Bible, and it is unsparing in its condemnation of them (18.10, 11: "There shall not be found in thee any one (1) that maketh his son or his daughter to pass through the fire." It has been suggested that this was done for the purpose of obtaining an oracle. Driver says that "it would be in better agreement with this expression, 'to cause to pass through the fire,' to suppose that the rite in question was a kind of ordeal, in which, for instance, an omen was derived from observing whether the victim passed through the flames unscathed or not." (Deuteronomy, p. 222, Int. Crit. Comm.). It is significant that in Lev. 20.2-5 (H), as here, this practice is brought into relation with other forms of divination, (2) or a diviner, (3) or a soothsayer, (4) or one that observeth omens, (5) or one that consulteth an ob or a yiddhoni, (6) or one that inquireth of the dead, probably by means of incubation (cf. Is. 65.4). Along with these divinatory practices two classes of magicians are enumerated: (1) a sorcerer, and (2) a charmer, a tier of knots, one who binds by means of magic spells. D. subsumes all the above-mentioned species of divination under the caption of "the abominations of the gentiles" (v. 9). The heathens must be content to employ such crude means of obtaining divine information, but Israel is more fortunate (v. 14). Yahweh gave to them prophets to be the channels of his revelation (v. 15).

D. sets up criteria for distinguishing the true from the false prophet (13.2-6; 18.20-22). The prophet who speaks in the name of other gods is unquestionably false, whether his predictions come true or not. In the case of the one who speaks in the name of Yahweh the test is whether his prediction comes to pass or not. It is to be noted that the element of vaticination is still uppermost in D.'s concept of a prophet and that D. recognizes the possibility of verity even in the predictions of illegitimate diviners (13.3). Another criterion which D. sets up for the true prophet is that he must be a Jew. He takes the trouble to emphasize this

idea: "A prophet will Yahweh thy God raise up unto thee *from the midst of thee, from thy brethren, like unto me.*" Prophets or diviners were frequently of alien extraction (*e. g., Balaam*).

Dreams are not credited by D. as being divinely inspired (13.2). D. follows the older legislation in commanding that all difficult cases be brought to the priest and judges for decision, but he makes no mention of the method whereby the priests shall arrive at the decision (17.8-12). It is doubtful, however, if D. had the sacred lot, the Urim and Thummim, in mind.

3. *The Priestly Code.*—The menahesh and the me'onen are enjoined against in H (19.26). So also is the necromancer (three times: 19.31; 20.6; 20.2). In 20.6 "kareth" is the penalty for the act; in v. 2 it is death by stoning.

P. never alludes to dreams nor to visions. The silence is certainly intentional.

It is a matter of great dispute whether the original P. source recognized the Urim and Thummim as legitimate means of consulting the deity. Dr. Neumark analyzes the references to the subject and arrives at a conclusion which favors the idea that they were not part of the original P., but of a later redactor. (Tol. ha Ikkarim, pp. 91-107.) If this is true, it is fully in keeping with P.'s entire attitude towards divination—*i. e.*, to deny it completely. But it is, likewise, possible that the original code, exhibiting such decided priestly proclivities, would retain this *specifically priestly* mode of divination, while tabooing all other.

HONOR AMONG MEN.*

(A TALMUDIC IDEAL.)

JACOB TARSHISH, '15.

To you, who will read this little essay on one of the numerous phases of life and thought found in that wonderful product of the Jewish mind of antiquity, the Talmud, I need hardly describe the nature of that book. Even of its limitless variety, and its almost inconceivable richness, you know, or have some slight conception. However, there have been times and occasions when it has met with the severest criticisms and basest calumny. Due to stray and haphazard opinions, found sometimes here

*Revised excerpt from graduation thesis.

and there, some with evil intention and some with distorted notions have spread broadcast false valuation upon it. And you, perhaps, may think that the Talmud contains within it undeveloped and primitive ideas about life; you may have lurking somewhere within you the suspicion that this book is only a relic of the superannuated past, existing merely as a curiosity of ancient mental and spiritual conflict between minds that were narrowed by the small compass of their contemporary society. I feel that I am perhaps not too well versed in its contents to make a proper defense of it, if it really needs a defense; yet I hope to clarify and remove in some slight degree the suspicions and incorrect views that may have crept into those who hold in disparagement this grand literary structure. I shall, therefore, attempt to bring out the view of the rabbis on honor among men, which in my opinion, is a fair criterion of the high and noble ethical ideals set up by these revered teachers of long ago.

1.—SOME GENERAL INJUNCTIONS.

Man is created in the image and likeness of God, therefore the honor of one's fellow is a sacred and hallowed thing; as man honors and reveres his God, his divine prototype, so must he manifest regard for his neighbor, the imitation and reflection of God. The rabbis never seem to tire of urging upon the people this duty. So great is the honor of man, they say, that it sets aside any negative commandment of the Torah (Berach. 19b; Megillah 3). "Who is honored? He who honoreth mankind," (Aboth 4: 1; Megil. 28a; B. Mezia 58; Nidda 37) is repeated time and again to emphasize the lesson of man's honor. Pirke Aboth mentions four great crowns of mankind: "The crown of the Torah, of priesthood, of kingship, but the crown of a good name is more important than all three" (Aboth 4: 17). R. Eliezer says: "Let the honor of thy friend be as dear to thee as thine own" (Aboth 2: 15), which precept, he told his pupils, is the preparation for entrance into the future world (Berach. 28b). The honor of a man is his most precious treasure; other men must regard it carefully, with the same consideration as they would their own.

Therefore, to shame a fellow, whether publicly or privately, was looked upon by the rabbis as a very serious matter, and deserving of great punishment. "Shame is the greatest of all pains," they realized with fine psychological insight (Sota 18; Sanhed. 45). "Better that a man throw himself into the furnace than put another to shame in public" (Nidda 31). "He who commits adultery, suffers only death in this world; but he who puts another to shame before many, loses his portion in the future world" (B. Mezia 58; Aboth 8: 15). In the interpretation of the phrase in Lev. 25: 14, "Lo thonu," the Talmud lays great stress upon damage done to the honor of one's fellow. The rabbis deduce the following specific rules against the injury of such honor:

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OF THE
HEBREW UNION COLLEGE

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Miss Bertha Hart
Miss Mollie Lipschitz
Miss Clara Ravine
Miss Meena M. Somerfield

SATURDAY, JUNE FIFTH
NINETEEN HUNDRED AND FIFTEEN

Anthem - - - - - Students' Choir

ADDRESS

RABBI JOSEPH S. KORNFIELD
Columbus, Ohio.

Anthem - - - - - Students' Choir

PRESENTATION OF DIPLOMAS

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Principal, Teachers' Institute

DECLARATION

MR. ALFRED M. COHEN
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Anthem - - - - - Students' Choir

VALEDICTORY

MISS MOLLIE LIPSCHITZ

ADDRESS AND BENEDICTION

DR. KAUFMANN KOHLER
President, Hebrew Union College



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Editorials

MEN OF THE HOUR.

We are passing today through a period of storm and stress. Right before our very eyes are occurring what may perhaps prove to be the most decisive and revolutionizing events in history. Empires are tottering, sovereigns are trembling, while rivers are already incarnadined with countless of God's children. Nations are arrayed against each other; each is plunging blindly, and all are fighting, naturally, for the sake and the glory of Christianity, and for the assured stability of civilization.

We, on this side of the ocean, feel the disastrous effects of the war in the social unrest and the concomitant loss of the spiritual equilibrium of men. Indifference and agnosticism are clutching men in one powerful grasp; pessimism and ultimate renunciation of faith in the divine providence of men and nations seem to be making inroads. And why not? Behold bruised and battered souls raising their voices and asking, in no uncertain tones, for the meaning and reason of this sudden death-blow dealt to the assurance of "Peace on earth, and good will to men." They stand with blanched faces and wonder why Christianity has failed to provide for the strong foundations of peace. Their growing consternation leads to their increased loss of spiritual balance, for they behold the grim reality of a monstrous warfare staring in their face in defiance to their professed adherence to the Christian ideal of peace and good will on earth.

The great need of the hour is "men." Men who can hold their own ground, courageously and convincingly, and point the way to the new spirituality, which is as strong and fundamental as life itself. From the pulpit of the Jew must go forth the cry of Judaism's principle of life for men and nations: Justice and Peace. Therefore, we say to you fellow-graduates who are about to go forth with a new message unto men and proclaim the great and lasting principles of our faith, you can shed no

greater glory on our Alma Mater, you can manifest no finer sense of loyalty to us who were with you and who expect to join hands with you some day, than by holding your ground, by remaining firm in your ideals and principles and enunciating them in clear and unmistakable tones to the startled conscience of humanity.

Ere you leave us, we wish to extend to you our heartiest and fondest wishes for many years of activity, during which you may perhaps see the hopeful signs of dreams realized and efforts crowned with success.

OBLIGATIONS, CONGRATULATIONS AND POSSIBILITIES.

It is no doubt essential in our present issue, which marks a new year for our Monthly, as well as the entrance upon their duties of the new editorial board, to acknowledge our obligations and emphasize our possibilities for the coming year.

AMERICAN THE new board firstly feels it its duty as well as its great pleasure to conscientiously state that it feels assured upon the beginning of its activities that its predecessors have succeeded by dint of their faithful and clear-sighted endeavors to put the Hebrew Union College Monthly, the birth and persistence of which they to a large extent made possible, upon a lasting foundation and upon a promising career. It thus extends to them, in the name of the whole student body, its sincere obligations and congratulations for their earnest and enduring labor in behalf of the Monthly. At the same time, it wishes also to extend its gratefulness to all of our contributors of the last year, including our professors, students and alumni.

As the present board heartily approves in full the program of its predecessors—that the Monthly serve as the literary organ of the student body, to enable them to express their beliefs and ideals and to encourage their research in the fields of Judaism, Jewish life and whatsoever may intimately be connected with them—it does not intend to make any innovations in the guiding principles of its own program, but simply to emphasize some of its phases and possibilities.

Thus we urge a greater literary participation of our students than we had last year. We wish to emphasize here that the Monthly is their own literary organ, existing for the purpose of encouraging their scholarly research in Judaism. We urge all of our students, especially those of the more advanced grades of the Collegiate Department, to spend part of their summer vacation in the study of some subject of Jewish interest, so as to be able to submit to us their contributions on their return to the College. We also recommend student contributions, not only in the

field of Judaism proper and Semitics, but also critical studies of contemporary contributions in the field of religion in general.

Also do we wish to emphasize that our Monthly is an absolutely independent institution, founded for the earnest and fearless expression of students' ideals and beliefs, and for their well-informed and fearless discussions of all questions of modern vital interest in our own field of the rabbinate and our whole Jewish people.

Our alumni do we also wish to request for greater co-operation. Our students, as well as all our readers, are certainly eager to read any of their weighty and timely discussions, bespeaking many years of valuable experience in the rabbinate.

With the sincere wish for the aid of our student body, our alumni, and last, but not least, our faculty, some of whom have already promised us some interesting contributions for the coming year, we herewith set out upon our interesting and worthy task, in the hope of being able to transfer our editorial activities to the new board of the next year with the full assurance that we shall have put the Monthly upon a more fruitful and enduring career than it was the preceding year, and to deserve the obligations and congratulations of the new board, as we now gladly render them to the old.



ISAAC MEYER WISE
FOUNDER OF THE HEBREW UNION COLLEGE



Student Life

.. and ..

Activities



HISTORY OF CLASS '15.

JACOB TARSHISH, Class of '15.

The class that is now graduating had its beginning properly in the month of September, 1910, when the "nucleus" around which it grew first set foot upon Cincinnati soil. This beginning was indeed small, embracing within it but two of the present class, Solomon B. Freehof and the present writer. It is true that the preparatory department of the College left us a heritage of one Theodore Levy, but, unfortunately, just prior to the eventful year of our coming, he left, and thus we were deprived of a "might have been" classmate. Whatever the real cause of his departure may have been, we trust that no one will surmise the threatening newcomers to be in any way responsible. Lest we do injustice to one that has left us but a year ago, let me say that Louis L. Mann, now rabbi in New Haven, Conn., was also one of us. So this class started on its five-year march constituted of three men, Freehof and myself, of the city of Baltimore, and Mann, of Louisville, Ky., representing the First Collegiate Class of the year 1910.

The powers that be, the faculty, deemed it advisable for various reasons to institute a curriculum, whereby we should have the privilege of co-operating in our studies with the class above us, then the Second Collegiate Class, now men, who are almost true and tried in the American Jewish ministry. So it happened that from the year 1910 to the year 1914 we lived, as it were, under the protecting wing of our big brethren, for many of our studies were taken together with them, making a combined class of a dozen or more. I might here dilate on the many pleasant and amusing hours we spent together, but since pure history has been declared to be a record of facts, with personal interpretation omitted, and since a worthy classmate will delight you on another page with reminiscences, I must move to the "facts."

The first year was quite a trying one to us, for we were just stretching our limbs, opening our eyes, feeling around and looking about to test and appreciate our new environment. It was, further, a year of no unmingled happiness, for an undercurrent of sadness came when that keen, brilliant and beloved professor, Dr. Ephraim Feldman, was summoned, on the day set aside for the conferring of the degree of Doctor of Divinity upon him, to the world of peace and calm. Our class knew him, and listened to him, but for a short time, yet the impression he made on us was a refreshing and lasting one. However, the year was rich in the professorial additions. Dr. Henry Englander came to us, and from the day that he returned to his Alma Mater until now he has shown himself to be a friendly and worthy help to all the students, sympathizing most earnestly and sincerely with all of us who were in

need. And to fill the vacancy created by the death of Dr. Feldman came Dr. Jacob Z. Lauterbach, who has been since a big brother to all the boys, and proven himself to be a prince of a man and a teacher. If the "stars" have fated that our class be the forerunner of these two professors, then we are indeed happy; and at any event it has been our good fortune to know them both.

In the second year we began to shuffle off our coat of "greenness" and become acclimated. The size of our class increased by one—a tall and gaunt youth from New York City, Abba H. Silver. Verily, we were growing, and prestige and recognition began to illuminate our countenances, as we marched more boldly through the College halls. We were still in the old building on Sixth street, and proverbial are the pranks and experiences which transpired therein. Particularly expert in the expression of the humorous were some of the members of the class, with whom we took many of the studies together; were this not the case, more than once would the daily round of classes have become monotonous in the solemn and dingy-looking old building. I still remember the "raids" we all made on the local bakery shops during hungry intervals, when the professors were generous enough to "cut;" I can still hear the street resounding with the loud and boisterous laughter of mischievous young men; I can still see the gaping mouths and curious eyes extended from the droning, sooty neighboring windows, watching this "outlandish" crowd of students. But I fear that I am again listening to the siren voice of retrospection, and rambling too far from the province of my history.

The third year (1912-13) beheld the dream of many realized and fondest hopes fulfilled, when seventy-four studious and strapping young men, the faculty, and all other College paraphernalia made the exodus from Sixth street, and wound their way upward to the promised land on the hill. New life, new vigor, new enthusiasm, new College spirit, then seemed to take hold of us all, and no class felt this exhilarating influence more than we did, for in conjunction with the class we were so closely tied up we became the leaders in all student activities. The novelty, beauty and convenience of the new building entered the blood of all who came there, and thus it was that with the new environment was introduced a new *regime*, a *regime* of vaster system and greater efficiency. And it was indeed good, for from that time on the institution became more of a real college, and every one gained, because of it, greater prestige and respect.

It was not, however, until the next year that the spirit of the new *regime* showed itself actively in our class. Despite the fact that one of our number, Mann, left us for the higher class, and we were left a triumvirate, as in the beginning, it was thanks to the creative imagination of another one of our class, Silver, that the Hebrew Union College

Monthly was started. After the most earnest and assiduous efforts of Silver himself and his various co-workers, the first issue came out at graduation (June, 1914), and since then it has met with signal success and satisfaction, and has been a splendid medium for the expression of student thought and activity, as well as being a fertile ground for the intellectual growth and expansion, through scholarly contributions from authorities in their respective Jewish "corners of learning."

And now we can write of the year just passed, a year that no doubt was one fraught with meaning, and surcharged with new realizations and responsibility. We became full-fledged seniors, and for the first time in our history did we lean entirely upon ourselves—for our big brethren were gone! As if to compensate for the loss of the other class, there came two men from one of the lower classes and entered the ranks of the Seniors. They were Julius Halprin, of Newark, N. J., and Harold F. Reinhart, of Portland, Ore. We were now no longer three, but five. And it was not long before we were all going out to preach bi-weekly, as has been the custom. Five semi-rabbis! Freehof went to Portsmouth, O.; Halprin went to Danville and Champaign, Ill.; Reinhart went to Hamilton, O.; Silver went to Huntington, W. Va., and the writer went to Lexington, Ky. (Of the spiritual accomplishments wrought in these places, I can do no better than refer you either to the congregations themselves or the Seniors.)

This year has further been a pleasant and interesting one, because of the student-body activity, under the able direction of Freehof, its President. The student socials have proved a success, and accomplished much toward rendering the student body a strong social unit.

Where we shall be next year in this time, I may leave to those who prophesy the future. This year we are here, and although our sessions at College have long since closed, we are still moving in spirit through its halls and classrooms. Many a year will pass ere the memory of the times here described will become dull and reminiscences will fail. Hope now runs high—and sometimes low—but soon we shall be fighting the battles many have fought before us, and sending our blood streaming into the life of American Judaism. Our history in the past five years may not be rich in variety and interest, for, after all, the things that are worth while in a College career must be given time to mellow and be weighed in the scale of experience ere we can pass judgment. I can but embody in this little history, if such it was, the expression of my wish, that after the years have rolled on and we shall come together once again, with the wealth of life and experience beside us, we shall have much more to say and rehearse of the days when we dreamed dreams of a rich future, walking and talking side by side, as we created the ideals which shall have proved the foundation-stones of our life.

—Jacob Tarshish, '15.

Amongst Ourselves

Passengers going to San Francisco or the World's Fair via the Union Pacific will have to be very good, as all our boys living in the wild and woolly West are going over that route.

Almost all of the forty-three students eligible to officiate during the coming fall holy-days have been placed. This Rosh-ha-Shanah will find our students bringing the message of Judaism to a greater diversity of places than ever before, cities as widespread as Tacoma, Washington and Binghamton, N. Y., being included.

The excitement of student elections is over resulting in the election by acclamation of Mr. Jacob B. Krohngold as President of the student body. The Executive Board for the coming year consists of Messrs. Jerome Rosen, Joseph Finkelstein and Robert Strauss. Frederic Rypins and Myron Meyer are respectively basket ball and baseball manager.

The Literary Society at its last meeting elected as its President Mr. Jacob I. Meyer; as Vice President, Mr. Samuel M. Gup, and to the Executive Board, Messrs. Jerome Mark and Max Weis.

On University Commencement Day the following degrees will be conferred: The Master's degree, upon Samuel M. Gup, Bernard Cantor, S. J. Abrams, Maxwell Silver and J. I. Meyer. The Bachelor of Arts degree, upon Raphael Goldenstein, Abraham Holzberg, Julius Leibert, Max Weis and Harry Raymond Richmond.

The last issue of the *Jewish Quarterly Review* contains the first installment of a study by Professor Lauterbach, entitled "Midrash and Mishnah; A Study in the Early History of the Halakah." This is the nucleus of a larger essay which is to appear in book form in the near future.

Among this year's High School graduates are Leon Kolb, Milton Elischak, Harry Margolis and Abraham Shinedling.



A MYSTERIOUS DOCUMENT.

(Authorship entirely unknown.)

[The following document was written, as nearly as can be judged from internal evidence, in the summer of 1908. It is remarkable to note that the prophecies, based, as they are, entirely upon Scripture, have been, in every detail, fulfilled. And it is peculiarly fortunate that this unique prophetic work has come to light at this auspicious time. It was discovered by the gentlemen at present excavating in the Hebrew Union College premises.]

Before the days shall again become short, there shall come to this College one, a skinny one, who, by his coming, shall fulfill the words of the prophet (Isa. 43:5): "I shall gather thee from the West." And, to him shall apply the words of Joseph, when he said (Gen. 41:30): "And, there shall arise seven years of famine." For, indeed, seven times shall the seasons roll around, before his struggle shall be past. And, those seasons shall be exceeding lean.

After his coming, verily, half-a-time, and again half-a-time shall pass by; and, then, another one; one of bushy hair, shall darken the walls of this Temple. And, he shall be a disciple of that captain of Israel, Amasa, about whom the Scripture saith (II. Sam. 20:5): "He tarried longer than the set time." For, on the tables of this one's heart shall be engraven the words of Solomon: "He that hasteth with his feet, sinneth" (Prov. 19:2). So, he shall not hasten; and, all his days, he shall be known as "he of the tardy feet."

Then, another time shall be consumed; and there shall come two "wise men from the East." And, together shall they struggle through their labor. Indeed, to them only points the Biblical story which telleth of those loving friends (I. Sam. 18:1): "The soul of Jonathan was knit with the soul of David; and he loved him as his own soul." For, in truth, it shall be shown that there can be love between friends "that passeth the love of women" (II. Sam. 1:26).

After another time, in an earthly spot seven times one-hundred spaces from here, one shall hear a call: "Whom shall I send; and who will go?"; and, he shall say: "Here am I; send me" (Isa. 6:8). And, thereupon, hither shall this man come, in prompt response.

And, other also there shall be who shall be like little horns among big horns in the class; for, they shall disappear; but, only five shall endure to the end of the appointed time.

There shall be many stirring happenings and hard battles. And, at stated times, different ones shall struggle with some, who shall be like unto kings over them.



CHOIR AND ORCHESTRA, 1914-1915

Through a time, while the tardy one tarrieth, he shall have to struggle before a king who shall shine with the light of a morning-star. For, that king shall dislike him from his heart outwards; and shall meditate to flunk him. But, at this time the tardy one shall reach a pinnacle of distinction. For, he shall become a scholar in a language. And, he shall repeat to all the words of Eliakim, and Shebna, and Joah (Isa. 36:11): "Pray, speak to thy servant Aramaic, for, that I understand." And, all shall wonder at his understanding of it.

Another time, a peripatetic king shall seek to obstruct the progress of one; but, verily, the king shall not succeed. In due time, however, he to whom the victory shall be, shall fall. For, the hair of his head shall be rooted out; thus, fulfilling the prophecy (Isa. 3:24): "Instead of well-set hair, there will be baldness."

But, a worse fall shall overtake one of the two friends, him of the light hair; for, he shall be ensnared in mysterious coils; and he shall sing with Solomon (Song, 5:8): "For, I am sick of love."

Toward the end of time, he "who heard the call" shall be as "those which dwelt at Jabez" (I. Chron. 2:55), for he shall show that he is a scribe, and a putter-forth of a paper.

Also one of the "Wise Men of the East" shall be as a conspicuous horn which is of ivory; and he shall say (Jud. 9:15): "If in truth, ye anoint me king over you, trust ye in my shadow." And, he shall rule over them. And his latter end shall exceed his former; for he shall fulfill the prophecy that "they that understand among the people shall instruct many" (Dan. 11:33).

understand among the people shall instruct many" (Dan. 11:33).

But, there shall be an end to all things; and all these will pass on. And, they shall go; "and they that be wise shall shine as the brightness of the firmament" (Dan. 12:3). And, of a truth, they shall sing praises to Him (Deut. 5:6) "who brought them out of the house of bondage."

All these things shall come to pass in a time, and a time, and a time, and three times and a time. Seal up the book and be silent; for, of these also, it shall be shown that (Eccl. 2:16) "there is no remembrance of the wise more than of the fool."



EXECUTIVE COMMITTEE. 1914-1915.

STUDENT BODY ACTIVITIES FOR 1914-1915.

The past year has been rather an active one for the student body organization of the College. The intellectual branches of student body work, the College Monthly and the College Literary Society, have had a very successful season. The student body proper, the object of which is chiefly social, has carried on its work in a gratifying and useful fashion. Besides the exciting business meetings there have been a banquet and three social meetings. The banquet was perhaps the largest one ever held by the students of the College. There were seventy-five members present. At the banquet the "Quest of the Holy Dagesh" was presented. It was a clever little play, and uproariously funny. The first social was given in the fall. Dr. Louis Grossman was our guest of honor. The second social meeting was held in the Rockdale Temple Sunday-school rooms. Dr. David Philipson was the guest. The last meeting was held May 2. Rabbi Jacob Mielziner was the guest of the students. This meeting was signalized by a Falasha Minstrel Show. During the year interesting chess and checker tournaments were held. Another source of pleasure for the students during the past year was watching the very deliberate but quite appreciated work of leveling the future baseball field back of the College buildings.

The Cincinnati friends of the College have shown themselves to be very thoughtful of the students. Mr. and Mrs. Alfred Cohen gave the students a reception in the fall, the sisterhood of Plum Street Temple gave them a dance during the spring, and Dr. Kohler also gave a reception on May 10, the occasion of his seventy-second birthday. May 22 the following officers were elected for 1915-16: President, Jacob B. Krohngold; Secretary, Harry Margolis; Executive Board, Jerome Rosen, Joseph Finkelstein, Robert Strauss. On the whole, this has been a year of helpful friendliness.

SOLOMON B. FREEHOF,

President of the Student Body.

COLLEGE CHOIR AND ORCHESTRA.

To have such an eminent divine as Stephen S. Wise, upon a recent visit to College, say, "I would like to carry the choir back to New York with me," is quite sufficient, and nothing further need be added to prove the merits of this "sweet band of singers in Israel."

To those who remember the old chapel containing a little two-by-four organ and an equally small choir, the present chapel, with its splendid pipe organ and equally good choir, is indeed a revelation.

On several occasions the choir has been asked to serve at outside functions, and it has been well received upon every appearance before the public.

James G. Heller is the choir leader and organist, and he deserves credit and mention for his most efficient work. Due to the fact that James preached at Kalamazoo, Mich., on alternate Friday nights this year, it became necessary to have an additional organist to take his place during his absence from the city. Miss Stella Godshaw, formerly connected with the music department of the Louisville schools, was chosen for this position, and she filled it with credit to herself and pleasure to the choir and everybody else at College. We are indeed indebted to Miss Godshaw, and we assure her that she has our deepest and sincere appreciation of her work, and we trust that she will consent to be with us again next year.

The orchestra has done as good work as the choir, and both organizations are busily preparing the program to be rendered on Commencement day.

The members of the choir are: James G. Heller, organist and leader; first tenors, Henry J. Berkowitz, Irving F. Reichert and Harry R. Richmond; second tenors, Samuel S. Kaplan, C. Louis Hirsch and Ferdinand Isserman; first bass, Myron M. Meyer and Samuel S. Mayerberg; second bass, Samuel J. Abrams, David Grodsky and Bernhard J. Stern.

A word of praise must be said, in passing, for the solo work of Berkowitz, Richmond, Kaplan and Grodsky. They have risen whenever occasion called, and they have always acquitted themselves nobly.

The orchestra is composed of the following: Abraham G. Holtzberg, leader; Walter Rothman, pianist; first violins, Myron M. Meyer, Robert L. Straus, Leon I. Kolb; second violins, Irving F. Reichert, Alfred F. Cohen, Samuel J. Harris; mandolins, Sheldon Blank, Leon I. Kolb, Harvey B. Franklin, Samuel J. Harris, Edward L. Israel; cellist, Simon Cohen.

Throughout the year the solo work of Robert Straus and Myron Meyer has been appreciated and highly praised.

SAMUEL SPIER MAYERBERG.

ATHLETICS.

Athletics, though not occupying a prominent part in the lives of the men at College, still claims quite a bit of their attention—enough to permit the formation of a basket-ball and baseball team in the winter and spring and the playing of tennis on our court as soon as the ground becomes dry from the winter's snows.

Although the basket-ball team had only one day's practice a week, they played a fair game, even against the opposition of well-trained teams. They played hard and fast, and although they were beaten in two of their three games, they were not disgraced. The first game of the season was a victory over the East Night High School team by the overwhelming score of 38 to 11. In this game the team played its best

game, passing accurately and shooting wonderfully well. It is likely that the victory went to their heads, for in the next game they were trampled on to the tune of 23 to 9 by the St. Paul Pirates. The St. Paul gymnasium is exceedingly poor, long and narrow, with the walls for boundaries. As a result, the team could not open up, otherwise the Saints would have been defeated easily. The last game of the season was with our old rivals, the Lane Theological Seminary. It was the first time that the teams had clashed for three years, and both were out for blood. Lane got it; score, 15 to 13. Through the courtesy of the officials of the University, we were permitted to use the University gymnasium. Mr. Little, basket-ball coach at the University, refereed the game, and due to his constant driving the men put up one of the most exciting, yet one of the cleanest, games on record. It is to be hoped that the friendly rivalry between the two institutions will be kept up by an annual series.

It may be said that the baseball team had a very successful season. They did not lose a game. Neither did they play one. We were unfortunate in being unable to secure one of the public diamonds on days on which we wished to play, and so had to lie idle through our short season. The squad gave extraordinary promise, however, and a good team will undoubtedly be organized next year. The Director of Physical Education of the University has practically assured us that Carson Field, the athletic field of the University, will be available for our games next year. This will undoubtedly serve as an incentive for the boys to get a really strong team.

Tennis has attained immense popularity among the students. The court is in constant use when in condition, and every spare moment is utilized at this most exhilarating game. Almost everybody in the student body plays with more or less skill, and there are really some players of the very first class. The number of players is too great for our one court to accommodate, and it is hoped that another one will soon be available.

Some of our students are quite prominent in athletics at the University, especially Fred Rypins, a member of the track team, and a "C" man, and Abe Holtzberg, also a "C" man, and member of the basket-ball team.

The teams were as follows:

Baseball: Herman, first base; Holtzberg, second base; Finklestein, third base; Weis, left field; Rothman, center field; Reichert, right field and pitcher; Mayerberg, catcher; Wessel, pitcher, and Landman, short-stop and captain. Substitutes: Berkowitz and Shinedling.

Basket-ball: Fineberg, center; Stern, guard; Rypins, guard; Finklestein, forward and captain. Substitutes: Holtzberg, Landman and Is-serman.

—Sol. Landman, '20.

THE COLLEGE LITERARY SOCIETY.

The Literary Society was organized three years ago—or it might more correctly be said to be a reorganized form of a previous Literary Society which formerly held its meetings at the home of Morris Lazaron. The members of that club felt that the society could be made a more useful factor by reorganizing and making it an integral part of student activities. This could be accomplished only by bringing the society to all the students, making every member of the student body eligible to membership.

Lee J. Levinger was chosen to be first President, the next year Solomon Freehof filled that position, and in its third year the writer was honored by being chosen as chairman of the society.

The Literary Society is a forum in which all questions of general interest to students may be discussed.

The first meeting of the society was held at the College on October 16, 1914. Dr. Julian Morgenstern was chosen to open the season for us, and it may be said in passing that no better selection could have been made. Fifty-five men attended this meeting, and they heartily enjoyed Dr. Morgenstern's talk to them on "The Ministry, Its Ethics, Duties and the Rights of Students as Future Ministers."

This lecture was followed up by our next meeting, held on October 30, and consisted of a symposium discussing "The Relation of the Jews of the World to the Present European Conflict," in which Edward Israel, Jacob Meyer and Felix Mendelsohn participated.

On November 13 a debate was held, the question being, "Resolved, that the State of Ohio should pass a law prohibiting the sale and manufacture of intoxicating liquors." The affirmative was represented by Jack Skirball and Samuel Mayerberg, the negative by Samuel Gup and Jos. Finkelstein. The decision went to the negative.

The next meeting was a very popular one, being an impromptu speaking meeting at which everybody was given a chance to speak, the chairman assigning subjects as he called upon the speaker.

Our Chanuka celebration this year was a huge success. A nice program was arranged, going from the sublime to the ridiculous; from violin solos by Robert Straus to a humorous talk by Joe Salesky and a screamingly funny presentation of a "pedagogy class" by Ben Friedman. Eats followed, and here we must take our hats off to Mrs. Karpelis, who treated us to much wine and many delicious cakes and candy, and also to Mrs. Charles Israel, who is ever ready to serve as chief of the commissariat when we need sandwiches and other things. Time and space will not permit me to mention in detail all our programs, but reference must be made to Mr. Goldenstein, who entertained us at one meeting by painting most vividly for us "The Condition of the Jew in Russia."

We had several more debates, in which Louis Mischkind, Philip Wasserwitz, Wolfe Macht, Simon Cohen, Arthur Kling, Albert Minda, Max Kaufmann, Hyman Iola, Samuel Harris and Bernard Stern participated.

James Heller at a meeting gave a very interesting and instructive talk on "The Life of Theodor Herzl." A noteworthy meeting was the one conducted by Dr. David Neumark, who spoke on "The Efficacy of Prayer."

The officers of the society this year were: Samuel Spier Mayerberg, President; Simon Cohen, Vice President; Jerome Mark and Albert Minda, Secretaries; James G. Heller and Israel Sarasohn were members of the Executive Board. The incoming officers are: Jacob Isa Meyer, President; Samuel Marcus Gup, Vice President; Albert Minda, Secretary; Jerome Mark and Max Weis are members of the Executive Board.

The Literary Society desires to express its thanks to Dr. Louis Grossmann, who so kindly tendered us the use of his Sabbath-school building at Reading road and Whittier, for the convenience of the members, most of whom live in Avondale.

In conclusion, the writer wishes to express on behalf of his board and himself his sincere appreciation to all those who by their efforts have made this year a very successful one, and he wishes to express the hope that during the coming year every one will do his utmost by attendance and work to make the incoming administration even more successful than the outgoing one.

Respectfully submitted,

SAMUEL SPIER MAYEBERG,

President H. U. C. Literary Society, 1914-1915.

PRIZE ESSAYS.

I. Abba Hillel Silver received the Alumnae Prize, which consists of a set of the Jewish Encyclopedias for his essay on the "Am ha Arez in Sopheric and Tanaitic Times."

II. Solomon B. Freehof received the Kaufman Kohler prize of one hundred dollars for his essay "The Origin and History of the Haftarah."



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A SHORT STORY

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