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Dr. Wise will be at this office to 12 m. daily, and at the Hebrew Union College to 6 p. m. Saturdays and Sundays excepted.

Our worthy friend, Abraham Stein, Esq., of New York, we are informed, celebrates, December 9th, his seventy-first birthday, to which we wish him exactly twenty-nine birthdays more (עשרים ותשעה ימים) in health and happiness, surrounded by his family and numerous friends. Mr. Stein always was an active member and officer of the Emanuel Congregation and its Sabbath-school, as well as of the other societies which he supported. He was, perhaps, the prime mover in that congregation in favor of the Union of the American Hebrew Congregations, and is now the senior member of the Board of Governors of the Hebrew Union College. We hope he will remain also at this post of honor for many years to come.

REV. DR. SKINNER, of Cincinnati, made the same mistake in his Thanksgiving day sermon as the editor of the New York Tribune, in maintaining that this is a Christian country. He would rather have no country and no day of thanksgiving at all if they be not precisely Christian. You, citizens of the United States, must pray to God through Christ or you are a nonentity. In his church the gentleman has a right and, perhaps, it is his duty, to preach this doctrine, outside thereof it is a dogma of no value to anybody. The citizens of the United States believe and pray, if they do so at all, to the best of their knowledge and conviction, whether that be Christian or anti-Christian in the estimation of the Church and her servants. This is the fact, and Dr. Skinner's allegation is his dogma. The people of this country emphatically claim the liberty of having dogmas of their own. The gentleman also thinks the Jews owe all their distinguishing privileges to Christianity, viz.: that Christianity, which for seventeen centuries refused to acknowledge the inalienable rights of man, has at last, in the eleventh hour, become just and even magnanimous, also to the Jew. It looks queer, but Dr. Skinner maintains it is so. The separation of Church and State, others maintain, rendered it possible in this country to establish the republic under this constitution. If this means anything, it signifies that Christianity has been set aside, and a government has been organized without reference to any Church or any particular system of religion, none of which was considered compatible with republican institutions. If Christianity has been set aside in order to frame this constitution, then it had evidently nothing to do with granting any privileges or securing any rights, all of which must have been done contrary to the claims of the Church. But be that as it may, we are now even. Let us call it square. We Jews have given you your Christianity, and you Christians gave us back the rights of man in this country, after so many centuries of most damnable persecution. Thank you, provided you do not open the account again. You may claim the entire heaven for yourselves, but the country is to be left to its citizens, whatever their religious belief or disbelief may be.

Chanukah.

This is the Chanuka week, and we would gladly narrate, if it was not already so well known to our readers, the old story of the Maccabees, the mad policy of the Syrian King Antiochus Epiphanes, the subsequent insurrection of the Hebrews, the overthrow of the Syrian armies, the rededication of the Temple in Jerusalem, the final victory over that for-

ign potentate and the establishment of an independent government in Judea. As to those who wish to read a more detailed record of those events, we refer them to our History of the Hebrews' Second Commonwealth, where the story will be found in full.

There are some mistakes made concerning this affair, which ought to be corrected. One of them is that the said Antiochus was not "the King of Greece," as was stated last Sunday in one of the daily papers. He was King of Syria. The founder of the dynasty about 320 B. C. was a Macedonian, and the story of the Hanukah occurred between 163 and 164 B. C. It must also be added that Josephus, who wrote his Antiquities eighty years after the Christian era, hence about 230 years post festum, is not the main authority for this chapter of history. The various books of the Maccabees among the Apocrypha of the Old Testament are the authority, and the Hanukah festival mentioned in II. Maccabees, is the lasting monument of that story and its heroes.

Another mistake is that of Mr. Hepworth Dixon and some other Christian writers, who maintain that with the Maccabean revolution and the subsequent independence of the Hebrews, the latter were led away from their historical mission of being a purely religious community for the preservation and promulgation of the eternal truth, and became a worldly people, with worldly ambitions for power, dominion and glory. This, they maintain, caused the eventual downfall of the Jewish people 250 years later, under the Romans.

This is a mistaken speculation. The Jews were bound to fight or give up Judaism, in the very time of Epiphanes. Then they were bound to become independent or fight the same battles over again every now and then, when any Heathen king should please to renew the decrees of Epiphanes against Judaism. Then they were under the dire necessity of subjugating the petty nations around them, who, by the decrees of that king, waged wars of extermination against the Jews. That is the history of the affair. If the Jews were led from the original designs of Providence, it was by the logic of events, hence by the same Providence exactly; and it took just 250 years to accomplish their ruin. Besides all that, it is evident that with the independence Judaism itself was built up to a height which it had never reached before, and a firmness which has preserved the structure to this day, notwithstanding all national misfortunes and changes of religions and empires. The ruin of the Jews was accomplished by the clashing conflict of principles. Jerusalem fell as did Cato, Brutus and Cassius, and the Roman Republic itself, in the terrible conflict of liberty and despotism. A nation of free men was sacrificed to the rising power of despotic emperors. It was the clashing conflict of Judaism and Heathenism, in which the Hebrew people lost its political identity. This struggle is as old as Jewish history, and was brought out prominently by the decrees of Antiochus Epiphanes. The Jews might have succumbed then and been done, as Mr. Dixon appears to think they should have done; but they preferred living 250 years longer, and then to give up their political ghost only, without surrendering a iota of their religion. Hadrian, up to 138 years after the Christian era, found the Jews as faithful to their religion as Antiochus Epiphanes did 300 years before him, and the Crusaders and all the mad persecutors of the Jews after him. The Jews as a body never did desert their historical mission.

Another mistake is that which is made by a number of our co-religionists, who make of the Hanukah a sort of political rejoicing for independence gained, victories won, and heroes distinguished for uncommon bravery and patriotism. That is all very nice and a cause of congratulations to the Hebrew race; but it is not the cause of the Hanukah. The independence of the Hebrews was gained in the year 142 B. C. or rather 140 B. C. under Simon; and the Hanukah was established in commemoration of the rededication of the temple in 165 or 164 B. C., a purely religious event, without any hero-worship and without any reference to political affairs. That political independence which had been gained was lost long ago. Politically speaking we can only rejoice over one day of independence, and that is the Fourth of July. No man rejoices over that which he has lost. The heroism of the Maccabees

and their compatriots was great and glorious, although it was outdone and thrown into the shade by the heroes of the last struggles in Palestine against the Romans, and yet none celebrates the memory of those thousands of immortal heroes. Heroism is not the glory of Judaism. "The hands are the hands of Esau." Israel's unshaken faith in God and his law is Israel's glory. This faith and its triumph at that particular time was embodied in the temple and symbolized by its re-dedication. Therefore, this event and no other was commemorated by the Hanukah feast. The faith of the Jew is his heroism; his glory, his life and his immortality. The Maccabees are not great in the judgment of the Jew only because they were heroes, and their compatriots are not venerated only because they won independence for themselves and posterity; they are great and venerated because they fought for their ancient faith and did rescue it from under the ruins. It is this one point which secures them a prominent place in history, and an indestructible monument in the hearts of all true Israelites. The so-called National Jews, who are Jews by the blood of their parents, claim a bit of glory for themselves in the heroism and patriotism of a generation that flourished two thousand years ago. The religious Jew claims the glory of that deathless heroism which he has inherited and does actually possess, his unshaken faith in God and His laws. He sees in the Hanukah lights their true significance. Like light Israel's faith is deathless. It did shine gloriously on the Maccabees and their compatriots, whom it inspired to magnanimous deeds of mundane glory in order to preserve Israel's faith; and it will shine forever, and forever shine gloriously.

The race-proud Jew is a fool as all race-proud people are. The National Jew is a liar, because there exists no Jewish nation, and he is not a Jew simply, because his mother was a Jewess. The Treitschke-Stoeccker theory that the German Jew is not a German is a lie. The Jew's pride and distinction is exclusively in his religion and his firm faith in the laws and promises of the Almighty to Israel. This is our Hanukah lesson.

A Good Word for the Hebrew Union College.

Going over the minutes of the Union of American Hebrew Congregations, we find what great services some gentlemen have rendered to the cause of the Union and the College. Men like Henry Adler and Moritz Loth, Sigismund Mann, of Cleveland; Simon Heaverich, of Detroit; Lazarus Silverman and Jacob Rosenberg, of Chicago; David Adler and Elias Friend, of Milwaukee, and a number of other gentlemen have done, and are still doing, their very best, to raise funds for the Union and College; while others work as faithfully and enthusiastically in administering the affairs of those institutions as though they were to win a crown, although, indeed, they do win that crown which exceeds all:

למה שם טוב.

We read the names of those who were present at the various councils, held far away from their respective homes, and at heavy expenses to themselves. We read of the enthusiasm and unanimity which distinguished those meetings, the attentions and honors showered upon the delegates, the satisfaction expressed by them with the work done, the deep interest taken by the ladies in all these affairs and the sacrifices made in their behalf. Reading all this we feel deeply impressed with the conviction that the Union is the people's Union, and the College the people's College and pet, children of the American Israelite in which every Israelite feels interested, and which to support and sustain everybody feels to be his duty.

None can fail to appreciate the benefit which has already grown out of that Union. The fraternization of the congregations by their representatives is only one of the benefits which everybody is bound to see.

Our congregations are no longer strangers to one another as they were some years ago; they have become members of one family, and have learned to recognize and respect one another as such. This is now, and will be more so in the future, a source of blessing

to all of us. By the councils of the Union the Hebrews of this country, as a religious community, have stepped out from comparative obscurity, and presented their cause to the community at large. We are; and we are no longer a number of individuals, we are before the community as a religious body with civilizing and humanizing principles, promulgators of religion and morals, active servants of the religious idea, and must be respected as such by all intelligent men. This change of position has opened a new chapter in our history in this country. The congregations are; and they are no longer secondary organizations — secondary to worldly affairs, secondary to lodges, secondary to clubs, as they have been. Our people begin to understand that the congregation is the first and chief Jewish institution; that institution in which Judaism is preserved and promulgated; that it is the Israelite's paramount duty to be a member of a congregation, as it is the congregation's duty to be a member of the Union. We are Israelites in fact, by the Judaism which is preserved and promulgated by the congregations and their Union; outside of which they are Jews by name and in *ipsa*, not in *re*. All this begins to make itself felt by the work done in and for the Union.

None can fail to appreciate the work done, and to be done by the Hebrew Union College. It has already roused many a sleepy mind to inquire into the treasures of Hebrew learning, and will continue to exercise that influence on both Jews and Gentiles. Many a man who did not think, ten years ago, that this is a Jewish literature, many a rabbi who had buried his Talmud under the rubbish, begins now to inquire, to get some knowledge of that of which he hears and reads, which has so many admirers, disciples and supporters. None can fail to appreciate the effect which this cause in course of time will exercise on intelligent people. The day will come again, we have no doubt, when it will be considered disreputable to be an *Aam Ha'arev*, and American colleges and universities will not do without professors of Hebrew and rabbinical literature.

To raise the standard of intelligence among our co-religionists must be a superior object of our philanthropists, whatever their religious belief or unbelief may be. This can be accomplished mainly and chiefly by our rabbis, the preachers in our temples and the teachers in our Sabbath-schools. Enlightened rabbis make enlightened congregations. Tell me who your rabbi is and I will tell you what you are. The exceptions are few and far apart. The pulpit educates. The narrow-minded teacher is reflected in his disciples. The Hebrew Union College has at once unfolded a high standard of intelligence for the future rabbi. He must have the highest collegiate education to be obtained in this country, united with as deep an insight into Jewish lore as can possibly be obtained under the circumstances. In profane learning he must be inferior to none, and in sacred literature superior to all members of the congregation. In a few brief years it will be seen what an enlightened pulpit does to raise the standard of intelligence. Everybody appears to feel that with the advent of students of the Hebrew Union College to the American pulpits a new era of Judaism must begin, and a promising future is to be opened. It will be the beginning of the end to all one-sided, half-done and self-fabricated dignitaries of the *Almanac*. Everybody seems to feel that a great work is being done.

Therefore ever so many rejoice and have expressed their glad feelings at the purchase of a permanent building for the Hebrew Union College. They appear to realize now that the Union is in earnest in this matter; and that it will be an honor to every Israelite to have a permanent and adequate home for the learning of Israel, an American Zion, from which shall go forth the Law. Jew and Gentile appear to feel that our country has been enriched by an institution which has for its mission the promulgation of truth, light, peace and generous feelings. We do heartily rejoice with all of them, and praise the Almighty who has

helped us, thus far, and look up with admiration and gratitude to the men who, by the help of God, have accomplished it.

We know at the same time that the task is not accomplished yet. A college must have a large sinking fund to carry out effectually that which the community expects from the Hebrew Union College. It must have sufficient funds to pay salaries to the most competent professors to be had. It must have funds to maintain a large library, necessary for so unique an institute. Above all things it must have sufficient funds to take care of every poor boy (or girl for that matter) whom God has blessed with talent and enthusiasm to become a teacher and guide in Israel. You will not, and you dare not, neglect our poor boys because they are poor. The college must have sufficient funds to be as charitable and benevolent to God's chosen and gifted children as it is liberal in the conception of higher education, free and tolerant to all shades of opinions. The college must have a large sinking fund.

It appears to us that there are few persons in this country who would refuse to contribute their mites to this purpose, when all appear to feel that it is a holy cause which is before them, and our people do support freely not only the poor, but also churches and colleges of Christian denominations. We have a right, it is our duty, to call on them, we have a right to call on every liberal man and woman in this country to solicit support, as we do invite all, without distinction of creed or sex, to come and learn to their hearts' content. We ought to call and solicit aid, and none, we are morally certain, will refuse us.

Therefore we would respectfully suggest to the President and members of the Executive Board, a phalanx of gentlemen whose efficiency and enthusiasm are well acknowledged; we would respectfully suggest to them to appoint local committees in every city or town which they can reach, such committees as will undertake to go to the friends of this sacred cause, and to them only, and solicit their subscriptions to the Sinking Fund of the Hebrew Union College. Whenever such committees are appointed from among the most prominent gentlemen of every locality within reach of the Board (or if preferred, of prominent ladies), then we would humbly suggest that the Board request the various rabbis of different localities to advocate the matter earnestly before their respective congregations and such in their neighborhood as they can conveniently reach.

We believe that the necessary funds can be raised in a few months. The people will not forget its own child. The Hebrew Union College is the child of our people. None in Israel will refuse his mite to the glory of God, the honor of Judaism, and the elevation of the American Israelite. Let it be done and be blessed.

A Future Man's Religion.

A large and intelligent audience was seated last Friday evening in the Bene Yeshurun Temple to listen to the first lecture on the above topic.

The lecturer said that he intended to lay down the premises upon which the prediction of the future man's religion was to be based. He advanced the following points:

First. Without subscribing to fatalism, it must be admitted that the laws of history can be constructed on the same principle and method as science establishes laws of nature. Every law of that description is a straight line in the past reaching to our present, and may be prolonged in the geometrical method, to indicate the future with that degree of certainty which logical conclusions afford.

In all reasoning of that kind, the factor must be taken into consideration that the logical succession of events is always more or less interrupted by illogical events, the straight line changes into the zig-zag, returning always to the air line after the illogical events are overcome. The Germans have invented for this process the telling name of *realdialectik*. The logical and illogical events or realities are, so to say, disputing each other's progress. Therefore, by any reasoning of that kind, the time can not be fixed when such an end may

be reached and realized, although it might certainly come to pass.

Second. Without subscribing to this or that theory of revelation and prophecy, it must be admitted that the prophets of Israel have predicted a religion of the future man, essentially different from the religion of their respective generations and of the religions popular now. This appears to prove that the idea of the future man's religion is not the product of the reflective and discursive reason, for with those prophets it was certainly intuitive as all their reasoning was.

Third. There are four instincts cogitable in human nature. The instinct of self-preservation is the first. Its impulses lead man to agriculture, industry and commerce, the practical arts and sciences, to many virtues and many vices. The social instinct is the second. Its impulses lead man to establish family, association, society, the State, with all the virtues and vices connected with these states of existence. The instinct to reason is the third. No sooner does man awaken to consciousness than he asks himself the pertinent questions of what? how? why? wherefore and whereto? The law of causality is in-born. The little boy makes a noise with his drum, and then rips it open to ascertain what makes the noise. That which Arbrousset (Casalis, the Basutas, p. 239) narrates of the Caffer, Sekesa, who had reflected on all phenomena of nature within his limited sphere of observation, is true even of the very lowest savage; he reasons, he seeks for the cause of effects, and knows *eo ipso*, that each effect must have a cause. The instinct of religion is the fourth. Man in all states, cultured or uncultured, seeks an object of fear, veneration or admiration superior to himself. Whether he dreads demons and witchcraft, honors the ghosts of his departed ancestors, kneels before stock and stone, fountain and river, tree, rock or mountain, worships heaven or the great luminaries; the personified forces of nature or the heroes of his myths, or whether he kneels in prayer before the Most High, like King Solomon beside the altar consecrated with fire from on high, it is always the same instinct of religion, more or less elevated to self-consciousness, more or less purified by reason and sanctified by intellectual depth. Like the law of causality the feeling of religion is in-born. It is not reason and has not its origin in reason. It exists independent of reason, and in many cases in contradiction to it. It is a separate instinct of man, who seeks outside of himself some object superior to himself, to fear, venerate, worship or love it, to dread it or trust in it.

Fourth. Man's intellectual and moral knowledge consists of the products of intuitive reason, and the products of reflective and discursive reason. It is not difficult to prove this, for the child knows before it reflects. So did the nations. So do all of us. The unconscious reason is prior to the conscious. The Bible itself is the proof. There are hardly any attempts at reflective and discursive reasoning, none at methodical and systematic philosophy; and yet it is full of truth, also to the infidel and skeptic. We have no name for the operations of intuitive reason, and call it fantasy. In man's fantasy, truth and fiction have revealed themselves to his consciousness. Reflective reason comes behind to distinguish truth from error by the logical process, by the progress of science and history, the experience of man. In the very wildest fantasies of man there are grains of truth; he can not think absolute falsehoods or nonentities. These grains of truth united give us a lump of gold, a large and brilliant gem, characteristic of man in all past ages and a light to illumine his future.

With these premises, we step up to man's religion, that wonderful attribute of man, which, to a large extent, has governed him almost exclusively until a hundred years ago, and in many respects still governs him. We step up with all the veneration due to so mighty a factor of history, to ascertain by purely logical conclusions what must be the future man's religion.

This, of course, is a mere abstract of the argument, delivered in forty minutes' time. It will be continued this evening at the usual place and time.

\*This explains the verse: לעת יאמר ליעקב נשתי וישראל מה עשיתי