

The Old Guard
and
Other Addresses

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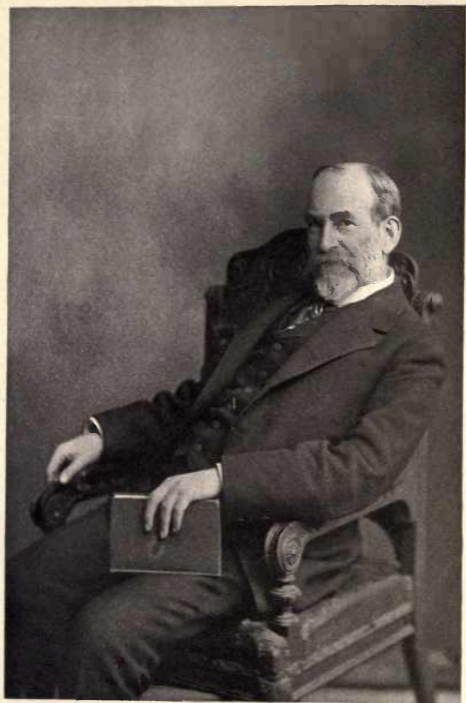
Myer S. Isaacs



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With the Compliments of the Family of

the Late

Meyer S. Isaacs

THE OLD GUARD

AND

OTHER ADDRESSES

BY

MYER S. ISAACS

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BIOGRAPHICAL MEMOIR

To give color to the withered rose, or fragrance to the violet whose petals have one by one been torn apart and scattered, is as little possible as to recall in its completeness a vanished life, and bid memory rebuild and restore the form, voice, mind, character, of the one who has passed away. The fragment alone survives—and, however much we summon remembrance to our aid, it remains a fragment—scattered petals no more on earth to form a rose.

Yet the life of Myer S. Isaacs had so much in it of strength and inspiration, such helpfulness, resourcefulness, unselfish devotion, joined with faithful performance of duty and trustful confidence in his Maker, qualities which aroused the esteem and affection of his friends and associates, that it seems eminently fitting to preface this volume with a brief sketch of his life and activities. And if from the few

immortelles here gathered, his friends and those who loved him can construct a wreath of their own in his memory, something will have been done to preserve in loving remembrance his character and services.

He was born in Elm Street, New York, on May 8, 1841. Two years earlier his father had been called to minister to the then Elm Street Synagogue, and thus in close proximity to the house of God began his education. It was a modest, reverent home in which he was reared—the eldest son receiving the fullest measure of parental guidance. His useful life, his sterling character, his chivalrous devotion to Israel, were the fruits of that training. His studious ways and love of learning made the task of acquisition easy. At school he was a lad who was equally brilliant in every line, and at the New York University, which he entered in 1855, he maintained his standard of excellence, graduating as valedictorian, and securing a similar honor in 1861, when he graduated from the Law School.

During his college days, there appeared,

at first largely to interest a number of young collegians and school friends, *The Jewish Messenger*. But his father soon saw the possibilities of such an organ and gave it quickly a more serious character, not only to vindicate Judaism in the eyes of the world, but to spread reverence and refinement in Jewish homes. In its management his eldest son took an active part, and for many years assumed a large share in its supervision. It was not before 1872 that he retired from active control, although contributing from time to time in later years. His work included not only essays and criticism, thoughtful and good-natured comment on social and political topics, inspiring appeals for Jewish organization in literature and life, but there were outlined plans and suggestions many of which were to be adopted in movements and institutions that survive the test of practical experience. Thus as a mere youth and in his early manhood he had the genius to foresee and the happiness to help in realizing his ideals in educating the immigrant and developing American Israel along the lines of the best American

denominations without the sacrifice of religious convictions.

In his professional career he early exhibited thoroughness and industry, which soon secured him the confidence and esteem of an ever-widening *clientele*, and he attained very rapidly prominence in varied lines of practice. After a year's study in the office of J. H. & S. Riker— noted lawyers of that day—he established his own office, and in 1866 associated himself first with his friend Adolph L. Sanger, whose death in 1894 is still deplored, and in 1870 with his brother Isaac. In later years two of his sons, Julien and Lewis, were added to the firm, the former to enter upon a career of unusual brilliancy, which was only too early terminated. In his law office he was active until the last—in fact an hour before his death he was consulting with clients and dictating correspondence. The legal activity that he possessed was to be discerned at its right value. From 1887 to 1897 he lectured on real estate law before the Law School of the New York University, and gave a course subsequently at Cornell Univer-

sity. From the organization of the Lawyers' Title Insurance Co. in 1887, he was one of the Special Committee of Counsel, where his services met with recognition and appreciation. As this is expressed in the memorial resolutions adopted by the Committee of Counsel and the Officers of the Company :

“ Judge Isaacs was a member of this Committee from the time of its creation. In our early days we were very frequently called together, and a great number and variety of questions were submitted to us. We had not then the advantages of precedents and organization which we now enjoy, and our labors were difficult and onerous. That these labors were not altogether in vain, the reputation which this Committee now has, and the confidence of the lawyers in this city which it now possesses, would seem to imply. But, if such a result has been accomplished, no member of the Commission has wrought his share of the accomplishment more fully than Judge Isaacs.

“ He attended almost every meeting to which he was called, and contributed to

the determination of every question submitted all the aid which an experience so wide that its limits were rarely attained, and a legal knowledge which seldom was incapable of giving light to those of us who had been in darkness, could impart."

For more than thirty years a member of the Bar Association and for a time one of its Executive Committee, as well as a member of the State Bar and the American Bar Associations, he was vice-president of the New York Real Estate Exchange for 1886 to 1890, while he was for many years prominently identified with the Republican and City Clubs.

He gave much attention to remedial and reform legislation, and many important measures concerning real estate and other legal matters were placed upon the statutes largely through his efforts. In 1873 he participated in the work of the Municipal Society which did so much to improve the city in the years that followed ring misrule. In 1884 he was one of the "Committee of Fifty-three" to propose reform legislation, and as one of the committee on the establishment of small

parks he was largely instrumental in securing the opening of Seward Park, adjoining the Educational Alliance. As early as 1880 he was appointed to fill a vacancy in the Marine, now City Court, and he was that year the Republican candidate for election to the full judicial term. In 1890 he was the Republican candidate for Judge of the Superior Court and of the Supreme Court in 1895. In these contests, while his party was unsuccessful, his vote was largely ahead of that of his associates, thus indicating the esteem in which he was held by the community.

Despite the claims of professional life with its constantly increasing demands upon his time and thought, Myer S. Isaacs from the beginning to the end of his career was identified with American Judaism and the welfare of his brethren. As secretary of the Congregation Shaaray Tefila from 1857 to 1869, as its representative in the Board of Delegates of American Israelites, whose secretary he was for seven years, and its president until its absorption in 1880 by the Union of American Hebrew Congregations, he saw years of intelligent

pioneer service, lost no opportunity to enforce the Jew's claims for civil and religious rights and to vindicate his religion from misconception and reproach. He early showed his zeal in this direction when he protested in 1861 against General B. F. Butler's censure of the Jews, and he established so clearly the injustice of the General's position that he wrested from his opponent a frank apology. It was not undue sensitiveness that made him so prompt and resolute in protest against abuse or unfair prejudice—it was his intense enthusiasm for his religion which impelled his attitude. In the main work of organization and arrangement at the two great public meetings in 1882 at Chickering Hall and in 1903 at Carnegie Hall, to condemn Russian persecution, he was prominent—his executive ability could not have been more happily displayed.

New York Israel found him its spokesman and organizer on many occasions. In the development of the Hebrew Free School Association, he was particularly active, being its secretary in 1864 and its

president from 1880 until 1891. In 1873 he initiated the movement for a union of relief societies, and prepared the plan of federation which led to the establishment of the United Hebrew Charities. But his foresight and wise counsel, his zeal and energy, were seen at their best when, after his experience in 1882 as one of the local committee to aid the refugees from Russia, he became in 1891 President of the Baron de Hirsch Fund. This position was to engage most of his leisure from that year to his death. His last visit to Woodbine was made a few days before the end, and he was cheered to note encouraging conditions, which assured him and his associates that their labor and counsel were not in vain.

In the erection of the Hebrew Institute, now the Educational Alliance, he took a prominent part. He foresaw its importance as an uplifting agency for the immigrant classes and as a special centre for the lower East Side. No less actively as one of its founders did he aid in the development of the Hebrew Technical Institute, which was established after the Hebrew

Free School showed the way with its modest beginning of technical work. He was also among the projectors and first managers of the Montefiore Home for Chronic Invalids. He was one of the organizers and for some years president of the Purim Association, which for decades was noted for its annual celebration of Purim, and which represented so worthily the social side of New York Israel. And other movements in which he was interested could readily be mentioned.

His home life—so pure and helpful—was never neglected by devotion to professional or communal interests—it formed, in fact, the secret of his strength, with its restful, affectionate atmosphere. Married on February 10, 1869, to Maria, a daughter of Barnet L. Solomon, an estimable and public-spirited New Yorker in his day, his wedded happiness knew no shadow, save when his eldest daughter, Grace Aguilar, a child of rare promise, died in her tenth year, and when his wife, so tender and loving, passed away in 1889, leaving six children to brighten the household and emulate their mother's character. It

must have been a source of intense joy and pride to witness the growth of sons and daughters whose kindly counsellor and unselfish companion he never failed to be, and to recognize in each the fruit of parental labor and encouragement.

It was on May 24, 1904, just as he was returning home on a summer afternoon, that the summons came, and his loving heart, so full of thought and affection for others, was stilled. About a year previously he had sustained a severe attack of illness due to acute indigestion, but had apparently regained his health. He resumed his work in its varied lines, allowing himself, however, more leisure. A little more than a week before the end he had delivered an address in his happiest vein at the reception to M. Leroy Beaulieu, and had visited the Woodbine settlement. In the morning cheerful at his work—in the afternoon the end for which he was amply prepared, being long conscious that God might call him at any moment. He had set his house in order—his life-work had not been in vain.

The addresses and essays which are

included in the present volume, while they represent only a small portion of his activity on the platform, are characteristic of his matured opinions on subjects of vital interest to Judaism. In their present form, it is hoped that they will be rescued from forgetfulness, and be treasured as a precious memorial of a life dedicated to high aims, fragrant with loving service, and crowned deservedly with God's blessing.

A. S. I.

THE OLD GUARD¹

AMONG the episodes of modern history which excite marvellous interest, do honor to humanity, and recall the chivalrous deeds of all ages, is the story of Napoleon's "Old Guard."

Who has not followed with eager interest the gray-coated figure of the "man of destiny" as he reviews his favorite battalion and his eye lights upon a veteran who has done valiant service at a famous victory! "Bertrand! You fought at Lodi—when the eagle was nearly captured by the enemy, you rescued it—your heroism saved the day—embrace me. Take this 'star'—your Emperor has worn it." The field rings with shouts—another of the Old Guard is rewarded—all France shares in his joy.

Theirs was a glorious motto—"The Old Guard dies—it never surrenders."

In ancient Sparta, a heroic achievement

¹ Delivered before the Young Men's Hebrew Association of New York, February, 1891.

of which that brave nation was justly proud, was the defence of Thermopylæ. The extraordinary devotion of Leonidas and his band saved the state. The monument which ancient and modern peoples have regarded with respect, standing far above the arches and obelisks reared by conquerors and tyrants to signalize their victories over crushed nationalities—is simply inscribed: “Go, stranger, tell it at Lacedæmon, that we lie here, obedient to her laws!”

What matters it that Sparta has vanished from the roll of nations—Leonidas lives forever!

Was the Emperor Napoleon vanquished at Waterloo? The Old Guard is immortal in its undying devotion to country.

When we survey this beautiful city and reflect that among three millions of inhabitants are upwards of three hundred thousand Jews—we look about us inquiring for our “Old Guard.” Where are the battle-scarred veterans upon whom our Leader can depend for heroic devotion to duty? Where are the Old Guard, who never surrender?

I propose to recall to you some of the veterans who in life were ever found in their places in the ranks at roll-call, and who merit the beautiful tribute of having their names still borne upon the lists and of having the response made with generous tenderness, "Present!—died on the field of honor!"

Do not imagine from this military introduction that the veterans of whom I would remind you were men of war. They pass before us as in a vision, grouped as in that touching picture of the *Farewell at Fontainebleau*.—These old soldiers weep with anguish as they separate—but their eyes glisten with pride as they reflect upon the glorious achievements wherein they participated.

Let us call the roll of our "Old Guard": Judah the Maccabee, one of the most gallant generals of antiquity, fought for his country and his God. Him at least we keep in grateful memory, as we pay the tribute of our Chanuka Festival. Proudly his blue banner fluttered over the host of brave men who resisted successfully an enemy hitherto invincible.

Nobly he met his death, having earned for his people the glory of devotion to faith and of national revival to bear a part in the world's affairs.

Mordecai—the stern inflexible Judge, who lived at Shushan, the ancient capital of Persia, cousin of the Queen chosen by Ahasuerus (Xerxes)—would not bend the knee or prostrate himself in reverence to any mortal being. There is something sterling and majestic about this great man, who sought the peace of his people and participated in their sorrows and in their uprising. He founded a charity, which *exists*, despite the lapse of over three thousand years. We celebrate the Feast of Purim with increasing zeal. We have learned to put into practice Mordecai's motto, "Seek the peace of my people," and our Purim gift, our tribute to his memory, implies a grateful message of love and fraternity to our brethren in the Orient—even "throughout the one hundred and twenty-seven provinces from India to Ethiopia."

Daniel, who had an influential position at court in the heyday of the Babylonian

Empire, was another of the Old Guard. A man of genius, too profound for contemporaneous comprehension, and his writings the source of much uncomfortable discussion in every age,—he was also a man of action. And he was brave and spirited enough to insist upon performing his religious duties even though the fashionable courtiers and the weak-kneed Hebrews of the period considered it puerile to pray at stated times and to refuse forbidden viands. In our day, such critics would cheerfully give up all prayer and partake of any kind of food without inquiry or compunction. Daniel was made of sterner stuff. His condemnation to the arena, where the royal lions were overawed by his intrepidity, was the suggestion of a tragic incident too often repeated in ancient times. Daniel, like the Old Guard, could die, but he would not surrender.

Nehemiah, the favorite officer of a famous Persian king, was another of our Old Guard. With him was associated Ezra the scribe, to whom the world is under lasting obligations for the preservation of the Scriptures. These brave men,

to whom we still pay the compliment of remembering their names when we read the contents of our Bible, restored the Jewish state, purified it from the dross that had accumulated during the first captivity, defying the cowardly marauders and the contemptible critics of their day, and rebuilding Jerusalem. The restoration was but for a brief period—the joy that prevailed as the Old Guard resumed their watch at the Temple was of short duration. St. Helena was to follow the Elba from which Ezra and Nehemiah had brought the exiled remnant. Is Zion to be restored under modern leaders?

Gedaliah, too, the Governor of Jerusalem, must not be forgotten. For many centuries we kept him in memory by observing the Feast of the 3d of Tishri—the anniversary of his assassination. He fell like Lincoln and Garfield—a victim of insane, brutal passion—a martyr for his country.

Besides these heroes of antiquity who, being Hebrews by race and in faith, moved among men with the courage of conscious dignity and power, how many glorious

names we recall—prophets and leaders, poets and philosophers, who created, embellished, and strengthened the communities of Israel in biblical and post-biblical eras. When we find the world enthusiastic in praise of Isaiah, Ezekiel, Amos, and Jeremiah, we dimly remember the stupendous mental and moral power of those wondrous men in the serious conflicts threatening the Jewish commonwealth, the religion, the race, which, because of such leadership, despite unparalleled disasters, preserved its fidelity, its hope, its inherent majesty of character.

Others of the Old Guard in the roll 2000 years ago and later have been known to us from their honorable lives and their immortal works. The incidents of their martyrdom we recall occasionally. Once in a while an earnest minister of our time, when his congregation are weary of topics of the day, relates the old, old story of Akiba, Joshua, and the other great rabbis whom Roman Emperors tortured and executed as the penalty of superior knowledge and supreme devotion. And then we bow our heads reverently as, at the

roll-call, the response comes, "Died on the field of honor!"

Nor does the record end with Israel's dispersion. Veterans of our Old Guard had ceased to be warriors, armed with weapons prepared to confront Titus and his generals in the hopeless struggle for freedom and independence. The great and good men who belonged to the invincibles still bore, at once proudly and humbly, the standard of the Maccabees, and addressed themselves to the work which, in after days, was to maintain the perpetuity of Israel as a nation of teachers. They founded schools and colleges, they migrated from Syria and Babylonia to Egypt, Greece, Italy, Spain, Holland, England, Germany, Poland. They had beaten their swords into pruning hooks, and in their quiet schoolrooms would remind their students of the heroic achievements of their ancestry. The decoration of a Legion of Honor founded by no mortal sovereign—now an Emperor, now a hopeless exile—but ordained by the King of Kings, a Legion of Honor that embraces every faithful Israelite, was the

heritage of the staunch veteran who taught school and worked at his trade, that he might by manual labor secure his independence—the means of living, and of relieving the poor.

And the roll has gone on—steadily extending and extending throughout the dispersion—a roll emblazoned with names that never die.

Has the Old Guard ceased to be? That is the vital question for modern Judaism. I am among the hopeful ones who believe there are still veterans who maintain the glorious record, who will never surrender their sacred trust, and that their example will prove a stimulus.

I shall recall some of the distinguished men of recent years whose exemplary lives dignify our own ancestral and contemporary annals, whose portraits we may place in our national gallery, and whose memory will inspire and revive generations unborn.

It seems but yesterday that we followed to the grave Einhorn, the sturdy old teacher, brave in defence of liberty and truth, to whom the idea of surrender was despicable. How keenly we miss Leeser,

the indomitable writer and thinker, who labored for Israel without recognition and whose monument is the Jewish press, and Raphall, learned and dignified, nobly representing the Jews among scholars and publicists; Major Noah, who gave great promise of distinction as a man of political foresight and influence; Dr. Huebsch—a soldier by education, a sturdy defender of the faith—a man of the age, who was dearly loved, and whose sturdy response at roll-call we almost hear.

A beloved veteran has just passed away—Sabato Morais—a revered teacher, of deep learning and pious life, a true leader and example. He is identified with the Jewish Seminary and with Judaism. Not long ago, the brilliant and noble spirit of Adolph L. Sanger left its mortal casket. How we loved that disinterested and gifted friend who devoted his best years to the services of his fellow-citizens and who was as distinguished in the Temple as he was in his public career! Then there was Benjamin F. Peixotto who so honorably represented his country at Bucharest, and whose Consulate was the place of refuge

of hundreds of Jews fleeing from their oppressors. Peixotto was an American of Americans, a faithful Israelite, and every inch a man. Michael Heilprin was a martyr in the cause of the oppressed whom he served with rare singleness of purpose and deep insight. No one who had to do with the Russian-Jewish problem mastered it as Heilprin did. His example was "a liberal education." A great scholar and of wonderful command of facts, he gave his life to the cause of humanity.

Of modern veterans, there was Rapoport of Prague, the ideal of one of Oppenheim's pictures of Jewish life—his conception of a Rabbi imparting the blessing in the Synagogue. I saw him in 1867—then feeble and wearily resting on his couch of suffering. How his eye glistened as we spoke of my sainted father, then a minister of the old faith in distant America! His patriarchal countenance, benevolent expression—how can I forget it, as he gave his parting blessing! What a noble life in defence of Judaism, of its right to endure and to be honored in modern times! What scholarship, what perseverance, what

piety, what indifference to the censure of the ignorant and worldly! He was like one of the Prophets of old projected into our century—realizing the wondrous changes of Time—but still the fervent worshipper of God, the gentle lover of mankind, the zealous, honest teacher of his age, the aggressive opponent of shams, the “guide of the perplexed,” now and hereafter.

Cremieux I met but twice, although for years there was an interchange of letters, and so touching and true was his patriotic ardor that I seem still to behold him—to be listening to his impassioned voice. Until the age of eighty-three, he devoted himself to the grand work of the “Alliance” upon whose annals he shed the lustre of a brilliant intellect inspired by ardent enthusiasm and generous love of humanity. A bright spirit, a thorough man, an Israelite who thought more of his race than of his creed, he labored with rare energy and perseverance for the emancipation of his people. Active in benevolence, he was brave and useful as a citizen of the world. France la-

mented in him the faithful Senator and Minister, as Israel mourned a brother who never faltered in duty towards his fellow-men.

Sir Francis Goldsmid's is a less familiar name. He was a generous scion of a noble house—his father the vigorous champion of religious liberty when espousing that cause implied incessant labor, suffering, bitter sorrow, and disappointment. He was a zealous and punctilious conformist, a barrister of repute, the head of a leading scientific society, a philanthropist whose heart, hand, and purse were open to the sufferer, the oppressed of whatever race. He was the ideal of the modern Jew, of marked distinction in society, entertaining with hospitality, and as a true English gentleman honored by the exclusive circles which do not open their doors to mere wealth and are certainly slow to abandon ancient prejudices. Of unsullied ancestry, distinguished abilities and manners, he was respected as a loyal subject, a lawyer of integrity and erudition, a friend of humanity, a legislator well equipped and of broad

views. When he rose in his place in the House of Commons and demanded that civilized nations consider the grievances of the downtrodden Jews of Servia, there was respect for his zealous advocacy of the rights of his oppressed brethren, although the Israelites throughout Europe and America have never adequately appreciated the intense earnestness with which he espoused the cause. In later years he seconded with signal liberality and intensity the efforts of Cremieux for the emancipation of the Jews of Roumania. The American Consul at Bucharest (Peixotto), during the trying period when the American flag protected beleaguered Roumanian Jews, had no more powerful ally than Sir Francis. And such were the simplicity and fidelity of this great man, that on the Sabbath he walked habitually to Westminster, taking his luncheon with him, rather than violate the dietary law! A polished gentleman, a thorough man of the world, he was in fact what George Eliot sought to picture in *Deronda*.

And the sturdy veteran of many campaigns for religious liberty—the venerated

Montefiore, who was a man of affairs at the very period when Waterloo ended Napoleon's career. All of us bow reverently and salute our flag to this glorious member of the Old Guard.

By common consent, Montefiore was the typical Hebrew. In his name philanthropic work goes on throughout the world. He might have achieved distinction in science, in finance, in statecraft. At an early age, he was honored in these departments, as he was welcomed by society, which, in England as elsewhere, was not cordial in recognition of the Hebrew. Distinguished for his piety, his love of Israel, he was no less remarkable for his moderation and self-denial. He declined the prizes that awaited the successful man who had made his way to the hearts of the English people—he was the friend of their young Queen—and he devoted himself, like Moses his prototype, to the rescue of his brethren from bondage. His most fitting monument is the Home established in this city which maintains vigorously the rites of Judaism within its walls, and does not inquire the creed or nationality of

the sufferer who petitions for a vacant bed.

Montefiore's features are familiar to us all — his towering form was strikingly significant of his sturdy, vigorous, unbending nature. The chronicler seeking to deal even-handed justice will note a blemish—a contracted view of life; but the true Montefiore is not revealed to the observer who recalls this suggestion. He *was* uncompromising—he defied every open enemy—there was no flaw in his armor—he would meet the foe without flinching, he would die rather than surrender a principle. The world had, indeed, gone beyond the veteran of a century : but which was in the right, the facile, trimming, ease-loving, somewhat hypocritical world, or Montefiore? It was he, the determined foe of injustice, that awakened the Czar at St. Petersburg, the Sultan at Constantinople, the Emperor at Fez, to a sense of the wrong done a people who deserved naught but respect and impartial treatment, and who aroused the sympathies of mankind in behalf of the downtrodden and persecuted. He

was no Sybarite, this wealthy Englishman who could have lived at ease amid the luxurious surroundings of his castle, free to speculate in science with Faraday, in finance with Rothschild. He relinquished comfort naturally dear to a man of eighty or ninety years, and still pursued his journey around the world rescuing another Jewish community from Russian or Roumanian persecution.

No wonder Great Britain carried over the seas, in a gallant man-of-war, this glorious peaceful victor in a campaign for human rights.

Small need to dwell upon other veterans, when we have named Montefiore—the captain of our Old Guard, the Moses, the Daniel, the Mordecai of modern times!

The future of Judaism depends somewhat upon reminiscence, despite a distinguished critic who, having found the creed and the race too cramped for his soaring pinions, abandoned the nest, and failed to learn that destruction is not reform or reconstruction.

Fidelity to principle implanted in the Jewish race as its distinctive honor may,

for the moment, be overwhelmed in the current atmosphere of selfishness, insincerity, greed, sensation, and speculation. If Hebrews are no better than their neighbors and fall naturally into the weakness and lapses characteristic of the day, what but the past glory of an unsullied history, the wondrous heroism of race,—what but the story of our Old Guard—can bid us pause in this mad scramble after mere money and the power to crush the weaker man, the less obtrusive cause?

In the example of the Old Guard who moved among men with the conscious dignity of integrity, independence, loyalty to principle, we find the stimulus which even intelligent people need.

The study of this hour is, after we have grasped the problem of earning a livelihood, to demonstrate our right to the world's respect. It happens that notwithstanding the progress of mankind in all that appertains to the struggle for existence and the knowledge that comforts us as that struggle continues, there is a dual life for the Hebrew who is not a resident and a ruler in a Hebrew king-

dom or republic. It is futile to dream of equality for Jew and Christian in a community where the majority is ignorant, avaricious, and unjust. Hence in ancient Egypt, the servile lords, priests, and magicians, echoed the cry of the people, "These Hebrews increase too rapidly—drown them in the Nile!" And in modern Roumania, the sensual Boyar having no longer any lands whose revenue will purchase his pleasures, joins hands with the gross idlers of the market-place in demanding that the industrious, thrifty, honest, and domestic Jews be cast into the Danube. As Mordecai, the independent magistrate of Shushan, sought to save his sovereign from a conspiracy and would not do homage to the chief conspirator, the Vizier Haman would drive all the Jews out of Persia. The crafty Torquemada detected the weakness of his royal master; and as the merchants, scholars, and generous subjects of Ferdinand and Isabella who were at once loyal Spaniards and earnest Israelites, would not second the schemes of the wily Jesuit, he too persuaded his country's

ruler to drive out his country's most valuable denizens.

In this century, which has witnessed the substitution of the electric motor for the stage-coach, which has reduced the transit of a message across the ocean from sixty days to sixty seconds, which has seen the overthrow of many prejudices and superstitions, and has created a philosophy, a science, a statecraft, while restoring ancient glories and revealing forgotten ancient secrets,—we observe with constant surprise that the friction between the races and the ideas represented by Christianity and Judaism continues.

The motive no longer exists—not even mediæval kings or barons can now utilize their absolute power as brigands by robbery with the alternative of extracting the teeth of Hebrews who decline to squander their honest earnings in riotous living. The occasion no longer exists—it is admitted that Meyerbeer is quite the equal of Wagner, that Disraeli was almost peerless amid the giants of diplomacy, that the universities of Europe and America are proud of Hebrew students who are faithful

to science and to their lineage. The ground no longer exists—the Hebrew who lives in London, Paris, or New York looks and is precisely as respectable as his neighbor; he does not wear the costume of the Russian village, he does not practise the methods of business or the externals as to appearance or manners which were characteristic of the downtrodden minority in that provincial town; he acts, lives, moves, and deports himself—more or less quietly—like his fellow-citizens.

Now if despite the fact that the motive, the occasion, the reason for treating the Jew as an alien no longer exists, the world still discloses the magician of the Nile, the minister of the Persian state, the Jesuit of Madrid, the ruffian of the Danube, always ready to misjudge, to condemn, to wrong, to insult, to provoke, to persecute, the unoffending Jew who simply prefers to “live among his people” and is “seeking the peace of the country in which he dwells”—then more than ever must we keep before our eyes these veterans of the Old Guard who endured contumely as men and as Hebrews—

who suffered martyrdom but never deserted their colors—who were wronged and tempted but never surrendered their principles.

Some of us may despair of the future, because, for the moment, as Emerson complains, "success is held in higher esteem than merit." The very recollection of the Old Guard, with their inflexible courage and loyalty, must strengthen us. What is the future of Judaism—of any religion, race, or system—if untrue to the ideals men have honored as typical of the highest virtue?

Is it, then, a religion of the *past* that continually presents to the youth of this generation the sterling examples of our Old Guard? Patriotism is the same to-day as in the time of the Maccabees. Courage and principle are to-day what they were in the age of Daniel or of Samuel, of Maimonides or of Abarbanel, of Menasseh ben Israel or of Mendelssohn. Men may change—principles never.

In France, notwithstanding the extraordinary and revolutionary changes of government since the Reign of Terror, and

bearing in mind the hysteria occasionally manifesting itself, the Old Nobility still maintains its hold upon the affections of the people. New elements have displaced the former influential men of action and leaders of opinion. The warrior of Napoleon's campaigns shares with the "ancienne noblesse" in the honor and dignity accorded the representatives of an idea, an era, national or universal. The consideration paid to such types of past greatness, even in busy France of the utilitarian age, has created a reflex obligation which the scions of the distinguished families cordially avow. "Noblesse oblige" is a maxim. Ordinary people may commit a meanness; the descendants of the old nobility—the Old Guard—never! Family traditions have the force of laws that cannot be ignored.

Oh! the grandest family traditions are those which treat of Abraham, Moses, Samuel, Ezra, the Maccabees, Ben Jochai, Judah Hanassi, Judah Hallevi, Maimonides, Cremieux, Montefiore!

"The merits of our ancestors" saved us in the past—strengthened us amid

persecution and in the face of martyrdom—preserved Israel as a wonder—a power among nations. This very nobility of which we have been proud, obliges us to be true to the lofty ideal.

When a Jew commits a wrong, it reflects upon the whole community. The old Romans had no censure too severe for degenerate sons of noble sires. The most renowned warriors and statesmen of the consular days were wont to enrol themselves, by adoption, in leading families. The household gods—the tutelar divinities—the ancestral images—were guarded with jealousy and reverence. The family name was an object of worship. How can we condone the offence which a Jew commits in “desecration of the Holy Name”—in doing a wrong which belittles Judaism—which deepens the misconceived prejudice against the Hebrew race?

By the memory of the Old Guard who never faltered in their duty to God and man, we appeal to the Jews of to-day—be true, be loyal, be noble, in devotion to principle.

Duty is our watchword, now, as ever.

No other race has understood or practised it so unselfishly, so bravely, so devotedly. The motto of the French noble is our race's war cry. Courtesy in externals is the modest manifestation of the soul's genuine greatness. It is not inconsistent with his faith for the Jew to be a loyal citizen. The Law commands "seek ye the peace of the land wherein ye dwell." It is not inconsistent with his religion to be a gentleman—the Law commands him to treat with tenderness the widow and the fatherless, to respect the hoary head, to put no stumbling block before the blind, nor to curse the deaf—not to keep back the wages of the hired man for a single night—to be kind to the brute creation—to leave the corners of the field for the poor gleaners—"not to vex the stranger." And the sum of all the philosophy of life is in the same law—"Love thy neighbor as thyself."

The Old Guard of the Hebrews were, then, true citizens, upright gentlemen. Their Law, their race, obliged them to be examples of courtesy, justice, kindness, fair dealing, charity, loyalty, courage,

devotion. Their chivalry was not limited by clime or family, or weakened by prejudice or fanaticism. These true knights were ever ready to do battle for the right, to protect the poor and defenceless. They could die for truth's sake—they were incapable of dishonorable life.

God bless the memory of our Old Guard!

SIDONIA¹

I

THERE are some characters in fiction which seem to represent the author's individuality. They recall that in his career which he would prefer to have associated with his name, his memory. We do not conceive of such personages as merely isolated. The essential reason for their existence is the peculiar tendency of the novelist, or it may be his environment.

In the study of Disraeli's favorite creation, one is irresistibly led to associate it with the *motif* of the author's life. As Sidonia is of the Hebrew race, we feel that the artist who painted the portrait so skilfully did it lovingly—that his heart was in his work, that he found it difficult to conceal his emotions as he completed a picture the world was to understand and admire.

What occurs to us naturally has not

¹ Delivered before the Young Men's Hebrew Association of New York, April 16, 1879.

been overlooked by unfriendly critics. Nor does it surprise us that half-informed and prejudiced observers have sought out in Disraeli's life and writings traces of a race, a spirit, which is in conflict with the Aryans. Disraeli, the statesman who has maintained England's honor to a degree unapproached by any Minister since Pitt, is called un-English. Disraeli the author, who has studied British politics, the Anglican Church, Europe, Asia, the present, the future, of parties and empires, with the astuteness of a publicist and a philosopher, is reproved for his oriental imagination, which, prophetically, conjured up socialist and nihilist movements years in advance of their fruition.

It will not be unprofitable to consider the strictures of one reviewer who has returned to the charge in a recent notice of *Endymion*, and whose original analysis of Disraeli's career was published in the *Fortnightly Review* on the appearance of *Lothair*. A remarkable paragraph in this article attracts us :

“The consciousness of his race and of his faith never seems to escape him. Juda-

ism and the Jews have been thrust by him with an almost unnecessary pertinacity into English politics and literature. He has never been able to leave the matter alone, and to consider the question of Jew or Gentile as a thing socially and politically indifferent. Perhaps this would have been impossible in the midst of the prejudices of race and religion by which he has been surrounded, and in face of the coarse insults which those prejudices have occasionally prompted. Lord Beaconsfield's conduct on this point during the whole of his political career is entitled to genuine and cordial respect. Even the extravagances into which he has been betrayed are extravagances of courageous championship and of manly self-assertion. They deserve indulgent and tender treatment." The writer then, with the keenness of a scalpel and with intense malevolence, dissects Disraeli's political career, dwelling upon the point that "the secret of his life lies in his Jewish blood." It is this which has made of him "a political soldier of fortune" rather than an English statesman, which betrays itself "in love of display, in theatrical

exaggeration, in subordination of party, of country—to self.”

In stern rebuke of their reckless misconception and depreciation of Jewish character—which is claimed to be “affected by two thousand years of suffering and persecution,” so that “the Jews have imbibed servile vices . . . their persons have been enfranchised, but not their minds”—is the career of Disraeli, the author, the humanitarian, the statesman. In happy and complete contrast with the picture of Jewish inferiority, is the true story of Jewish sympathy with the world’s progress in every country where the Jew has been admitted to the rights of manhood.

Disraeli began to write novels nearly fifty years ago. At the same time he conceived the idea of compelling the English people to listen to his utterances. He had a wondrous fight before him. He conquered the public by the grace of his style, the boldness and individuality of his opinions. He won his way to fame by the singleness and fixedness of purpose which gave early promise of a career unique in history.

In the year 1844 he published *Coningsby* in which for the first time he undertook in story "to do justice to the race which founded Christianity." In this enigmatical fashion, he himself described the motive which led to the creation of the character "Sidonia"—the typical Hebrew of the modern era, winning position and favor by the aid of immense wealth and in no respect the mere slave of money—the millionaire whose religion was the purest, the loftiest, the broadest humanity—who was the natural protector of his oppressed brethren, who led in society by virtue of a cosmopolitan temper which was, for his associates, incompatible with a creed and a race so despised and so misunderstood as the Jewish.

It is a fact, for which Hebrews everywhere owe Disraeli an eternal debt of gratitude, that he awakened popular sentiment in favor of the race to a degree that in our day seems incredible. We shall not be regarded as lacking in reverential respect for the great Mendelssohn, who aroused mankind to a sense of justice to his brethren, and whose bold, incisive

vindication of their fair fame contributed mightily to their intellectual and social emancipation, when we recall gratefully the services rendered to Israel by the rising statesman and author, no longer conformist but who had not ceased to love and feel for his kindred. The brilliant novelist attracted the class that had never heard of Mendelssohn or Lessing—the ruling class in England. “The Jew that Shakespeare drew” was too faithful a delineation of the Jew as his detractors, after making use of his resources, would describe him in the Elizabethan age. The only Jew that other English authors attempted to depict was a Shylock in clothes of British cut. And later when Dickens created Fagin, it was a miserable example of the lowest order of Englishmen that he described—and to such church and synagogue were equally unknown.

In Disraeli’s time the position of the Jewish body (save in Holland and in France) was that of a nomadic tribe on sufferance in civilized Europe. It is immaterial that signal exceptions were encountered

in daily life—in history. Our renowned Montefiore—chief in philanthropic work for humanity, dear to every heart that feels a throb of human love—was already, indeed, the trusted officer of the youthful Queen whom, when the child daughter of the Duchess of Kent, he had entertained at Ramsgate. Goldsmid, Salomons, and Rothschild were names not unknown. And yet in England the popular idea of a Jew was a distressing combination of the second-hand dealer and the usurer, despised and contemptible.

And has the picture been wholly effaced from the memory, the consciousness of ordinary people, in our day?

It is not surprising that even now Haman's opinion should be occasionally affirmed in some new fashion: "There is a people scattered yet separate among all the nations in all the provinces of thy kingdom: and their laws are different from those of every people, while they do not execute the laws of the King; and it is no profit for the King to tolerate them." And the same reason exists for enforcing the Hamanic decree (where

possible) by royal edict—"Mordecai will not bend the knee nor prostrate himself before the upstart!"

II

We are introduced to the young Sidonia in the pretty episode of "the Baron's family" in *Tancred*. Sidonia was on his travels in Flanders when he was attracted by the remarkable feats of a party of strolling players, a father and six children. Discovering by mysterious instinct that this was a Jewish family, Sidonia conceived the idea of raising them to the height of prosperity; and, discerning the particular ambition of each member, he gratified it in most princely fashion. In the sequel, it is told that one daughter became "the glory of the French stage—the most admirable tragic actress—her appearance at once charmed and commanded the most refined audience in Europe"; another child performs to enthusiastic houses in the first opera of her brother, who promises to be the rival of Meyerbeer and Mendelssohn; "her soft

hearted brother is painting the new chambers of the papal palace, a cavaliere decorated with many orders, and the restorer of the once famous Roman school."

This touching and delightful episode which so happily illustrates the lovely family life of the Hebrews—the devotion of parents and children—the respect for the old grandmother—the generosity of the race—and which actually tells a true story of encouragement and awakening of genius under the inspiration of a Jewish helping hand (for the renowned Rachel and the Felix family were thus introduced to fame through the munificence of their patron, Baron Rothschild)—is related to Tancred in the Lebanon forest, the narrator being one of the Baron's family whom Sidonia made an accomplished traveller.

It is a companion picture to the exquisite study of oriental life in the hospitable Damascene mansion of Besso, the Syrian banker—correspondent of the house of Sidonia. "It is the Feast of the Tabernacles. At the side of the oriental prince is his lovely daughter holding in the one

hand the palm branch, in the other the fresh citron. How beats the heart of the descendant of the ancient Sephardic family as he reflects : 'The vineyards of Israel have ceased to exist, but the eternal law enjoins the children of Israel still to celebrate the vintage. A race that persists in celebrating their vintage, although they may have no fruits to gather, will regain their vineyards. What sublime inexorability in the law ! What indomitable spirit in the people !'

“ It is easy for the happier Sephardim, the Hebrews who have never quitted the sunny regions laved by the midland ocean — it is easy for them, though they have lost their heritage, to sympathize in their beautiful Asian cities or in their Moorish or Arabian gardens with the graceful rites that are, at least, an homage to a benignant Nature. But picture to yourself the child of Israel in the dingy suburb, or the squalid quarter of some bleak northern town, where there is never a sun that can at any rate ripen grapes. Yet he must celebrate the vintage of purple Palestine ! There is something profoundly interesting

in this devoted observance of oriental customs in the heart of our Saxon and Slavonian cities—in these descendants of the Bedouins who conquered Canaan more than three thousand years ago still celebrating that success which secured for their forefathers for the first time grapes and wine!”

III

Such were the pictures that Disraeli painted for the English people, who began to arouse to a sense of the injustice, the wrong, that had been done to this wondrous race.

Yes—this “pertinacity in thrusting the Jew into English literature” proved a stroke of genius which had for its intent and result the social enfranchisement of a downtrodden community.

Sidonia’s benevolence, the oriental life of the Besso family, the impassioned glorious poetry which tells of Palestine, its beauteous mountains and valleys, its unequalled fertility and variety, its extraordinary history—the persistency with which

ancient Jewish rites and customs are celebrated with all the dignity, sublimity, simple grandeur, and significance of their origin—surely we honor Disraeli for his devotion, which the cold Aryan nature does not appreciate and regards with supercilious complacency.

The character of Sidonia is developed as we are introduced to him in the early chapters of *Coningsby*—“a man above the middle height and of a distinguished air and figure; pale, with an impressive brow and dark eyes of great intelligence. Coningsby had never met or read of any one like this chance companion. His sentences were so short, his language so racy, his voice rang so clear, his elocution was so complete. On all subjects, his mind seemed to be instructed, and his opinions formed. He flung out a result in a few words; he solved with a phrase some deep problem that men muse over for years. He said many things that were strange, yet they immediately appeared to be true. Then, without the slightest air of pretension or parade, he seemed to know everybody as well as everything. Monarchs,

statesmen, authors, adventurers, of all descriptions and of all climes—if their names occurred in a conversation, he described them in an epigrammatic sentence, or revealed their precise position, character, calibre, by a curt dramatic trait—all this, too, without any excitement of manner; on the contrary with repose amounting almost to nonchalance. If his address had any faultiness, it was rather a deficiency of earnestness. A slight spirit of mockery played over his speech even when you deemed him most serious; you are startled by a sudden transition from profound thought to poignant sarcasm. A very singular freedom from passion and prejudice on every topic might be some compensation for this want of earnestness—perhaps was its consequence. . . . And yet throughout his whole conversation, not a stroke of egotism, not a word, not a circumstance escaped him by which you could judge of his position or purposes in life.”

And then this charming description of the thorough gentleman and man of the world who was of the Hebrew race and a

singular genius, ends in a poetical strain —“Sidonia vaulted into his saddle, the ‘Daughter of the Star’ bounded as if she scented the air of the desert from which she and her rider had alike sprung—and Coningsby remained in profound meditation.”

IV

We have a glimpse of Sidonia in his business aspect, but it is when Tancred visits him to secure a letter that shall open the doors of Syria. Sidonia's wealth is not half as serviceable to the traveller as the patriarchal gratitude which created and maintains for the young Englishman the affectionate warmth greeting him in Palestine, and especially with the hospitable Besso family.

At a social gathering whose description gives Disraeli's critics a chance to be amused, Coningsby meets Sidonia. Now if Disraeli paints the externals of a Sybaritic feast or a loftily fashionable coterie with kindness and only occasional sarcasm, he at least appreciates and aims to sug-

gest as exemplars the taste, refinement, and elegance in which English luxury has adorned itself. A merciless Oxford professor sought to libel the whole Jewish race because Disraeli detected his weak spot and had the spirit to publish it in *Lothair*.

Why has Disraeli given point to the grandeur of the higher fashionable life which was so familiar in his own experience, from the day when the Countess of Blessington introduced him into society? Was there perhaps a little gratitude for the great service which the fashionable world had rendered to the friendless and ambitious writer? Or was it simply the recognition of the political power of English society? Observe—Sidonia's standing is due not more to his wealth than to his possession of extraordinary genius, his wondrous experience of men and countries, his pure descent, his superb assertion of his faith, his superiority in those qualities which the world recognizes and honors as the attributes of the true gentleman. May not the novelist have sought to vindicate his race from the charge of

being underbred? He depicts the glorious ancestry of the desert-sprung Hebrew—the singular maintenance of oriental habits and rights and ennobling qualities of heart—and then he presents as the contemporaneous embodiment of this race, the type of the true man, Sidonia, who is cosmopolitan enough to be welcomed by the noblest in the land, who is still the unaffected Jew that helped the strolling players at Berg, that made friends everywhere in his youthful pilgrimage, that won the admiration, the homage of the majestic Bedouin in his tent, the princely Syrian in his palace, the humble follower at the gate of Jerusalem, because always the same simple-hearted son of Abraham! Sidonia, the equal of the highest in the land, has not become so by reason of his wealth alone—he has employed his means in princely benefactions—his hand and heart are ever open—his connection with vast financial interests is only suggested as the opportunity of extending unusual courtesy and kindness to one endeared by ties of acquaintanceship with some mutual friend.

Sidonia was a Jew whom Englishmen, not knowing, had despised. They can be ignorant no longer of the worth, the patriotism, the nobility, the English blood that are concentrated in this typical Hebrew.

V

To impress still more powerfully the lesson he is teaching, the novelist in that oft-quoted chapter of *Coningsby* delineates Sidonia's ancestry — their migration from Arabia to Spain — their rise in Aragon — their persecution by the Inquisition — their exile — their dispersion over Europe — their settlement in England. It becomes necessary to explain the formation of the individual character of Sidonia and here we discern the source of the unfriendly critic's annoyance: doubtless Haman found it painful and mortifying to be steadily confronted every afternoon as he went homewards by that rigid Hebrew who would not prostrate himself.

Sidonia tells the story of his wanderings — how in his travels, in his important

affairs, he met the Jew everywhere in conspicuous intellectual and political positions. There is an air of conscious dignity about the Jew in the story which is actually prophetic. In a sketch of a meeting of statesmen at Frankfort, shortly before the fall of Napoleon Bonaparte, the portraits of the leaders of the council are unmistakably Jewish. Did this presage the Congress of Berlin with Beaconsfield the central figure, the declaration and maintenance of religious liberty a momentous incident?

Sidonia has been pronounced too lofty a conception of the cultured Jewish gentleman. We are so habituated to the painful experience of hearing and feeling even in these enlightened days that the Hebrew still "wears the badge of his tribe," is loud, ostentatious, fond of display, that we are perchance led to forget that the types which so engross the unfriendly critic's attention are essentially of the past. The Hebrew has learned to assimilate with his associates, to practise the serenity and repose of bearing characteristic of the unaffected gentleman. When, occasionally,

we note a departure from this standard, it happens that some pretentious person, whose finances have progressed at such a rate as to leave him no time for self-improvement or self-restraint, has been placed in a position that invites notice or is accidentally prominent, and he is incapable of representing even his better self — not to mention the race with which he is identified. And is the Hebrew of to-day superior in manners to his neighbor?

VI

Sidonia suggests a serious truth for Hebrews more than other men to appreciate. He acknowledged "one source of interest — in his descent and in the fortunes of his race. As firm in his adherence to the code of the great Legislator as if the trumpet still sounded on Sinai, he might have received in the conviction of divine favor an adequate compensation for human persecution. But there were other and more terrestrial considerations that made Sidonia proud of his origin, and confident of the future of his kind.

Sidonia and his brethren could claim a distinction which the Saxon and the Greek and the rest of the Caucasian nations had forfeited. The Hebrew is an unmixed race. An unmixed race of a first-rate organization are the aristocracy of nature." The Hebrews would outlive persecution. "They had defied exile, massacre, spoliation, the degrading influence of the constant pursuit of game; they had defied time."

The lofty tribute to Hebrew genius and character paid in the person and career of Sidonia is not marred by the extravagance and exaggeration which mere hero worship permits, excuses, and is even held to justify. In the portrayal of this Hebrew type, the novelist was aiming to correct an untrue and unfair estimate almost universal in its error and involving a mournful, distressing, and disastrous experience for the race so misunderstood. It would have been natural—it is the custom of writers of fiction—to extol to the skies every thought and act of the hero—to place him in situations from which only his surpassing astuteness could possibly

extricate him. Not so with Sidonia ; his greatness is simply the result of his origin and his education. He is a born aristocrat "of an unmixed race." To form so perfect and so attractive a character, Disraeli had but to clothe in the garb of an English gentleman a Hebrew who had travelled the world over and had not forgotten his origin.

A recent novel by one of the master minds in modern literature takes up a type of the Hebrew race which may constitute a parallel to Sidonia. *Deronda* is, however, essentially a dreamer—while Sidonia is a man of action, the man of the world. George Eliot has succeeded in emphasizing the abhorrence with which such a great author naturally regards the stigma affixed to a race that has borne so worthy a part. Daniel *Deronda* would never have existed but for his sturdier comrade of Disraeli's earlier novel. And not readily can the Jewish race forget the debt they owe to the memory of the wonderful woman who understood and appreciated the people for whom *Deronda* is constructing a happy future ; the visions

of that enthusiast may never be realized, but the spirit which actuated George Eliot in vindicating the Jew is the spirit of humanity at its highest.

VII

Disraeli has been censured for making the Jewish character, the Jewish question more conspicuous than the plot or the apparent purpose of *Coningsby* would seem to warrant. Writing of and for a period of special political interest, Disraeli took up the Jewish question as bearing upon at least one serious problem claiming a solution. In his preface to *Lothair*, he says: "Familiar as we all are now with such themes, the house of Israel being now freed from the barbarism of mediæval misconception and judged like all other races by their contributions to the existing sum of human welfare, and the general influence of race on human action being universally recognized as the key of history, the difficulty and hazard of touching for the first time on such topics cannot now be easily appreciated."

And in proportion as their difficulty is appreciated by the Jewish people of to-day, will be their grateful remembrance of the brilliant author who started in life with the world against him, and whose noble aim, the vindication, the intellectual enfranchisement of his race, was generously, completely, triumphantly realized as he sat, an English Earl, at the Congress of Berlin, and made religious liberty for all a condition of the recognition of the only sovereignty in Europe that then persecuted the Hebrew.

LOYALTY¹

FIDELITY is the secret of the world's progress. Devotion to duty, devotion to an idea, devotion to humanity, devotion to God—this explains half the mysteries of history: devotion to self will account for the rest.

Loyalty is a sentiment, an education, a motive-power that was comprehended even in the Patriarchal times when Abraham's servant left Mesopotamia in quest of a wife for Isaac. Eliezer was simply a steward who loved his master—faithful in his house; he undertook a difficult task and accomplished it. Rebecca's deed at the well completes the picture—as fine a study of chivalry as the troubadour would have chanted.

In these days of independent thought, of insolent self-assertion, of hourly discovery—although the “new idea” is often

¹ Delivered before the Young Men's Hebrew Association, November 30, 1879.

an ancient one in modern guise,—loyalty is still honored even by the inferior ten thousand. The single-hearted Professor whose fidelity to science, to truth, made of him a hero—a demigod he would have been in the Grecian era—“had no time to make money!” And this grand, characteristic declaration was admired, applauded, by the masses whom we believed insensible to the finer motives, just as the world weeps over the story of Damon and Pythias, of David and Jonathan; such loyal friendship is a revelation.

So the world is kinder and better than you might imagine from a study of Wall Street, where everybody is on the look out for a weak spot in his neighbor's armor and ready to let his arrow fly that shall smite to the death.

The danger for American youth is that loyalty shall become a mere sentiment and not be part of their very nature, their better self.

How shall we define loyalty? We may consider it in several relations—as between man and man, between man and the state, aye—as between man and the Deity.

We must define it by another word—fidelity. Be loyal and true, be faithful and true. And most beautiful of mottoes is this one word—*fideliter*. Proudly has it been borne by great nobles in many lands. Older than any order of nobility is the word as applied to Abraham—faithfulness was his motto, *Emuno* was upon his escutcheon, and even in that primitive age he understood and practised it. Loyalty comprehends something besides and above patriotism—fidelity to truth and right even though in conflict with our country's policy. The great orator of the West used to say, "My country—right or wrong." This may be patriotism—indeed, it does not rise above partisanship—but it is not loyalty, whose declaration would be: "My country—she shall be always right." The Briton recites the old fiction, "The King can do no wrong," but loyalty to a Charles the Second was no proof of sterling patriotism. Parties, historians, kings themselves, make free with the reputation of the practical chiefs of the administration, however, and discover who are capable of doing the wrong published in the sover-

eign's name, and even kings are as ungrateful as republics.

Loyalty is, strictly speaking, identified with man's attachment to the State as the universal parent of its citizens—as the head of the great family. It is a higher law which when the State is faithless to humanity and justice underlies the right of revolution, excuses passive and active resistance, and has led to martyrdom which after ages extol.

So far as loyalty implies obedience to the highest authority in a State, it has indeed been abused—enormities have been committed in its name as excesses have been justified in the name of liberty.

Devotion to the person of a sovereign has been construed to extend to obedience to the royal mandate even as far as assassination, and actual treason to the State. In the confusion of ideas and obligations that led to the massacre of St. Bartholomew, the horrors of the Crusades, the persecutions of the Albigenses and the Jews, fanaticism, gross superstitious attachment to Church as

united with the State, was mistaken, oh ! so terribly ! for loyalty.

In modern times, in our own country, a study of loyalty becomes useful and important. Taking history as our guide, we shall find that its embodiment is recognized in Holy Writ, as the highest human type. When the Revelation on Sinai's Mount was understood by the assembled people, the response was unanimous—"We hear and shall obey." When rebellion against the theocracy raised its head, the sturdy chieftain Joshua called to his side the loyal thousands—"I and my household shall serve the Lord"—as Moses had already tested the fidelity of the tribe of Levi—"Who is on the Lord's side?" Samuel subsequently echoed the same spirit of devotion to the highest principle ; throughout the prophetic writings, it is "my faithful servant" that is at once approved by God and revered by mankind : a striking picture depicted by Milton—that of Abdiel "faithful among the faithless."

Seeking from the Bible, again, authority for the conception of fidelity I

would set before you, we find this admonition: "Honor thy parents—but my Sabbath thou shalt keep." So that we learn of a higher loyalty than that which binds man to man — which implies devotion to the family chief — to the State as representative of the family.

In the ages of Grecian and of Roman supremacy, the greatest test of citizenship was self-sacrifice for the sake of country. And yet Socrates, who, seeing beyond the narrow confines of a Grecian State, conceived of man's duty as in conflict with cruelty or duplicity commanded by the government for its or the popular interest, was at the period of Athens' greatest development condemned for corrupting the youth by such teachings. Aristides was ostracized because the people were tired of hearing him called "the just" — because he thought loyalty to the ideal government a higher motive than the gratification of an ignorant or capricious public opinion. In the stern, brave Roman who rescued his country from the Tarquins — Cato, inflexible, severe, and wise — Brutus who in the conspiracy against Cæsar had

no motive but the safety of the republic, the liberties of the people—we find the recognition of loyalty as a principle which ascended above the present moment, party, authority—which even contemplated the enfranchisement of the State from moral servitude and weakness, and subordinated self to a patriotic devotion, that identified country with God.

How Demosthenes thundered his philippics! How he stimulated his countrymen to renewed and united exertions against the invader! How powerfully spoke Cicero against official maladministration, against corruption which had become a byword! Neither of these consummate orators, whose contemporary power the world beheld with admiration, can attain the niche in the Temple of Fame reserved for the types of fidelity to the State, to truth. Indeed we may claim for modern times several examples of magnificent oratorical power wedded to superb efforts for country, for God, that leave the renowned orators of antiquity far behind. Burke, Pitt, Fox in England; Savonarola in Italy; Luther in Germany;

Webster in America — although their loyalty was manifested in greater or less degree — united marvellous grace and skill as orators with a lofty conception of the patriot's highest duty. It was well for Cicero, who, as Mr. Curtis says, "understood himself and the people among whom he lived," to urge "Virtue itself can desire no greater reward for labors and perils than the reward of praise and glory." The State in Cicero's age had "constitutions, power, wealth, culture, letters, arts, —but in all that splendid civilization there was no higher individual motive than the love of personal distinction."

Men can be moved to loyalty. It requires a rare occasion to elicit in our comparatively cold country a universal loyal expression. When the flag of Fort Sumter was first fired upon, the sentiment of love for country displayed itself throughout the North—no sacrifice was too great, loyalty was the rule; and yet, so cool and calculating are some that within a week "leading" merchants were effecting combinations whereby they could make

princely fortunes out of rotten hulks and shoddy fabrics !

Rarely in the world's history has reverential loyalty been more grandly demonstrated than in that memorable scene at Philadelphia, when Hancock signed the immortal Declaration. Nevertheless when the armies of Washington were freezing at Valley Forge—time of sorest trial for the young republic,—then, says the indignant patriot, speaking of a miscalled loyalist, "this man was crying 'beef! beef!' through the camp," taking advantage of the dire necessities of the soldiers.

Can it be that we require the fiction of a hereditary sovereign to stimulate us to constant unalterable loyalty? In no body of Americans is there greater need of sleepless loyalty than among Israelite young men. For us, fidelity comprehends at once the highest embodiment of reverential obedience to divine authority, to the typical family, to brethren who are even in this land singled out for social ostracism. Faithful to the imperishable record of our race, we must of necessity be patriots, seeking the peace of the land wherein

we dwell. True to ourselves, we cannot if we would, evade the responsibility imposed upon us because of fellow-Israelites to be helped on the way to citizenship. Unfriendly critics begin to understand that upon the Bible rests the safety, the happiness, the elevation of society. We should, of all men, cherish the Bible—study it, strive to understand it, and to practise its precepts.

Are we loyal to the spirit which founded this association? Have we swerved from the simple direct path which seemed to lie before us as we began the work? That was a fair, staunch vessel, that suddenly experienced a dreadful shock foreboding destruction—the iceberg was upon it with startling force—the men whose duty it was to look out were reckless and inattentive—imperilling the lives of hundreds. Even the staunchest ship were in imminent danger if the pilot, the lookout in whom we trust, prove recreant, disloyal. Shall the parallel be drawn for you? No, you will think it out for yourselves. This society shall be found well-manned—its

officers and crew ever vigilant—it will safely withstand the chilly atmosphere of indifference, the shock of icebergs met unexpectedly, even in these parts. True to duty we shall ride proudly over sea into port,—making life more cheerful, more useful, more serviceable to generations to come. We owe it to our race training to be loyal to the higher duty of life—to be superior to the pseudo-equality which tends to make of Americans mere money-seekers. It never was true that the Hebrews lived exclusively for wealth, although for ages it has been maintained that our race was merely avaricious. When Solomon was awarded what he most desired, he asked not for wealth, but for wisdom. Wisdom seemed to draw in its train, however, all that man could desire and more than was good for him.

In this republic, since the time of the war with its boundless extravagance, and its false notions of happiness and success, the ambition of each parent and each child is to become as rich as his neighbor—or at least to seem as wealthy.

Hence follows a succession of woes and follies and disasters. Among the greatest of Americans, after all, was that professor I have mentioned, who sincerely and loyally loved science, and despised mere money-making. May he have many disciples!

It is permitted here, among ourselves, to suggest that the secret of the ostracism we hear about was a love of display, the faithlessness of Israelites to their race and its responsibilities. The exclusive hotel-keeper was but the bold interpreter of the secret oracle of society which, arrogant and ridiculous as it is, cannot tolerate vulgar pretensions in another class.

I claim that we should be superior to the wish to rank with the shoddy society that patronizes the fashionable watering-place hotel. There is no grandeur, no virtue, no real power that outlives a day in society which worships the old idol of the molten calf—whether of gold or base metal.

And this brings us back by association of ideas to the contrast between the shortsighted men and women of Israel car-

ried away by the glitter, the show, the gaudy extravagance of idol-worship in their day—and the seer Moses, the exceedingly meek man, who expounded God's word which made all equal in the only sense that can permanently elevate humanity, the recognition of the Father whom we shall honor in fidelity and sincerity by loyally loving our neighbor, and the truth. "Hear the conclusion of the matter—fear God and keep His commandments—such is the whole duty of man."

And we must do our duty, despite the fact that the world fails to appreciate us, as we suppose. If we find men of little claim to respect or consideration successful or accorded distinctive honor, we must not on that account be recreant. It was said of a late Justice of the United States Supreme Court that "to do what he felt to be right, to do it bravely and disinterestedly when he was called upon to make sacrifices, without the smallest regard to the opinions of men, when the thought of their opinions might have deterred him, became the habit of his life."

Happy shall we be in our surroundings,

in our age, when loyalty shall again constitute part of the very nature of men, the habit of their lives.

AN ANCIENT GRUDGE¹

HISTORY proclaims the greatness of a race whose loyalty to truth, to the divine mission has aided primarily the cause of civilization. Strange fatuity that has apparently declared it part of the duty of the civilized world to deny to the Hebrew the simple reward of recognition! Entitled to honor, respect, appreciation, he has met contumely, insult, persecution.

The survival of the Hebrew race is a marvellous fact. There is no parallel in history. "A pure unmixed race of first-rate organization," says Disraeli, "must rule the world." While this may be true in the broader sense, how many centuries of misconception have disputed the right of the Hebrew to simple equality before the law! And the Hebrew who has history and courage for defence repays the injustice of ages by fidelity to his mission,

¹ Delivered before the Young Men's Hebrew Association, January 29, 1881.

“Thanks chiefly,” says George Eliot, “to the divine gift of a memory which inspires the moments with a past, a present, and a future.”

Thus “he feeds fat the ancient grudge” borne against him by the ephemeral peoples of the Old World and nobly and patiently awaits his justification, trusting to God “in whose sight a thousand years are as yesterday which is past—as a watch in the night.”

The misconception of Jewish character, the injustice done to the race, the extraordinary burden weighing upon the individual, were the reflection of mediæval incapacity to appreciate a distinctive people of superior intellectual force.

This legacy of the middle ages has not lapsed with feudalism, which created and intensified the reign of might over right.

It has taken centuries to substitute, in religion as in politics, modern fairness and thought for craft and brute force. We cease to be surprised at the record of popular riot and persecution in peaceful cities along the Rhine five or six centuries ago, when only thirty years have passed

away since a Hebrew born in a German city could not marry or adopt a trade save by grace of the authorities. Can we wonder at Peter the Hermit leading hundreds of thousands of brigand barons and ignorant peasants in a crusade for Jerusalem and against the Jews who lived on the road through Europe, when we have lately seen in this fair land a hotel-keeper dare to exclude Jews from the privileges of public hospitality, and in the stately capital of enlightened Germany unoffending Jews assaulted in the streets?

The complete emancipation of the Jews has been delayed by popular prejudice, the result of bigotry and of imperfect information respecting the race, and formed by illiberal writings. The mediæval Church sought to extirpate Judaism by fire and sword—the Church to-day, where the State has not disestablished it, succeeds in delaying religious liberty; and in some lands the Church, where the State has proclaimed equality for all creeds, still seeks to hinder the recognition of the Jew as a man, a citizen.

No power could successfully contend

with the Church when the Pope was the dispenser of crowns—the source of national liberty or slavery. A King of England trembled before the Archbishop who represented the Vatican — Charlemagne was its vassal, as his successors were its willing serfs; the German princes who strove to assert their independence were crowded out by the obedient elector and count who did the bidding of their Italian master. The Church was the only educator, and the masses were designedly maintained in ignorance. The great robber chieftain worshipped “a piece of the true cross”—the serfs in his domains began to believe in him as the power which could make or mar them here and to eternity.

The student is fairly overwhelmed by the wealth of materials upon which to draw in support of the position that the educational influences moving the world were systematically unjust and falsely directed in establishing the place of the Jew and Judaism. And great thinkers of to-day have only begun to comprehend the inexhaustible resources at command.

Milman, Draper, Lecky, Simon, Renan, Buckle, and Froude have especially displayed candor and earnest industry in exposing the untruths and injustice of centuries. They have barely touched upon the point which for the moment concerns us, but their testimony is clear, convincing, and damning.

Our honored Jewish authors, Zunz, Jost, Graetz, Geiger, Munk, Kayserling, Franck, Raphall, and many others, have grouped the materials for Jewish history and have prepared the way for a truer appreciation of Jewish character.

In this conflict between might and right what was the place of the Jew?

Feudalism with brute force for its inspiration eagerly clasped hands with the fanaticism of the Church and retained its power to repress liberty and to enslave intellect, even after its religious instructor had been dethroned from its once undisputed sovereignty over the European mind. The Jew was regarded as a being bereft of the natural rights of man, a dog to spit upon, a money chest to rob, a creature restrained of liberty to breathe

the air of Heaven, to move beyond the Ghetto.

Ah! but feudalism and the Church could not deprive the Jew of the right to think—to maintain the purity of domestic life—to preserve the race character, the traditions and the discoveries of his ancestry as a heritage for coming generations! The place of the Jew was to keep alive in at least some portion of the human race the instincts of manhood, the divine spark which neither Church nor State deemed compatible with policy or power.

How generously, how nobly the Hebrews confined within the precincts of the dreadful Ghetto acquitted themselves of their duty to God and posterity, is proved by their literary works, remarkable for lofty sentiment, mastery of details, extent of learning, for evidence of genius, for grasp of varied and recondite topics, and by their records of humble devotion to their creed, which implied degradation, persecution, and martyrdom; by the encouragement of science, the impetus given to inquiry, culminating in the so-called

revival of learning that marked the dawn of the modern era.

Strange that Luther should have owed so much to Jewish thought and example, in the study, zeal, and courage which impelled him to expose the abuses committed in the name of religion—and that the German church which he founded should prove at this day the champion of mediæval ideas.

Shall I remind you of the record of middle age barbarity and Jewish life in almost every section of Europe? Russia, indeed, had not yet emerged from the utterly savage state—things are slow of development in that Empire—but she had recently attained the point in progress marked by the persecution of the Jews, and in Roumania and Servia, under her tuition, the legal mob outdid the bravest of the Rhenish barons.

The Christian nations of Europe vied in ill-treating the Jews. There was no disguise as to the pretext. In many cities and villages, the annual visits of the monks at the Easter season were the signals for violence. At one French market

town the preacher would say on Good Friday, "You have around you those who crucified the Messiah—now is the time when you should feel most deeply the iniquity. This is the day on which our Prince has graciously given us permission to avenge this crime. Like your pious ancestors, hurl stones at the Jews, and show your sense of the wrong by the rigor with which you resent it." At another place, the preacher would cry out to the Jews, "Wretches, your sins have come upon you!" and the populace would accept this as a hint to pillage and to murder.

During the Crusades and later, Metz, Spire, Worms, Frankfort, Cologne, Nuremberg, Prague—every thriving town was the funeral pyre of the unhappy Jews.

An earthquake was laid at their door—it was they that poisoned wells, spread the plague, drowned young maidens, murdered children, stabbed the consecrated wafer, mutilated the crucifix, and, *horribile dictu!* studied the Talmud. At one time a tremendous bonfire was kindled of twenty-four great cartloads of volumes

of the Talmud. Ah! the disastrous record of those troublous times!

All the while the Jews were working quietly at their callings. Many, being thrifty artisans or tradesmen, saved money which they loaned to the kings, barons, and cities. Decree after decree confiscated their just claims, and they were held fortunate if their lives were spared when they presumed to ask payment of debts honestly due. They were skilful in the vineyards of Burgundy, adepts at Italian and Flemish manufactures—but everywhere they were denied the reward of industry, because the priest would persist in teaching of the “passion” and thus intensify the hatred, the ancient, terrible grudge. Year after year, they shut themselves up in their houses, their quarter, but only to draw out the concentrated fury of the populace. The synagogue wherein they took refuge was the scene of carnage. On the merest suspicion, hundreds were led to the stake.

The only bright spot in Europe was where the followers of Mohammed had made a stand from Constantinople along

the Mediterranean and in the Iberian peninsula. And when the Moors were finally vanquished by the Christians of Spain, the Jews, who had fought valiantly and who were the scholars and the merchants of the great cities, soon learned how the gentle Christians put into practice the lessons of love they professed. Grand was the record for centuries, deplorable the final scenes,—the exile that year of Columbus' voyage to the New World.

The popular prejudice against the Jew had found its way through the Church into the very nurseries, and was indelibly stamped upon the infant literature of modern Europe.

“And all the evil,” says Milman, “which the people said and thought of the Jews during the Middle Ages seems concentrated in Shylock.”

Remember that the Jews mainly introduced into Europe Greek philosophy in its Arabian dress—and bore an important part in the revival of learning. The old Jewish printers of Amsterdam, Leghorn, Venice, and other places, were distin-

guished for the perfection of their work. Strange that the literature of the sixteenth and seventeenth centuries almost uniformly, when there is a passing reference to the race, or where the author is constrained to dwell upon an individual Israelite, denies the right of impartial criticism, and condemns the Jew to the pillory of public opinion !

Singularly characteristic of the world's injustice to the Jew is the portrait of Shylock.

The poetry of Southern Europe has given birth to many delightful and subtle fancies. The unparalleled genius of Shakespeare seemed powerless to create a plot charming or mysterious—intensely tragic or deliciously idyllic. The fertile brain of the airy trifler of Florence or of Genoa, of Pisa or of Venice, was destined to weave immortal pictures when framed in the glowing, lifelike, enduring diction of the Master.

It may seem sacrilege to indicate any weakness in this wondrous poet who was not for an age but for all time ; cosmopolite though an Englishman born. And

yet one may venture to say this : that the mightiest burst of oratory designed to lure a people to madness, is less Roman than it is human ; the majestic Lear is not a mere Briton save in the habiliments we fancy to correspond with bits of description ; there are anachronisms in many of the plays, do we care to seek for faults or to forget the superabundance of generous wealth of imagery and the lifelike portraiture of undying heroes.

Shakespeare wrote for the court of Queen Elizabeth and he did not rise above the prejudices, the prepossessions of his time.

The blow he dealt at the Jewish race nearly three centuries have failed to overcome. His matchless powers have emphasized the hate which the coxcombs and the magistrates of Venice unitedly manifested. His Shylock became a type, and the world believes in it as earnestly as in any other prejudice, and the magic of the poet's name has sufficed to mislead the truth-seeker, the candid, and the kind-hearted alike.

And Shylock as Shakespeare drew him

is not altogether mean—there is some dignity in the picture despite the vigor with which the artist has thrown in those dark and glowing touches o'ershadowing the true man who is perforce to live an untrue life.

The Shylock of Shakespeare is the only Jew Englishmen would have recognized in his day. Jews in England were then very few. It was years after Shakespeare's death that their exiled brethren were invited by Cromwell to share the fortunes of the Commonwealth. But the Court knew by observation or hearsay of the Lombards and the Jews who in that age nearly monopolized the business ventures centring in Italian cities.

So the merchant who encouraged enterprise by loans of capital was despised because he dared to feel superior by virtue of his thrift and seriousness to the frivolity, extravagance, and wildness of the nobles who were likely to be the comrades of travelled Englishmen. And "oft on the Rialto" way the young travellers have joined Gratiano and Lorenzo in their sneer at Shylock and Tubal, who wore the ga-

berdine and were spurned and spat upon, and were known only as usurers and enemies of the Christian. "Let not the sound of shallow foppery enter my sober house!"

Such was the home life of the Venetian Jew whom his neighbors could not understand. Here as everywhere the Jewish home was the abode of simplicity and purity, though the palaces, streets, and plazas of Venice were scenes of nightly riot and debauchery.

And Shakespeare, never having seen a Jewess, depicted Jessica as a silly, frivolous damsel, delighted to have attracted the notice of the Venetian gallant, ashamed of her stern father whom the chronicler could paint only in his Rialto garb, but whom we know better as unbending in the intimacy of home. The Jessica of Shakespeare was never the daughter of a Jewess. A disobedient daughter ashamed of her lineage is a rarity in Israel. But for centuries, the only Jew the world comprehended was Shylock at his worst, cruel, vindictive, mean, thinking more of his ducats than

of his daughter's honor, and Jessica was just the child such a father was likely to lose.

“What heinous sin is it in me,
To be ashamed to be my father's child?
But though I am a daughter to his blood,
I am not to his manners.”

And later the only Jew the stage or fiction knew was a modified study of Shylock in costume, until Lessing nobly vindicated letters by his beautiful creation of “Nathan the Wise” and in turn Bernstein, Auerbach, Mosenthal, Kompert, and others of the Hebrew race have impressed their sense of duty upon the productions of their genius.

Next to Shylock, no portrayal of the Jew has been so painful in its injustice and widespread effect—as extensive as the field of English literature, wherever the English language is spoken or its distinguished authors are read in translations—as Dickens' Fagin. It was a needless mortification to couple with this wretch the name he dishonored; but, with an unction that always surprised the lovers of Dickens, that writer persisted in de-

picting Fagin the Jew as the most hideous and irredeemable character in his collection. All England hated the Jew the more as they recognized in Fagin the lowest type of man.

Dickens sought celebrity as an iconoclast and a philanthropist. He did yeoman's service in exposing the evils of debtors' prisons, Yorkshire schools, and other British weaknesses. But his delineation of Fagin was a blot upon his fame which he remembered in after years, and tardily strove to efface by the creation of the comparatively good but essentially feeble Riah.

That Dickens imbibed a little bigotry with his other inherited tastes, is likely. That a man of his powers and observation could have penned such beautiful sketches, could have extracted from the Christmas story, such delightful lessons of love, charity, and good-will, founding a literature which directs men's thoughts towards the lowly and the suffering, and yet persist in so shocking a libel upon the Jewish character, is mysterious indeed. Granted that he was a caricaturist, that he

did not spare the Stigginses, the Chadbands, and the Jellybys. But these were types and Fagin was a monstrosity. It was thus he fanned popular prejudice on the stage which is largely an instructor and a mirror of the times, followed by an army of small writers and reporters, aided by careless newspaper supervision. Our taste and sense of justice are constantly offended by intimations and paragraphs charging persons named in the police reports with being Jews as well as thieves, and leading the ignorant and hasty reader to imagine that most people who go to synagogue and have foreign names are thieves as well as Jews.

The change in English fiction began with Disraeli's elevation as a public man. His early novels appealed so vividly to the imagination, and were addressed so peculiarly to the higher circles, as not to reach the vulgar except as filtered through successive strata of English society. And "Sidonia" did superb service, nor has Disraeli failed to maintain throughout the series from *Coningsby* and *Tancred* to *Lothair* and *Endymion* a graceful and

an elevated tone of treatment for the Hebrew race.

It was his public life, however, that affected the English mind, so slow of apprehension but essentially just, and greater than his eloquent defence of the Jew in his books was the closing of his ministerial career, when the Envoy of the British Empire magnetized the stern German Chancellor and accomplished a noble work for mankind, fixing it as an accepted principle of international law that religious liberty is the right of the Jew and the Christian. But how soon after the memorable sittings of 1878 did the wily Roumanian, aided by influences at Berlin which we now too plainly understand, undo for the moment the generous results of the Congress!

It is impossible to close this hasty study of the effect of works of fiction upon the popular mind, without a reference to one of the truest friends in the world of letters the Jewish race ever had, George Eliot.

She understood the genius of the Hebrew race. She deplored their unmerited

sufferings. She was as enthusiastic in her generous visions of the future of Judaism as the most loyal of our modern thinkers. *Daniel Deronda* fittingly marks the happy reaction from a false and pernicious school of thought. It is simply justice to lay upon her tomb a well earned tribute of a race's affection.

We turn to a singular spectacle in Berlin, the burning of Heine's works because Germany's great lyric poet was of Hebrew birth and once lampooned a Hohenzollern. What a ludicrous parody on the bonfires which the popes used to ordain of Jewish books, and notably the terrible Talmud! and one reads history between the lines of such a wonderful police achievement.

It is Dogberry again. It does not rise to the dignity of bigotry. It would have been despised by King Clovis who, when learning of the story of Jesus and how he had been crucified, remarked, "Had I been there with my brave Franks, they would not have dared to do it."

Of Germany, what can one say save to feel it an extraordinary perversion of humanity that, in a land where learning has

been so perfected and thorough as to delve down to the source of things, and to be content with naught save the deepest hidden treasure of exhaustless mines of knowledge, the very universities shall be used by insane court preachers and unscrupulous politicians in a crusade against the most thrifty, peaceful, virtuous, and studious class of the community? As persecution has legal limits in this age, these agitators burn books instead of men, and they do it after the style of the Mohammedan commander: "There is no truth but in the Koran. Burn these. If they agree with the Koran they are superfluous—if they disagree, they are dangerous—burn them."

This glance at the influences which moulded public sentiment on the Jewish question ought not to be dismissed without alluding to the Jews of Spain. The late U. S. Minister at Madrid pays this tribute:

"The Jews, or Israelites rather, are to be found in Spain, contemporaneously with Phœnicians, long anterior to the invasion of Judea by the Romans. They

survived the successive Roman, Gothic, and Moorish dominations of Spain, to be still conspicuous among its inhabitants of divers races when Christianity had become once more supreme under the successors of Pelayo. It is no exaggeration to assert that during all this latter period, say from the ninth to the fifteenth century inclusive, the highest intellectual cultivation of Spain was in the hands of the Israelites. While equally distinguished with the Moors and Christians in the superficial pursuits of poetry, rhetoric, and light literature, they were in advance of all in the more serious pursuits of history, in political and juridical knowledge, in the study of nature, and in all the exact sciences."

In the preparation of the "Code of Don Alfonso," that celebrated king collected a board of learned Moors and Jews who labored under his eye for years at Toledo. "Whoever carefully studies Spain cannot fail to see the signs of the influence of the Jews, not only on the national character and the intellectual condition, but also on the blood of the Spaniards."

Mocatta, in his interesting essay on the Inquisition, tells of the persecution two centuries later than the period of Alfonso, culminating in the edict of banishment under Ferdinand and Isabella; and in a resumé which does not fail to point at the lasting evils recoiling on the persecution, nevertheless he is constrained to urge that "Had the Jews possessed more tact during the earlier stages of their troubles, and adhered more closely to their scientific and literary pursuits than to the acquisition of wealth, they might possibly have averted the final doom."

No people ever deserved more kindness than the Hebrew, and have endured such bitter persecution. "One of the most remarkable phenomena in the history of this people," says George Eliot, "is that they have come out rivalling the nations of all European countries in healthiness and beauty of physique, in practical ability, in scientific and artistic aptitude."

That a local or momentary prejudice might be maintained against an individual or a family offending public opinion and

persistently disregarding the unwritten law at the basis of well ordered society, is not strange. One can understand the tendency of feeling as to the Oneida Community—to a Mormon settlement in the heart of an old State—even the antagonism against the negro race when the question was at once social, and at the very basis of Southern policy—or the hostility of the Irish in California to Chinese cheap labor. But for the hostile treatment of the Jew at this time, there is no other hypothesis than the continued existence of the mediæval spirit of persecution, founded upon bigotry and avarice.

An intelligent writer discussing the Philosophy of Persecution has sought to explain the moderation observable as civilization advances in the treatment of the majority. In mediæval days, men were still savage and a difference of opinion compelled a test of brute force. Under the moulding influence of modern culture men have acquired a milder nature.

Unhappily, this has not led to a clearer understanding of the position of the Hebrew. And the story of communism at

Madrid, Paris, St. Petersburg, and recent incidents in Ireland and Germany would imply that the savage still predominates in man's nature, and is simply kept under by legal restraints.

The old-time ignorance of Jewish character and personality excused most of the prejudice that manifested itself socially and politically. Now, there is no pretence that the Jew is a stranger or inherently a bad citizen. He is persecuted not because of what he is, but because of what he was formerly believed to be, or because of the crucifixion whereof his ancestors have been unjustly charged, or because of the property his intelligence and thrift have acquired. It is simply a survival of the old spirit—the shadow of the past is thrown upon our otherwise pleasing picture of life—the Jew and the Christian striving for perfect manhood.

The Ancient Grudge that in the eyes of the Knight Templars and the Saxon chief classed the beautiful Rebecca, at once a maiden of genius and a woman of rare moral power, as socially inferior to a herdsman—that made of Martin Luther

a vehement advocate of proscription—that prompted Torquemada to institute the most formidable engine of religious hate the world ever knew or was shamed by—exists to-day in a milder form.

With his accredited perseverance and astuteness, the Jew should have discovered with each age the peculiar principle which made for success. And yet his has been a constant struggle for recognition, for equality, for existence; whether in Spain with access to the highest positions in the state—or in Germany in the dark ages, and a brutal and hostile populace—or in the United States to-day, where they are on a par with their neighbors, and seek to be absorbed in the great body of citizens—or in Roumania, where by dint of industry and sobriety they have made a living and are the envy of the ignorant and bigoted peasants and the prey of the dissolute noble—the distinction continues and these men of different creeds professing the same divine origin are debarred from living together in brotherhood and peace.

Have the Hebrews consciously provoked this perpetual misunderstanding, in

one age resulting in persecution, threatened annihilation, or banishment, in another content with odious social ostracism?

In Athens, they ostracized Aristides because they were tired of hearing him called the Just; at Berlin, they condemn the Jews because statistics credit them with superior intelligence and morality.

Everywhere we see indications of the Hebrew's resolution to become a citizen of the world. Assumed to be a lover of peace, he fought gallantly at Plevna for his ungrateful country, he was among the advance guard of the Prussians entering Paris, and rose to high rank in the congenial French army; he served valiantly in our own war, and has always been distinguished in this land for patriotic ardor.

The Hebrews do not set up independent institutions, save those which are naturally denominational. They break away from any idea of caste. They are honored as professors in German universities, directors of the French and Austrian press, in the Russian foreign office, astronomers at Paris, archæologists at Rome, in the consular service, among ex-

plorers in Central Africa, engineers in the government surveys, in our marine corps, and in the navy. In the learned professions, they excite the envy of slow-witted Teutons; as a popular party leader Lasker had no fear of Bismarck, and Strassman was elected Mayor of Berlin even in January, 1881. If the Jews are censured for being sound political economists, they are simply showing their capacity to work with current national forces. The history of finance has no parallel to the rise and maintenance of the house of Rothschild—which passes upon government applications for loans like a Wall Street bank discusses coffee or drug paper, and whose name is a synonym for integrity and sagacity. While a Rothschild may, like any other banker or broker, study the eccentricities of the stock market, since the day when old Mayer Anselm founded the house on the basis of a great financial trust and service to his sovereign, no one can assert that the success of a Rothschild involved the ruin of his associates or implied a taint of dishonesty.

We have a right to assume that in for-

mer days the Hebrews exerted themselves with equal ardor and determination. And the annals of the sieges of Prague, Antwerp, Phalsbourg, the wars of Gustavus, Frederick, and Napoleon, demonstrate the bravery of the descendants of Joshua; while in the achievements of peace, they were honored and successful in the Italian cities as manufacturers, artificers in precious metals and silk and other fabrics. Their creed and race exerted no serious effect upon their handicraft or its product. But oppressive laws soon shut them up in the Ghetto, from which they had emerged in the Pontificate of an occasionally enlightened Pope. In the year 1881, the cable conveys the astounding news that the Polish Jews have practically a monopoly of the manufacture of men's caps at Paris. Is it possible that these Jews understand the difficult art of fabricating such wondrous things!

If, then, in the present as in the past, the Jews have proved and do prove good citizens, what are the reasons for their exclusion to-day anywhere from social equality?

It may be profitable to digress for the

purpose of illustrating that the highest social standing was accorded in England for years, even while certain legal disabilities existed, to Sir Francis Goldsmid, a zealous and punctilious conformist, a barrister of high repute, the head of a leading scientific society, a philanthropist whose heart, hand, and purse were open to the sufferer, the oppressed of whatever race. The memory of this nobleman, who was, indeed, the ideal of a modern Jew, cannot but be revered for his actual aggressiveness. He resided in St. John's Wood, London, the centre of refinement and public spirit, entertained with hospitality and discretion; society, which is very precise in the English capital, and does not open its doors to mere wealth and is certainly slow to abandon ancient prejudices, found in Sir Francis a true English gentleman of unsullied ancestry, distinguished abilities and manners, who understood and practised his duties as a subject, a lawyer, a member of Parliament, a lover of science, a friend of humanity. When he rose in the House of Commons and referred to the grievances of the Jews of Servia, he was listened to with attention

and honored for his zealous advocacy of the cause of his oppressed brethren. He was never adequately appreciated for the intense earnestness with which he espoused this cause and which continued unintermittingly until in later years he seconded, with signal liberality and intensity, the efforts of his French compeer Adolphe Crémieux for the emancipation of the Jews of Roumania.

Whenever the Jewish community has the good fortune to be led by men like Goldsmid and the good sense to appreciate the secret of the social standing he acquired, there is a reasonable prospect of the overthrow of prejudice, except only among a people and in an age where the golden calf is worshipped — where “success is of greater esteem than character” and where winnings at cards and speculation are rated higher than the legitimate earnings of talent, study, and industry, and there is danger in such an age of the Jew being no better than his neighbor. Now I do not propose to imitate the Homeric catalogue of the Greek warriors by telling of individual Jews in every clime

who have distinguished themselves in art, science, letters, politics, the work of benevolence. Who was more English than David Salomons, more French than Adolphe Cremieux, more Italian than Daniel Manin, more German than Mendelssohn or Riesser? The greatest Englishman since William Pitt was of Jewish birth—and underbred critics and politicians call Disraeli un-English! If in Russia, Jews are indifferent to the fate of the nobles—if in Germany, they oppose Bismarck, is it strange? In Great Britain, Baron de Worms is a Conservative and Arthur Cohen a Liberal, and, as the *Spectator* says, “there is no popular dislike of the influence the Jewish mind may exert in politics, journalism, or theology.” In France, the United States, and Holland, there is really no such thing as pretending to identify Jews as a separate body, save in legitimate denominational work. “Every country now has the Jew it deserves”—in the middle ages the Jews were above the deserts and the comprehension of the nations of Europe.

The Grudge that sprang from mediæval

bigotry and ignorance,—which still survive in the dawn and bright noonday of enlightenment and civilization,—continues despite sound reason and experience. It is peculiar to the relation of Jew and non-Jew. There is no intrinsic reason in the Jewish genius. Disraeli the elder and George Eliot have in vain endeavored to trace some rational foundation for the dislike.

The cause now boldly avowed is the superior ability of the Jews, their thrift and command of resources.

To claim that the prejudice is heightened by the conviction of their superior alertness, industry, and business success, may seem arrogant—but only trade jealousy occasioned the Roumanian persecutions—and the apologists for German proscription point to the success of the Jew as lawyer, professor, editor, merchant, and banker as an argument for denying him equality of legal rights! The competition is too great for the phlegmatic and dilatory Teutons! The assertion of such an argument is simply Communism. It denies the law of evolution. The Jews are

industrious, thrifty, capable—they have special aptitude for the work of the present age—they are likely to excel their neighbors in the struggle for existence—the trained minority will beat the majority—therefore, let us crush them. Such was the argument of the Egyptian king—but Pharaoh's daughter saved from the cruel Nile a Jewish babe who became his people's liberator.

Now the Jews, wherever they have wandered, have been uniformly loyal to the land of their birth or adoption. If the return to Palestine is a vision of the inspired prophet and the creed of the faithful, this is associated with the miraculous interposition of the Deity, and is deemed too distant and too sudden a call to interfere with ordinary patriotic duty. Jews have never been conspirators, at least not until now that certain socialists charged with designs against crowned heads have been declared to be of Jewish birth. If this be true, their complicity with treason and assassination like any other crime has been in spite of the Judaism in which they were born, and was not developed until they felt

themselves superior to the religion which commands "seek ye the peace of the land wherein ye dwell."

America, with its speculative and sensational spirit, has proved delicate ground for such Jews as awkwardly undertake the appearance of sons of the soil before they have quite left off European ways. But Newport, New York, Philadelphia, Baltimore, Charleston, Savannah, and New Orleans tell of Jewish residents strong in the faith, whose high character, lofty patriotism and genuine attachment to their city and State are remembered with honor and gratitude. Read the story of Newport in Touro Street and Lopez Wharf, in the beautiful synagogue, in the cemetery redolent of Jewish poetry and fidelity immortalized by Longfellow. Charleston reared a mural tablet to the memory of Mordecai Cohen. New Orleans will never forget her beloved son, Judah Touro.

We have seen, then, that the prejudice in the middle ages proceeded from several causes: the ignorance and brutality characteristic of rulers and mob—the teachings of the priests—the dishonesty of

the debtor class ; that these influences continued even after the Reformation, and were enforced by the new formative agents in modern civilization, the social instinct, business competition, and popular literature ; that the accusations against the Jews have been admitted to be untrue, and that a fairer estimate of Jewish character has gradually dawned upon the world, although the occasional revival of exploded stories and an exceptional rising remind us that the era of universal peace has not yet arrived.

It remains for us to consider the bearing of the Jew at this day, having in view these teachings of the past, and the knowledge that history repeats itself. How shall the Jew "feed the ancient grudge" ?

The story of Jewish persecution evinces the heroism of our ancestors. Had they, indeed, displayed more tact, and had they been willing to sacrifice conviction and principle, they might have been absorbed in the common mass ; the loss would have been humanity's. A hostile Berlin paper acquits conformists, and charges the sins of to-day upon "a generation which has

broken from the old covenant and the principles of their fathers."

Those who advise a surrender of all that is distinctive in Judaism may mean well but they counsel treason. The Jews will act wisely in considering the condition under which people harmonize and coalesce in this age. They are not called upon to rebuild the synagogue so that it should be mistaken for a church. They have no right to substitute for the law the temporary caprice of successful business men. They cannot gain public esteem by hypocrisy, and they should not delude themselves into the belief that the age of speculation will endure forever. They should simply be Americans in America, Germans in Germany. This course is precisely in the direction taken by the Israelites of France and England. It has to do largely with externals, with manners, with modes of expression. And yet we should not forget that the most patriotic and honest Americans in a distinctively American city during the Revolution were Quakers, who maintained vigorously their quaint forms of worship and their

unique costumes. Perhaps they would have been as cordially appreciated had they dressed like other men and women but a dishonest Friend, a disloyal Friend, was unknown in the days of Rush and Franklin. Unhappily, the Friends are decreasing—the atmosphere of the busy city does not favor the growth of such quiet, old-fashioned bodies.

Conformity to American ways is not inconsistent with Judaism. Fidelity to Judaism is not in conflict with duty to the State.

I deny that the average Jew offends more seriously than the average Christian in what are properly considered social blemishes. If a different idea prevails, it is because obnoxious individuals are improperly taken as types. And it is possible that some Hebrews who have acquired a good commercial standing are unjustly compared as to manner with the old Knickerbockers, or the Bostonians of Beacon Street—whereas they simply belong to the ordinary grades of Americans, and are, as a class, more intelligent than citizens of like position who are

Church people and who have dared to censure them.

A critic of acknowledged powers, writing in a daily paper on New York Society, speaks of "the deterioration of manners consequent on the profuseness and flashiness of Society." "As to refinement, grace of manner, courtesy, true politeness, they exist, indeed, in individuals, but some deleterious influence prevents their manifestation in Society." "Do we Americans defer to anything except money and political power?" "We intrude and are expected in turn to tolerate intrusion. *You* may do what is selfish and ill-bred, if you will not check me in *my* selfishness and ill-breeding. Self-restraint is at the foundation of all politeness, and the spirit of our Society seems now to be a mutual condonation of self-indulgence." And the *Evening Post* in the same strain, emphatically speaks of "the age of Push" and characterizes the offensive manners among New Yorkers.

American society, generally, has no special right to condemn that part of it which is Jewish.

Insisting that the Jew shall be true to himself even amid the allurements of this speculative age, and shall be better than the man whom the age recognizes as typical, one need simply recall the essential purity and dignity of Jewish home life, and ask what is to be gained by being over-anxious to be considered society people as Mr. White depicts them?

Good manners are the test of endurance and welcome by the many of a stranger asking admission to their circle. The Jew may urge that his critics condone a bad life while they will not tolerate eccentric behavior; he must nevertheless condemn vulgarity and ostentation, and firmly deny that these are the privileges of any man or class, or that they are characteristics to be proud of.

The world has advanced far enough to rate a man at his true worth, and not to handicap him with the burden of ancestral misunderstandings. The world cannot afford to lose the Jew's sagacity or his fidelity to the law—and the Jew cannot endure to live in any land at the price of being hunted down for his faithfulness.

As if to confound us—to throw our theories to the winds—we are confronted by a painful state of affairs in Germany. I do not for an instant admit that the agitation will lead to legal proscription, and it is clear that the reaction will inevitably come to the relief and the justification of the Jew. The great leaders of true German thought earnestly condemn the anti-Semitic movement. Mommsen, Vogt, Virchow, a host of great men, are with Lazarus, Lasker, and their colleagues. And the Crown Prince sought opportunities to indicate his frank and manly views.

So far as the agitation is maintained in the interest of the Church, it is opposed to the spirit of the times. The Church that favors proscription must go to the wall. Even the Emperor, beloved for his glorious career, cannot shelter Stoecker. A republic has heretofore succeeded priest-ridden imperialism. The agitation cannot command to any extent the assistance of ignorance of the Jew's claims to respect as a man—that relic of feudalism has gone down beneath the blows of the later chivalry.

The proscription rests entirely upon that powerful social instinct combining selfishness, interest, envy of superior astuteness, trade jealousy. And in support of a movement against the Jew based upon no other living issue than this, the avaricious and ungifted Teutons and the ambitious and reckless Chancellor make common cause, dreading the loss of power when intelligence spreads throughout the land. So they attack the Jew because he is too industrious, too moral, too domesticated, too pushing. Five hundred thousand Jews among forty-five million Christians and men who know too much to believe in God! What a serious thing if these "aliens" shall monopolize public offices, posts of honor and profit, and the prizes of commercial supremacy! Perhaps if they have the ability to attain this distinction, they have the staying power also. Perhaps they will fully understand, without advice from this side of the Atlantic, how to meet this attack of unsuccessful tradesmen, idle politicians, meddling chaplains, and brilliant communists who may claim even Bismarck

as an active member of the modern Illuminati or Dark Lantern Club!

This agitation seems to be a bad policy for Germany but the accusation is made and sentence of excommunication is again to be passed upon the Jews — on general principles.

What is happening in Germany may be repeated elsewhere. What policy shall the Jew pursue?

If he can be blamed for anything besides a moral cowardice which has persuaded him at times to surrender the priceless heritage of Judaism for a mess of unclean pottage, it is his readiness to overrate the condescension of "society" in admitting him on these terms. In certain American cities, he has been guilty of the American weakness — pretension, the worship of fashion. He has even exaggerated this foible, thinking that thereby, with his faster horses, his more expensive opera box, his heavier bills at the seaside resorts, his more costly jewelry, his magniloquence, and his indifference to losses at cards or the races, he can prove himself "a bigger man than" his model. At least,

that is about what comparatively friendly German critics say of certain newly enriched barons at German capitals and watering places.

What a mistake to swerve from that straight line marked out away back during the exile of Abraham in a strange land, and maintained rigidly by the Law which kept this a people specially favored by light when the world was in darkness. "The better the Jew the better the citizen." A good life implies good manners; they spring, after all, from a kind heart. The counterfeit assumed by the so-called man of the world never had the true ring — it is only a tribute to the breeding which is far deeper than superficial politeness.

Why should the Jews be ambitious to lose their distinction? If nations whose traditions have moved the world in lofty poesy and are preserved in relics of ancient art, practised the most debasing rites, murdered the stranger, the infant, the aged, the weak and defenceless, honored robbery and rapine, deified the most adroit heroes of the chase, at a period when the Jews had wise laws, benevolent

regulations, inculcating love and honesty towards all men — if, at a time when even a convent was no longer a safe refuge for a king's daughter, when the powerful barons were merely bandits, when the sovereigns were only of superior might, ruffianism, and chicanery; when each crusade in defence of the Holy Sepulchre was an excuse for avoiding payment of debts, for pillage, for debauchery, for cruel merciless persecution of the helpless, the Jews were the only people, save an occasional ambitious priest, who cultivated the intellect and fostered science and perhaps the only class who respected the purity and possibilities of home life, and these same Jews in their wretched prison-quarters preserved and embellished a great literature. Are the Jews to-day, whom this ancestry and these laws prepared for the world's battle, for the first time to be stigmatized as cowards, incapables?

Pay the world the tribute of dressing like other people — the Jews do not regard as an inestimable privilege the right to wear the gaberdine! Is the world suddenly quiet and composed, weary of

the panoply of war and its simulated fierceness? Certainly the Jews do not demand the exclusive privilege of loudness of speech and deportment. Does the world esteem men not for what they are, but for what they seem? Why shall not the Jews who are honest, virtuous, devoted, patriotic, intelligent, industrious—seem to be all this? If Jews possess the tact with which they are credited, they will be remarkable men more for the quietest manners and the most effective work—for an abhorrence of shams and idolatry. And they will demand of their brethren for whom public opinion has made them somewhat responsible, that they be distinguished for that which raises men in the eyes of their neighbors, frowning upon the petty spirit which keeps alive European and local jealousies.

When a Jew is a merchant, he will abominate false weights and measures, as did his ancestors who observed the Mosaic Law. When raised to a position of public trust, he will “do justice, love mercy, walk humbly—fear God and hate bribes—seek the peace of his people and the

land wherein they dwell"—as did his Jewish prototypes. He will train his sons to be expert mechanics or studious and energetic if professional life charm them, but he will disdain the drone, the communist, and the trickster.

He will naturally acquire such of the world's ways as are consistent with honesty, and educate his less favored brethren up to the highest standard. Courageously maintaining his faith, he will seek to raise Judaism in generous rivalry with sister-creeeds, not merely in the vindication of doctrine, the assertion of liturgical independence, but in deeds which all religion declares to be the highest development of human aspiration towards God—preventing pauperism and crime, rescuing the neglected, the crushed in spirit. And he should prove his faith by his works—if he is proud of his ancestry who preserved and embellished Hebrew literature, let him encourage the study of the literature they preserved. Religious equality has put Judaism on its mettle—it must be the equal of the most earnest and useful of sects. Apart from the synagogue and

under its teachings, the Jew must be a man, doing his part in the world as a true citizen, known in his calling for integrity and ability, recognized as a patriot and an intelligent thinker and participant in affairs.

But if the Jews are truly wise, they will adopt the best models. In benevolent impulses, in charitable work, they are already observed with at least tardy recognition, their institutions for relief of the suffering, the widow, the orphan, and the helpless aged are the means by which the heart of the Christian has been drawn towards them, and their Montefiore is the type of philanthropy. The Jews' benevolence has overstepped the barriers of caste and creed, as it has already grasped the idea of an alliance for the education and elevation of oriental brethren.

In the world, as citizens, the foremost men of the Republic must be their models—Emerson, who glories in the vindication of merit rather than success—Webster, who says "there is no evil one cannot face or fly from save the consciousness of duty undischarged"—Lincoln, inspiring

us "with malice towards none, with charity for all, doing the right as God gives us to see the right."

And thus if the middle ages survive anywhere in spirit, the Jews may by their lives demonstrate how shocking, how absurd is the proscription. They must declare their ideal, by honoring their best men not for mere success in ways of speculation but for intelligent devotion to their calling, however humble, for honesty and purity in their walks, for patriotic ardor: success of which to be proud must imply character, capacity, merit. Rejoicing in their advancement, we think of the glory reflected upon the great family, the race which is undying though empire has been lost and its recovery be unsought.

With all our might, we must oppose the surrender of Judaism into the hands of the materialists. Judaism is still a power, unless we are recreants. Our creed is no longer a bar to existence as men — to the enjoyment of civil rights.

Let us remember that, as Lessing says, "God educated in the Jews the future teachers of mankind," and exclaim with

Mendelssohn, "It is by virtue that I wish to shame the opprobrious opinion entertained of the Jew." And as the brave and good Prof. Lazarus of Berlin advised and inspired his fellow-believers, "*Be loyal to Judaism.*"

MONTEFIORE, THE IDEAL JEW¹

To turn aside from the frivolities and anxieties of everyday life and contemplate the career of one who has never swerved from a grand ideal and who, superior to allurements and trials, has uniformly maintained the dignity and the uprightness of the true man — may well inspire the world to great thoughts and enduring deeds.

Who is Montefiore? I shall not recapitulate the story of his life, replete with familiar incidents. To what purpose has our Montefiore lived if not to demonstrate that the Jewish heart beats, as ever, responsive to the cry of the downtrodden and oppressed; that fidelity to Judaism is possible even in this age; that the world respects and honors the faithful Israelite, honestly, modestly proud — not vain — of his lineage, his ancestral history — of the obligation imposed upon him as one of the race of Abraham, Moses, and Isaiah.

Observe how this perfect Jew dedicated

¹ Delivered at the Montefiore Centenary, October 25, 1884.

his life to benevolent work. Generous and catholic in his charity, in his sympathies, — for he has aided every good cause, be the beneficiaries Christian, Mohammedan, or Israelite, — he deliberately undertook a special mission for which no other man was as well fitted, — the enfranchisement and elevation of the race. His choice was dictated by wisdom as well as by that noble heart.

Had Montefiore entered the arena of politics, had he undertaken a career ordinarily sought or followed by contemporaries of his wealth and position, it is likely that he would have failed to attain results commensurate with his ambition. The contest would then have been unequal, waged by a man of transcendent mental power, who remained a Jew. Disraeli alone of British subjects born in the Hebrew faith, was fitted to cope with the stormy struggle; and it demanded all his genius and confidence in himself to rise above the incessant attacks made upon him because of his race, though he had entered the national Church. Disraeli indeed accomplished his part in the work

of emancipation by compelling the English reading public to recognize the genius of Judaism, the possession of high personal qualifications in men and women whom early traditions, education, and associations had classed as inferior beings.

It was reserved for Montefiore to inspire not alone respect for Hebrews as men and women, but admiration for the race and the faith which could produce such an example of constancy, fidelity, and disinterestedness.

The basis of his devotion to Judaism and the enfranchisement of the oppressed, was his intense Jewish feeling. His religious training often presented to his vision the prophet Moses who saw his brethren suffer at the hand of the Egyptian taskmaster, saw their bitter anguish, and became their sturdy champion. Our Moses Montefiore manifested the same characteristic devotion to the cause of the enslaved and persecuted.

Neither did his princely station as an Englishman honored by his sovereign unfit him for a life's work hedged with difficulties and tinged with sorrowful fore-

bodings. For him there was hope—a bow of promise—in the heavens that seemed so lowering. There was the prophetic declaration in which he implicitly believed: “Israel will be saved by the Lord, in an eternal salvation”—“God will not forsake his people.”

How his eye glistened as he recalled the exclamation, “If I forget thee, O Jerusalem!” It was the magnet that attracted him—the electric light that illumined his world. “If I forget thee, O Jerusalem!”

His armorial bearings, his crest, do not assert his family pride, the strong right arm of some valiant ancestor, but modestly he bears the motto “Think and Thank”; and lovingly, bravely, defiantly, the lion of Judah supports the shield, with a pennon emblazoned “Jerusalem.”

Towards the East, he turned in prayer. Towards the East, he bent his steps, in quest of help for his brethren,—innocent but misunderstood, suffering, persecuted, and in jeopardy. Forty-four years ago he set out on that memorable journey to Damascus, his second campaign against

bigotry in the Orient, and secured by his manly defence of his fellow-Israelites the Sultan's judgment in their favor, and the world's acknowledgment of his services to humanity.

What avail ordinary triumphs compared with this heroic championship of a persecuted race!

We may well rejoice in Montefiore's abnegation of self—his absorption in philanthropic work, and be grateful that he pursued the tenor of a tranquil, upright, faithful life, ever striving for the liberty, peace, and happiness of his fellow-men.

Half a century ago, Montefiore was barely permitted as a Jew to accept the honorary office of Sheriff of London and Middlesex. He has been privileged to enjoy the delight of witnessing the legal enfranchisement of his brethren even in the Orient: and although the inexplicable agitation of the past three or four years has delayed the absolute fulfilment of the international pledge at Berlin, may it not be reserved for the revered champion who entered the lists at

Damascus, at St. Petersburg, at Fez, at Bucharest, at Rome—wherever the spirit of mediæval bigotry and hatred prevailed, wherever Torquemada's mantle had fallen on some modern shoulders—to be spared until the olive leaf shall be borne to him from the ruthless, stormy, treacherous waters of the Danube? If anti-Semitism, false and hypocritical in its origin, merciless and inhuman in its spirit and its policy, reckless and cruel in its deeds, still linger, it cannot but be vanquished in the encounter with such forces as enlightenment and justice have rallied to the defence of Judaism.

Montefiore's sturdy figure, venerable and massive—the great oak that has withstood the fiercest blasts and storms,—is outlined against the sky, and there is hope for the weary sufferer.

This ideal Jew is a tower of strength to the Hebrew cause. He is every inch a man, a citizen—but his religion and his race are identified with his life. Happily gifted with a philosophy which prompted him to abandon a prosperous business when he was barely forty years of

age, not worshipping wealth, but regarding it only as a means to an end—the benefit of humanity,—he enjoyed the rare opportunity of studying mankind from the vantage-ground of the observer who travels leisurely. A love of art, science, and letters, a deep interest in passing events, a social connection with “Men of light and leading,” an ever-extending sympathy for suffering, and an undying, all-pervading reverence for the Holy Land, have, with his strict fidelity in the practice of a creed which at every stage involves self-denial, kept him young and happy even amid the naturally increasing feebleness of his physical frame, and despite the sorrows of his widowed life. How “his mental force had not abated” when he entered his one hundredth year, was apparent from his cordial reception of deputations and addresses from all parts of the civilized world. The special characteristics of Montefiore’s career cannot but exert an enduring impression. He is a philanthropist because of his race and creed. His training, his mind, his heart and soul have been in the benevolent work maintained without in-

termission and developed with each new call upon his sympathy.

I have referred to his reverence for the Holy Land. Certainly, if a reply were requisite to the charge that Jews cannot be patriots, the policy and practice of this Israelite would supply it.

Montefiore's interest in the regeneration of the Holy Land sprang from his religious zeal, but was ever stimulated by the sight and the study of the distress endured there. He loved Jerusalem. He could not witness physical or mental anguish without seeking to alleviate it. Hence, he engaged in the task of removing the causes of suffering,—improving the water supply, aiding agricultural movements, building homes for the homeless, hospitals, and orphanages. Hence, he contended with local and general officials for decrees in behalf of the resident Hebrews.

And did this life-long labor for the benefit of Palestine obnoxiously intrude itself into his career as a citizen? Successive ministers of State, the Queen, and all England have cordially borne testimony

to the universal honor in which he is held as a loyal subject.

His active interest in Palestine has necessarily led to many a movement in the like direction. His stewardship of the munificent bequest of the American philanthropist Judah Touro was a noble tribute of the pious patriarch to the benevolent stranger who did not "forget Jerusalem."

For thirty years, a modest society of New York, founded by Sampson Simson, another American philanthropist, has regularly transmitted its income, and from distant western towns in this republic have annual stipends gone to swell the fund contributed in Europe for the charities of Palestine.

If this interest be but sentimental, apart from the humane impulse to relieve distress anywhere, if there no longer exist in western countries a general belief in restoration to the Holy Land, nevertheless Montefiore's half-century of work has rendered still more sacred the places that Christians, Jews, and Moslem alike reverence, and is surrounding them with the

agencies of modern progress, schools and other centres whose utility is reflected in the improved tone of the people.

Montefiore has stimulated a generous rivalry throughout the civilized world in movements for the enfranchisement of oppressed races. Whether Jerusalem shall in our day be the rallying-point of the Jewish nationality, as Athens has become of the re-established Greeks, and Rome of liberated and united Italy—is a mystery whose solution is known only to God. But beginning with the recognition of the Jew as a man in the land of his birth or adoption, there has been a steady advance in modern sentiment, finding expression at Berlin in 1878 in the condition imposed upon the new sovereignties of Roumania and Servia, in favor of religious liberty to all mankind, including the Jews. The generous protest of gifted George Eliot may yet be deemed prophetic in a startling realization of the hope once universal, and never doubted by the man whose centennial we are celebrating—the enfranchisement of the Holy Land, its restoration as the centre of a

reinvigorated nationality. Can the impression ever be effaced from our memory of the great work for emancipation accomplished and stimulated by the revered philanthropist?

Irresistibly we recall the name Crémieux—the noble record of the “Alliance”—the 10,000 Hebrew children in eastern climes whither Montefiore had journeyed for the rescue of the persecuted fathers—now gathered in schools, which train them as intelligent, industrious, and faithful Jews and citizens.

A colony bearing his name was established in Kansas just one year ago. Refugees from Russian persecution fled thither to enjoy in America the privileges of liberty. No tribute received by Sir Moses Montefiore will be more welcome to-day than the scroll exquisitely written in Hebrew by one of the colonists, expressive of their heartfelt sentiment, and signed by the ten settlers who have in their first year of freedom found themselves the peers of men of industry and faithfulness the world over. Each of the ten is a Montefiore student—constrained

by genuine appreciation of the contrast between the past and the present to aid in his way the work of benevolence. And no greater satisfaction to the human mind is possible than that to be experienced by each agent in this work.

This is Montefiore's monument,—the maintenance of his name as symbolic of true Judaism, of true philanthropy. Its manifestation takes the form of a Home for the Aged at Cleveland, a College Professorship at Cincinnati, a Home for Chronic Invalids in New York, a ward in the Philadelphia Hospital, divers charitable plans in other places, religious services throughout the civilized world—the spirit is the same everywhere. It is an irresistible impulse to emulate the doing of good which this venerable man has made his life's study. It is an impulse from the purest source—directed to the highest end.

Thus many a stream, however insignificant its origin or devious its winding, makes its way surely into the great ocean of human existence, deriving its vigor

from the life-giving elements collected in its course.

At a period when man's estimate of his fellow-man is based upon ephemeral success rather than merit, universal acclaim pronounces Montefiore's fame most enduring. It is not fortuitous that the benefactors of the human race should be among those who attain great age. Contemplating affairs from a higher plane than that which bounds the vision of mankind generally, they are free from the anxieties and torments incident to the struggle for existence. They have made their peace with the world. Even a great sorrow leaves upon their placid existence an impress which resignation and faith gently subdue and efface.

Such a life is a bulwark which sturdily resists the rushing of mighty waters. In an age of self-seeking, this unselfish man stands firmly as a rock, and pursues his benevolent purposes. In an age of infidelity, this faithful man is animated by sterling loyalty which embraces his native land no less than the creed, the race, which are his heritage. In an age when

Judaism is the object of misconception and ungenerous and unjust assault, when Jews murmur because of sacrifices entailed by Judaism, he is a relic of the patriarchal times, his fidelity to the most exacting ceremony regarded with respect by the non-conformist, for his sincerity is universally conceded, his religion is known to be dear as life itself.

Are the Hebrews the better permanently for such an example? Is Montefiore's name emblazoned upon their banner to be forgotten in less than a generation?

While in many lands heroes are honored with statues and noble structures in recognition of brilliant conquests, while there rises, too, many a grateful shaft in memory of a renowned poet or orator, Montefiore will be remembered in the freedom he has gained for the enslaved, in the benevolent institutions reared by him or under his inspiration. No statue designed to perpetuate his form and features can define the Montefiore the world reveres—his soul, his spirit, his energy, his constancy are

imperishably recorded in the annals of time, and elevate the story of human effort for emancipation from materialism.

THE PEOPLE AND THE SYNAGOGUE¹

I

WHAT is the mission of the Synagogue? What is permanently influential in the Synagogue—not merely the individual house of prayer, but the aggregation of places of worship in a country, a city, a century,—the co-operation of this force with the people, occasionally reverential, often indifferent, and at times hostile to the idea of religion which implies sacrifice, the surrender of some personal independence of thought or action, the subordination to the public good of pleasure, of apparent interest?

It is not simply a question of ritual, changes in the form of worship as centuries pass, as men improve or deteriorate; but the more comprehensive subject—Synagogue and People as co-operative, as

¹ Delivered before the New York Section, Council of Jewish Women, February, 1903.

identical in purpose, as reciprocally moved by forces existing through the ages.

Perhaps we ought to consider the Synagogue as a Jewish equivalent for the Church — sometimes indissolubly connected with the State, sometimes entirely independent and associated intimately with influences foreign to political environment.

While the purpose and mission of the Synagogue have been defined in diverse language and after varying standards, it seems quite appropriate to begin the study with a reference to the marvellously modern address delivered at the dedication of the Temple at Jerusalem about 3000 years ago. The orator on that memorable day was a personage who, if now living, would be hailed as easily among the leading financial, commercial, military, and intellectual potentates of the century. He was a great sovereign, a gifted poet, a profound philosopher, a rare diplomatist, a creator of armies and navies, a superb architect, a genius in music and in psalmody.

But whether or not King Solomon is

entitled to our homage as a perfect man, an example for all ages — whether or not he wrote the books ascribed to him — whether or not the prayer, as it has come down to us, was literally his composition, when he addressed the people he was recognized as the teacher, the organizer, the leader, the man of power.

The Ark of the Covenant, the tent of the assembly, and all the sacred vessels had been brought up to the most holy place in the Temple at Jerusalem, where for four hundred years the worship of God was to be maintained. The remote past, the magnificent present, the unknown future, are united in the grand picture of the mission of the Temple — the sanctuary comprehending the Tablets of Stone confided to the Ark by Moses five hundred years before, the holy vessels carried by Titus in his triumph after the destruction of Jerusalem and the second Temple nine centuries after Solomon. There are millions of Jews to-day who, intelligent citizens of empires and republics or oppressed subjects of the despots still surviving, believe in God and

His Law, believe in the inspiration of the Bible, believe in the truth of records that connect Moses, Solomon, and the Maccabees and the last defenders of Jerusalem carried captive to Rome. The arch of Titus, standing near the Tiber, preserves the forms of the holy vessels taken from the Temple.

It is recorded that the King offered at this dedication a sublime prayer. The compilers of our liturgy have preserved it. Beyond and above all the special occasions for supplication still noted in the ritual of Christians and Jews — the prayer for rain in its season, for rescue from enemies, for deliverance from plague, disease, and famine — there is the beautiful appeal for forgiveness of sin as any man, or all the people, shall ask for remission: “Then hear thou in Heaven thy dwelling place and do and render unto every man according to all his ways, whose heart thou knowest, for thou and thou only knowest the hearts of all the children of man.” Then the orator prays for “the stranger, not of thy people Israel, when he shall come out of a far country for thy name’s

sake." And when the battle is waged against the enemy God is asked to maintain the cause of Israel.

II

The earlier places of worship — the Tabernacle, the altars set up in patriarchal times, the various sanctuaries other than the Temple — did not possess the permanence, the universality of the Temple at Jerusalem, towards which wherever Israelites dwell they still pray, as Solomon advised and directed with the authority of the spiritual and temporal head of an empire. The Jewish nation is dispersed and has ceased to be an entity — the race is still alive and vigorous, though often reduced by material prosperity to spiritual penury. The Jewish religion cannot die. It is immortal. The unity of God, the brotherhood of man — born of the race or the stranger who desires to join in our communion or who is of different faith, "for the righteous of all nations shall have a portion in the world to come," — these essential articles of belief and practice, creed and deed, are

universal and it is the mission of the Synagogue to perpetuate their maintenance.

It cannot be claimed that during the entire period of the existence of the Temple—the first and the second Temple—the people were always reverent or obedient to the Law. Josiah, indeed, restored the older worship and destroyed every vestige of idolatrous symbols, introduced by his predecessors. While the first Temple existed, king after king led the people astray and prophet after prophet met the fate of reformers. And then followed the overthrow of the kingdom—the exile—the great work of Ezra and Nehemiah—the rebuilding of the Temple—the glorious era of the Maccabees—the final destruction of the Temple by the Romans—the wonderful preservation of the people and their religion, while the exiles thought of Zion and wept bitterly as they recalled her abasement. Rome was cosmopolitan—every religion was tolerated so long as the professors rendered to Cæsar his due. Synagogues were numerous and the movements of Jews kept pace with the empire as it colonized the Atlantic, Asiatic, and

African coasts and the provinces of Europe. Migrations to Alexandria and other cities were attended with prosperity and spiritual influence. And they settled in the interior of Europe — the kingdom of Poland treating the Jews justly — the Crusaders pillaging the Jews on the way to fight for the Holy Sepulchre.

The political and social as well as the religious activity of the Jewish people — a nation already marked for conquest and destruction — was centred in the Temple. Fidelity to the Law alternated with surrender to malign external influences, to selfishness and corruption. Jews, dispersed, denied equality of rights, compelled to stand together for defence against a common enemy, for appeal to an apparent protector, sought an intellectual and a spiritual refuge, a centre of social and religious life — and found it in the Synagogue. Why dwell upon the melancholy story of the centuries prior to the nineteenth? Except in the United States, England, Holland, and France, Jews were until the middle of the nineteenth century foreigners wherever they dwelt. While individuals

professing the Jewish faith and preserving racial characteristics differing from those of the peasant and the nobles of their vicinity were separated all the time except as the exigencies of trade compelled some contact between the Semite and the Aryan, the keen necessity for relief from mental and physical depression stimulated the devotion of these people to religion and Hebrew study. The Synagogue and the school were together the centre of Jewish life in the middle ages. The industry and persistence of recent Jewish students and writers, whose works are accessible in the original or in translation, have disclosed the undying influence of the Synagogue during these centuries of oppression and persecution.

III

We hear of the Ghetto as suggestive of darkness and degradation. While all around was darkness, the Ghetto, like the land of Goshen in the days of Pharaoh, was an illumination for the ages. Jews, faithful to their religion, were distinguished in Spain and Portugal for what-

ever dignifies and ennobles the individual man, until Torquemada, the Pobiednostzeff of the fifteenth century, conspired with the other inquisitors and created public opinion compelling the exile of the very best of the residents of Iberia. Jews, faithful to their religion, lived together in the Ghettos of Frankfort, Worms, Prague, Rome, Venice, and their piety, profound learning, wondrous love of letters, fidelity to home, *to the Law*, extended beyond the gates, excluding them from association with the peasants and the nobles, ignorant and cruel, rapacious and superstitious, whose record strangely recalls that of the modern Roumanian. Whether in Spain as honored subjects, or in the Ghetto as despised foreigners, the Synagogue was the centre of life for the Jew—Toledo and Prague tell the same story. And in the general revival of learning, Jewish scholars were distinguished. History does them the justice of appreciation of their intellectual powers—their leadership in various departments of knowledge.

With the German struggle for liberty, the activity of the Synagogue assumed a

new phase. British, French, Dutch, and Italians professing the Jewish faith continued conservative, while the established Church constrained some legal inferiority to continue the portion of the Synagogue even in comparatively liberal England until political equality was followed by recognition of manhood as the single test applied to Jew and Christian alike. The people who were British by nationality and Jews in creed maintained the waiting attitude characteristic of their surroundings—Germans were instantly animated by the spirit of progress, and were not greatly disturbed by the snubs and political conditions which interfered with their plans for putting Judaism forward.

IV

In 1846, a Synagogue was dedicated in New York, whose membership included most of the English and American Jews following the German or Polish *minhag*. The Portuguese congregation had endured for nearly a century and still exists. The Jewish population of New York may have exceeded a thousand souls. The German

immigration began very shortly, and in 1850 there were several German Synagogues, some of which survive, and are influential. At first, the Synagogue was universally maintained in its solitary dignity not merely as a place of worship, but as a charitable and social centre—each Synagogue its own arbiter of manners and morals.

One little Synagogue on Wooster Street was the most imposing architecturally—the Greene Street building soon rivalled it. Individual Jews were making their way. When the war of 1861 broke out, there were citizens of the Jewish faith who entered the national service, and others contributed to the Defence Fund, the Sanitary Fair, and like patriotic work. The ministers of the leading Synagogues—Crosby, Wooster, and Greene Streets—were well-known and honored by the general public, and they were leaders, like Dr. Bellows, Dr. Chapin, Dr. Tyng, and the Catholic prelates. Temple Emanuel was in Twelfth Street, and its venerable Rabbi was beginning to be known in America as a profound scholar. Then Dr. Fischel

became an army chaplain, visiting the camps near Washington. Dr. Raphall was positive as a defender of slavery. Rev. S. M. Isaacs was respected as a faithful preacher and teacher and a citizen of anti-slavery views. Dr. Einhorn, too liberal and too northern in sentiment, left Baltimore for Philadelphia, and ultimately came to New York.

After the war, shoddy. After the "industry, simplicity, and vigilance of the forefathers" came the prosperity, the pretence, the extravagance of the era of Gould and Fisk. How could individual Jews escape the contagion? They did not escape. They were no better than their neighbors.

Before the war, as in olden times, the Synagogue was the centre. When a mother had been blessed with a child, she visited the Synagogue at a convenient season and the minister prayed with her. When the boy attained his thirteenth year, his family and the entire congregation sympathetically listened to the lad lispng his vow of fidelity, as did the Christian knight in the era of chivalry; and, after

service, there was open house and there were generous remembrances for the poor. When the young man was about to marry, he attended the Synagogue the Sabbath before the wedding, and was called to read or hear a portion of the Law. Congratulations were universal. When sorrow overtook a family, the entire body sympathized. There were members who religiously attended every funeral and walked to the cemetery or the ferry. Each Jewish festival was cheerfully observed. Chanuka, Purim, the Rejoicing of the Law, each had its appropriate celebration, its favorite melody harmoniously attuned and the whole congregation joining. Needless to speak of the solemn days. The Sabbath was a delight.

After the war, the financial issue predominated. Eligibility as trustee passed away from the class of observant members, men who knew something of the Mosaic Law and the ritual, and the successful candidate usually owed his popularity to his purse or his prominence as a merchant. The minister, except in rare instances, was subordinate to the president.

The pulpit was reduced to the ranks, there was no place for the standard bearer.

V

Now we come to the parting of the ways. The contest was unequal. German philosophy and progress won the day; and in part it was natural and fortunate. But "Historical Judaism," whether considered in connection with Judaism or with history, was to be relegated to the rear. Had the re-organizers been as well informed in ecclesiastical matters as they were in commerce and finance, they would have done less injury. At least they would have conceded that the minister was an expert. But they had demanded too much of the mere scholar and theologian. He was to read into Moses, Isaiah, Ezekiel, Ezra, and Nehemiah something essentially local, temporary, commercial, and modern.

At first, slight changes in the ritual were suggested and adopted. Then essentials were attacked. Then the customs of the churches were insisted on. Historical Judaism — not alone local customs of

a German or a Polish village, but provisions of the Mosaic Law as preserved until this century and now more than ever regarded with respect by scholars, Jewish and Christian — was no longer the guide. New prayer books were written and published and actually used, to be put aside for other books with a change of administration. The sympathy of the member of a congregation with the Synagogue idea was supplanted by the unskilful adaptation of advanced thoughts for a population hardly prepared for their apprehension. And now? Ethical Culture contemplates the restoration of ceremonies.

Be it understood that the Temple at Jerusalem was the place of worship for all — including even the stranger; that the Synagogue in the early centuries of the dispersion, in the middle ages, and in modern times was not simply the building where stated religious services were conducted, but each Synagogue and all Synagogues combined stood for a religious body having in common social and political needs and aspirations. The Synagogue, like the Church, was firm in adherence to law, was

intolerant of dissent, was often unjust to men of light and leading, but bore a notable part in the entire work of the whole community.

Divine service is not the only sphere of the Synagogue. Its influence in recent days has been weakened not alone by irrational and inconsistent changes in the ritual, but by the action of the community in withholding from the Synagogue its centripetal force. Education, charity, social functions, still demanded a centre and united action. In place of the Synagogue, there sprang up indispensable agencies which enlisted the sympathy and devotion of the people. While in the middle ages and down to the very modern period every communal movement began in the Synagogue, the recent tendency is away from the Synagogue, except only as a place of worship crowded three times a year, and open twice a week for advice and consolation to mourners, and affording stated opportunities for criticism of minister and choir.

The power of the Synagogue had waned, largely because of unintelligent

tampering with the liturgy. A poet's pride sometimes moved a minister to write an ode or a hymn which must be heard in the Temple. A famous Christian clergyman refers to the twelve hundred hymns in the church book, while so few strike the heart. Happily, there is a desire to return to the Psalms, and to melodies familiar and charming because of associations. A Union Prayer Book is itself a step forward but, strange to say, it is most successful where it retains the ancient language, either the Hebrew or the King James English version.

Now, apart from the service, there are signs of a return to the simplicity of our fathers. The Sisterhood, the Young People's Society, the occasional conferences of officials, the constant use of the Temple rooms for communal meetings, illustrate a refreshing appreciation of the Synagogue's mission, as a centre of religious, educational, benevolent, and social activity.

One general criticism—the Synagogue, representing a large investment, is used inadequately. Why should not Synagogues, like some churches, be open all

day for rest and meditation? A happy thought was the People's Synagogue in the Hebrew Institute—where a model service arouses preoccupied residents of the crowded section ; and, especially, that inspiration of the old Hebrew Free School Association, the children's service on Sabbath afternoons.

Naturally, the Jewish Sabbath looms up as a serious question. In these days of close business competition, it is very difficult for men in commercial and financial circles to adjust themselves to the practice of closing stores and offices on Saturday—the half-holiday notwithstanding.

If so, what obstacle exists to attending the afternoon service with one's wife and children? Why not resume the old-fashioned Friday evening consecrated to home—to family service—to family reunion—to the loveliest, most potent, most enduring influence for spiritual awakening? I would plead for this restoration, and insist that whatever philosophical research or the higher criticism may be able to demonstrate as to the construction of some Bible verses, chapters or books—as to the iden-

tity of this or that ancient Jewish ceremony with an Egyptian or a Babylonian custom—however modern ideas may be inconsistent with the retention of one or another regulation, based upon Mosaic Law—no matter what reason there may be for abandoning the custom of Warsaw or Worms or Nuremberg—despite all argument in favor of a surpliced choir, or a flute instead of a shofar, or an Italian baritone rather than the Polish chazan, or an all-English instead of an all-Hebrew liturgy—nothing has been advanced that can possibly supersede Friday night in the Jewish home.

As a matter of justice, it should be stated that possibly the church exerts no greater influence than the Synagogue in attracting constant attendance at regular service. A fashionable church on Sunday often illustrates the unwillingness of the men to give up their home occupations and club amusements. Some sensation, some special call, fills the church. The Jew has an additional excuse—Saturday is “his busy day.”

The question of Sabbath observance

is one of Will, of Duty. The real difficulty is in the lack of principle—of moral education. True courage is manifested by doing one's duty though the act involves sacrifices.

VI

We have always been in a minority. Men of principle are commonly in the minority. Shall we therefore yield and surrender to expediency? Shall we do wrong, because it is easier? Shall we violate the Law which God promulgated on Sinai, because it is less of a sacrifice than to hear and to obey?

Yes, sacrifice for principle is unfashionable—abandon the practice! Yet half a million of men and women exiled themselves from home and country rather than give up their religion—and this within the past twenty years, and before our eyes.

Principle is to be abandoned because honesty seems to be unremunerative; the merchant who pays his debts and taxes cannot apparently compete with the bankrupt and the man who evades duties—and must he therefore discontinue the sacrifice?

Have the times changed so completely that the Sabbath cannot be observed? Men who break the Sabbath are not necessarily successful.

Observing the Sabbath may result in the temporary advancement of others to our apparent loss—but it is not a real loss. In the olden time, when the successful Jews in this town were conformists, we had a better standing in the community because of this fidelity to principle.

Sabbath observance is entirely practicable in this State. It is simply a question of obedience to law whatever the sacrifice.

The sacrifice may be minimized if those in a particular department of manufacture or trade, and of whom a majority are of the Jewish faith, would combine and close their places of business all day Saturday. But the sacrifice must be made. This is a difficult problem, but it is not impossible of solution. The entire question narrows down to this: do people appreciate a simple, quiet, and modest life? Is the social jury which passes upon a man's right to respect on the part of his neighbors determined to weigh merits on the

scales which some grocers use—quantity irrespective of quality or percentage of adulteration? If by common consent ostentation is condemned, then the citizen of upright life can retain his standing although he does not indulge in extravagance, and can observe the Jewish Sabbath though it seems to involve pecuniary sacrifice. If we strive all together to restore to Judaism the simplicity, firmness, and purity which Ezra and Nehemiah developed on their return to Jerusalem to rebuild the Temple, we shall do our duty and there is constant comfort and delight in the very contemplation of such faithfulness and resolution.

VII

Is it not possible that the logic of the situation demands a popular awakening—rather than the abandonment of Judaism or a radical change in the form of worship?

Admitting that forms change, there is a demand for the education of men and women up to the standard of firmness, reverence, fidelity, which, in ancient days, and

within the memory of the older generation, characterized the practice of Judaism.

We are in a land which moves rapidly in material things. We are carried away by this spirit of progress. Materialism gains ground everywhere, so that the Church and the Synagogue alike suffer. As a distinguished college president says: "The whole nation stands in need of better manners, a soberer discipline, a quieter tone, more spiritual sturdiness, less exaltation of hardness and success." Sunday is no longer spiritual in its opportunities, environment, and influence. Why should Saturday rest be a stronger spiritual force than Sunday freedom from business cares?

Evidently, the Synagogue owes a duty to the people—but this duty consists essentially in adaptability for all time or at least for a generation that shall carry forward to the next generation the blessed influence of holiness and reverence. The Synagogue cannot change with the whim of every fresh trustee, who, being a financial power, must be worshipped as an inspired theologian. The pulpit should still rule the pew—at least to the extent of re-

quiring conformity to law, traditions, historical Judaism. Let the pew regulate finance and order.

The question is, rather, what is the duty of the people towards the Synagogue? And here we perceive that in the past the Synagogue has proved its right of existence—its claim upon the respect of contemporaries, the student of history and the Jewish body. It is still to-day, whether orthodox or reform, entitled to the like respect when conducted in an orderly manner and conscientiously according to the law and the statute which it is maintaining from century to century.

VIII

We need a united Synagogue representing all the places of worship in the city. It would impress its great power upon local and national movements for education and progress, for purity in public and in private life, for the true American advancement of all the people. The leaders of such a united congregation, with which benevolent and educational societies

might affiliate, would be respected as standing for the whole body. It would be inspiring were all the congregations to hold union services at certain times—Thanksgiving and other national holidays. Occasionally several ministers would occupy the common platform. United action is demanded for adequate measures to promote Hebrew and religious education. Existing schools are confessedly insufficient. Limited provision is made for the many thousands of children not connected with any Synagogue.

United action would promote the wise and potential measures common to other denominations which impress their influence upon affairs outside the strict province of the church.

The disinterested zeal of our ministers has been manifested but the people are backward in supporting the ministers' association, not infrequently claiming that the interference of the clergy is a hindrance. Why do not the laymen co-operate with the clergy and strengthen their hands? With a real union of congregations and societies in every large city, all

the communal work would be fully provided for. This applies to the mission, so-called, committed partly to the Jewish Women's Council, partly to individuals—and wholly inadequate to the pressing demand.

In the department of benevolence there is little opportunity for censure. The generosity of a few men has recently strengthened the Synagogue in its weakest part—the preparation of ministers and teachers under the guidance of a distinguished Hebrew scholar to carry on to coming generations the Judaism which we believe to be permanent and a perpetual light to the nations. When the Jews of Spain worshipped secretly to escape the Inquisition, when the Jews of Germany met at their modest Synagogues in terror lest some military or political force should hale them to martyrdom, when the down trodden Jews of Russia and Poland assembled in their houses of God “to pray, to learn, and to teach” while they were crushed by odious laws and cruel neighbors—there were always brilliant, magnificent, powerful spiritual leaders inspired to heroic de-

votion by the ancestral faith and history. In our days of prosperity we owe it to ourselves as well as our religion and to God that we should develop in modern Judaism a spiritual power at least keeping it abreast with the progress of denominational movements of the century.

However men may differ as to the present adaptability of the Synagogue to the kaleidoscopic requirements of the age, there can be no doubt of the duty of the people to rise to the standard which the Synagogue set in Judea, in the Dispersion, in the glorious days of prosperity, in the sorrowful and disastrous period which, affecting all Europe in the middle ages, still crops out in some benighted lands. Without the Synagogue, Judaism must have perished, except as a cult of antiquarian interest. It is not fortuitous that Judaism alone remains of all ancient religions and civilizations. The divine gift to the Jewish people, *The Law*, preserved the descendants of Abraham, escaped from Egyptian bondage, led through the wilderness to the Promised Land, constituted a nation able to cope with military powers,

subject to their own government, republic and kingdom, enduring for centuries and then finally vanquished and dispersed — preserved the Israelites from the corruption and decadence, the fate of all other races — preserved them individually amid the horrors of persecution — and now the Synagogue, where the Law is read and expounded, claims and demands our fealty, our support, our resolute, loyal determination that it shall continue a blessed influence from generation to generation.

BARON DE HIRSCH¹

BARON DE HIRSCH may be regarded as the central figure of an emancipation movement which cannot end until the Jews of Russia are recognized, either in the empire or in their new homes, as entitled to equal rights with other men. In ancient days, when the sufferings of the Israelites appeared to be beyond solace or relief, a leader arose, who, in God's name, saved the people. Thus the majestic Moses led his brethren out of Egypt to receive the immortal gift of the Law. David, the shepherd king, delivered his people from the Philistines and made Judea a power. Manasseh ben Israel brought about the restoration of the exiled Jews of Great Britain. Mendelssohn compelled the impartial treatment of the Jews of Germany. Montefiore spent half a century of a glorious life in securing religious liberty for the Jews of Eastern Europe.

In our era, the forces that make for the

¹ Delivered at the banquet to Jesse Seligman, Oct. 1, 1891.

liberation of the oppressed are moral and material. He who would penetrate the hardened heart of the modern Pharaoh must not only be the philanthropist but essentially the man of affairs.

Baron de Hirsch is the man for the times — the exiles' friend and sturdy protector. He has attained a commanding position socially and financially. He is a man of affairs in the highest sense — a statesman who has studied the Jewish question with a thoroughness demonstrating his intellectual power — a philanthropist who has espoused a cause and stimulated men the world over to follow his lead — a Jew who believes in the right of his brethren to exist in the land of their birth to advance to equality with their neighbors; who perceives their capacity and fidelity amid the most discouraging surroundings, and who pins his faith upon their restoration as an agricultural people.

He has proved his faith by his works — the devotion of an immense fortune to the cause he has at heart — a deed of philanthropy exceeding in design, in magnitude, and in far-reaching consequences

anything that one man has ever done or contemplated for the benefit of his fellow-men.

He has assented to the expatriation of the Jews of Russia, provided it be attended with the least possible friction and suffering. The proposition advanced in the interest of humanity is accepted by Russia, if at all, because any other policy involves irreparable financial disaster throughout the empire.

The press has educated the Western World to the knowledge of the cruelty and bitterness of this expulsion of men, women, and children, whose sole claim upon the merciless consideration of the Russian Government is their fidelity to their ancestral religion. They have accepted exile as the only alternative. Of their anguish and torture, mental and physical, on their way from their ruined homes, once the centre of joy, activity, and family dignity, to the border where armed sentinels and unarmed ruffians dispute their progress and complete the pillage begun by the police—the sad, pathetic, tragic tale has been told a hundred times. Some later

Homer may recite the wanderings of these sorely tried wayfarers, and tell of their perils between the Scylla and Charybdis of the frontier. Nor need I dwell upon the sorrows of their sojourn in Germany—denied every right but that of promptly embarking for the New World—or of the voyage across the Atlantic amid the discomfort and distress of the steerage.

And now they have reached the harbor of our goodly city whose very guardian spirit is embodied in the Statue of Liberty; and friends appear who accord them sympathy and justice—denied in inhospitable Russia where the virtues of sobriety, family affection, industry, and energy are contemned.

Here begins our duty—taking up the burden which brotherhood distributes unequally. Happily our generous guide has found some energetic followers here with “the heart to feel, the mind to plan, the strength to execute” the noble work of rescue.

We find the exile slow to apprehend the conditions of his new home. He yearns for his village surroundings, how-

ever repellent they may seem to us and to him in later years. We must remove him from the crowded city—that part of it which he seeks,—the tenement section with its atmosphere and occupations dwarfing body and soul. He must not live in a new Ghetto. He must be prepared for American life and methods of work. He is diligent, pious, resolute, industrious, and ambitious. He loves his family. We must teach him to love the land of his adoption — to honor the republic in the high types of American citizenship we may present for his study and imitation. He will learn that there is one law for rich and poor — there is no such distinction as that obtaining in Russia between noble and peasant — he can live and earn his bread without being obliged to bribe an official for the privilege — his children may freely attend the public schools and will not be excluded because of the fear that they will prove dangerous competitors in the struggle for life — their intellect against the sloth, the lethargy, and shiftlessness of the Russian peasant. He learns of loyalty to the flag — that

there is no emperor or governor at whose beck he may be railroaded to Siberia for dreaming of liberty. Here, the Jew is a man. If he deserves it, he will win and preserve the good-will and respect of his fellow-men. He may be a college professor, he may manage a great railroad, he may command a regiment, he may pay or collect taxes, he is among the brave leaders and the humble followers in deeds of courage and mercy.

To make a man out of this lowly villager is our duty. To create a loyal American out of this victim of tyranny is our duty. To prove to the American people that we are justified in our faith in the capacity of these exiles to become good citizens—farmers or mechanics, merchants or students, but always loyal, generous, upright lovers of the Republic Washington founded and Lincoln saved—the republic which lives in the immortal works of Franklin, Jefferson, Emerson, Longfellow, Cooper, Prescott, Lowell—this, this, is our duty.

Are we ready to do our duty? Will each of us say with Baron de Hirsch, "I

consider myself only the temporary administrator of my wealth; it is my duty to contribute to the relief of men hard pressed by fate."

Noble words! Do they not move us? May I not trespass upon the courtesy of this assemblage and ask you to act upon this counsel of Baron de Hirsch *this evening?* Yes, we are ready *now* to administer upon a portion of our wealth—to commit the office of administrator to those who have united in a generous effort for the rescue of these victims of oppression—their elevation to the dignity of citizenship. Yes, we are ready to respond to the call for material aid that the good work may proceed. We recognize our duty as the Baron de Hirsch states it, "to contribute to the relief of men hard pressed by fate."

May I venture to depart from precedent and ask the Chairman to second this proposition so that this very evening we may gladden the heart of our guest, the Treasurer of the Fund—and demonstrate our love and respect for Baron de Hirsch, the benefactor of our race, by also contribut-

ing, "to the relief of men hard pressed by fate?" And now and here, as did our ancestors, emerging from Egyptian bondage and comprehending the glory and responsibility of freedom, let us devote of our means to the building of the tabernacle of peace in this land of promise! As in olden days, so in the near future, shall the critic whom a hostile power has retained to prophesy the incapacity of these Jews for citizenship be compelled to declare as he gazes on the happy settlements of these exiles, "How lovely are thy tents, O Jacob — thy tabernacles, O Israel."

JEWISH FARMERS¹

WHEN the Baron de Hirsch Fund was instituted by the generous giver of a lordly gift in behalf of the oppressed, one of the paramount objects stated in the deed was the instruction of immigrants and their children in improved methods of farming. It was the personal wish of the founder that the encouragement of agricultural work should take shape in the manner found best by experience. It was his firm belief that the Russian and Roumanian Jews would adapt themselves to farming and would succeed in new countries. He cherished this belief so profoundly that he expended a large amount of money and much energy in developing agricultural settlements in the Argentine. The problem there is difficult and has not been satisfactorily solved.

Our part in this important trust is to

¹Delivered at the graduating exercises of the Baron de Hirsch Agricultural School, Woodbine, N. J., March, 1902.

interest the children of the Russian and Roumanian Jews who come to America, so that they may acquire a taste for farming and may become capable farmers.

Graduates of this school are given a chance to make a living and a future for themselves and their families. There is no intention and no obligation on the part of the Fund to support them or to dispense with faithful and constant labor on their part. Our duty toward them begins and ends with their preparation here. They are entitled to no more. Nor does the Fund exact from them any return except fidelity to the lessons of industry and self-reliance taught here in harmony with the purely intellectual and technical course.

They have acquired here no liking for schemes beyond the natural ambition of an industrious farmer or gardener or expert in dairy or other departments where skill, patience, and fidelity are duly rewarded. They have not been inspired to attempt the impossible — to indulge in extravagance or absurdity by way of diversion — to undertake raising in New Jersey

crops which demand tropical soil and environment—to compete with syndicates having enormous advantages for gigantic enterprises, facilities of transportation, extraordinary resources. They have been cheered by the prospect of an honest and a permanent livelihood out of the soil. They have received adequate instruction, theoretical and practical. Their future is in their own hands.

It has been said that Jews cannot be farmers—as if a Jew were other than a man! No more adaptable individual than the Jew—no race more readily affected by environment than the Jewish. There are seven hundred Jews owning farms in the New England States and they are almost all men who came hither from Russia, and about ten per cent. needed financial aid beyond that which any bank or capitalist would give as a matter of course to the farmer who showed himself industrious and thrifty and owned land, and this help we have extended. And all over the Union—West and South, as well as in these hospitable Middle States, New Jersey, Pennsylvania, and New York—there

are farmers who claim lineage with an ancestry denied the right to till the soil, to own land, or to exist as ambitious human beings.

Those who deny the race capacity to become farmers forget the lessons of the Bible. The patriarchs were farmers — Abraham a very extensive owner of arable land; Isaac, the student, is in our favorite picture “meditating in the field.” He was a man of thought rather than of action, but he loved the country, and when he was blind and his son Esau asked a blessing, the old man enjoyed the savor of the field characteristic of his son.

In the oriental story we have the interesting sketch of Rebecca at the well, proffering water to Eleazar and his camels, and Rachel protected from the shepherds by her faithful lover, Jacob, who, for her sake, tended Laban’s flocks. This was in a grazing country. In Goshen, where the children of Jacob sojourned while Joseph was Pharaoh’s chief counsellor, there was abundant grass for the cattle, and these early Israelites were husbandmen.

There are two pictures of life in Bible

days we ought not to forget. When Moses enacted the laws of inheritance, there was one owner of a great farm who had died "leaving no sons but only daughters." Well, the daughters of Zelophehad were allowed to own and cultivate the land with the like authority as though they were boys.

One of the most enchanting pictures of country life—the favorite inspiration of poets and artists—is the story of Ruth gleaning in the field belonging to Boaz, her kinsman. That was a farmer whom all ages hold in esteem. He carried out the Bible injunction, leaving the corners of the field for the widow and the orphan, and his fidelity led to his perfect happiness, as the husband of Ruth, loveliest of women, dearest of daughters, the ancestress of David. No wonder that the Psalmist justified his ancestry by his love of the country. In the beautiful psalm how he thanks God :

"In pastures of tender grass
He causeth me to lie down."

David, the shepherd, the poet, is the

hero of pastoral life as surely as any celebrated in Virgil's verse or in Dryden.

“He changeth into rivers a wilderness, and to water-springs the parched ground.

And there he causeth to dwell the hungry, that they may be found an inhabited city ;

And they sow fields, and plant vineyards, that they may yield the fruits of the soil ;

Whoever is wise, let him observe these things, and let all understand the kindness of the Lord.”

Nor should we overlook two institutions of the Mosaic system : the festival of the first fruits and of the harvest—Pentecost and Tabernacles—the latter dignified as the Jewish holiday observed in the captivity. Disraeli wrote sympathetically of the Jews of Damascus who continue to hold the Feast of Tabernacles, their booths erected upon the house-tops—a harvest home for a people who had no country.

Certainly the ages have dealt very severely with the pastoral people. And the return to flocks and herds, the cultivation of the soil, vineyards, and the “land overflowing with milk and honey,” is not an easy transition. Centuries ago, the swords were beaten into pruning hooks and there

was to be no war. But there has never been peace for Israel, and now the hospitality of an American State invites these descendants of Boaz to resume their ancient vocation. And was Pope prophetic when he said :

“Haste to yonder *woodbine* bower,
The turf with rural dainties shall be crowned,
While opening blooms diffuse their sweets around.”

Our agricultural school opens wide its doors that all may partake of the boon conferred by Maurice and Clara de Hirsch. Come all ye that are thirsty for knowledge, come hither and drink of the pure water of life. And you who graduate to-day, take with you grateful memories of what you have learned here, and apply yourselves to your work in the world with all your heart, all your soul, all your might. Whatever you do, do it with resolution to be good Jews, upright men, citizens true to the Republic which knows no distinction of sect or race, which sets mankind an example of liberty without license, a fair field in which the humblest can aspire to the highest condition and attain it.

The founders of the Republic left their

farms to fight for liberty. Washington and his neighbors, like Cincinnatus, returned to their ploughs when the bugle no longer called them to battle. After Appomattox, the horses that carried the warriors to the bloody fields of Virginia, were given by the victor to the vanquished, that they might return to the farms and serve in gladness for the recovery of fortunes lost.

We have offered you the chance to which, as faithful in labor and study, you are entitled. The rest depends on yourselves.

M. LEROY BEAULIEU.¹

WE are gratified to have an opportunity of extending to our distinguished guest a cordial welcome, this not only because of his reputation as a scholar and a publicist, but also because he has been just to the Jewish race and religion.

He has gathered with industry and analyzed with consummate skill the facts upon which the prejudices of centuries are based, prejudices which have excused incessant hate and persecution of the Jewish race, which persuade the Russian government that patriotism and statesmanship demand the concentration of Jews within confines and amid surroundings dangerous to liberty, property, and life, which have led Roumania to exult in her defiance of treaties and of the united public opinion of mankind.

To recount the studies and the arguments of our guest in support of a just

¹ Delivered before the Judeans, May 15, 1904.

cause so dear to us, so important to civilization, is not my purpose. I shall content myself with observations upon a theory which may have been already propounded; but the application I desire to offer is based upon conditions in America, where Anti-Semitism does not exist.

There has arisen in the United States an ungenerous sentiment—a social antipathy—for which no substantial or adequate cause can be suggested. It did not prevail a generation ago. It is emotional—a matter of social feeling, as inexplicable as many a decree of fashion. It is not powerful enough to affect the position of Jews in the activities of life; it merely makes sensitive people uncomfortable—it is a grievous disappointment to be singled out as the special object of remark, as meriting exclusion from a club one would like to join because of scholarly associations.

The barrier is social: it cannot disturb the civil rights, the political equality, of all Americans. Starting with the children attending church and Sunday-school, the dislike is fostered by secret societies in

institutions of learning, and is accentuated by the rivalry of the newly rich of American origin as against the newly rich of foreign birth. But will not such barriers disappear before the sunshine of the bright day which discloses high ideals attained by some men and women of the Jewish race, and admired by all men and women of the Jewish race? Will they not disappear as it is made clear that material success alone is not the goal to which Jews aspire? They will disappear, as Jews—thoughtful, patriotic, brilliant, brave—think with effect, write with power, discover and publish truths useful and grateful to mankind, proclaim far and wide the brotherhood of man. They disappear as the world honors the benefactor of humanity who declares that “he holds his wealth in trust for those oppressed by fate.” They disappear before the lofty resolution which inspired and impelled the Jews of the United States, who had in 1881 a position of respect and equality, socially as well as financially, commercially, and politically, to hazard all in their superiority to ma-

terialism, as they extended a helping hand to "kin beyond the sea," "exiles for conscience' sake."

The barriers disappear as Jewish organizations, charitable and educational, display originality, persistence, and generosity in maintaining a high standard. Institutions like the Educational Alliance and the Trade School were formed to educate, elevate, and Americanize the new-comers who arrived in great numbers, differing, in language, dress, manners, ideas, methods, and habits, from the people among whom they were to dwell. They aspire to citizenship, are progressing, and begin to assimilate. Centuries of liberty attained in America are impressed upon these heirs of ages of despotism endured in Russia. How hopeless was their condition as they reached our shores until they were cheered by the sight of Liberty Enlightening the World—the statue placed in our harbor by France—a souvenir of ancient friendship and admiration, recalling Washington and Lafayette, comrades, heroes, typical sons of the great nations.

When the blood of the Russian Jews cried from the ground, we did not turn away coldly, saying, "Am I my brother's keeper?" We strove to animate and restore to hope and home the most unfortunate of mankind. From the President to the humblest citizen of the Union, there was a generous note of sympathy as the story of Kishineff went round the world.

The barriers will wholly disappear in time, and it depends upon the American Jews to hasten the coming of that day. Where Anti-Semitism had reared its gorgon head, commercialism and bigotry had been supreme. Let the Jews of this land perform their duty to their fellow-believers and to the Republic, let them be steadfast in their faith, and their neighbors will appreciate the spirit which has elevated the ideal above the material, constituting the love of one's fellow-men the most potent influence, outweighing all care for gain, all fear for censure.

Our honored guest has the thanks of American Jews for helping to expose and to conquer Anti-Semitism. Manifested so terribly in Russia and Roumania, when it

dared to rise to the surface in France, Germany, and Austria, it incurred the contempt and condemnation of the best minds. Causing needless and intense sorrow and suffering, it has no excuse for existence anywhere, will be stamped out as a plague, and is destined soon to disappear forever.

THOUGHTS FOR THE TIME¹

I

THE OPPORTUNITY OF THE JEW

THE Jew is not content forever to follow in the wake of others. He aspires to leadership. An opportunity to forge ahead is now open to him, and to make the world, and especially America, his eternal debtor.

For fifty years the representative American Jew of the day has devoted himself with considerable zeal and ability to the acquirement of wealth. His natural thriftiness, and all the powerful influences around him urged him in that pursuit. Originally one, and not the most important, of many ambitions, it rapidly gained a commanding place. Many Jews have to-day acquired a considerable competency, and a few have attained to great wealth.

¹ From *The Jewish Messenger*.

They have given this ambition full scope, and have realized to a considerable extent its possibilities, and are now in a position to know what it has yielded them.

Some it has intoxicated, and they are hopeless money inebriates. With these we have not here to deal. But to the sober, self-respecting, self-restraining Jew with wealth the question must inevitably present itself, "Has it brought what it promised?" "Am I satisfied with the result?"

Has it brought social *entrée* where most desired, affection true and unselfish where most needed? Has it sweetened domestic life, brought purity, morality, and refinement into the home? Has it invested sons and daughters with strength for the battle of life; power to resist temptation and sterling capacity to hold their own and turn their way howsoever circumstanced? Has it been able to banish gloom and misery; or, if not, when sorrow came has it supplied the staying forces to meet it firmly and to survive it nobly, with greater strength as a result

of the strain? If it has not done, or cannot do these things, certainly its power has marked limitations. These are, of the realities of life, the most precious, and no reasonable being would sacrifice them to attain other less important results.

What a superb figure the Jew will be if, with his shrewdness and sagacity, he places principle above interest; the pure life, unwavering integrity, wisdom, truth, honor, and the spiritual life above material possessions. He is no mere dreamer, no speculative idealist; he knows the realities of life, and knowing them places the true estimate upon their respective values. Such an example, brilliantly displayed, would have an enormous influence for good. It would make the name of Jew synonymous with the noblest manhood and purest, fairest womanhood. It would save the Jew, and none the less the nation. He is the best equipped for such a rôle. His religion, his heritage, his optimism, his destiny, all most forcibly invite to such a course. Not all can have the sturdiness, the self-reliance, and the initiative to enter upon this high engage-

ment, but the bone and sinew of the Jewish people, the remnant untainted and uncorrupted, have still the energy that can make it possible. It is the Jew's great opportunity. Will he embrace it?

II

THE JEWISH LIFE

FEW can deny the general advancement in American Judaism, judged by the material development that marks a growing and prosperous denomination. And yet one cannot disguise an uneasy feeling at the laziness that prevails respecting the requirements of our faith.

If conservatives have been unduly rigid in their demands and exactions in an age when self-sacrifice is out of fashion, surely our radicals have gone to the other extreme and are in danger of making Judaism ethical sentimentalism, a flabby and nerveless string of phrases which we must listen to in the pulpit and press.

Surely, Jewish life is no misnomer. Has progress ended with synagogue transformations? These prove nothing. These mean little. These have but scant moral power. We are old-fashioned

enough to believe that the Hebrew's faith is clear and distinct enough in its conceptions of *home* duties as well as of temple service.

The religious aspect of that Jewish life we need not glance at—this concerns the individual Jew in his private and personal relations. But the social and public point of view is not to be neglected. That we number dishonest as well as irreligious men among us, is not a fact true of the Hebrews alone. But with us more than with any other class, the reputation of the individual affects the entire body. The Jew of commanding personal character unconsciously elevates us; the dishonest, tricky scamp, the mean, coarse fellows, born Jews, reflect discredit upon us.

It should be the aim and purpose of every Israelite to ennoble and dignify his character by a consistent life of uprightness and integrity, and to discountenance every Jew, no matter how wealthy or prominent, who defiantly lives at variance with the law of truth in its broadest meaning. We have no right to object to

our neighbor's ignorance of the true Jew and acceptance of its miserable counterfeit, if we cringe before our dishonest brother because he has money and position, and give him a high seat in the synagogue instead of spurning his bribes and shunning his favor—if he refuses to amend.

Jewish life to-day means the life of an upright, loyal citizen. It signifies a consistent adherence to the law of God, a courageous belief in the future of Israel, and a conscientious devotion to duty as a citizen of the world. Jewish life, apart from the rites of family worship, signifies nothing that clashes with the State.

We have no reason to be ashamed of our household gods. There are Virtue and Love to preside over our homes; there are the imperishable records of the devotion and martyrdom of our heroic sires to preserve and reverence; there are the glorious histories of the women of Israel to arouse our affection and admiration. The Jewish home is the child's object-lesson in Judaism.

The peculiar purity and sanctity of the

Jewish household, indicated by the virtue and uprightness of the family circle, as well as by the simple prayer, the lovely rite, with their holy reminiscences of the dear ones gone from our side, so far from being at variance with the world, contribute to the universal good and happiness. The State is protected by pious homes and righteous lives. The Israelite at home and in the synagogue is an American in society, in commerce, in the professions. Discouraging pseudo-religious movements, which would reduce the Jew to the status of a gypsy, and arouse ridicule against Israel as a religious community, he should discountenance and avoid clannishness and exclusiveness—a Judaism of isolation and desolation.

Jewish life assumes and presents its highest and holiest aspects when it signifies the perfect Israelite in the house of God and in the family temple—home; and the faithful, upright citizen above and beyond sectarianism and narrowness and eager to work in all good causes for the betterment of mankind.

III

THE REPUBLIC'S IDEAL

IN our age of rapid achievement and unceasing activity, it is healthful for the Republic that there are a few pause-days each year which enforce sober reflection. That these national holidays are receiving more thoughtful observance is a hopeful sign of the times.

In to-day's celebration, one may pardon for the young people's sake its atmosphere of fireworks—although many cities are curbing the youngsters and insist upon quieter and safer merry-making—if its plain, sober meaning be not wholly lost sight of, and the American Republic learn anew its olden lessons.

The impulse to freedom is humanity's bird-song, whose strains have been heard in all ages and climes. But the struggle in 1776 was original in the men who united in the Declaration, in the age which

witnessed the conflict, and in the influence it has wielded to our time.

The men were united by a community of interest, it is true, which gave point to Franklin's jest, that "if they did not hang together, they would hang separately." But that phrase was no mask for selfish enrichment. They were not greedy promoters under the cloak of high-minded patriotism. They sought life, liberty, and the pursuit of happiness—that was their ideal—a freeman's life, liberty under the law, and the happiness of following their own convictions. They had the prophet's insight, the statesman's courage, the soldier's heroism. And that is why they conquered.

Nor was the age less remarkable. Providentially, for a hundred and fifty years, England had been preparing the colonists for independence. Roundhead and Cavalier, Protestant, Catholic, Jew, and Dissenter, all were being sent to a new school. The virginal forest taught them freedom—their first clearing made them lose traditional shackles. In the shadow of the hills they saw a vision of

a loftier humanity than a series of European courts and usages. When England, then, strove to use them as vassals, the bird-song of liberty could not be repressed, and they fought for civil and religious freedom.

The influence of the struggle is never-ceasing. But beyond its visible results, about which whole libraries are written, the invisible is apt to be disregarded. When the two commissioners appointed by Congress some years ago visited Russia to investigate the emigration problem, they tell how they came to a town, and when the rabbi, surrounded by his poverty-stricken people, saw them he exclaimed: "Are you Americans? Do you come from that promised land?" The American ideal had penetrated darkest Russia—it was a promised land where all could enjoy life, liberty, and the pursuit of happiness.

That was a wondrous spectacle a few days ago in London, when Mohammedan, Buddhist, Fire-worshipper, Brahmin, Canadian, Indian, Protestant, Catholic, and Jew offered prayers for their monarch's

recovery. But still more sublime is the spectacle which our Republic makes possible—eighty millions of people of different creeds and none, in one land, and under one banner, following quietly and resolutely the Republic's ideal of life, liberty, and happiness for all. There may be harassing problems to solve—there are serious obstacles to be faced and surmounted. But that is no reason to despair of the Republic, which shall grow from strength to strength so long as it holds fast to the ideal enshrined in the Declaration of Independence.

THE END

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