

Vol. 47. No. 10. Whole No. 1106

PHILADELPHIA AND BALTIMORE, Sivan 20th, 5668.—June 19th, 1908

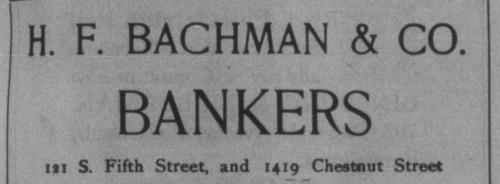
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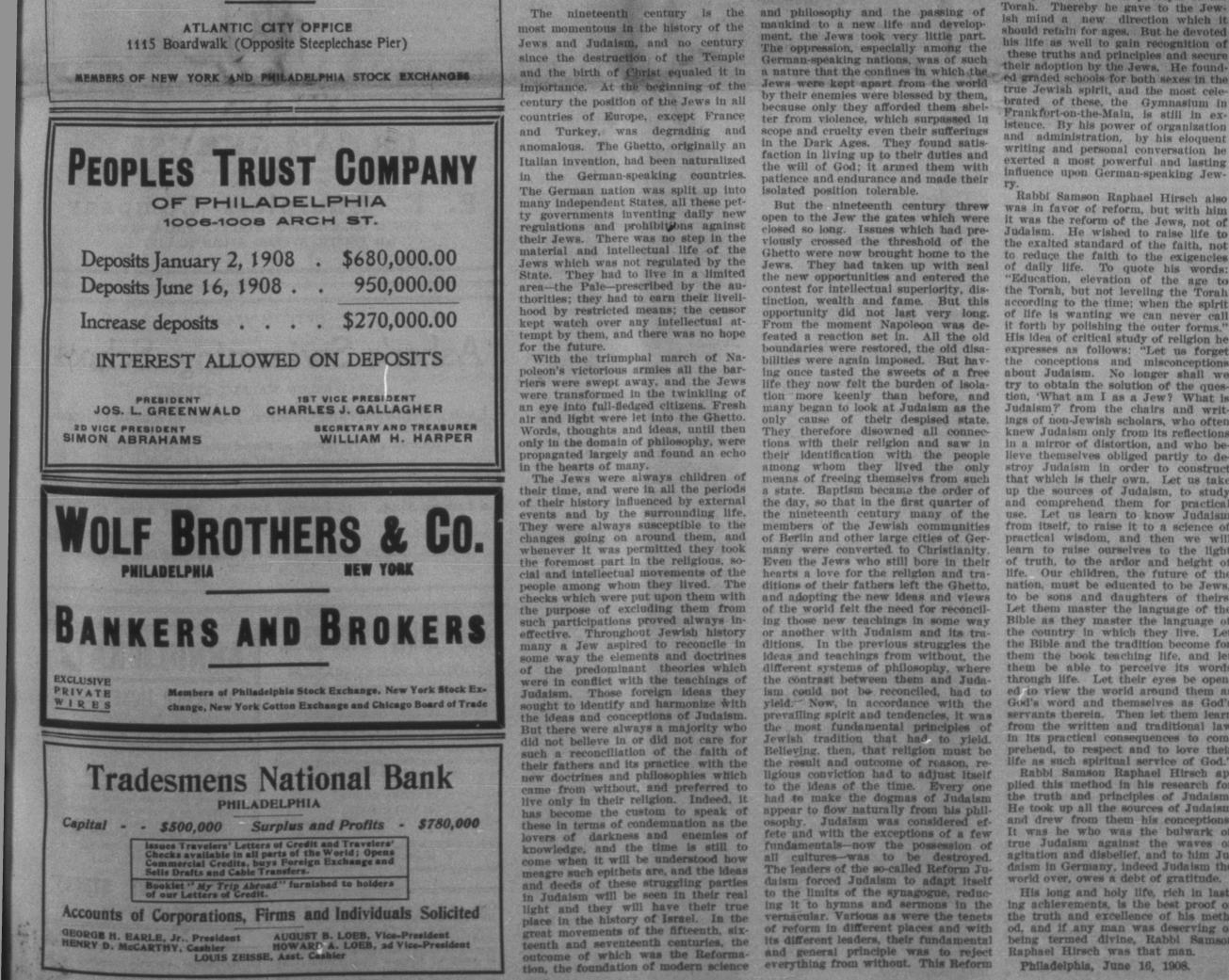
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IN THE CITY

By ISRAEL ZANGWILL

Sudden amid the slush and rain, I know not how, I know not why, A rose unfolds within my brain, And all the world is at July.

A trumpet sounds, green surges splash, And daffodillies dance i' the sun ; Through tears fair pictures flit and flash Upon the city's background dun.

Women are true and men are good, Concord sleeps at the heart of strife. How sweet is human brotherhood, And all the common daily life!

-From "Blind Children"

Judaism being predominately of a ne ative character became, as Zangwill expresses it, a half-way house for persons of feeble faith and feeble logic. To save Judaism from the chaos

and the dangerous state resulting from its remodelling and distortions by its "reformers" the time called for a powerful man to steer Judaism through the rough waters.

Rabbi Samson Raphael Hirsch was the man. A disciple of Rabbi Isack Bernays, the "great chacham" of Hamburg, Rabbi Hirsch further developed the latter's teaching and theory. To quote him: "No influence from with out, but only his own determination from within, made him choose the position of rabbi. He was scarcely 22 years of age when he was graduated from the University of Bonn and be-came rabbi of Oldenburg and "Landrabbiner" of the principality, and from that time he devoted all his life to putting his ideas and teaching into action. Imbued with the highest modern knowledge, filled with endless love for Israel and Judaism, he applied to Judaism the scientific methods of his time. In all his literary productions, as "Nineteen Letters of Ben Uziel," "Horeb," "Translation and Commentaries of the Bible" and "Jeshurun," the monthly edited by him, and in his critical and polemic writings, we see the logical acuteness of a highly philosophical mind, penetrating keenness, glowing enthusiasm and loving devotion to humanity, Israel and his religion. He indicated the method and laid down the rules according to which Judaism is to be understood and applied them in tracing the truths which are symbolized in the precepts of the Torah. Thereby he gave to the Jew-ish mind a new direction which it should retain for ages. But he devoted his life as well to gain recognition of these truths and principles and secure their adoption by the Jews. He found-ed graded schools for both sexes in the true Jewish spirit, and the most cele-brated of these, the Gymnasium in Frankfort-on-the-Main, is still in existence. By his power of organization and administration, by his eloquent writing and personal conversation he exerted a most powerful and lasting influence upon German-speaking Jew-

Rabbi Samson Raphael Hirsch also was in favor of reform, but with him

RABBI SAMSON RAPHAEL HIRSCH In Honor of the Centenary of His Birth

(Born June 20, 1808; Died December 31, 1888)

By RABBI BERNARD REVEL

(Written for The Jewish Exponent.)

of daily life. To quote his words: "Education, elevation of the age to the Torah, but not leveling the Torah according to the time; when the spirit of life is wanting we can never call it forth by polishing the outer forms." His idea of critical study of religion he expresses as follows: "Let us forget the conceptions and misconceptions about Judaism. No longer shall we try to obtain the solution of the question, 'What am I as a Jew? What is Judaism? from the chairs and writings of non-Jewish scholars, who often knew Judaism only from its reflections in a mirror of distortion, and who believe themselves obliged partly to destroy Judaism in order to construct that which is their own. Let us take up the sources of Judaism, to study and comprehend them for practical use. Let us learn to know Judaism from itself, to raise it to a science of practical wisdom, and then we will learn to raise ourselves to the light of truth, to the ardor and height of life. Our children, the future of the nation, must be educated to be Jews, to be sons and daughters of theirs. Let them master the language of the Bible as they master the language of the country in which they live. Let the Bible and the tradition become for them the book teaching life, and let them be able to perceive its words through life. Let their eyes be open-ed to view the world around them as God's word and themselves as God's servants therein. Then let them learn from the written and traditional law in its practical consequences to comprehend, to respect and to love their life as such spiritual service of God." Rabbi Samson Raphael Hirsch ap-

nlied this method in his research for the truth and principles of Judaism. He took up all the sources of Judaism and drew from them his conceptions. It was he who was the bulwark of true Judaism against the waves of agitation and disbelief, and to him Judaism in Germany, indeed Judaism the world over, owes a debt of gratitude.

His long and holy life, rich in last-ing achievements, is the best proof of the truth and excellence of his method, and if any man was deserving of being termed divine, Rabbi Samson Raphael Hirsch was that man.

Philadelphia, June 16, 1908.