

The Jewish Herald

Published Weekly by the
HERALD PRINTING CO.,
 GOLDBERG & KAPNER, Proprietors.
 707 Fannin Street.
 Phone 5646.

Subscription.....\$1.00 per year

SUPPRESS NOTORIOUS HYPOCRISY.

Often, yes, only too often, do we see some one or other seeking notoriety through expressions from the pulpit and eventually the press. Why do such men as Dr. Hirsch for instance, give utterance to such expressions as were credited to him recently? We don't believe that he means a word of it. He is seeking notoriety as we stated before. If the Jewish press would unite and pay no particle of attention to such remarks it wouldn't be long till the tenor of his lectures changed and such action would be ablessing for our people.

A newspaper is supposed and expected to tell the public everything within its power, but they are not supposed to be the guileless prey of some soulless hypocrite seeking free advertising so that when he makes a lecture tour he is the "noted Mr. so and so," or "noted Mr. somebody else." Let's unite and quit dispensing free advertising to notoriety seekers, whether they be ministers, editors or in other walks of life. As long as we countenance it so long they will continue it.

Unite and turn the current.

SETTING AN IDEAL.

Every sense brings to us the message of duty in this great world. As we look out upon that expansive field of labor, we perceive in this corner of that a work that seems to accord with our desires or capabilities and we fix that corner as the profitable field in which we shall engage. In other words we set before us our ideal.

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RABBI WILLNER'S THIRD LECTURE.

Last Friday evening Rabbi Willner delivered the third of his series of lectures on the Dogmas of Judaism. He touched on only two subjects: The Unity of God, and the Probability of Miracles. He said in part: The idea of unity is opposed to the trinity of christianity and the dualism of the Persans. These latter were monolators and therefore found themselves in some things agreeing with Judaism. They worshipped Ahura Mazda and detested Ahriman. Judaism protests against this dualism, but its influence was keen in shaping the christian idea of God and Devil. Whether we believe in angels or not is immaterial; the angel is supposed to be a messenger of God. But to believe in a devil means to subscribe to dualism, or "two dominations." The Satan of the Bible and Jewish writers is not a power of evil working against God, but so to say the executioner of God; he fulfills his Master's message.

Going over the belief in miracles, the definition of the word was developed and it was shown that a miracle is an event which is remarkable, being contrary to our expectation, based on our known laws of nature. This definition corresponds with the ideas of Locke and Huxley. But sometimes one law counteracts another, and then something unusual happens not contrary to nature, but contrary to our expectation.

What to us is a common, every-day occurrence, would be considered miraculous by our great grandfathers. There are miracles of three kinds: Natural phenomena occurring just at the opportune time, uncontrollable by mere men; laws of nature counteracting each other, uncontrable by and unknown to man; unexplained and unexplainable events. Much depends on the veracity of the witness, and the element of legendary accounts springing up around certain characters. Another element in the probability of the phenomenon is the necessity for a direct interference of divinity. A number of the miracles of the Bible were analyzed and thus classified. The speaker warned against "explaining away" the miracles, as such a method often leaves many details unnoticed and increases rather than diminishes the probability of its occurrence.

I saw it in The Herald,"

LIVES OF EQUAL VALUE.

Rabbi Harrison Says Riches and Standing Don't Count in Hereafter.

Sermon on Atonement Day.

Rabbi Leon Harrison delivered a sermon of forceful appeal to his congregation at Temple Israel on the occasion of the eve of Atonement Day, Yom Kippur. After discussing what the day means, Dr. Harrison declared life of equal value, no matter of how little value it may be in this world; that it is more acceptable to see God's temple filled only by the poor than only by the rich, honored by those who have little rather than those who have everything. In closing, he made an appeal for the uniting of families "rent asunder," and friendship again between those who have been old friends but whose relations have been severed.

The sermon, in part, follows:

What is the secret and power of this wonderful day that still draws every Jew to the house of God; that fills the most irreverent with solemn emotions? Why is atonement still the annual revival, almost the resurrection, of Jewish feeling in every Jewish heart

It is surely not because we believe artlessly with our fathers that the Book of Life is closed and sealed with the shadows of the coming night; that it is decided on this day who are to live and who are to die; who are to prosper and who are to be afflicted, who are to be cast down and who are to be exalted.

Nor do we assemble thus solemnly and universally with the superstition that prayers uttered now have a magical efficacy in themselves to remove moral guilt and win divine pardon for every sin.

The secret of this sublime and touching service, is not to be found simply or mainly in these naive conceptions. For were that true, only the ignorant and superstitious would gather together now, but enlightened men and women, thoughtful and cultivated, having outgrown these primitive beliefs, would not be found this evening in the religious assembly of Israel.

We call these supreme occasions in our Jewish religious life the awful days, the "days of awe," herefore, a thrilling sense of awe and rever-

that swings nations and constella-

tions in their appointed orbits, that fills cradles and graves, and before whose eternal being we are but as passing shadows—this deepest emotion of all overwhelms us on this day of awe—the sense of awe, the sense of reverence. And is that a little thing in this generation that has become so flippant, that is so cynical, that seems incapable of taking life earnestly, of considering the universe seriously and asking whence they come and whither they go and what purpose they serve and in whose hands they are?

In the intoxication of the wild chase for the world's prizes you pause for a moment, therefore, not for superstition simply or ancient custom or fear, but because a sublime and sorely needed appeal to the younger generation and to all our fellowmen.

All Lives Count Equally.

Every man should seek, must seek, to be at one with the Highest, to rise again to the level of his own best self, in religious language, to be reconciled with God. Every man! Not some men who believe certain things as in other religions, not a few capriciously chosen by the Deity, but every man, for every man's life is of unspeakable importance. Yea, inconceivably great as the All-Powerful is, insignificant as each man seems to be, yet every human soul is precious. You may have almost lost this sense of the unspeakable value and divineness of your own life. You may have failed; you may be a broken man. You may be crushed and spiritless. You may have fallen behind in the procession. You may be mediocre or even less. The glittering prizes of life may have eluded your grasp altogether. In the cynical language of some, you may not count; your life may not count.

Yet your life does count equally with any; more perhaps than those more fortunate, for the fight is harder and the strain and the manly virtues are sublime and God-like that are obscure and unheeded and unrewarded. The world may not regard you, but this holy day means in its very name that God does care exceedingly, that God regards you. In the sight of Almighty God, it were more acceptable to see his holy temple filled only by the poor than only by the rich; rather let the sanctuary be honored by those that have little or nothing than by those that have everything. Here at least this day

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