

THE JEWISH SOUTH.

A JOURNAL DEVOTED TO THE
INTERESTS OF JUDAISM.

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HERBERT T. EZEKIEL, Editor and Prop.,
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FOR SHAME!

"About six hundred admirers of the manly art of self-defence, and two young women, presumably Jewesses, who hid themselves behind a screen in the gallery so as not to be seen, witnessed one of the best exhibitions of amateur boxing in the concert-hall of Harris's Academy of Music, Tuesday night, ever given in this city. The affair was under the auspices of the Baltimore Outing Club, and included among the entries a professional prize-fighter entered as an amateur. The ring was pitched in the middle of the hall and could be plainly seen from every seat in the house. The majesty of the law was upheld by Captain Schultz and a squad of bluecoats."

This is an account in the *Baltimore Sun*, as reproduced in the *Jewish Exponent* of October 27th, of an affair that took place in the Monumental City rec ntly under the auspices of the Baltimore Outing Club, a Jewish organization. This is the second incident of the kind known to the writer that has taken place under the same auspices.

Prize-fighting is a brutal and degrading thing; boxing matches are a shade less so, yet here in a city, wherein stands the foremost university in the land, where there is one of the largest of Jewish settlements, where Jewish interests, religious, communal, commercial and social are pronouncedly great, in Baltimore, the very stronghold of orthodoxy—this should have taken place, and under the auspices of a Jewish club! For Shame!

Whither have flown the decency and self-respect of Baltimore Jewry? Where are its Rabbis, that they have uttered no protest against this shameful degradation of innocent recreation? In the troublous times that foreshadowed the downfall of the Judean commonwealth, it was the Hellenistic tendency for athletics, run riot, that drew the young men away from the hallowed atmosphere of faith, that led them to wrestle in nude condition in the very shadow of the temple, that weakened, most materially, their spiritual strength. Shall history repeat itself here?

The writer firmly believes in the necessity of the cultivation of the body. He recognizes that a *mens sana* must reside in *corpore sano*.

The local outing club has no warmer friend. But as warmly as he has espoused its cause, he would as bitterly denounce it, did it prostitute its existence to prize-fighters, with "professional prize-fighters entered as amateurs," for the delectation of its members, and, God save the mark, some presumably, Jewish maidens.

C.

THE TALMUD.

An Impartial Review of Polano's Translations
of that Work.

"THE TALMUD; selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also brief sketches of the men who made and commented upon it. By H. Polano."

The title of this book shows fairly well what its contents are. If there were more translations of the Talmud, not only would Jewish readers be better informed, but Judaism would be correspondingly strengthened. It is partly because Christianity is better informed that its followers are so aggressive in their endeavors to convert other believers to their faith. The Talmud is so rich in argument, so lucid in explanation and so exhaustive in its treatment of biblical history, that the student who, for the first time, has an opportunity to look into its pages, wonders how he could ever have been made to understand the apparent incongruities in the sacred scriptures without the aid to be had from the Talmud.

In this little translation the editor places in attractive form just enough of the gems from the ancient commentaries to cause the reader to thirst for more. Many of the translations have been published before and other have been made familiar to the members of Beth Ahaba, by such learned scholars as the lamented Dr. Harris and Dr. Bettelheim, who drew largely upon the Talmud for illustrations to their sermons. Our present Rabbi, Rev. Mr. Calisch, uses the pages of the Talmud occasionally to add lustre to his brilliant sermons but not with the same frequency as his predecessors. The book possesses, among other faults, one that is common to nearly all Jewish publications; the language lacks terseness and elegance; there are also some mathematical discrepancies as to dates and ages. Still we welcome its presence as a forerunner of that better class of religious literature which with time is sure to make its appearance in this country. Our youth are beginning to demand a more perfect knowledge of the history and precepts of a religion which they are born to follow and required to defend; much of that defence must rely upon a better education, and that education in order to be thorough must be aided by our erudite scholars and profound thinkers who in order to accomplish anything of value should be able to serve their people with compositions of strength, originality, merit and polish. The Talmud furnishes not only a solid foundation for modern thinkers to build upon, but is liberal and profuse in its supply of those sparkling gems that add beauty and attractiveness to literary productions.

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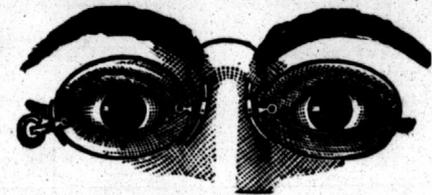
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It affords me great pleasure to say for Prof. A. Metzger that I know him personally to be a gentleman of high character and an Optician of fine attainments. The best recommendation I could give Dr. Metzger is to say that he has attended to my own eyes most successfully, and I send my eye cases to him. Respectfully,
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