

**JUDAEAN ADDRESSES,  
SELECTED. VOL  
II. 1900-1917**

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Judaean addresses, selected. Vol II. 1900-1917 by Various

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**VARIOUS**

**JUDAEAN ADDRESSES,  
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# Judæan Addresses

SELECTED

VOL. II



1900 - 1917

במסד ע"י משרד הדתות  
לאגוד עולי סין בישראל

PUBLISHED BY

“THE JUDÆANS”

IN COMMEMORATION OF THEIR TWENTIETH ANNIVERSARY

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## PREFACE

THE JUDÆANS issued a volume in 1899 of selections of papers read before the society. The twentieth anniversary of the society's existence, which is about to occur, affords a convenient occasion for publication of another volume, made up of selections of addresses or papers since delivered before it. The selection has been quite arbitrary, and many addresses which would otherwise have been included have been omitted, either because they have not been preserved or because they are elsewhere conveniently accessible. Some papers have also been omitted through the application of the rule that no single contributor should appear more than once, others because they were of particular temporary or local interest, and still more for lack of space. A list of all the meetings held during this period, 1900-1917, together with titles of the papers presented and references to places of publication of the full papers or summaries, has been added at the close of the volume, as also the Constitution of the society and list of officers and members.





## THE AIMS AND IDEALS OF THE JUDÆANS \*

BY DR. HENRY M. LEIPZIGER, President of the Society

It gives me great pleasure to welcome you on behalf of The Judæans to the first meeting of the year, and practically the tenth anniversary of the founding of this little group. On the 27th of January, 1897, a group of five or six met and talked over the advisability of establishing a little society composed of men whose interests were not entirely material, not entirely commercial, and establishing a union which would lead to delightful intercourse, which might prove a sort of clearing-house of ideas and might prove of value to that portion of the community—not that we represent, because we represent nothing, do not claim to represent anybody—but to aid in the spiritual and intellectual development of the race to which we are proud to belong, and through our development, develop our own higher Americanism. We have existed for ten years. We have had delightful evenings. We have welcomed representative men, in the real sense. We have discussed topics that have been of broad and vital interest. We have had Zangwill and Leroy Beaulieu. We have welcomed to their respective high offices the President of the Hebrew Union College and the President of the Jewish Theological Seminary of America. We have had a gathering at which we have had the leaders of that noble and useful institution, the Union Theological Seminary, and the distinguished English scholar, Canon Cheyne, as our guests. We have done honor to our members who have attained eminent distinction. We have welcomed those who were not our members, if they were of our faith, who by their character and by their training

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\* An address delivered at the Tenth Annual Meeting, held at the Hotel Manhattan, New York, January 27, 1907, with Mr. Justice M. Warley Platzek as guest of honor.

reflect honor upon our race, and we have had delightful, wholesome spiritual intercourse.

And so the ten years that have passed have not been entirely fruitless. It seems to me—and I have had my moments of doubt, because the group has not grown very much—it seems to me now—now more than ever, much more than when it came into existence—that there is need for just such a society. It needs no justification. The Jewish population of this town in the last ten years has increased more than in any ten years in the history of the Jewish community of any city. Twenty-two years ago, when I was engaged in the work of organizing the Hebrew Technical Institute, which had for its purpose to help in solving part of the problem of coping with that volume of immigration which had just begun to pour in, there were about 100,000 Jews in New York City. Ten years from now there will probably be a million and a quarter. And our Jewish problem, which is attracting so much attention on the part of sociologists and litterateurs, must have the attention of every educated brain and every sympathetic heart and every bit of intelligence in the entire Jewish community, because the Jewish community itself needs education as much as anybody else. The influx of the Jewish Russian has changed the attitude of those Jews who were here before, to the Jewish problem. We ourselves need education in an appreciation of the idealism, the power, and the value, of this stream of immigration sent by God to this land of freedom and opportunity. We have never before had such a spectacle as is exhibited in this city daily, of the marvelous transformation of men. I rub my eyes sometimes and think what has happened in twenty-five years under my own observation. Transformations! I have seen immigrants twenty-five years ago landing penniless on Ellis Island or Castle Garden, and now landed proprietors, merchant princes, teachers, principals of schools, in this imperial American city! Was there ever such a spectacle exhibited before in human history? Was there ever such a theater in the world before, where such a drama was being played as is now being played right under our eyes?

And we who have the benefits, the prior benefits, of this splendid advantage, given with such generous hospitality by

American institutions and American environment, we owe it to ourselves and to our brethren to consider how we can contribute by the maintenance of our ideals—because it is idealism, idealism which is the only thing that is truly Jewish in the world—not materialism, but idealism—how far we can contribute to the maintenance of what we are pleased to style in our rhetorical manner the banner of Israel.

I said that I consider that this society is more necessary now than ever before, because the problems are more pressing. The tragedies of the last two or three years have had one beneficial effect: they have knit together all persons of Jewish blood in a manner that no other means could have brought about. A wave of human sympathy has spread all over the world, and we in America are members of the same family that is suffering under the iron heel of the Czar. And so every man who has received the benefits of a collegiate education, every man who has thought on the subject of the welfare of the Jews, every man who takes an interest in charitable, educational, uplifting work among this community, should be a member of this association. We want to make it a democracy, not a plutocracy. We want to make it democratic, so that there shall be no German Jew, no Russian Jew and no Polish Jew here, but only intelligent men, united in a common purpose to help interpret Jewish idealism.

I am glad, as I look over the roster of our membership, small as it is, that we have a group of men of high ideals and pure motives. I find in the list men who have not waited until they have amassed fortunes or secured position before engaging in the work of benefiting their fellowmen, but men who from their boyhood have felt the glow of pride in altruistic work. I see to-night several who from their school days up to their present mature manhood, kept up and maintained the high enthusiasms which they kindled in their youth. And to impart that enthusiasm to the generation that is to come, to transmit the torch to those who are soon to take our places, what better could justify this purpose than this group, bearing the name of "The Judæans"?

And so I hope that in the ten years now opening we shall flourish and grow and increase in number and in influence.

The real makers of a nation, someone has said, are its poets,