

sentiment, but it always does more harm than good: it encourages laziness and ignorance, it fosters misery instead of banishing it.

Here is an account how the alms which are sent to Jerusalem are distributed among the recipients. The alms, as it is well known, come from all parts of the world in the form of *Machzis ha-shekel* and in various other forms. The distribution is called by the Hebrew name of *Chalukah*. There is a great *Chalukah* and a small *Chalukah*. The former is the distribution of the moneys coming from a certain country among the natives of that country; thus for instance the Russian and Polish Israelites divide among themselves the moneys which are sent from Russia, and the Sephardim do the same with the alms donated by *Sephardaic* congregations (such as hold their religious services according to the Spanish ritual.) The distribution of the moneys coming from France, Germany, Holland, England and America is called the small *Chalukah*, in which all the Jews of Palestine take a part according to the following proportions:

The Sephardim receive	11 1-6 parts,
The Perushim	6 3-6 "
The Chassidim	8 5-6 "
The Chabads	1 3-6 "
Total,	28 parts.

All persons whose names are on the roll take an equal part in that *Chalukah*, rich or poor, young or old. Only the Rabbins receive a somewhat greater portion than the others. According to the regulations of the great *Chalukah*, the portions of the recipients differ according to the place or the city in which they have been born. There are some persons who receive from both *Chalukah* together no more than \$14 a year, others again receive as much as \$38 a year,* which is about half as much as a person needs for his livelihood in Palestine. It is estimated by Samuel Montague (report to the committee of Sir Moses Montefiore testimonial fund, London, May 13th, 1875, pages 10 and 11), that all the moneys which are sent for the poor of the Holy Land from Europe and America amount to the sum of £35,000 to £40,000 per annum.

* Here it must be remembered that the given sums are for each individual, and as children receive an equal portion with grown persons this sum is multiplied by the number of members in each family. Thus it is profitable to be a *pater familias* in Palestine, while from the preceding statements it becomes apparent that the increase of population is one of the causes of misery in that country. A great moral evil lies in this fact inasmuch as that which is a detriment to the social welfare becomes a legitimated material benefit to the individual.—[ED. JEWISH ADVANCE.]

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FERDINAND LASSALLE;

A Biographical and Characteristic Sketch.

[Adapted from the German.]

PART I.

LASSALLE BEFORE THE AGITATION.

V.

It has been mentioned already that the time of Lassalle's life which has been spent on the study of Heraclitus and on the Hatzfeld process was also the period in which his first political activity has been manifested.

A few months after the process of Cologne we find him again on the defendant's bench at Duesseldorf, and to use his own expression, "as full of criminal processes, as the warrior's coat

of mail is full of arrows." The great political movements of 1848 have torn him away from his private struggles. Notwithstanding his youth, he was at that time one of the most influential and active members of the republican party; notwithstanding his young age he was recognized as a leader. He called together political assemblies and spoke before them; he caused bills to be posted in the streets inciting the people to take up arms when the Prussian government had unconstitutionally suspended the national assembly in November, 1848. Hated on account of the Hatzfeld case and feared because of his fearless and determined manner, he was thrown into prison as soon as the party opposing the revolution gained the upper hand, and by all imaginable chicanery his enemies contrived to prolong the time of the trial and even of the arrangement before the trial took place, to a term of over six months. The oration which Lassalle held before his judges on that occasion was, in my estimation, one of the most remarkable evidences of manly courage and eloquence in a young man, which history can boast of. If we had not known it so well, we could not believe that a youth of twenty-three years was able to make such an address. Lassalle is simply grand on this point. He stands animated with the loftiest motives, illumined by the noblest and purest pathos which has ever filled the heart of a man. The earnestness and depth of his sentiments cannot be doubted for a second. He sways in this instance the weapon of eloquence with matchless power and skill, with elegance and effect and seems to be quite ignorant of his brilliancy and grandeur. For the first time he is seen in this oration at the lofty height of his greatness. His speech has all the freshness and coloring of the first youth and is at the same devoid of the superabundance of imagery and of the verbosity of youthful orations. The eloquence of Orla Lehman seems to be an effort of fifty years behind the time when compared with this effort of Lassalle. It is impossible to describe a political oration on a subject the particular points of which are not generally known, the more so, since the strength of that speech lies in the equal division of force on all the points, so that one must know the whole of it if he should appreciate it at all. Extracts might be given but they would only afford a faint idea of the animation which fills the whole oration.

The oration opens in a truly characteristic manner. The speaker does not wish to plead his defence but to proffer charges against the accusations forming the *corpus delicti* of the act of arraignment against him. More characteristic is the first declaration which Lassalle makes, that he will always gladly confess his adherence to the revolutionary ideas of the time, that he is a revolutioneer by principle." But his defence shall not be represented from this view, because it is but natural that the government should not recognize its validity. "One can never seriously wound his enemy if he stands on a different platform than he; the weapons do not reach one another, and the contestants fight in the air. One may prove his enemy to be wrong, if he takes a position diametrically opposed to him, by proving the unsoundness of his principles; but he cannot put him to shame, he cannot demonstrate his inconsistency with the principles he confesses, he cannot show how those very

principles are betrayed by their professor. In the interest of the arraignment, therefore, and its keen-edged sharpness I shall condescend to the standing point which must be taken outwardly at least by the State attorney as the representative of a constitutional government; I shall argue from a strictly constitutional point of view and from thence my defence shall be brought forward."

[TO BE CONTINUED.]

Correspondence.

We do not hold ourselves responsible for the opinions and assertions of correspondents.

CHICAGO, Sept. 10, 1870.

Editor of the JEWISH ADVANCE:

Knowing the interest you take in work of benevolence and in the progress of our charitable organization, I beg to submit to you the following reports for publication in your valuable journal:

I. O. B. B.

The Lodges of D. G. L. No. 6 are responding to the call of their Hon. President, Chas. Kozminski, with their usual liberality; some have already contributed large amounts of money. Hillel Lodge, No. 72, in this city, came out nobly with the handsome sum of \$200; Ramah Lodge, also in this city, one of the oldest and richest lodges in this district, donated \$100, while Illinois Lodge, the youngest of the city, donated \$50. This act of generosity reflects great credit on Hillel Lodge and deserves special acknowledgement.

I. O. K. S. B.

The executive officers of District Grand Lodge No. 4, comprising 16 lodges of this Order have some time ago issued the following appeal to the fraternity in behalf of the afflicted South:

District Grand Lodge, No. 4, K. S. B.
CHICAGO, August 26, 1870.

BROTHERS:—You are no doubt fully aware of the frightful state of affairs existing in the yellow fever stricken districts. With every hour the fearful malady is spreading, and the sufferings of the afflicted are terrible in the extreme. Whole families are stricken down with the scourge, without attendance of any description, on account of which the mortality is increasing with rapid strides. From every quarter of the affected districts we are beseeched for assistance.

The tidings of this dire calamity, which befall our brethren and our fellow-beings in the South, have called forth the most heartfelt sympathy throughout this continent, and the cry of help of the distressed is heard everywhere. In the face of such appeals and under such circumstances, the Keshar, cherishing the principles of benevolence and relief, can not and will not remain passive and indifferent. Convinced of your charitable dispositions, we request of you such assistance as your own hearts may dictate. Requesting a speedy compliance, we remain, yours fraternally,

S. WOOLNER, Prest.

I. ZOELNER, Sec'y.

P. S.—Contributions will be received by the Secretary of this Grand Lodge, and will be accounted for in due time.

The following Lodges have already answered in the usual way of charity, which is sweet to every Jewish heart:

Moses Montefiore, No. 155, Peoria, Ill., \$30.00; Garden City, No. 49, Chicago, \$25.00; Daniel, No. 79, Milwaukee, Wis., \$20.00; Germania, No. 83, Chicago, \$10.00; Chicago Lodge, No. 88, \$25.00; Teutonia Lodge, No. 122, \$25.00; La Crosse, No. 166, \$10.00.

One Lodge in Aurora has already sent direct to the South about \$100; this speaks well for the few lodges with several more to hear from. I have learned that Chicago Lodge, No. 88, has passed a resolution in its last meeting to draw a voucher of \$25 for the same benevolent purpose and I have no doubt the rest of the lodges will follow these noble examples.

I. O. F. S. of I.

Also the Lodges of D. G. L. No. 2, of this young and noble Order are doing all

they can to help the sufferers in the South. From the fifteen lodges of this city the following have donated their contributions: *

Judah Turo, \$20; Fortschritts Tochter, \$10; Abraham Lincoln, \$25; Excelsior, \$25; Esther, \$25; Phoenix, \$25.

This Order, though very young in the West, has developed to wonderful strength and already occupies a prominent position among the other Jewish Orders. A few years ago the lodges of this city formed a corporation and bought a burial ground on the West Side, near Waldheim, and fitted it up in a very proper way becoming a *בית מועד לכל חי*, where we lay down our dear and beloved ones to rest in the eternal sleep. I hear that this F. S. cemetery is splendidly managed and can favorably compare with the beautiful burial grounds of Chicago. It is to be hoped that the spirit of peace and harmony will continue to prevail in the lodges of this city, that the brethren will not permit any discord and petty jealousy to break the tie of this brotherhood, and injure their standing in this community by seeking *improvements* that are not needed. A division in the noble work of benevolence, in the blessed practice of Friendship, Love and Truth will not be an improvement, but a change to the worse, an irreparable wrong and incorrigible mistake which will surely bring failure and regret. My brethren will understand me, and I hope they will also take the advise of a true and honest free son of Israel.

NEW CONGREGATIONS.

The North Side is the seat of war this time. Some time ago about thirty gentlemen went together and organized a congregation to be known under the name of Congregation Emanu-el; they adopted "Minhag America," and rented a hall for temporary services.

While we ought to be glad and happy to see the Israelites of Chicago wake up and give some signs of their interest in Judaism, still our joy is not complete, for it is marred and disturbed by the way the work for the holy cause is inaugurated. Our brethren in Chicago do not try to open schools for the children of the poor Israelites, who are deprived of this blessing. O, no, they start new Congregations! as though we had not enough temples in the city. The fact is that we have here too many Congregations and only two of them are able to enjoy an easy existence, the rest, even those that have rich and prominent members, have to struggle very hard indeed to meet their current expenses. One has built a fine temple but cannot afford to keep a minister, etc. Why then divide the house of Israel? Why not unite and support those congregations already in existence? Echo answers: Why? But I forget we have not enough variety of Minhagian, and it seems to me that this is the only *casus belli* in this community. About the same time a number of Israelites, also on the North Side, organized a new congregation with Minhag Polen (they have already erected a Synagogue which is to be dedicated next Sunday) An attempt was made by the better elements of these two *chevros* to unite in one congregation on a sound basis. Committees were appointed, but unfortunately could not agree (the terrible Minhagim were the stumbling blocks) and Chicago is going to have two more congregations.

Au revoir, BEN. MOSHEH.

* Among the contributions we have received at the office of the JEWISH ADVANCE was that of Isalah Lodge, No. 22, the sum of \$25 (reported in No. 11), and Moses Lodge, No. 18, the sum of \$10 (reported in last week's issue), both lodges of the I. O. F. S. of I.—[ED. JEWISH ADVANCE.]