

Lincoln—Master and Martyr

A Sunday Discourse

BEFORE THE

Reform Congregation Keneseth Israel

Philadelphia, Pa.

BY

RABBI JOSEPH KRAUSKOPF, D.D.



SERIES XXIV

FEBRUARY 12th, 1911

No. 13

THE SUNDAY DISCOURSES

Are distributed **Free of Charge** in the Temple, to all who attend the Services.

An extra edition is printed for those wishing to have them mailed to friends outside of the City. Apply to the Sexton, Mr. Oscar Klonower, care of Keneseth Israel Temple.

THE SERVICE HYMNAL used at the Sunday Services can be purchased at the Temple from the Sexton or from the Ushers.

SERIES XXIV. 1910—1911.

By Rabbi Joseph Krauskopf, D. D.

- 1 For the Children's Sake.
- 2 "Multiply and Replenish the Earth."
- 3 Patriotism Begins At Home.
- 4 Universal Peace Service.
- 6 My Visit to Tolstoy.
- 7 My Visit to Tolstoy.—Continued.
- 8 My Visit to Tolstoy.—Continued.
- 9 My Visit to Tolstoy.—Continued.
- 10 My Visit to Tolstoy.—Concluded.
- 13 Lincoln—Master and Martyr.

By Rabbi Isaac Landman.

- 5 The Better-Self.
 - 11 The Square Deal for Religion.
 - 12 The Square Deal for Judaism.
-

Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

SERIES XXIII. 1909—1910.

By Rabbi Joseph Krauskopf, D. D.

- 1 The Children In Place of The Fathers.
- 2 "Who Is My Co-Religionist?"
- 3 The Martyrdom of Francesco Ferrer.
- 4 Dr. Eliot's "Religion of the Future."
- 6 Is the Jew Disintegrating or Rejuvenating?
- 7 Lives of Great Men.
- 10 When Will the Messiah Come?
- 11 I.—The Jew—What He Is and What He Is Not.
- 12 II.—The Jew—What He Is and What He Is Not.
- 13 What Ails Our City.
- 15 What Ails Our Schools?

- 16 What Ails Our Churches?
- 18 Training For Good-Citizenship.
- 19 The Patriotic League of Philadelphia.
- 20 Industrial Arbitration.
- 22 The Child's Right to Religion.

By Rabbi Isaac Landman.

- 5 Mixed Marriages.
- 9 Souls That Are Sick.
- 13 The Way We Look At Things.
- 17 Unknown, Therefore Not Understood.
- 21 The Jewish Conception of Messiah.

SERIES XXII. 1908—1909.

By Rabbi Joseph Krauskopf, D. D.

- 1 Penn and Religious Liberty.
- 2 The Jew at the Founding of the Republic.
- 3 I.—The Ascendency of Womanhood.
- 4 II.—The Ascendency of Womanhood.
- 5 Modern Serpents and Modern Eves.
- 7 I.—The Marring of the Marriage Bond.
- 8 II.—The Marring of the Marriage Bond.
- 9 Has Christendom Accepted Jesus?
- 11 If Jesus Were to Attend Church.
- 12 Unveiling of Wise Memorial Window.
- 13 If Moses Were to Attend Synagogue.
- 15 The Centenary of Lincoln's Birth.
- 16 The Great White Plague.
- 17 Taft's Inauguration.

- 19 The Responsibility of Fatherhood.
- 20 The Responsibility of Motherhood.
- 21 The Hunger for Brotherhood.
- 23 The Optimistic Spirit of the Passover.
- 24 "Not Guilty!" Saith the Jew.
- 25 The Alumni of Keneseth Israel.
- 26 The Progress of Religious Liberalism.

By Rabbi Isaac Landman.

- 6 Culture and Spirituality.
- 10 The Great Idea.

The Modernness of Bible Heroes.

- 14 I.—The Heroes of the Pentateuch.
- 18 II.—The Heroes of Joshua, Judges & Sam'l
- 22 III.—The Heroes of Kings and Chronicles.

SERIES XXI. 1907—1908.

By Rabbi Joseph Krauskopf, D. D.

- 1 Dr. Krauskopf's Twentieth Anniversary.
- 2 Sword In One Hand, Trowel in the Other.
- 3 Fondling the Dead, Neglecting the Living.
- 4 A Morning at Ellis Island.—I.
- 5 A Morning at Ellis Island.—II.
- 6 Back to God.
- 7 Back to Eden.
- 9 Christmas All the Year Round.

From Jesus, the Man, to Christ, the Deity.

- 11 The Jews and Jesus.
- 12 Ethel and Jesus.
- 13 Philo and Jesus.
- 14 Paul and Jesus.
- 15 The Gentiles and Jesus.

- 17 Rocks On Which Our Republic Rests.—I.
- 18 Rocks On Which Our Republic Rests.—II.

Prejudice—Its Genesis and Exodus.

- 21 I.—Prejudice Ascribed to Social Difference.
- 22 II.—Prejudice Ascribed to Religious Difference.
- 23 III.—Prejudice Ascribed to National Difference.
- 24 IV.—Prejudice Ascribed to Economic Difference.
- 25 V.—Prejudice, How to be Cured by Christian.
- 26 VI.—Prejudice, How to be Cured by Jew.

By Rabbi Isaac Landman.

- 6 The Merit of the Fathers.
- 10 Pagans All.
- 16 Spectres of the Past.
- 19 The Point of View.
- 20 Our Moral Crisis.

SERIES XX. 1906—1907.

- 1 Libels of Religion.
- 2 Rise of Religious Liberty in the United States.
- 3 Sectarianism in Public Institutions.
- 4 Distance Lends Enchantment.
- 5 Unveiling of John Hay Memorial Window.

Some Modern Beatitudes.

- 6 Blessed Are They That Remember.
- 7 Blessed Are They That Forget.
- 8 Blessed Are They That Believe.
- 9 Blessed Are They That Doubt.
- 10 Blessed Are They That Labor.
- 11 Blessed Are They That Rest.
- 12 Blessed Are They That Love.
- 13 Blessed Are They That Hate.

- 14 Blessed Are They That Succeed.
- 15 Blessed Are They That Fail.

- 16 Life—A Tragedy to Them That Feel.
- 17 Life—A Comedy To Them That Think.
- 18 I. Some Ideals of the Jew.
- 19 II. Some Ideals of the Jew.
- 20 The Legacy of I. M. Wise.
- 21 Why We Are Not Christians.
- 22 I. Pobiedonostzeff—Grand Inquisitor.
- 22 II. Pobiedonostzeff—Grand Inquisitor.
- 24 "Valiant—But a Leper."
- 25 "There Is Hope In Thy End."

SERIES XIX. 1905—1906.

- 1 "Seeing Evil, I Yet Have Faith."
- 2 The Election—And After.
- 3 Exeunt Irving and Jefferson.
- 4 The Jewish Pilgrim Fathers.
- 5 Much Profession—Little Practice.
- 6 The Fallacy of "Rich as a Jew."
- 7 What to do with the Russian Refugee.
- 8 If a Messiah Had Been Born.
- 9 The Brain versus The Heart.
- 10 The Private versus The Public School.
- 11 The Club versus The Home.
- 12 Society versus Religion.

- 13 Lincoln, the Chosen of God.
- 14 The Poverty of the Rich.
- 15 The Wealth of the Poor.
- 16 Washington, the Great.
- 17 Signs of the Decalogue.
- 18 Esther—An Old Story, Yet Ever New.
- 19 Too Much and Too Little Parent.
- 20 More Beyond.
- 21 The Shekinah.
- 22 Christ That Would Be Crucified To-Day.
- 23 Bi-Centenary of Benjamin Franklin.
- 24 "Learn To Labor and To Wait."

SERIES XVIII. 1904—1905.

- 1 The Simple Life.
- 2 Remember the Week-day to Keep it Holy.
- 3 "Turn Not Back."—I.
- 4 "Turn Not Back."—II.
- 5 Kindle the Hanukkah Lights.
- 6 Zionism as a Cure of Anti-Semitism.
- 7 If I Were a Christian.
- 8 Complaints and Remedies.
- 9 Parsifal—the Triumph of Innocence.
- 10 Amfortas—the Torment of Guilt.
- 11 "Still Throbs the Heart."

- 12 Does Religion Pay?
- 13 "Made Wise Through Pity."
- 14 Lincoln—an Inspiration.
- 16 I.—Israel—a Nation, Race or People?
- 17 II.—Israel—a Nation, Race or People?
- 19 Religious Training in the Home.
- 21 I.—The Jew Militant.
- 22 II.—The Jew Militant.
- 23 The Seder Evening.
- 24 Pharaoh and the Czar.
- 25 Some Questions in Morals.

SERIES XVII. 1903—1904.

- 1 The Demands of the Age on the Church.
- 2 The Higher and the Lower Pleasures.
- 3 Is God or Man Unjust?
- 4 Canst Thou by Searching Find Out God?
- 5 "Mary of Magdala."
- 6 "The Battle Not to the Strong."
- 7 A Backward Look.

The Problem of the Ghetto.

- 11 I.—Not Congestion but Colonization.
- 12 II.—No Morality Without Spirituality.

- 15 What Shall Our Children Believe?
- 16 The Russo-Japanese War.

Some Isms of To-Day.

- 17 I.—Egoism.
- 18 II.—Altruism.
- 19 III.—Pessimism.
- 20 IV.—Optimism.
- 21 V.—Realism.
- 23 VI.—Idealism.
- 24 VII.—Dowicism.
- 25 VIII.—Mysticism.
- 26 IX.—Trade-Unionism.

- 11 What Shall Our Children Read?

Lincoln—Master and Martyr.

A DISCOURSE, AT TEMPLE KENESETH ISRAEL,

BY

RABBI JOSEPH KRAUSKOPF, D. D.

Philadelphia, February 12th, 1911.

It was fifty-five years yesterday that Abraham Lincoln left Springfield, Illinois, to proceed to the capital of the nation as its President-elect. His friends came to take leave of him, and, while their hearts rejoiced because of the honor that had been conferred upon their fellow-townsmen, there were tears in the eyes of many of them at the thought of his parting from them. Lincoln himself was deeply touched. Had he and they a presentiment that they might never see each other again? "Friends," said he, when the moment of parting arrived, "I know not how soon, or if ever, I shall see you again. A duty has devolved upon me greater than that which devolved upon any other man since Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. On the same Almighty Being I place my reliance. Pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is assured."

There is little doubt but that the prayers thus asked for were fervently offered, and not by his townspeople alone but also by millions of his supporters throughout the troubled land. Was their prayer answered? There are those who say "No," and, in proof, point to a whole nation inconsolable, because of his martyrdom, a little more than four years later.

As for me, I know of no better instance of prayer answered than that which was offered for Lincoln in the hour of his leaving home. He did not ask for prayers to escape a death of martyrdom, he but asked for supplications that success might attend his labors to save the country from dismemberment and to remove a malignant cancer that threatened the life of the nation. In a little more than four years, the Union was saved, slavery was abolished, and his work being done, the greatest since Washington's days, martyrdom came as a halo of glory.

Of course, had mortals had the disposition of his fate, they would have assigned to him a far different end than death by an assassin's bullet, five short days after General Lee's surrender at Appomattox, on the very day of the rehoisting of Old Glory over Fort Sumter, and but a little more than a month after a greatful people had entrusted itself to his wise and fearless leadership for another term of four years. They would have had him live to a good, old age, they would have had him continue in the full enjoyment of the fruitage of his labor, until death would have gently translated him from the field of former labors to his peaceful and eternal rest.

But, God's ways, as the prophet says, are not our ways, neither are His thoughts our thoughts. When I consider the wisdom that was manifested in the choice of this peerless leader, I cannot but feel that in his tragic end, when his work was done, there may have been a wisdom no less divine than that which called him when his work was needed. Possibly his highest reward lay in having been spared the ingratitude of the nation he had saved. Many a leader might have died happy had he died when his work was done, had he died before adulation could turn to envy, and envy to malice, and malice to calumny, and calumny to base ingratitude.

Man would have
decreed different
fate.

Martyrdom
probably decree of
God.

Every move in the life of Abraham Lincoln speaks of providential call. He was the selected of God before he was the elected of the people. What people, unaided by divine direction, would have dared to select for its leader this untried man of the untrained West of that day, during the crisis in which our nation found itself prior to the outbreak of the civil war? They would have sought among experienced statesmen, among men of proved executive power, of tried leadership, of heroic military prowess. They would have inquired among the universities for a man of exceptional attainments, or among the illustrious families for one whose ancient and distinguished name might dazzle the masses and command the largest following of the select.

Was selected by
God before elected
by man.

Eliminate the will of God, and the election of Lincoln as President of the United States becomes inexplicable. The capitol of Washington had never before, and has not since, seen a President like Lincoln. Never before had a man received so little training for so exalted an office, never had a man possessed such few graces for a position that was to bring him in contact with the most polished of the land. And yet, notwithstanding all these handicaps, no man has ever mastered such gigantic problems, within so short a time, and with so little preparation, as he. Long before his first term expired, there was no statesman in all the land comparable with him, no master of the English tongue superior to him, no military strategist equal to him. Read his deliberations with his cabinet, read his consecration of the battlefield of Gettysburg, his second inaugural address, his orders to his generals, or, better still, retrace your steps to the poverty-stricken log-cabin in the mountain-wilds of Kentucky, where his cradle stood, and then follow his career, step by step, from cabin to capitol, and tell of another like it, in history or in literature, in fiction or in truth.

Never before a
career like his.

His father was a backwoodsman, shiftless and thriftless, unlettered and unmannered. His mother, an invalid, was laid

From cabin
to capitol.

into the grave before he was yet nine years old.

We next see him in the new lands of Indiana, in the midst of the old hardships, differing from the other in one respect only, in their affording him an opportunity for some schooling, seven months long, the only schooling in all his life. But, if of the school of letters he had little, he had more than usually falls to the lot of man of the school of life. From earliest childhood, life had meant for him hardship and struggle. And its meaning continued hardship and struggle until the end of his days, now as a farm-hand, now as a rail-splitter, now as a boatman, as a shop keeper, soldier, legislator, lawyer, congressman, and finally as President of the United States.

And while the slow ascent from log cabin to White House, from farm-hand to President, was marked by flashes of intellectual and moral greatness, revelations of them

His fitness at
first unrecognized.

were vouchsafed only to friends and clients or chance acquaintances. To the Eastern and Southern people, from among whom the Presidents and great men had hitherto come, he seemed, when first they beheld him, a gnarled, homely-featured, horny-handed frontiersman, more fit to drive a yoke of oxen than to guide a nation, at best fitted to direct the policy of a hoosier town, but never to guide the destiny of a great nation.

We have the testimony of the impression his appearance made on a former townsman of ours, Mr. Alexander McClure,

Even by his
friends.

who had done much toward effecting his election,

and who had proceeded to Springfield to confer with him on matters of national policy. "My first sight of him," reads the account, "was a deep disappointment. Before me stood a middle-aged man, tall, gaunt, ungainly, homely, ill-clad, slouchy pantaloons, vest held shut by a button or two, tightly fitting sleeves to exaggerate his long, bony arms, all

supplemented by an awkwardness that was uncommon among men of intelligence. I confess that my heart sank within me as I remembered that this was the man chosen by a great nation to become its ruler in the gravest period of its history.’

It was not long, however, before Mr. McClure discovered that Lincoln’s brains were all the richer for the poverty of his clothes, and his spirit all the greater for the homeliness of his style. And it was not ^{Fitness made manifest at last.} long before the nation discovered that it was God and not men who had chosen Lincoln; that when the people cast their vote for him, they but expressed the will of Providence, which had decreed that the nation consecrated with the blood of our Colonial Fathers shall not be severed, and that the slave shall be free. They remembered what the Bible says respecting the choice of the shepherd David over his brothers, who, in external appearance, seemed the better fitted for the kingship. “The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.” They recalled the humble origin of Moses and Jesus and Luther, and recognized that they whom God chooses for His work must have other distinctions than looks or wealth or polish. They must have souls of heroes and martyrs. They must serve as anvils in the smithies of affliction, to be prepared to serve as hammers of God when the hour for striking comes.

It was a critical time in the story of our nation, the most critical since the days of our conflict with our mother country across the sea. The hand of brother was lifted ^{And in the hour of greatest need.} against brother. The South stood arrayed against the North. The hour called for a great man, for a man wise of heart as well as of mind, for a man of inspired soul and of resolute will, for a man whose personal ties and family traditions counted as nothing in the balance, for a man who, being of the common people, could best appeal to that people in the hour of the country’s greatest need. The hour called for a

man whose labors and ambitions were dedicated to his people, and whose purposes were consecrated to his God.

Such a man was Lincoln. A man more honest than he never lived. Rivals derided him, parties ridiculed him, papers caricatured him, yet no man ever dared to breathe the breath of suspicion upon any of his motives. Unlike so many of the schooled diplomats and statesmen, who, in their eager development of brain, stave the heart, his brain was all the richer, because of its blending with his heart, and his heart all the fuller because of its mingling with his brain. An unkind word never passed his lips; an unkind deed never stained his hand; an unworthy thought never polluted his mind. His countenance, rugged and gnarled as it was, was as open as a page of Scriptures; his eye as clear as innocence itself.

No ambition, no lust of power or wealth or fame bore him to the heights he occupied. He had never sought an honor or an office, had never thought himself fit for a position of responsibility when it was entrusted to him. There was no more surprised man in all the land than he was when the choice of President fell to him, and it would have been difficult to find one who could have accepted it with greater reluctance. Forty years long had he yearned for the coming of a man strong and wise enough to rid the nation of the curse of slavery, without severing its bond of union. Forty years long had that hope of emancipation burned within him as a like hope had burned within the heart of Moses. And when the call came to him at last, as it came to Moses, when the voice of God called out to him, through the voice of the people, saying: "I have seen the afflictions of the enslaved. I am weary of the strife that is tearing the nation asunder. Get thee to Washington, and enter there upon the work of redemption and of union," when that call came, he was mastered by a dread like that which overcame Moses. How should he

hope to succeed where the mightiest had failed? "Seek ye another and an abler man than I am," said he, "This is a work for giants, not for pigmies."

It was a work for a giant, and for just such a giant as he. It required a giant's heart to make an entry into the capital of the nation, as President-elect, such as he was obliged to make to escape the assassin's hand—^{And the soul of a hero.} in the dead of the night, by stealth and by a circuitous route. It required a giant's mind to present an inaugural address such as he presented on March 4th, 1861, and to outline a policy such as he laid before his cabinet. The members of that cabinet, proud of their statesmanship and scholarship and polish and influence, had believed that the untrained Westerner would be but a figurehead, and would gladly submit to the superior wisdom of his secretaries. They soon learned that their chief was a ruler by the grace and call of God, a ruler with the inspiration and heroism of an ancient Jewish prophet, with the wisdom of a sage, and with the compelling force of a conqueror. Before a month of his presidential term had elapsed, the nation marvelled at him as much as it had doubted, and the South realized that it had entered upon a war from which there would be no turning back until either the one side or the other had been crushed.

And a war to the finish it proved. There was no abatement in its vigor, no change in its policy, until the South recognized the stars and stripes as the common flag, until it conceded to the enslaved negro ^{His purpose immovable.} his liberty and his other human rights. There had been irresoluteness and vacillation too long and at too terrible a cost. Had the issue been squarely met, had the voice of God been listened to instead of the voice of politics, had radical measures been adopted instead of compromises, in short, had a Lincoln been in the Presidential chair half a century earlier, there would have been no civil war, no ravaged states, no

devastated cities, no paralyzed industries, no impoverished people, no six hundred and twenty-five battles, in which human blood flowed like water, which widowed and orphaned and darkened tens of thousands of homes.

Others before him had seen as clearly as he the calamity that threatened the nation. Long before him, Patrick

Henry had said that the slave question "gives a gloomy prospect to future times," and George

Mason had written to the legislature of Virginia "the laws of impartial Providence may avenge our injustice upon our posterity," and Jefferson had said: "I tremble for my country when I reflect that God is just, and that His justice cannot sleep for ever," and Madison had said "where slavery exists there the Republican theory becomes fallacious"—but, while they saw the danger as he saw it, they feared to dare as he dared. Convinced that it had been divinely ordained that our nation should be a union of all states without a slave in any one of them, he saw no other road to harmony between the North and South than a decision upon the battlefield whether or not individual states had a right to secede, and whether or not all men are born politically free and equal, under a Republican form of government. It was in our old Independence Hall where he solemnly declared his belief in the Declaration of Independence and in its guarantee of liberty to all, and reaching a climax, and speaking as if inspired he said: "If the country cannot be saved without giving up that principle, I would rather be assassinated on the spot than surrender it."

He did not surrender it, and he paid for it with his life. The assassin's hand struck him down, but not until he had

He dared to risk even his life.

saved his country, until the stars and stripes waved again over the North and South, until the shackles of slavery were broken off the American

negro,

The turf has grown thick upon the graves of those who fought and died in that long and bitter contest. The enmities of half a century ago are forgotten. But not forgotten in the name of Abraham Lincoln. Not forgotten in the sacrifice of martyrdom which he laid upon the altar of his country. Annually, on his natal day, a grateful posterity burnishes into new lustre his crown of glory, and piously resolves that, as long as our vast oceans shall beat against our shores, as long as our mighty mountain systems shall lift their heads into the blue empyrean, as long as our proud Old Glory shall wave over Northern and Southern capitols so long shall the name of Abraham Lincoln live in the loyal American heart as the bravest of our heroes, as the greatest of our martyrs.

The most valient of our heroes, the greatest of our martyrs.

My Visit to Tolstoy

— BY —

Rabbi JOSEPH KRAUSKOPF, D.D.

In Booklet Form.

The demand for the printed discourses of RABBI KRAUSKOPF'S present series, under the caption,

“My Visit to Tolstoy,”

has been so constant since the first one was published that, to answer it, the undersigned has republished the whole series of **five**, in booklet form.

The booklet is printed on fine, laid paper and neatly bound. The price is 35 cents, postage 5 cents extra, and can be had at the Temple from Mr. Klonower, from Miss Gerson the Librarian, at the Library, or will be mailed on receipt of price by

OSCAR KLONOWER,
address Temple Keneseth Israel,
Broad St. above Columbia Ave.,
Philadelphia.

Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

SERIES XVI. 1902—1903.

- 1 A Wreath upon the Grave of Emil Zola.
- 2 Secretary Hay and the Roumanian Jews.
- 3 "Lo, the Dreamer Cometh!"

The Hope of Immortality.

- 4 I.—"Quoth the Raven 'Nevermore.'"
- 5 II.—"Quoth the Reason 'Evermore.'"

The Seven Deadly Sins

- 6 Introductory.—The Cause of Sin.
- 7 I.—Selfishness.
- 8 II.—Avarice.
- 9 III.—Envy.
- 10 IV.—Anger.
- 11 V.—Pride.

- 12 VI.—Infideliety.
- 13 VII.—Excess.

The Cardinal Virtues.

- 14 Introductory.—Perverted Morals.
- 15 Introductory II.—The Meaning of Virtue.
- 16 I.—Life-Wisdom.
- 17 II.—Self-Control.
- 18 —Self-Control.—Continued.
- 19 III.—Courage.
- 20 IV.—Justice.

- 23 Our Debt and Duty to Dr. Wise.
- 24 The Two Redeemers.

SERIES XV. 1901—1902.

- 1 Preacher or Teacher?
- 2 Not What Man Has But What Man Is.
- 3 Solomon: His Glory and His Shame.

Old Truths in New Books.

- 4 I.—The Reign of Conscience, based on "Herod, a Tragedy," by Stephen Phillips.
- 5 II.—The Reign of Reason, based on "The Reign of Law," by James Lane Allen.
- 6 III.—The Reign of Liberty, based on "Electra," a Drama, by Benito Perez Galdos.
- 7 IV.—The Reign of Right, based on "Resurrection," by Count Leo Tolstoy.
- 8 V.—The Reign of Woman, based on James-M. Ludlow's "Deborah. A Tale of the Times of Judas Maccabaeus."
- 9 VI.—The Reign of the Soil, based on "Back to the Soil," by Bradley Gilman.
- 10 VII.—The Reign of Love, based on "The Love Letters of Bismarck."

- 11 VIII.—The Reign of Religion, based on "Casting of Nets," by Richard Bagot.

The Seven Ages of Man.

- 12 Life—A Farce, Melodrama, or Tragedy.
- 13 I.—Childhood—Seed-time.
- 14 II.—Boyhood & Girlhood—School-days.
- 15 III.—(a) Youth—The Age of Love and Matrimony.
- 16 —(b) The Age of Love and Matrimony.
- 17 —(c) The Age of Love and Matrimony.
- 18 IV.—Manhood—The Age of Labor.
- 19 —The Age of Labor.—Continued.
- 20 V.—Maturity—The Age of Harvest.
- 21 VI.—Decline—The Age of Beneficence.
- 22 VII.—Death—The Age of Rest.
- 23 The Aftermath.—Summary and Conclusion.

- 24 Charity "Uncovers" a Multitude of Sins.
- 25 "Still Achieving, Still Pursuing."

SERIES XIV. 1900—1901.

- 2 From Better to Best.
- 4 Tolstoj Excommunicated.
- 6 Our Wrongs to our Little Ones.
- 8 "We Jews."

The Wall of the Modern Ghetto.

- 10 I.—The Diagnosis.
- 12 II.—A Remedy.
- 25 A Time to Keep Silence, and a Time to Speak.
- 26 "God's First Temples."
- 27 Daybreak.

A Rabbi's Impressions of the Oberammergau Passion Play.

- 15 I. Introductory.
- 17 II.—In the Forenoon.
- 19 III.—In the Forenoon (Continued).
- 21 IV.—In the Afternoon.
- 23 V.—The End.
- 24 VI.—The Summary.

SERIES XIII. 1899—1900.

- 1 "The Choir Invisible."
- 3 The Tragedy of the Jew.
- 5 Ancient Ideals and their Ruins.
- 7 The Passion Play at Polna.
- 9 Chanukah Lights and the Christmas Tree.
- 12 The Will and the Way.

Society and its Morals.

- 14 I.—Individual Morality.
- 16 II.—Domestic Morality.
- 18 III.—Social Morality.
- 20 IV.—Sectarian Morality.
- 22 V.—National Morality.
- 23 VI.—Racial Morality.
- 25 VII.—International Morality.

- 28 Isaac M. Wise—A Memorial Tribute.

SERIES XII. 1898—1899.

- 2 What is Truth?
- 4 The Gospel of Joy.
- 6 The Gospel of Sorrow.
- 8 The Gospel of Good-Will.
- 10 The Sunset of Life.
- 12 Old Memories and New Hopes.
- 14 The Sunday Sabbath.

- 16 "Lest we Forget—Lest we Forget."
- 18 Ninetieth Birthday of Lincoln and Darwin.
- 20 The Voice that Calleth in the Wilderness.
- 21 Parents and Children.
- 22 Israel Weak, And Yet Strong (Joel iv., 10).
- 26 Cyrano de Bergerac—The Story of the Jew.
- 28 Responsibility of the Rich.

SERIES XI. 1897—1898.

- 1 A Wise Question is the Half of Knowledge.
- 3 "Woe, if all men speak well of you."
- 5 Good to be Great—Great to be Good.
- 7 "Who is God, that I should hear Him?"
- 9 Noble Impulses—The Zionist Question.
- 11 Laid to Rest.
- 13 How to Mourn and Remember our Dead.

- 16 Condemned Unheard—The Dreyfus Case.
- 18 The Martyr-Race.
- 20 "Mordchai Sitting in the King's Gate."
- 22 Beating Plowshares into Swords.
- 24 "Far from the Madding Crowd."
- 26 "A Time of War, and a Time of Peace."

SERIES X. 1896—1897.

- 2 The Guard Neither Dies Nor Surrenders.
- 4 Thy People shall be my People.
- 6 Whoso tilleth his land shall have bread.
- 8 The Mote and the Beam.
- 10 What has been—shall be again.
- 12 The People without a Country.
- 13 Uses and Abuses of the Pulpit.
- 15 Uses and Abuses of the Press.

- 17 Uses and Abuses of the Novel.
- 18 Uses and Abuses of the Stage (Series 8, No. 6).
- 19 Woman against Woman.
- 21 The Best Preacher—The Heart.
- 23 The Best Teacher—Time.
- 25 The Best Book—The World.
- 27 The Best Friend—God.
- 28 Ten Seasons of Sunday Lectures.

SERIES IX. 1895—1896.

- 2 Ethics or Religion?
- 3 Faith with Reason.
- 5 Wherein Israel has Failed.
- 7 Wherein Christians have Failed.
- 9 How Both Might Succeed Together.
- 11 The Place of Prayer in the Service.
- 13 The Place of Music in the Service.
- 15 The Place of Ceremony in the Service.

- 17 No Light but has its Shadow.
- 19 Tolstoj, The Apostle of Russia.
- 22 Jewish Theology—Rev. Dr. Silverman.
- 24 Jewish Ethics—Rev. Dr. Silverman.
- 25 Chains Broken—But not yet off.
- 27 The National Council of Jewish Women.
- 29 The Three Theological Dogmas of Judaism.

SERIES VIII. 1894—1895.

- 2 My Creed.
- 4 How Not to Help the Poor.
- 6 The Stage as a Pulpit.
- 8 The Pulpit as a Stage.
- 10 Religion in the Public Schools.
- 12 "Hope Deferred Maketh the Heart Sick."
- 14 "Physician, Heal Thyself."
- 16 Post Mortem Praise.

- 18 The Better For Our Enemies.
- 20 The Worse For Our Friends.
- 22 Nearer My God to Thee.
- 24 Vicious Virtues.
- 26 Israel's Faith is Israel's Fate (Martyr's Day).
- 28 The Israelite as a Husbandman.
- 30 Peace on Earth, and Good Will toward Man.
- 31 Arms Against a Sea of Troubles.

Sunday Discourses by Rabbi Joseph Krauskopf, D. D.

SERIES VII. 1893—1894.

- 1 Religions Die—Religion Lives.
- 3 Orphan Homes—or Orphans in Homes.
- 5 The Last Rose of Summer.
- 7 Social and Religious Barriers.
- 9 Comfort ye, Comfort ye, my people.
- 11 Debt to Ancestry—Duty to Posterity.
- 13 Only a Jew.
- 15 A Mother's Love.

- 17 A Father's Love.
- 19 A Wife's Love.
- 21 A Husband's Love.
- 23 A Sister's and a Brother's Love.
- 25 A Child's Love.
- 27 Martyr's Day—Through Bars to Stars.
- 29 Eye for Eye or Turning the Other Cheek.
- 31 Summer Religion.

SERIES VI. 1892—1893.

- 1 Israel's Debt to the New World.
- 2 Past and Present Purpose of the Church.
- 3 Ernest Renan.
- 4 From Doubt to Trust.
- 5 Sinai and Olympus.
- 6 One to Sow, Another to Reap.
- 7 Brethren at Strife.
- 8 Jew Responsible for Jew.
- 9 Did Isaiah prophesy Jesus?
- 10 Did the other Prophets prophesy Jesus?
- 11 Model Dwellings for the Poor.
- 12 Under the Lash.
- 13 The Lost Chord.

- 14 Sabbath for Man—not Man for Sabbath.
- 15 Give While You Live.
- 16 The Bubble of Glory.
- 17 Compulsory School-Attendance.
- 18 Too Late.
- 19 A Plea for Home Rule in Ireland.
- 20 Too Soon.
- 21 Ahlwardt and Bismark.
- 22 To-day.
- 23 A Layman's Sermon to Preachers.
- 24 The Red, White and Blue.
- 25 Blessed are the Peacemakers.
- 26 Ethics and Aesthetics.

SERIES V. 1891—1892.

- 1 Theologies many—Religion one.
- 2 Who wrote the Pentateuch?
- 3 Shylock—the unhistoric Jew.
- 4 Nathan, the Wise—the historic Jew.
- 5 Darkness before the Dawn.
- 6 On the Threshold.
- 7 Illusion—(Dreams, Visions, etc.)
- 8 Delusion. (Hypnotism, Faith-Cure, etc.)
- 9 Hallucination. (Ghosts, Spiritualism, etc.)
- 10 Jesus in the Synagogue.
- 11 To-day better than Yesterday.
- 12 Wanted—A Rational Religious School.
- 13 Civilization's Debt to Woman.
- 14 Civilization's Duty to Woman.
- 15 "There's a Divinity that shapes our ends."
- 16 Justice—Not Charity.

- 17 A Personal Interest Society.
- 18 **Glint-Lights on the Ten Commandments.**
 - I.—Ancient and Modern Idolatry.
 - II.—The Law of Retribution.
 - III.—Reverence to whom Reverence belongs.
 - IV.—Through Labor.
 - V.—Children's Rights and Parents' Wrongs.
 - VI.—Slay the Sin, but not the Sinner.
 - VII.—The Sanctity of the Home.
 - VIII.—The Noblest Title: "An Honest Man."
 - IX.—The Highest Fame: A "Good Name."
 - X.—A Plea for Noble Ambition.
- 19
- 20
- 21
- 22
- 23
- 24
- 25
- 26
- 27

- 28 The Old in the New and The New in the Old.

SERIES IV. 1890—1891.

- 1 Westward—Not Eastward.
- 2 The Force in Nature—God.
- 3 Gain from Pain.
- 4 Pain from Gain.
- 5 The Law of Environment.
- 6 American Apathy.
- 7 Russia and her Jews.
- 8 Among the Immortals.
- 9 After Death—What?
- 10 Before Death—What?
- 11 **Jewish Converts, Perverts and Dissenters.**
 - I.—True and False Converts.
 - II.—Jesus—a Jew, and not a Christian.
 - III.—Paul—The Jew and the Gentile.
- 12
- 13

- 14 IV.—Forced Converts.
- 15 V.—Allured Perverts.
- 16 VI.—Spinoza—Not a Convert nor a Pervert.
- 17 VII.—Brilliant Women.
- 18 VIII.—Forne and Heine.
- 19 IX.—Isaac Disraeli.
- 20 X.—Benj. Disraeli.
- 21 XI.—The Blank Leaf between Testaments.

- 22 Love as a Corrector.
- 23 Eyes they have, and see not.
- 24 Ears they have, and hear not.
- 25 Tongues they have, and speak not.
- 26 The Morning Dawns.

SERIES III. 1889—1890.

- 1 "Eppur si Muove" (And yet she moves).
- 2 Jew Against Jew.
- 3 Possibilities of Youth.
- 4 Possibilities of Age.
- 5 Art as an Educator.
- 6 A Child's Prayer.
- 7 Nurseries of Crime.
- 8 The Jew as a Patriot.
- 9 Are We Better than the Heathen?
- 10 Business Integrity.
- 11 How Molehills into Mountains Grow.
- 12 How Mountains into Molehills Dwindle.
- 13 What Love Joins—No Court Summers.
- 14 Religion in the Laboratory.

- 15 Myths in the Old Testament.
- 16 Myths in the New Testament.
- 17 Living for Others.
- 18 Heredity.
- 19 Is this a Christian Nation?
- 20 Purim and Lent.
- 21 The Tyranny of Fashion.
- 22 Religious Unbelievers and Irreligious Believers.
- 23 War Against War.
- 24 Martyr's Day.
- 25 Native against Foreigner.
- 26 Ancient and Modern Saints.
- 27 Shifting but not Drifting.

SERIES II. 1888—1889.

- 1 Whence, Whither and Why?
- 2 The Voice of the People.
- 3 Uncharitable Charity.
- 4 Wife and Mother.
- 5 Husband and Father.
- 6 Origin and Descent.
- 7 The People of the Book.
- 8 Future Reward and Punishment.
- 9 The Ideal Commonwealth.
- 10 The Puritanic Sabbath.
- 11 **Epochs in Judaism.**
 - I.—The Mosaic Age.
 - II.—The Prophetic Age.
 - III.—The Messianic Age.
 - IV.—The Rabbinical Age.
 - V.—The Kabbalistic Age.
- 12
- 13
- 14
- 15

- 16 VI.—The Mendelssohnian Age.
- 17 VII.—The Present Age.
- 18 Ashes to Ashes or Earth to Earth.
- 19 Sanitary Science.
- 20 Does Prohibition Prohibit?
- 21 Intermarriage.
- 22 Convert your own—Let Jews alone.
- 23 Anniversary of Keneseth, Israel.
- 24 Abused Benefactors.
- 25 A Benefactor Honored (Rev. Dr. I. M. Wise).
- 26 The Real saving Trinity.
- 27 The Removal of the Leaven.
- 28 Deed through Creed.

SERIES I. 1887—1888.

- 1 The Need of the Hour.
- 2 The Theology of the Future.
- 3 The Feast and the Fast.
- 4 Mind and Belief.
- 5 The Conquest of Evil.
- 6 Be Right To-day Though Wrong Yesterday.
- 7 Orthodoxy.
- 8 Conservatism.
- 9 Reform.
- 10 Judaism and Unitarianism.

- 11 The Feast of Esther.
- 12 Judaism and the Ethical Culture Societ.
- 13 The Chosen People.
- 14 The Hebrew and the Atheist.
- 15 An Error of Eighteen Hundred Years Corrected.
- 16 Passover and Easter.
- 17 The State.
- 18 The Church.
- 19 The American and his Holidays.
- 20 The Saturday and the Sunday-Sabbath.