The Israelite.

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executed with promptness, nearness and dispatch.

Communications, to insure prompt attention, should
be written on but one side of the paper and in a plain
boul, logithe hand, with large space between the lines.

CINCINNATI: Friday Morning,...NOVEMBER 7, 1862.

Leopold Meyer, of Detroit, Mich., awes to this office, \$9 25; he will please pay.

Berlanc Shire, lately of Canandaigua, Y, has an important letter at this office. Send address immediately.

A sum of money has been left at this office for Mr. ARRAHAM SCHAWMER. He will please pall and reserve it.

The late Rev. Br. Wolf Bothenheim.

Among all the unpleasant duties of an editor the task of writing the obituary to a deceased friend, as faithful and intimute as Dr. Rothenheim was to us,-is certainly the most unpleasant and melancholy duty.-Still we owe the deceased this token of respect and this last evidence of immortal friendship. It is with a tear of mourning that we perform this duty.

Not a piece of paper giving us the slightest information, on Rothenheim's life was found in his possession and we are compelled to write from memory altogether.

Our readers are familiar with the name and literary productions of the man whose life and demise we are called upon to chronicle. Before we do so, however, we must etate his demerits. The world always sees the faults of prominent men and is very apt to magnify them, as though they were snotless. So everybody who knew Rothenheim, now thinks he was a sensual man, an egotist, and indulged too freely in spiritual beverages, in consequence of which he broke down rapidly and died after suffering better than a year of chronic diarrhea. -The world is not so very hard as it is superficial in judging the characters of promineht men. Few, if any, ever asked themselves, how is it possible, how could it happen that a man of Rothenheim's profound -research, extensive erudition and learning, deep and philosophical mind should fall into such vices, vices that costed him many, a year of life? Our sketch of the man's life and works will answer this query.

Wolf Rothenheim told us frequently that he was born in Wallerstein in the year 1807, now belonging to the kingdom of Bavaria, of wealthy parents, whose oldest son he was According to the spirit of that age his early youth was occupied entirely with the study of the Bible and Talmud, Proving early a successful scholar, his parents devoted him to the study of theology, in which he succeeded well, and soon had the reputation of a profound talmudist.

The law of 1828 requiring that all Bavarinn rabbis must be graduates of the university, occasioned Rothenheim, after hav-"ing gone through a course of preliminary studies, to frequent the university at Wurzburg. As thoroughly as he formerly masetered the rabbinical studies, he now acquired a deep insight into the philosophy of Kant, Fichte, Spinoza and Mendelssohn .-This, of course, exercised a revolutionary influence on his religious views; it turned him completely to the side of reform. -Still the old rabbis, especially of Wurzburg and Adler of Oberndorf, esteemed him highly as a learned and profound talmudist, and the congregation of Wallerstein elected him temporary rabbi.

Rothenheim started into practical life under three particular disadvantages. In the first place he was a Bavarian subject, where the law prohibits marriage to a man who has no definite office; so Rothenheim remained a single man, and that is one of the principal causes of his subsequent misfortunes. He also told us of an unhappy love, the chosen of his heart died an early death; but we have no distinct recollection of the particulars. His second disadvantage was, he was no orator. He could write a sermon as good as one of the best orators, but his delivery was poor, void of every attraction, without any external beauty. Thus his efforts in the pulpit were not appreciated, although the sermons which he published, are very good. He saw his zeal and labor pass off unnoticed and unappreciated. Nothing can be more mortifying to a man, conscious of his abilities and good atten-

him were still deeply neleep in the old school theories. This conjured down upon his devoted head the crushing opposition of all zealots who then led the multitudes -

Being a man of an iron will and uncompromising character with a burning love for Judaism, he would not allow anybody or any circumstances to influence his judgment or moderate his designs. Thus be soon stood in an extreme juxtaposition to the opponents of reform. Unable to win the masses by pulpit eloquence, he saw himself decline steadily in the confidence of his flock, and bitterly did be feel the vanity and uselessness of learning and honesty. -Standing alone in the world as he did, with no partner in life, to help him brave the storm, he yielded to recreations and amusements, which being greatly magnified by his opponents, completed his ruin.

After years of combut and struggle he was deposed and a man of the mediocracy was elected his successor. Disappointed, embittered, and disengaged he left Wallerstein and went to Munich to live on his pen exclusively. At Munich he found sufficient employment for his pen to support him honorably."

He wrote for different publications; but never possessed a page of his literary productions. Like many other literary old bachelors and freed of all clerical limitations, Rothenheim contracted disorderly habits in Munich; but never went to excess and always sustained a reputable character. He most likely would have closed his days at the Bavarian capital, if it had not been for the following fact. In 1850 he wrote a pamphlet in defence of the Jewish doctrine of the Unity of God, and opposed to the Christian doctrine of the Trinity. The minister of police took it upon himself on this ground to expatriate the author. He was notified to leave Munich and Bavaria within a few days. An exile he went forth from the land of his birth and bitter disappointment, away from the graves of his ancestors and of his hopes, aspirations and designs. He went to London and after a short stay there he crossed the Atlantic and arrived in New York. "

What Rothenheim felt as an exile, a hunted emigrant, is beautifully expressed in his poem Der Auswanderer, "The emigrant," published in the first number of the Deborah. He felt mortified, cast out, crushed, like

a man whom the world had deceived. The Rev. Dr. Lilienthal took Rothenheim into his house and there he remained until the doctor moved to Cincinnati in 1855 and there came with him to this city. We wanted him in New York to give instruction in languages, but he considered it below his dignity, and preferred to stay with Rev. Dr. Lilienthal.

Soon we had occasion to convince oursclves of Rothenheim's erudition and profundity. Therefore when in the fall of the year 1853 we accepted a call to this city and repaired hither on a visit to the congregation, we requested Rothenheim to operform our duties to the Albany congregation, intending to have him elected to that post. Again it was the want of eloquence by which he failed in that attempt. At that time the Occident violently attacked our " History of the Israelitish Nation." Rothenheim without our knowledge wrote a letter on the subject published in the January number of the Occident, 1854, which proved his thorough understanding of Jewish historiography. In the spring of that year we recommended him to the Har Sinai congregation of Baltimoré. He preached there several sermons and delivered a lecture on the Talmud, which were considered master pieces of composition; still he did not succeed in getting the appointment. The causes are unknown to us.

In New York he enjoyed the reputation of a thorough talmudist; but it could do him no good, the orthodox would not have him. and in the temple Rev. Dr. Merzbacher preached then, nor was he crater enough for the temple. So he came in the summer of 1855 with Rev. Dr. Lilienthal to Cincin-

It was chiefly on his account that the Deborah was started and the Zion college was opened. Having passed an examination for a professorship to the then contemplated while yet in Munich, and knowing him to be a thorough scholar, we thought he could do much good in a college. He did his duty well as professor of Hebrew and German in that college; still it broke down. It appears that he was destined to disappointments.

The readers of the Deborah know his prose and poetry, and we shall not on this occasion point to any particular effort of his. He had a fertile imagination, copious language, and a perfect wealth of original ideas.

Here he preached in the synagogue of the

tions. His third disadvantage was, he was Ababath Achim congregation on Rece street, a clear-headed and philosophical reformer and was highly respected by the members at a time, when the communities, around thereof. They presented him a silver sunff box with proper instriptions, as a token of their respect. Still he failed in securing the office. So, he, fulled in Chicagora Han Francisco and Rochester. He saw men by far his minors rise to lunor and distinction while he, capacious of his worth and knowledge, was neglected and repulsed. Sill he remained to the end of his days a philanthropist on the broadest, principles, and retained an unadulterated love and respect to Judaism, science and philosophy.

At the Cleveland conference haggined the respect of all parties present. Everybody admitted his erudition and honesty of

As the co editor of the first volume of the Minhog America he distinguished himself by poetical translations from the Hebrew .-Here we must mention especially the translation of the Tal, Shaleh Serufah, Showron kol titlen, the nineteenth and several other psalms, which are master pieces.

The last poem which he published, was his "Rabbi Belah," a legend. This product is distinguished for the reminiscenses of olden times, so dear to the man whose heart was young, flery and capable of noble impulses, to the very end of his life. He was in more than one respect a psychological curiosity.

If we say that five or six years ago, hence at the age of fifty, Rothenheim fell in love with a woman who knew nothing of, it and, would not have reciprocated, and loved with all the poetical charms and fiery passions of youth; it must be admitted that he was a psychological curiosity,

He had written part of another great poem: "Rachel, or a mother's love," when sickness rendered him unit for mental exertion. We did not succeed yet in finding

As a theologian and philosopher be looked to the very bottom of things, and keenly conceived the unanswerable questions at the limits of knowledge and intellect. There, however, his faith commenced, in which respect he was firm as a rock, and as thoro'ly Jewish as any of the ancient rabbis, without any attempt at show or external demonstration. Ever since he lived in Cincinnati he was every Sabbath and Holiday among our congregation.

As a friend he was as true and faithful as David or Jonathan. He loved his friends with a poetical sensibility; but as an enemy he was a hard one, he could hate as well as love, without however harming his enemies. Doctors and scholars found no grace in his sight, if he was not convinced of their thorough knowledge. He bore an innate enmity to all and every superficiality and empty pretension. His egotism, the natural consequence of the disappointments he experienced and of his bachelorship, inclined him to fault finding, in which he succeeded remarkably well. If a man, a book, a dramatic performance, an opera, or any object of his observation had any fault, he was sure to find it. This qualified him to an excellent critic.

As a man he harmed none beside himself. Like Edgar Poe, Henry Heine, and many more men of high genius he ruined himself physically, hurried himself to the grave. One great fault was that he had too many friends in Cincinnati. When severally ears ago he left Dr. Lillenthal's house, Mr. A. Hirsel always paid for his boarding and lodging. Other gentlemen, like Feehheimer, Hellman, Kiefer, Mack and other hightoned men took pleasure in providing him with the finest wearing apparel. Again others, fond of his company or desirous to please him, treated him so much and so often that his health was undermined. He felt very proud of his numerous friends among Jews and Gentiles; but nothing gave him so much pleasure, as the gold watch and chain did, which the ladies presented to him, after he had published his "Rabbi Belah."

If we correctly conceive the grace of God, Rothenheim's sins must be forgiven. This life was a succession of failures; his faults sprung from the bitterness of the experience he made. He ruined his body, his soul remained sound, strong, firm and manful to the last day of his life. Now the grave embraces the body, the soul is free and comes back to the Creator and complains of disrabbinical college of Fuerth and Bavaria, appointment. His sine must be forgiven, his queries to Providence must be answered; he must find what his immortal spirit sought and his poetical soul boned.

For us, however, remains a grave, a grave without a tear, a grave remains of the disappointed man, whose genius entitled him to the brightest hopes. Had he been born a Catholio in Bavaria, an Episcopalian in England, or a Lutheran in Prussis, he would have risen to the highest posts of honor; but he was bonn a martyn

We appeal to our friends, to all who resi pect genius, learning and manful character to assist us in rearing a suitable monument

fon Rotherhelm's grave to the mental of We want only fifty cents of 'every' one who feels inclined to perpetuate the memory of a man; for which the subscriber shall it. ocive one capy of Rothenheim's poems and his likeness. The surplus thus realized chall be spent for a monument, provided we find 800 subscribers; if not found the po. ems shall not be published and the 50 cents appropriated to the monument. Receipts shall be published in Israelite and Deborah. Ladies or gentleman may subscribe for several copies at the same price, if they wish to contribute willtile more 'to' this purpose,

All accounts to be published in these papers. /Let his memory be bonored among ms, as his soul is before God.

מנוחה נכונה 'חחת כמבי היצפינה

.. Before concluding this, we must remember thre kind attention and almost fraternal gave hestowed on the deceased by our friend Dr. Bettman, the attending physicion who, on, this occasion, gave us a new demonstration of his humane and charitable disposition, Nor must the nurses, Mr. and Mrs. Supposer, basforgotten, who have done much mone than their ordinary duty. (Mony liddes and gentlemen paid the kindest attention to the unfortunate man during the last singe of his fatal disease, too numerous, indeed, to be mentioned, God bless them.

The Evidences of Christianity Poviewed.

BY BADEN POWERI, M. ALLE, E. B. BO.

Court and from No. 10. (1. 11) In history, generally our attention is of ton called to nurratives of the amarvellous; and there is a sense in which they may be viewed with reference to its general purport and in connection with those sinduonces on tuman nature which, playing conspicuous a part in many levents and have at has been well remarked by Dean Milman, 'h History, to be true, must condescend to speak the language of legend. The belief of the times is part of therecord of theitimes; and, though there man ecour what may haffle its more calm and searching philosophy. it must not disdain that which was the primal, almost universal, motive of human life." * 1 tomerous y west you propose

Yet, in a more general point of view, when we consider the strict office of the critical historian, it is obvious thousuch cases are fair subjects of analysis, conducted with the view of ascertaining their real re-

From the general maxim, that all history is open to criticism as to its grounds of evidence, no professed history oan be exempt without, forfeiting site historical character: and, in its contents. What is properly historical, is; on the admegrounds, fairly to be distinguised from what bons uppenr to be ntroduced on other anthority and with other objects. Thus the general eredit of an historical narrative duesqueto exhlude the distinct-sorutiny, into drawing tements of a supernatural kind which it may contain, norsuperpode the careful estimation of the value of the testimony on which they rest,the directness of its transmission from eyewitnesses, as well as the possibility of misconception of its tends, or of our not being in possession of all the circumstances on which a correct judgment can be formed.

It must, however, be confessed, that the propriety of such dispussionate examination is too little appreciated; or the fairness of weighing well the improbabilities on one side against possible openings to misapprehension on the other: A distance in his

The nature of the laws of all human belief, and the broader grounds of probability, and credibility of events, have been too little investigated; and the great extent to which all tostimony must be modified by antecedent credibility as determined by such general laws, too little commonly understood to be readily applied or allowed:

Formerly, as before observed, there was no question as to general credibility; but, in later times, the most orthodox seem to assume that interposition would be generally incredible, yet endeavor to ley down rules. and criteria by which it may be rendered probable in cases of great emergency. Miracles were formerly the rule, latterly the exception,

The arguments of Middleton and others all assume the antecendent incredibility of miracles in general, in order to draw more precisely the distinction, that, in certain cases of a very special nature, that improbability may be removed, as, in the case of authenticating a revelation. Lock + expressly contends that it is the very extraordingry interposition requisite, and therefore

The belief in divine interposition must he essentially dependent on what we previously admit or believe with respect, to, the livine altributes.

It was formerly argued, that every Theist must admit the oredibility of miraples; but this, it is now seen, depends on the nature

Latin Christlevity, vol. 1. p. 388. +Essay, book 1. ohap: 18, 2 13.