

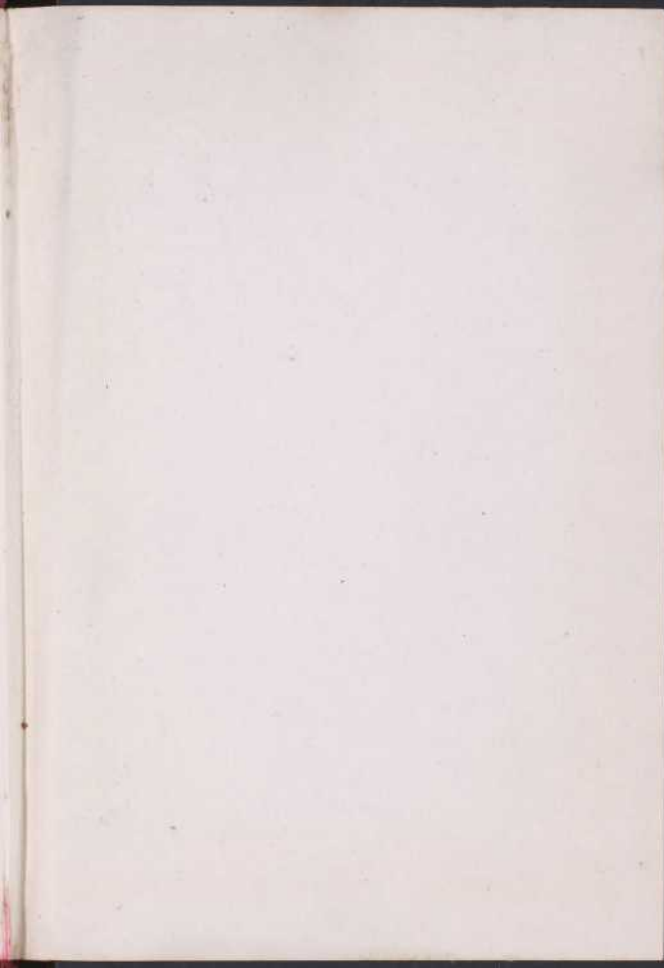
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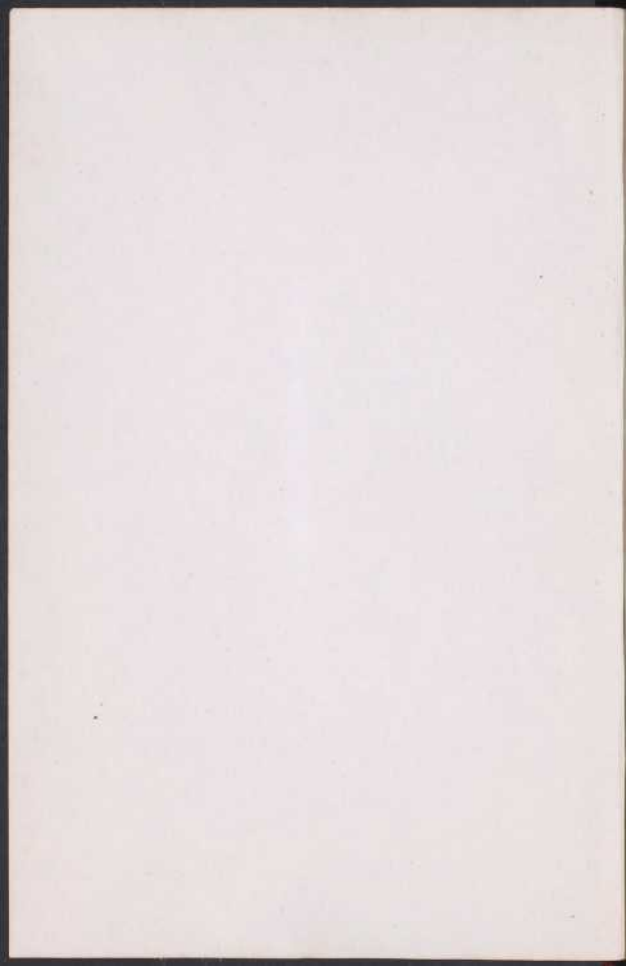
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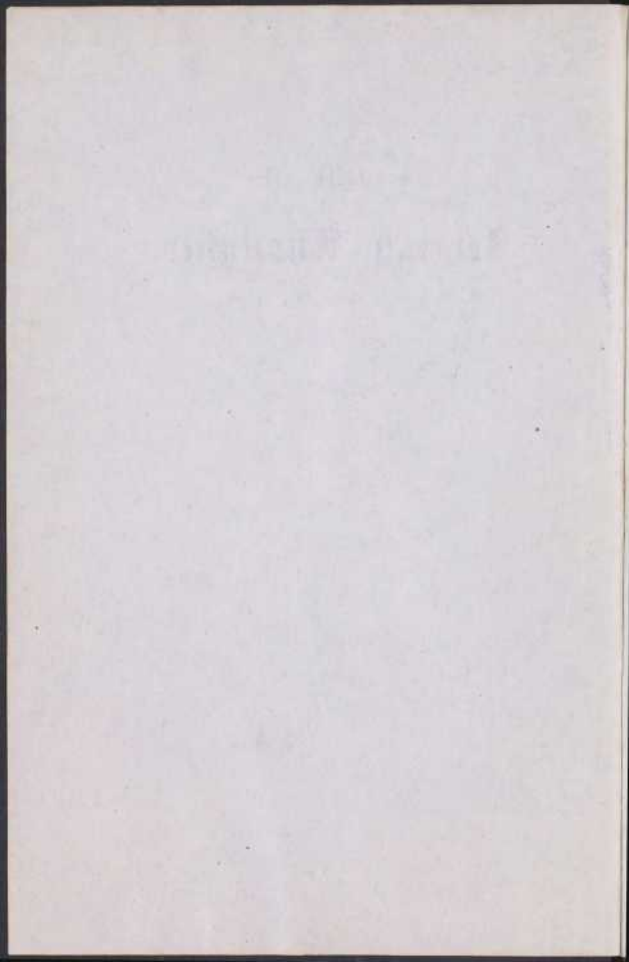


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A BOOK OF
Jewish Thoughts



A BOOK OF

Jewish Thoughts

SELECTED AND ARRANGED

BY THE

Chief Rabbi

(Dr. J. H. HERTZ)

and with his gracious permission
made available in Canada.

NEW AND REVISED EDITION

NATIONAL RELIGIOUS COMMITTEE,
CANADIAN JEWISH CONGRESS

MONTREAL, 5703 - 1943

First issued May, 1917

Pocket edition	-	-	-	-	165,500 copies
Library edition	-	-	-	-	36,500 copies

Translations have appeared in Arabic, German, Hungarian, Polish and Yiddish. A Hebrew translation is in the press.

Transcribed into braille by the Library of Congress, Washington, D.C. and by the National Library for the Blind, 5 St. John Street, Manchester, where copies are available for loan.

Grateful acknowledgment is due to the authors, translators, and publishers for their kind permission to reprint selections from their work.

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1943

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PREFATORY NOTE

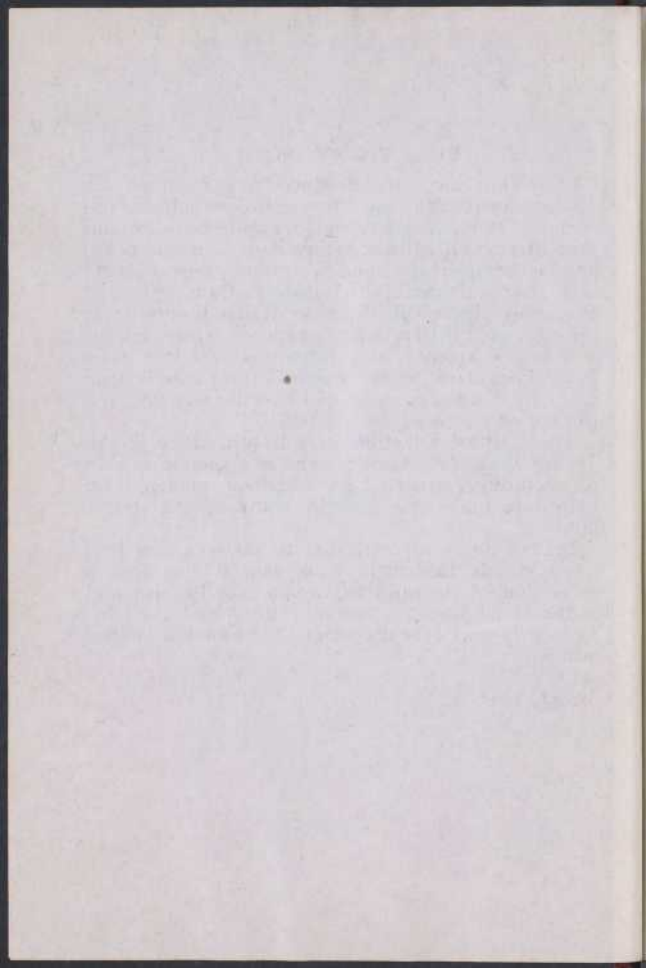
THIS anthology was produced over twenty years ago for His Majesty's Jewish sailors, soldiers and airmen. It has been repeatedly re-issued. In this present revised edition, many new names appear; among them, Einstein and Weizmann, Pope Pius XI and General Smuts, Winston Churchill and President Roosevelt, Romain Rolland and J. L. Magnes, each with a weighty pronouncement on the new hopes, agonies, and duties that the last years have brought to Israel. There is also an additional story by Peretz, a series of Chassidic sayings, and the writer's note on *The Shema*.

The unit of selection in this anthology is the Jewish *thought*. Abridgement has therefore been unhesitatingly resorted to, wherever condensation helped to make the thought stand out in clearer light.

I have been assured that to many a one into whose hands this little book fell, it has been a revelation of the spiritual wonders of Judaism and of the Jew's place in human history and thought. I can only pray that it continue to be such a blessed influence.

J. H. H.

March, 1942.



TO MY JEWISH BRETHREN ON ACTIVE SERVICE :

I SEND you this Book of Jewish Thoughts which brings the undying message of our Holy Faith and Sacred Scriptures; memories of Jewish loyalty and martyrdom in the service of God and Humanity; together with sage utterances of Jewish teachers on the duties and problems of life. In addition, it contains the testimony of illustrious non-Jews to the ideals and achievement of Israel, as well as their solemn protests against the defamation and persecution of the Jew.

May these "thoughts" strengthen your trust in God, and deepen your realization that, in war as in peace, *every Israelite holds the honour of his People in his hands.* "Be strong and of a good courage; be not affrighted, neither be thou dismayed; for the LORD thy God is with thee whithersoever thou goest" (JOSHUA I, 9).

My prayers, and those of the House of Israel, are with you. May your going out and your coming in be blessed.

J. H. HERTZ,
Chief Rabbi

OFFICE OF THE CHIEF RABBI
London, January, 5700-1940.

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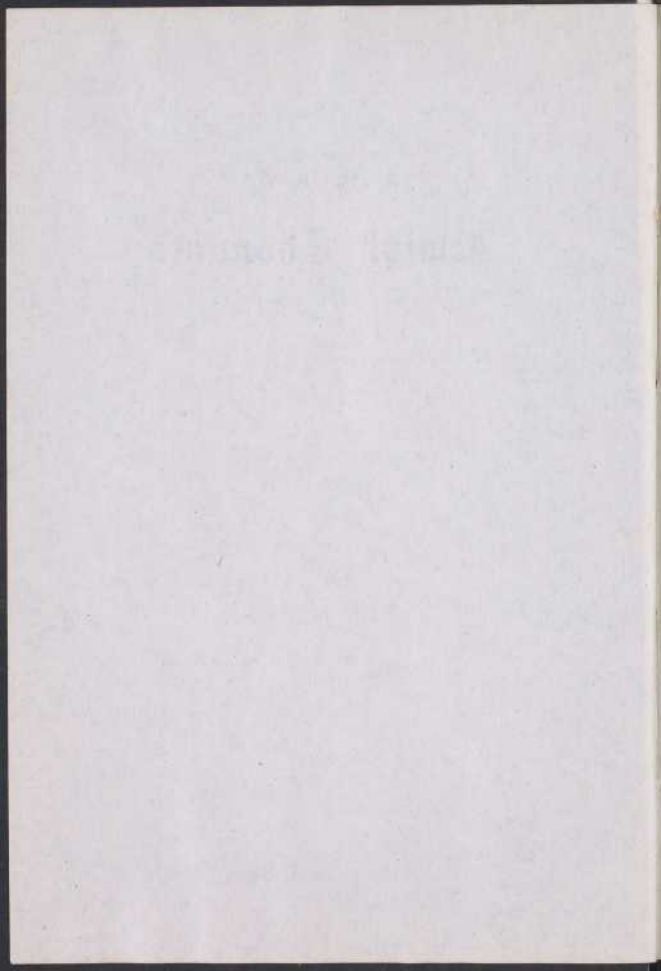
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"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

AMOS 8. 11.

A BOOK OF
Jewish Thoughts



I am an Hebrew



"Then said they unto him, Tell us, we pray thee, what is thine occupation ? and whence comest thou ? what is thy country ? and of what people art thou ?

"And he said unto them, I am an Hebrew ; and I fear the Lord, the God of Heaven, who hath made the sea and the dry land."

JONAH I. 8, 9.

" EVERY Hebrew should look upon his Faith as a temple extending over every land to prove the immutability of God, and the unity of His purposes. He should regard himself as one of the pillars which support the temple from falling to the ground, and add, however insignificant in itself, to the strength, the durability, and the beauty of the whole."

GRACE AGUILAR, 1842.

I AM AN HEBREW.

I.

" I WILL continue to hold my banner aloft. I find myself born—aye, born—into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose. His reasons are unfathomable to me, but on my own reason I place little dependence ; test it where I will it fails me. The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. The courses of the planets are no harder to explain than the growth of a blade of grass. Therefore am I willing to remain a link in the great chain. What has been preserved for four thousand years was not saved that I should overthrow it. My people have survived the prehistoric paganism, the Babylonian polytheism, the æsthetic Hellenism, the sagacious Romanism, at once the blandishments and persecutions of the Church ; and it will survive the modern dilettanteism and the current materialism, holding aloft the traditional Jewish ideals inflexibly until the world shall become capable of recognizing their worth."

CYRUS ADLER, 1894.

II.

"THE pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence—these are the features of the Jewish tradition which make me thank my stars that I belong to it.

"Those who are raging to-day against the ideals of reason and individual liberty, and are trying to establish a spiritless state-slavery by brute force, rightly see in us their irreconcilable foes. But so long as we remain devoted servants of truth, justice and liberty, we shall continue not merely to survive as the oldest of living peoples, but by creative work to bring forth, as heretofore, fruits which contribute to the ennoblement of the human race."

ALBERT EINSTEIN, 1933.

III.*

"I AM a Jew, because the faith of Israel demands no abdication of my mind.

"I am a Jew, because the faith of Israel asks every possible sacrifice of my soul.

"I am a Jew, because in all places where there are tears and suffering the Jew weeps.

"I am a Jew, because in every age when the cry of despair is heard the Jew hopes."

EDMOND FLEG, 1928.

(*Trans. Louise W. Wise.*)

*From "Why I am a Jew" (Bloch Publishing Co., New York).

THE GOOD FIGHT.

"If thou hadst lived in the dread days of martyrdom, and the peoples had fallen on thee to force thee to apostatize from thy faith, thou wouldst surely, as did so many, have given thy life in its defence. Well then, fight now the fight laid on thee in the better days, the fight with evil desire; fight and conquer, and seek for allies in this warfare of your soul, seek them in the fear of God and the study of the Law. Forget not that God recompenses according to the measure wherewith ye withstand the evil in your heart. Be a man in thy youth; but if thou wert then defeated in the struggle, return, return at last to God, however old thou mayest be."

ELEAZAR ROKĖACH, 1200.

"THE thread on which the different good qualities of human beings are strung as pearls, is the fear of God. When the fastenings of this fear are unloosed, the pearls roll in all directions and are lost one by one."

BOOK OF MORALS, 15th cent.

THE TWO NATURES IN MAN.

"It is because man is half angel, half brute, that his inner life witnesses such bitter war between such unlike natures. The brute in him clamours for sensual joy and things in which there is only vanity ; but the angel resists and strives to make him know that meat, drink, sleep, are but means whereby the body may be made efficient for the study of the truths, and the doing of the will, of God. Not until the very hour of death can it be certain or known to what measures the victory has been won. He who is but a novice in the fear of God will do well to say audibly each day, as he rises : ' This day I will be a faithful servant of the Almighty. I will be on my guard against wrath, falsehood, hatred, and quarrelsomeness, and will forgive those who wound me.' For whoso forgives is forgiven in his turn ; hard-heartedness and a temper that will not make up quarrels are a heavy burden of sin, and unworthy of an Israelite."

MOSES OF COUCY, 13th cent.

EVERY ISRAELITE HOLDS THE HONOUR
OF HIS PEOPLE IN HIS HANDS.

I.

" 'ALL Israelites are mutually accountable for each other.' In a boat at sea, one of the men began to bore a hole in the bottom of the boat. On being remonstrated with, he answered : ' I am only boring under my own seat.' ' Yes,' said his comrades, ' but when the sea rushes in we shall be drowned with you.' So it is with Israel. Its weal or its woe is in the hands of every individual Israelite."

TALMUD.

II.

" WE Jews have a more pressing responsibility for our lives and beliefs than perhaps any other religious community.

" Don't shelter yourself in any course of action by the idea that ' it is my affair.' It is your affair, but it is also mine and the community's. Nor can we neglect the world beyond. A fierce light beats upon the Jew. It is a grave responsibility this—to be a Jew ; and you can't escape from it, even if you choose to ignore it. Ethically or religiously, we Jews can be and do nothing light-heartedly. Ten bad Jews may help to damn us ; ten good Jews may help to save us. Which *minyan* will you join ? "

C. G. MONTEFIORE, 1897.

THE PATHS OF LIFE.

I.

" My son, give God all honour and the gratitude which is His due. Thou hast need of Him, but He needs thee not. Put no trust in thy mere corporeal well-being here below. Many a one has laid down to sleep at nightfall, but at morn has not risen again. Fear the Lord, the God of thy fathers : fail never at eventide to pronounce the great word wherein Israel is wont to proclaim that He is, and that He is One, and One only ; at dawn fail never to read the appointed prayer. See that thou guard well thy soul's holiness ; let the thought of thy heart be saintly, and profane not thy soul with words of impurity.

" Visit the sick and suffering man, and let thy countenance be cheerful when he sees it, but not so that thou oppress the helpless one with gaiety. Comfort those that are in grief ; let piety where thou seest it affect thee even to tears ; and then it may be that thou wilt be spared the grief of weeping over the death of thy children.

" Respect the poor man by gifts whose hand he knows not of ; be not deaf to his beseechings, deal not hard words out to him, and give him of thy richest food when he sits at meat with thee.

" From a wicked neighbour, see that thou keep aloof, and spend not much of thy time among the

people who speak ill of their brother-man : be not as the fly that is always seeking sick and wounded places ; and tell not of the faults and failings of those about thee.

“ Take no one to wife unworthy to be thy life’s partner, and keep thy sons close to the study of Divine things. Dare not to rejoice when thine enemy comes to the ground ; but give him food when he hungers. Be on thy guard lest thou give pain ever to the widow and the orphan ; and beware lest thou ever set thyself up to be both witness and judge against an other.

“ Never enter thy house with abrupt and startling step, and bear not thyself so that those who dwell under thy roof shall dread when in thy presence. Purge thy soul of angry passion, that inheritance of fools ; love wise men, and strive to know more and more of the works and the ways of the Creator.”

ELIEZER BEN ISAAC, 1050.

II.

“ BE not ready to quarrel ; avoid oaths and passionate adjurations, excess of laughter and outbursts of wrath ; they disturb and confound the reason of man. Avoid all dealings wherein there is a lie ; utter not the name of God superfluously, or in places dirty or defiled.

"Cut from under thee all mere human supports, and make not gold the foremost longing of thy life; for that is the first step to idolatry. Rather give money than words; and as to ill words, see that thou place them in the scale of understanding before they leave thy lips.

"What hast been uttered in thy presence, even though not told as secret, let it not pass from thee to others. And if one tell thee a tale, say not to him that thou hast heard it all before. Do not fix thine eyes too much on one who is far above thee in wealth, but on those who are behind thee in worldly fortune.

"Put no one to open shame; misuse not thy power against any one; who can tell whether thou wilt not some day be powerless thyself?

"Do not struggle vaingloriously for the small triumph of showing thyself in the right and a wise man in the wrong; thou art not one whit the wiser therefor. Be not angry or unkind to anyone for trifles, lest thou make thyself enemies unnecessarily.

"Do not refuse things out of mere obstinacy to thy fellow-citizens, rather put thy will below their wishes. Avoid, as much as may be, bad men, men of persistent angry feelings, fools; thou canst get nothing from their company but shame. Be the first to extend courteous greeting to every one, whatever be his faith; provoke not to wrath one of another belief than thine."

ASHER BEN YECHIEL, 1300.

THE JEWISH WOMAN.

"IN the days of horror of the later Roman Empire, throughout the time of the migration of nations, it was not war alone that destroyed and annihilated all those peoples of which, despite their former world-dominating greatness, nothing remains but their names. It was rather the ensuing demoralization of home life. This is proven—it cannot be repeated too often—by the Jews; for they suffered more severely and more cruelly by wars than any other nation; but, among them, the inmost living germ of morality—strict discipline and family devotion—was at all times preserved. This wonderful and mysterious preservation of the Jewish people is due to the Jewish woman. This is her glory, not alone in the history of her own people, but in the history of the world."

M. LAZARUS.

"BE careful not to cause woman to weep, for God counts her tears. Israel was redeemed from Egypt on account of the virtue of its women. He who weds a good woman, it is as if he had fulfilled all the precepts of the Law."

TALMUD.

MARRIAGE IN JUDAISM.

"MARRIAGE is the hallowing of two human beings to life's holiest purposes. In the married state, man finds his truest and most lasting happiness ; and only through marriage does human personality reach its highest fulfilment. Judaism requires its saints to show their sanctity *in* the world, and amid the ties and obligations of family life. Fleeting and irregular relations it considers an abomination, and prohibits them just as sternly with non-Jewish women as with Jewish. Thus, Joseph resists the advances of the *heathen* temptress with the words : ' How can I do this great wickedness, and sin against God ? ' (Genesis 39. 9) ; and the Book of Proverbs (chapters 2 and 5-8) is clear on the attitude of Judaism to the ' strange woman '—married or unmarried."

J. H. HERTZ, 1935.

"THERE are many pathways leading towards Heaven ; but there is only one gate—the Home—opening into Heaven."

NATHAN MARCUS ADLER, 1872.

THE JEWISH MOTHER.

"JEWISH custom bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, kindle the Sabbath lamp. That is symbolic of the Jewish woman's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste, family life, whose hallowing influences are incalculable; she is the centre of all spiritual endeavours, the confidante and fosterer of every undertaking. To her the Talmudic sentence applies: 'It is woman alone through whom God's blessings are vouchsafed to a house.'"

HENRIETTA SZOLD, 1893.

YIDDISH CRADLE SONG.

"O! HUSH thee, my darling, sleep soundly my son,
Sleep soundly and sweetly till day has begun;
For under the bed of good children at night
There lies, till the morning, a kid snowy white.
We'll send it to market to buy *Sechora*,
While my little lad goes to study Torah.
Sleep soundly at night and learn Torah by day,
Then thou'll be a Rabbi when I have grown gray.
But I'll give thee to-morrow ripe nuts and a toy,
If thou'lt sleep as I bid thee, my own little boy."

(*Trans. Alice Lucas.*)

BAR MITZVAH PRAYER.*

" O MY God, and God of My Fathers,

" On this solemn and sacred day, which marketh my passage from boyhood to manhood, I humbly venture to raise my eyes unto Thee, and to declare with sincerity and truth, that henceforth I will observe all Thy commandments, and undertake and bear the responsibility of all mine actions towards Thee. In my earliest infancy I was brought within Thy sacred covenant with Israel, and to-day I again enter as an active responsible member the pale of Thine elect congregation, in the midst of which I will never cease to glorify Thy holy name in the face of all nations.

" Do Thou, O Heavenly Father, hearken unto this my humble prayer, and vouchsafe unto me Thy gracious blessings, so that my earthly life may be sustained and made happy by Thine ineffable mercies. Teach me the way of Thy statutes, that I may obey them, and faithfully carry out Thy ordinances. Dispose my heart to love Thee and to fear Thy holy name, and grant me Thy support and the strength necessary to avoid the worldly dangers which encompass the path lying before me. Save me from temptation, so that I may with fortitude observe Thy holy Law, and those precepts on which human happiness and eternal life depend. Thus I will every day of my life trustfully and gladly proclaim : ' HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE ! ' "

BENJAMIN ARTOM, 1868.

*In use in English Sephardi congregations on the occasion of a lad reaching the age of 13—his religious majority (Bar Mitzvah).

" I BELIEVE."

" I BELIEVE in God, the One and Holy, the Creator and Sustainer of the world.

" I believe that man possesses a Divine power wherewith he may subdue his evil impulses and passions, strive to come nearer and nearer the perfection of God, and commune with Him in prayer.

" I believe that select individuals are, from time to time, called by God as prophets and charged with the mission of declaring His will unto men.

" I believe that man is subject to God's law and responsible to the Searcher of the human heart and the Righteous Judge for all his thoughts and deeds.

" I believe that he who confesses his sins and turns from his evil ways and truly repents is lovingly forgiven by his Father in Heaven.

" I believe that the pious who obey God's law and do His will with a perfect heart, and those who truly repent, share, as immortal souls, in the everlasting life of God.

" I believe that Israel was chosen by God as His anointed servant to proclaim unto the families of mankind His truth; and, though despised and rejected by men, to continue as His witness until there come in through him the Kingdom of Peace and moral perfection, and the fulness of the knowledge of God, the true Community of the Children of the living God."

MAX L. MARGOLIS, 1904.

TOLERANCE.

I.

"THOU art the Lord, and all beings are Thy servants, Thy domain ;
And through those who serve idols vain
Thine honour is not detracted from,
For they all aim to Thee to come ;
But they are as the blind,
That seeking the royal road could not find :
The one sank in destruction's well,
Another into a cavity fell,
And all thought they had reached what they sought
Yet toiled for naught."

SOLOMON IBN GABIROL, 1050.

(*Trans. M. Jastrow.*)

"I CALL heaven and earth to witness that whether it be Jew or heathen, man or woman, free or bondman—only according to their acts does the Divine spirit rest upon them."

MIDRASH.

"SALVATION is attained not by subscription to metaphysical dogmas, but solely by love to God that fulfils itself in action. This is a cardinal truth in Judaism."

CHASDAI CRESCAS, 1410.

OUR HERITAGE.

" OUR laws have been such as have always inspired admiration and imitation in all other men.

" Nay, farther, multitudes of mankind have had a great inclination of a long time to follow our religious observances ; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting up lamps, and many of our prohibitions as to our food, are not observed* ; they also endeavour to imitate our mutual concord with one another, and the charitable distribution of our goods, and our diligence in our trades, and our fortitude in undergoing distresses on account of our laws. And what is here matter of the greatest admiration, our Law hath no bait of pleasure to allure men to it, but it prevails by its own force ; and as God himself pervades all the world, so hath our Law passed through all the world also.

" As to the laws themselves more words are unnecessary, for they are visible in their own nature, and appear to teach not impiety, but the truest

* In the first century, large numbers of non-Jews throughout the Roman world became proselytes to Judaism.

piety in the world. They do not make men hate one another, but encourage people to communicate what they have to one another freely. They are enemies to injustice ; they banish idleness and expensive living ; and they instruct men to be content with what they have, and to be laborious in their calling. They forbid men to make war from a desire of getting more, but make men courageous in defending the laws. On which account I am so bold as to say that we are become the teachers of other men in the greatest number of things, and those of the most excellent nature only ; for what is more excellent than inviolable piety ? What is more just than submission to laws, and more advantageous than mutual love and concord ? And this so far that we are to be neither divided by calamities, nor to become injurious and seditious in prosperity ; but to condemn death when we are in war, and in peace to apply ourselves to our handicrafts, or to our tillage of the ground ; while we in all things and in all ways are satisfied that God is the Judge and Governor of our actions."

FLAVIUS JOSEPHUS, 1st cent.

OUR FATHERS.

"LET us now praise famous men,
Our fathers in their generations.
The Lord manifested in them great glory,
Even His mighty power from the beginning.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Such as have brought tidings in prophecies :
Leaders of the people by their counsels,
And by their understanding men of learning for
the people ;
Wise were their words in their instruction ;
Such as sought out musical tunes,
And set forth verses in writing :
Rich men furnished with ability,
Living peaceably in their habitations :
All these were honoured in their generations,
And were a glory in their days.
There be of them, that have left a name behind
them,
To declare their praises.
And some there be, which have no memorial ;
Who are perished as though they had not been,
And are become as though they had not been born ;
And their children after them.
But these were men of mercy,
Whose righteous deeds have not been forgotten,

With their seed shall remain continually a good inheritance :

Their children are within the covenants.

Their seed standeth fast,

And their children for their sakes.

Their seed shall remain for ever,

And their glory shall not be blotted out.

Their bodies are buried in peace,

And their name liveth for evermore.

Peoples will declare their wisdom,

And the congregation telleth out their praise."

ECCLESIASTICUS 44. 1-15.

"RECENTLY at a public banquet I happened to sit next to a lady who tried to impress me by vouchsafing the information that one of her ancestors witnessed the signing of the Declaration of Independence. I could not resist replying : ' Mine were present at the Giving of the Ten Commandments '."

STEPHEN S. WISE, 1923.

"JEWISH history admonishes the Jews : '*Noblesse oblige.*' The privilege of belonging to a people to whom the honourable title of the ' Veteran of History ' has been conceded, puts serious responsibilities on your shoulders. You must demonstrate that you are worthy of your heroic past."

S. M. DUBNOW, 1893.

SHARING THE BURDEN.

" WHEN trouble comes upon the congregation, it is not right for a man to say, ' I will eat and drink, and things will be peaceful for me.' Moses, our Teacher, always bore his share in the troubles of the congregation, as it is written, ' They took a stone and put it under him ' (Exodus, 17. 12). Could they not have given him a chair or a cushion ? But then he said, ' Since the Israelites are in trouble, lo, I will bear my part with them, for he who bears his portion of the burden will live to enjoy the hour of consolation.' Woe to one who thinks, ' Ah, well. I will neglect my duty. Who can know whether I bear my part or not ? ' Even the stones of the house, ay, the limbs of the trees shall testify against him, as it is written, ' For the stones will cry from the wall, and the limbs of the trees will testify.' "

TALMUD.

THE DUTY OF SELF-RESPECT.

"NOTHING is more dangerous for a nation or for an individual than to plead guilty to imaginary sins. Where the sin is real—by honest endeavour the sinner can purify himself. But when a man has been persuaded to suspect himself unjustly—what *can* he do? Our greatest need is emancipation from self-contempt, from this idea that we are really worse than all the world. Otherwise we may in course of time become in reality what we now imagine ourselves to be."

ACHAD HA'AM, 1891.

"MANY Jews lose all sense of proportion and perspective when judging Jewish shortcomings. Self-criticism is a rare virtue. Like every other virtue, however, it can be overdone; whereas self-depreciation is no virtue at all, and is certainly not the sign of the freeman. Communities, like individuals, are under the obligation of the Jewish ethical teaching: 'Be not wicked in thine own esteem.' And for communities, as for individuals, self-respect remains a cardinal duty."

J. H. HERTZ, 1929.

ZEDAKAH*—CHARITY.

TUR, II, §247.

"THE dispensing of charity according to one's means is a positive precept, which demands greater care and diligence in its fulfilment than all the other positive precepts of the Law. For its neglect may possibly lead to the taking of life, inasmuch as the denial of timely aid may compass the death of the poor man who needs our immediate help.

"Whoso closes his eyes to this duty and hardens his heart to his needy brother is called a worthless man, and is regarded as an idolater. But whosoever is careful in the fulfilment of this duty attests himself as belonging to the seed of Abraham, whom the Lord hath blessed: 'For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do *Zedakah* and justice.'

"Charity is the main foundation of Israel's pre-eminence, and the basis of the Law of Truth. As the prophet says unto Zion: 'By *Zedakah* shalt thou be established' (Isaiah 54. 14). Its practice will alone bring about Israel's redemption: 'Zion shall be redeemed with justice, and they that return of her with *Zedakah*' (Isaiah 1. 27). Charity is greater than all sacrifices, says Rabbi Eleazar; even as it is written, 'To do *Zedakah* and justice is more acceptable to the Lord than sacrifice' (Proverbs 21. 3).

"Whoso pities the poor shall himself receive compassion from the Holy One, blessed be He. Let

*In Hebrew there is only one word *Zedakah*, for both Charity and Justice. Charity to the poor is thus merely justice to the poor.

man further reflect that as there is a wheel of fortune revolving in this world, perchance some day either he himself, or his son, or his son's son, may be brought down to the same lowly state. Nor let it enter his mind to say: 'How can I give to the poor and thus lessen my possessions?' For man must know that he is not the master of what he has, but only the guardian, to carry out the will of Him who entrusted these things to his keeping.

"Whosoever withholds alms from the needy thereby withdraws himself from the lustre of the Shechinah and the light of the Law.

"Let man therefore be exceedingly diligent in the right bestowal of charity."

JACOB BEN ASHER, 1320.

(*Trans. A. Feldman.*)

ZEDAKAH—JUSTICE.

"*'Neither shalt thou favour a poor man in his cause'* (Exodus 23. 3). It is one of the deep and fundamental traits of Judaism that whilst presupposing sympathy and commiseration with the poor and the hapless, it nevertheless fears that in a suit-at-law justice might be outraged *in favour of the poor man* even when he is in the wrong—outraged just because of his very distress. Sympathy and compassion are emotions that have their proper place and use, but even these noble feelings must be silenced in the presence of Justice. In this Scriptural command there is a height of conception, a sublimity of moral view, which compels the reverence of all."

A. GEIGER, 1865.

THE JEWISH POOR.

"THE Kingdom of God—the Rabbis held—is inconsistent with a state of social misery. They were not satisfied with feeding the poor. Their great ideal was not to allow a man to be poor, not to allow him to come down into the depths of poverty. They say, 'Try to prevent it by teaching him a trade. Try all methods before you permit him to become an object of charity, which must degrade him, tender as your dealings with him may be.'"

S. SCHECHTER, 1893.

"IT is an arduous task to think for the Jewish poor. He has a rooted notion that he is the best, the only judge, of what is good for you to do for him. And the fact is that these self-confident recipients of your generosity really are often your betters in many qualifications. Large-mindedness is needed here. We must respect old habits; we must fathom the deep moral springs of life. We must beware that our brothers do not divest themselves of their best, and assume our worst."

I. ABRAHAMS, 1896.

RACHMONUS—PITY.*

"THE Jew has suffered so much hurt, he has endured so many injustices, experienced so completely the misery of life, that commiseration for the poor and the humiliated have become second nature to him. And in his agonized wanderings, he has seen at such close range so many men of all races and of all countries, different everywhere and everywhere alike, that he has understood, he has felt in the flesh of his flesh, that Man is one as God is One. Thus was formed a race which may have the same vices and the same virtues as other races, but which is without a doubt the most *human* of all races."

EDMOND FLEG, 1928.

(*Trans. Louise W. Wise.*)

"THERE is no ethical quality more characteristic of Rabbinic Judaism than Rachmonus—pity. The beggar whose point of view is that you are to thank him for allowing him to give you the opportunity for showing Rachmonus, is a distinctively Jewish figure."

C. G. MONTEFIORE, 1895.

*From "Why I am a Jew" (Bloch Publishing Co., New York).

AT "THE OLD PEOPLE'S REST,"
JERUSALEM.

"A SCORE or so of old men with white beards seated at a long table covered by open books of the Talmud. The sacred scroll of the Law is enshrined at their left, and behind them we see ponderous old tomes, tight fitted into the alcove of a vault-like chamber, with quaint curves and angles. Is not this some souvenir from the brush of an old master? No, it is a group of inmates of the 'Old People's Rest' at Jerusalem.

"What strikes one most about the inmates is the refinement and intellectuality of their features. It is a workhouse where aged failures in the struggle for existence are permitted to pass away in peace. Not here will we meet with degraded types of the European inebriate or jailbird. They are all representative of one very fascinating aspect of Judaism which it is the fashion to doubt or decry. It is not only in India that the Yogi, or contemplative Sage, is to be met with, who, having fulfilled his whole duty as a man, retires from active life to meditate on the here and the hereafter. We have our Jewish Yogis even outside the dazzling effulgence which emanates from the Zohar. They work not, neither do they spin, but the world is better for their being in it, even if not of it. It is refreshing to think that not everybody is in a hurry, not everybody busy money-making or money-spending, and that a few there are who are survivals of more tranquil ages."

E. N. ADLER, 1895.

THE JEWISH QUESTION.

I.

"To approach the Jewish question is to be confronted with every great question of the day—social, political, financial, humanitarian, national, and religious. Each phase should be treated by an expert; but, however discussed or dealt with, there is one point of view which should never be lost sight of; namely, the point of view of humanity. First and foremost we must be human, if we would raise our voice on so human a theme."

JOSEPHINE LAZARUS, 1892.

"EVEN in England there are those who seem to think one may write anything of Jews, so long as it rouses the suspicions and the passions of the unthinking against them. We are fought with poisoned weapons—shameless forgeries and miserable libels.* This campaign of falsehood and malice on the part of a small but very loud group of reactionaries tarnishes the fair name of England; and whatever diminishes the moral prestige of Britain is a set-back to civilization and humanity. Our trust in what Lord Morley calls the 'powerful sanity' of the overwhelming mass of British men and women, remains unshaken; as well as our confidence in their ineradicable conviction that hatred and persecution, whether racial or religious, form the weakest of cements for any national or Imperial structure."

J. H. HERTZ, 1920.

*The "Protocols of the Elders of Zion" had been launched in the previous year.

II.

"THE position of our scattered Jewish community is a moral barometer for the political world. For what surer index of political morality and respect for justice can there be than the attitude of the nations towards a defenceless minority. *The barometer is low at the present moment.*"

ALBERT EINSTEIN, 1927.

"I REMEMBER when I used to come home from the *Cheder*,* bleeding and crying from the wounds inflicted upon me by the Christian boys, my father used to say, 'My child, we are in Golus (exile), and we must submit to God's will.' And he made me understand that this is only a passing stage in history, as we Jews belong to Eternity, when God will comfort His people. Thus the pain was only physical; but my real suffering began later in life, when I emigrated from Roumania to so-called civilized countries, and found there what I might call the Higher Anti-Semitism, which burns the soul though it leaves the body unhurt."

S. SCHECHTER, 1903.

*School, usually for religious instruction only.

ANTI-SEMITISM.*

I.

"NOT rarely a Jew is heard to murmur that we must learn from our enemies and try to remedy our failings. He forgets, however, that the anti-Semitic accusations are valueless, because they are not based on a criticism of real facts, but are merely due to the psychological law according to which children, savages, and malevolent fools make persons and things against which they have an aversion responsible for their sufferings.

"Pretexts change, but the hatred remains. The Jews are not hated because they have evil qualities; evil qualities are sought for in them because they are hated."

MAX NORDAU.

II.

"BEFORE we can effectively combat anti-Semitism, we must first of all educate ourselves out of it, and out of the slave-mentality which it betokens. Only when we respect ourselves, can we win the respect of others; or rather, the respect of others will then come of itself."

ALBERT EINSTEIN, 1920.

"NOT one man alone has risen up against us to destroy us, but in every generation there have risen up against us those whom sought to destroy us; but the Holy One, blessed be He, delivers us from their hands."

PASSOVER HAGADAH.

*cf. pp. 147-153.

PATRIOTISM AND THE JEW.

I.

"SEEK the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it ; for in the peace thereof shall ye have peace."

JEREMIAH 29. 7.

"THE law of the land is just as binding on Jews as their own law (*dina d' malchutha dina*)."

MAR SAMUEL, 3rd cent.

"ALL the peoples of the earth should know that while we, the remnant of Israel, live in the Dispersion, we are obliged, according to the words of the prophets and the tradition of the Fathers, to pray for the peace and welfare of the state that rules over us. At the present time above all, when for our sins we are scattered to the four winds, it is our duty to supplicate Almighty God for the peace of all the inhabitants of the world, that no people may lift up the sword against another . . . and that He may remove from their hearts all strife and hatred, implanting instead peace in the world ; for in their peace we too have peace."

AZARIAH DE ROSSI, 1573.

II.

" My son, fear thou the Lord and the king ; and meddle not with them that are given to change."

PROVERBS 24. 21.

" *ACCORDING to ancient Jewish ideas, it is a mortal sin to sell oneself to the revolutionaries, to ' Korah's company '. The orthodox Jew is the least revolutionary of men. Disraeli, who was probably a far better judge of Jewish nature than Rosenberg or Hitler, asserted his conviction, in *Coningsby*, that the Jews are by nature Conservatives, and that injurious treatment alone is able to turn them into Radicals. The Jews' political leanings in all those countries in which Anti-Semitism has not embittered their lives, in America, Italy, Western Europe, Scandinavia—appear to bear out his words. Probably in none of these countries are they on an average more radical than the non-Jewish members of the same social classes as they belong to."

HUGO VALENTIN, 1935.

*From "Anti-Semitism " (Victor Gollancz, London).

THE JEW AS A PATRIOT.

" EVERY student of the Hebrew language is aware that we have in the conjugation of its verbs a mode known as the Intensive (Piel) Voice, which by means of an almost imperceptible modification of vowel points intensifies the meaning of the primitive root. A similar significance seems to attach to the Jews themselves in connexion with the people among whom they dwell. They are the *intensive form* of any nationality whose language and customs they adopt."

EMMA LAZARUS, 1882.

BRITISH CITIZENSHIP.

" BRITISH patriotism is not the medieval demand that the citizens of any one country all think alike, that they be of the same blood, or that they even speak the same language. Britain's mild sovereignty respects the personality of the ethnic groups found within the borders of its world-wide dominion ; nay, it fosters the linguistic heritage, the national individuality even, of Irishmen and Welshmen, of French Canadian and Afrikaner Boer, and encourages them all to develop along their own lines. Anyone, therefore, who deems that patriotism exacts from him the purposeless sacrifice of his religious tradition and historic memory—that man is an alien in spirit to the Anglo-Saxon genius, and is unworthy of his British citizenship."

J. H. HERTZ, 1915.

A WAR TO SAVE HUMAN FREEDOM.

A NEW YEAR MESSAGE.

"A SPIRIT of ardent faith and unconquerable hope animates the souls of the men and women of this country in the stand against the heathen rage of the Nazi rulers. Britain is fighting for her very existence; and on her triumphant victory over totalitarian barbarism depends the whole cause of Human Freedom.

"As for the House of Israel, we were the first victims of Hitler's callous godlessness, and to-day his declared aim is the disappearance of the Jew from Europe. Our trust is the God of righteousness and truth. 'He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols shall utterly pass away.' (JOB 5. 12; ISAIAH 2. 17-18.)

"When the idols of the new Paganism shall have passed away, a double duty, as difficult as it is sacred will confront British Jewry; viz., to assist our crushed and outlawed brethren in their struggle for rehabilitation, and to restore Jewish religious life wherever it has been ruined by the malice of man or the disintegration of war.

"May it be the will of our Father who is in heaven, to keep our beloved country from all evil and sorrow; to shield her Sovereign and people from the terror by night and the destruction that wasteth at noonday; and to inscribe them in the Book of life, deliverance and peace."

J. H. HERTZ, 1940.

THE JEWISH SOLDIER.

" MOTHER ENGLAND, Mother England, 'mid the
thousands

Far beyond the sea to-day,
Doing battle for thy honour, for thy glory,
Is there place for us, a little band of brothers ?
England, say !

" Long ago and far away, O Mother England,
We were warriors brave and bold ;
But a hundred nations rose in arms against us,
And the shades of exile closed o'er those heroic
Days of old.

" Thou hast given us home and freedom, Mother
England,
Thou hast let us live again,
Free and fearless, 'midst thy free and fearless
children,
Sharing with them, as one people, grief and
gladness,
Joy and pain.

" For the Jew has heart and hand, our Mother
England,
And they both are thine to-day—
Thine for life and thine for death—yea, thine for
ever !

Wilt thou take them as we give them, freely,
gladly ?

England, say ! "

ALICE LUCAS, 1900.

THE JEW'S LOVE OF BRITAIN.

"LOYALTY to the flag for which the sun once stood still, can only deepen our devotion to the flag on which the sun never sets."

COL. A. E. GOLDSMID, 1902.

"TO-DAY we are all privileged to live in danger, to endure hardship, to make sacrifices, for the preservation of our country and of civilisation. Such is our privilege in common with our fellow-citizens of every religious denomination. But, as members of the Jewish Community, we have one additional privilege: to strive, to-day and every day; to give, to-day and every day; to work, to-day and every day—each one of us—so that Jewish religious worship, Jewish religious education, and all else that is dear to us in our ancient traditions, may be preserved for us and our children."

LIONEL DE ROTHSCHILD, 1941.

THE HEALING OF THE NATIONS.

"The sun and the moon are become black,
And the stars withdraw their shining.
And the heavens and the earth shall shake ;
But the Lord will be a refuge unto His people."

JOEL 3. 15, 16.

"AND the loftiness of man shall be bowed down,
And the haughtiness of man shall be brought low;
And the Lord alone shall be exalted in that day.
And the idols shall utterly pass away."

ISAIAH. 2, 17, 18.

"HEAL us, O Lord, and we shall be healed ; save us,
and we shall be saved ; for Thou art our praise.
Vouchsafe a perfect healing unto all our wounds ;
for Thou, almighty King, art a faithful and merciful Physician."

DAILY PRAYER BOOK.

"HAVE we not all one father ?
Hath not one God created us ?
Why do we deal treacherously every man against
his brother,
Profaning the covenant of our fathers ? "

MALACHI 2. 10.

THE VISION OF A UNITED HUMANITY.

" AND it shall come to pass in the end of days,
That the mountain of the Lord's house shall be
established as the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it,
And many peoples shall go and say :
' Come ye, and let us go up to the mountain of the
Lord,
To the house of the God of Jacob ;
And He will teach us of His ways,
And we will walk in His paths.'
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples ;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks ;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

ISAIAH 2. 2-4.

" ON the Day of Judgment, the Holy One, blessed
be He, will call the nations to account for every
violation of the command ' Thou shalt love thy
neighbour as thyself ' of which they have been
guilty in their dealings with one another."

JUDAH THE PIOUS, 12th cent.

II

The People of the Book



THE PEOPLE OF THE BOOK.

"Now the Lord said unto Abram: ' . . . I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.' "

GENESIS 12. 1-3.

אֲנִי אֶעֱדָךְ

YE ARE MY WITNESSES.

" Thus saith God the Lord . . . I the Lord have called thee in righteousness and have taken hold of thine hand, and kept thee, and set thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

" Ye are My witnesses, saith the Lord, and My servant whom I have chosen."

ISAIAH 42. 6-7; 43. 10.

" ISRAEL is the heart of mankind."

YEHUDAH HALEVI.

THE ETERNAL RIDDLE.*

" ISRAEL, my people,
God's greatest riddle,
Will thy solution
Ever be told.

" Fought—never conquered,
Bent—never broken,
Mortal—immortal,
Youthful, though old.

" Egypt enslaved thee,
Babylon crushed thee,
Rome led thee captive,
Homeless thy head.

" Where are those nations
Mighty and fearsome?
Thou hast survived them,
They are long dead.

" Nations keep coming,
Nations keep going,
Passing like shadows,
Wiped off the earth.

" Thou an eternal
Witness remainest,
Watching their burial,
Watching their birth.

*From "Songs of a Wanderer" (Philadelphia: Jewish Publication Society).

" Pray, who revealed thee
Heaven's great secret :
Death and destruction
Thus to defy ?

" Suffering torture,
Stake, inquisition—
Prithee, who taught thee
Never to die ?

" Ay, and who gave thee
Faith, deep as ocean,
Strong as the rock-hills,
Fierce as the sun ?

" Hated and hunted,
Ever thou wand'rest,
Bearing a message :
God is but one !

" Pray, has thy saga
Likewise an ending,
As its beginning
Glorious of old ?

" Israel, my people,
God's greatest riddle,
Will thy solution
Ever be told ? "

P. M. RASKIN, 1914.

ISRAEL'S HISTORY NEVER-ENDING.

" ISRAEL'S ' Heroic History ' as Manasseh ben Israel called it, is in truth never-ending. Line upon line is still being added, and *finis* will never be written on the page of Jewish history till the Light which shineth more and more unto the Perfect Day shall fall upon it, and illumine the whole beautiful world. Each Jew and each Jewess is making his or her mark, or his or her stain, upon the wonderful unfinished history of the Jews, the history which Herder called the greatest poem of all time. ' *Ye are my witnesses,*' saith the Lord."

LADY MAGNUS, 1886.

" KINGDOMS arise and kingdoms pass away, but Israel endureth for evermore."

MIDRASH.

" THE story of this little sect—the most remarkable survival of the fittest known to humanity—in no way corresponds with its numbers ; it is not a tale of majorities. It is a story that begins very near the beginning of history, and shows little sign of drawing to a conclusion. It is a story that has chapters in every country on earth, that has borne the impress of every period. All men and all ages pass through it in unending procession . . ."

ISRAEL ZANGWILL, 1895.

THE MEANING OF JEWISH HISTORY.

"THE history of Israel is the great living proof of the working of Divine Providence in the affairs of the world. Alone among the nations Israel has shared in all great movements since mankind became conscious of their destinies. If there is no Divine purpose in the long travail of Israel, it is vain to seek for any such purpose in man's life. In the reflected light of that purpose each Jew should lead his life with an added dignity."

JOSEPH JACOBS, 1897.

"THE high-road of Jewish history leads to wide outlooks. That which is great and lasting in Jewish history is the spiritual wealth accumulated through the ages ; the description of the fierce battles fought between the powers of darkness and light, of freedom and persecution, of knowledge and ignorance. Our great men are the heroes of the school and the sages of the synagogue, not the knights of the sanguinary battlefield. No widow was left to mourn through our victory, no mother for her lost son, no orphan for the lost father."

M. GASTER, 1906

THE BOOK OF BOOKS.

"THE Bible, what a book! Large and wide as the world, based on the abysses of creation, and towering aloft into the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death—the whole drama of humanity—are contained in this one book. It is the Book of Books. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and the Ark of the Covenant, and all the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the Bible, the imperishable treasure that they have saved. If I do not err, it was Mahomet who named the Jews the 'People of the Book,' a name which in Eastern countries has remained theirs to the present day, and is deeply significant. That one book is to the Jews their country. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished, States flourished and decayed, revolutions raged throughout the earth—but they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads."

H. HEINE, 1830.

THE BIBLE.*

- " As to an ancient temple
Whose vast proportions tower
With summit inaccessible
Among the stars of heaven ;
While the resistless ocean
Of peoples and of cities
Breaks at its feet in foam,
Work that a hundred ages
Hallow : I bow to thee.
- " From out thy mighty bosom
Rise hymns sublime, and melodies
Like to the heavens singing
Praises to their Creator :
While at the sound, an ecstasy,
A trance, fills all my being
With terror and with awe—
I feel my proud heart thrilling
With throbs of holy pride.
- " Oh ! come, thou high beneficent
Heritage of my fathers ;
Our country, altar, prophet,
Our life, our all, art thou !
In doubt, in woe, in outrage,
In pangs of dissolution
That wring our tortured hearts,
Come, ope the rosy portals
Of Hope to us once more.

*cf. pp. 115-117.

" Ah me ! what countless miseries,
What tears all unregarded
Hast thou consoled and softened
With gentle voice and holy !
How many hearts that struggle
With doubt, remorse, anxiety,
With all the woes of ages,
Dost thou, on ample pinions,
Lift purified to Heaven ! "

" Listen ! the world is rising,
Seeking, unquiet, thrilling,
Awakens the new century
To new hopes and new visions,
Men hear upon the mountains
Strange and life-giving voices ;
Every soul seems to wait,
And from that Book the signal
For the new day shall come."

DAVID LEVI, 1846.

(*Trans. Mary A. Craig.*)

" FROM century to century, even unto this day, through the fairest regions of civilization, the Bible dominates existence. Its vision of life moulds states and societies. Its Psalms are more popular in every country than the poems of the nation's own poets. Beside this one book with its infinite editions . . . all other literatures seem ' trifles light as air.' "

ISRAEL ZANGWILL, 1895.

THE JEWISH VERSION OF THE HEBREW
SCRIPTURES.*

I.

"OUR great claim to the gratitude of mankind is that we gave to the world the word of God, the Bible. We have stormed heaven to snatch down this heavenly gift, as the Paitan puts it. We threw ourselves into the breach, and covered it with our bodies against every attack. We allowed ourselves to be slain in hundreds and thousands rather than become unfaithful to it, and we bore witness to its truth, and watched over its purity, in the face of a hostile world. The Bible is our sole *raison d'être*; and it is just this which the Higher Anti-Semitism, both within and without our ranks, is seeking to destroy, denying all our claims for the past, and leaving us without hope for the future. This intellectual persecution can only be fought with intellectual weapons, and unless we make an effort to recover our Bible we are irrevocably lost from both worlds."

S. SCHECHTER, 1903.

II.

"THE present translation* has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, medieval and modern.

*The Holy Scriptures: A New Translation, with the aid of previous Versions and with constant consultation of Jewish Authorities. Jewish Publication Society, Philadelphia.

"The Jew cannot afford to have his own Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others. If a new country and a new language metamorphose him into a new man, the duty of this new man is to prepare a new garb and a new method of expression for what is most sacred and most dear to him."

*From TRANSLATORS' PREFACE,
Jewish Version of the Bible, 1916.*

III.

"SCRIPTURE must be interpreted according to its plain, natural sense, and the meaning of each word according to the context. Traditional exposition, however, may also be taken to heart; as it is said; 'Is not My word like as fire?'—consisting of many sparks—'and like a hammer that breaketh the rock in pieces?'—and, therefore, capable of various explanations."

RASHI, 1080.

IV.

"THERE is none that hath ever made an end of learning it, and there is none that will ever find out all its mysteries. For its wisdom is richer than any sea, and its word deeper than any abyss."

ECCLESIASTICUS 24. 28, 29.

THE SACRED TONGUE.*

"THE Synagogue service is essentially the expression of the soul of collective Israel. In the Synagogue we meet as Jews, there in prayer, in aspiration, in confession of faith, to carry on the stream of spiritual effort which has flowed unbroken through the ages ever since Israel became conscious of himself. Therefore the prayers will not merely voice private needs and modern ideas, but will chiefly speak of Israel. And so they will largely be in Hebrew, Israel's historic language."

M. JOSEPH, 1907.

"THE knowledge of Hebrew is the golden hinge upon which our national and religious existence turns. Flowing down from the hills of eternity, the Hebrew language has been set apart by God as the receptacle of truths destined to sway mankind and humanize the world."

SABATO MORAIS, 1876.

"THERE is a vast storehouse filled with treasures. The key, the Hebrew language, is in our guardianship. Have we a right to throw the key into the ocean of oblivion? I fear that in the case of such flagrant dereliction of duty the twentieth century will have in store for us not a Ghetto, but a grave."

HENRIETTA SZOLD, 1896.

*cf. p. 118.

JUDAISM A POSITIVE RELIGION.

"SATISFYING the needs of anybody and everybody, of every moment and every fleeting season, is not the highest ideal which Judaism set before itself. Its mission is just as much to teach the world that there *are* false gods and false ideals as to bring it nearer to the true one. It disdains a victory by defeating itself, in giving up its essential doctrines, its most sacred symbols, its most precious traditions, and its most vital teaching."

S. SCHECHTER, 1893.

"WHEN Jerusalem fell, Rome was quite prepared to give the God of Israel a place in her Pantheon. Israel absolutely refused such religious annexation: the one, unique and universal God of Israel alone was a living God; Jupiter and his like were things of naught, figments of the imagination. And the same reasons prevented the Jews in later generations from allowing themselves to be absorbed by the two great Religions that issued from Israel's bosom. Here too they found, both in dogma and morality, novelties and concessions that were repugnant to their absolute monotheism."

T. REINACH, 1884.

THE MISSION OF ISRAEL.

"THINK of the meaning of that simple ceremony in our service when the Minister takes his stand before the Ark, and clasping the sacred scroll in his arms, proclaims the *yev* the belief in the unity of One Eternal, Almighty God. This rite symbolizes the mission of Israel to the world. With the Law of God folded in his arms and its words engraved upon his heart, he has gone up and down the earth proclaiming his belief in the One Supreme Being—a Being whose spirit fills all time and all space, a Being never embodied, but made manifest to man in the glory of the creation and in His all-wise behests, which teach mercy, love, and justice. . . ."

HERMANN ADLER, 1895.

"A CLEAR and concise definition of Judaism is very difficult to give, for the reason that it is not a religion pure and simple based upon accepted creeds, but is one inseparably connected with the Jewish nation as the depositary and guardian of the truths held by it for mankind.

"Far from having become 1900 years ago a stagnant religion, Judaism has ever remained 'a river of God full of living waters,' which, while running within the river-bed of a single nation, has continued to feed anew the great streams of human civilization."

K. KOHLER, 1904.

MOSES.*

I.

"How small Sinai appears when Moses stands upon it! This mountain is only the pedestal for the feet of the man whose head reaches up to the heavens, where he speaks with God. . . Formerly I could not pardon the legislator of the Jews his hatred against the plastic arts. I did not see that, notwithstanding his hostility to art, Moses was a great artist, and possessed the true artistic spirit. But this spirit was directed by him, as by his Egyptian compatriots, to colossal and indestructible undertakings. He built human pyramids, carved human obelisks; he took a poor shepherd family and created a nation from it—a great, eternal, holy people; a people of God, destined to outlive the centuries, and to serve as a pattern to all other nations, even as a prototype to the whole of mankind. He created Israel.

"As of the master-builder, so of his work—the Hebrew people—I did not speak with sufficient reverence. I see now that the Greeks were only handsome youths, whilst the Jews were always men—powerful, indomitable men—who have fought and suffered on every battlefield of human thought."

H. HEINE, 1854.

*cf. pp. 120-122.

II.*

" LIKE Jeremiah, like Isaiah, like all great reformers, Moses is profoundly imbued with the sense of his unfitness for the task laid upon him. He pleads that he is heavy of speech ; he can only stammer forth the message of freedom. But he is reassured that a brother will be found, that helpers will arise, that the thought which he can barely formulate will be translated by other, lesser men into a form suitable for the popular understanding. He returns to Egypt to find that the greatest obstacle in his way is the lethargy and unbelief of the very people whom he wishes to help. At last, however, the miracle of salvation is wrought. . . .

" No sooner was the act of liberation accomplished, than the great leader turned to the task of positive legislation, the task of developing a higher moral life among his people. But here a new and deeper disappointment awaited him. When he descended from the mount, the glow of inspiration still upon his face, the tablets of the law in his hand, he saw the people dancing about the golden calf. It is at this moment that Michelangelo, deeply realizing the human element in the biblical story, has represented the form of the liberator in the colossal figure which was destined for Pope Julius's tomb. The right foot is slightly advanced ; the long beard trembles with the emotion which quivers through the whole frame ; the eyes flash indignant wrath ; the right hand grasps the tablets of the law ; in another moment, we see it plainly, he will leap from

*From " Moral Instruction of Children " (Appleton-Century Co.).

his sitting posture and shatter the work which he has made upon the rocks.' Many a leader of a noble cause has felt, in moments of deep disappointment, as if he could shatter the whole work of his life. But a better and stronger mood prevailed in Moses. He ascended once more to the summit, and there prostrated himself in utter self-renunciation and self-effacement. He said, as many another has said : The paths of progress are dark and twisted ; the course of history seems so often to be in the wrong direction. How can I be sure that there is such a thing as eternal truth—that the right will prevail in the end ? And then there came to him that grand revelation, the greatest, as I think, and the most sublime in the Old Testament, when the Eternal Voice answered his doubt, and said : ' Thou wouldst know My ways, but canst not. No living being can see My face ; only from the rearward canst thou know Me.' As a ship sails through the waters and leaves its wake behind, so the Divine Power passes through the world and leaves behind the traces by which it can be known. And what are those traces ? Justice and mercy. Wouldst thou be sure that there is such a thing as a Divine Power ? be thyself just and merciful.

"And so Moses descended again to his people, and became exceeding charitable in spirit. The Bible says : ' The man Moses was very meek, above all the men which were upon the face of the earth.' He bore with resignation their complaints, their murmurings, their alternate cowardice and foolhardiness. He was made to feel, like many another in his place, that his foes were they of his own household. He had an only brother and an only sister. His brother and sister rose up against him.

His kinsmen, too, revolted from him. He endured all their weakness, all their follies. At last his pilgrimage drew to a close. He had reached the confines of Palestine. Once more he sought the mountain-top, and there beheld the Promised Land stretching far away—the land which his eyes were to see, but which he was never to enter."

FELIX ADLER, 1893.

ISRAEL, THE PEOPLE OF REVELATION.

"HAD there been no Israelites there would be no Torah. Israel's pre-eminence is not derived from Moses, it is Moses whose pre-eminence is due to Israel. The Divine love went out towards the multitude of the Children of the Patriarchs, the Congregation of Jacob. Moses was merely the divinely chosen instrument through whom God's Blessing was to be assured unto them."

YEHUDAH HALEVI, 1141.

"THE Greeks were not all artists, but the Greek nation was alone capable of producing a Phidias or Praxiteles. The same was the case with Judaism. It is certain that not all Jews were prophets: nevertheless, Israel is the people of Revelation. It must have had a native endowment that could produce, that could rear, such men."

A. GEIGER, 1865.

THE PROPHETS.*

"ISRAEL is a little people, but it has done great things. It had but a precarious hold on a few crags and highlands between the desert and the deep sea, yet its thinkers and sages with eagle vision took into their thought the destinies of all humanity, and rang out in clarion voice a message of hope to the down-trodden of all races. Claiming for themselves and their people the duty and obligations of a true aristocracy, they held forth to the peoples ideals of a true democracy founded on right and justice. Their voices have never ceased to re-echo around the world, and the greatest things that have been done to raise men's lot have been always in the spirit, often in the name, of the Hebrew prophets."

JOSEPH JACOBS, 1916.

"It was part of the spirit of Prophecy to be dumb-founded at human ferocity as at something against nature and reason. In the presence of the iniquities of the world, the heart of the Prophets bled as though from a wound of the Divine Spirit, and their cry of indignation re-echoed the wrath of the Deity. Greece and Rome had their rich and poor, just as Israel had in the days of Jeroboam, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Therefore the words of the Prophets have more vitality at the present time, and answer better to the needs of modern souls than all the classic masterpieces of antiquity."

JAMES DARMESTETER, 1891.

*cf. pp. 127-130.

THE TALMUD.*

" THE Talmud is the work which embodies the civil and canonical law of the Jewish people, forming a kind of supplement to the Pentateuch—a supplement such as took 1,000 years of a nation's life to produce. It is not merely a dull treatise, but it appeals to the imagination and the feelings, and to all that is noblest and purest. Between the rugged boulders of the law which bestrew the path of the Talmud there grow the blue flowers of romance—parable, tale, gnome, saga; its elements are taken from heaven and earth, but chiefly and most lovingly from the human heart and from Scripture, for every verse and every word in this latter became, as it were, a golden nail upon which it hung its gorgeous tapestries.

" The fundamental law of all human and social economy in the Talmud was the absolute equality of men. It was pointed out that man was created alone—lest one should say to another, ' I am of the better or earlier stock.' In a discussion that arose among the Masters as to which was the most important passage in the whole Bible, one pointed to the verse 'And thou shalt love thy neighbour as thyself.' The other contradicted him and pointed to the words, ' This is the book of the generations of man ' (Gen. 5. 1)—not black, not white, not great, not small, but *man*.

" ' The law given on Mount Sinai,' the Masters

*cf. p. 134.

said, ' though emphatically addressed to one people, belongs to all humanity. It was not given in any king's land, not in any city or inhabited spot—it was given on God's own highway, in the desert—not in the darkness and stillness of night, but in plain day, amid thunder and lightning. And why was it given on Sinai? Because it is the lowliest of mountains—to show that God's spirit rests only upon them that are meek and lowly in their hearts.'

" The Talmud taught that religion was not a thing of creed or dogma or faith merely, but of active goodness. Scripture said, ' Ye shall walk in the ways of the Lord.' ' But the Lord is a consuming fire; how can men walk in His ways? ' ' By being,' the rabbis answered, ' as He is—merciful, loving, long-suffering. Mark how on the first page of the Pentateuch God clothed the naked—Adam; and on the last he buried the dead—Moses. He heals the sick, frees the captives, does good to His enemies, and is merciful both to the living and to the dead.'

" The most transcendental love of the rabbis was lavished on children. All the verses of Scripture that spoke of flowers and gardens were applied to children and schools. The highest and most exalted title which they bestowed in their poetical flights upon God Himself was that of ' Pedagogue of Man.' Indeed, the relationship of man to God they could not express more pregnantly than by the most familiar words which occur from one end of the Talmud to the other, ' Our Father in Heaven.'

" I have been able to bring before you what proves, as it were, but a drop in the vast ocean of Talmud—that strange, wild, weird ocean, with its leviathans, and its wrecks of golden argosies, and with its forlorn bells that send up their dreamy sounds ever and anon, while the fishermen bends upon his oar, and starts and listens, and perchance the tears may come into his eyes."

EMANUEL DEUTSCH, 1868.

JEWISH LITERATURE.

" RABBINISM was a sequel to the Bible, and if, like all sequels, it was unequal to its original, it nevertheless shared its greatness. The works of all Jews up to the modern period were the sequel to this sequel. Through them all may be detected the unifying principle that literature in its truest sense includes life itself ; that intellect is the handmaid to conscience ; and that the best books are those which best teach men how to live. This underlying unity gave more harmony to Jewish literature than is possessed by many literatures more distinctively national. The maxim, ' Righteousness delivers from death,' applies to books as well as to men. A literature whose consistent theme is Righteousness, is immortal."

I. ABRAHAMS, 1899.

THE RABBI'S LIBRARY.*

"THE books were bibliographical monsters and were all printed purely with the consonants, the vowels being divined grammatically or known by heart. In each there was an island of text in a sea of commentary, itself lost in an ocean of super-commentary that was bordered by a continent of super-super-commentary. Reb Shmuel knew many of these immense folios—with all their tortuous windings of argument and anecdote—much as the child knows the village it was born in, the crooked byways and the field paths. Such-and-such a Rabbi gave such-and-such an opinion on such-and-such a line from the bottom of such-and-such a page—his memory of it was a visual picture. And just as the child does not connect its native village with the broader world without, does not trace its streets and turnings till they lead to the great towns, does not inquire as to its origins and its history, does not view it in relation to other villages, to the country, to the continent, to the world, but loves it for itself and in itself, so Reb Shmuel regarded and revered and loved these gigantic pages, with their serried battalions of varied type. Through them the old Rabbi held communion with his God, whom he loved with all his heart and soul, and thought of as a genial

* From "Children of the Ghetto" (William Heinemann, London).

Father, watching tenderly over His froward children, and chastening them because He loved them. Generations of saints and scholars linked Reb Shmuel with the marvels of Sinai. The infinite network of ceremonial never hampered his soul; it was his joyous privilege to obey his Father in all things; and, like the king who offered to reward the man who invented a new pleasure, he was ready to embrace the sage who could deduce a new commandment. Rabbi Meir, the ancient ethical teacher, wrote: 'Whosoever labours in the Torah for its own sake, the whole world is indebted to him; he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him in meekness and reverence; it fits him to become just, pious, upright, and faithful; he becomes modest, long-suffering, and forgiving of insult.'

"Reb Shmuel would have been scandalized if anyone had applied these words to him"

I. ZANGWILL, 1892.

"WITHOUT Learning, no Judaism. Judaism withers away, wherever the love of its Learning has been lost."

Z. FRANKEL, 1851.

JEWISH RELIGIOUS LEARNING.

"At a period when the vast majority of Europeans were illiterate, the Jews insisted as a religious duty upon a system of universal education of remarkable comprehensiveness. In every land to which they penetrated, schools of Rabbinic learning arose. The office of Rabbi became professionalized, so far as it ever was, only at a comparatively late date. To instruct the people was regarded as a privilege ; and for a long time it was considered shameful to accept any remuneration for so obvious and so meritorious a function. So, generation after generation, the wits of the Jew were sharpened by continuous exercise, from earliest youth, upon the Talmudic dialectic. But the Talmud meant much more to him than this. It brought him another world, vivid, calm, and peaceful, after the humiliations of ordinary existence. It provided him with a second life, so different from the sordid round of every day. After each successive outbreak was stilled and the shouting of the mob had died down, he crept back to the ruins of his home, set himself to pore again over the yellowed pages, and there his troubled soul found rest."

CECIL ROTH, 1935.

ISRAEL'S MARTYRDOM.

" IF there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows and the patience with which they are borne ennoble, the Jews can challenge the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies—what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

LEOPOLD ZUNZ, 1855.

" COMBINE all the woes that temporal and ecclesiastical tyrannies have ever inflicted on men or nations, and you will not have reached the full measure of suffering which this martyr people was called upon to endure century upon century. History dare not pass over in silence these scenes of well-nigh unutterable misery. It is her duty to give a true and vivid account of them, and to testify that Israel, like his ancestor in the days of old, has striven with gods and with men, and has prevailed."

H. GRAETZ, 1860.

" THE Jews are the most persecuted people in the world during the last 2,000 years; and the Jewish people deserve persecution least of all."

LUIGI LUZZATTI, 1927.

UNDER THE ROMAN EMPERORS.

" THERE had now a tumult arisen at Alexandria between the Jewish inhabitants and the Greeks, and three ambassadors were chosen out of each party that were at variance who came to Caius (Caligula). Now, one of the Greek ambassadors was Apion, who uttered many blasphemies against the Jews ; and among other things he said that while all who were subject to the Roman Empire built altars and temples to Caesar, and in other regards universally received him as they received the gods, these Jews alone thought it a dishonourable thing for them to erect statues in honour of him, as well as to swear by his name.

" Hereupon Caligula taking it very heinously that he should be thus despised by the Jews alone, gave orders to make an invasion of Judæa with a great body of troops ; and, if they were obstinate, to conquer them by war, and then to erect the statues. Accordingly Petronius, the Governor of Syria, got together as great a number of auxiliaries as he possibly could, and took with him two legions of the Roman army. But there came many ten thousands of the Jews to Petronius, to offer their petitions to him, that he would not compel them to transgress and violate the law of their forefathers. ' If,' said they, ' thou art entirely resolved to bring this statue, and erect it, do thou first kill us, and then do what thou hast resolved on ; for, while we are

alive, we cannot permit such things as are forbidden us to be done by the authority of our Legislator.'

"Petronius then hasted to Tiberias; and many thousands of Jews met Petronius again, when he was come to Tiberias. Then Petronius said to them: 'Will you then make war with Caesar without considering his great preparations for war and your own weakness?' They replied: 'We will not by any means make war with him, but still we will die before we see our laws transgressed.' So they threw themselves down upon their faces, and stretched out their throats, and said they were ready to be slain. Thus they continued in their resolution, and proposed to themselves to die willingly, rather than to see the dedication of the statue." *

FLAVIUS JOSEPHUS, 1st cent.

"In the world-wide Roman Empire, it was the Jews alone who refused the erection of statues and every form of worship to Caligula, and *thereby saved the honour of the human race* when all the other peoples slavishly obeyed the decree of the Imperial madman."

J. FURST, 1890.

*Only the sudden death of the deranged emperor saved the defenceless population from fearful massacre.

THE FIRST CRUSADE (1096).*

"YEA, they slay us and they smite,
Vex our souls with sore affright;
All the closer cleave we, Lord,
To Thine everlasting Word.
Not a line of all their Mass
Shall our lips in homage pass;
Though they curse, and bind, and kill,
The living God is with us still.
We still are Thine, though limbs are torn;
Better death than life foresworn.
Noblest matrons seek for death,
Rob their children of their breath;
Fathers, in their fiery zeal,
Slay their sons with murderous steel
And in heat of holiest strife,
For love of Thee, spare not their life.
The fair and young lie down to die
In witness of Thy Unity;
From dying lips the accents swell,
'Thy God is One, O Israel';
And bridegroom answers unto bride,
'The Lord is God, and none beside,'
And, knit with bonds of holiest faith,
They pass to endless life through death.'"

KALONYMOS BEN YEHUDAH.

(*Trans. E. H. Plumptre.*)

*The Jewish communities in the Rhine region were then decimated by massacre or by self-immolation in order to escape baptism.

THE SECOND CRUSADE.

" IN the year 1146 Israel's communities were terror-stricken. The monk Rudolph who shamefully persecuted Israel, arose against the people of God in order, like Haman of old, to destroy, to slay, and to cause to perish. He travelled throughout Germany to bestow the cross of the crusaders upon all who consented to set out for Jerusalem to fight against the Moslems. In every place where he came he aroused the people, crying, 'Avenge ye first the vengeance of our God on His enemies who are here before us, and then we will go forward.' When the Jews heard this their courage failed them by reason of the rage of their oppressor who sought their destruction. They cried to God, saying: 'Alas, O Lord God! Behold fifty years like the period of a Jubilee, have not yet elapsed since we shed our blood like water to sanctify Thy holy, great, and revered Name, on the day of the great slaughter. Wilt Thou indeed forsake us for ever and extend Thy wrath against us unto all generations? Shall misery follow misery?'

" The Lord heard our supplications, and turned unto us, and had pity upon us, according to His abundant loving-kindness. He sent one of their greatest and respected teachers, the abbot Bernard, from the town Clairvaux in France, after this evil monk. And he also preached to his people according

to their custom, crying, 'It is good that you are ready to go forth against the Moslems; but whosoever uses violence against the Jews commits a deadly sin.'

"All honoured this monk as one of their saints, neither has it ever been said that he received a bribe for his good service to us. Many desisted from any further murderous attacks against us. We gladly gave our possessions as a ransom for our lives. Whatever was asked of us, silver or gold, we withheld not.

"If our Creator in His great compassion had not sent us this abbot, there would have been none in Israel that would have escaped or remained alive. Blessed be He who saves and delivers. Praised be His Name."

EPHRAIM OF BONN, 1180.

JEWISH SUFFERING.

"BREAK forth in lamentation.

My agonizing song,

That like a lava-torrent

Has boiled within me long.

"My song shall thrill each hearer,

And none so deaf but hears,

For the burden of my ditty

Is the pain of a thousand years.

"It melts both gentle and simple,

Even hearts of stone are riven—

Sets women and flowers weeping.

They weep, the stars of heaven."

H. HEINE, 1824.

THE JEWS OF YORK (1190).

" WHEN Richard I ascended the throne, the Jews, to conciliate the Royal protection, brought their tributes. Many had hastened from remote parts of England, and appearing at Westminster, the Court and the mob imagined that they had leagued to bewitch His Majesty. A rumour spread rapidly through the city that in honour of the festival the Jews were to be massacred. The populace, at once eager of Royalty and riot, pillaged and burnt their houses and murdered the devoted Jews.

" The people of York soon gathered to imitate the people of London. The alarmed Jews hastened to Jocenus, the most opulent of the Jews, who conducted them to the Governor of York Castle, and prevailed on him to afford them an asylum for their persons and effects. . . .

" The castle had sufficient strength for their defence ; but a suspicion arising that the Governor, who often went out, intended to betray them, they one day refused him entrance. He complained to the sheriff of the county ; and the chiefs of the violent party, who stood deeply indebted to the Jews, uniting with him, orders were issued to attack the castle. The cruel multitude, united with the soldiery, felt such a desire for slaughtering those they intended to despoil, that the sheriff, repenting of the order, revoked it ; but in vain : fanaticism and robbery once set loose will satiate their appetency

for blood and plunder. The attacks continued till at length the Jews perceived they could hold out no longer, and a council was called to consider what remained to be done in the extremity of danger. . .

"When the Jewish council was assembled, the Haham* rose, and addressed them in this manner: 'Men of Israel! the God of our ancestors is omniscient, and there is no one who can say, Why doest Thou this? This day He commands us to die for His Law; for that Law which we have cherished from the first hour it was given, which we have preserved pure throughout our captivity in all nations; and for which, because of the many consolations it has given us and the eternal hope it communicates, can we do less than die? Death is before our eyes; and we have only to choose an honourable and easy one. If we fall into the hands of our enemies, which you know we cannot escape, our death will be ignominious and cruel. It is therefore my advice that we elude their tortures; that we ourselves should be our own executioners; and that we voluntarily surrender our lives to our Creator. God seems to call for us, but let us not be unworthy of that call.' Having said this, the old man sat down and wept.

"The assembly was divided in all its opinions. Again the Rabbin rose, and spoke these few words in a firm and decisive tone. 'My children! since we are not unanimous in our opinions, let

*Term for "rabbi" among Sephardi Jews.

those who do not approve of my advice depart from this assembly !' Some departed, but the greater number attached themselves to their venerable priest. They now employed themselves in consuming their valuables by fire ; and every man fearful of trusting to the timid and irresolute hand of the women, first destroyed his wife and children, and then himself. Jocenus and the Rabbin alone remained. Their life was protracted to the last, that they might see everything performed according to their orders. Jocenus being the chief Jew was distinguished by the last mark of human respect in receiving his death from the consecrated hand of the aged Rabbin, who immediately after performed the melancholy duty on himself.

"All this was transacted in the depth of the night. In the morning the walls of the castle were seen wrapt in flames, and only a few miserable and pusillanimous beings, unworthy of the sword, were viewed on the battlements, pointing to their extinct brethren. When they opened the gates of the castle, these men verified the prediction of their late Rabbin ; for the multitude, bursting through the solitary courts, found themselves defrauded of their hopes, and in a moment avenged themselves on the feeble wretches who knew not to die with honour."

ISAAC D'ISRAELI, 1793.

THE EXODUS (AUGUST 3RD, 1492)

" 1. THE Spanish noon is a blaze of azure fire, and the dusty pilgrims crawl like an endless serpent along treeless plains and bleached high roads, through rock-split ravines and castellated, cathedral-shadowed towns.

" 2. The hoary patriarch, wrinkled as an almond shell, bows painfully upon his staff. The beautiful young mother, ivory-pale, well-nigh swoons beneath her burden; in her large enfolding arms nestles her sleeping babe, round her knees flock her little ones with bruised and bleeding feet. 'Mother, shall we soon be there?'

" 3. The halt, the blind, are amid the train. Sturdy pack-horses laboriously drag the tented wagons wherein lie the sick athirst with fever.

" 4. The panting mules are urged forward by spur and goad; stuffed are the heavy saddle-bags with the wreckage of ruined homes.

" 5. Hark to the tinkling silver bells that adorn the tenderly carried silken scrolls.

" 6. Noble and abject, learned and simple, illustrious and obscure, plod side by side, all brothers now, all merged in one routed army of misfortune.

" 7. Woe to the straggler who falls by the way-side ! No friend shall close his eyes.

" 8. They leave behind the grape, the olive, and the fig ; the vines they planted, the corn they sowed, the garden-cities of Andalusia and Aragon, Estremadura and La Mancha, of Granada and Castile ; the altar, the hearth, and the grave of their fathers.

" 9. The townsman spits at their garments, the shepherd quits his flock, the peasant his plough, to pelt with curses and stones : the villager sets on their trail his yelping cur.

" 10. Oh, the weary march ! oh, the upturned roots of home ! oh, the blankness of the receding goal !

" 11. Listen to their lamentations. *They that ate dainty food are desolate in the streets ; they that were reared in scarlet embrace dunghills. They flee away and wander about. Men say among the nations, They shall no more sojourn there ; our end is near, our days are full, our doom is come.* (Lam. 4. 5, 15, 18.)

" 12. Whither shall they turn ? for the West hath cast them out, and the East refuseth to receive."

EMMA LAZARUS, 1883.

SHYLOCK.

"SHYLOCK is 'the Jew that Shakespeare drew.' He is not the Jew of real life, even in the Middle Ages, stained as their story is with the hot tears—nay, the very heart's blood, of the martyred race. The medieval Jew did not take vengeance on his cruel foes. Nay, more than this: with a sublime magnanimity he could actually preach and practise the widest benevolence towards his oppressors. Throughout the Middle Ages, when Jews were daily plundered and tortured, and done to death 'for the glory of God,' not a word was breathed against the morality of the victims. They suffered because they were heretics, because they would not juggle with their conscience, and profess a belief that did not live in their souls. But Jewish ethics soared to still nobler heights. The Jew preserved his integrity in spite of his suffering; but more than this, he forgave—ay, even blessed—its authors. The Jews hunted out of Spain in 1492 were in turn cruelly expelled from Portugal. Some took refuge on the African coast. Eighty years later the descendants of the men who had committed or allowed these enormities were defeated in Africa, whither they had been led by their king, Don Sebastian. Those who were not slain were offered as slaves at Fez to the descendants of the Jewish exiles from Portugal. 'The humbled Portuguese nobles,' the historian narrates, 'were comforted when their purchasers proved to be Jews, for they knew that they had humane hearts.'"

MORRIS JOSEPH, 1891.

THE RE-SETTLEMENT IN ENGLAND.

"THE Lord, blessed for ever, by His prophet Jeremiah (chap. 29. 7) gives it in command to the captive Israelites that were dispersed among the heathens, that they should continually pray for and endeavour the peace, welfare, and prosperity of the city wherein they dwelt and the inhabitants thereof. This the Jews have always done, and continue to this day in all their synagogues, with a particular blessing of the prince or magistrate under whose protection they live."

MANASSEH BEN ISRAEL, 1656.

TO ENGLAND.

• LINES OF A RUSSIAN JEW.

- " IN childhood I learned to love thee,
Thy name was a legend to me ;
I dreamt of a distant great island,
Where men may be strong, yet be free.
- " And I, who the clatter of fetters
Have heard in my childhood and youth,
Do bless me for giving me refuge,
And faith in the triumph of truth.
- " Thou art not my stepmother, England,
My sister of mercy thou art ;
For thee in the hour of thy trial
A brotherly love fills my heart."

P. M. RASKIN, 1914.

JEWISH EMANCIPATION.

"THE whole question of emancipation, which only concerns our external condition, is in Judaism but of secondary interest. Sooner or later the nations will decide the question between right and wrong, between humanity and inhumanity. We have a higher object to attain, and this is entirely in our own hands—the ennobling of ourselves, the realization of Judaism by Jews."

SAMSON RAPHAEL HIRSCH, 1836.

(*Trans. B. Drachman.*)

"IN a free state, it is not the Christian that rules the Jew, neither is it the Jew that rules the Christian; it is Justice that rules."

LEOPOLD ZUNZ, 1859.

"WE live in the kingdom of England, under rulers and princes and lords who deal with us with kindness and mercy. They may indeed be reckoned as the Pious Ones of the Nations of the world. If a man give them a houseful of gold and silver they would do no injustice or wrongdoing, but act only as is written in their lawbooks."

JOHANAN HOLLESCHAU, 1707.

"IF the political privileges we have gained could in any way weaken our Jewish sympathies, they would have been purchased at a terrible cost, and would signally defeat the intentions of those who aided and laboured for the movement."

BARON LIONEL DE ROTHSCHILD, 1869.

WHAT IS CULTURE ?

" Nor what a man has—knowledge, skill, or goods of life—determines his culture, but what a man *is* ! Culture is not so much mastery of things as mastery of self. And only that nation can be called cultured which adds to or, at least, broadens and deepens the spiritual assets of mankind ; which introduces some distinctive note into the soul-life of the world ; which teaches humanity a new angle of vision towards the Infinite ; and by its living and, if need be, by its dying, vindicates the eternal values of life—conscience, honour, liberty.

" Judged by this test, some of the littlest of peoples—Judea, Greece, Elizabethan England—stand foremost among cultured nations, champions of the sacred heritage of man. Judged by this test many a poor Jew, though he be devoid of the graces, amenities, and comforts of life, is yet possessed of culture. An ancient language, a classical language, a holy language, is as familiar to him as his mother-tongue ; saturated is he with the sublimest of literatures, which hallows his life, and endows him with high faith and invincible courage.

" Sympathetic appreciation of this indomitable type, this harmonious albeit rugged personality, might well be taken as a touchstone of a man's mentality, culture, and humanity."

J. H. HERTZ, 1915.

RUSSO-JEWISH EDUCATION.

"AMONG the Jews of Poland and Russia there was no learned estate, not because there were no scholars, but because the people itself was a nation of students. The ideal type for the Russian Jew was the *Lamdan*, the scholar. The highest ambition of the Russian Jew was that his sons, or if he had only daughters, that his sons-in-law should be *Lomdim*; and the greatest achievement of a man's life was his ability to provide sufficiently for them, so that, relieved from economic cares, they might devote themselves unrestrictedly to Jewish learning. To be sure, this learning was one-sided. Yet it was both wide and deep, for it embraced the almost boundless domain of religious Hebrew literature, and involved the knowledge of one of the most complicated systems of law. The knowledge of the Hebrew prayers and of the Five Books of Moses would not have been sufficient to save the Russian Jew from the most terrible opprobrium—that of being an *Am-Haaretz*, an ignoramus. The ability to understand a Talmudic text, which demands years of preparation, was the minimum requirement for one who wanted to be of any consequence in the community."

I. FRIEDLANDER, 1913.

YIDDISH.

" I HAVE never been able to understand how it is that a language spoken by perhaps more than half of the Jewish race should be regarded with such horror as though it were a crime. Six million speakers are sufficient to give historic dignity to any language ! One great writer alone is enough to make it holy and immortal. Take Norwegian. It is the language of only two million people. But it has become immortal through the great literary achievements of Ibsen. And even though Yiddish cannot boast of so great a writer as Ibsen, it has reason to be proud of numerous smaller men—poets, romancers, satirists, dramatists.

" The main point is that Yiddish incorporates the essence of a life which is distinctive and unlike any other. There is nothing of holiness in any of the outer expressions of life. The one and only thing holy is the *human soul*, which is the source and fount of all human effort."

ISRAEL ZANGWILL, 1906.

" THERE is probably no other language in existence on which so much opprobrium has been heaped as on Yiddish. Such a bias can be explained only as a manifestation of a general prejudice against everything Jewish."

L. WIENER, 1863-1904.

PASSEOVER IN OLD RUSSIA.*

"THE Passover season, when we celebrated our deliverance from the land of Egypt, and felt so glad and thankful as if it had only just happened, was the time our Gentile neighbours chose to remind us that Russia was another Egypt. It was not so bad within the Pale; but in Russian cities, and even more in the country districts, where Jewish families lived scattered by special permission of the police who were always changing their minds about letting them stay, the Gentiles made the Passover a time of horror for the Jews. Somebody would start up that lie about murdering Christian children, and the stupid peasants would get mad about it, and fill themselves with vodka, and set out to kill the Jews. They attacked them with knives and clubs, and scythes and axes, killed them or tortured them, and burned their houses. This was called a 'pogrom.' Jews who escaped the pogroms came with wounds on them, and horrible, horrible stories of little babies torn limb from limb before their mother's eyes. Only to hear these things made one sob and sob and choke with pain. People who saw such things never smiled any more, no matter how long they lived; and sometimes their hair turned white in a day, and some people became insane on the spot."

MARY ANTIN, 1911.

*From "The Promised Land" (London: Heinemann).

THE POGROM.

NOVEMBER, 1905.

"It had already lasted two days. But as nobody dined, nobody exchanged greetings, and nobody thought of winding up the clock for the night (for people slept dressed, anywhere, on lofts, in sheds, or in empty railway carriages), all notion of time had disappeared. People only heard the incessant jingling of broken glass-panes. At this terrible sound, the arms stiffened and the eyes became distended with fright.

"Some distant houses were burning. Along the red-tinted street with the red pavement, there ran by a red man, whilst another red man stretched his arm, and from the tips of his fingers there broke forth quickly a sharp, snapping, cracking sound—and the running man dropped down.

"A strange, sharp cry, 'They are shoo-ooting!' passed along the street.

"Invisible and inexorable demons made their appearance. Houses and nurseries were broken in. Old men had their arms fractured; women's white bosoms were trampled upon by heavy, dirty heels. Many were perishing by torture; others were burnt alive.

"Two persons were hiding in a dark cellar; an old man with his son, a schoolboy. The old man went up and opened the outer door again, to make the place look deserted by the owners. A merchant had run in. He wept, not from fear, but from feeling himself in security.

"'I have a son like you,' he said, tearfully.

"He then breathed heavily and nervously, and added, reflectively, 'Like you, my boy, yes!'

"The master of the house caught the merchant by his elbow, pulled him close to himself, and whispered into his ear:

" 'Hush! . . . They might hear us!'

"There they stood, expectant. Now and then, a rustling; an even sleepless breathing could be heard. The brain cannot familiarize itself with these sounds in the darkness and silence. Perhaps they were asleep, none could tell.

"At night—it must have been late at night—another two stole in quietly.

" 'Is it you?' asked one of them, without seeing anybody, and the sudden sound of his voice seemed to light up the darkness for a moment.

" 'Yes,' answered the schoolboy. 'It's all right!'

" 'Hush! . . . They might hear you,' said the owner of the cellar, catching each of them by the arm and pulling them down.

"The newcomers placed themselves by the wall, while one of them was rubbing his forehead with his hand.

" 'What is the matter?' asked the schoolboy in a whisper.

" 'It is blood.'

"Then they grew silent. The injured man applied a handkerchief to his wound, and became quiet. There followed again a thick silence, untroubled by time. Again a sleepless breathing!

"On the top, underneath the ceiling, a very faint whiteness appeared. The schoolboy was asleep, but the other four raised their heads and looked up. They looked long, for about half an hour, so that their muscles were aching through the protracted

craning of their necks. At last it became clear that it was a tiny little window through which dawn peeped in.

"Then hasty, frightened steps were heard, and there appeared a tall, coatless man, followed by a woman with a baby in her arms. The dawn was advancing, and one could read the expression of wild fear that stamped itself within upon their faces.

" 'This way! This way!' whispered the man.

" 'They are running after us, they are looking out for us,' said the woman. Her shoes were put on her bare feet, and her young body displayed strange, white, malignant spots, reminding one of a corpse.

" 'They won't find us; but, for God's sake, be quiet!'

" 'They are close by in the courtyard. Oh! be quiet, be quiet . . .'

"The wounded man got hold of the merchant and the owner by the hand, while the merchant seized the man who had no coat. There they stood, forming a live chain, looking on at the mother with her baby.

"All of a sudden there broke out a strange though familiar sound, so close and doomful. What doom it foreboded they felt at once, but their brains were loth to believe it. . . .

"The sound was repeated. It was the cry of the infant. The merchant made a kindly face and said: 'Baby is crying.' . . .

" 'Lull him, my dear,' said he, rushing to the mother. 'You will cause the death of us all.'

"Everybody's chest and throat gasped with faintness. The mother marched up and down the cellar lulling and coaxing.

" ' You must not cry ; sleep, my golden one. . . . It is I, your mother . . . my heart . . . '

" But the child cried on obstinately, wildly . . . There must have been something in the mother's face that was not calculated to produce a tranquilizing effect.

" And now, in this warm and strange underground atmosphere, the woman's brain wrenched out a wild, mad idea. It seemed to her that she had read it in the eyes, in the suffering silence of these unknown people. And these unhappy, frightened men understood that she was thinking of them. They understood it by the unutterably mournful tenderness with which she chanted, while drinking in the infant's eyes with her own.

" ' He will soon fall asleep. I know. It is always like that ; he cries for a moment, then he falls asleep at once. He is a very quiet boy.' She addressed the tall man with a painful, insinuating smile. From outside there broke in a distant noise. Then came a thud, and a crack, shaking the air.

" ' They are searching,' whispered the schoolboy.

" But the infant went on crying hopelessly.

" ' He will undo us all,' blurted out the tall man.

" ' I shall not give him away . . . no, never ! ejaculated the distracted mother. . . .

" ' Oh, God,' whispered the merchant, and covered his face with his hands. His hair was unkempt after a sleepless night. The tall man stared at the infant with fixed, protruding eyes. . . .

" ' I don't know you,' the woman uttered, low and crossly, on catching that fixed look. ' Who are you ? What do you want of me ? '

" She rushed to the other men but everybody

drew back from her with fear. The infant was crying on, piercing the brain with its shouting.

"Give it to me," said the merchant, his right eyebrow trembling. "Children like me."

"All of a sudden it grew dark in the cellar; somebody had approached the little window and was listening. At this shadow, breaking in so suddenly, they all grew quiet. They felt that it was coming, it was near, and that not another second must be lost.

"The mother turned round. She stood up on her toes, and with high, uplifted arms she handed over her child to the merchant. It seemed to her that by this gesture she was committing a terrible crime . . . that hissing voices were cursing her, rejecting her from heaven for ever and ever. . . .

"Strange to say, finding itself in the thick, clumsy, but loving hands of the merchant, the child grew silent.

"But the mother interpreted this silence differently. In sight of everybody the woman grew grey in a single moment, as if they had poured some acid over her hair. And as soon as the child's cry died away, there resounded another cry, more awful, more shattering and heartrending.

"The mother rose up on her toes; and grey, terrible, like the goddess of justice herself, she howled in a desperate, inhuman voice that brought destruction with it. . . . Nobody had expected that sudden madness. The schoolboy fell in a swoon.

"Afterwards, the newspapers reported details of the killing of six men and an infant by the mob; for none had dared to touch the mad old woman of twenty-six."

OSSIP DYMOV, 1906.

"SOLDIERS OF NICHOLAS."

"THERE was one thing the Gentiles might do to me worse than burning or rending. It was what was done to unprotected Jewish children who fell into the hands of priests or nuns. They might baptize me. That would be worse than death by torture. Every Jewish child had that feeling. There were stories by the dozen of Jewish boys who were kidnapped by the Czar's agents and brought up in Gentile families till they were old enough to enter the army, where they served until forty years of age; and all those years the priests tried, by bribes and daily tortures, to force them to accept baptism, but in vain. This was the time of Nicholas I.

"Some of these 'soldiers of Nicholas' as they were called, were taken as little boys of seven or eight—snatched from their mother's laps. They were carried to distant villages, where their friends could never trace them, and turned over to some dirty, brutal peasant, who used them like slaves, and kept them with the pigs. No two were ever left together; and they were given false names, so that they were entirely cut off from their own world. And then the lonely child was turned over to the priests, and he was flogged and starved and terrified—a little helpless boy who cried for his mother; but still he refused to be baptized. The priests promised him good things to eat, fine clothes, and freedom from labour; but the boy turned away, and said his prayers secretly—the Hebrew prayers.

"As he grew older, severer tortures were invented for him; still he refused baptism. By this time he had forgotten his mother's face, and of his prayers perhaps only the 'Shema' remained in his memory; but he was a Jew, and nothing would make him change. After he entered the army, he was bribed with promises of promotions and honours. He remained a private, and endured the cruellest discipline. When he was discharged, at the age of forty, he was a broken man, without a home, without a clue to his origin, and he spent the rest of his life wandering among Jewish settlements, searching for his family, hiding the scars of torture under his rags, begging his way from door to door.

"There were men in our town whose faces made you old in a minute. They had served Nicholas I, and come back, unbaptized."

MARY ANTIN, 1911.

UNDER THE ROMANOFFS.*

"THE plaything of a heartless bureaucracy, the natural prey of all the savage elements of society, loaded with fetters in one place, and in another driven out like some wild beast, the Russian Jew finds that for him, at least, life is composed of little else than bitterness, suffering, and degradation."

LUCIEN WOLF, 1912.

*cf. p. 146 f.

BONTZYE SHWEIG.*

(BONTYZE THE SILENT.)

"Down here, in this world, Silent Bontzye's death made no impression at all. Ask anyone you like who Bontzye was, how he lived, and what he died of; whether of heart failure, or whether his strength gave out, or whether his back broke under a heavy load, and they won't know. Perhaps, after all, he died of hunger.

"Bontzye lived quietly and died quietly. He passed through our world like a shadow. He lived like a little dun-coloured grain of sand on the sea-shore, among millions of his kind; and when the wind lifted him and blew him over to the other side of the sea, nobody noticed it. When he was alive, the mud in the street preserved no impression of his feet; after his death the wind overturned the little board on his grave. The grave-digger's wife found it a long way off from the spot, and boiled a potful of potatoes over it. Three days after that, the grave-digger had forgotten where he had laid him.

"A shadow! His likeness remained photographed in nobody's brain, in nobody's heart; not a trace of him remained.

"'No kith, no kin!' He lived and died alone.

"Had the world been less busy, some one might have remarked that Bontzye (also a human being) went about with two extinguished eyes and fearfully hollow cheeks; that even when he had no

* From "Stories and Pictures" (Jewish Publication Society, Philadelphia).

load on his shoulders, his head drooped earthward as though, while yet alive, he was looking for his grave. When they carried Bontzye into the hospital, his corner in the underground lodging was soon filled—there were ten of his like waiting for it, and they put it up to auction among themselves. When they carried him from the hospital bed to the dead-house, there were twenty poor sick persons waiting for the bed. When he had been taken out of the dead-house, they brought in twenty bodies from under a building that had fallen in. Who knows how long he will rest in his grave? Who knows how many are waiting for the little plot of ground?

"A quiet birth, a quiet life, a quiet death, and a quieter burial.

But it was not so in the Other World. There Bontzye's death made a great impression.

"The blast of the great Messianic Shofar sounded through all the seven heavens; Bontzye Shweig has left the earth! The largest angels with the broadest wings flew about and told one another; Bontzye Shweig is to take his seat in the Heavenly Academy! In Paradise there was a noise and a joyful tumult: Bontzye Shweig! Just fancy! Bontzye Shweig!

"Little child-angels with sparkling eyes, gold threadwork wings, and silver slippers, ran delightedly to meet him. The rustle of the wings, the clatter of the little slippers, and the merry laughter of the fresh, rosy mouths, filled all the heavens and reached to the Throne of Glory. Abraham our father stood in the gate, his right hand stretched out with a hearty greeting, and a sweet smile lit up his old face.

"What are they wheeling through heaven? Two angels are pushing a golden armchair into Paradise for Bontzye Shweig.

"What flashed so brightly? They were carrying past a gold crown set with precious stones all for Bontzye Shweig.

" 'Before the decision of the Heavenly Court has been given?' ask the saints, not quite without jealousy. 'Oh,' reply the angels, 'that will be a mere formality. Even the prosecutor won't say a word against Bontzye Shweig. The case will not last five minutes.' Just consider! Bontzye Shweig!

"All this time, Bontzye, just as in the other world, was too frightened to speak. He is sure it is all a dream, or else simply a mistake. He dared not raise his eyes, lest the dream should vanish, lest he should wake up in some cave full of snakes and lizards. He was afraid to speak, afraid to move, lest he should be recognized and flung into the pit. He trembles and does not hear the angels' compliments, does not see how they dance round him, makes no answer to the greeting of Abraham our father, and when he is led into the presence of the Heavenly Court he does not even wish it 'Good morning!' He is beside himself with terror. 'Who knows what rich man, what rabbi, what saint, they take me for? He will come—and that will be the end of me!' His terror is such, he never even hears the president call out: 'The case of Bontzye Shweig!' adding, as he hands the deeds to the advocate, 'Read, but make haste!'

"The whole hall goes round and round in Bontzye's eyes; there is a rushing in his ears. And through

the rushing he hears more and more clearly the voice of the advocate, speaking sweetly as a violin.

“ ‘ His name,’ he hears, ‘ fitted him like the dress made for a slender figure by the hand of an artist-tailor.’

“ ‘ What is he talking about ? ’ wondered Bontzye, and he heard an impatient voice break in with : ‘ No similes, please ! ’

“ ‘ He never,’ continued the advocate, ‘ was heard to complain of either God or man ; there was never a flash of hatred in his eye ; he never lifted it with a claim on heaven.’

“ Still Bontzye does not understand, and once again the hard voice interrupts : ‘ No rhetoric, please ! ’

“ ‘ Job gave way—this one was more unfortunate.’

“ ‘ Facts, dry facts.’

“ ‘ He kept silent,’ the advocate went on, ‘ even when his mother died, and he was given a step-mother at thirteen years old—a serpent, a vixen.’

“ ‘ Can they mean me after all ? ’ thought Bontzye

“ No insinuations against a third party,’ said the president, angrily.

“ ‘ She grudged him every mouthful—stale, mouldy bread, tendons instead of meat—and she drank coffee with cream.’

“ ‘ Keep to the subject,’ ordered the president.

“ ‘ She grudged him everything but her finger-nails, and his black and blue body showed through the holes in his torn and fusty clothes. Winter time, in the hardest of frost, he had to chop wood for her, barefoot in the yard ; and his hands were too young and too weak, the logs too thick, the hatchet too blunt. But he kept silent, even to his father.’

" 'To that drunkard?' laughs the accuser, and Bontzye feels cold in every limb.

" 'And always alone,' he continued; 'no play-mates, no school, nor teaching of any kind—never a whole garment—never a free moment.'

" 'Facts, please!' reminded the president.

" 'He kept silent even later, when his father seized him by the hair in a fit of drunkenness, and flung him out into the street on a snowy winter's night. He quietly picked himself up out of the snow and ran whither his feet carried him. He kept silent all the way to the great town—however hungry he might be, he only begged with his eyes. Bathed in a cold sweat, crushed together under heavy loads, his empty stomach convulsed with hunger—he kept silent. Bespattered with mud, spat at, driven with his load off the pavement and into the street among the cabs, carts, and tramways, looking death in the eyes every moment. He never calculated the difference between other people's lot and his own—he kept silent. And he never insisted loudly on his pay; he stood in the doorway like a beggar, with a dog-like pleading in his eyes—Come again later! and he went like a shadow to come again later, and beg for his wage more humbly than before. He kept silent even when they cheated him of part, or threw in a false coin.

" 'He took everything in silence.'

" 'They mean me after all,' thought Bontzye.

" 'Once,' continued the advocate, after a sip of water, 'a change came into his life: there came flying along a carriage on rubber tyres, drawn by

two runaway horses. The driver already lay some distance off on the pavement with a cracked skull, the terrified horses foamed at the mouth, sparks shot from their hoofs, their eyes shone like fiery lamps on a winter's night—and in the carriage, more dead than alive, sat a man.

“ ‘ And Bontzye stopped the horses. And the man he had saved was a charitable Jew, who was not ungrateful. He put the dead man's whip into Bontzye's hands, and Bontzye became a coachman. More than that, he was provided with a wife. And Bontzye kept silent !

“ ‘ Me, they mean me ! ’ Bontzye assured himself again, and yet had not the courage to give a glance at the Heavenly Court.

“ He listens to the advocate further :

“ ‘ He kept silent also when his protector became bankrupt and did not pay him his wages. He kept silent when his wife ran away from him.’

“ ‘ Me, they mean me ! ’ Now he is sure of it.

“ ‘ He kept silent even,’ began the angelic advocate once more in a still softer and sadder voice, ‘ when the same philanthropist paid all his creditors their due but him—and even when (riding once again in a carriage with rubber tyres and fiery horses) he knocked Bontzye down and drove over him. He kept silent even in the hospital, where one may cry out. He kept silent when the doctor would not come to his bedside without being paid fifteen kopeks, and when the attendant demanded another five—for changing his linen.

" ' He kept silent in the death struggle—silent in death.

" ' Not a word against God ; not a word against men ! ' "

" ' Dixi ! ' "

" Once more Bontzye trembled all over. He knew that after the advocate comes the prosecutor. Who knows what he will say ? Bontzye himself remembered nothing of his life. Even in the other world he forgot every moment what had happened in the one before. The advocate had recalled everything to his mind. Who knows what the prosecutor will not remind him of ?

" ' Gentlemen,' begins the prosecutor, in a voice biting and acid as vinegar—but he breaks off.

" ' Gentlemen,' he begins again, but his voice is milder, and a second time he breaks off.

" Then from out the same throat comes in a voice that is almost gentle : ' Gentlemen ! He was silent ! I will be silent too ! ' "

" There is a hush—and there sounds in front a new, soft, trembling voice : ' Bontzye, my child ! ' It speaks like a harp. ' My dear child, Bontzye ! ' "

" And Bontzye's heart melts within him. Now he would lift up his eyes, but they are blinded with tears ; he never felt such sweet emotion before. ' My child ! ' ' My Bontzye ! '—no one, since his mother died, had spoken to him with such words in such a voice.

" ' My child,' continues the presiding judge, ' you have suffered and kept silent ; there is no whole limb, no whole bone in your body without a scar, without a wound, not a fibre of your soul that has

not bled—and you kept silent. There they did not understand. Perhaps you yourself did not know that you might have cried out, and that at your cry the walls of Jericho would have shaken and fallen. You yourself knew nothing of your hidden power.

“ ‘ In the other world your silence was not understood, but that is the World of Delusion ; in the World of Truth you will receive your reward. The Heavenly Court will not judge you ; the Heavenly Court will not pass sentence on you ; they will not apportion you a reward. Take what you will ! Everything is yours.’ ”

“ Bontzye looks up for the first time. He is dazzled ; everything shines and flashes and streams with light.

“ ‘ *Taki*—really ? ’ he asks, shyly.

“ ‘ Yes, really ! ’ answers the presiding judge, with decision ; ‘ really, I tell you, everything is yours ; everything in heaven belongs to you. Because all that shines and sparkles is only the reflection of your hidden goodness, a reflection of your soul. You only take of what is yours.’ ”

“ ‘ *Taki* ? ’ asks Bontzye again, this time in a firmer voice.

“ ‘ *Taki* ! taki ! taki ! ’ they answer from all sides.

“ ‘ Well, if it is so,’ Bontzye smiles, ‘ I would like to have every day, for breakfast, a hot roll with fresh butter.’ ”

“ The Court and the angels looked down, a little ashamed ; the prosecutor laughed.”

I. L. PERETZ, 1894.
(*Trans. Helena Frank.*)

THE MASSACRES IN THE UKRAINE, 1919-1921

"FOR this cold murder of whole communities, not Heaven itself nor all the mercy of the angels could find palliation. There is no instance that shows so much as this the ghastly descent of human character into primitive brutality and cannibalism. This is a deed which in its horror and wicked purposelessness should have stunned the world."

NAHUM SOKOLOW, 1920.

RUSSIAN JEWRY, 1913-1938.

"WHEN that quarter-century opened, Mendel Beilis, and with him Judaism as a religion and the whole Jewish people, stood arraigned in the courts of Kieff to answer the hideous charge of ritual murder. That event is in itself a sufficient reminder of Israel's agony under the hand of Czars. Soon thereafter came the World War; and nowhere did it rage with fiercer apocalyptic fury than in the so-called Pale of Settlement, the home of the six million Jews of Russia. The Jewish cities were taken and re-taken by the rival armies, with attendant bombardments and burnings, pogroms and pillagings. And the end of the World War did not bring peace to our Russian brethren. Many of the surviving Jewries were shaken to their foundations in the struggle between

the Red and White armies ; and scores of communities in the Ukraine were annihilated during the massacres of 1919-1921, massacres that for thoroughness and extent are surpassed by those in Armenia alone. And then, as Red authority finally prevailed in Russia, the Bolsheviks began their bitter warfare against all religion—with the proscription of Jewish religious teaching of the young, the harrying of the Zionists as counter-revolutionaries, and the gradual liquidation of religious life among the masses by the suppression of all ritual observance. One instance : Jewish calendars are unobtainable, and their importation is rigorously prohibited. In this way, even the observance of memorial days for parents, Yahrzeits, is being rendered well-nigh impossible, thus cutting the last religious link between the generations."

J. H. HERTZ, 1938.

"COMMUNIST Russia is building a vast Tower of Babel ; and one of the main objects of that impious project, now as then, is to storm Heaven and banish God from the souls and lives of men."

CHAIM WEIZMANN, 1932.

THE GERMAN TRAGEDY.*

I.

"It would require the eloquence of a Jeremiah to picture the horrors, the human anguish, of this new Destruction: of a new book of Lamentations to depict the present plight of Israel among the nations."

CHAIM WEIZMANN, 1939.

"AND He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and are more wicked and strong to do evil than all the children of men.

"They will use violence against Israel and transgression against Jacob, and much blood will be shed upon earth."

BOOK OF JUBILEES,
2nd pre-Christian century.

"We are appalled at the ferocity displayed in the Nazi drive against a helpless minority, at the inhumanity of this harrying of an entire population, at the cowardly delight in its frenzied derision and merciless spoliation.

"And this orgy of sadism is accompanied by an orgy of sacrilege: over 400 synagogues were set on fire, many of them bombed, in the course of one day! Nazism is a persecuting paganism. It is the negation of God erected into a system."

J. H. HERTZ, 1938,
at the Albert Hall Protest Meeting.

*For non-Jewish opinion, see pp. 151-155.

II.

"THOSE who believe that there is a higher sense in Jewish history cannot think that these severe trials are mere chance. Providence speaks to us in this stern language, so as to uplift us through heroism, in pain and suffering, to a loftier level of true religious humanity. These sufferings bear within them the seeds of future good. Our courage must not fail. 'They that sow in tears shall reap in joy.'"

ORTHODOX RABBINATE OF GERMANY, 1933.

"THE Jew is denied the right to continue living in his step-motherland and, at the same time, Nazi emissaries and hirelings stir up anti-Jewish feeling in the lands where he might seek refuge. This is done because every fresh convert to the anti-Semite creed is an agent of Nazi policy. Anti-Semitism is used as a means to disrupt democratic systems, to create a political foreign legion for Germany's aims abroad, and to pave the way for Nazi world domination."

NEVILLE J. LASKI, 1938.

"THE espousal of the cause of the German Jews by the Western peoples is due to Europe's instinct of self-preservation. Civic equality, spiritual and economic progress, the rights of man—these great achievements are at one with the cause of the German Jews; and those who are defending the German Jews are defending civilization."

ARNOLD ZWEIG, 1934.

THE WATCH ON THE JORDAN.*

(ZIONIST HYMN.)

- " LIKE the crash of the thunder
Which splitteth asunder
The flame of the cloud,
On our ears ever falling
A voice is heard calling
From Zion aloud.
' Let your spirits ' desires
For the land of your sires
Eternally burn ;
From the foe to deliver
Our own holy river,
To Jordan return.'
Where the soft-flowing stream
Murmurs low as in dream
There set we our watch !
Our watchword, ' The sword
Of our land and our Lord : '
By Jordan then set we our watch.
- " Rest in peace, loved land,
For we rest not, but stand,
Off-shaken our sloth.
When the bolts of war rattle,
To shirk not the battle
We make thee our oath.
As we hope for a heaven,
Thy chains shall be riven,
Thine ensign unfurled.

*From " Children of the Ghetto " (London : Heinemann).

And in pride of our race
We will fearlessly face
 The might of the world.
When our trumpet is blown,
And our standard is flown,
 Then set we our watch !
Our watchword, ' The sword
Of our land and our Lord ; '
 By Jordan then set we our watch.

" Yea, as long as there be
Birds in air, fish in sea,
 And blood in our veins ;
And the lions in might,
Leaping down from the height,
 Shaking, roaring, their manes ;
And the dew nightly laves,
The forgotten old graves
 Where Judah's sires sleep ;
We swear, who are living,
To rest not in striving,
 To pause not to weep.
Let the trumpet be blown,
Let the standard be flown,
 Now set we our watch ;
Our watchword, ' The sword
Of our land and our Lord : '
 In Jordan now set we our watch."

N. H. IMBER.

(*Trans. I. Zangwill.*)

ZIONISM.

"ONE thing is to me certain, high above any doubt: the movement will continue. I know not when I shall die, but Zionism will never die."

THEODOR HERZL, 1898.

"ZIONISM is the lineal heir of the attachment to Zion which led the Babylonian exiles under Zerabbabel to rebuild the Temple, and which flamed up in the heroic struggle of the Maccabees against Antiochus Epiphanes. The idea is that it is a set-back of Jewish history is a controversial fiction. The great bulk of the Jewish people have throughout their history remained faithful to the dream of a restoration of their national life in Judea.

"The Zionist movement is to-day the greatest popular movement that Jewish history has ever known."

LUCIEN WOLF, 1910,
in Encyclopaedia Britannica.

"REAR your children in the teachings which our Fathers have bequeathed unto us, which have kept us alive and preserved us to this day. Be true to our glorious Past, and labour for the perfection of the world as the Kingdom of God. Then will the National Home be great, even though it be small."

BARON EDMOND DE ROTHSCHILD,
in the Great Synagogue, Telaviv, 1925.

THEODOR HERZL.

"HERZL's ideas had not merely wings, but hands as well. For the first time in eighteen hundred years the Jewish people had a Representative Assembly once more: Herzl, this unique Jewish statesman who works for his own people, creates a pan-Judaic parliament—the Zionist Congress. And when he stands on that Congress platform at Basle or London, he casts a shadow of light to the farthest ghetto of the Dispersion. There he gave utterance to those striking expressions that stir the bosom of a people, and fill it with cheer and hope; or he thundered forth some mighty phrase, which in its limpid lucidity, terrible earnestness, and shattering truth, beats—and not in vain—against the petrified hearts of those who had been blind to the woe of their brethren and deaf to their cries. And he pursues his self-imposed mission with the singleness of aim, the feverish restlessness, the fatal speed of those who are to die young. There is, in his case, that absorption of a lifetime in an hour, which we find only in those who hasten to have their work done before noon, somehow knowing that they will not see the afternoon and evening. He creates, he organizes, he administers, guiding and in every way preparing Israel for its new and yet olden destiny."

J. H. HERTZ, 1904.

THE BRITISH DECLARATION ON
PALESTINE.*

NOVEMBER 2, 1917—APRIL 24, 1920.

"ENGLAND, great England, whose gaze sweeps over all the seas—free England—will understand and sympathize with the aims and aspirations of Zionism."

THEODOR HERZL, 1900.

"It is to the eternal honour of Great Britain that she was the first of the Great Powers to have understood, not only the essence of the Jewish problem, but also the nature of its one solution. Sympathy with Jewish aspirations, and belief in their fulfilment, have for centuries past found their expression in English literature and English political thought."

CHAIM WEIZMANN, 1939.

"A LAND focuses a people, and calls forth, as nothing else can, its spiritual potentialities. The resurrection of the Jewish nation on its own soil will re-open its sacred fountains of creative energy. Remember the days of old. After the proclamation issued by Cyrus, the mass of the Jewish people still remained in Babylon. All told only 42,000 men, women, and children took advantage of the king's proclamation and returned to Zion, the land of their fathers. But compare the contribution to civilization

*See p. 157.

made by these men with that of their brethren who remained in the Dispersion. The handful of ' Zionists ' and their descendants, because living on their own soil, changed the entire future of mankind. They edited and collected the Prophets, wrote some of the fairest portions of the Scriptures, formed the canon of the Bible, and gave the world its monotheistic religions. As in the days of Cyrus, the overwhelming majority of Jews of to-day will continue to live where they now are, praying and working in absolute loyalty for the land of their birth or adoption, and ever beholding their peace in its welfare. Only a remnant shall return. But it is the national rejuvenation of that remnant that will open a new chapter in the annals of the human spirit."

J. H. HERTZ, 1917.

" On the basis of a British pledge, a pledge confirmed by over fifty nations, we have for more than twenty years been rebuilding our National Home. An international obligation undertaken before the whole civilized world, cannot be unilaterally destroyed, least of all by a nation like Great Britain which has always striven, and still strives, to maintain respect, for law, for treaties, for moral principles, in international relations."

CHAIM WEIZMANN,

on the Palestine White Paper, 1939.

CHALUTZIM—"PIONEERS."

"THE 'Pioneers' are fully conscious that they are not engaged in some casual task without special significance other than the provision of their own livelihood; they know quite well that they are an integral part of the movement for the redemption of Palestine; that they, few though they may be, are the representatives, and in a sense the agents, of the whole of Jewry; that the daily work in which they are engaged is in touch with the prophecies of old and with the prayers of millions now. That is the reason why these pioneers are happy."

VISCOUNT SAMUEL, 1925.

AT THE "WAILING WALL."*

"NOWHERE in the world have I been the spectator of more intense and more soaring prayer than at this Wall. It has nothing in common with the spasmodic ecstasy of the howling dervishes whom I once saw near Constantinople. Nor has it anything in common with the pietism of desperation which, later on, I was enabled to observe at the sacred grotto of Lourdes. Prayer at the Temple Wall impresses me as the whole-souled, spontaneous outpouring of people who seek God, the prayer of complete devotion and spiritual absorption. At these formless and casual services I saw men with soul aglow, completely lost in communion with the Infinite."

M. EHRENPREIS, 1928.

*From "The Soul of the East" (Viking Press, New York).

THE HEBREW UNIVERSITY, JERUSALEM.*

"THE purpose of the Hebrew University is not *our* assimilation among the peoples, but the absorption into Judaism of mankind's spiritual treasures, in so far as the law of the Jewish soul permits this. We want to look out upon humanity through our own eyes, unblinded by a civilization that seems doomed to destruction by reason of its bondage to machinery. True to ourselves, we want to absorb and work over in our own way what humanity has to give us. We want the Jewish spiritual view of life to be deepened and broadened, so that it may help broaden and deepen the spiritual life of humanity."

J. L. MAGNES, 1924.

"A UNIVERSITY is a place in which the universality of the human spirit finds self-expression. Unfortunately, the Universities of Europe to-day are for the most part nurseries of chauvinism, of a blind intolerance."

ALBERT EINSTEIN, 1925.

"THE Hebrew University, though intended primarily for Jews, will, of course, give an affectionate welcome to the members of every race and every creed. 'My house shall be called a house of prayer for all peoples.'"

CHAIM WEIZMANN, 1917.

*cf. p. 158.

JUDAISM AND THE NEW JUDEA.

I.

"THE return to Zion must be preceded by our return to Judaism."

THEODOR HERZL, 1897.

"ISRAEL is a nation by reason only of his religion, by his possession of the Torah."

SAADYAH GAON, 933.

"ISRAEL, to the Rabbis at least, is not a nation by virtue of race or of certain peculiar political combinations. The brutal Torah-less nationalism promulgated in certain quarters, would have been to them just as hateful as the suicidal Torah-less universalism preached in other quarters. And if we could imagine for a moment Israel giving up its allegiance to God, its Torah, and its divine institutions, the Rabbis would be the first to sign its death warrant as a nation."

S. SCHECHTER, 1909.

"WE will return to Zion, as we went forth bringing back the faith we carried away with us."

MORDECAI M. NOAH, 1824.

JOSHUA ON THE THRESHOLD OF THE
PROMISED LAND.

- " Up, wanderers in the wild, and come away !
Long is the journey yet and long the fray.
- " Enough of roving now in desert places—
There lies a great, wide road before your faces.
- " But forty years of wandering have sped,
And yet we leave six hundred thousand dead.
- " Dishonoured let them lie, across the pack
They bore from out of Egypt on their back.
- " Sweet be their dreams of garlic and of leek,
Of flesh-pots wide, of fatty steam and reek.
- " Around the last dead slave, maybe to-night,
The desert wind with desert beast shall fight,
- " And joyously to-morrow's dawning shine
Upon the firstlings of a mighty line,
- " Let each man in his heart hear God's voice say :
'A new land's border shalt thou cross to-day !
- " " No more the quails from heav'n, no more light
bread—
The bread of toil, fruit of the hands, instead.
- " " No more wild tents pitched under heaven's
dome—
Another kind shall ye set up for home.
- " " Beyond the howling desert with its sand,
There waits beneath His stars the Promised
Land.' "

CH. N. BYALIK, 1897.
(*Trans. Helena Frank.*)

III

The Testimony of the Nations



*" England, awake ! awake ! awake !
 Jerusalem thy sister calls.
 Why wilt thou sleep the sleep of death
 And close her from thy ancient walls ?*

*" Thy hills and valleys felt her feet
 Gently upon their bosoms move ;
 Thy gates beheld sweet Zion's ways :
 Then was a time of joy and love."*

WILLIAM BLAKE.

WORLD'S DEBT TO ISRAEL.

" WE Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are we owe, under God, to what Judaism has given us."

LYMAN ABBOTT.

ISRAEL AND HIS REVELATION.

" THE religion of the Bible is well said to be *revealed*, because the great natural truth, that ' righteousness tendeth to life,' is seized and exhibited there with such incomparable force and efficacy. All, or very nearly all, the nations of mankind have recognized the importance of conduct, and have attributed to it a natural obligation. They, however, looked at conduct, not as something full of happiness and joy, but as something one could not manage to do without. But ' Zion heard of it and rejoiced, and the daughters of Judah were *glad*, because of thy judgments, O Eternal ! ' Happiness is our being's end and aim, and no one has ever come near Israel in feeling, and in making others feel, that to righteousness belongs happiness ! As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest.

" This does truly constitute for Israel a most extraordinary distinction. ' God hath given commandment to bless, and He hath blessed, and we cannot reverse it ; He hath not seen iniquity in Jacob, and He hath not seen perverseness in Israel ; the Eternal, his God, is with him.' "

, MATTHEW ARNOLD, 1875.

ISRAEL, GREECE, AND ROME.

" FOR a philosophic mind there are not more than three histories of real interest in the past of humanity : Greek history, the history of Israel, and Roman history.

" Greece has an exceptional past. Our science, our arts, our literature, our philosophy, our political code, our maritime law, are of Greek origin. The framework of human culture created by Greece is susceptible of indefinite enlargement. Greece had only one thing wanting in the circle of her moral and intellectual activity, but this was an important void ; she despised the humble and did not feel the need of a just God. Her philosophers, while dreaming of the immortality of the soul, were tolerant towards the iniquities of this world. Her religions were merely elegant municipal playthings.

" . . . Israel's sages burned with anger over the abuses of the world. The prophets were fanatics in the cause of social justice, and loudly proclaimed that if the world was not just, or capable of becoming so, it had better be destroyed—a view which, if utterly wrong, led to deeds of heroism and brought about a grand awakening of the forces of humanity.

" One other great humanizing force had to be

created—a force powerful enough to beat down the obstacles which local patriotism offered to the idealistic propaganda of Greece and Judea. Rome fulfilled this extraordinary function. Force is not a pleasant thing to contemplate, and the recollections of Rome will never have the powerful attraction of the affairs of Greece and of Israel; but Roman history is none the less part and parcel of these histories, which are the pivot of all the rest, and which we may call providential.”

ERNEST RENAN, 1887.

“NONE of the resplendent names in history—Egypt, Athens, Rome—can compare in eternal grandeur with Jerusalem. For Israel has given to mankind the category of holiness. Israel alone has known the thirst for social justice, and that inner saintliness which is the source of justice.”

CHARLES WAGNER, 1918.

“AMONG the theocratic nations of the ancient East, the Hebrews seem to us as sober men in a world of intoxicated beings. Antiquity, however, held *them* to be the dreamers among waking folk.”

H. LOTZE, 1864.

WHAT IS A JEW ?

"WHAT is a Jew ? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and in spite of all this is yet alive ! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion ?

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

"The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is to-day in civilized Europe. Moreover, in those wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba* did not refrain from expressing himself

*See p. 271.

openly against capital punishment, a practice which is recognized to-day as a highly civilized way of punishment.

"The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner,' Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but on the contrary the Talmud commands the Rabbis to inform and explain to everyone who willingly comes to accept the Jewish religion, all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. He is everlasting as is eternity itself."

LEO TOLSTOY, 1891.

THE BOOK OF THE AGES.*

" THE Bible is the book of the ancient world, the book of the Middle Ages, and the book of modern times. Where does Homer stand compared with the Bible? Where the Vedas or the Koran? The Bible is inexhaustible."

A. HARNACK.

" WITHIN this awful volume lies
The mystery of mysteries:
Happiest he of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and learn the way;
And better had he ne'er been born
Who reads to doubt, or reads to scorn."

SIR WALTER SCOTT.

" How many ages and generations have brooded and wept and agonized over this book! What untellable joys and ecstasies, what support to martyrs at the stake, from it! To what myriads has it been the shore and rock of safety—the refuge from driving tempest and wreck! Translated in all languages, how it has united this diverse world! Of its thousands there is not a verse, not a word, but is thick-studded with human emotion."

WALT WHITMAN.

*cf. pp. 43-47.

THE BIBLE, THE EPIC OF THE WORLD.

"APART from all questions of religious and historical import, the Bible is the epic of the world. It unrolls a vast panorama in which the ages move before us in a long train of solemn imagery from the creation of the world onward. Against this gorgeous background we see mankind strutting, playing their little part on the stage of history. We see them taken from the dust and returning to the dust. We see the rise and fall of empires, we see great cities, now the hive of busy industry, now silent and desolate—a den of wild beasts. All life's fever is there, its hopes and joys, its suffering and sin and sorrow."

J. G. FRAZER, 1895.

"Whenever I see anything great or anything really moving, my mind always passes into the language of the Old Testament. It is the language of the human heart, the language of the human mind and soul expressing pure human feelings and human emotions, with a universality which appeals to all races and all ages."

J. C. SMUTS, 1927.

"THE Bible thoroughly known is a literature in itself—the rarest and the richest in all departments of thought or imagination which exists."

J. A. FROUDE, 1886.

THE BIBLE IN EDUCATION.

" CONSIDER the great historical fact that for three centuries this Book has been woven into the life of all that is best and noblest in English history ; that it has become the national epic of Britain, and is familiar to noble and simple, from John o' Groat's to Land's End ; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form ; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the Eternities ; and earns the blessings or the curses of all time, according to its effort to do good and hate evil ? "

T. H. HUXLEY, 1870.

" THE greater the intellectual progress of the ages, the more fully will it be possible to employ the Bible not only as the foundation, but as the instrument, of education."

J. W. GOETHE.

THE HEBREW LANGUAGE.*

" 'A QUIVER full of steel arrows, a cable with strong coils, a trumpet of brass crashing through the air with two or three sharp notes—such is the Hebrew language. The letters of its books are not to be many, but they are to be letters of fire. A language of this sort is not destined to say much, but what it does is beaten out upon an anvil. It is to pour floods of anger and utter cries of rage against the abuses of the world, calling the four winds of heaven to the assault of the citadels of evil. Like the jubilee horn of the sanctuary it will be put to no profane use; but it will sound the notes of the holy war against injustice and the call of the great assemblies; it will have accents of rejoicing, and accents of terror; it will become the trumpet of judgment."

E. RENAN, 1887.

REBECCA'S HYMN.

" WHEN Israel, of the Lord beloved,
 Out from the land of bondage came,
Her father's God before her moved,
 An awful guide in smoke and flame.
By day, along the astonished lands,
 The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
 Returned the fiery column's glow.

*cf. p. 48.

- " There rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughters poured their lays,
With priest's and warrior's voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone ;
Our fathers would not know Thy ways,
And thou hast left them to their own.
- " Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn
No censer round our altar beams,
And mute are timbrel, harp, and horn.
But Thou hast said, ' The blood of goat,
The flesh of rams, I will not prize ;
A contrite heart, a humble thought,
Are mine accepted sacrifice.' "

SIR WALTER SCOTT, 1820.

THE MAGNA CHARTA OF THE OPPRESSED.

" THE Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. The Bible is the most democratic book in the world."

T. H. HUXLEY, 1892.

MOSES.*

"To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men.

"The striking differences between Egyptian and Hebrew polity are not of form, but of essence. The tendency of the one is to subordination and oppression; of the other, to individual freedom. Strangest of recorded births! from the strongest and most splendid despotism of antiquity comes the freest republic. From between the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man.

"The Hebrew commonwealth was based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and

*cf pp. 51-54.

fig-tree, with none to vex him or make him afraid ; a commonwealth in which none should be condemned to ceaseless toil ; in which, for even the bond slave there should be hope ; in which, for even the beast of burden there should be rest. It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic code. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, and a redivision of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner ; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the dominant idea is that of our homely phrase—' Live and let live.'

" That there is one day in the week that the working man may call his own, one day in the week on which the hammer is silent and the loom stands idle, is due, through Christianity, to Judaism—to the code promulgated in the Sinaitic wilderness. And who that considers the waste of productive forces can doubt that modern society would be not merely happier, but richer, had we received as well as the Sabbath day the grand idea of the Sabbath year, or, adapting its spirit to our changed conditions, secured in another way an equivalent reduction of working hours.

" It is in these characteristics of the Mosaic institutions that, as in the fragments of a Colossus, we may read the greatness of the mind whose impress they bear—of a mind in advance of its surroundings, in advance of its age ; of one of those star souls that dwindle not with distance, but, glowing with the radiance of essential truth, hold their light while institutions and languages and creeds change and pass.

" Leader and servant of men ! Law-giver and benefactor ! Toiler toward the promised land seen only by the eye of faith ! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage ! With whom among the founders of Empire shall we compare him ?

" To dispute about the inspiration of such a man were to dispute about words. From the depths of the Unseen such characters must draw their strength ; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter ; of something higher than the stars ; of a light that will endure when suns are dead and dark ; of a purpose of which the physical universe is but a passing phase, such lives tell."

HENRY GEORGE, 1884.

ISRAEL'S PSALTER.

"AT no period throughout the whole range of Jewish history has the poetic voice been mute. Every great fact throughout its entire course, right down to modern times, has left its impress on the Synagogue liturgy. Jewish poetry is the mirror of Jewish national life, and poetic utterance a divine instinct of the Jewish mind. For to the Hebrew, poetry was both prayer and praise, and alike in mercy and affliction the poet's words became for the Hebrew the medium of direct communion with the Divine. Adoration can rise no higher than we find it in the Psalter."

JOHN E. DOW, 1890.

"THE ancient psalm still keeps its music, and this is but the outer sign of its spiritual power, which remains as near and intimate to our needs, human and divine, as in David's day. So, indeed, it seems to have remained through all the centuries—the one body of poetry which has gone on, apart from the change of races and languages, speaking with a voice of power to the heart of men."

ERNEST RHYS, 1895.

"THE Psalms resound, and will continue to resound, as long as there shall be men created in the image of God, in whose hearts the sacred fire of religion shines and glows, for they are religion itself put into speech."

C. H. CORNILL, 1897.

THE PSALMS IN HUMAN LIFE.

"ABOVE the couch of David, according to Rabbinical tradition, there hung a harp. The midnight breeze, as it rippled over the strings, made such music that the poet king was constrained to rise from his bed, and till the dawn flushed the eastern skies he wedded words to the strains. The poetry of that tradition is condensed in the saying that the Book of Psalms contains the whole music of the heart of man, swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his assured hope.

"The Psalms express in exquisite words the kinship which every thoughtful human heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian, and friend. They translate into speech the spiritual passion of the loftiest genius; they also utter, with the beauty born of truth and simplicity, the inarticulate and humble longings of the unlettered peasant. They alone have known no limitations to a particular age, country, or form of faith. In the Psalms the vast hosts of suffering humanity have found the deepest expression of their hopes and fears."

R. E. PROTHERO, 1903.

THE SPACIOUS FIRMAMENT ON HIGH.

(PSALM 19.)

" THE spacious firmament on high,
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their great Original proclaim.
Th' unwearied sun from day to day
Does His Creator's power display,
And publishes to every land
The work of an Almighty hand.

" Soon as the evening shades prevail,
The moon takes up the wondrous tale ;
And nightly, to the list'ning earth,
Repeats the story of her birth :
Whilst all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

" What though in solemn silence, all
Move round the dark terrestrial ball ?
What though nor real voice nor sound
Amid their radiant orbs be found ?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
' The hand that made us is divine.' "

JOSEPH ADDISON, 719.

"O GOD OUR HELP IN AGES PAST."

(PSALM 90.)

- "O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home ;
- "Beneath the shadow of Thy Throne
Thy saints have dwelt secure ;
Sufficient is Thine arm alone,
And our defence is sure.
- "Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.
- "A thousand ages in Thy sight
Are like an evening gone ;
Short as the watch that ends the night
Before the rising sun.
- "Time, like an ever-rolling stream,
Bears all its sons away ;
They fly, forgotten, as a dream
Dies at the opening day.
- "O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home."

ISAAC WATTS, 1719.

THE LIVING POWER OF THE JEWISH
PROPHETS.*

"THE moral feelings of men have been deepened and strengthened, and also softened, and almost created, by the Jewish prophets. In modern times we hardly like to acknowledge the full force of their words, lest they should prove subversive to society. And so we explain them away or spiritualize them, and convert what is figurative into what is literal, and what is literal into what is figurative. And still, after all our interpretation or misinterpretation, whether due to a false theology or an imperfect knowledge of the original language, the force of the words remains, and a light of heavenly truth and love streams from them even now more than 2,500 years after they were first uttered."

BENJAMIN JOWETT.

"ONE lesson, and only one, history may be said to repeat with distinctness, that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked. But this is no science; it is no more than the old doctrine taught long ago by the Hebrew prophets."

J. A. FROUDE, 1889.

*cf. p. 55.

THE BOOK OF JONAH.

"AN involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this book but a silly tale exciting us to derision. I have read the Book of Jonah at least a hundred times, and I will publicly avow that I cannot even now take up this marvellous book, nay, nor even speak of it, without the tears rising to my eyes and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'

"Jonah receives from God the command to go to Nineveh to proclaim the judgment, but he rose to flee from the presence of the Lord by ship unto Tarshish in the far west. From the very beginning of the narrative, the genuine and loyal devotion of the heathen seaman is placed in intentional and exceedingly powerful contrast to the behaviour of the prophet—they are the sincere believers: he is the only heathen on board. After Jonah has been saved from storm and sea by the fish, he again receives the command to go to Nineveh. He obeys; and, wonderful to relate, scarcely has the strange preacher traversed the third part of the city crying out his warning, than the whole of Nineveh proclaim a fast and put on sackcloth. The people of Nineveh believed the words of the preacher and humiliated

themselves before God ; therefore, the ground and motive of the divine judgment ceased to exist : ' God repented of the evil that He thought to do them, and He did it not.' Now comes the fourth chapter, on account of which the whole book was written, and which cannot be replaced by paraphrase.

“ ‘ But it [i.e., God’s determining not to destroy Nineveh because of its sincere repentance] displeased Jonah exceedingly, and he was angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country ? Therefore I hasted to flee unto Tarshish ; for I knew that Thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech Thee, my life from me ; for it is better for me to die than to live. And the Lord said, Doest thou well to be angry ? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head. . . . So Jonah was exceedingly glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun arose, that God prepared a sultry east wind ; and the sun beat upon the head of

Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. And the Lord said, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which came up in a night and perished in a night; and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

"With this question the book closes. More simply, as something quite self-evident, and therefore more sublimely and touchingly, the truth was never spoken in the Hebrew Scriptures that God, as Creator of the whole earth, must also be the God and Father of the entire world, in Whose loving, kind, and fatherly heart all men are equal, before Whom there is no difference of nation and creed, but only men, whom He has created in His own image," *

C. H. CORNILL, 1894.

"I AM convinced that the Bible becomes ever more beautiful the more it is understood."

J. W. GOETHE.

*The Book of Jonah, together with Isaiah 58, is the prophetic Lesson for the Day of Atonement.

JOB.

" I CALL the Book of Job one of the grandest things ever written with pen . . . a noble book, all men's book ! There is nothing, I think, in the Bible or out of it, of equal literary merit."

T. CARLYLE.

" THIS extraordinary book—a book of which it is to say little to call it unequalled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far away above all the poetry of the world."

J. A. FROUDE, 1885.

ECCLESIASTES.

" THE old cycles are for ever renewed, and it is no paradox that he who would advance can never cling too close to the past. *The thing that has been is the thing that will be again* ; if we realize that, we may avoid many of the disillusionings, miseries, insanities, that for ever accompany the throes of new birth. Set your shoulder joyously to the world's wheel ; you may spare yourself some unhappiness if, beforehand, you slip the Book of Ecclesiastes beneath your arm."

HAVELOCK ELLIS.

THE BOOK OF ESTHER.

" WITHIN it burn a lofty independence, and a genuine patriotism.

" The story of Esther, glorified by the genius of Handel and sanctified by the piety of Racine, not only affords material for the noblest and gentlest of meditations, but is a token that in the daily events—the unforeseen chances—of life in little unremembered acts, God is surely present.

" When Esther nerved herself to enter, at the risk of her life, the presence of Ahasuerus—' I will go in unto the King, and if I perish I perish '—when her patriotic feeling vented itself in that noble cry, ' How can I endure to see the evil that shall come unto my people ? or can I endure to see the destruction of my kindred ? '—she expressed, although she never named the name of God, a religious devotion as acceptable to Him as that of Moses and David."

A. P. STANLEY, 1876.

" WE search the world for truth ; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul ;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

J. G. WHITTIER.

"THY KINGDOM COME."

"THE European shows the contrast he does to-day in the matter of religion to the Indian, not because he is a European, but because Europe, at a particular moment of history, accepted the God of Israel. The ancient European was much nearer the Indian in his outlook. Greek philosophy, like Indian, saw the world-process as an endless recurrence leading no-whither. The antithesis to all this is the Hebraic view of God and the world. It is essentially Hebraic to pray, 'Thy Kingdom come: Thy will be done on earth, as in heaven.' The gap between the earth as it is and the ideal, which the Hebrew feels so painful, the Indian takes as a matter of course. The Hebrew desires to see the gap closed by the two being pulled together; the Indian desires to leave the earth, as a hopeless business, behind him, and escape from the wheel."

EDWIN BEVAN, 1922.

THE TALMUD.*

"THE Talmud, which was as a second life to the men of the Ghetto, was not only a book of philosophy or devotion, it was a reservoir of national life ; it was the faithful mirror of the civilization of Babylon and Judæa, and, at the same time, a magical phantasmagoria of all the wild dreams, the fables, the legends, the scraps of science more or less exact, the reveries the audacious theories discovered by the Wandering Jew in his endless travels. Every generation of Judaism had accumulated its facts and fancies there. Even the Bible itself did not come so close to the daily life of the Ghetto as the Talmud and the Mishna. The Bible was a thing eternal apart, unchanging. The Talmud was a daily companion, living, breathing, contemporary, with a hundred remedies for a hundred needs. A nation persecuted, lives through its time of stress rather by its commentaries than by its Scriptures. In the Ghetto the Talmud was a door into the ideal always open. When the Christians burned the Jews they did no enduring harm, to Judaism, for martyrdom purifies and strengthens every cause. But when they sequestered every copy of the Talmud that fraud or force could discover, and burned the spiritual bread of a devoted people upon the public square, they committed an irreparable injury ; for, by withdrawing its ideal, they debased the population of the Ghetto."

A. MARY F. ROBINSON, 1892.

*cf. pp. 56-58.

THE HUMANITY OF JEWISH WISDOM.

" IN my early youth I read—I have forgotten where—the words of the ancient Jewish sage—Hillel, if I remember rightly : ' If thou art not for thyself, who will be for thee ? But if thou art for thyself alone, wherefore art thou ? ' *

" The inner meaning of these words impressed me with its profound wisdom, and I interpreted them for myself in this manner : I must actively take care of myself, that my life should be better, and I must not impose the care of myself on other people's shoulders ; but if I am going to take care of myself alone, of nothing but my own personal life, it will be useless, ugly, meaningless. This thought ate its way deep into my soul, and I say now with conviction : Hillel's wisdom served as a strong staff on my road, which was neither even nor easy.

" I believe that Jewish wisdom is more all-human and universal than any other, and this not only because of its immemorial age, not only because it is the firstborn, but also because of the powerful humaneness that saturates it, because of its high estimate of man."

MAXIM GORKY, 1916.

*See p. 271 for the exact wording of Hillel's saying.

THE SYNAGOGUE.

" WITH the Synagogue began a new type of worship in the history of humanity, the type of congregational worship without priest or ritual, still maintained substantially with ancient form in the modern synagogue, and still to be traced in the forms of Christian worship, though overlaid and distorted by many non-Jewish elements. In all their long history, the Jewish people have done scarcely anything more wonderful than to create the synagogue. No human institution has a longer continuous history, and none has done more for the uplifting of the human race."

R. T. HERFORD, 1930.

" THE Pharisees built up religious individualism and a purely spiritual worship ; they deepened the belief in a future life ; they championed the cause of the laity against an exclusive priesthood ; they made the Scriptures the possession of the people, and in the weekly assemblages of the Synagogue they preached to them the truths and hopes of religion out of the Sacred Books. . . . The Pharisees consistently strove to bring life more and more under the dominion of religious observance. By carefully formed habits, by the ceremonial of religious observances, religious ideas and sanctions could be impressed upon the people's mind and heart. But the outward was subordinated to the inward."

CANON G. H. BOX, 1911.

THE JEWISH PRAYER BOOK.

" WHEN we come to view the half-dozen or so great Liturgies of the world purely as religious documents, and to weigh their value as devotional classics, the incomparable superiority of the Jewish convincingly appears. The Jewish liturgy occupies its pages with the One Eternal Lord ; holds ever true, confident, and direct speech with Him ; exhausts the resources of language in songs of praise, in utterances of loving gratitude, in rejoicing at His nearness, in natural outpourings of grief for sin ; never so much as a dream of intercessors or of hidings from His blessed punishments ; and, withal, such a sweet sense of the divine accessibility every moment to each sinful, suffering child of earth. Where shall one find a hymn of universal faith like the Adon Olam, of mystical beauty like the Hymn of Glory * ; or services so solemn, touching, and tender as those appointed for Yom Kippur ? Compare the misery, gloom, and introspection surrounding other requiem and funeral services, with the chastened, dignified sobriety of the Hebrew prayer for the dying,† and the healthy, cheerful manliness of the Mourner's Kaddish.

" Again, there is most refreshing silence in regard to life-conditions after death. Neither is there any spiteful condemnation of the followers of other faiths; the Jew is singularly free from narrow intolerance.

" Certainly the Jew has cause to thank God, and the fathers before him, for the noblest Liturgy the annals of faith can show."

G. E. BIDDLE, 1907.

*See p. 251.

†Authorised Prayer Book, p. 317.

THE KOL NIDRÉ MELODY.

"A SONG draped with the veil of grief ; a night song dying away in the innermost recesses of penitent, contrite repentant human hearts. Years ago I heard it in my home. The Day of Atonement had come, I squeezed myself into a corner of the Synagogue in order not to disturb the worshippers. Gigantic wax candles were alight ; and the people, crowded together in flowing, snow-white robes, were before me with their bowed heads. Then the Cantor began to chant that profoundly solemn and heart-rending song of absolution, so fraught with terror, and yet so rich in mercy. I sobbed convulsively while hot tears poured from my eyes. It seems to me that such a song, redolent of a people's suffering, can hardly have been composed by one brain, however much inspired. I would rather say that mysterious songs, such as this wonderful Kol Nidré, have resulted from the composite inspirations of hundreds. Ah ! would that my friends might sing it at my death-bed ! "

NIKOLAUS LENAÜ, 1843.

IN THE MIDDLE AGES.

"THE heroism of the defenders of every other creed fades into insignificance before this martyr people who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation and the violation of the dearest ties, and the infliction of the most hideous sufferings, rather than abandon their faith.

"Persecution came to the Jewish nation in its most horrible forms, yet surrounded by every circumstance of petty annoyance that could destroy its grandeur, and it continued for centuries their abiding portion. But above all this the genius of that wonderful people rose supreme. While those around them were grovelling in the darkness of besotted ignorance ; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating ; while the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor, in which all love of inquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning, and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skilful physicians, the most ablest financiers, and among the most profound philosophers."

W. E. H. LECKY, 1865.

THE TORCH OF JEWISH LEARNING.

"LEARNING was for two thousand years the sole claim to distinction recognized by Israel. 'The scholar,' says the Talmud, 'takes precedence over the king.' Israel remained faithful to this precept throughout all her humiliations. Whenever, in Christian or Moslem lands, a hostile hand closed her schools, the rabbis crossed the seas to reopen their academies in a distant country. Like the legendary Wandering Jew, the flickering torch of Jewish scholarship thus passed from East to West, from North to South, changing every two or three hundred years from one country to another. Whenever a royal edict commanded them to leave, within three months, the country in which their fathers had been buried and their sons had been born, the treasure which the Jews were most anxious to carry away with them was their books. Among all the *autos-de-fé* which the daughter of Zion has had to witness, none has cost her such bitter tears as those flames which, during the Middle Ages, greedily consumed the scrolls of the Talmud."

A. LEROY BEAULIEU, 1893.

"THE Jew is born civilized."

G. BERNARD SHAW, 1925.

THE EXPULSION FROM SPAIN.

" HISTORY relates very few measures that produced so vast amount of calamity. In three short months, all unconverted Jews were obliged, under pain of death, to abandon the Spanish soil. Multitudes, falling into the hands of the pirates, who swarmed around the coast, were plundered of all they possessed and reduced to slavery; multitudes died of famine or of plague, or were murdered or tortured with horrible cruelty by the African savages. About 80,000 took refuge in Portugal, relying on the promise of the king. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an edict which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal; but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then, indeed, the cup of bitterness was filled to the brim. The serene fortitude with which the exiled people had borne so many and such grievous calamities gave way, and was replaced by the wildest paroxysms of despair. When at last, childless and broken-hearted, they sought to leave the land, they found that the ships had been purposely detained, and the allotted time, having expired, they were reduced to slavery and baptized by force. A great peal of rejoicing filled the Peninsula, and proclaimed that the triumph of the Spanish priests was complete."

W. E. H. LECKY, 1865.

THE ENGLISH BIBLE.

"THE greatest of all translations is the English Bible. It is even more than that : it is the greatest of English books, the first of English classics, the source of the greatest influence upon English character and speech. Apart from any questions of dogma and theology, the Bible has all the marks of a classic. Its themes are those of perpetual concern in great literature : God, Man and the Universe. It has, in spite of its vast diversity, a supreme unity. It is, in a singular degree, the voice of a people. It expresses the Hebraic temper and the achievements of the Hebraic genius ; and its purely Hebraic portions, the Old Testament, have, as literature, a greatness and intensity beyond anything in the New. The Hebrew Psalms and the Hebrew prophecies clearly stand on a literary plane above the Greek epistles of St. Paul. The narrative books are sometimes epical in their directness of story and vividness of character. The poetry is mainly lyrical, uttering in the voice of one person a universal cry. The prophetic books are, for the most part, poetry of the highest kind, rehearsing the relations between man and God.

"When we think of the high repute in which the Authorised Version is held by men of learning and

renown, we must remember, too, that in a special sense it has been the great book of the poor and unlettered. The one book that every household was sure to possess was the Bible; and it was read, sometimes ignorantly, sometimes unwisely, but always memorably. To many a poor man the English Bible has been a university, the kindly mother from whom he has drawn history, philosophy and a way of great speech."

G. SAMPSON, 1941,

in *Concise Cambridge History of English Literature*.

"THE Authorized Version—a translation of incomparable simplicity, incomparable beauty, and incomparable majesty."

LORD BALDWIN, 1928.

"It lives on the ear, like a music that can never be forgotten. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness."

F. W. FABER, 1847.

THE BIBLE IN ELIZABETHAN ENGLAND.

"No greater moral change ever passed over a nation than passed over England during the years of the reign of Elizabeth. England became the people of a book, and that book was the Bible. It was read in churches, and it was read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. As a mere literary monument, the English Version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. But far greater than its effect on literature was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the Book which the Lord again opened to the people. The effect of the Bible in this way was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

J. R. GREEN, 1874.

FOR THE EMANCIPATION OF THE JEWS.

" IN the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this contemned people had their fenced cities and cedar palaces, their splendid Temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever, in its last agonies, gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries, the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers . . . shall we consider this as a matter of reproach to them? Shall we not rather consider it as matter of shame and remorse to ourselves? Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees."

LORD MACAULAY, 1833.

THE JEWISH CEMETERY AT NEWPORT.*

"How strange it seems! These Hebrews in their
 graves,

 Close by the street of this fair seaport town,
Silent beside the never-silent waves,
 At rest in all this moving up and down.

"How came they here? What burst of Christian hate,
 What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
 These Ishmaels and Hagers of mankind?

"Pride and humiliation hand in hand
 Walked with them through the world where'er
 they went;
Trampled and beaten were they as the sand,
 And yet unshaken as the continent.

"For in the background figures vague and vast
 Of patriarchs and prophets rose sublime,
And all the great traditions of the Past
 They saw reflected in the coming time.

"And thus forever with reverted look
 The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
 Till life became a Legend of the Dead."

H. W. LONGFELLOW, 1858.

*One of the oldest Jewish congregations on the North American continent. Founded in 1658, the congregation became extinct, in consequence of the American Revolution. No Jew lived in Newport when this poem was written.

IN THE EAST END OF LONDON.

" SOME years ago, when I was living in Europe, I went for six months to reside in the very poorest part of the East End of London, when I made friends with a poor Jewish woman. Though the tiny one-roomed tenement had all the misery and confinement which extreme poverty means in a great city, I had yet often a curious feeling that it was a *home*. With however much difficulty, a few pence would be saved to celebrate, if it were but in a pitiful little way, the festivals of their people ; though it were by starving themselves, the parents would lay by something for the education of their children or to procure them some little extra comfort. And the conclusion was forced on me that, taking the very poorest class of Jew and comparing him with an exactly analogous class of non-Jews earning the same wages and living in the same locality, the life of the Jew was, on the whole, more mentally healthful, more human, and had in it an element of hope that was often wanting in that of others. I felt that these people needed but a little space, a little chance, to develop into some far higher form.

" Therefore I would welcome the exiled Russian Jew to South Africa, not merely with pity, but with a feeling of pride that any member of that great much-suffering people, to whom the world owes so great a debt, should find a refuge and a home among us."

OLIVE SCHREINER, 1906.

THE RUSSIAN AGONY.*

I. THE BEGINNINGS.

"IN 1563 Ivan the Terrible conquered Polotzk, and for the first time the Russian Government was confronted by the fact of the existence of the Jewish nationality. The Czar's advisers were somewhat perplexed, and asked him what to do with these newly acquired subjects. Ivan the Terrible answered unhesitatingly: 'Baptize them or drown them in the river.' They were drowned."

P. MILYUKOV, 1916.

II. IN THE NINETEENTH CENTURY.

"THE Russian persecution stands in some degree apart from the other forms of the anti-Semite movement, both on account of its unparalleled magnitude and ferocity, and also because it is the direct act of a Government deliberately, systematically, remorselessly seeking to reduce to utter misery millions of its own subjects."

W. E. H. LECKY, 1896.

III. IN THE TWENTIETH CENTURY.

"To lock people like wild beasts in a cage, to surround them with disgraceful laws, as in an immense

*cf. pp. 79-96.

circus, for the sole revolting purpose to let loose the murderous mob upon them whenever practicable for St. Petersburg—terrible, terrible!"

LEO TOLSTOY, 1904.

IV. THE MORAL.

"THE study of the history of Europe during the past centuries teaches us one uniform lesson: *That the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered; and that the nations that have tortured and oppressed him have written out their own curse.*"

OLIVE SCHREINER, 1906.

ANTI-SEMITISM.*

I.

"ANTI-SEMITISM is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate.

"The Emperor Hadrian was an honest anti-Semite. One day, the Talmud records, on his journey in the East, a Jew passed the Imperial train and saluted the Emperor. He was beside himself with rage. 'You, a Jew, dare to greet the Emperor! You shall pay for this with your life.' In the course of the same day another Jew passed him, and warned by example, he did not greet

*cf. pp. 27-29.

Hadrian. 'You, a Jew, dare to pass the Emperor without a greeting,' he angrily exclaimed. 'You have forfeited your life.' To his astonished courtiers he replied: 'I hate the Jews. Whatever they do, I find intolerable. I therefore make use of any pretext to destroy them.'

"So are all anti-Semites."

LEO TOLSTOY, 1904.

II.

"Of all the bigotries that savage the human temper there is none so stupid as the anti-Semitic."

"In the sight of these fanatics, Jews of to-day can do nothing right. If they are rich, they are birds of prey. If they are poor, they are vermin. If they are in favour of a war, that is because they want to exploit the bloody feuds of Gentiles to their own profit. If they are anxious for peace, they are either instinctive cowards or traitors. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own, he must be prevented."

D. LLOYD GEORGE, 1923.

"Scum remains scum, and anti-Semitism is the ideology of the scum. It is a horrible epidemic like cholera, which can neither be explained nor cured. There will, however, come an end to this pest one day."

THEODOR MOMMSEN, 1881.

THE BLOOD LIBEL.

I. BRITISH PROTEST, 1912.

" WE desire to associate ourselves with the protests signed in Russia, France, and Germany by leading Christian Theologians, Men of Letters, Scientists, Politicians, and others against the attempt made in the City of Kieff to revive the hideous charge of Ritual Murder—known as the ' Blood Accusation '—against Judaism and the Jewish People.

" The question is one of humanity, civilization, and truth. The ' blood accusation ' is a relic of the days of witchcraft and ' black magic,' a cruel and utterly baseless libel on Judaism, an insult to Western culture, and a dishonour to the Churches in whose name it has been falsely formulated by ignorant fanatics. Religious minorities other than the Jews, such as the early Christians, the Quakers, and Christian Missionaries in China, have been victimized by it. It has been denounced by the best men of all ages and creeds. The Popes, the founders of the Reformation, the Khalif of Islam, statesmen of every country, together with all the great seats of learning in Europe, have publicly repudiated it."

Signed by :—

THE ARCHBISHOPS OF CANTERBURY, YORK, and
CARDINAL ARCHBISHOP OF WESTMINSTER, etc.

THE DUKE OF NORFOLK, EARL ROSEBERY, LORD
MILNER, A. J. BALFOUR, SIR EDWARD CARSON, etc.

FREDERIC HARRISON, A. V. DICEY, SIR WILLIAM OSLER, SIR FRANCIS DARWIN, J. G. FRAZER; the PRINCIPALS of eleven OXFORD COLLEGES; the MASTERS of seven CAMBRIDGE COLLEGES, S. R. DRIVER, F. C. BURKITT, A. E. COWLEY, THOS. HARDY, A. QUILLER-COUCH, G. B. SHAW, H. G. WELLS, etc.

JUSTICES EVE, WARRINGTON and VAUGHAN WILLIAMS; the EDITORS of the *Edinburgh*, *Hibbert*, *Spectator*, *Manchester Guardian*, etc.

II.

GERMAN PROTEST, 1912.

"THIS unscrupulous fiction, spread among the people, has from the Middle Ages until recent times led to terrible consequences. It has incited the ignorant masses to outrage and massacre, and has driven misguided crowds to pollute themselves with innocent blood of their Jewish fellowmen. And yet not a shadow of proof has ever been adduced to justify this crazy belief."

Signed by 215 of the most distinguished NON-JEWISH REPRESENTATIVES of German public life, literature, theology, science and the arts.

NAZI RACIALISM.

"ANTI-SEMITISM is a movement in which we Christians can have no part whatsoever. Spiritually we are Semites."

POPE PIUS XI. 1938.*

"THIS new religion of racialism subordinates reason, thought, science and art to flesh and blood ; it rivets them to biological categories ; and robs them of their natural universalism. Of all forms of barbarism which threatens man, racialism is most inhuman and lowering."

JACQUES MARITAIN, 1938.

"It is but too easily forgotten that if we speak of Aryan and Semitic families, the ground of classification is language, and language only. There are Aryan and Semitic languages, but it is against all rules of logic to speak, without an expressed or implied qualification, of an Aryan race, of Aryan blood, of Aryan skulls, and to attempt ethnological classification on purely linguistic grounds."

F. MAX MÜLLER, 1872.

*As late as 1932, Mussolini said :

"There are no pure races left. National pride has no need of the delirium of race. Italian Jews have shown themselves good citizens, and they fought bravely in the War."

NAZI GERMANY.*

I.

"THE wanton persecution of a whole race! It is the Godless fury of a dehumanized man."

M. K. GANDHI, 1938.

"THE news of the last few days from Germany has deeply shocked public opinion in the United States. I myself could scarcely believe that such things could occur in a twentieth-century civilization."

PRESIDENT ROOSEVELT, Nov. 15th, 1938.

"I STAND here to uphold, as far as in me lies, the dignity and rights of human personality against the tyranny and persecution which have become the bane of the entire world. More than 700 years ago, Pope Gregory IX declared, 'Christians must show towards Jews the same goodwill which we desire should be shown towards Christians in non-Christian lands.' And, in our own times, the Holy See has condemned anti-Semitism wherever it may be practised."

CARDINAL HINSLEY,

at Albert Hall Protest Meeting,

December 1st, 1938.

*For Jewish opinion, see pp. 97-98.

DESTRUCTION OF VIENNA JEWRY.

" I HAVE just been receiving the accounts of eye-witnesses of what has recently been happening in Vienna, and I can only describe the methods which have been put before me by the word ' devilish. ' "

ARCHBISHOP OF CANTERBURY, 1938.

" SINCE Hitler's forces entered Vienna, some 7,000 Jews have committed suicide in that city alone. The degree of suffering, terror, and hopelessness thus attested defies imagination. This systematic attempt to root out and destroy the members of one of the most gifted human races, has become a case of conscience for every man and woman who wishes to save our civilization from becoming a byword. . . . "

LORD LYTTON, ARCHBISHOP OF YORK, BISHOP OF CHICHESTER, and others, July, 1939.

THE PROPOSED JEWISH RESERVATION IN POLAND.

" A STRETCH of land, about 50 by 60 miles in area, with Lublin as the capital, has been set aside for a so-called Jewish state. Into this small territory are to be crammed no fewer than 1,945,000 Jews.

" This mass-migration by force has begun now, in

the dead of winter, and in a manner that cannot be interpreted as anything else than a determination to create, not a Jewish State, but a most horrible concentration camp, which can certainly become nothing else than a habitation of death—a charnel-house."

OSWALD G. VILLARD, 1939.

WORDS OF COMFORT.

I.

"NONE has suffered more cruelly than the Jew the unspeakable evils wrought on the bodies and spirits of men by Hitler and his vile regime. The Jew bore the brunt of the Nazis' first onslaught upon the citadels of freedom and human dignity. He has borne and continues to bear a burden that might have seemed to be beyond endurance. He has not allowed it to break his spirit. . . . Assuredly, in the day of victory, the Jew's sufferings and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world."

WINSTON S. CHURCHILL, 1941.

II.

" O MIGHTY Germany, which I loved—and still love, I know that the best of your sons are crushed by shame at the crimes of these madmen and criminals who have taken possession of the Government. They are outraged at the cowardly unleashing of a populace against peaceable and industrious men, against unprotected women and children of Germany—humiliated and outraged by the ignoble violence of all the forces of the State against a crushed race, many of whose citizens shed their blood in the Great War, many of whose talents constituted the glory of Germany. No enemy of Germany could have inflicted such indignity and such immeasurable damage on her as do now these wretched madmen with their theory of racism. The revocation of the Edict of Nantes impoverished France of the Monarch for hundreds of years. The persecution of the Jewish people of Germany bleeds their country white, depriving it of the best blood of its intelligence.

" But you, my friends, the Jews, whom I see cast down, do not resign yourselves to despair, and to doubt which is worse than despair. Have no misgivings as to the greatness of your people and as to eternal Justice, which your Holy Books and your prophets even in the barbarous darkness of days gone by have proclaimed—just as your great men of to-day do, who are continuing as the apostles of social justice. Your place in the history of human progress is enormous. You are paying for it with incomparable misfortune: this will be your glory."

ROMAIN ROLLAND, 1938.

A JEWISH NATIONAL HOME.*

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

ARTHUR JAMES BALFOUR, 1917.

"The Balfour Declaration is not a mere accident, a mere eccentricity of the Great War, but in its large historic setting and its solemn legal form is one of the great acts of history.

"The promise of a National Home seemed to be the answer to the prayers and tears of a people who had suffered as no other, who had for long ages become the scapegoat of history. There were the beginnings of a noble fulfilment of the Promise. There was the birth of a new hope and dawn in the hearts of the oppressed

"Since those promising beginnings there have been setbacks. New ghettos are arising which in their misery and despair outrival the record of the Middle

*cf. pp. 101-104.

Ages. Humanity is shamed and disgraced as perhaps never before in the record of civilization ; and the new hope is perishing in a despair darker than death.

"The case of the Balfour Declaration has thus become overwhelmingly stronger. We dare not fold our hands without insulting the human spirit itself. The Jews are once more the heart, the crux, the spearpoint of the whole human issue. Man is once more fighting to the death for the holy things of his advance against a great people that has gone into rebellion against those things. With those sacred things the human problem of the Jew is peculiarly linked up.

"But there is more. Can Christian Europe and America forget the people of the Book, who gave them the Greatest Book in the world, the Book in which the human soul has expressed itself as nowhere else in the world's literature ?

"The Balfour Declaration is not dead. It still stands on rock foundations, and the structure that will arise from it will be greater than the Declaration itself."

J. C. SMUTS, 1941.

"THE growth of the Jewish National Home and its achievements in many fields are a remarkable constructive effort which must command the admiration of the world."

GOVERNMENT WHITE PAPER, 1939.

THE HEBREW UNIVERSITY,
JERUSALEM.*

"THE Jews in Dispersion have not the possibility of proclaiming their own truth to humankind; but I believe that when they once have a free Commonwealth, with schools and universities of their own where they can speak out safely, we shall be able to learn what it is that the Jewish people have to say to us."

J. J. ROUSSEAU, 1762.

"ISRAEL'S services to humanity are by no means ended. You have still the old historic mission of Israel before you; which is, *to testify to the great spiritual values in life.*"

J. C. SMUTS, 1920,
in an address to the Jews of South Africa.

"It is remarkable to find on the fringe of Asia a university which maintains the highest standards of Western scholarship. On its staff are names well-known to Europe and America. Its research work can compare with that of many older institutions."

PEEL COMMISSION, 1937.

*cf. p. 106.

ISRAEL AND THE NATIONS.

" * The Jew will always be in danger of finding himself the scapegoat of national and social hysteria, but sanity will yet return to the world, and moral principles are eternal; and, in any civilization which is founded on moral concepts, anti-Semitism is a measure not of Jewish failings, but of Gentile failure."

J. W. PARKES, 1939.

" THE survival of Israel through six great empires of the ancient world into our modern civilization is the outstanding proof that faith can control events by giving them ever new meanings, and so creating new facts. The story of the Jews through the Christian centuries deserves to be better known by us than it is, not only as a rebuke to our pride and to our conscience, but also to show that if history makes men, men make history. There is a Yiddish tale† of starving children in a Jewish cellar, whose cry for bread is suddenly stilled when their penniless father declares that this day is a fast unto the Lord. Thus has Israel's spiritual consciousness transformed the material factors of her strange history."

H. W. ROBINSON, 1938.

*From "The Jewish Problem in the Modern World" (Butterworth, London).
†See p. 203.

IV

The Jewish Year



"How precious is Thy lovingkindness, O God, and the children of men take refuge under the shadow of Thy wings. For with Thee is the fountain of life; in Thy light do we see light."

PSALM 36. 8, 10.

שֶׁחַר אֶבְקֶשֶׁךָ

AT THE DAWN I SEEK THEE.

"At the dawn I seek Thee,
Refuge, Rock sublime;
Set my prayer before Thee in the morning.
And my prayer at eventime.

"I before Thy greatness
Stand and am afraid:
All my secret thoughts Thine eye beholdeth
Deep within my bosom laid.

"And, withal, what is it
Heart and tongue can do?
What is this my strength, and what is even
This, the spirit in me, too?

"But, indeed, man's singing
May seem good to Thee;
So I praise Thee, singing, while there dwelleth
Yet the breath of God in me."

SOLOMON IBN GABIROL, 1050.
(Trans. Nina Salaman.)

ON MORNING SERVICE.

"LET man strengthen himself like a lion and arise in the early morn to render service to his Creator; as David said, 'I will awake the dawn' (Psalm 57. 9)."

COMMENTARY: "*Strengthen himself.*—The root-idea of such strengthening is to prepare himself to resist temptations and evil desires which during this day may assail him: as it is said, 'Who is strong? He that subdues his passions.' *Like a lion.*—As a lion is the most fearless of animals, so shall he likewise, in the performance of his duties, fear nothing, but rely firmly on his God."

GLOSS: "'I have set the Lord always before me' (Psalm 16. 8): This is a leading principle in Religion, and in the upward strivings of the righteous who walk ever in the presence of God. For a man's mode of life, his demeanour and his deeds, his speech and his movements, when alone in the house, or in the intimate circle of his family and friends, are unlike those which he would exhibit when in the presence of a great king. And how much more considered will his demeanour be, if he reflects that there stands over him the King of kings, the Holy One, blessed be He, Whose glory fills the whole earth, watching his conduct and surveying his deeds; even as it is written: 'Can any hide himself in secret places that I shall not see him?' saith the Lord

(Jeremiah 23. 24). Such contemplation must perforce imbue him with a true sense of reverence and humility, prompted by a feeling of unworthiness, before the Holy Name; and he will be heedless of whoever may mock at him because of his devotions."

SHULCHAN ARUCH, I. §I.

(*Trans. A. Feldman.*)

MORNING PRAYER.

"MAY it be Thy will, O God, that I walk in Thy law, and cleave to Thy commandments. Lead me not into sin or temptation or contempt. Let not evil desire rule over me. Bend my will to Thine. Keep me from sinful men and worthless companions. Help me to cling to the good, and give me grace in Thy sight and in the sight of those about me. Amen."

DAILY PRAYER BOOK.

"THERE are halls in the heavens above that open but to the voice of song."

ZOHAR.

ADON OLAM.*

"THE charm of the Adon Olam consists in the subtle manner in which Jewish dogmatics are associated with the simplest spiritual thoughts. In the first four lines we have a picture of God, the eternal Lord existing before the creation of the world, existing still when the world shall cease to be. Between the eternal past and the eternal future comes the world of time. This is purely Jewish dogmatics. Aristotle held that the world was eternal; Judaism, that it was created. It is God alone who is eternal. Further, Judaism conceives of God as Something apart from outside of, His world. He transcends man and the universe. Yet God is also immanent; He dwells within the human soul as well as within the world. God is not one with man, but akin to man; He is high above the world, yet nigh unto them that call upon Him. The God who exists for ever is proclaimed King when men acknowledge His Kingship and show Him the allegiance of worship and obedience. The God who stands high above creation is the One into whose hand man commits himself without fear. The Majestic King is also the Redeemer. The transcendent God is a Refuge in man's distress. He does not merely raise a banner, He is the Banner; He does not only hold out the cup of salvation, He is the consummate cup."

I. ABRAHAMS, 1906.

*Authorised Prayer Book, p. 3.

ADON OLAM.

- " BEFORE the glorious orbs of light
Had shed one blissful ray,
In awful power, the Lord of might
Reign'd in eternal day.
- " At His creative, holy word
The voice of nature spoke,
Unnumber'd worlds with one accord
To living joys awoke.
- " Then was proclaim'd the mighty King
In majesty on high !
Then did the holy creatures sing
His praises through the sky.
- " All-merciful in strength He reigns
Immutable ! supreme !
His hand the universe sustains,
He only can redeem.
- " Almighty, powerful and just !
Thou art my God, my Friend,
My rock, my refuge and my trust,
On Thee my hopes depend.
- " O ! be my guardian whilst I sleep,
For Thou didst lend me breath :
And when I wake, my spirit keep,
And save my soul in death."

DAVID NUNES CARVALHO, 1830.

THE SHEMA.

*Hear, O Israel, the Lord is our God, the Lord is One.
And thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy might.*

DEUTERONOMY, 6. 4, 5.

THE MEANING OF THE SHEMA.

“ ‘ HEAR, O Israel, the Lord is our God, the Lord is One.’ These words enshrine Judaism’s greatest contribution to the religious thought of mankind. They constitute the primal confession of Faith in the religion of the Synagogue, declaring that the Holy God worshipped and proclaimed by Israel is One ; and that He alone is God, Who was, is and ever will be. That opening sentence of the Shema rightly occupies the central place in Jewish religious thought, for every other Jewish belief turns upon it : all goes back to it ; all flows from it.

ITS NEGATIONS.

Polytheism : “ This sublime pronouncement of absolute monotheism was a declaration of war against all *polytheism*, the worship of many deities, and *paganism*, the deification of any finite thing or being or natural force. It scornfully rejected the star-cults and demon worship of Babylonia, the animal worship of Egypt, the nature worship of Greece, the Emperor worship of Rome, as well as the stone, tree, and serpent idolatries of other heathen religions, with their human sacrifices, lustful rites, their barbarism and inhumanity. Polytheism breaks the moral unity of man, and involves a variety of moral standards ; that is to say, no standard at all. The study of Comparative Religion clearly shows that, in polytheism, ‘ side by side with

a High God of Justice and Truth, the cults of a goddess of sensual love, a god of intoxicating drink, or of thieves and liars, might be maintained' (Farnell). It certainly is not the soil on which a high and consistent ethical system grows. This is true of even its highest forms, such as the heathenism of the Greeks. The Olympian divinities merely copied and even exaggerated the pleasures and pains, the perfections and imperfections, the loftiness and baseness of life on earth. Man could not receive any moral guidance from them. The Greeks possessed nothing even remotely resembling a Decalogue to restrain and bind them' (Kastein). Despite the love of beauty that characterized the Greeks, and despite their iridescent minds, they remained barbarians religiously and morally; and their race was held up by their pupils, the Romans of Imperial days, as the prototype of everything that was mendacious, cruel, grasping and unjust: The fruit of Greek heathen teaching is, in fact, best seen in the horrors of the arena, the wholesale crucifixions, and the unspeakable bestialities of these same pupils, the Romans of Imperial days.

"Quite other were the works of Hebrew Monotheism. Its preaching of the One, Omnipotent God liberated man from slavery to nature; from fear of demons and goblins and ghosts; from all creatures of man's infantile or diseased imagination. And that One God is One who 'is sanctified by righteousness,' who is of purer eyes than to endure the sight of evil, or to tolerate wrong. This has been named *ethical monotheism*. There may have been independent recognition of the unity of the Divine nature among some peoples; e.g. the unitary sun-cult of Ikhnaton in Egypt, or some faint glimpses of it in ancient

Babylon. But in neither of these systems of worship was it essentially ethical, completely transfused with the Moral Law, and holding moral conduct to be the beginning and end of the religious life. Likewise, moral thinking and moral practices had indeed existed from immemorial times everywhere; but the sublime idea that morality is something Divine, spiritual in its inmost essence—this is the distinctive teaching of the Hebrew Scriptures. In Hebrew monotheism, ethical values are not only the highest of human values, but exclusively the only values of eternal worth. 'There is none upon earth that I desire beside Thee,' exclaims the Hebrew Psalmist. These words are but a poetic translation of the Shema in terms of religious experience.

Dualism. "The Shema excludes *dualism*, any assumption of two rival powers of Light and Darkness, of the universe being regarded as the arena of a perpetual conflict between the principles of Good and Evil. This was the religion of Zoroaster, the seer of ancient Persia. His teaching was far in advance of all other heathen religions. Yet it was in utter contradiction to the belief in One, Supreme Ruler of the World, shaping the light, and at the same time controlling the darkness (Isaiah 45. 7). In the Jewish view, the universe with all its conflicting forces, is marvellously harmonized in its totality; and, in the sum, evil is overruled and made a new source of strength for the victory of the good. 'He maketh peace in His high places.' Zoroastrianism is alleged by some to be responsible for many folklore elements in Jewish theology, especially for its angelology. But though later generations in Judaism did speak of Satan and a whole hierarchy of angels, these were invariably thought of as absolutely the

creatures of God. To attribute Divine powers to any of these beings, and deem them independent of God, or in any way on a par with the Supreme Being, would at all times have been deemed in Jewry to be wild blasphemy. It is noteworthy that the Jewish Mystics placed man—because he is endowed with free will—higher in the scale of spiritual existence than any mere ‘messenger,’ which is the literal translation of the word *angel*, as well as of its Hebrew original.

Pantheism. “And the Shema excludes *pantheism*, which considers the totality of things to be the Divine. The inevitable result of believing that all things are divine, and all equally divine, is that the distinction between right and wrong, between holy and unholy, loses its meaning. Pantheism, in addition, robs the Divine Being of conscious personality. In Judaism, on the contrary, though God pervades the universe, He transcends it. ‘The heavens are the work of Thy hands. They shall perish but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture Thou shalt change them, and they shall be changed. But Thou art the same, and Thy years shall have no end.’ (Psalm 102. 26–28). The Rabbis expressed the same thought when they said: ‘The Holy One, blessed be He, encompasses the universe, but the universe does not encompass Him.’ And so far from submerging the Creator in His created universe, they would have endorsed the lines of Emily Brontë,

‘Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.’

Judaism recognizes no intermediary between God

and man ; and declares that prayer is to be directed to God alone, and to no other being in the heavens above or on earth beneath.

ITS POSITIVE IMPLICATIONS.

Brotherhood of Man. " The belief in the unity of the human race is the natural corollary of the Unity of God, since the One God must be the God of the whole of humanity. It was impossible for polytheism to reach the conception of One Humanity. It could no more have written the tenth chapter of Genesis, which traces the descent of all the races of man to a common ancestry, than it could have written the first chapter of Genesis, which proclaims the One God as the Creator of the universe and all that is therein. Through Hebrew monotheism alone was it possible to teach the Brotherhood of Man ; and it was Hebrew monotheism which first declared, ' Thou shalt love thy neighbour as thyself. And the stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself ' (Leviticus 19. 18, 34).

Unity of the Universe. " The conception of monotheism has been the basis of modern science, and of the modern world-view. Belief in the Unity of God opened the eyes of man to the unity of nature ; ' that there is a unity and harmony in the *structure* of things, because of the unity of their *Source*.' (L. Roth). Likewise, A. N. Whitehead declares that the conception of absolute cosmic regularity is monotheistic in origin. And ' every fresh discovery confirms the fact that in all Nature's infinite variety there is one single Principle at work ; that there is one controlling Power which—in the words of our Adon Olam hymn—is of no beginning and no end,

existing before all things were formed, and remaining when all are gone' (Haffkine).

Unity of History. "And this one God—Judaism teaches—is the righteous and omnipotent Ruler of the universe. In polytheism, it was practically impossible to arrive at 'the conception of a single Providence ruling the world by fixed laws; the multitude of divinities suggests the possibility of discord in the divine cosmos; and instils a sense of the capricious and incalculable in the unseen world' (Farnell). Not so Judaism, with its passionate belief in a Judge of all the earth, who *can* and *will* do right. As early as the days of the Second Temple, the idea of the Sovereignty of God was linked with the Shema. The Rabbis ordained that the words, 'Hear, O Israel, the Lord is our God, the Lord is One,' should be immediately followed by *ברוך שם כבוד מלכותו לעולם ועד* 'Blessed be His name, Whose glorious kingdom is for ever and ever'—the proclamation of the ultimate triumph of justice on earth. Jewish monotheism thus stresses the supremacy of the will of God for righteousness over the course of history: 'One will rules all to one end—the world as it ought to be' (Moore).

THE HISTORY OF THE SHEMA.

The work of the Rabbis. "Who unveiled to the masses of the Jewish people the spiritual wonders enshrined in the Shema? It is the immortal merit of the Rabbis in the centuries immediately before and after the common era, that these religious treasures did not remain the possession of the few, but became the heritage of the whole House of Israel. Thanks to the Rabbis, the fulness of that sacred truth gradually saturated the souls of the lowliest, as of the highest, in Israel. The recitation

of the Shema was part of the regular daily worship in the Temple. They took it over to the Synagogue, and gave it central place in the morning and evening prayers of every Jew. We may judge the important part it played in the rabbinic consciousness from the fact that the whole Mishnah opens with the question, 'From what hour is the evening Shema to be read?'

It is the Rabbis who raised the six words שְׁמַע יִשְׂרָאֵל to a confession of Faith; who ordained that they be repeated by the entire body of worshippers when the Torah is taken out on Sabbaths and Festivals; in the Sanctification (*Kedusha*) on these sacred occasions; after the Neilah service, as the culmination of the great Day of Atonement; and in man's last hour, when he is setting out to meet his Heavenly Father face to face. In this way, the Shema became the soul-stirring, collective self-expression of Israel's spiritual being. But even in the private prayer of the individual Jew, the Rabbis spared no effort to enhance the solemnity of its utterance. It is to be said audibly, they ordained, the ear hearing what the lips utter; and its last word *echod* ('One') was to be pronounced with special emphasis. All thoughts other than God's Unity must be shut out. It must be spoken with entire collection and concentration of heart and mind (כוונה); the reading of the Shema may not be interrupted even to respond to the salutation of a king. If the words of the Shema are uttered devoutly and reverently—the Rabbis taught—they thrill the very soul of the worshipper, and bring him a realization of communion with the Most High. 'When men in prayer declare the Unity of the Holy Name in love and

reverence, the walls of earth's darkness are cleft in twain, and the face of the Heavenly King is revealed, lighting up the universe' (Zohar).

The Shema and martyrdom. "The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying-cry by which a hundred generations in Israel were welded together into one Brotherhood to do the will of their Father in heaven; it was the watchword for the myriads of martyrs who agonized and died for the Unity, 'as the *ultima ratio* of their religion' (Herford). During every persecution and massacre, from the time of the Crusades to the wholesale slaughter of the Jewish population in the Ukraine in the years 1919 to 1921, *Shema Yisroel* has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the Shema. The Jewish Teachers in medieval Germany introduced a regular Benediction for the recital of the Shema at the hour of 'sanctification of the Name': *i.e.* when a man is facing martyrdom. It is as follows: 'Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments and bade us love Thee with all our heart and all our soul, and to sanctify Thy glorious and awful Name in public. Blessed art Thou, O Lord, Who sanctifiest Thy Name amongst the many.' Numberless were the dire occasions when this Benediction was spoken. One instance will suffice. When the hordes of the Crusaders reached Xanten, near the Rhine (June 27, 1096), the Jews of that place were partaking of their Sabbath-eve meal together. The arrival of the Crusaders meant, of course, certain death to them, and the meal was discontinued. But they did not leave the hall until the saintly

R. Moses ha-Cohen first said Grace, enlarging the regular text with prayers appropriate to the awful moment. The Grace was concluded with the Shema. Thereupon they went to the synagogue, where they all met with martyrdom. The reading of the Shema indeed fulfilled the promise of the Rabbis, that it clothes man with invincible lion-strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of his long night of suffering and exile.

Defence of the Unity. "The Rabbis not only trained Israel to the understanding of the vital significance of the Divine Unity; they also defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. They permitted no toying with polytheism, be its disguises ever so ethereal; they brooked no departure, even by a hair's breadth, from the most rigorous monotheism; and rejected absolutely everything that might weaken or obscure it. The fight against idolatry and paganism began by the Prophets was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. In legends, parables, and discourses, they showed forth the folly and futility of idol-worship, and pointed to the infamy and moral degradation evidenced by the Roman deification of the reigning Emperor. The Rabbis defended the Unity of God against the Jewish Gnostics, those ancient heretics who blasphemed the God of Israel, ridiculed the Scriptures, and asserted a duality of Divine Powers. And they defended it against the Jewish Christians, who darkened the sky of Israel's monotheism by teaching a novel doctrine of God's 'sonship'; by identifying a man, born of woman,

with God; and by advocating the doctrine of a Trinity.

In the Middle Ages. "Throughout the Middle Ages, the Jewish Teachers continued the religious education of the people begun in earlier centuries. They upheld the cause of pure Monotheism at the Religious Disputations in which they were compelled to participate by the triumphant and all-powerful Church. Of especial importance is the work of the Jewish philosophers, whose effort represents a distinct enrichment of the world's religious thinking. Saadyah, Gabirol, Bachya, Hallevi, Maimonides purge the concept of God of all anthropomorphism, and vindicate the unity and uniqueness of Israel's God-conception. Solomon Ibn Gabirol, renowned alike as philosopher and Synagogue poet, begins his *Royal Crown*, with the words, 'Thou art One, the first great Cause of all: Thou art One, and none can penetrate—not even the wisest in heart—the unfathomable mystery of Thy Unity. Thou art One; Thy Unity can neither be lessened nor increased, for neither plurality nor change nor any attribute can be applied to Thee. Thou art One, but the imagination fails in any attempt to define or limit Thee. Therefore I said, "I will take heed to my ways, that I sin not with my tongue."' "

In the present day. "The long and arduous warfare begun by the Prophets and continued by the Rabbis is not yet ended. The Unity of God has its antagonists in the present day, as in former ages. Even advanced non-Jewish writers on religion are, as a rule, but hesitating witnesses to the Unity of God; and liberal Christian theologians wax quite eloquent in depicting the amenities of life under polytheism. They plead that it helped to interfuse

the whole life with 'religion': to intensify the 'joy of life' and delight in the world of nature; and that it made for religious tolerance.

On closer examination, these partisan claims collapse entirely. As for tolerance, even enlightened Greek polytheism permitted three of the greatest thinkers of the Periclean age—Socrates, Protagoras, and Anaxágoras—to be put to death on religious grounds. The Jews came into contact with Greek polytheism in its later stages. But neither Antiochus Epiphanes who attempted to drown Judaism in the blood of its faithful children, nor Apion, the frenzied spokesman of the anti-Semites in Alexandria, displayed particular tolerance.

"Again, the alleged interfusion of the whole of life with 'religion' under polytheism did not save the votaries of Greek polytheism from moral laxity, licentiousness and *inhuman* behaviour, both in war and in peace. As to intensifying the 'joy of life'—that 'joy of life' even among Greeks, seems to have been the prerogative of the few. Thus, Greek society was broad-based on unrighteousness, *i.e.* on human slavery; and in Greece, 'the animated tool,' as Aristotle defined the slave, was denied all human rights. It is, furthermore, difficult to see wherein the 'joy of life' consisted for the human sacrifices regularly offered by the heathen Semites and Slavs, Germans and Greeks. In regard to the last-named, it is not generally remembered that we find traces of human sacrifices throughout the Hellenic world, in the cult of almost every God, and in all periods of the independent Greek states. In the Roman Empire, this hideous accompaniment of polytheism continued till the fourth century of our present era;

while in India the burning of widows was officially abolished only in the year 1826 !

" The other claims on the behalf of polytheism are seen to be equally untenable. Delight in the world of nature was not confined to the polytheists. It could not have been alien to the people that produced the Song of Songs, and is therefore not the possession of heathenism alone. No less a scientist and thinker than Alexander von Humboldt has shown that the aesthetic contemplation of nature only began when the landscape was freed from its gods, and men could rejoice in nature's own greatness and beauty.

" Various secular writers on religion go far beyond modernist theologians in their depreciation of monotheism. Unlike those theologians, they do not halt between two opinions, and they know no hesitations. Ernest Renan ascribed the rise of belief in One God to the desert surroundings of the early Hebrews. 'The desert is monotheistic,' he announced. He omitted, however, to explain why, if so, the other Semitic desert-dwellers had remained polytheists ; or why the primeval inhabitants of the Sahara, Gobi and Kalahari deserts were not monotheists. Anti-Semites go further still. In order to belittle Israel's infinite glory as the Prophet of Monotheism, they decry the Unity of God, as 'a bare, barren, arithmetical idea' ; as merely 'the minimum of religion.' (It is strange that the alleged 'minimum of religion' should have given the Decalogue to the world ; should have produced the Psalms, the book of devotion of civilized humanity ; should have succeeded in shattering all idols, turning the course of history, and freeing the children of men from the stone heart of heathen antiquity).

Some of these anti-Semites contrast the bountiful abundance displayed by Greece in its hundreds of gods and goddesses, by India in its thousands of fantastic deities, with the One God of Israel. 'Only one God—how mean, how meagre!'—they exclaim. It would serve no purpose to repeat further strictures on monotheism on the part of men who deem that, in attacking Jews, one need be neither logical nor fair; and that one may say anything of Jews and Judaism so long as it covers them with ridicule. But Truth is on the march; and the number of those thinkers is growing who recognize that 'the Shema is the basis of all higher, ethical, spiritual religion; an imperishable pronouncement, reverberating to this day in every idealistic conception of the universe' (Gunkel).

Conclusion. "It was undeniably a stroke of true religious genius—a veritable prompting by the Holy Spirit, *רוח הקדש*.—to select, as Prof. Steinthal reminds us, out of the 5,845 verses of the Pentateuch this one verse (Deuteronomy 6. 4) as the inscription for Israel's banner of victory. Throughout the entire realm of literature, secular or sacred, there is probably no utterance to be found that can be compared in its intrinsic intellectual and spiritual force, or in the influence it exerted upon the whole thinking and feeling of civilized mankind, with the six words which have become the battle-cry of the Jewish people for more than twenty-five centuries.'" (Kohler).

J. H. HERTZ, 1935.

אֱלֹהֵי נֶשְׁמָה

"THE SOUL THOU HAST GIVEN ME IS PURE."

"NEXT to God's unity, the most essential and characteristic doctrine of Judaism is that concerning God's relation to man. Heathenism degraded man by making him kneel before brutes and the works of his hand : Judaism declared man to be made in the image of God, the crown and culmination of God's creation, the appointed ruler of the earth. In him, as the end of Creation, the earthly and the divine are singularly blended.

"Judaism rejects the idea of an inherent impurity in the flesh or in matter as opposed to the spirit. Nor does Judaism accept the doctrine of Original Sin. In the words of the daily morning prayer, 'The soul that Thou hast given me is pure, Thou hast created it, Thou hast fashioned it, and Thou hast breathed it into me, and Thou preservest it within me, and at the appointed time Thou wilt take it from me to return it within me in the future.'"

K. KOHLER, 1904.

in Jewish Encyclopedia.

זכות אבות

THE "MERIT OF THE FATHERS."

"JUDAISM insists that man has an inborn impulse to virtue ('Original Virtue') which can overcome all temptation to sin; an impulse immeasurably strengthened through the merit of the fathers (*Zechuth Aboth*) which is accounted unto their children as righteousness. That man is best able to advance on the road to moral perfection who starts with the accumulated spiritual heritage of righteous ancestors."

S. LEVY, 1905.

"THE old Jewish doctrine of the 'merit of the fathers' has a counterpart—the idea that the righteousness of the living child favourably affects the fate of the dead father. This might be called the doctrine of the 'merit of the children.' In this way the living and the dead hold converse. The real message of the dead is—their virtue. The real response of the living is again—their virtue. Thus is a bridge built over the chasm of the tomb. Thus do the hearts of fathers and children beat in eternal unison."

I. ABRAHAMS, 1919.

THE KADDISH.

I.

" Its origin is mysterious ; angels are said to have brought it down from heaven and taught it to men. About this prayer the tenderest threads of filial feeling and human recollection are entwined ; for it is the prayer of the orphans ! When the father or the mother dies, the surviving sons are to recite it twice daily, morning and evening, throughout the year of mourning, and then also on each recurring anniversary of the death.

" It possesses wonderful power. Truly, if there is any bond strong and indissoluble enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms the bridge to the mysterious realm of the dead. One might almost say that this prayer is the watchman and the guardian of the people by whom alone it is uttered ; therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents ? Because this prayer is a resurrection in the spirit of the perishable

in man, because it does not acknowledge death, because it permits the blossom which, withered, has fallen from the tree of mankind, to flower and develop again in the human heart, therefore it possesses sanctifying power. To know that when thou diest, the earth falling on thy head will not cover thee entirely ; to know that there remain behind, those who wherever they may be on this wide earth, whether they may be poor or rich, will send this prayer after thee ; to know that thou leavest them no house, no estate, no field by which they must remember thee, and that yet they will cherish thy memory as their dearest inheritance—what more satisfying or sanctifying knowledge canst thou ever hope for ? And such is the knowledge bequeathed to us all by the Kaddish."

L. KOMPert.

II.

" WHAT is the Kaddish ? It is a sublime paraphrase of ' The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord ! ' Before you lie the broken fragments of your happiness, the ruins of your domestic life, the ashes of your glowing love, the withered leaves of your brightest hopes. The dark grave opens, and swallows forever what was dearest to you on earth. You do not wring your hands in despair ; but, full of pious resignation,

you exclaim : God gave this delight of my soul, this joy of my heart, this light of my home ; God hath taken away—taken from me to Himself. I do not wail or murmur ; I only exclaim ' Blessed be the name of the Lord.'

" That is the highest, the intensest faith, the fullest submission to the will of God ; and that faith and submission you acknowledge before the congregation during several months. You say, ' May the great and ineffable Name of the Lord be exalted and sanctified.' You submit yourself to His will, to His universal law of life and death. And still louder sounds your voice and, with the whole word-riches of the Hebrew language, you bless, praise, glorify, extol, magnify, honour, exalt, and laud the Almighty and Eternal whom no language is worthy to praise. The gates of heaven open and angels of peace look approvingly on your strength of faith, your humble submissiveness. And still you pray : May the God of peace in the high heavens, where my loved one is participating in Divine Peace, may He send Peace to the afflicted, the mourning sons and daughters, the weeping widows and orphans, to all whose hearts have been saddened by death. And the congregation answer Amen—Amen to peace in the high heavens, Amen to peace on earth, peace for the blessed, peace for the sorrowing, Amen ! "

A. JELLINEK, 1889.

THE souls of the righteous are in the hand of God, and no torment shall touch them. They are in peace. Their hope is full of immortality."

WISDOM OF SOLOMON.

THE HOLINESS OF HOME.

"It is impossible to describe to those who have not experienced it, the feeling of holy joy which is diffused throughout the humblest Hebrew home by the solemn repetition of acts which in themselves may be regarded as mere customs, without vital connexion with the souls of men. And the particular institution in which it is embodied most characteristically is that of the Sabbath. I do not know how it has come about that a 'Judaic Sabbath' means a day of austere gloom. As a matter of fact, it is the one bright spot in the Jewish life. All is joy and good-humour in the Jewish home on the Friday night, when Sabbath 'comes in.' I would attribute a good deal of the difference between the Jewish and the Christian Sabbath, to the seemingly mechanical difference that the former begins and ends at an hour when its advent or exit can be solemnized by ceremonial. It is, indeed, to the Sabbath primarily, and the other home ceremonials which embody the Hebraic conception of the Holiness of the Home, that we can trace the remarkable persistence of the Jewish race through the ages."

JOSEPH JACOBS, 1889.

"FAR more than Israel has kept the Sabbath, it is the Sabbath that has kept Israel."

ACHAD HA'AM, 1898.

KINDLING THE SABBATH LIGHT.

- " FROM memory's spring flows a vision to-night,
My mother is kindling and blessing the light ;
- " The light of Queen Sabbath, the heavenly flame,
That one day in seven quells hunger and shame.
- " My mother is praying and screening her face,
Too bashful to gaze at the Sabbath light's grace.
- " She murmurs devoutly, 'Almighty, be blessed,
For sending Thy angel of joy and of rest.
- " ' And may as the candles of Sabbath divine
The eyes of my son in Thy Law ever shine ' . . .
- " Of childhood, fair childhood, the years are long
fled ;
Youth's candles are quenched, and my mother
is dead.
- " And yet ev'ry Friday, when twilight arrives,
The face of my mother within me revives ;
- " A prayer on her lips, ' O Almighty, be blessed
For sending us Sabbath, the angel of rest.'
- " And some hidden feeling I cannot control
A Sabbath light kindles deep, deep in my soul."

P. M. RASKIN.

לכה רודי

" COME, my beloved, with chorusing praise,
Welcome the Sabbath Bride, Queen of the days.

" Sabbath, to welcome thee, joyous we haste ;
Fountain of blessing from ever thou wast,
First in God's planning, though fashioned the
last—
Crown of His handiwork, chiefest of days.

" City of holiness, filled are the years :
Up from thine overthrow ! Forth from thy
fears !
Long hast thou dwelt in the valley of tears,
Now shall God's tenderness shepherd thy
ways.

" Wake and bestir thee, for come is thy light !
Up ! With thy shining the world shall be bright.
Sing ! For thy Lord is revealed in His might—
Thine is the splendour His glory displays ! "

SHELOMOH HALEVI ALKABETZ, 16th cent.

(*Trans. Solomon Solis-Cohen.*)

SABBATH AND THE DIGNITY OF
LABOUR.

"THE Jewish Sages are unanimous in their insistence that work ennobles and sanctifies, and that idleness is the door to temptation and sin. They were themselves toilers, earning their daily bread by following some handicraft—masons, tailors, sandal-makers, carpenters. The most renowned of all the Rabbis, Hillel the Elder, was a woodcutter.

"In Israel alone labour did not mean the bondage of man. The Sabbath gave the labourer every week a day of freedom and leisure. This was quite incomprehensible to the Greeks and Romans. Their writers—Tacitus, Juvenal, Plutarch—make merry over the idea of presenting one day in every seven to the worker! The far-reaching humanitarian significance of the Sabbath was, of course, undreamt of by them; and even 'our modern spirit with all its barren theories of civic and political rights, and its strivings towards freedom and equality, has not thought out and called into existence a single institution that, in its beneficent effects upon the labouring classes, can in the slightest degree be compared to the Weekly Day of Rest promulgated in the Sinaitic wilderness' (Proudhon). The Mosaic restrictions as to the *days of weekly* work that might be demanded of the labourer, laid down a principle of immeasurable importance for the social legislation of the future. At long last, after three thousand years, humanity has taken the next step: viz., that of regulating the *hours of daily* labour."

J. H. HERTZ, 1935.

A SABBATH TABLE SONG.

" TREASURE of heart for the broken people,
Gift of new soul for the souls distrest,
Soother of sighs for the prisoned spirit—
The Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

" When the work of the worlds in their wonder
was finished

Thou madest this day to be holy and blest,
And those heavy-laden find safety and stillness,
A Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest."*

ISAAC LURIA, 1560.

(Trans. Nina Salaman.)

PRAYER BEFORE THE NEW MOON.

" MAY it be Thy will, O Lord our God and the God
of our fathers, to renew unto us this coming month
for good and for blessing. O grant us long life, a
life of blessing, of sustenance, of bodily vigour, a life
marked by the fear of Heaven and the dread of sin,
a life free from shame and reproach ; a life in which
the desires of our heart shall be fulfilled for good.

" May the Holy One, blessed be He, renew it
unto us and unto all His people, the house of Israel,
for life and peace, for gladness and joy, for salva-
tion and consolation ; and let us say, Amen."

DAILY PRAYER BOOK.

THE SEDER.*

- " FAIR is the twilight,
And fragrant and still ;
Little by little
The synagogues fill.
- " One by one kindle
The night's gleaming eyes ;
Candles in windows
And stars in the skies.
- " Ended in *Shool* is
The service divine ;
Seder is started
With legends and wine.
- " Father is blessing
The night of all nights ;
All who are hungry
To feast he invites.
- " 'All who are homeless
Yet masters shall be,
Slaves who are this year—
The next shall be 'free !'
- " Children ask ' questions,'
And father replies ;
Playfully sparkle
The wine and the eyes.

*From "Songs of a Jew" (London: Geo. Routledge).

" Hymns of redemption
All merrily sing ;
Queen is each mother,
Each father a king.

" Midnight. The Seder
Is come to an end ;
Guardian angels
From heaven descend.

" Each one a message
Of liberty brings ;
Scattering blessings
Of peace from his wings."

P. M. RASKIN.

PASSOVER AND FREEDOM.

" PASSOVER is the Festival of Spring. Its human appeal, therefore, is as old as humanity, and as perennial as Spring. But it is as an historical festival—Israel's birthday, as the annual commemoration of an event which has changed the destinies of mankind, that it proclaims the man-redeeming truth, God is the God of Freedom. Even as in Egypt He espoused the cause of brick-making helots against the mighty royal oppressor, He for ever judgeth the world in righteousness, and the peoples with equity. There is an overruling Providence that exalts righteousness and freedom, and humbles the Dominion of iniquity and oppression. This teaching has been as a light unto the nations of the Western world in their weary, age-long warfare for liberty."

J. H. HERTZ, 1918.

"ADDIR HU."

"GOD of Might,
God of Right,
Thee we give all glory.
Thine the praise
In our days
As in ages hoary,

"When we hear,
Year by year,
Our redemption's story."

G. GOTTHEIL.

"THE Passover affirms the great truth that liberty is the inalienable right of every human being. The Feast of Israel's freedom, its celebration is Israel's homage to the great principle of *human freedom*."

MORRIS JOSEPH.

"PHARAOH did not share the fate of his horsemen at the Red Sea. He alone escaped drowning; nay more, he escaped death. He stands for ever at the gates of Hell; and as, in the course of the centuries, oppressor after oppressor enters, he greets him with the words, 'Why hast thou not profited by my example?'"

MIDRASH.

"WHEN the Egyptian hosts were drowning in the Red Sea, the angels in Heaven were about to break out in songs of jubilation. But the Holy One, blessed be He, silenced them with the words: 'My creatures are perishing, and ye are ready to sing!'"

TALMUD.

שבועות

THE FEAST OF WEEKS.

" For ever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations :
Thou hast established the earth, and it abideth
They abide this day according to Thine ordinances;
For all things are Thy servants.
Unless Thy law had been my delight,
I should then have perished in mine affliction.
I have seen an end of all perfection ;
But Thy commandment is exceeding broad.

" Thy commandments make me wiser than mine
enemies ;
For they are ever with me.
I have more understanding than all my teachers ;
For Thy testimonies are my meditation.
I understand more than the aged,
Because I have kept Thy precepts.
I have refrained my feet from every evil way,
That I might observe Thy word.
I have not turned aside from Thy judgments ;
For Thou hast taught me."

THE SEPHER TORAH.*

"FOR any community of people to be, and to remain, Jewish, they must be brought up from their tenderest childhood to regard the Sepher Torah as the title-deed of their birthright and pedigree; which they are religiously to hand down unaltered from generation to generation. For is there a Jewish community anywhere, however safely domiciled, which has relinquished the Torah for even one generation and has survived that separation? The Jewish masses, though dispersed to the four winds of the world and mostly destitute of mere shelter—*because tenacious of their creed*, endure, true to themselves and to their past.

"The Torah, therefore, is a fountain of life. In it is protection greater than in fortresses. Those who forsake the Torah, bringing it into disrepute and weakening the hold it has on us, are working at the destruction of the brotherhood that cradled and sheltered their fathers and forefathers through all the vicissitudes of the bygone ages, to whom they owe their own life and presence on earth."

W. M. HAFFKINE, 1917.

* "Scroll of the Law."

אקדמות

" COULD we with ink the ocean fill,
Were every blade of grass a quill,
Were the world of parchment made,
And every man a scribe by trade,
To write the love
Of God above
Would drain that ocean dry ;
Nor would the scroll
Contain the whole,
Though stretched from sky to sky ! "

MEIR BEN ISAAC NEHORAÏ, 1050.

" WITH everlasting love Thou hast loved the house of Israel, Thy people ; a Law and commandments, statutes and judgments, hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on Thy statutes ; yea, we will rejoice in the words of Thy Law and in Thy commandments for ever ; for they are our life and the length of our days."

DAILY PRAYER BOOK.

THE DECALOGUE OR
THE TEN COMMANDMENTS.

" THEIR innate majesty impresses every heart ; their warnings reverberate in every conscience. Jew and Gentile alike confess their power. These commandments are written on the walls of Synagogue and Church ; they are the world's laws for all time. Never will their empire cease. The prophetic cry is true : *the word of our God shall stand for ever.*"

M. JOSEPH, 1903.

" No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These ten brief commands—only 120 Hebrew words in all—cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men."

J. H. HERTZ, 1930.

SYMBOLS AND CEREMONIES.

" You have heard that in Egypt, the waters of the Nile overflowing its banks take the place of rain, and that these fructifying waters are led by various channels into the remote fields to irrigate them. Now, the Nile with its precious floods would be of no benefit to the fields without these channels. Thus it is with the Torah and the *Mitzvoth*.^{*} The Torah is the mighty stream of spirituality flowing since ancient times through Israel. It would have caused no useful fruits to grow, and would have produced no spiritual progress, no moral advancement, had the *Mitzvah* not been there to lead its divine floods into the houses, the hearts, and the minds of the individual members of the people, by connecting practical life in all its variety and its activities, with the spiritual truths of religion.

" It is the greatest mistake, based on an entire misunderstanding of human nature, to assume that men are capable of living in a world of ideas only, and can dispense with symbols that should embody these ideas and give them tangibility and visible form. Only the *Mitzvah* is the ladder connecting heaven and earth."

M. JUNG, 1917.

^{*}Plural of *Mitzvah*, a ritual precept or ceremonial law. *Mitzvah* also means "a good deed."

THE DIETARY LAWS.

"It may appear a minute matter to pronounce the Hebrew blessing over bread, and to accustom one's children to do so. Yet if a Jew, at the time of partaking of food, remembers the identical words used by his fellow-Jews since time immemorial and the world over, he revives in himself, wherever he be at the moment, communion with his imperishable race. In contrast to not a few of our co-religionists who have no occasion for weeks and months together to bestow a thought on their Creed or their People, the Jew who keeps *Kashrus* has to think of his religious and communal allegiance on the occasion of every meal; and, on every such occasion, the observance of those laws constitutes a renewal of acquiescence in the fact that he is a Jew, and a deliberate acknowledgment of that fact."

W. M. HAFKINE, 1916.

CUSTOM IN RELIGION.

"RELIGION, they say, is only custom. I might agree with this if the 'only' were left out. Customs are the flowers of civilization. You can tell a man's education, yea, even much of his character, by his habits. Morality, ethics, are words derived from roots denoting that which is acknowledged and adopted by the people as right and proper.

"Religion will not come to our aid the moment we call for her; she must be loved and cherished at all times if she is to prove our true friend in need. Much of the present indifference of our young people is directly traceable to the absence of all religious observances in their homes. Piety is the fruit of religious customs."

G. GOTTHEIL, 1896.

"IN ACCORDANCE WITH THE TIMES."

"Was Judaism ever 'in accordance with the times'? Did Judaism ever correspond with the views of dominant contemporaries? Was it ever convenient to be a Jew or a Jewess?

"Was the Judaism of our ancestors in accordance with the times, when compelled by the Egyptians to bend their necks during centuries under the yoke of slavery and to suffer their babes to be buried in the waves of the Nile? Was the Judaism of the Maccabees in accordance with their times, when they resisted to the utmost the introduction of Grecian manners prevailing in their days? When the Temple at Jerusalem was destroyed by the Romans and the sons of Judah were slaughtered, sold in slave markets, cast before wild beasts or scattered through every country then known; when Worldly Wisdom would have taught, 'Now it is certainly impossible for us to remain Jews'—did not the Hillels* and the son of Zakkai† teach yet more earnestly the holiness of our laws and our customs, and so order and regulate things that not a fibre might be lost

*See p. 271.

†Johanan ben Zakkai, pupil of Hillel and leader of Israel after the Destruction of Jerusalem (70 A.C.E.). He rescued Judaism by founding the Academy at Yabneh.

from the ancestral sanctuary? Was that Judaism in accordance with the times, for which, during the centuries following the Dispersion, our fathers suffered in all lands, through all the various periods, the most degrading oppression, the most biting contempt, and a thousand-fold death and persecution?

"And yet *we* would make it the aim and scope of Judaism to be always 'in accordance with the times!'"

SAMSON RAPHAEL HIRSCH, 1854.

(*Trans. Isaac Leeser.*)

"EVERY Jew should feel himself bound, even though the duty involves the sacrifice of precious affections, to avoid acts calculated, however remotely, to weaken the stability of the ancestral religion. Every Jew who contemplates marriage outside the pale, must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his people."

M. JOSEPH, 1903.

צִיּוֹן הָלֵא תִשְׁאַלִי

ODE TO ZION.

(HYMN FOR THE FAST OF AB.)

'ART thou not, Zion, fain
To send forth greetings from thy sacred rock
Unto thy captive train
Who greet thee as the remnants of thy flock?
Take thou on every side,
East, west, and south and north, their greetings
multiplied.

Sadly he greets thee still,
The prisoner of hope who, day and night,
Sheds ceaseless tears, like dew on Hermon's Hill.
Would that they fell upon thy mountain's height!

" Harsh is my voice when I bewail thy woes;
But when in fancy's dreams
I saw thy freedom, forth its cadence flows,
Sweet as the harps that hung by Babel's streams.
Oh, who will lead me on
To seek the spots where, in far distant years,
The angels in their glory dawned upon
Thy messengers and seers!
Thy air is life unto my soul, thy grains
Of dust are myrrh, thy streams with honey
flow;
Naked and barefoot to thy ruined fanes
How gladly would I go!
To where the ark was treasured, and in dim
Recesses dwelt the holy cherubim.

" Perfect in beauty, Zion, how in thee
Do love and grace unite !
The souls of thy companions tenderly
Turn unto thee ; thy joy was their delight,
And weeping they lament thy ruin now.
In distant exile, for thy sacred height
They long, and towards thy gates in prayer they
bow.
Happy is he that watches, drawing near,
Until he sees thy glorious lights arise,
And over whom thy dawn breaks full and clear,
Set in the Orient skies.
But happiest he who, with exultant eyes,
The bliss of thy redeemed ones shall behold,
And see thy youth renewed as in the days of old."

YEHUDAH HALEVI, 1140.

(*Trans. Alice Lucas.*)

" THE story of Israel's final struggle to save the Sanctuary and Holy City from destruction deserves an honoured place among the epics of history. Judged by the standards of militarism, Judea was beneath the contempt of mighty Rome ; yet it took the world-conquering Roman legions four years to subdue the inferior numbers of the ill-trained but death-defying Jewish warriors. It is as if Belgium had succeeded in standing up for four years *single-handed* against Germany ! "

A. COHEN, 1918.

THE ETERNAL CITY OF THE ETERNAL PEOPLE.

"JERUSALEM, the hearth of pure religion, the home of prophecy, the sacred fountain of the word of God, is the very emblem of the deathlessness of the spirit. With its 4,000 years' history it is coeval with the Jew, and is as unique among cities as is Israel among the nations. Like the Jew, this Holy City of Israel, the spiritual capital of humanity that has for ages been the magnetic pole of the love and reverence of mankind—is deathless ; fire and sword and all the engines of destruction have been hurled against it in vain. A score of conquerors have held it as their choicest prize ; and more than a dozen times has it been utterly destroyed. The Babylonians burnt it and deported its population ; the Romans slew a million of its inhabitants, razed it to the ground, passed the ploughshare over it, and strewed its furrows with salt ; Hadrian banished its very name from the lips of men, changed it to 'Aelia Capitolina,' and prohibited any Jew from entering its precincts on pain of death. Persians and Arabs, Barbarians and Crusaders and Turks, took it and retook it, ravaged it and burnt it ; and yet, marvellous to relate, it ever rises from its ashes to renewed life and glory. And now, on the very day that 2,080 years ago Judah Maccabee rescued it from the heathens, the Holy City has passed into British

occupation ! What a privilege it is to have lived to see such a world-historic event ! A new future with undreamt-of possibilities, opens before this eternal city of the eternal people. But in the future, as in the past, it will proclaim the prophetic teaching of the Maccabean Festival (Zechariah, 4. 6) : *Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*"

J. H. HERTZ,

*at the Thanksgiving Service for the Taking
of Jerusalem by H.M. Forces, 1917.*

- " ARISE, shine, for thy light is come
And the glory of the Lord is risen upon thee.
- " Lift up thine eyes round about, and see :
They all are gathered together, and come to thee :
Thy sons come from far,
And thy daughters are borne on the side.
Then thou shalt see and be radiant,
And thy heart shall throb and be enlarged.
- " Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.
- " Thy sun shall no more go down,
Neither shall thy moon withdraw itself,
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended."

ISAIAH 60. 1-4, 15, 18, 20.

THE FAST.*

A WINTER'S night; Sarah sits by the oil-lamp, darning an old sock. She works slowly, for her fingers are half frozen.

"In a bed, on a bare straw mattress, sleep four children, covered up with some old clothes.

"Now one child and now another gives a start, and there is a plaintive chirp: 'Hungry!'

"'Patience, dears, patience!' says Sarah soothingly. 'Father will be here presently, and bring you some supper.'

"But she does not believe what she is saying.

"She glances round the room; perhaps, after all, there is something left she can pawn. Nothing!

"The children are some time getting to sleep.

"Sarah's heart aches as she looks at them.

"Suddenly she turns her eyes to the door—she has heard footsteps, heavy footsteps, on the stairs leading down into the basement—a clatter of cans against the wall, now to the right, now to the left.

"A gleam of hope illumines her sunken features.

"She goes to the door, opens it, and in comes a pale, stoop-shouldered Jew, with two empty cans.

"'Well?' she whispers.

"He puts away the milk-cans, takes off his yoke, and answers, lower still:

"'Nobody paid me. To-morrow,' they said. 'Everyone always says to-morrow—the day after to-morrow—on the first day of the month!'

"'The children have hardly had a bite all day. O, my poor children!'

"She can control herself no longer, and begins to cry quietly.

From "Stories and Pictures" (Jewish Publication Society Philadelphia).

" 'What are you crying for?' asks the man.

" 'O, Mendele, the children are so hungry,' She is making desperate efforts to gulp down her tears.

" 'And what is to become of us?' she moans. 'Things only get worse and worse!'

" 'Worse? No, Sarah! It is a sin to speak so. We are better off than we were this time last year. I had no food to give you, and no shelter. The children were all day rolling in the gutter, and they slept in the dirty courts. Now, at least, they sleep on straw, they have a roof over their head.'

" Sarah's sobs grew louder.

" She has been reminded of the child that was taken from her out there in the streets. It caught cold, grew hoarse, and died—and died, as it might have died in the forest, without help of any kind—it went out like a candle.

" He tries to comfort her:

" 'Don't cry, Sarah; don't cry so! Do not sin against God!'

" 'O, Mendele, if only He would help us! O, my God, my God!'

" The cry escapes her, the children are startled out of their sleep, and begin to wail anew: 'Bread! Hungry!'

" 'Who ever heard of such a thing! Who is going to think of eating to-day?' is Mendele's sudden exclamation.

" The children sit up in alarm.

" 'This is a fast day!' continues Mendele with a stern face. Several minutes elapse before the children take in what has been said to them.

" 'What sort of a fast is it?' they inquire tearfully.

" And Mendele with downcast eyes tells them that in the morning, during the Reading of the Law, the

Scroll fell from the desk, 'whereupon,' he continues, 'a fast was proclaimed in which even sucking children are to take part.' The children are silent, and he goes on to say:

"A fast like that on the Day of Atonement, beginning overnight.

"The four children tumble out of bed; bare-footed, in their little ragged shirts, they begin to caper round the room, shouting: 'We are going to fast, to fast, to fast!'

"Mendele screens the light with his shoulder, so that they shall not see their mother's tears.

"There, that will do, children, that will do! Fast days were not meant for dancing. When the Rejoicing of the Law comes, then we will dance, please God!' The children get back into bed. Their hunger is forgotten.

"The children go off to sleep, tired out with singing and dancing. Only the eldest opens his eyes once more and inquires of his father:

"Tate, when shall I be Bar-Mitzvah?"

"Not yet, not for a long time—in another four years. You must grow and get strong."

"Then you will buy me a pair of *Tefillin*?"

"Of course."

"And a little bag to hold them?"

"Why, certainly!"

"And a little, tiny prayer-book with gilt edges?"

"With God's help! You must pray to God, Chaimle!"

"Then I shall keep all the fasts!"

"Yes, yes, Chaimle, all the fasts," adding, below his breath: 'Lord of the world, only not any like this one—not like to-day's.'"

ISAAC LOEB PERETZ.
(Trans. Helena Frank.)

ראש השנה

NEW YEAR.

- " INTO the tomb of ages past
Another year hath now been cast :
Shall time unheeded take its flight,
Nor leave one ray of higher light
That on man's pilgrimage may shine
And lead his soul to spheres divine ?
- " Ah ! which of us, if self-reviewed,
Can boast unfailing rectitude ?
Who can declare his wayward will
More prone to righteous deed than ill ?
Or, in his retrospect of life,
No traces find of passion's strife ?
- " With firm resolve your bosoms nerve
The God of right alone to serve ;
Speech, thought, and act to regulate
By what his perfect laws dictate ;
Nor from his holy precepts stray,
By worldly idols lured away.
- " Peace to the house of Israel :
May joy within it ever dwell ! "

"WRITTEN AND SEALED."

" 'To be inscribed in the Book of Life.' This must be understood in a spiritual sense. When a man clings to the love of God, and, putting his trust in His infinite mercy, takes upon himself the yoke of the Kingdom of heaven—he therewith inscribes himself in the Book of Life. Whereas the man, a slave to his passions, who so loses his belief in the all-embracing love of God, that he fails to repent and return to his Father in Heaven—this despairing of the love of God is equivalent to his being inscribed—God forbid—in the Book of Death."

ISRAEL BAALSHAM, 1750.

"In a higher than their literal sense the words of the liturgy are true. Our destiny—our spiritual destiny—is written down on New Year's Day, and sealed on the Day of Atonement. We write it down in the penitence with which we greet the dawn of the year, we seal it with the amendment which we solemnly vow on the Fast of Kippur. The time for penitence is with us; the Fast with its supreme task awaits us. Let our endeavours to see ourselves as we really are, our sorrow for our shortcomings, the unrest of our unshriven soul, prepare us for the final act of atonement. . . . The Day of Atonement shall lead us with hearts bowed in submission, to the Divine throne; and God will lovingly lift us up, absolved, forgiven, filled with the spirit of faith and loving obedience. We shall begin to live at last, to live before Him, to live the true life which is inspired by the constant thought of His presence."

MORRIS JOSEPH, 1907.

THE SHOFAR.

"THE New Year festival is far other than the mere opening day, according to the olden Jewish reckoning, of another year in the flight of time. Unlike the New Year celebrations of many ancient and modern nations, the Jewish New Year is not a time of revelry. It is a solemn season of self-examination and self-judgment in the life of the Jew. Scripture prescribes a special symbolic rite for this day, the sounding of the ram's horn, the *Shofar*. Whoever has once heard during the New Year service the shrill notes of this oldest of wind instruments will never forget them. And the meaning of this ceremony to the worshippers who listen to these notes in solemn awe is as stirring as the sounds themselves. Since days immemorial the sounding of the ram's horn on the New Year has been interpreted in Israel as the clarion call to repentance and spiritual renewal, saying: 'Awake ye sleepers! Be not of those who miss realities in their hunt after shadows. Consider your deeds; purify your hearts. There is an Eye that seeth all things; there is an Ear that heareth all things. There is a heavenly Judge with whom is no unrighteousness, nor forgetfulness, nor respect of persons. Forsake each of you, your evil ways and thoughts, and return to God, so that He may have mercy upon you.'

"And on the High Festivals the Jew thinks not only of himself, but of peace and blessedness for all mankind. In the most ancient and solemn part of the services, both of the New Year and of the Day of Atonement, he prays God to hasten the time when the mighty shall be just and the just mighty; when all the children of men shall form one band of brotherhood; when national arrogance and oppression shall have passed away, like so much smoke from the earth."

J. H. HERTZ, 1924.

MY KING.

"Erring, I wandered in the wilderness,
In passion's grave nigh sinking, powerless;
Now deeply I repent, in sore distress,
That I kept not the statutes of the King!

"Thine is the love, O God, and Thine the grace
That folds the sinner in its mild embrace;
Thine the forgiveness bridging o'er the space
'Twixt man's works and the task set by the King.

"Unheeding all my sins, I cling to Thee!
I know that mercy will Thy footstool be;
Before I call, oh! do Thou answer me,
For nothing dare I claim of Thee, my King."

MOSES BEN NACHMAN, 1300.

(*Trans. Alice Lucas.*)

THE LORD IS KING, THE LORD WAS KING
THE LORD SHALL BE KING FOR
EVER AND EVER.*

"THY people in passionate worship cry
One to another the Lord is King.
In awe of the marvels beneath the sky
Each explains that the Lord was King.
One sound from Thy pastures ascends on high :
The chant that the Lord shall be King for ever.
*The Lord is King, the Lord was King, the Lord,
shall be King for ever and ever.*

"The universe throbs with Thy pauseless praise,
Chorus eternal, the Lord is King.
Thy glory is cried from the dawn of days,
Worshippers calling the Lord was King.
And ever the Saints who shall witness Thy ways
Shall cry that the Lord shall be King for ever.
*The Lord is King the Lord was King, the Lord
shall be King for ever and ever."*

ELEAZAR KALIR, 8th cent.

(Trans. I. Zangwill.)

*From "Service of the Synagogue" (George Routledge & Sons).

IF NOT HIGHER.

"AND the Rebbe* of Nemirov, every Friday morning early at Sliches†-time, disappeared, melted into thin air! He was not to be found anywhere, either in the synagogue or in the two houses-of-study, or worshipping in some Minyan, and most certainly not at home. His door stood open, people went in and out as they pleased—no one ever stole anything from the Rebbe—but there was not a soul in the house.

"Where can the Rebbe be?

"Where should he be, with the Solemn Days so near, if not in heaven? Jews need a livelihood, peace, health; they wish to be good and pious, and their sins are great, and Satan with his thousand eyes spies out the world from one end to the other, and he sees, and accuses, and tells tales—and who shall help if not the Rebbe? So thought the people.

"Once, however, there came a Lithuanian—and he laughed! You know the Lithuanian Jews—they rather despise books of devotion, but stuff themselves with the Talmud and the codes. And who, I ask you, is going to argue with a *Litvack*?

"What becomes of the Rebbe?

"'I don't know, and I don't care,' says he, shrugging his shoulders, and all the while (what it is to be a Lithuanian!) determined to find out!

"The very same evening, soon after prayers, the Lithuanian steals into the Rebbe's room, lays himself down under the Rebbe's bed, and lies low. He intends to stay there all night, to find out where the Rebbe goes, and what he does at Sliches-time.

*Term for "rabbi" among the Chassidim or Pietists of Eastern Europe.

†Penitential Prayers before New Year and Atonement Day.

"Day has not broken when he hears the call to prayer. The Rebbe has been awake some time. The Lithuanian has heard him sighing and groaning for a whole hour. Whoever has heard the groaning of the Nemirover Rebbe knows what sorrow for All-Israel, what distress of mind, found voice in every groan.

"After that the Lithuanian hears the people rise and leave the house. Once more it is quiet and dark, only a very little moonlight comes in through the shutter. He confessed afterwards, did the Lithuanian, that when he found himself alone with the Rebbe, terror took hold of him. But a Lithuanian is dogged. He quivers and quakes like a fish, but he does not budge.

"At last the Rebbe (long life to him!) rises in his turn. He goes to the wardrobe, and takes out a packet which proves to be the dress of a peasant: linen trousers, high boots, a pelisse, a wide felt hat, and a long and broad leather belt studded with brass nails. The Rebbe puts them on.

"Out of the pockets of the pelisse dangles the end of a thick cord, a peasant's cord.

"On his way out the Rebbe steps aside into the kitchen, stoops, takes a hatchet from under the bed, puts it into his belt, and leaves the house. The Lithuanian trembles, but he persists.

"A fearful Solemn Day hush broods over the dark streets, broken not unfrequently by a cry of supplication from some little Minyan, or the moan of some sick person behind a window. The Rebbe keeps to the street side, and walks in the shadow of the houses. He glides from one to the other, the Lithuanian after him. And the Lithuanian hears

the sound of his own heart-beats mingle with the heavy footfall of the Rebbe; but he follows on, and together they emerge from the town.

“ Behind the town stands a little wood. The Rebbe (long life to him!) enters it. He walks on thirty or forty paces, and then he stops beside a small tree. And the Lithuanian, with amazement, sees the Rebbe take his hatchet and strike the tree. He sees the Rebbe strike blow after blow, he hears the tree creak and snap. And the little tree falls, and the Rebbe splits it up into logs, and the logs into splinters. Then he makes a bundle, binds it round with the cord, throws it on his shoulder, replaces the hatchet in his belt, leaves the wood, and goes back into the town.

“ In one of the back streets he stops beside a poor, tumble-down little house, and taps at the window.

“ ‘ Who is there ? ’ cries a frightened voice within.

“ The Lithuanian knows it to be the voice of a Jewess, a sick Jewess.

“ ‘ I,’ answers the Rebbe, in the peasant tongue.

“ ‘ Who is I ? ’ inquires the voice, further.

“ And the Rebbe answers again in the Little-Russian speech :

“ ‘ Vassil.’

“ ‘ Which Vassil ? and what do you want, Vassil ? ’

“ ‘ I have wood to sell,’ says the sham peasant, ‘ very cheap, for next to nothing.’ And without further ado he goes in. The Lithuanian steals in behind him, and sees, in the grey light of dawn, a poor room with poor, broken furniture. In the bed lies a sick Jewess huddled up in rags, who says bitterly :

"Wood to sell—and where am I, a poor widow, to get money to buy it?"

"I will give you a six-groschen worth on credit."

"And how am I ever to repay you?" groans the poor woman.

"Foolish creature!" the Rebbe upbraids her. 'See here: you are a poor sick Jewess, and I am willing to trust you with the little bundle of wood; I believe that in time you will repay me. And you, you have such a great, mighty God, and you do not trust Him! Not even to the amount of a miserable six groschen for a bundle of wood!'

"And who is to light the stove?" groans the widow. 'Do I look like getting up to do it, and my son away at work?'

"I will also light the stove for you," said the Rebbe. And the Rebbe, while he laid the wood in the stove, repeated, groaning, the first part of the Sliches. Then when the stove was alight and the wood crackled cheerily, he repeated, more gaily, the second part of the Sliches. He repeated the third part when the fire had burnt itself out, and he shut the stove doors.

.

"The Lithuanian, who saw all this, remained with the Rebbe as one of his followers.

"And, later, when anyone told how the Rebbe early every morning at Sliches-time raised himself and flew up into heaven, the Lithuanian, instead of laughing, added quietly:

"If not higher.'"

J. L. PERETZ.

(*Trans. Helena Frank.*)

יום כפור

DAY OF ATONEMENT.

" To Thee we give ourselves to-day,
Forgetful of the world outside ;
We tarry in Thy house, O Lord,
From eventide to eventide.

" From Thy all-searching, righteous eye
Our deepest heart can nothing hide ;
It crieth up to Thee for peace
From eventide to eventide.

" Who could endure, shouldst Thou, O God,
As we deserve, for ever chide ?
We therefore seek Thy pardoning grace
From eventide to eventide.

" O may we lay to heart how swift
The years of life do onward glide ;
So learn to live that we may see
Thy life at our life's eventide."

G. GOTTHEIL.

" FORGIVE thy neighbour the hurt that he hath
done thee ;
And then thy sins shall be pardoned when thou
prayest.
Man cherisheth anger against man ;
And doth he seek healing from the Lord ?
Upon a man like himself he hath no mercy ;
And doth he make supplication for his own sins ? "

ECCLESIASTICUS 28. 1-5.

THE MESSAGE OF YOM KIPPUR.

" IN large letters, so that even he that runs may read, does Yom Kippur spell forth the fundamentals of Judaism, of religion, of the higher life of man. Sin is not an evil power whose chains the children of flesh must helplessly drag towards a weary tomb. We can always shake off its yoke ; and what is more, we need never assume its yoke. An ancient fable tells us of distant oceans with mountainous rocks of magnet of such terrific power that wreck and ruin befell any ship venturing near them. Instantly the iron nails would fly out of the ship, bolts and fastenings would be torn away by that magnetic force ; the vessel would become nothing more than so many planks of wood, and all on board fall a prey to the hungry waters. Sins there are that, likewise, unhinge all our stays of character, rob us of the restraints of past habits and education, and leave us helpless playthings on the billows of temptation and passion. Yet a man is the pilot of his life's barque, and can at all times steer it so as never to come near those mountains of destruction, darkness, and death.

"And, secondly, there is an atonement for man's sins. We may repair the ravages of sin, rebuild the shifting foundations of character, and join again the sundered strands of our spiritual fabric. We spurn the old pagan fatalism which declares that there is

no forgiveness for sin. Nature provides some escape from physical disease ; shall the soul, injured by temptation's fire, scarred by sin, not be able to recover its pristine strength and beauty ? No matter how harsh nature and man may seem, the God of Eternal Right holds a deep pity that can atone and save, bury not only sin, but its grave and graveyard with it !

"As clear as a bell resounds the third and greatest teaching of Yom Kippur : man himself must prepare himself for atonement, and no priest or mediator can prepare or work atonement for him. Virtue is victory by the individual himself over temptation that assails him. The battle cannot be fought nor the victory won by another. The human soul, wandering on the devious labyrinthine paths of sin, must itself essay to forsake the Way of Sorrow and proceed on the Way of Salvation. This is the most splendid, the most momentous fact in human life.

"No wonder that the Synagogue has ever looked upon this day of prayer, fasting, and humiliation as a *festival*. A generation or two ago our forefathers stood attired in white from evening to evening, in the Synagogue, during the entire Atonement Day. Originally these white garments were not worn as reminders of the grave ; they were an outward sign of the festal character of this Day, appointed for life's spiritual renewal. ' When men are summoned before an earthly ruler,' says the Jerusalem Talmud, ' to defend themselves against some charge, they

appear downcast and dressed in black like mourners.' Israel appears before God on the Atonement Day dressed in white as if going to a feast, because he is confident that as soon as he returns penitently to his Maker, He will not condemn, but will abundantly pardon."

J. H. HERTZ, 1900.

אָמֵן בֵּן - סְלִחָתִי

"FORGIVEN."

"RAISE to Thee this my plea, take my pray'r;
Sin unmake for Thy sake, and declare
'Forgiven!'

"Tears, regret, 'witness set in Sin's place;
Uplift trust from the dust to Thy face—
'Forgiven!'

"Voice that moans, tears and groans, do not
spurn;
Weigh not flaws, plead my cause, and return,
'Forgiven!'

"Yea, off-rolled, as foretold, clouds impure,
Zion's folk free of yoke O assure,
'Forgiven!'"

YOMTOB OF YORK, 1190.
(Trans. I. Zangwill.)

כְּתָר מְלָכוֹת

CONFESSION.

From "The Royal Crown."

' SHAME-STRICKEN, bending low,
My God, I come before Thee, for I know
That even as Thou on high
Exalted art in power and majesty,
So weak and frail am I.
That perfect as Thou art,
So I deficient am in every part.

" Thou art all-wise, all-good, all-great, divine,
Yea, Thou art God: eternity is Thine
While I, a thing of clay,
The creature of a day,
Pass shadow-like, a breath, that comes and flees
away.

" My God, I know my sins are numberless,
More than I can recall to memory
Or tell their tale; yet some will I confess,
Even a few, though as a drop it be
In all the sea.

" I will declare my trespasses and sin,
And peradventure silence then may fall
Upon their waves and billows' raging din,
And Thou wilt hear from heaven, when I call,
And pardon all.

" My God, if mine iniquity
Too great for all endurance be,
Yet for Thy name's sake pardon me.
For if in Thee I may not dare
To hope, who else will hear my prayer?
Therefore, although Thou slay me, yet
In Thee my faith and trust is set:
And though Thou seekest out my sin,
From Thee to Thee I fly to win
A place of refuge, and within
Thy shadow from Thy anger hide,
Until Thy wrath be turned aside,
Unto Thy mercy I will cling
Until Thou hearken, pitying;
Nor will I quit my hold of Thee
Until Thy blessing light on me.

" Remember, O my God, I pray,
How Thou hast formed me out of clay,
What troubles set upon my way.
Do Thou not, then, my deeds requite
According to my sins aright,
But with Thy mercy infinite.
For well I know, through good and ill,
That Thou in love hast chastened still,
Afflicting me in faithfulness,
That Thou my latter end may'st bless."

SOLOMON IBN GABIROL, 1050.

(*Trans. Alice Lucas.*)

YOM KIPPUR MEDITATIONS.

I.

" My soul, be not senseless, like a beast, deeply sunk ;—be not drowsy, with passion drunk.—Hewn from reason's mine thou art ;—from wisdom's well thy waters start,—from the Lord's heavenly realm !

" My soul, let not the body's wanton pleasures capture thee,—its showy treasures not enrapture thee ;—they melt away—like the dew before the day,—they avail naught when they begin,—and their end is shame and sin.

" My soul, look carefully back—on thy pilgrim's track ;—all cometh from the dust,—and thither return it must.—Whatever has been moulded and built,—when its time is fulfilled,—must go back to the ground where its material was found.—Death is life's brother.—They keep fast to one another,—each taking hold of one end of their plunder,—and none can tear them asunder.—Soon thou wilt come—to thy eternal home,—where thou must show thy work and receive thy wages—or rightful scales and gauges,—or good or bad, according to the worth—of thy deeds on earth.

" Therefore get thee up, and to thy Master pray—by night and day ;—bow down before Him, be meek,—and let thy tears bedew thy cheek.—Seek the Lord, thy Light, — with all thy might ;—walk in meekness, pursue the right ;—so that with His mercy-screen the Master—hide thee in the day of disaster.—Then thou shalt

shine like the heavens bright,—and like the sun when going forth in might ;—and o'er thy head—shall be spread the rays—of the sun of grace—that brings—healing and joy in his wings."

BACHYA IBN PAKUDAH, 1040.

(*Trans. M. Jastrow.*)

II.

"FORGET thine anguish,
Vexed heart, again.
Why shouldst thou languish
With earthly pain?
The husk shall slumber,
Bedded in clay,
Silent and sombre,
Oblivion's prey.
But, Spirit immortal,
Thou at death's portal
Tremblest with fear.
If He caress thee,
Curse thee, or bless thee,
Thou must draw near,
From Him the worth of thy works to hear.

"Why, full of terror,
Compassed with error,
Trouble thy heart
For thy mortal part?"

The soul flies home—
The corpse is dumb.
Of all thou didst have
Follows nought to the grave.
Thou fliest thy nest
Swift as a bird to thy place of rest.

“Life is a vine branch :
A vintager, Death ;
He threatens and lowers
More near with each breath.
Then hasten, arise !
Seek God, O my soul !
For time quickly flies—
Still far is the goal.
Vain heart praying dumbly,
Learn to prize humbly
The meanest of fare,
Forget all thy sorrow—
Behold, death is there !

“Dove-like lamenting,
Be full of repenting ;
Lift vision supernal
To raptures eternal :
On every occasion
Seek lasting salvation ;
Pour thy heart out in weeping
While others are sleeping ;

Pray to Him—when all's still,
Performing His will.
And so shall the Angel of Peace be thy warden,
And guide thee at last to the heavenly garden.'

SOLOMON IBN GABIROL, 1050.

(*Trans. Emma Lazarus.*)

THE INFINITE MERCIES OF GOD.

"THE Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth : keeping lovingkindness for thousands, forgiving iniquity and transgression and sin."

EXODUS 34. 6, 7.

"MAY it be Thy will, O God, that we return to Thee in perfect penitence, so that we may not be ashamed to meet our fathers in the life to come."

"Unite our hearts, O God, to fear Thy name : keep us far from what thou hatest ; bring us near to what Thou lovest ; and deal mercifully with us for Thy name's sake."

"May it be Thy will, O God, that love and peace and brotherliness dwell among us ! May our hopes of Heaven be fulfilled ! Grant that the good inclination may uphold us. Fill us with the desire to fear Thy name, and do Thou give us our soul's peace. Amen."

TALMUD.

BROTHERHOOD.

"At the beginning of the Atonement service the most venerable men in the congregation solemnly repeat from the Almemor* ; ' With the permission of the Court on High, and with the permission of the Congregation below, we declare it permitted to pray with hardened transgressors.' Why this custom ? In some communities of the Middle Ages there were persons who, by their conduct, had placed themselves outside the pale of Judaism ; cowardly apostates, for example, who sold their souls ; informers, who spread broadcast false accusations against their brethren ; insubordinates, outcasts, criminals. Throughout the year these never sought spiritual fellowship with their brethren. On Yom Kippur, however, they would steal into some corner of the synagogue and join the worshippers in prayer. The Rabbis thereupon instituted this solemn declaration, in order to proclaim in most unmistakable terms that, no matter what is a man's mode of life—slanderer, apostate, outcast—he is still a brother. ' *We have transgressed, we have dealt treacherously, we have robbed,*' do we pray. We associate ourselves with the most forlorn souls that sin in darkness, because we recognize that society—we ourselves—are largely responsible for their actions. Many a time has our evil example misled others, become a stumbling-block in the way of the blind. . . . And all our Yom Kippur vows to

*Reading Desk, usually in the centre of the Synagogue.

rise to a higher life are useless, unless we endeavour to raise others who have fallen. A traveller was crossing mountain heights of untrodden snow alone. He struggled bravely against the sense of sleep which weighed down his eyelids, but it was fast stealing over him, and he knew that if he fell asleep death would be inevitable. At this crisis his foot struck against a heap lying across his path. Stooping down, he found it to be a human body half buried in the snow. The next moment he held him in his arms, and was rubbing and chafing the frozen man's limbs. The effort to restore another unto life brought back to himself warmth and energy, and was the means of saving both. The same law obtains in the realm of the soul. In order that our spiritual vitality may quicken into new life, we must help others in highest matters of faith and hope.

" Heaven's gate is shut
To him who comes alone ;
Save thou a soul,
And it shall save thine own."

J. H. HERTZ, 1898.

" THE heart is deceitful above all things, and desperately wicked : who can know it ?

" I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

JEREMIAH 17. 9, 10.

ATONEMENT PROMISE AND ADMONITION.

I.

"SEEK ye the Lord while He may be found,
Call ye upon Him while He is near;
Let the wicked forsake his way,
And the man of iniquity his thoughts,
And let him return unto the Lord,
And He will have compassion upon him,
And to our God, for He will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways My ways, saith the Lord.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.
For as the rain cometh down and the snow from
heaven,
And returneth not thither,
Except it water the earth,
And make it bring forth and bud,
And give seed to the sower and bread to the eater;
So shall my word be that goeth forth out of My
mouth:
It shall not return unto Me void,
Except it accomplish that which I please,
And make the thing whereto I sent it prosper."

II.

" THEN shall thy light break forth as the morning,
And thy healing shall spring forth speedily :
And thy righteousness shall go before thee :
The glory of the Lord shall be thy rearward.
Then shalt thou call and the Lord shall answer :
Thou shalt cry, and He will say, ' Here I am.'
If thou take away from the midst of thee the
yoke,

The putting forth of the finger, and speaking
wickedness :

And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul ;

Then shall thy light rise in darkness,

And thy gloom be as the noonday :

And the Lord will guide thee continually,

And satisfy thy soul in drought,

And make strong thy bones ;

And thou shalt be like a watered garden,

And like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old
waste places :

Thou shalt raise up the foundations of many
generations ;

And thou shalt be called The repairer of the
breach, The restorer of paths to dwell in."

ISAIAH 58. 8-12.

LORD, THINE HUMBLE SERVANTS HEAR
(MINCHA.)

" LORD, thine humble servants hear,
Suppliant now before Thee ;
Our Father, from Thy children's plea
Turn not, we implore Thee !

" Lord, blot' out our evil pride,
All our sins before Thee ;
Our Father, for Thy Mercy's sake.
Pardon, we implore Thee.

" Lord, no sacrifice we bring,
Prayers and tears implore Thee ;
Our Father, take the gift we lay,
Contrite hearts before Thee.

" Lord, Thy sheep have wandered far,
Gather them before Thee ;
Our Father, let Thy shepherd's love
Guide us, we implore Thee.

" Lord, forgive and comfort all
That in truth implore Thee ;
Our Father, let our evening prayer
Thus find grace before Thee."

R. YEHUDAH.

(*Trans. Solomon Solis-Cohen.*)

אל נורא עליה

GOD THAT DOEST WONDROUSLY.
(NE'ILAH.)

- " God, that doest wondrously,
God, that doest wondrously,
Pardon at Thy people's cry,
As the closing hour draws nigh !
- " Few are Israel's sons, and weak ;
Thee, in penitence, they seek.
O regard their anguished cry,
As the closing hour draws nigh !
- " Souls in grief before Thee poured,
Agonize for deed and word ;
' We have sinned. Forgive ! ' they cry,
As the closing hour draws nigh !
- " Heal them ! Let their trust in Thee
Turn aside Wrath's dread decree ;
Doom them not, but heed their cry,
As the closing hour draws nigh !
- " For our Fathers' righteousness
Save us now in our distress ;
Make us glad with freedom's cry,
As the closing hour draws nigh ! "

R. MOSHEH.

(*Trans. Solomon Solis-Cohen.*)

TABERNACLES.

אִמְן שְׂמַחֲתֵנוּ

"THE divine religion does not urge us to lead an ascetic life, but guides us in the middle path, equidistant from the extremes of too much and too little ; it allows free play to every God-given faculty of both body and soul, within the limits drawn by the Divine Hand itself. For certain it is that what we devote to one faculty in excessive measure we withdraw from another faculty, and thus lose the harmony which should pervade our whole life. . . . In general, let me impress this principle upon thy mind : the essence of our whole law is contained in these three things : reverence, love, joy. They are the way to bring us near to God. Thy contrition on the day of fasting is in no wise more pleasing to Him than thy joy on the sabbath or the festival, if so be that thy delight comes from a devout and full heart. Just as prayer requires reflection and devotion, so does joy in God's commandments and the study of His revelation. Thou must rejoice in the love of Him who gave the Law, being persuaded that the giving thereof was an act of His love towards thee."

YEHUDAH HALEVI, 1141.

PALMS AND MYRTLES.

" THY praise, O Lord, will I proclaim
In hymns unto Thy glorious name
O Thou Redeemer, Lord and King,
Redemption to Thy faithful bring!
Before Thine altar they rejoice
With branch of palm and myrtle-stem;
To Thee they raise the prayerful voice;
Have mercy, save and prosper them.

" They overflow with prayer and praise
To Him who knows the future days.
Have mercy Thou and hear the prayer
Of those who palms and myrtles bear.
Thee day and night they sanctify
And in perpetual song adore;
Like to the heavenly host, they cry,
' Blessed art Thou for evermore.' "

ELEAZAR KALIR, 8th cent.

(*Trans. Alice Lucas.*)

THE HARVEST FESTIVAL.

" IN keeping in view the agricultural aspect of the Three Festivals, the modern Jew performs no unimportant duty. He realizes the fact that Israel was once a people who lived by tilling the soil, and that the commercial character which so largely distinguishes his people in these times is not, as is commonly thought, inborn, but is the result of the unkindly conditions in which they have been compelled to live. It is good for us and the world at large to remember that the history of our race has its idyllic side."

MORRIS JOSEPH, 1903.

" THE vineyards of Israel have ceased to exist, but the eternal Law enjoins the children of Israel still to celebrate the vintage. A race that persist in celebrating their vintage, although they have no fruits to gather, will regain their vineyards."

BENJAMIN DISRAELI, 1846.

JOYOUS SERVICE.

"THE easily depressed, the despondent and morose man has often become what he is from mere selfishness. It is so delightful to pity ourselves, to yield to the 'luxury of woe,' and sing a plaintive song of self-commiseration in a minor key. But the next step is to give your soul to the devil. Judaism is not more emphatic against the latter than the former, and I am sure that there are few wickeder thoughts than this: that God made me with a despondent, melancholy heart. Shammai said: 'Always be cheerful.' R. Ishmael said: 'Ever be joyful.' This Rabbi Ishmael died a martyr's death in the second century of this era. Do you think that when he suffered he repined and said: 'If I had known how my life was to end I would have wept my days away instead of joyously doing my duty?' Serve the Lord with gladness, and the gladness will leave its after-glow of resignation, contentment, and peace."

I. ABRAHAMS, 1893.

"It is a man's duty to be joyful and glad at heart on the Festivals, he and his wife and his children and those dependent upon him. Make the children happy by giving them sweets and nuts; and the womenfolk by buying them frocks and jewellery according to your means. It is also a duty to give food to the hungry, to the fatherless, and to the widow as well as to other poor people."

SHULCHAN ARUCH, I § 529.

REJOICING OF THE LAW.*

שִׁישׁוּ וְשִׁמְחָה

" THIS Feast of the Law all your gladness display,
To-day all your homages render.
What profit can lead one so pleasant a way,
What jewels can vie with its splendour ?
Then exult in the Law on its festival day,
The Law is our Light and Defender.

" My God I will praise in a jubilant lay,
My hope in Him never surrender,
His glory proclaim where His chosen sons pray,
My Rock all my trust shall engender.
Then exult in the Law on its festival day,
The Law is our Light and Defender.

" My heart of Thy goodness shall carol away,
Thy praises I ever will render ;
While breath is, my lips all Thy wonders shall
say,
Thy truth and Thy kindness so tender.
Then exult in the Law on its festival day,
The Law is our Light and Defender."

FESTIVAL PRAYER BOOK.

(*Trans. I. Zangwill.*)

*From " Service of the Synagogue " (George Routledge & Sons).

SIMCHAS TORAH.

" LECHAYIM, * my brethren, Lachayim, I say,
Health, peace and good fortune I wish you to-day,

To-day we have ended the Torah once more ;
To-day we begin it anew, as of yore.
Be thankful and glad, and the Lord extol,
Who gave us the Law on its parchment scroll.

" The Torah has been our consolation,
Our help in exile and sore privation.
Lost have we all we were wont to prize :
Our holy temple a ruin lies ;
Laid waste is the land where our songs we sung ;
Forgotten our language, our mother-tongue ;
Of kingdom and priesthood are we bereft ;
Our Faith is our only treasure left. *
God in our hearts, the Law in our hands,
We have wandered sadly through many lands.
We have suffered much ; yet, behold, we live
Through the comfort the Law alone can give.

" Two thousand years, a little thing when spoken ;
Two thousand years tormented, crushed, and
broken !

Seven and seventy dark generations
Filled up with anguish and lamentations !
Their tale of sorrow did I unfold,
No *Simchas Torah* to-day we'd hold.

And why should I tell it you all again ?
In our bones 'tis branded with fire and pain.
We have sacrificed all. We have given our wealth
Our homes, our honours, our land, our health,
Our lives—like Hannah* her children seven—
For the sake of the Torah that came from heaven.

" And now, what next ? Will they let us be ?
Have the nations then come at last to see
That we Jews are men like the rest, and no more ?
Need we wander homeless as heretofore,
Abused and slandered wherever we go ?
Ah ! I cannot tell you. But this I know,
That the same God still lives in heaven above,
And on earth the same Law, the same Faith that
we love.
Then fear not and weep not ; but hope in the
Lord,
And the sacred Torah, his Holy Word.

" Lechayim, my brethren, Lechayim, I say !
Health, peace, and good fortune I wish you to-day.
To-day we have ended the Torah once more ;
To-day we begin it again, as of yore.
Be thankful and glad, and the Lord extol,
Who gave us the Law on its parchment scroll."

J. L. GORDON.

(*Trans. Alice Lucas and Helena Frank.*)

*See II Maccabees for the story of the martyr mother and her seven sons.

THE MACCABEAN WARRIORS.

"They were ready either to live or die nobly."

I MACCABEES 4. 35.

"AND King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever shall not do according to the word of the king, he shall die. And he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And they did evil things in the land; and they made Israel to hide themselves in every place of refuge which they had. And they rent in pieces the Books of the Law which they found, and set them on fire. And wheresoever was found with any a Book of the Covenant, and if any consented to the Law, the king's sentence delivered him to death.

"And in those days rose up Mattathias, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, Simon, Judas (who was called Maccabæus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

"And the king's officers, that were enforcing the apostasy, came into the city Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spake to Mattathias, saying, 'Thou art a ruler and an honourable and great man in this city, and strengthened with sons and brethren; now therefore come thou first and do the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.' And Mattathias answered and said with a loud voice, *'Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the covenant of our fathers.'* And Mattathias cried out in the city with a loud voice, saying, 'Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me.'

"Then we gathered together unto them every one that offered himself willingly for the Law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and pulled down the altars; and they pursued after the sons of pride, neither suffered they the sinner to triumph."

THE FEAST OF LIGHTS.

"KINDLE the taper like the stedfast star,
Ablaze on evening's forehead o'er the earth,
And add each night a lustre till afar
An eightfold splendour shines above the hearth.
Clash, Israel, the cymbals, touch the lyre,
Blow the brass trumpet and the harsh-tongued
horn ;
Chant psalms of victory till the heart take fire,
The Maccabean spirit leap new-born."

EMMA LAZARUS.

THE MENORAH.

"DEEP in his soul he began to feel the need of being a Jew. His circumstances were not unsatisfactory ; he enjoyed an ample income and a profession that permitted him to do whatever his heart desired. For he was an artist. His Jewish origin and the faith of his fathers had long since ceased to trouble him, when suddenly the old hatred came to the surface again in a new mob-cry. With many others he believed that this flood would shortly subside. But there was no change for the better ; and every blow, even though not aimed directly at him, struck him with fresh pain, till little by little his soul became one bleeding wound. These sorrows, buried deep in his heart and silenced there, evoked thoughts of

their origin and of his Judaism, and now he did something he could not perhaps have done in the old days—he began to love his Judaism with an intense fervour. Although in his own eyes he could not, at first, clearly justify this new yearning, it became so powerful at length that it crystallized from vague emotions into a definite idea which he must needs express. It was the conviction that there was only one solution for this moral misery—the return to Judaism.

“The Jew of to-day had lost the poise which was his father’s very being. This generation, having grown up under the influence of alien cultures, was no longer capable of that return which he had perceived to be their redemption. But the new generation would be capable of it, if it were only given the right direction early enough. He resolved, therefore, that his own children, at least, should be shown the proper path. They should be trained as Jews in their own home.

“Hitherto he had permitted to pass by unobserved the holiday which the wonderful apparition of the Maccabees had illumined for thousands of years with the glow of miniature lights. Now, however, he made this holiday an opportunity to prepare something beautiful which should be for ever commemorated in the minds of his children. In their young souls should be implanted early a steadfast devotion to their ancient people. He bought a Menorah, and when he held this

nine-branched candlestick in his hands for the first time a strange mood came over him. In his father's house also the lights had once burned in his youth, now far away, and the recollection gave him a sad and tender feeling for home. The tradition was neither cold nor dead—thus it had passed through the ages, one light kindling another. Moreover, the ancient form of the Menorah had excited his interest. Clearly the design was suggested by the tree—in the centre the sturdy trunk, on right and left four branches, one below the other, in one place, and all of equal height. A later symbolism brought with it the short ninth branch, which projects in front and functions as a servant. What mystery had the generations which followed one another read into this form of art, at once so simple and natural! And our artist wondered to himself if it were not possible to animate again the withered form of the Menorah—to water its roots, as one would a tree. The mere sound of the name, which he now pronounced every evening to his children, gave him great pleasure. There was a lovable ring to the word when it came from the lips of little children.

“On the first night the candle was lit and the origin of the holiday explained. The wonderful incident of the lights that strangely remained burning so long, the story of the return from the Babylonian exile, the second Temple, the Maccabees—our friend told his children all he knew. It was not

very much, to be sure ; but it served. When the second candle was lit, they repeated what he had told them ; and though it had all been learnt from him, it seemed to him quite new and beautiful. In the days that followed he waited keenly for the evenings, which became ever brighter. Candle after candle stood in the Menorah, and the father mused on the little candles with his children till at length his reflections became too deep to be uttered before them.

" Then came the eighth day, when the whole row burns, even the faithful ninth, the servant, which on other nights is used only for the lighting of the others. A great splendour streamed from the Menorah. The children's eyes glistened. But for our friend all this was the symbol of the enkindling of a nation. When there is but one light all is still dark, and the solitary light looks melancholy. Soon it finds one companion, then another, and another. The darkness must retreat. The light comes first to the young and the poor—then others join who love Justice, Truth, Liberty, Progress, Humanity, and Beauty. When all the candles burn, then we must all stand and rejoice over the achievement. And no office can be more blessed than that of a Servant of the Light."

THEODOR HERZL.

(*Trans. B. L. Pouzner.*)

THE STORY OF THE MACCABEES.

"It is good for Jewish lads to include warriors of their own race in their gallery of heroes, to be able to say, 'My people has produced its brave men equally with the Greeks and the Romans.'

"But still better it is for them to feel that these brave men drew their courage from the purest of all sources, from a passionate love for their religion, from a veneration for the good and the true and the morally beautiful. The Maccabees boldly faced overwhelming odds, not for their own selfish ends, but in a spirit of self-sacrificing fidelity to the holiest of all causes. They threw themselves upon the enemy in the temper that takes the martyr to the stake; they did it not for gain or glory, but solely for conscience sake. They felt that God was calling to them, and they could not hold back. Theirs was a unique effort. Others had, it is true, displayed an equally noble courage on the battlefield. But what they had fought for was their fatherland and their mother tongue, their hearths and homes. To fight for Religion was a new thing.

"The little Maccabean band was like a rock in the midst of a surging sea. Standing almost alone in their day, the heroes beat back the forces that threatened to involve all mankind in a common demoralization. They kept a corner of the world sweet in an impure age. They held aloft the torch of true religion at a time when thick darkness was covering the nations."

MORRIS JOSEPH, 1903.

PURIM.*

"THERE was a certain Jew in Shushan . . . whose name was Mordecai. . . . And he brought up Hadassah, that is, Esther, his uncle's daughter . . . and when her father and mother were dead, Mordecai took her for his own daughter. . . . And Esther was taken unto King Ahasuerus into his house royal . . . and the king loved Esther . . . and she obtained grace and favour in his sight . . .

"After these things did King Ahasuerus promote Haman, and set his seat above all the princes, that were with him. And Haman said, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people, neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king let it be written that they be destroyed . . . both young and old, little children and women, in one day. And the king said unto Haman, The people is given to thee to do with them as it seemeth good to thee.

"Now, when Mordecai knew all that was done he rent his clothes . . . and charged Esther that she should go in unto the king to make supplication unto him for her people—Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest

*cf. p. 132.

thy peace at this time, then shall relief and deliverance arise to the Jews from another place : and who knoweth whether thou art not come to the kingdom for such a time as this ? . . . Esther bade them return answer unto Mordecai, So will I go in unto the King . . . and if I perish, I perish. . . .

" Then Esther the queen . . . said, if I have found favour in thy sight, O king . . . let my life be given me at my petition, and my people at my request ; for we are sold, I and my people, to be destroyed, to be slain and to perish. . . . Then spake the king Ahasuerus, Who is he, and where is he, that durst presume in his heart to do so ? And Esther said, An adversary and an enemy, even this wicked Haman.

" Then said one of the chamberlains, Behold also, the gallows which Haman hath made for Mordecai, who spake good for the king (and saved the king's life) standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman. . . . And the king said, Write ye also to the Jews as it liketh you, in the king's name. . . . The Jews had light and gladness and joy and honour. And whithersoever the king's commandment and his decree came, the Jews had gladness and joy. . . .

" . . . Therefore do the Jews . . . make the fourteenth day of the month Adar a day of gladness and feasting . . . and of sending gifts to the poor."

BOOK OF ESTHER.

AN EAST END CHEVRAH.*

"THESE *Sons of the Covenant* prayed for one another while alive, visited one another's bedsides when sick, buried one another when dead. . . . Strange exotics in a land of prose, bearing in their eyes, through all the shrewdness of their glances, the eternal mysticism of the Orient. Hawkers and pedlars, tailors and cigar-makers, cobblers and furriers, glaziers and cap-makers—this was in sum their life, to know no work on Sabbath and no rest on week-day. It was a series of recurrent landmarks, ritual and historical, of intimacy with God so continuous that they were in danger of forgetting His existence, as of the air they breathed. They ate unleavened bread on Passover, and blessed the moon, and counted the days of the Omer, till Pentecost saw the synagogue dressed with flowers in celebration of an Asiatic fruit-harvest by a European people divorced from agriculture; they passed to the terrors and triumphs of the New Year (with its domestic symbolism of apple and honey and its procession to the river), and the revelry of repentance on the Great White Fast, when they burned long candles and attired themselves in grave-clothes, and saw from their seats in synagogue the long Fast-day darken slowly into dusk, while God was sealing the decrees of Life and Death; they passed to Tabernacles, when they ran up rough booths in back-yards covered with greenery, and bore through the streets citrons in boxes and a waving combination of myrtle and palm and willow-branches, wherewith they made a pleasant rustling

*From "Children of the Ghetto" (William Heinemann, London).

in the synagogue; and thence to the Rejoicing of the Law, when they danced in the House of the Lord, and made a seven-fold circuit with the two scrolls, supplemented by toy flags and children's candles stuck in hollow carrots; and then again on to Dedication, with its celebration of the Maccabean deliverance and the miracle of the unwaning oil in the Temple, and to Purim, with its masquerading and its execration of Haman's name by the banging of little hammers; and so back to Passover. And with these larger cycles, epicycles of minor fasts and feasts, multiplex, not to be overlooked, from the fast of the ninth of Ab—fatal day for the race—when they sat on the ground . . . and wailed for the destruction of Jerusalem, to the feast of the Great Hosannah, when they whipped away willow-leaves on the Shool benches in symbolism of forgiven sins. . . .

"And each day, too, had its cycle of religious duty, its comprehensive and cumbrous ritual, with accretions of commentary and tradition.

"And every contingency of the individual life was equally provided for; and the writings that regulated all this complex ritual are a marvellous monument of the patience, piety, and juristic genius of the race—and of the persecution which threw it back upon its sole treasure, the Law.

"And so the stuffy room, with its guttering candles and its chameleon-coloured ark-curtain, was the pivot of their narrow lives. Joy came to bear to it the offering of its thanksgiving, and grief came with rent garments to lament the beloved dead and glorify the name of the Eternal."

I. ZANGWILL, 1892.*

*From "Children of the Ghetto" (William Heinemann, London).

SERVANT OF GOD.

" SPIRIT and flesh are Thine,
O Heavenly Shepherd mine ;
My hopes, my thoughts, my fears, Thou seest all,
Thou measurest my path, my steps dost know.
When Thou upholdest, who can make me fall ?
When Thou restrainest, who can bid me go ?
*O would that I might be
A servant unto Thee,
Thou God, by all adored !
Then, though by friends out-cast,
Thy hand would hold me fast
And draw me near to Thee, my King and Lord !*

" Fain would my heart come nigh
To Thee, O God, on high,
But evil thoughts have led me far astray
From the pure path of righteous government.
Guide Thou me back into Thy holy way,
And count me not as one impenitent.
*O would that I might be
A servant unto Thee,
Thou God, by all adored !
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to Thee, my King and Lord !*

" Contrite and full of dread,
I mourn each moment fled,
'Midst idle follies roaming desolate :
 I sink beneath transgressions manifold,
That from Thy presence kept me separate,
 Nor can sin-darkened eyes Thy light behold.
*O would that I might be
A servant unto Thee,
 Thou God, by all adored !
Then, though by friends out-cast,
Thy hand would hold me fast,
 And draw me near to Thee, my King and Lord !*

" So lead me that I may
Thy sovereign will obey.
Make pure my heart to seek Thy truth divine ;
 When burns my wound, be Thou with healing
 near !
Answer me, Lord ! for sore distress is mine,
 And say unto Thy servant, I am here.
*O would that I might be
A servant unto Thee,
 Thou God, by all adored !
Then, though by friends out-cast,
Thy hand would hold me fast,
 And draw me near to Thee, my King and Lord !*

YEHUDAH HALEVI, 1140.

(Trans. Alice Lucas.)

HYMN OF GLORY.

- " SWEET hymns and songs will I indite
To sing of Thee by day and night—
Of Thee, who art my soul's delight.
- " How doth my soul within me yearn
Beneath Thy shadow to return,
Thy secret mysteries to learn !
- " And even while yet Thy glory fires
My words and hymns of praise inspires,
Thy love it is my heart desires.
- " Thy glory shall my discourse be ;
In images I picture Thee,
Although Thyself I cannot see.
- " O Thou whose word is truth alway,
Thy people seek Thy face this day ;
O be Thou near them when they pray.
- " O may my words of blessing rise
To Thee, Who, throned above the skies,
Art just and mighty, great and wise.
- " My meditation day and night,
May it be pleasant in Thy sight,
For Thou art all my soul's delight."

JUDAH THE PIOUS, 12th cent.
(*Trans. Alice Lucas.*)

V

Time & Eternity



"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

JEREMIAH 9. 23-24.

THE RIGHT UNDERSTANDING.

"He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?
He that instructeth the nations, shall not He
correct,
Even He that teacheth man knowledge?"

PSALM 94. 9-10.

"Woe unto them that call evil good and good evil;
that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter!

"Woe unto them that are wise in their own eyes,
and prudent in their own sight!"

ISAIAH 5. 20-22.

THE RIGHT LIFE.

"It hath been told thee, O man, what is good, and what the Lord doth require of thee; only to do justly, and to love mercy, and to walk humbly with thy God."

MICAH 6. 8.

"RABBI JUDAH THE PRINCE* said, 'Which is the right course that a man should choose for himself? That which he feels to be in itself honourable to the doer, and which also brings him the respect of his fellow men. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing Eye, a hearing Ear, and all thy deeds are written in a Book.'

ETHICS OF THE FATHERS.

"A MAN who desires to help others by counsel or deed, will refrain from dwelling on men's faults, and will speak but sparingly of human weaknesses. But he will speak at large of man's virtue and power, and the means of perfecting the same, that thus men may endeavour joyously to live, so far as in them lies, after the commandment of reason."

BENEDICT SPINOZA, 1674.

*Lived 135-220; "Patriarch," and editor of the Mishna. See p. 294.

THE GOODNESS OF GOD'S WORK.

"MEN frequently think that the evils in the world are more numerous than the good things; many sayings and songs of the nations dwell on this idea. They say that the good is found only exceptionally, whilst evil things are numerous and lasting. The origin of this error is to be found in the circumstance that men judge of the *whole universe* by examining one single person only. If anything happens to him contrary to his expectation, forthwith they conclude that the whole universe is evil. All mankind at present in existence form only an infinitesimal portion of the permanent universe. It is of great advantage that man should know his station. Numerous evils to which persons are exposed are due to the defects existing in the persons themselves. We seek relief from our own faults; we suffer from evils which we inflict on ourselves, and we ascribe them to God, Who is far from connected with them. As Solomon explained it: The foolishness of man perverteth his way, and his heart fretteth against the Lord."

MOSES MAIMONIDES, 1190.

FREEDOM OF THE WILL.

"JEWISH ethics is rooted in the doctrine of human responsibility, that is, *freedom of the will*. "All is in the hands of God, except the fear of God," is an undisputed maxim of the Rabbis. And 'to subject our will to the will of our Father in Heaven' is the great purpose of man's life on earth.

"We are free agents in so far as the choice between good and evil is concerned. This is an undeniable fact of human experience; but equally so is the fact that the sphere in which that choice is exercised is limited for us by heredity and environment. As the earth follows the sun in its vast sweep through celestial space, and yet at the same time daily turns on its axis; even so man, in the midst of the larger national and cultural whole of which he is a part, ever revolves in his own orbit. Though man cannot always even half control his destiny, God has given the reins of his conduct altogether into his hands."

J. H. HERTZ, 1935.

THE WICKED SAITH IN HIS HEART.

" FOR they said within themselves, reasoning not aright,

' Short and sorrowful is our life ;

And there is no healing when a man cometh to his end,

And none was ever known that returned out of Hades.

Because by mere chance were we born,

And hereafter we shall be as though we had never been :

And our name shall be forgotten in time,

And no man shall remember our works ;

And our life shall pass away as the traces of a cloud,

And shall be scattered as is a mist.

For our allotted time is the passing of a shadow,

And there is no putting back of our end.

Come therefore, and let us enjoy the good things that now are ;

And let us use the creation with all our soul as youth's possession.

Let us fill ourselves with costly wine and perfumes;

And let no flower of spring pass us by :

Let us crown ourselves with rosebuds, before they be withered :

Let none of us go without his share in our proud revelry ;

Everywhere let us leave tokens of our mirth :
Because this is our portion, and our lot is this.
Let our strength be to us a law of righteousness ;
For that which is weak is convicted to be of no
service.'

" Thus reasoned they, and they were led astray ;
For their wickedness blinded them,
And they knew not the mysteries of God,
Neither hoped they for wages of holiness,
Nor did they judge that there is a prize for
blameless souls.
Because God created man for incorruption.
And made him an image of his own everlasting-
ness."

WISDOM OF SOLOMON, 2. 1, 2, 4-9, 11, 21-23.

REPENTANCE OF THE WICKED.

" THEY shall say within themselves repenting :
' Verily we went astray from the way of truth,
We took our fill of the paths of lawlessness and
destruction,
And we journeyed through trackless deserts,
But the way of the Lord we knew not.
What did our arrogance profit us ?
And what good have riches and vaunting brought
us ?

Those things all passed away as a shadow,
As a ship passing through the billowy water,
Whereof, when it is gone by, there is no trace
to be found,

Neither pathway of its keel in the billows :
Or as when a bird flieth through the air,
No token of her passage is found,
But the light wind, lashed with the stroke of her
pinions,

And rent asunder with the violent rush, is passed
through by the motion of her wings,
And afterwards no sign of her coming is found
therein :

So we also, as soon as we were born, ceased to
be ;

And of the virtue we had no sign to show,
But in our wickedness we were utterly consumed.
Because the hope of the ungodly man is as chaff
carried by the wind,

And passeth by as the remembrance of a guest
that tarrieth but a day.

“ ‘ But the righteous live for ever,
And in the Lord is their reward,
And the care for them with the Most High.”

WISDOM OF SOLOMON, 5. 3-15.

"IN THE WELL"—A PARABLE OF HUMAN
LIFE.

"THERE is an Eastern fable of a traveller in the desert who is attacked by a furious beast. To save himself, he gets into a dried-up well; but at the bottom of that well he sees a dragon. The unhappy man dares not venture out for fear of the beast, and dares not descend for fear of the dragon; so he catches hold of a shrub growing in the wall of that dried-up well. His arms grow tired, but he holds on; and then he notices two mice, one black and one white, gnawing at the shrub. He sees that the shrub must soon give way, and knows that he must inevitably perish; but while still hanging on, he looks around him, and discovers some drops of honey on the leaves of the shrub. Immediately he stretches out his tongue, and eagerly licks these drops of honey.

"What a parable of human life! The traveller is man, the wild beast is sin. The shrub growing in the wall is the brief allotted time of our existence—constantly gnawed away by the black and white mice, by every day and night we have left behind us. And the dragon awaiting us as soon as the slender branch of our life snaps asunder, is death. And yet the overwhelming mass of humanity set their heart on vain things and passing shadows, feverishly avoiding the sight of the dragon and the mice; and think of nothing else but of the amount of honey they can manage to enjoy."

J. H. HERTZ, 1923.

WISE COUNSEL.

I.

"THE soul, when accustomed to superfluous things, acquires a strong habit of desiring others which are necessary neither for the preservation of the individual nor for that of the species. This desire is without limit; whilst things which are necessary are few, and restricted within certain bounds. Lay this well to heart, reflect on it again and again; that which is superfluous is without end (and therefore the desire for it also without limit). Thus you desire to have your vessels of silver, but golden vessels are still better; others even have vessels studded with sapphires, emeralds, or rubies. Those, therefore, who are ignorant of this truth, that the desire for superfluous things is without limit, are constantly in trouble and pain. When they thus meet with the consequences of their course they complain of the judgments of God; they go so far as to say that God's power is insufficient, because He has given to this Universe the properties which they imagine cause these evils."

MOSES MAIMONIDES.

II.

"PREFER one in hand to two in hope; a little certainty is better than a great perhaps. Sooner a servant among the noble than leader among the

common ; for some of their honour will stick to you, while you must share the contempt of your contemptible followers.

" The proud cedar is felled, the lowly bush is untouched ; fire rises and dies away, water flows down and for ever. If for what beauty or riches you have, you raise your head above neighbour or brother, you feed hateful envy, and the beggar whom you despise may yet triumph over you. Better enough in freedom than plenty at the table of another.

" Love thy children with impartial love ; the hope oft errs that you place on the more promising, and all your joy may come from him that you have kept in the background."

BENEDICT OF OXFORD, 1195.

(*Trans. Joseph Jacobs.*)

III.

" THERE are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom, and does not break in upon the speech of his fellow ; he is not hasty to answer ; he questions according to the subject matter, and answers to the point ; he speaks upon the first thing first, and upon the last, last ; regarding that which he has not understood, he says, ' I do not understand it,' and he acknowledges the truth."

ETHICS OF THE FATHERS.

THE DUTY OF HOLINESS.

"I AM the Lord your God : sanctify yourselves therefore, and be ye holy ; for I am holy."

LEVITICUS II. 44.

Cleanliness is next to Godliness.—Carefulness leads to cleanliness ; cleanliness to purity ; purity to humility ; humility to saintliness ; saintliness to fear of sin ; fear of sin to holiness ; and holiness to immortality.

TALMUD.

"THE entire system of the Jewish law has the hallowing of life as its aim, to be reached through good works, through observance of the Sabbath and Holy-days, and through the sanctification of God's name (*Kiddush Hashem*). Holiness became for rabbinical Judaism synonymous with purity of life, purity of action, and purity of thought ; and under its influence personal purity in Judaism became the highest standard and maxim of ethics found in any religious system."

K. KOHLER, 1904.

THE CITY OF GOD.

"Do not seek for the City of God on earth, for it is not built of wood or stone; but seek it in the soul of the man who is at peace with himself and is a lover of true wisdom.

"If a man practises ablutions of the body, but defiles his mind—if he offers hecatombs, founds a temple, adorns a shrine, and does nothing for making his soul beautiful—let him not be called religious. He has wandered far from real religion, mistaking ritual for holiness; attempting, as it were, to bribe the Incorruptible and to flatter Him Whom none can flatter. God welcomes the genuine service of a soul, the sacrifice of truth; but from display of wealth He turns away.

"Will any man with impure soul and with no intention to repent, dare to approach the Most High God? The grateful soul of the wise man is the true altar of God."

PHILO-JUDAEUS, 1st cent.

"THINK not meanly of thyself, and despair not of perfection."

MOSES MAIMONIDES, 1200.

"HAPPY is the man whose days pass in review before the King of Kings without reproach, not one of them being rejected because of sin committed thereon."

ZOHAR.

HUMILITY.

"MOSES wist not that the skin of his face shone."

EXODUS 34. 29.

"THE man who does good works is more likely to be overtaken by pride in them than by any other moral mischance, and its effect on conduct is injurious in the extreme. Therefore, among the most necessary of virtues is that one which banishes pride; and this is humility."

BACHYA IBN PAKUDAH, 1040.

"WISDOM begetteth humility."

ABRAHAM IBN EZRA, 1167.

"MEEKNESS of spirit is the halo of the wise; imprudence is the sign of the fool."

JOSEPH KIMCHI, 1170.

"EVERYTHING heroic in man is insignificant and perishable, and all his wisdom and virtue unable to stand the crucial test, unless they are the fruits of humility. In this there is no exception—neither for any man, any people, or any age."

HERMANN COHEN, 1918.

SAYINGS FROM THE TALMUD.

I.

" BE thou the cursed, not he who curses. Be of them that are persecuted, not of them that persecute. Look at Scripture : there is not a single bird more persecuted than the dove ; yet God has chosen her to be offered up on His altar. The bull is hunted by the lion, the sheep by the wolf, the goat by the tiger. And God said, ' Bring Me a sacrifice, not from them that persecute, but from them that are persecuted.'

" Scripture ordains that the Hebrew slave who ' loves ' his bondage shall have his ear pierced against the door-post (Exodus 21). Why ? Because it is that ear which heard on Sinai, ' They are My servants, they shall not be sold as bondsmen'. They are *My* servants, not servants' servants. And this man voluntarily throws away his precious freedom—' Pierce his ear ! ' "

II.

" EVEN when the gates of heaven are shut to prayer, they are open to tears. Prayer is Israel's only weapon, a weapon inherited from his fathers, a weapon tried in a thousand battles.

"When the righteous man dies, it is the earth that loses. The lost jewel will always be a jewel, but the possessor who has lost it—well may he weep.

"To one who denied resurrection Gabiha ben Pasissa said: 'If what never before existed, exists; why cannot that which once existed, exist again?

"Life is a passing shadow, say the Scriptures. Is it the shadow of a tower, of a tree? A shadow that prevails for a while? No, it is the shadow of a bird in its flight—away flies the bird, and there is neither bird nor shadow.

"Repent one day before thy death. There was a king who bade all his servants to a great repast, but did not indicate the hour; some went home and put on their best garments and stood at the door of the palace; others said, 'There is ample time, the king will let us know beforehand.' But the king summoned them of a sudden; and those that came in their best garments were well received, but the foolish ones, who came in their slovenliness, were turned away in disgrace.

"Iron breaks the stone, fire melts iron, water extinguishes fire, the clouds drink up the water, a storm drives away the clouds, man withstands the storm, fear unmans man, wine dispels fear, sleep drives away wine, and death sweeps all away—even sleep. But Solomon the Wise says: 'Charity saves from death.'

III.

"FOUR shall not enter Paradise: the scoffer, the liar, the hypocrite, and the slanderer.

"The cock and the owl both await the daylight. 'The light,' says the cock, 'brings delight to me, but what are you waiting for?'

"Thy friend has a friend, and thy friend's friend has a friend: be discreet.

"He who is ashamed will not easily commit sin. Commit a sin twice, and you will think it perfectly allowable. There is a great difference between him who is ashamed before his own self and him who is only ashamed before others.

"The sun will go down all by himself, without thy assistance. Not what thou sayest about thyself, but what others say. He who humiliates himself will be lifted up; he who raises himself up will be humiliated. Whosoever runs after greatness, greatness runs away from him; he who runs from greatness, greatness follows him.

"If the young tell thee, Build; and the old tell thee, Destroy, follow the counsel of the elders; for often the destruction of the elders is construction, and the construction of the young is destruction.

IV.

" ' FEAR God, as much as you fear man,' said Johanan ben Zakkai. ' Not more ? ' asked his pupils in surprise. ' If you would but fear him as much ! ' said the dying sage."

" As the ocean never freezes, so the gate of repentance is never closed.

" The righteous are masters of their passions. Not so the wicked : they are the slaves of their desires. The righteous need no monuments : their deeds are their monuments. The righteous promise little and do much ; the wicked promise much and do not perform even a little. Accustom thyself to complete any good thing thou hast undertaken. Let thy yea be yea, and thy nay be nay.

" In Palestine it was considered a sign of descent from a good family if any one first broke off in a quarrel. The greatest of heroes is he who turneth an enemy into a friend.

" Giving is not the essential thing, but to give with delicacy of feeling. Scripture does not say, ' Happy is he who giveth to the poor,' but ' Happy is he who *wisely considereth* the poor.' He who makes the sorrowful rejoice will partake of life everlasting.

V.

"THE world rests on three things: on truth, on justice, and on peace."

"In God's eyes the man stands high who makes peace between men—between husband and wife, between fathers and children, between masters and servants, between neighbour and neighbour. But he stands highest who establishes peace among the nations."

"He who is merciful to others shall receive the mercy of Heaven."

"When a man appears at the bar of Heavenly Judgment, the first question put to him is, 'Have thy dealings with thy fellow-men been honest?'"

"To rob a non-Jew is worse than robbing an Israelite; because, in addition to the breach of the great moral law, there is the profanation of the name of God" (*Chillul Hashem*).

"Every good deed performed becomes a man's advocate; every sin, an accuser."

"He who curbs his wrath, his sins will be forgiven. Whosoever does not persecute them that persecute him, whosoever takes an offence in silence, he who does good because of love, he who is cheerful under his sufferings, they are the friends of God, and of them the Scripture says, 'But they that love Him shall be as the sun, when he goeth forth in his might'."

VI.

"WHEN Akabyah, son of Mahalalel, was on his death-bed, his son asked, 'Father, commend me to thy friends.' 'No, my son,' said he, 'I shall not commend thee.' 'Hast thou found aught unworthy in me?' 'No, my son,' replied he, 'thy deeds will bring thee near unto men, and thy deeds will drive thee from them.'"

"He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure."

"He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face. But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place."

"I am the creature of God, and so is my fellow-man; my calling is in the town, and his in the fields; I go early to my work, and he to his; he does not boast of his labour nor I of mine; and if thou wouldst say, 'I accomplish great things and he little things,' we have learnt that *whether a man accomplish great things or small, his reward is the same, if only his heart be set upon Heaven.*"

GOD AND MAN.

"RABBI AKIBA* said: Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God."

"Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work."

"BEN AZZAI† said: Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place."

"HILLEL‡ said: If I am not for myself, who will be for me?

"And being for myself only, what am I? and, if not now, when?

"Separate not thyself from the community. Trust not in thyself until the day of thy death. Judge not thy neighbour until thou art come into his place."

ETHICS OF THE FATHERS.

*Greatest of Mishna teachers; mystic, warrior, and martyr (132 C.E.).

†Companion of Akiba; declared the brotherhood of man to be the fundamental principle of religion.

‡Most renowned of the rabbis; born in Babylon about one hundred years before the Destruction of the Temple (70 C.E.).

GOLDEN RULES.

"THOU shalt love thy neighbour as thyself."

LEVITICUS 19. 18.

"RABBI AKIBA said: '*Thou shalt love thy neighbour as thyself*'—this is a fundamental principle of religion."

"HILLEL used to say: *Whatever is hateful unto thee, do it not unto thy fellow*. This is the whole law; the rest is but commentary."

TALMUD.

"'*Thou shalt not hate thy brother in thy heart*' (Leviticus 19. 17). Our Rabbis taught that this precept might be explained to mean only that you must not injure him nor insult him, nor vex him, and so the words '*in thine heart*' are added to forbid us even to feel hatred in our heart without giving it outward expression. Causeless hatred ranks with the three capital sins: Idolatry, Immorality, and Murder. The Second Temple, although in its time study of the Law and good works flourished and God's Commandments were obeyed, was destroyed because of causeless hatred, one of the deadly sins."

ACHAÏ (GAON), 8th cent.

(*Trans. E. N. Adler.*)

LOVE YE THE STRANGER.

"AND a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt."

EXODUS 22. 20.

"THE stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself."

LEVITICUS 19. 34.

"LOVE ye therefore the stranger."

DEUTERONOMY 10. 19.

"THIS law of shielding the alien from all wrong is of vital significance in the history of religion. With it alone, true Religion begins. The alien was to be protected, not because he was a member of one's family, clan, religious community, or people; but because he was a human being. *In the alien, therefore, man discovered the idea of humanity.*"

HERMANN COHEN, 1900.

FORGIVENESS.

"THOU shalt not take vengeance."

LEVITICUS 19. 18.

"LOVE ye one another from the heart ; and if a man sin against thee, cast forth the poison of hate and speak peacably to him, and in thy soul hold not guile ; and if he confess and repent, forgive him. But if he be shameless and persist in the wrongdoing, even so forgive him from the heart, and leave to God the avenging."

TESTAMENTS OF THE TWELVE PATRIARCHS,
2nd cent., B.C.E.

"SAMUEL IBN NAGRELA was a renowned rabbinic scholar, poet and statesman. He was made Vizir of the Berber king of Granada in 1027. Near the Palace there lived a Moslem seller of spices, who no sooner beheld the Jewish minister in the company of the king, than he overwhelmed him with curses and reproaches. The king, indignant at such conduct, commanded Samuel to punish this fanatic by cutting out his tongue. The Jewish Vizir, however, treated him generously, and converted the curses into blessings. When the king again noticed the seller of spices, he was astonished that Samuel had not carried out his command. The minister replied, 'I have torn out his angry tongue, and given him instead a kind one.' "

H. GRAETZ, 1860.

A MEDIEVAL JEWISH MORALIST.

I.

"No crown carries such royalty with it as doth humility; no monument gives such glory as an unsullied name; no worldly gain can equal that which comes from observing God's laws. The highest sacrifice is a broken and contrite heart; the highest wisdom is that which is found in the Law; the noblest of all ornaments is modesty; the most beautiful of all things man can do is to forgive wrong.

"Cherish a good heart when thou findest it in any one; hate, for thou mayest hate it, the haughtiness of the overbearing man, and keep the boaster at a distance. There is no skill or cleverness to be compared to that which avoids temptation; there is no force, no strength that can equal piety. All honour to him who thinks continually and with an anxious heart of his Maker; who prays, reads, learns, and all these with a passionate yearning for his Maker's grace.

II.

"Let thy dealings be of such sort that a blush need never visit thy cheek; be sternly dumb to the voice of passion; commit no sin, saying to thyself that thou wilt repent and make atonement

at a later time. Let no oath ever pass thy lips; play not the haughty aristocrat in thine heart; follow not the desire of the eyes, banish carefully all guile from thy soul, all unseemly self-assertion from thy bearing and thy temper.

"Speak never mere empty words; enter into strife with no man; place no reliance on men of mocking lips; wrangle not with evil men; cherish no too fixed good opinion of thyself, but lend thine ear to remonstrance and reproof.

"Be not weakly pleased at demonstrations of honour; strive not anxiously for distinction; never let a thought of envy of those who do grave wrong cross thy mind; be never enviously jealous of others, or too eager for money.

"Honour thy parents; make peace whenever thou canst among people, lead them gently into the good path; place thy trust in, give thy company to, those who fear God.

III.

"If the means of thy support in life be measured out scantily to thee, remember that thou hast to be thankful and grateful even for the mere privilege to breathe, and that thou must take up that suffering as a test of thy piety and a preparation for better things. But if wordly wealth be lent to thee, exalt not thyself above thy brother; for both of ye came naked into the world, and both of ye will surely have to sleep at last together in the dust.

"Bear well thy heart against the assaults of envy, which kills even sooner than death itself; and

know no envy at all, save such envy of the merits of virtuous men as shall lead thee to emulate the beauty of their lives. Surrender not thyself a slave to hate, that ruin of all the heart's good resolves, that destroyer of the very savour of food, of our sleep, of all reverence in our souls.

"Keep peace both within the city and without, for it goes well with all those who are counsellors of peace; be wholly sincere; mislead no one by prevarications, by words smother than intention, as little as by direct falsehood. For God the Eternal is a God of Truth; it is He from whom truth flowed first, He who begat truth and sent it into creation."

ELEAZAR ROKĖACH, C. 1200.

GREAT IS TRUTH.

"GREAT is Truth, and stronger than all things. All the earth calleth upon Truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. . . . Truth abideth, and is strong for ever; she liveth and conquereth for evermore. . . . She is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of Truth."

I. ESDRAS.

"TRUTH is the seal of God."

TALMUD.

KINDNESS TO ANIMALS.

"THE claims of the lower animals on human pity and consideration are characteristic of the Hebrew Scriptures.

It is only in our day that legislation has at long last forbidden cruelty to animals. Until the middle of the nineteenth century, it was nowhere illegal—except in Jewish Law. It is, therefore, but another of the 'conventional lies of our civilization' when the duty of preventing cruelty to animals is invoked against one of the major requirements of Jewish religious life—Shechitah. This method of slaughter alone produces *instantaneous* insensibility in the animal. A leading physiologist, Professor C. Lovatt Evans, declares: 'I should be happy to think that my own end were likely to be as swift and painless as the end of these cattle killed in this way undoubtedly is.'

J. H. HERTZ, 1936.

"THE man who is cruel to animals will have to answer for it on the Day of Judgment,"

JUDAH THE PIOUS, 12th cent.

THE MYSTERY OF PAIN.

"THE mystery of pain is an old problem. The Rabbis were deeply impressed with its gravity and complexity. The sorrows of the universe and the agony of Israel; the suffering of the nation and the pain of the individual, formed the inspiration of some of their noblest thoughts. They fully realized that suffering can chasten and heal and purify, even 'as salt cleanses meat.' And so they call God's chastisements the blessed scourges of love, and tell us that even as the olive only gives forth its sweet and perfumed oil on being crushed, so also Israel only reaches perfection through crushing sorrows. They tell us that in the thick darkness of the world-problem is God—the 'Light Behind'; that all things work together for good—even Death; they represent God as saying to mankind 'with thy very wounds I will heal thee;' they say that those whom God afflicts bear His name; that only through a 'sorrow's crown of sorrows' cometh true life. Heaven is not to be won by rest and ease and quiet. Only those who have suffered and endured greatly have achieved greatly. The world's greatest workers, thinkers, and teachers have only reached the pinnacle of fame by surmounting

obstacles which to ordinary men, content with the lower slopes, would have seemed insuperable. Man has ever risen nearer to God by the altar-stairs of pain and sorrow—those altar-stairs which lead through darkness, for ever upwards, towards the very Throne of God."

S. ALFRED ADLER, 1906.

MEETING ADVERSITY.

"ACCORDING to ancient Jewish custom, the ceremony of cutting our garments when our nearest and dearest on earth is lying dead before us, is to be performed *standing up*. This teaches: meet all sorrow standing upright. The future may be dark, veiled from the eye of mortals—but not the manner in which we are to meet the future. To rail at life, to rebel against a destiny that has cast our lines in unpleasant places, is of little avail. We cannot lay down terms to life. Life must be accepted on its own terms. But hard as life's terms are, life (it has been finely said) never dictates unrighteousness, unholiness, dishonour."

J. H. HERTZ, 1900.

THE CONTEMPLATION OF DEATH.

"THE contemplation of death should plant within the soul elevation and peace. Above all, it should make us see things in their true light. For all things which seem foolish in the light of death are really foolish in themselves. To be annoyed because So-and-so has slighted us or been somewhat more successful in social distinctions, pulled himself somehow one rung higher up the ladder than ourselves—how ridiculous all this seems when we couple it with the thought of death! To pass each day simply and solely in the eager pursuit of money or of fame, this also seems like living with shadows when one might take one's part with realities. Surely when death is at hand we should desire to say, 'I have contributed my grain to the great store of the eternal. I have borne my part in the struggle for goodness.' And let no man or woman suppose that the smallest social act of goodness is wasted for society at large. All our help, petty though it be, is needed; and though we know not the manner the fruit of every faithful service is surely gathered in. Let the true and noble words of a great teacher ring in conclusion upon our ears: 'The

growing good of the world is partly dependent on unhistoric acts ; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.' "

C. G. MONTEFIORE, 1893.

"As for myself, I am contented with the conviction that God's eyes are ever upon me, that His Providence and justice will follow me into the future life as it has protected me in this, and that my true happiness consists in the development of the powers of my soul. It is such felicity that awaits me in the life to come. More I do not desire to know."

MOSES MENDELSSOHN, 1767.

LIGHT IN DARKNESS.

" WHEN Adam saw for the first time the sun go down and an ever-deepening gloom enfold creation, his mind was filled with terror. God then took pity on him, and endowed him with the divine intuition to take two stones—the name of one was Darkness and the name of the other Shadow of Death—and rub them against each other, and so discover fire. Thereupon Adam exclaimed with grateful joy : ' Blessed be the Creator of Light.' "

TALMUD.

TALMUDIC PARABLES AND LEGENDS.

I.

THE HEART ENNOBLES ANY CALLING.

"RABBI BAROKA, a saintly mystic, one day as he was walking through the crowded market-place of his town, met Elijah, the wandering spirit of prophecy in Jewish lore. 'Who of all this multitude has the best claim to Heaven?' asks the Rabbi of his spirit companion. The prophet points to a disreputable weird-looking creature, a turnkey. 'That man yonder, because he is considerate to his prisoners, and refrains from all unnecessary cruelty. In that miniature hell over which he presides he has suppressed many a horror.' 'And who else is here sure of eternal life?' continues the Rabbi. Elijah then points to two motley-dressed fellows, clowns, who were supplying amusement to the bystanders. The Rabbi's astonishment knew no bounds. 'Scorn them not,' explains the prophet; 'it is always their habit, even when not performing for hire, to cheer the depressed and the sorrowful. Whenever they see a sufferer they join him, and by merry talk cause him to forget his grief.'

"The heart ennobles any calling. A turnkey may leave the saintly behind in true merit of life; and a jester may be first in the kingdom of heaven, if disinterestedly he has diminished the sadness of human lives."

2.

HATE SIN, NOT THE SINNER.

"RABBI MEIR lived in a neighbourhood of violent and lawless men. These men sorely vexed and afflicted him, so much so that one day he wished for their death. His wife, the wise Beruriah, reproved him for this, and exclaimed, 'What is in your mind? Is it because it is written, "Let sinners be consumed out of the earth?"' (Psalm 104. 35). But the Text can be read so as to mean, 'Let sins cease out of the earth.' Glance also at the end of the verse, 'and the wicked shall be no more.' Rather should you pray that they repent, and be no more wicked! R. Meir offered prayer on their behalf, and they turned from their evil ways."

3.

FILIAL PIETY.

"DAMA, a heathen dealer in jewels in Ascalon, had a jewel such as was required to replace one of the precious stones in the High Priest's breast-plate. A deputation from Jerusalem came to him to negotiate for its purchase; and he agreed to sell it for one hundred dinars, but when he went into an inner room to fetch the stone, he found that his father was asleep in that room. Dama came back, and said he could not after all sell the stone. The deputation offered two hundred dinars, three hundred, a thousand dinars, but in vain. Soon after, his father having waked, Dama ran after the Temple emissaries with the jewel; but he refused to take more than the original one hundred dinars of the first offer. 'I will not make any profit from the honour which I paid to my father,' he said."

4.

" KIDDUSH HASHEM."

" RABBI SIMON BEN SHETACH one day commissioned his disciples to buy him a camel from an Arab. As they brought him the animal, they gleefully announced that they had found a precious stone in its collar. ' Did the seller know of this gem ? ' asked the Master. On being answered in the negative, he called out angrily, ' Do you think me a barbarian that I should take advantage of the letter of the law by which the gem is mine together with the camel ? Return the gem to the Arab immediately.' When the heathen received it back he exclaimed : ' Blessed be the God of Simon ben Shetach ! Blessed be the God of Israel ! ' "

5.

EQUITABLE DEALING.

" RABBA, the son of Bar Chana, hired porters to transport some jugs of wine. They, through inadvertence, broke their load ; whereupon Rabba seized their garments in compensation. The porters appealed to Rab, who ordered the garments to be returned. When the garments were returned they pleaded, ' We are poor men, we have laboured a full day, exhausted ourselves, and now we have nothing.' Rab ruled that their wages be paid. Rabba protested that his action had all along been *legal*. To which Rab replied, ' Indeed, it is legal ; but Scripture says (Deuteronomy 6. 18), " Thou shalt do that which is right *and good* in the sight of the Lord " ; *i.e.*, we are to act beyond the mere letter of the law.' "

6.

EARTHLY TREASURES.

"ALEXANDER, the world conqueror, came across a simple people in Africa who knew not war. He lingered to learn their ways. Two citizens appeared before their chief with this point of dispute: One had bought a piece of land and discovered a treasure in it; he claimed that this belonged to the seller, and wished to return it. The seller, on the other hand, declared that he sold the land with all it might contain. So he refused to accept the treasure. The chief, turning to the buyer, said: 'Thou hast a son?' 'Yes.' And addressing the seller, 'Thou hast a daughter?' 'Yes,' 'Marry one to the other and make the treasure their marriage portion.' They left content. 'In my country,' said the surprised Alexander, 'the disputants would have been imprisoned, and the treasure confiscated for the king.' 'Is your country blessed by sun and rain?' asked the chief. 'Yes,' replied Alexander. 'Does it contain cattle?' 'Yes.' 'Then it must be for the sake of these innocent animals that the sun shines upon it; surely its people are unworthy of such blessing.'"

7.

HEAVENLY TREASURES.

" KING MONOBAZ, who in the days of the Second Temple became a proselyte to Judaism, unlocked his ancestral treasures at a time of famine, and distributed them among the poor. His ministers rebuked him, saying, 'Thy fathers amassed, thou dost squander.' 'Nay,' said the benevolent king, 'they preserved earthly, but I, heavenly treasures; theirs could be stolen, mine are beyond mortal reach; theirs were barren, mine will bear fruit time without end; they preserved money, I have preserved lives. The treasures which my fathers laid by are for this world, mine are for eternity.' "

8.

THE ACORN.

"A RABBI was once passing through a field where he saw a very old man planting an oak-tree. 'Why are you planting that tree?' said he. 'You surely do not expect to live long enough to see the acorn growing up into an oak-tree?'

" 'Ah,' replied the old man, 'my ancestors planted trees not for themselves, but for us, in order that we might enjoy their shade or their fruit. I am doing likewise for those who will come after me.' "

9.

THE TORAH IS ISRAEL'S LIFE.

" ONCE the Romans issued a decree that the Jews should no longer occupy themselves in the study of the Torah. Rabbi Akiba, however, was most zealous in spreading a love and knowledge of the Torah amongst all the Jewish communities. One day his friend Pappus met him and spake thus : 'Akiba, art thou not afraid ? Thou surely must know that thy deeds will bring thee into mortal danger !' ' Stay a while ! ' retorted Akiba, ' let me tell thee a story : A fox was once walking on the brink of a stream, in the clear waters of which were a number of fishes running to and fro. Said the fox to the fishes, ' Why do you run so ? ' ' We run,' replied they, ' because we fear the fishermen's nets.' ' Come up on the dry land,' said the fox, ' and live with me in safety, even as my forefathers once lived in safety with yours.' But the fishes said, ' This surely is not the cleverest among animals that speaks thus. Water is our natural home. If we are not safe there, how much less safe will we be on land, where we must surely die ! ' ' It is exactly so with us Jews,' continued Akiba. ' The Torah is our life and the length of our days. We may, whilst loving and studying the Torah, be in great danger from our enemies ; but if we were to give up its study, we should speedily disappear and be no more.' "

10.

ISRAEL'S LOYALTY.

" THERE was once a man who betrothed himself to a beautiful maiden and then went away, and the maiden waited and he came not. Friends and rivals mocked her and said, ' He will never come.' She went into her room and took out the letters in which he had promised to be ever faithful. Weeping, she read them and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel in misery, in captivity, was mocked by the nations for her hopes of redemption ; but Israel went into her schools and synagogues and took out the letters, and was comforted. God would in time redeem her and say, ' How could you alone among all the mocking nations be faithful ? ' Then Israel would point to the Law and the Prophets and answer, ' Had I not your promise here ? ' "

11.

THE JEWELS.

" RABBI MEIR sat during the whole of the Sabbath-day in the School instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty, and enlightened in the Law. His wife bore them to her bedchamber, and spread a white covering over their bodies. In

the evening Rabbi Meir came home. 'Where are my sons?' he asked. 'I repeatedly looked round the School, and I did not see them there.' She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank, and again asked: 'Where are my sons?' 'They will not be afar off,' she said, and placed food before him that he might eat. When he had said grace after the meal, she thus addressed him: 'With thy permission, I would fain propose to thee one question,' 'Ask it then,' he replied. 'A few days ago a person entrusted some jewels into my custody, and now he demands them of me; should I give them back again?' 'This is a question,' said the Rabbi, 'which my wife should not have thought it necessary to ask. What! wouldst thou hesitate to restore to every one his own?' 'No,' she replied; 'but yet I thought it best not to restore them without acquainting you therewith.' She then led him to the chamber, and took the white covering from the dead bodies. 'Ah, my sons! my sons!' loudly lamented the father. 'My sons! the light of my eyes!' The mother turned away and wept bitterly. At length she took her husband by the hand, and said: 'Didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See—the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'''

12.

THE TWO SHIPS.

"Two ships were once seen to be sailing near land. One of them was going forth from the harbour, and the other was coming into the harbour. Every one was cheering the outgoing ship, and every one was giving it a hearty send-off. But the incoming ship was scarcely noticed.

"A wise man was looking at the two ships, and he said: 'Rejoice not over the ship that is setting out to sea, for you know not what destiny awaits it, what storms it may encounter, what dangers it may have to undergo. Rejoice rather over the ship that has reached port safely and brought back all its passengers in peace.'

"It is the way of the world, that when a human being is born, all rejoice; but when he dies, all sorrow. Rather ought the opposite to be the case. No one can tell what troubles await the child on its journey into manhood. But when man has lived and dies in peace, all should rejoice, seeing that he has completed his journey, and is departing this world with the imperishable crown of a good name."

13.

THE MAN AND HIS THREE FRIENDS.

"A CERTAIN man had three friends, two of whom he loved dearly, but the other he lightly esteemed. It happened one day that the king commanded his presence at court, at which he was greatly alarmed, and wished to procure an advocate. Accordingly he went to the two friends whom he loved; one flatly refused to accompany him, the other offered to go with him as far as the king's gate, but no farther. In his extremity he called upon the third friend, whom he least esteemed, and he not only went willingly with him, but so ably defended him before the king that he was acquitted.

"In like manner, every man has three friends when Death summons him to appear before his Creator. His first friend, whom he loves most, namely, his money, cannot go with him a single step; his second, relations and neighbours can only accompany him to the grave, but cannot defend him before the Judge; while his third friend, whom he does not highly esteem—his good works—goes with him before the King, and obtains his acquittal."

14.

VANITY OF HUMAN PLEASURE.

"A FOX was eyeing longingly some luscious fruit in a very fine garden. But there was no way for him to enter. At last he espied an opening through which, he thought, he might possibly get in, but soon found the hole too small to admit his body. 'True,' he said, 'the hole is small, but if I fast three days my body will become sufficiently reduced to admit me.' He did so; and to his joy he now feasted to his heart's content upon the grapes and all the other good things in the orchard. But lo! when he desired to escape before the master of the garden came upon him he saw, to his great consternation, that the opening had again become too small for him. Poor animal! he had a second time to fast three days; and having made good his escape, he cast a farewell glance upon the scene of his late revels, saying: 'O garden, charming art thou and exquisite are thy fruits! But of what avail hast thou been unto me? What have I now for all my labour and cunning?'

"It is even so with man. Naked he comes into the world, naked he must leave it. Of all his toil therein he carries nothing away with him save the fruits of his good deeds."

15.

BODY AND SOUL.

"THE Roman Emperor Antoninus once said to Rabbi Judah the Prince, 'On the great day of Judgment, soul and body will each plead excuse for sin committed. The body will say to the Heavenly Judge, 'It is the soul, and not I, that has sinned. Without it I am as lifeless as a stone.' On the other hand, the soul will say, 'How canst Thou impute sin to me? It is the body that has dragged me down.'"

"'Let me tell you a parable,' answered Rabbi Judah the Prince. 'A king once had a beautiful garden stocked with the choicest fruits.' He set two men to keep guard over it—a blind man and a lame man. "I see some fine fruit yonder," said the lame man one day. "Come up on my shoulder," said the blind man, "I will carry you to the spot and we shall both enjoy the fruit." The owner, missing the fruit, haled both men before him for punishment. "How could I have been the thief?" queried the lame man, "seeing that I cannot walk?" "Could I have stolen the fruit?" retorted the blind man. "I am unable to see anything." What did the king? He placed the lame man on the shoulders of the blind man and sentenced them both as one.'

"In the same way will the Divine Judge of the Universe mete out judgment to the body and soul jointly."

CHASSIDIC* SAYINGS.

I.

BACHYA tells of a Jewish saint who used to pray, "My God, Thou hast given me over to starvation and penury. Into the depths of darkness hast Thou plunged me, and Thy might and strength Thou hast taught me. But even if they burn me with fire, only the more will I love Thee and rejoice in Thee."

Rabbi Elimelech, one of the Masters of the Chassidim, declared: "I have no wish for Thy Paradise, O God, nor any desire for the bliss in the world to come. I want Thee, and Thee alone."

Rabbi Moses Alschich, one of the Safed Cabalists in the 16th century, said: "Ah, pity the wicked! More difficult by far is it for the wicked to acquire Gehinnom than for the righteous to acquire Paradise. Gehinnom is acquired by means of strife, hatred, passion, crime and trouble; but Paradise is acquired by means of patience, gentleness, charity, rectitude, love and peace."

**Chassidic* is here used in its wider sense, to include the medieval saints, the later mystics, as well as the followers of Israel Baalshem, the founder of Chassidism.

In the Talmud there is frequent reference to one Rabbi Elisha Ben Abuyah, an apostate from Judaism, who, when urged to repent, replied that for him repentance was useless. For he had been told by a Voice from heaven that, even though he repented, he would be excluded from sharing the happiness of the world to come. Of him it was said by one of the Chassidim, "This man indeed missed a golden opportunity. How purely could he have served God, knowing that for his service there would never be a reward."

II.

Rabbi Abraham of Apt* prayed, "Lord of the Universe, I know full well that I am possessed of no merits that make me worthy of heavenly bliss among the righteous. I shall be consigned to Hell among the sinners. But Thou knowest that I am a quarrelsome man, and shall not be able to abide their presence. I, therefore, pray unto Thee, *pardon all the sinners and free them from Hell*, and then I shall gladly go thither."

Every Israelite, the Jewish Mystics teach, has a spark of the Messiah in him; and because of this,

*Died 1822.

he is fitted to become a co-worker in the holy task of establishing the reign of righteousness on earth. "No duty is more sacred," said Rabbi Nachman of Bratzlav,* "than for man to cherish that spark of the Messiah in his soul, and save it from extinction."

Rabbi Elimelech† taught: "Whatever a man's calling be, whether he be the *Rav* of the Community or he be a street-sweeper; whatever the wares in which he deals; so long as he respects his wares and honours his calling—they will be a source of sanctification to him and of usefulness to his fellow-men."

Rabbi Sussya of Annipol‡ used to say: "On the Day of Judgment I shall not be punished because I was not another Rabbi Akiba, or a second Israel Baalshem, but because I was not Sussya of Annipol; *i.e.*, because I did not live up to those spiritual possibilities that the Almighty had planted within me."

*1770-1811.

†Died 1786.

‡Died 1800.

THE LAST POST.

" THE pandemonium of death
And the low soft tones of one who saith,
' Like one whom his mother comforteth.'*

" Darkness above like Heaven's frown,
Blackness beyond the low hill's crown—
' Thy sun shall nevermore go down. . . .'*

" Graves and a countless row of biers,
Each one laid amid his peers—
' The Lord will wipe away all tears. . . .'*

" So, till the battle's roar shall cease—
' May he come unto his place in peace ! ' " "

M. MYERS, 1918.

*These verses of Isaiah form portion of the concluding prayer
of the Burial Service.

הַצֹּרֶת הַיָּמִים

RESIGNATION.

" RIGHTEOUS art Thou, O God, and ever just,
And none can question, none withstand Thy will;
And though our hearts be humbled to the dust,
Teach us, through all, to see Thy mercy still.

" Our life is measured out by Thee above,
And to Thy will each human heart must bow ;
No frail remonstrance mars our perfect love,
No man shall say to Thee, ' What doest Thou ? '

" When suffering to human fault is due,
Forgive, O Lord, and stay Thine hand, we pray ;
And when it brings but trial of faith anew,
Turn Thou the night of gloom to trustful day.

" When blessings bring Thy sunshine to our heart,
Let gratitude uplift each soul at rest ;
And when to bear our griefs becomes our part
Let faith and hope exhort us—God knows best.

" The Lord hath given—praise unto His Name !
But with that praise our task is but begun.
The Lord hath taken—still our thought the same,
His Law our Law ; His will, not ours, be done."

A. A. GREEN, 1917.

IMMORTALITY.

' THERE are those who gain eternity in a lifetime, others who gain it in one brief hour."

TALMUD.

" RABBI JACOB* said : This world is like a vestibule before the world to come. Prepare thyself in the vestibule, so that thou mayest enter into the palace.

" Better is one hour of repentance and good deeds in this world than the whole life in the world to come ; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world."

ETHICS OF THE FATHERS.

ETERNAL HOPE.

" WHOM have I in heaven but Thee ?

And there is none upon earth that I desire beside
Thee.

My flesh and my heart faileth :

But God is the strength of my heart and my
portion for ever."

PSALM 73. 25-26.

*Mishna teacher of the 2nd century.

TRUE WISDOM.

"SURELY there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out to the furthest bound
The stones of thick darkness and of the shadow
of death.
He breaketh open a shaft away from where men
sojourn ;
He putteth forth his hand upon the flinty rock ;
He overturneth the mountains by the roots.
He cutteth out passages among the rocks,
And his eye seeth every precious thing.
He bindeth the streams that they trickle not,
And the thing that is hid bringeth he forth to
light.

"But where shall wisdom be found ?
And where is the place of understanding ?
Man knoweth not the price thereof ;
Neither is it found in the land of the living.
The deep saith, It is not in me :
And the sea saith, It is not with me,
It cannot be gotten for gold,
Neither shall silver be weighed for the price
thereof.
Whence then cometh wisdom ?

And where is the place of understanding ?
Destruction and Death say,
We have heard a rumour thereof with our ears,
God understandeth the way thereof,
And He knoweth the place thereof.

And unto man He said,
Behold, the fear of the Lord, that is wisdom ;
And to depart from evil is understanding."

JOB 28. 1-4, 9-15, 21-23, 28.

"AND they that be wise shall shine as the brightness
of the firmament ; and they that turn many to
righteousness as the stars for ever and ever."

DANIEL 12. 3.

" RABBI TARPHON* said : The day is short, and the
work is great, and the labourers are sluggish, and the
reward is much, and the Master is urgent. It may
not be thine to complete the work ; but neither art
thou free to desist from it. Faithful is thy Employer
to pay the reward of thy labour. But know that the
reward unto the righteous is not of this world."

ETHICS OF THE FATHERS.

*Mishna teacher of the 2nd century.

"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in Heaven, that thou shouldst say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that thou shouldst say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

DEUTERONOMY 30. 11-14.

"Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them: or ever the sun and the light, and the moon and the stars be darkened, and the clouds return after the rain; and the dust return to the earth as it was, and the spirit return to God who gave it.

"This is the end of the matter; all hath been heard: fear God, and keep His commandments, for this is the whole duty of man."

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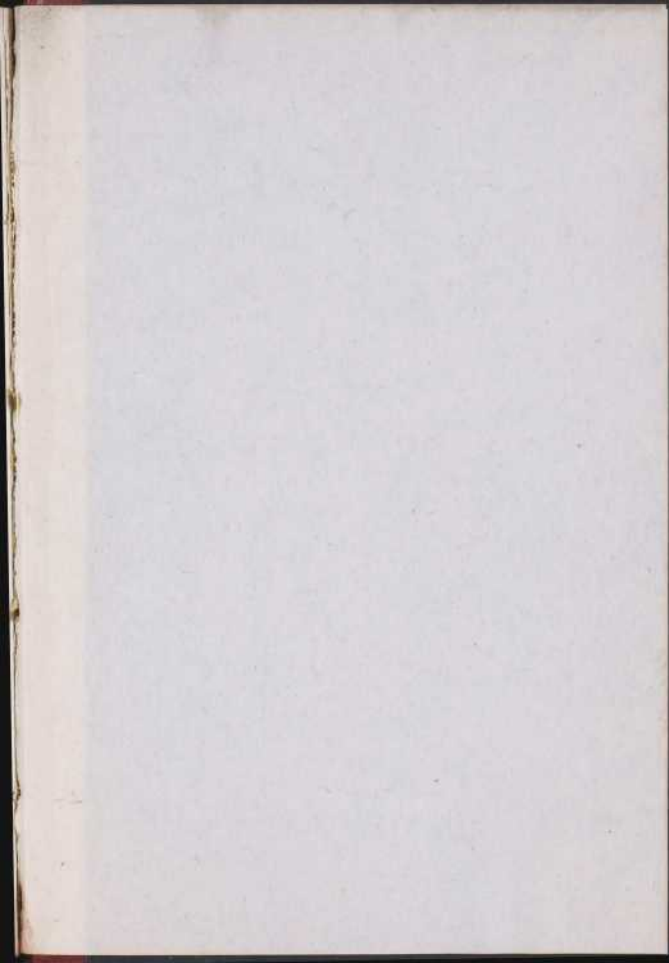
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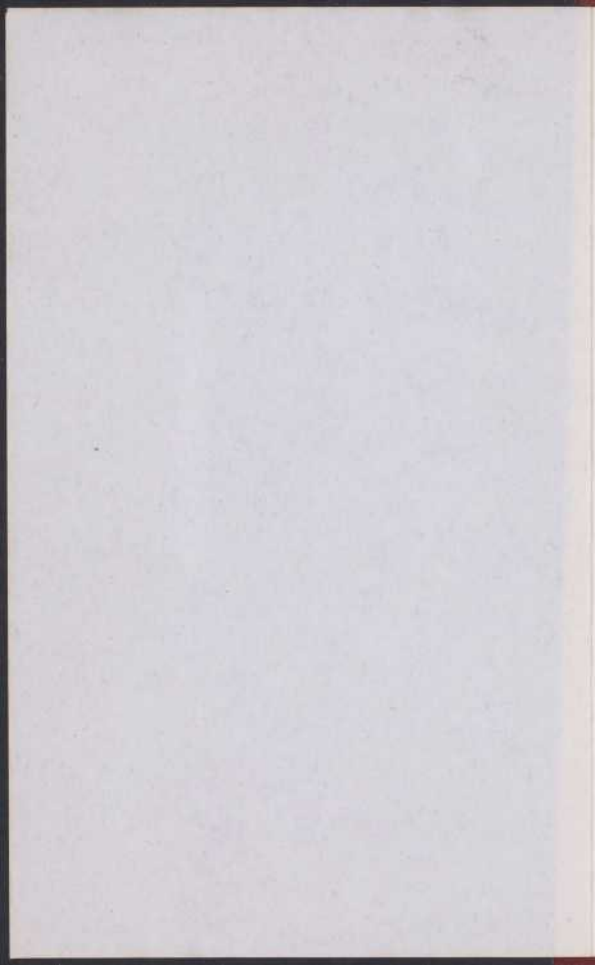
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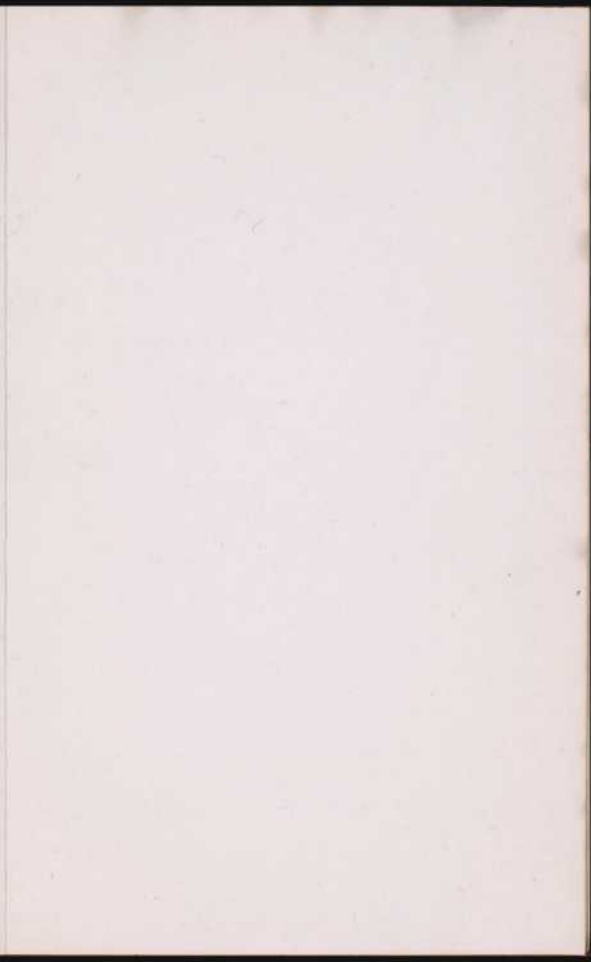
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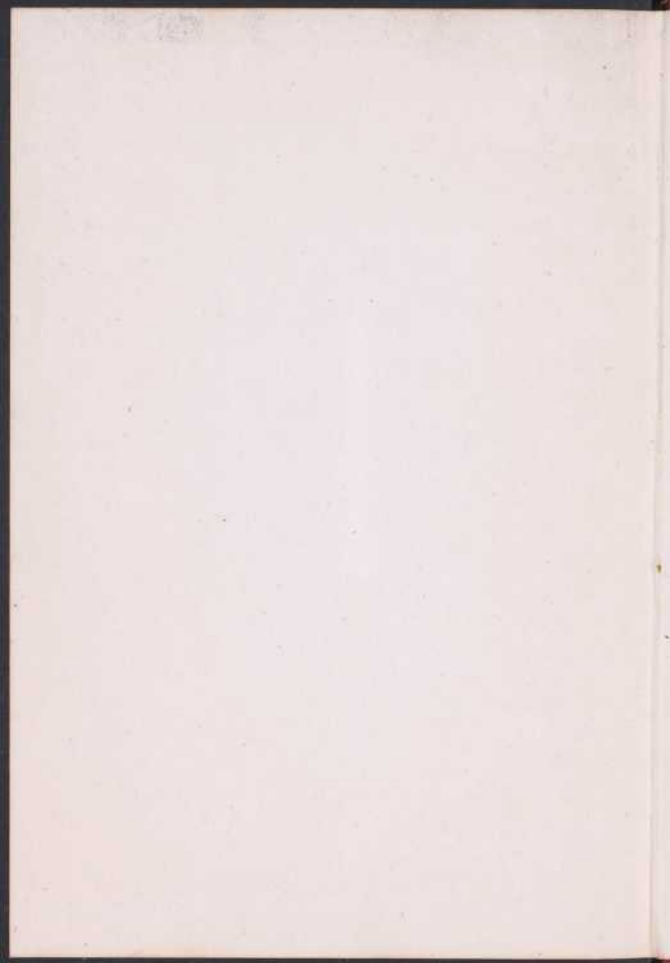
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