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Thesis
on
Jewish Ritual
by
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Chapter I. Preface.

Some Rabbin in Midrash Shir-Hashirim are represented as debating on the amount of Knowledge they have, and how much still remains for each to acquire.

One Rabbi Elieser says - If the seas were ink - heaven, and earth, material, all reeds, were pen, these would not suffice to write down the Torah. And I have drawn only so much from this sea of Knowledge as the water, which a brush dipped into the sea takes.

Rabbi Akivah said - And I have only acquired so much Knowledge as one who smells a paradise apple without taking anything from it - or one who takes light from a taper. If it be not considered presumption, we might indeed pay the same. At first, the task set before us was to write on spiritual matters in general. The mass of literature

confronting us would not permit the accomplishment of this work in the time allotted. Our thesis had to narrow down to some one point. And even in this, we have taken from the vast storehouses of learning only that which was found necessary.

Like a bee, a little has been taken here, a little there, without in the least diminishing the fragrance of the flowers; the only originality the writer can claim is the manner in which he has arranged the material offered to him on the different subjects.

Has Reform Judaism a right to make improvements in ritual matters of the temple, etc. Can the Reformers of to-day point to precedents for support in their work? This was the question, to a solution of which we have striven in the following

pages.

The history of Judaism in the past gives its rabbis the right to make improvements in worship etc. But these reformatations must be in accordance with the spirit of Mosaicism. Anything that tends to destroy the spirit of the Mosaic Institutions can not be called Jewish. Our ancient rabbis instituted reformatations; the altered times demanded them. But these innovations were ever in accord with Moses's teachings.

To day the same right of meeting new conditions is accorded Israel's teachers; but they must take care not to step outside of Judaism. Modern Judaism must be a development; there must be no gaps left in passing from the Judaism of the Ghetto, and that of the 19th century.

American Judaism must be the religion

which Moses taught in the desert; else, unborn generations will look upon us as Jews in name only; all Reform therefore must be in accordance with Jewish precepts — must be a development of the same.

H. C.

Cincinnati, May 1889.

Jewish Ritual

Chapt. 2.

SHEMA

שְׁמַע שְׁמַע יְיָ יְחִיד ^{שְׁמַע} is a prayer composed of V. Mos. 6, 4-9; V Mos 11, 13-22, and IV Mos. 15, 37-41. Its Biblical composition shows its great antiquity, and the many laws formulated as regards the "How", and "When" of its recitation clearly shows to us the importance which our ancestors attached to the same. Its hold on the people of our century can not be overestimated; a Hebrew may be ^{ever} so ignorant of his ancestor's language, yet the opening words of the Shema is well known unto him יְיָ אֱלֹהֵינוּ שְׁמַע, Hear, O Israel, God is our Lord, God is one! that God who is one is our Lord. Preceding these words, come וְיָחִיד אֱלֹהֵינוּ, Lord, Faithful King" to be said by an individual when praying alone; it will be noticed that the opening letters of each word, are, a, m, n. which form the

word, amen, viz. God's blessings are invoked upon the prayers following. The insertion of the ברוך שם וגו', "Praised be the name of his Kingdom forever", is much more difficult of explanation; many beautiful legends are connected with this ברוך שם וגו'. One story refers it to Jacob. Before his death he asked his sons whether they believed firmly in God, they answered him כן וכן, and Jacob replied ברוך שם כבוד. Another tradition says that Moses uttered these words when the Israelites accepted the first commandment and, according to another story, Moses heard the angels praising God with these words, and he taught them to the Israelites. In the temple on Yom Kippur, the people answered the priest as he pronounced the name of God with ברוך שם וגו' instead of our usual Amen.

> What shall the
answer be?

The third portion of the Shema contains the words וראיתם אותו, "and you shall look upon it" (viz. ציפת); in some places this portion was not read

at night although the Mishna holds that the account of the departure from Egypt, which is in this section, must be said at night. Ben Soma acknowledged that he could not see why just the night should be selected for the recital of the exodus story till R. Eleazar b. Asayah explained it.

The Shema-prayer was called ^{פירט} אֵיכָּה פִּרְטָהּ ^{πρὸ τοῦ πάυου} "a daily renewal of the covenant with God;" its efficacy was the same as connected with the beginning of offerings - even with the study of the Law. Naturally such an important piece of liturgy would not only create many laws concerning the mode and time of recital but also many theories concerning the same. According to some, the first section of the Shema is an acknowledgment of God's Kingdom and the worshipper's desire to place himself under the same; the second, the acceptance of the Torah; the third refers to the Supreme One.

where?

who became Israel's God after the release from Egypt.

R. Simon b. Yochoai gives the following reason for the order of 3 sections; the first, represents the study of the Law, the second, the teaching, and the third, the practical fulfillment of the same. The release from Egyptian servitude forms the turning point in Israel's history and the reason for its mention here, is clearly evident. According to R. Simon the ten commandments are expressed in the Shema. The rabbis of the 3rd century saw in the Shema, prayer the carrying out of the commandment to study the Law.

In the 4th century, the Shema was considered a restitution for Israel's sacrifices in the temple. The recital of the Shema, in the 5th century, was considered a proof of the worshipper being a good Jew.

The morning (6 to 9) and the evening (before sun

set) were the proper time for saying the Shema; the Vatikim, the scrupulous, ones in order that Shema, and morning prayers be not said one after the other, said the former just as the sun rose; the words *בשכבך ובקומך* in thy lying-down and in thy rising-up induced the Rabbis to formulate this law. The Shamaites further more added; in the evening one must say it lying-down, and in the morning standing up; to which the Hillelites answered; the words *ובלכתך בדרך* would then indicate that the worshipper must also walk. The law prevails that the *שמע ישראל שמוע* is read standing, during the rest of the prayer the congregation sits. The prayer itself must be said with great devotion. Juda I was accustomed to cover his head in a mantle; in order not to come late to the college, he shortened the Shema, whence comes the "Shema of Juda".

Stanassi". Mar. says, if one has not his whole
 attention fixed on the Shema, he should
 not say it. For this reason, a mourner, and
 even any one connected with the burial
 services was excused for three days from
 Shema prayer. A newly married man was
 also excused; later on, it was left to his
 own option, R. Simon b. Gamliel held, that
 such important events like marriage, etc.
 would call for more devotion than usual
 and his first marriage night saw him en-
 gaged in saying his Shema. The 3rd must
 be said with particular devotion; it is even
 claimed that the יהוה אחד was added in or-
 der to remove from the worshipper's mind
 any idea of the Trinity which the repetition
 of the word יהוה was claimed to indicate;
 the same idea was expressed by the wor-
 shipper nodding his head in all four
 directions, indicating the presence of Our

God on the whole earth

In what language should the Shema be said? For a long time this was a matter of much dispute. In Sota 32, the word שִׁבְעָה is translated "understand" therefore to be said in any language.

Rabbi I would not hear of שִׁבְעָה being said in any other language than the Hebrew. Yet history records that many congregations said the Shema in the language best understood by them. In this regard, Jerusha. limi Sota 7, 1 has a very striking remark; "the following can be said in any language - the שִׁבְעָה, for it says וְזָכַרְתָּ בָּם; the שְׁמוֹנָה עָשָׂר, in order that one may know how to express his wishes; and lastly, the prayer, at meals, so that one may know why he thanked God"

If it be remembered that Palestine was the home of this innovation, it is very re-

markable indeed. Could one be excused from saying the Shema? or is the knowledge of the duty a fulfillment of the same is a much debated question?

Two prayers *אֵלֶּיךָ יְיָ אֵלֶּיךָ* and *הַבְּרָאָה* preceded the S. both evening and morning. The *הַבְּרָאָה* is undoubtedly of Persian origin: it was a protest against the worship of Ormuzd and Ahriman, for God is Creator of both light and darkness. The *אֵלֶּיךָ יְיָ אֵלֶּיךָ* was thanks to God for possession of the Torah.

Originally the prayers accompanying the Shema were very short (Jung. G. N. 369). Both Mai. and the Sohar prohibit the recitation of the hymn "placed in the mouth of the angels".

There is also some difference between the Spanish and German Jews in regard to the close of the *הַבְּרָאָה*.

Chapt. 3
Shemoneh Eser

The Shema, we have seen, was made of Bible passages; and the next prayer of importance, the Shemoneh Eser, although not so largely yet consists of a number of Biblical passages, which stamp its oldness. If any credence can be given to Dan 6, 11 - the ש"ע may have existed among the Babylonian Jews already before their return to Palestine. In the Talmud itself no exact information is given; according to one account, the Great Synagogue established the ש"ע as a prayer which every good Israelite should recite three times daily - morning, afternoon, and evening.

בכל יום ויום מתפלל אדם שמונה עשרה

according to another account, Simon Pessuli, at command of R. Gamliel II, wrote them. These two contradictory accounts

have been explained as follows, the Great Synod may have instituted them: but in the time of Gamliel II, the prayers having fallen into disuse, Gamliel ordered a certain Pekuli to rearrange them. One thing in favor of this theory is that many parts of the ש"ע were used at daily service in the temple (See Sirach 33, 11. and 36, 17 for expressions similar to some in ש"ע). The Shamaites and Stillblites know of the first three, and last three benedictions.

The prayer itself is divided into three parts, their names are as follows ש"ב, ש"ח, ש"ק.

The first part ש"ב, praise, consists of the first three prayers of which the names respectively are ש"ב, ש"ח, and ש"ק. The ש"ב, expresses the revelation by God of himself to the fathers, the ש"ח, the all-pervading power, and might of God, and the ש"ק is the acknow.

ledgement by man of Him, who is mighty in all things.

God is at first represented as the shield of Abraham, Isaac, and Jacob; but in the end He is the מגן אברהם which Chasidim³ explains by saying -

אֱלֹהֵי אֲבֹרָהִם שֶׁהֵיךְ תַּחֲלֶה לְעָרִים.

The insertion בְּשֵׁיב הַרוּחַ וּבִמְזִיד הַגֶּשֶׁם is noticed in the Mishna Berachos. The time of the year when it should be said was the cause of much dispute. Usually it is to be inserted from 8th day of Tabernacles to first day of Passover. Aschen said, from Passover on, rain, was especially needed^{and} the Minster asked permission to insert it after Passover. Rav allowed the insertion to be made in private prayer until the month Tamuz. Maimonides remarks, well that circumstances alone should direct one when the בְּשֵׁיב הַרוּחַ וּבִמְזִיד הַגֶּשֶׁם should be

said. —

The Keduſcha is the sanctification of God's name. Portions of it are found in the prayers - *וְיָבֹא לִצִּיּוֹן וְהִנָּחֵל אֶרֶץ*. It is permeated throughout with the spirit of the Prophets. Its origin is pre-Maccabean. For the festival and Sabbath, the Keduſcha has a somewhat different, and longer form. Isaiah is consecrated as a prophet with the words *קִרְבִּי קִרְבִּי* (Isaiah 6.3). The revelation of God's power to Ezekiel closes with the words *בְּרִיךְ שֵׁם יְיָ* (Ezekiel 3.12). Psalm 146, 10 has the verse *יְבָרֵךְ* etc. The meaning of the Keduſcha is threefold: a. The recognition of God's rule in the world. b. Thanks to God for the power of seeing his wondrous works. c. The wish that all may be united and included in this Kingdom of God.

The *שְׁלִיחַ הַצִּיּוֹן* recites the introductory

verses only - while the people answer with the Biblical verses - these constituting the real Keduscha. -

The time for the insertion of the Biblical verses (שמע - ויחי etc.) is given, as 455-460, in the reign of Yezdigerd II, King of Persia. Because of the bloody persecutions, carried on against the Jews, they were compelled to leave out the Shema, while the spies of the King were present; later on, they having departed, some portions of the Shema were inserted in the Keduscha.

The 2nd part is called ויחי (intercession), and consists of 13 prayers. The worshipper beseeches God, for knowledge, wisdom in God's laws; the third is intercession for forgiveness of sins, the 4th and 5th help in the troubles and ills of life; the sixth asks for God's blessings and the 7th for God's help in assembling the scattered ones of Israel. The 8th is a prayer for righteous

judges and the 9th is directed against un-just men: the 10th, 11th, 12th are prayers for the prosperity of the righteous, the establishment of Jerusalem and the Davidian line, In the 13th the worshipper asks God to hear his supplications.

The 9th prayer known as *וְלֹא מְלָטִינִים* or *אֶל הַפְּרָשִׁים* or *בְּרַכַּת הַמִּינִים* or *בְּרַכַּת צְרוּקִים* a prayer for destruction of enemies, heretics etc, has always been considered by the enemies of Judaism (especially the Christians) as a prayer directed against them. This is not true. In Sirach 33, 1-11 is a prayer for destruction of enemies. In time of Alexander Jannai, it was transformed into a prayer against the Sadducees. The very existence of Judaism in time of Herod II was endangered by the quarrels of the different sects, into which unhappy Palestine was at that time divided - and this

prayer was again brought into requisition
 against those who set themselves against
 the will of the majority. Yet such is the
 position of Judaism as a practical relig-
 ion that עזרתי לך ה' קדוש , the reader, could not get
 himself into that frame of mind in which
 to say these words against his heretical
 brethren. Although he was unable to per-
 form his functions as a reader, yet the
 people did not depose him from his office,
 fully understanding the spirit which
 kept him from reciting the prayer. The 10th
 prayer is in spirit the opposite of the 9th.
 לך ה' קדוש prayer for the welfare of the right-
 eous, it no doubt was written during the
 Hasmonean time. The 11th and 12th pray-
 ers formed but one among the Palestinian
 Jews, and the 10th was not inserted. Among
 the Palestinians the 5th consisted only of 17
 prayers. But our 5th has 19 prayers.

This is easily explained: the 11th and 12th portions of the שקל , instead of being one, formed afterwards two separate prayers - hence our number 19.

The third part of this שקל consists of three prayers, which are known by the names ברכת כהנים , הקדש , הקדש .

The Avodah, priestly service, contains the prayer שקל which is said to have been daily recited in the temple by the priests and afterwards by the אנשי מעמד . Also the high priest recited them after the reading from the Torah. The Sefardim consider the שקל strictly a priestly blessing, not to be recited in the evening as the priestly blessing is never said in the evening. The שקל has given much trouble. The prayer must have been written at a time when the offerings were abolished. By some the words refer to the souls of Israelites, which the angel Michael

placed on the altar of God; others make
 אֱלֹהֵינוּ the object of יְשׁוּעָה.

The אֱלֹהֵינוּ is a prayer of thank to God for His
 daily goodness and kindness, at the recita-
 tion of which one should bow. The Mishna
 forbids the repetition of אֱלֹהֵינוּ in order to pre-
 vent the thought of a dualistic God to en-
 ter the mind of the worshipper. The קַבְלָנוּ
 אֱלֹהֵינוּ, which the congregation say, was used
 much by Rav, Shmuel and R. Simon.

The בְּרַכַּת כְּהֻנִּים follows (See 3 Mos. 9. 22). In 2
 Sam 6, 17 & 18 David blessed the people after
 offering has been made. Now follows
 שְׁלֵמָה beseeching God for some rays of the
 Eternal Light which surrounds His Mag-
 esty. After this there follows a prayer in
 which the inner feelings of the worshipper
 are set forth. We find R. Gude, Yochanon,
 Rav, etc. each using a different prayer. A
 son of Ravinac wrote the אֱלֹהֵינוּ some ad-

ditions, were made by later Agadists.

R. Gamliel II did not fix these prayers without trouble; much opposition was displayed towards him. This opposition emanated from a fixed Jewish principle.

רבי אליעזר אומר העושה תפלתו קצוץ אין תפלתו

תכונתו

R. Eliezer says - he who prays according to established rules, his prayer is vain. And this saying gives the reason for much opposition to the same daily prayers. God appears in different light to different men; the same prayer is not adapted to each one's wants. A prayer is the expression of the Divine in him, and you can, as little command it to express itself in such and such phrases as tell in words where God's power begins and ends. Another opposition to the Shema was its great length. The ^{ברכה} was therefore made into one prayer.

this, with the first 3 and last 3 benedictions was called *ש"ע ברכין*, a compendium of the more *Esra*. If one were in danger, he might recite this instead of the regular *ש"ע*. This reform caused great excitement until R. Akiva decided; if the *ש"ע* is fluent in his mouth, he shall say it, otherwise the *ש"ע ברכין* can be used. The *ברך אבות* said on Friday eve near the end of the service is said to owe its origin to the fact that in ancient times the synagogues stood among the fields: for the benefit of the late comers, the *ברך אבות* (looked upon as *ש"ע ברכין*) was said. The biblical basis of the *ש"ע* is a broad one, as we have seen in treating *ש"ע 177*. The opening verse *אדני עפתי תפתח* is taken from Psalm 57, 17. In early times, the Bible was the prayer-book of the people, as a study of the two chief prayers of the Hebrew liturgy, the *ש"ע* and *ש"ע* will easily prove. On Rosh Hashanah

etc the Geonim first commanded γ - after-
wards γ of ν ν to be paid. ?

In the $\nu \nu \nu$ as in the $\nu \nu \nu$ one should bow
his head. Another rule to be observed and
one illustrating the real meaning of prayer
in the Jewish rite, is - the attributes of
God must not be increased and one R.
Chana even said "were it not that the
Great Synod introduced the attributes
"great mighty and fearful" one would not be
allowed to recite these." It is not praise
for a King who possesses Gold Dinars to
hear himself spoken of as possessing silver
coins (Morch Nebuchim 189)

The Talmud compares the succession of
the $\nu \nu \nu$, $\nu \nu \nu$, $\nu \nu \nu$ to the three different
attitudes of a servant in regard to his
master. At first the servant praises the
master, then prays him for his wages
and lastly thanks him when he has re-
ceived his reward.

Chapter IV Prayer in General

Shachas is the Hebrew term for the prayer book of the orthodox Jews. The reader of the same will find many ritual customs of the Jews explained; in some even short notes are given explaining the history etc. of the prayers. It is therefore unnecessary to give in detail an account of all the prayers; we will therefore direct our attention to some of them.

The $\text{שְׁמַיָּהוּ הוֹדוּ}$, said on entering God's house, is made up of Biblical verses. The שְׁמַיָּהוּ (13 articles of faith, and ascribed to one Yech bar baruch) and $\text{שְׁמַיָּהוּ הוֹדוּ}$ are of late origin. The blessings said by the Torah reading are talmudical. In regard to the 15 blessings, at first they were to be said as the different works were done (girdle, head-covering etc): afterwards were said all:

together. The blessings *עשני עבדך* and *עשני שליח* come from Meir; also from his pen comes prayer thanking God for not being created an idiot;

The *ברוך שאתה* was said at installation of Rosh Gelutha. The custom of saying the *קריאת שמע* are said to antedate David (1 Chron. 16, 8-22). It is established that the priests recited $\frac{1}{2}$ $\frac{1}{2}$ in the temple. A part of the *ברוך שאתה* prayer is thanks for rain; and according to Grachos 59, 2, the rain might be the "Sabbath bride" of Yehudah Ol Kabizi. The *קריאת שמע* made up of Bible verses is ascribed to the Geonim. Rappaport places the *קריאת שמע* in collection of Tana de be Elihu. R. Abin says, whoever recites *אשר* (Palm 145) will attain to human happiness and perfection. Rashi in Tur 13v says "Formerly people were accustomed to study the Shema, but poverty not allowing them to do so, the prayer

וְיִשְׂרָאֵל אֲזַי and וְיִשְׂרָאֵל were substituted. It is also
 supposed that the וְיִשְׂרָאֵל אֲזַי is וְיִשְׂרָאֵל, corrected
 for those teachers who could not spare the
 time from their studies to say full וְיִשְׂרָאֵל. Re-
 markable it is that the number of verses
 amounts to just 18 (Hertzfeld). R. Jehudah
 Hanasi said וְיִשְׂרָאֵל verse alone of וְיִשְׂרָאֵל as to
 be able to come to his scholars and studies
 the earlier. The author of וְיִשְׂרָאֵל is R. Abo. In the
 prayer-book of Amran, it is not found.
 Kiddush and Habdallah were established
 by Great Synod (Berachos 33. 1). Samuel says
 that kiddush used to be made for the poor
 who would congregate in the temple at end
 of Divine Service. But this explanation
 will not make clear the custom as prac-
 tised in the synagogues. Kara thought it
 better not to make kiddush; Rabenu Hai,
 only when strangers were present; R. Me-
 sini thinks the custom should be kept up.

Pride takes away from man a part of his stateliness, though the kiddusch he receives it back, says Nitonai Gaon. Jehuda Hanassi, friend of the Greeks, in the Stabdallah left out the reference בן ישראל לעמים . There is a good deal of mysticism connected with the Stabdallah. A sort of palmistry was developed from the prayer because ^{from} the Stabdallah prayer the Geonim deduced that the nails should be distinguished from the fingers (Tur 298). In Amram's prayer-book an adjuration to the angels precedes the Stabdallah. (See also Tur 299).

The origin of the מזבח וזבחים is lost. It is as old as Judas Maccabee, who sent 2000 Drachma to be used in prayer in the temple for the souls of those who died in the victory over Georgias. In Italy it was used in the 7th, in Germany in the 8th century. The belief that rest might be secured for the

soul of the dead by the prayers of the living is a very old idea. There is no doubt but that the memorial for the dead at first consisted in spending a certain amount of money; and from this came the sublimer idea of saying prayers. Eleazar of Worms in Rotheach 217 wonders that ransom-money for the soul of the dead was not given on all festivals the same as on Yom Kippur.

Their offerings of Egra (Egra 8.35) were made to atone for the sins of the dead Jedaiah; Mordecai (12th century, Nürnberg) deduces from this that inasmuch as prayer took place of offerings, supplicating would be as efficacious as offering sacrifices for rest of soul."

Originally it was recited 4 times yearly - last day of Pesach and Succot, Shebuoth and Yom Kippur. Some supposed every Saturday inasmuch as the Sabbath was

typical of that rest which all mankind would enjoy in the future world. In our times, it is restricted to Yom Kippur. Every good Israelite tries to hear the same. For it is a prayer *על ישראל ועל צדקים*, not only for Israel but for the righteous - in behalf of all good men and women, no matter what religion or nationality claims them. With this idea in mind, the form of the prayer has somewhat changed from its ancient form. The Hamburger Solomon (1842) says "No people has suffered, and endured as much as the Hebrews for their religion. No people has brought such heavy sacrifices to their religion as our brave and good ancestors." Israel says a poet is at the same time priest and offering. Yet these references in which God is asked to take vengeance on those who made martyrs is out of place - is a reflection unworthy of the holiness

of the temple. To remember our martyrs and, in the same breath, to ask for vengeance on the murderers, are ideas totally incompatible, with one another. Reform Judaism wants to forgive and forget: the past with its wrongs be ^{except in} unforgotten, so far as its lessons may make us better men and women: the present with its opportunities is open to all. Reform Judaism desires to make the most of the new era. Its customs, its prayers, nay its very mode of thinking is more and more tending on the practical; for the question of this century as regards religion, is - Will the living-up to religion, and its commands make a man better? Reform Judaism is endeavoring to answer this question in the affirmative - in all departments connected with its religious system, it is throwing off the useless, the burdensome and exposes

the jewel to the gaze of man that by looking thereon, mankind may learn to live in the love and fear of its Creator.

The custom of saying prayers 3 times daily must be very old. The Talmud ascribes the introduction of morning prayers to Abraham - afternoon to Isaac, evening to Jacob. Schemuel bar Nachmin ascribes the custom to the 3 divisions of the day: (See further Psalm 55, 18). Mention has already been made of Dan 6, 11.

The Talmud enjoins decent behavior in God's house. Ever must His Presence be before us and with this in mind we should act accordingly. As in praying, the person's mind should be humble, so the place, whereon he stands, should be level with the ground; one working on a tree should descend when the time for prayer came. The spirit contained in this injunction is a commendable one

and might to advantage be emulated in our own temples. At first the π° & ν° recited the prayers from an elevated position: but later on, the literal meaning of the verse "from the depth do I call unto you" assigned to the reader his position in a hollow place of the synagogue. Decency in position was enjoined: rocking of the body was strictly forbidden in time of Yosef ben Charina. The head be directed towards the earth, the heart towards heaven" (Jebamot) - a motto worthy of inscription on our temple walls to day. Even the distance from the door was laid down (8 hand's breath): it seems that evils are old; and one rabbi considered it a merit that he was first and last in the synagogue, meaning that one should not be hasty in duties connected with God's house.

One should be well-dressed: the girdle the

pride of Eastern garments should not be missing. The custom of head-gear varies according to the country in which the worshipper lives.

Cleanliness of the body during prayer is strongly commanded (Berachos 24).

The choice of language is at the worshipper's option (Sota 32); In Berachos 3, it is said that the prayer must be said both with understanding and devotion.

Worship must not be interrupted for anyone - not even for a king; this was afterwards emended to refer to Jewish Kings alone; Laws might be multiplied to infinity: the spirit of them all is manifest by the few we have mentioned: devotion - fixed attention is needed for all. This will be more evident when we remember that according to Jewish Law, a fall-bearer was excused from saying his prayers because his mind

was not in a condition fit for the recitation of the name. The Kabbalist, Gousana, says in this connection—

"Words are the shells, devotion the kernel; Prayer-formula is the body; devotion is the spirit. Who prays with unfixed devotion, his prayer is without kernel; body or spirit."

Chapter V.

Torah Haftorah Bible Translations.

The Massorah makes ¹⁵⁴ ~~155~~ ^{116a} ~~116~~ Sedarim of the Pentateuch, to be read in some say $3\frac{1}{2}$ years. In Babylon the Pentateuch was read through in one year. Ezra instituted Torah reading every Saturday; a century afterwards, the custom was spread throughout the land ^{and} the section read became a theme for discourse. There is one point greatly in favor of the Babylonian method of reading the Torah—that in all congregations the same section would be read to the benefit of such Jewish strangers who might wish to follow the reading thereof. The ^{1st} ~~1st~~ parasha of the 54 in the Mosaic book is read on Sabbath after Succoth—the last on the closing-day of the coming Succos. Since Gra's time, every Monday

and Thursday, a portion of the weekly Law was to be read, and already begun the preceding Sabbath. The portion was divided into 3 parts - one for a priest, a Levite, and a layman. Gettin 59, 1 says - one of the priestly line should be called first to Torah to read for sake of peace.

Philo remarks that a priest or one versed in the Law should be called to read it. Afterwards when the learning of the priests deteriorated, public opinion in this respect changed. And we find Solomon ben Aderet agreeing with his opponent Maimonides in saying that a learned Mamzer should be preferred to an ignorant priest for this duty. An Arabianite was next called up - and lastly a layman. A certain R. Sima said, not less than 10 verses should be read, 3 each for priest and

Aaronite, four for layman. The account of Amalek's destruction, contains 9 verses; a reading to be for a blessing etc must at least have one verse more. The ^{עוֹלָם} must be well prepared for his task, and the one called up should, at least be able to follow him in his reading. (Tur 139). The ^{עוֹלָם} must stand while reading; and in some French-German congregations, it was custom for members also to stand. The ^{עוֹלָם} must be a good copy - and in lieu of one, the ^{עוֹלָם} might read from a plain copy of the Torah. - Much has been written concerning the time and place of the Haftara; The word itself means 'close' - namely of the Torah-reading; while the person who reads it, is called Maftir. Hamburger in his article Haftara (Real-Encyclopädie) inclines to the opinion of those who give a pre-Macabean date to the Haftara

but does not agree with those who make it a substitute for the Torah-readings, which were forbidden in the times of the Syrian persecutions under Epiphanes. H. says, the Haftarahs were added simply because readings from the "Prophets" would encourage the people. He fortifies his arguments with several reasons. Not only did Antiochus rage against Pentateuch, but, also, against whole Bible. Then, again, the Haftarah chosen must be one of similar import and meaning as the section of Torah read; and still more, 3 verses from next section (to day, the custom is to read 3 verses of Torah section just read) are read before reading of Haftarah, i.e. the Torah is far above the Prophets in worth, etc. According to Talmud, the custom of Haftarah readings for certain festivals especially, is of quite late date.

One does not err very much if he places the readings of Haftarah in time of Antiochus Epiphanes. Frankel thinks that Haftarah means 'introduction to a discourse', - but his opinion is not generally accepted. The Haftarah reading consists of 21 verses; according to Megilla 21, the same number of verses must be read to those called up to Torah. Benedictions before and after the Haftarah are said just the same as at the Torah.

The Maftir should be a person respected in the community and one who understands what he is reading. In the 17th century, the Maftir in island of Candia, might use Greek translation of the prophet Yonah on Yom Kippur Mincha if he understood it better. Translations came into very early use. The Hebrew tongue was lost to the exiles coming with Ezra

back to Palestine. The mixed element coming back to their old home influenced the language to a great extent; Daniel is a production of these later times. These translations found their enemies and opponents. It may be said of them, in general that in their times, they served their purposes; for the purity & elegance of an Isaiah was totally lost to the exiles. Some even went so far as to insist upon Targum reading of Torah as a duty. The Septuagint was also greatly in vogue. Yehuda Hanassi commanded it to be taught in connection with Hebrew. There are enough facts to prove that that the ancient rabbins were of the opinion, that both Torah and Haftarah should be read in the language best understood by the people. Still the world has not seen the equals of an

Isaiah, a Jeremiah - who in their inspired tales, have soared aloft to the Presence of their God. Jonathan of Eusebius (Megilla 1, 9) says - Latin is for war, Greek for eloquence, Hebrew for prayer

Chapt. VI.

Priestly Blessing ו' 272 ו' 272

And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin-offering and the burnt-offering and peace offering. (III Mos. 9. 22)

This quotation is remarkable as setting the time and place of the priestly blessing after the offering and in the temple.

"And the Lord spake unto Moses saying, Speak unto Aaron, and his sons, saying thus shall ye bless the children of Israel, saying unto them. The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance unto thee ^{and} give thee peace. And they shall put my name upon the children of Israel and I will bless them. (IV Mos. 6. (21-27)).

These words establish the right whereby the

priests bless the people by assigning the fulfillment of the blessing to God himself. In the temple the ברכה was said without interruption, the priests standing reciting it, having their hands upon their heads. Today it is custom, in some places after each separate part of the blessing, the people answer Amen. An established rule (הוראה) of R. Yochanan b. Saccai was that the priests, while blessing the people, must be barefooted. Some have laid the cause for this decree to a fear on Saccai's part, that the priest might have his attention drawn to his shor-string etc. (Sot⁴⁰). The fact that the Halacha considers a physical failure on the foot as sufficient cause for incapacitating priest for duty of ברכה shows sufficiently that no such fear entered Saccai's mind when he commanded that while barefooted, the priests must say the ברכה . The real cause may be that Ori-

ental customs require one to enter his mosque or place of worship barefooted, while, in our country to enter a room in a bare-footed condition evinces great disrespect to those in the room. The Talmudic law is that the priest must be physically as well as morally perfect. Yet if the people were accustomed to a certain physical defect in the priest from long observation of it the priest might exercise his prerogative. A priest must have a clear voice. Some priests in Gallilee were excluded from giving the priestly benediction because they could not distinguish in pronunciation the α from the γ , the π from the τ . In the temple, priests had to fast and keep themselves away from wine, the same rule was applicable to the priests in the synagogue. And at Mincha service the ברכה was not given because the priests may have drunk some wine at dinner. Before the

blessing the priests washed their hands: and
 in the middle ages, the Levites sprinkled the
 hands of the priests, although it was never
 done in the temple. Before the Avoda. prayer
 the priest shall ascend the Duchan - the
 platform. Having taken off their shoes and
 washed their hands, the priests recite a
 prayer invoking God's blessing on the ברכה
 to be recited. After some readings by the חזן
 the reader, the words כבודך prepare the priests
 for their real duty: after thanking God for
 having given the right to Israel's priests to
 bless the people, the priests then, with faces
 towards the people say the ברכה. Also after
 the giving of the ברכה, another blessing is re-
 cited by the priests. The custom of twisting the
 fingers in a certain way, is to symbolize God's
 Presence in the world. This priestly custom
 had its opponents. The people should not look
 at the priests reciting the blessing while

(Maimonides' observation) it might hinder the priest from a proper contemplation of the ברכה . The greatest devotion is to be observed because the שם הגדול is being said. In Egypt, the priests covered themselves with the Talith, in order to fully fix their attention on what was recited. As was stated before, the separate portions of the blessing proper, were interrupted by people pronouncing 'Amen'. In some congregations, even psalm-verses, were said during the interval. R. Chanina remarks to this - that in the Temple, the people never recited verses, while the ברכה was said. "For exists there a servant who while being blessed, would not be attentive to the person speaking." This is not possible while verses are said. (Sot 40, a). This is also the law in *Schulchan Aruch* 128, 26; one should be quiet and listen attentively - say no psalm verses during the giving of the

priestly-benediction: which, Moses & Aaron approve in a note by saying "It is better not to recite these verses". The blessing itself is to be said in a joyful manner. A priest in mourning could not recite it.

The 7371 was supposed to be very efficacious especially in the case of dreams. And this idea varied in different ages. The Talmudists were not agreed as to the meaning of dreams. Said Yochanan b. Saccas; three kinds of dreams come true; morning dream, the dream which another one has of us, and a dream whose meaning is at the same time revealed to us. (Ber. 56. 2). Yochanan taught that the consequences of a bad dream might be avoided by saying Bible verses. There is some good advice in this preventive; for modern medicine teaches that one often gets sick by brooding over a certain matter and believing a certain thing to be true; such a sickness may be

avoided by causing the mind to think of something else.

Yet men as great as Yochanan, attached to dreams, meaning. Socrates believed that there was a reality in dreams, and very early do we find the custom prevalent of saying prayers to hinder a dream's bad consequences. It is remarkable that Persian Amoraim proposed the saying of רבוך של עולם as beneficial against bad dreams. For in Persia, Ormuz awakes the dreaming prophet Hom, from whom are descended the Magi; and by prayer to Ormuz, coming sickness might be averted. In Mediaeval Judaism, the pronouncing of God's name by a devout man was supposed to work miracles. The words וַיִּשְׁכַּח אֶת שְׁמוֹ were taken literally; and man was supposed to have the right to work wonders just as God. The works done by these men known as בעלי שם are interesting to

read of and go far to prove that superstition is confined to no one people or any one country. All trachers in the Talmud did not believe in dreams, etc. for we read of some who say - No one should pray anything while ברכה is said (Sot 40). This excluded the above mentioned מלך של עיראק Majer Halevi, author of emendations to Maimonides considers the ו' ש' as being a general account of the efficacy of the priestly blessing. In the temple, at Jerusalem the ברכה כדכ"ה was recited daily at every service except Mincha while the priest might still be affected with wine drunk at dinner. In the Middle ages the blessing was restricted to the festivals alone, because, on other days, the people being in a hurry would not be in the proper frame of mind to hear it.

The use of this beautiful blessing is not restricted to Jewish church alone but is found

in the services of many other religious sects.

Chapter VII Piutim

In saying a few words about these poets (Piutim = פיוטא), we speak of a vast amount of Hebrew literature. The temple services of our brethren in orthodox Europe are filled with such pieces, many of which can be read in a so-called מחזור (Cycle of prayers). In the 8th century the Targumim and addresses hitherto used in the temples, gave way to the Piutim. "The contact with the inspired and poetical Arabs, the impetus given through the Christian religious schools of Syria, the songs and hymns of the churches etc - forced on the creation of Hebrew poetry - more especially temple poetry. Topics could not be wanting for these poets, they were in abundance; God's great power, Israel's forlorn condition were themes

worthy of any poetic powers. The Mal-
chiot, Pichronos, and Shofrot, the first
attempts of Piutim, are made up of
Biblical verses. In fact, the Bible plays
a very important part in Hebrew compo-
sitions; the spirit of Biblical writers per-
vades all Hebrew writings of any worth.
The verses of the first piutim were alpha-
betical; from 2nd half of 10th century,
rhythm was introduced by Spanish
writers. At first, such themes as the im-
portance of Yom Kippur, Rosh Hashanah
were sung; gradually, their poetic pow-
ers extended itself to a description of
other events.

Dukes arranged the Piutim as follows—

I National significance

A Didactic

a Didactic - Talmudical (מורה נבוכים)

b Reminders of temple in Halacha style

{ Seder
Avodah
Seder
Tamid

c. Position of dogmatic significance

B Historical

a Biblical-historical (AKedah, exodus,
giving of the Law, Moses's
death, history of Jonah,
Purim, Chanuka)

b. Tragical (destruction of Jerusalem: 10
martyrs etc)

c. Lyrical. a. Praise of Jerusalem.
b. Longing for freedom.
c. Allegories.

II Position of a general nature

A Admonition.

a. Original purity of the soul.

b. Earthliness of Life.

c. Death & future judgement.

B Hymns { a. Philosophical
b. Treating of nature etc
c. Ofaw and Keduschah

From this outline, some idea can be

gained of the field of literature opened up to the student, desirous of becoming acquainted with poetic labors. Sachs has partially opened up this field but much yet remains to be done. - Rappaport has characterized the two schools of Pütini, the German, French, and Sefardic pütini, thus the sefardic pütini were the interpreters between the people and its Creator - the German and French between the Israelitish nation and its God."

Jose ben Jose is the first Püt. Eleasar Birchi Kalis (10th century) is the greatest among the French-German Pütini; Arabian poetry is supposed to have influenced him in the use of rhyme; material etc. he took from Palestine, as for instance, the Pesikta. He wrote 150 liturgical pieces - hymns for festivals, penitential prayers for holy days, Kinot

asharot, Kerobot for Purim. Galabria is supposed to have been his birth place. Few of his pieces have any poetical worth, beauty none possess. His school flourished till about middle of 1200. The Tosafot school showed to the Jewish mind, the shallowness of these Hebrew forms.

Aben Ezra (1096 — 170) gave the following four reasons why Kalir's work was a fruitless one:

- 1st Poetry is a riddle
- 2nd Poems are full of Talmudical allusions
- 3rd Figures of speech are false & rhyme is poor.
- 4th Poetry is full of Midrash & Agada.

He thinks the greatest charity to these men is, not to insert their poems in the prayers, considering the thousand and one mistakes, but to resort to the primitive source, the Bible, for a make up of a new ritual. Maimonides Halvi,

David Kimchi, Albo, and a host of other great Jewish minds, are outspoken in their criticism of these Piutim - and their general criticism is, that, in most cases they did not know what they were talking about. Yet as mirrors reflecting in some degree the condition of Israel at that time, in which the Piut lived, these poems are of great worth to the historian.

Note. It may be observed that the Orient is musical. This fact may have been the first impetus to writings of piutim, whose forms were no doubt sung. It is known that the Jewish student used a certain measure of time in the study of Shalacha. These old Hebrew poems, while worthless to us, except as antiquated relics, may have once possessed a value on account of the peculiar tune which ac-

accompanied their recitation, —

In speaking of this, a few general remarks about music among the Jews may be in place. In the temple, there was music of a finished order, in the synagogue the music was more of a recitative kind, the same as used in study. Synagogal music was not known till the 12th century and then people began to remark the vanity of certain נָשִׁים who repeated prayers in order that their pleasant voices might be heard.

The father of German synagogal music is R. Jacob Staleri of Mainz (1410). The German traveller Delachre in 12th century found in the Bagdad synagogue many musical instruments. In the Altneue synagogue (Prague) the organ was used in 17th century. A certain Forkel holds that the נָשִׁים a temple in —

instrument is same as organ also אֲנִיָּהּ
in Dan 3.5. is organ. These two statements
if true would prove synagogal music of very
ancient origin.

Chapt. VIII
Sermons

Human nature changes not. Sermonizing is as old as humanity. The problems of life, the questions of right and wrong - already attracted men in the grey dawn of the world's history. Ever have lived men, who felt existence, who felt that their thoughts must find utterance no matter whether good or bad, as long as they were true. The first man who felt that man was made for something else than the indulgence of his passions, who felt that there existed ideals which man might reach, would he but try - the man who felt, and communicated such thoughts, was the first preacher. The Bible is full of the names of such preachers. Abraham, his life moulded by his thoughts of the Supreme One, travelling, preached the truth of God's Unity in eloquent

terms. With Homer he had converse concerning the Supreme One, to him did he sermonize - for his words were filled with the spirit of his life-thought. The name Moses, is that of a Great Preacher, "Speak to the children of Israel" and in eloquent words, the children of Israel, were reprimanded for their evil-doings. The wise men affirm that Moses instituted the custom of sermonizing on festivals, and fast days. In itself this is not such an improbable fact, if we remember that the condition of the people coming from Egypt, made necessary such ways of instruction, and when Israel lapsed from the way of life, which Moses had set before them, the Prophets thundered against their evil practices in eloquent strains caught from the pure spirit of the Mosiac records. In the prophetic writings, references to

the Books of Moses, are not wanting to teach modern preachers that they also like their fiery predecessors should cling to the 'Good Old Book'. The altered condition of the Jews after their return from the exile, made imperative the creation of a body which should oversee all questions arising from the circumstances surrounding Palestine's new life, the Great synod.

The sermons of this time have created a new system of sermonizing - and have influenced eloquence in the Jewish pulpit to no small extent. In fact, the preaching of these times is intimately connected with Jewish history, and a study of the sermons of this time is imperative on the historian, desirous of properly portraying the times before Israel's dispersion. The Bible was the great store-house, whence material was taken in every imaginable rhetorical form ^{and}

shapes, Biblical verses were explained to the
 congregation, assembled. Shemaya, and Ab-
 talion were known, as great Dourshanim
 (preachers). Sometimes they were two preach-
 ers in the same academy; Eleazar b.
 Azaria, changed about with his colleague
 Joshua in sermonizing. The Talmudical
 records are full of prominent names who
 encouraged Israel in the times of despair-
 the names of men, who filled with the
 spirit of God used their gifts of mind to
 the advancement of humanity and their
 brethren. These preachers had also to con-
 tend with some troubles and evils such
 as meet the modern minister. R. Aki-
 vah once preached so poorly that his words
 put his listeners to sleep. Akiyah, per-
 ceiving this, asked the question-Why did
 Esther rule over 127 provinces? Everyone
 was now anxiously awaiting the answer

Akivah had attained his object, and the answer came—mother Sarah was 127 years old". But this was only one of many methods by which the permonizer kept the congregation attentive to his words. Almost every rhetorical device was used by them; how well they made use of the orator's devices we may judge when we read that sometimes the people had to adjourn to the open air in order to be accommodated. And in such a case, the services of one who had a good strong voice were required, to interpret the words of the rabbi. These interpreters, called Metzurgamin, circumstances required them very often; for the Hebrew tongue was not understood and the rabbi's words had to be translated for the people. So great was the importance attached to the sermon, that one might neglect some duties, in order to hear

them (Yoma 77, r). And of one scholar, who ever interrupted the teacher with questions of him, it is accounted praiseworthy that he never interrupted the sermonizer (M. 11. 15); Sermons were of two kinds, those on Halacha subjects - and those on Agada subjects. It is difficult to draw the line where the one division stops and the other begins. In general it may be said, that Halacha subjects - such as civil cases - were treated by learned men before students - while the treatment of a subject in Agada manner was meant for popular audiences.

Of R. Abbahu and R. Chia, it is stated that they once came to a city at the same time. The first lectured in Agada style, while Chia gave an Halacha lecture.

Abbahu had a tremendous audience to

hear him - while Elhia's lecture was poorly
 attended. The Rabbis were ever polite towards
 one another. Elhia ^{was} comforted by his colleague
 thus. Two men came with their wares
 to the same town; the one had costly -
 the other cheap things. The one sold his
 cheap articles - the other found but few
 willing to buy his costly goods. Elhia
 understood the allusion and did not
 take to heart so much the insult paid
 to his talents of mind. To students, both
 Halacha and Agada speakers, were wel-
 come, the multitude could understand
 an Agada speaker only. R. Meir once
 came to a town in order to preach; one
 half of his assembly wanted Agada, the
 other Halacha. R. Meir did not know what
 to do. At least he hit upon the expedient
 of endeavoring to please both factions.
 One half of his lecture was Halacha - the

other half Agada. And this innovation has been greatly imitated. A congregation is of unequal calibre as regards intellectual power. The modern minister handles his subject so that all classes may understand him.

Lectures were delivered on every imaginable subject. Funerals, weddings - in short, on all occasions, the rabbi made addresses appropriate to the occasion.

At the Kalla assemblies - a gathering of students and teachers when the year's work was briefly reviewed, to which also the people were invited - lectures on popular subjects were given. At such times also, the Semicha (ordination) was given and the newly-ordained rabbi addressed the people assembled. The explanations of the word 'Kalla' are many. Some refer it to the Greek 'Kalein' to call, other sup-

pose it connected with "Kala" as bride. These Kala assemblies were preparations for further study, just like a bride ornaments herself for the marriage-state, others suppose it connected with "Kala" because at these assemblies, married men formed the greatest proportion.

The time appointed for the lecture was not fixed. In early times it was immediately after Haftara; later on, it was sometimes after Shuarith or close of Divine service or even before its beginning in the morning; length of sermon depended on the promptness with which people came to prayers. For these same preachers had to teach at the academy. In the Pesikta, Sheltoth, Yelamdenu, Midrash, Targum etc., are lectures varying in 5 minutes to an hour.

The sermon must have been well prepared. Never should one speak to the people without

thorough preparation for the same. And in Rabba Shiri Hashirim, the rule is laid down that if the sermon is not a good one, better not deliver it. Another rule laid down was: No one should ascend the pulpit who could not make his words as sweet as the words of a youthful bride are to the lover. R. Yochanan said, one must bedeck his sermon like a bride her dress. Numberless passages might be brought showing how highly our ancient rabbis viewed this matter of preaching. Yes - a favorite teaching of theirs was that God's spirit rested on eloquent *Orshanim*.

A rule laid down by them, and one, with profit to be still imitated: 'Do not insult your congregation.' Our teacher "Moses" was condemned by God, for addressing the people 'Hear, ye rebels etc' (Numbers 20, 10), and in this case the people deserved the reprimand; still Moses might have done it in gentle

terms".

The preacher must know the bible just, as a bride is adorned with 24 ornaments. (Yalkut Shir-Hashirim 179). It is surprising to read that sermonizing fell into disuse among the Jews of the middle ages. Junz in his G. V. gives a list of congregations, who instituted the custom of having lectures given to them 3 or 4 times a year. This is certainly not in accordance with Rabbinical custom; for not only on Festivals, but also on Saturdays, popular addresses were given. The explanation is given that the recitation of the psalm took too-much-time, and thus the lecture was crowded out. It is to be hoped that time will reinstate the old Rabbinical custom. The custom of paying rabbis first arose in Africa. The evils arising with this custom, soon manifested itself. Leon de Modena is reported to have said; because you pay for

my sermons, you do not care for my reprimands; henceforth, I will take nothing for my services. Then will my words have some effect. (See article "Rabbi"). It remains to be said that the rabbi must be a moral man. To Ben Aasi, whose life was not in accordance with his teachings, some one said; your preaching is fine, its fulfillment bad."

Chapter IXRabbi and Chazan.

When the title 'Rabbi' was first used is not known. Some place it 140. B. C.; others even earlier. - The rabbi even to a late time acted in the capacity of both priest and Aaronite - namely, teacher, and judge. Yet there is a difference between them - the priest represented a caste - the rabbies, were learned laymen. It seems even that priestly duties were performed by others than priests during the Biblical times. Matters, pertaining to religion, were decided by the provincial rulers appointed by David over the Jewish tribes east of the Jordan. (I Chron. 26, 32). King Jehoshafat separated the affairs of state from those of the church by having separate counsellors for each department. There is no doubt that the office of rabbi (judge^{ed} teacher) existed very early in Jewish history and

there is greater reason for affirming this when we remember that learning more than birth, was looked to when the priests were appointed as judges, etc; In Ezra's time, it was the learned laymen (rabbi) who rescued the priests from entire destruction. And while rabbinism extended over vast thousand years (450 B. C. to 500 A. C.) still it was always a power in Palestine - silently working with the priest-hood to spread the Torah in Israel. A learned man, who was at head of congregation, was called Rabbi "my teacher"; other scholars were called Chaverim (חברים) or Talmidi Chachomim (תלמידי חכמים). Of special honor was the title Rabon or Rabani, "my great teacher". Truch says of רבי "In primitive times, the word does not occur. Such learned men as Antigonus of Socho, Shemaya, Abtalyon, Hillel, and Shammai were not addressed with this title. The first

one to possess the title was Gamliel, grandchild of Hillel, and just as the high priest was called גמליה הגדול , so a rabbi especially renowned for his learning and intellectual abilities would be called great Rabbi. (Rav Arika). When Christ did not wish to be called 'Rabbi' it was no doubt owing to the fact that this title was only given to those filling the place of the priests among the people. In the disordered state, which was the Jew's lot after the destruction of his country, there was work for these learned men. And herculean indeed was the task set before them. From the smouldering embers of a dying religion, again was taken enough of fire to fan the religious spirit into a flame. And the glory of having done this belongs to Israel's teachers. Wherever the Shema (Yisrael) was said, there religious instruction was given; schools in numbers

were erected in Palestine and Babylon, which existed up till the 11th century, where the law of Moses was explained to the people, which explanations have been handed down to posterity in large folios called the Talmud. Israel's dispersion was the cause of its literature.

From these schools, went forth teachers to the whole world. The 9th century saw rabbis in Italy, France^{and} Spain. The graduation-exercises of these learned men is called *Se-micha* רב סמיכה. (See Ex. Mos 27, 18-23 for first *Se-micha* on record) In the times of persecution the giving of the רב סמיכה cost many a rabbi his life. The Amoraim (the scholars of Babylon) never had title of Rabbi because it was supposed that the רב סמיכה title could be given in Palestine only. (Syn. 14, 1). About 300, the consecration ceremony was forbidden by the emperor. The consecration-formula - read - he judge,

teach, grant, first-ling of flock, etc.," the Amoraim had not the power of judging since their ⁷³720 was given by the exilarch. European Israel was at the mercy of any one who called himself a rabbi. Men whose business career had been a failure would travel into another land, remembering the saying "no man can be a prophet in his own country," there he would make use of the Hebrew learnt in his youth and all at once the world would hear that ²po² so became a rabbi. Some of these self-made rabbis did good work - while others were failures, since they were not educated for the same. This custom of every one becoming a rabbi at pleasure, finally became a nuisance and one who wished to act as a rabbi must first work for the title "Moram" in some respectable college or under some well-known teacher. Jacob.

Linta was first one to acquire the title. As
 the 'Morenu' was the same as the מורנו the
 giving of the Rabbi title, the Sefardim
 would never give the surname, clinging to
 the Talmudical idea that only in Pales-
 tine could the דברים be enacted.

The rights of rabbi date from Talmudical
 times. It must be remembered that at first
 rabbis took no pay; and a favorite maxim
 of theirs was 'connect manual labor with the
 study of the law.' See. I teach you laws and
 judgments, just as the Lord, my God, has
 commanded, so learn from me without pay
 and you shall teach without pay (hed. 37.a).
 And another maxim with the rabbins was
 "He who took money, his words were not to be
 relied upon." This spirit to work without pay
 will explain the following privileges accorded
 to the rabbis. He was free from all burdens
 and duties; his congregation paid his taxes to

the government; in commercial life, he could sell and buy before any one else: in law-suits, his case was considered first and if he (the rabbi) was guilty, the privilege was given him to be his own judge as regards punishment, etc.—

The decline in Jewish studies made support of rabbis necessary: it was advanced that the time ^{given} by him to his studies kept him from a commercial life and made imperative his support by his congregation, and this argument can be used to day with greater force, since the competition in life makes one give his whole attention to one business, would he succeed. Besides, many rabbis claimed that the customary presents sent to a rabbi in lieu of salary, tended to degrade the recipients dignity. These objections led to modern custom of paying the rabbi or preacher a stated amount of money

so that he may be able to give his whole time to his vocation. The Rabbi among the Sephardim and Ashkenazi were entirely different personages. "The Sefardic Rabbi was ever a highly honored spiritual head, also recognized by the government as representative of Jewish Law (to judge and teach). With Ashkenazi: they were regarded as servants of the congregation, to answer questions of conscience, etc (Jost 3. They were changed according to the caprice of the members (Jost 3210) In 1753 the position of Rabbi was put on a more respectable scale. Rabbinismus in our times has fallen to pieces - we mean that application of one's self to Jewish lore alone. In our times, the Jewish-preacher, who takes the place of rabbi, just as rabbi filled the position of ancient priests, applies himself to all studies which interest the world. The new era has just commenced.

From present outlooks, the change has revived Judaism just as Rabbinism brought life to the decaying priest-hood.

In the temple at Jerusalem, the priest represented the people and through them, the nation performed their duties. In the smaller synagogues, the חזן (the sent one, the Chazan) took the place of the temple-priest: the חזן said the prayers for all. According to Duschak chazan originally meant a reader of psalms since the authors of psalms are called both *Nabhi* and *Chazi* (See I Chron 25.2, II Chron 29.30 II Chron 35.15). The Chazan must be a man of good character; his life must have been such as to be above all suspicion of wrong. He must have a pleasant voice (Ta'anit 16): clear enunciation of words is also necessary for him. The inhabitants of Charpah, Scythopolis^{2d} & Tibaan could not fill the office of חזן because, in their pronunciation, they did not distinguish

the & from the y.

Before the ark his bearing must be dignified. One could not be a ^{חזן} till he had reached man's age. If two candidates presented themselves for this office, the one whose character was the best, although his voice might be of an inferior quality, should be chosen for the post. A ^{חזן} like a priest must be on good terms with those whom he represents. Many pious men come from these ^{חזנים}. As regards pay, Solomon ben Aderet paid that the Chasanim must be paid in order that this branch of study be not neglected. Said Isaac of Vienna, Levites and priests received pay - why not Chasanim^{es} preachers. A ^{חזן} might appoint his son as his successor a privilege which was not accorded to preachers. Both the chasan and preachers were ever regarded as servants of the congregation. And Simon Duran, Rabbi in Algiers, wondered

that his predecessor, Paac b. Sheshet, allowed the Dey to confirm him in his office. In Cöln, in the 12th century, a מורה refused to take his office because a certain nobleman had confirmed the decision of the congregation. Paac b. Sheshet considered the preacher as a judge and as such to be appointed by the government. There is a precedent for those rabbies, whose offices are given to them by the government.

Solomon b. Aderet protested against the custom of many Chasanim in borrowing foreign music for singing, etc. Asher ben Yeckiel, German rabbi in Toledo, severely blamed congregation for electing מורים with reference to their voice alone. Gumbini² and Psersler (O. 1. 53) say, such Chasanim should be dismissed. Another rabbi advises several congregations rather to hear a comedy than such Chasanim. All these protesta-

tious point to order; the synagogal service must have that outward appearance be-
tokening the nature of the service

Chapter Synagogue or Temple

We have seen that already in Ezra's time assemblies were made for prayer. Throughout Palestine, the same customs were carried out as in the temple. The מקדש of Ezekiel 11, 16 - is supposed to refer to the synagogues existing in Babylon, which were afterwards copied in Palestine. Sanhedrin 24^a places the erection of synagogues earlier than this - namely in King Hezekiah's time: and, according to the rabbis, Daniel enjoyed the seclusion of a synagogue while praying.

Tosifta B. B. 1, lays down rules for the building of the temple. All temples must be patterned after the one in Jerusalem. The highest part of the city was taken as the place for its erection. Rav prophesied that those cities, whose towers rose above

their synagogues would be destroyed. Of another rabbi it is reported that he erected the city-temple (Grätz says, it was the school-house) so that it towered above the houses.

Daniel, in his prayers, bent his head towards Jerusalem - so every worshipper should do the same. The pious Moham-
medan always turns his head towards Mecca, the city filled with memories of Mohammed. Palestinean rabbis taught, one must bow towards the west; this would anyhow leave the worshipper's face directed towards the temple. And the temple is so built as to face Jerusalem; the German and Polish look due east, not in reference to the position of the temple but the general position of Palestine. Isaac Abrahah saw many temples, whose erection did not allow the worshipper to

face Jerusalem; he said this was due to carelessness and ignorance. Yet the erection of temples in this way found its opponents - and among them, a mathematician. Mordecai Jaffé, a pupil of the above Samuel Aboab showed that synagogues as usually erected were not mathematically correct. One rabbi gives it as his opinion that every province has its own custom in regard to the building of houses of worship. —

The ark ארון containing the law must be immediately over against the entrance, in Mishna language, ארון is תיבה. The Rabbi declared an ארון unfit for use if the word ארון was not engraved on the same: in the absence of this word, the box was an ordinary one and as such to be used for any purpose. Before the ark, the חזן (Chazan) stood, either raised or lowered.

In Tur 90, the expression used for this purpose is המזבח '297 77' or המזבח '297 77V.

The מזבח was not fastened to the wall but so built that it could be easily removed. (Megilla 26.2: Taanit 15, a). Later on the movable ark was placed in a niche of the wall, which was called Kodesh or Shechal. Over the ark was a baldachin or Perochos (cover). Synagogue also had a Bima (Byua) from which in olden times the Torah and services were read. This Bima stood in many congregations in middle - in others, in those places, where most convenient. According to Tosefta Megilla 3, the seats were arranged on the sides, this construction of the seats would make the construction of the Bima in the middle imperative, in order to retain the symmetry of the place. The Agadist Yonah ben Levi made a rule, following

the example of King Szezekiah, that the worshipper should turn his face towards the wall while praying. Rashi and Maimonides think it better to provide synagogues with windows since the worshipper's devotion would be heightened by looking out, and seeing God's works. Scholars of R. Yona saw in this nothing but a fulfillment of the ancient command *וְיָאֵר* let there be light.

The synagogue was to be held in the same respect as the temple on Zion's mount. No one should ascend temple mount with a cane, shoes upon the feet, with a pouch, with dirty feet - nor should he spit upon the temple floor or use temple as a short cut; the same rules were to be observed in regard to the synagogue. As frivolous conduct was not allowed in the first temple, so none should be seen in the syna-

gogue.

In exile Israel hoped for its restoration to the beloved land. In consequence of this, Persian synagogues were never highly regarded. Eleazar Hakaplan taught that all Babylonian temples would be transported to Palestine in time of Messiah. This idea lost its hold on Israel as each year brought on more troubles. At last Israel saw in its dispersion the fulfillment of the promise given to Abraham - that through him, and his seed, all the earth should be blest. Maimonides taught negatively, that all houses of worship were of equal worth with the original temple in Jerusalem. - Can a temple be sold? Much discussion has been raised in the solving of this question.

In case another temple were to be erected with the proceeds, Rabbi Aschi allowed the

selling of the temple only when money or material for the erection of a new one, was at hand; pointing to the building of the Herodian temple as a support for his argument. The Mishna allows the selling of a synagogue if the money is needed for higher purposes. Raba went further and allowed the Mechusiter to use the proceeds of such a sale for any purpose whatever. Persian Amoraim restricted the sale of synagogues to country houses of worship; city temple could not be sold without the consent of outsiders who paid towards its support. Nay, could not be sold without the consent of those who only prayed therein. In Jerusalem the each corporation had a synagogue; that of the copper-smiths was sold (Megilla 27)^{2d} Raba not only allowed it but said the money might be put to any use pleasing to the members. Halacha does not object to syna-

gogues being used for other purposes than worship. Abraham Durvan would allow of such a desecration only when temple was in ruins. Maimonides says any money left over after the erection of a temple can be used according to the wish of the members.

It would seem from the above examples that there is no fixed rule with regard to the selling of houses of worship. Yet the general conclusion can be made that in case the money is urgently needed for some good and charitable purpose, the temple can be sold.

Chap. II.
New Ora

A Hebrew maxim reads $\text{לֹא תִפְרָד מִן הַקָּהִל}$ Do not separate thyself from the congregation namely, worship in one temple together with thy brethren. Chassidaism (sect of צ'ידים pious ones), in consequence of their ideas concerning prayer could not follow out the literal meaning of the above maxim. For with them, prayer was an efflux of the heart, to be said at such moments when the worshipper's heart and mind were filled with the Idea of God; at such moments and at such moments only, the Jew should pray. Rabbinism ever wanted order and the words of the $\text{וְכָל הָעָם יִשְׁתַּחֲוֶה יחד}$ were taken literally. all should worship together, etc. As long as persecutions weighed heavy on the Jew, both Rabbinism and Chassidaism managed to get along although the opinions of each party were

too diverse not to be seen and even felt. The revival of learning the new spirit of brotherhood and humanity infused into the world by the same - brought to the Jew an amelioration of his condition. Not the least wonder, attached to a Jew is, that he can adapt himself to his new surroundings. And the new age of enlightenment found the Jew ready to take advantage of the opportunities which it offered to him. Temples were built - services were so arranged that even strangers present at the same might understand them. And all these innovations the spirit of Rabbinismus permeated: do not separate thyself from the congregation - be with thy fellow Hebrews in worship; but to worship in common there must be an orderly service and that is what the reformers of Jewish ritual endeavored to do -

Israel Jacobson (1768-1828) a private merchant, was the first reformer in this respect. In Sessen 1801, he instituted a school for poor Jewish children; to which was added a little temple, which attracted much attention because of the order, and devotion of its worshippers. Reform had commenced, and many German cities now followed in the wake. Yet the movement had its opponents. In 1814, Jacobson endeavored to bring use of organ, German language in sermonizing into Berlin temples - but at first was far from successful. The reform movement was helped along greatly by a Hungarian Rabbi A. Chorin, who April 7, 1818 wrote a little pamphlet defending the new movement. Although compelled to recant by Beth-Din of his place - in 1820, he republished his little book with many

additions. And now, throughout Europe, temples were erected wherein reform services were to be held. What reform really means can be seen from looking at the Hamburg prayer-book, which appeared 1841. This prayer-book was noted for the absence of Piutim and all references to return to Jerusalem, offerings, etc.; instead there were inserted some Portuguese formulas. In spite of much opposition, the prayer-book lived. A feature of the reform movement was that for the first time girls as well as boys were instructed in their religious duties. Another supposed feature of Reform was the introduction of the organ and choir; although strictly this is no innovation, as music was ever an important element in Jewish service.

The reform movement is in its infancy. Much care must be taken to make clear its

tendencies^{and} ideas to those who think Judaism entirely dead. There are many Jews reared to observe the laws of the Shulchan Aruch to the very iota. When they grow up, they see religion does not consist in forms^{and} ceremonies. And then they make the mistake of throwing everything over-board: the spirit of Judaism has been lost to them. Too much care cannot be taken to explain to these brethren of ours the new position of Judaism in regard to the new era of culture and refinement by which we are surrounded. Judaism and education are terms that agree well with one another; and our unfortunate persecuted brethren, who coming from the old country imagine us to be but Jews in name - must be taught the American Jew is as faithful to the Law of Moses as he is. The idea that all the American Jew is good for - is to give charity to

them - or else they would not be even worthy of the name Jew - must be uprooted from their minds. We, who live in this enlightened period of Mosicism - in the period when our ritual service is in accordance with the demands of reason - with the demands of a cultured and refined audience - we must strive our best to spread these new ideas and show by our lives that we have not lost but gained, advanced in the knowledge of God by freeing ourselves from the environments of superstition and error by which ages of fanaticism and bigotry had surrounded us. Onward and Forward be the march towards a more perfect knowledge of Israel's God.