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JELLINEK THE PREACHER

by

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To my wife.

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FOREWORD

Adolph Jellinek was one of the most fascinating personalities of the nineteenth century, and without a dissenting opinion, he was the foremost Jewish preacher of modern times. This paper is primarily an appreciation of Jellinek the Prediger. His printed sermons are precious treasures of great learning and beauty, and I am exceedingly grateful to my teacher, Dr. Bettan, for the opportunity to acquaint myself with these masterpieces of a great teacher in Israel.

I. SOME BIOGRAPHIC NOTES AND COMMENTS

Adolph Jellinek was born on June 26, 1821 in the village of Drslowitz (Ungarish-Brod). On his mother's side Jellinek was a descendant of the famous Halachic scholar, Sabbatai Cohen, author of *שבתאי מנחם* known as the *ש"ע*. His grandfather was *רבי אברהם*, rabbi of Kitsee, a Talmudic celebrity and pilpulist, as can be seen from his work, *123 w/ks* a commentary on the *נדרים /א/*. His father, Isaac, and mother, Sarah, lived simply and were known for their *א/ב/ג א/ד/ה* and nobility of character. As a child of five, he lost his mother and was taken to live with his grandmother, Rebecca Bak. There is a story still current in Jellinek's family that before little Adolph was born, his mother dreamed that she would bring into the world a son destined to become a great light in Israel, but that she herself would not live to see him grow up into manhood. The pious grandmother found solace and comfort for the loss of her daughter in the loving care for her grandchild. The boy was precocious and he made tremendous strides in his studies, and at the age of eleven he successfully mastered his Talmudic readings. Two years later the Bar-Mitzva boy was brought to Prossnitz and joined the yeshivah of Rabbi Moses Wannenfried. He then proceeded to Prague where he found employment as a tutor in the home of an intelligent Jew. Here, his eager soul found congenial spirits.

The enlightenment fostered by the French Encyclopedists and the German humanists penetrated also into Jewish houses of study; the spirit of the Biurist found an entry into the Bohemian and Moravian ghettos. It was there that the seeds planted by Mendelssohn found a fruitful soil. German culture was eagerly absorbed by eager youth. There also the Kerem-Chemedists were greeted by like harbingers of Spring --- and a new edifice of Jüdische Wissenschaft was being erected. Jellinek's study years coincided with this new period. In the new atmosphere of a Moravian yeshivah, Jellinek garnered

his knowledge, not only of *o'el* and *ripol*, Bible and Commentaries, but also a Homeric song, a Lessing drama, a Schiller poem, slipped into the Beth Hamidrash.

It was in this environment of Prague where the minds of Rabbi Jecheskel Landau, Herz Wiesels and Peter Beers held sway, where S. L. Rapaport was selected for the rabbinate because of his famous historical biographies, that Jellinek was stimulated, and he found the opportunity for scholarly research. While tutoring in Prague, he also studied the subjects of the Gymnasium and particularly the "new" languages. The first fruits of his literary labors were notes to the historical dictionary of de Rossi and biographic sketches of Hebrew authors. This book was later translated into German and published by Hamberger in Leipzig (1839-46).

In 1842 he came to Leipzig and after passing his examinations of matriculation, he enrolled at the University, devoting himself to oriental, philosophical and historical studies, and giving much thought and effort to rabbinical lore. Three years later he was elected to the pulpit of the community and was soon acclaimed for his eloquence and learning. But outside Jews were not permitted to reside in Leipzig except in times of the Fair, and Jellinek enrolled again in the University as a Hörer in order to obtain the right of domicile. The Jewish community of the city proper was very small, and only at the season of the Fair did Jews from many lands come together within its walls. The Saxon government permitted considerable religious freedom in the pulpit, and because of the international character of his audiences, Jellinek's fame grew rapidly and he was accorded recognition by the people, as well as the nobility; and even the king, of Saxony, during a stay in Leipzig, was present in the synagogue to hear his sermon. Many intellectuals were attracted to Leipzig and there arose a new school for oriental studies. Jellinek cooperated eagerly and

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enthusiastically in the founding and development of this German-Oriental society.

In the field of the Jüdische Wissenschaft, it was the Kabbalah that attracted his spirit, and he studied it in a critical and scientific manner. His chief works in that realm were a translation known as, "The Kabbalah or the Religious Philosophie of ^{the} Jews" by Prof. Adolf Frank, annotated and extended," "Moses ben Shem Tob de Leon and his attitude toward the Zohar," "Befrage zur Geschichte der Kabbalah," "Auswahl Kabbalistischer Mystic" and "Philosophie und Kabbalah."

In 1846, his first sermon, "Zähle die Tage" appeared in print. A little work "Elisha ben Abeya" written in 1847 was influenced by Gutzkon's "Uriel", and his brother, Hermann Jellinek, followed him by "Uriel Acosta's Leben and Lehre". Hermann was aroused to heated indignation by Gutzkon's fictions about Uriel. Uriel was no lovelorn boy but a middle-aged philosopher, who died, not for the loss of Judith, but a martyr to truth. Hermann Jellinek in so many words saw his own prototype in Acosta, and less than a year later he shared his hero's tragic end; but under more dignified circumstances. What the historical Uriel Acosta lacked, Hermann Jellinek possessed in over-measure, --the quality of determination. Hermann was revolutionary and took part in the Viennese uprising of 1848, being twenty-six at the time. He was court-martialled and sentenced to death. His friends made every effort to save him, but he was relentless. Nothing could move him to present a conciliatory front to the authorities. He would not recant. "Shoot me," he cried, "but ideas cannot be shot." They shot him. This event greatly influenced his brother-preacher, and as we shall note later, in his utterances about freedom, justice and government.

In the year 1851 he married Fraulein Rosalie Bettelheim, the

daughter of the famous merchant, Markus Bettelheim of Pest. Their marriage was a happy and blessed one. They had three sons and two daughters. At the completion of ten years of his ministry in Leipzig, he was, at the age of thirty-four, called to Vienna to become the assistant to Oberrabbiner Dr. Isaac Noah Manheimer. On the 6th of October, 1855, he delivered his first sermon in Vienna, "Jede Zeit hab ihren Mann und jeder Mann seine Zeit." For a time, until the completion of the new Temple of the Leopoldstadt, Jellinek alternated with Manheimer at the synagogue of the Teitenstettengasse. For ten years he occupied the pulpit of the Leopoldstadt Temple and only after the death of Dr. Manheimer was he asked to come into the inner city.

Next to the Kabbalistic studies, it was the Midrashic literature which particularly interested him. He began to build up this work in 1853 and occupied himself with it until the year of 1878. He devoted a great deal of minute study, especially to the small Midrashic books, and collected these significant Midrashim from manuscripts and rare prints, giving them scientific treatment and supplying them with notes. He named them the " *עניני חז"ל* ". There are ninety-nine such items in the six volumes published. Jellinek was thus one of the first who resuscitated Jewish literature from the ashes of obscurity by means of remodeling, rearranging and realifying ancient classics and unknown works of importance, bearing chiefly on the beauty of the Haggadah. Together with Wilhelm Ritter Von Guttman, he founded a House of Study known as the " *בית המדרש* ", and for many years during the winter months Jellinek lectured on the Midrash. In the four years between 1877 and 1881 he devoted himself chiefly to bibliographical works, which were later published in nine pamphlets by the name of *קורבן*. During these years, several volumes of his notable sermons were also published. A full bibliography of Jellinek may be consulted in Fuerst's "Bibl. Jud.--s.v.--Jellinek";

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Lippe, "Bibliographisches Lexicon I, pp. 202-11, 614; II, pp. 117-19, Dr. Joel Mueller's interesting biography of Jellinek, Wien 1882, pp. 10-20. Dr. Jellinek edited for a number of years the "Sabbath-Blatt" (three volumes, 1844-46), and since the death of Szanto in Vienna, the celebrated Jewish weekly, "Neuzeit". From the pen of this author have come numerous essays, political, editorial, historical, feuilletons, and other suggestive topics. It is worth mentioning that he was also a diligent collaborator of many celebrated magazines, among them, "Smolenskin's "Hashahar", Sokolov's "Ozar Ha-Safruth", Stern's "Kochvei Yitchok", Zunz-Graetz, "Jubelschrift", "Mannheimer Album", and the "Menorah Monthly" for the last jubilee number; "Die Zeitschrift der Deutschen", Morgenlandischen Gesellschaft, "Die Israelitische Annalen" of Jost, "Allgemeine Zeitung des Judenthums", Löw's "ben Chananja", Goldenthal's "Zion", Kobak's "Jeshurun", Wertheimer-Kompert-Busch's "Jahrbücher", Adolph Brüll's "Monatsblätter", Rahmer's "Jüdisches Literaturblatt", Furst's "Literaturblatt d. Orient" (signed "Ink"); "L'univers Israelite", Gersdorf's "Repertorium", Frankl-Graetz "Monatschrift f. d. Gest. und Wiss. d. Judenthums", and Berliner's "Magazin für d. Wissenschaft d. Judenthums".¹

The community of Leipzig celebrated the twenty-fifth anniversary of Dr. Jellinek's ministry, and homage was paid to the great teacher who was present there, by the representatives of many cities.² A still greater celebration in his honor took place in the city of Vienna on his seventieth birthday. On the sabbath of the 21st of Sivan he was given great honors. Thousands of congratulatory messages were received from many countries of Europe, Africa and America, and many communities sent their greetings through special representatives. The greatest Hebrew scholars expressed their affection and

1. Kohut, American Hebrew, 1894.

2. Die N. Neuzeit, Nov. 24, 1870.

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admiration for him; government officials, statesmen, scholars, priests, and men from all walks of life sent greetings and came in person. In honor of this jubilee many literary productions were published. Isaac Hirsch Weiss dedicated to him a book dealing with the Talmudic studies of a fifteenth century Spanish scholar; Meir Ish-Sholom dedicated to him his commentary on the book of Judges; and Solomon Buber published in his honor a precious manuscript, the work of Yedajah Ha-penini of the twelfth century, which contains a commentary on Midrash Tehillim.

In the last years of his life he was instrumental in instituting Friday evening sermons, and in spite of his old age he was very successful. On the 22nd of December, 1893, he preached "Über den Bericht vom Scheiden des Patriarchen Jacob aus der Mitte seiner Kinder," and on the next day he became ill and grew worse from day to day. In the evening of December 28th, Dr. Gudenmann, the officials of the community and the rabbis of Vienna assembled in the synagogue to offer prayers for the sick rabbi. At the end of the service word came that the last hour of the beloved man was approaching. The rabbis and close friends came to the house where the old teacher was sitting with sunken head in his chair, surrounded by physicians. The sick man was sinking rapidly and a few hours later the last breath of the noble teacher in Israel was returned to God.

The famous English preacher, Simeon Singer, who was in Vienna in July 1890, gives the following pen picture of Dr. Jellinek: "His personality was sufficiently striking. A huge head set upon a small frame--the disproportion seemed typical of the preponderance of the intellectual over the material in the man--a face that had in it something of the bull-dog type.....only the eyes were finer, and while they did not appear to look at you, attracted you by their 'aloofness'; the hands and fingers those of a young girl. His voice

clear, penetrating, yet was perfectly flexible."³

Dr. Max Heller recalls having heard Jellinek speak in the city of Prague. "I remember him," says Dr. Heller, "as a comparatively small man with a smooth face and a very pleasant voice--very penetrating and yet at the same time very soft and musical."⁴

The famous scholar and rabbi, Alexander Kohut, describes Jellinek as a man "possessed with a phenomenal power that could sway multitudes; he worked wonders with the rod upon which was engraved the seal of God, the divine message of truth. With God-kissed mouth, he moved the souls to tears, then dried them with the silken pathos of his smile. Like a prophet he thundered out his threats, and like a poet he pealed out the tunes of his melody. Once soft, vibrating thrilling echoes pierced their strong hearts and struck with wonder in responsive choras, then calm majestic, royal truths were said which stole unguarded into consciousness and captured every soul."⁵

To read Jellinek is to hear anew the aspirations of rejuvenated Israel, to grasp again the summary of her hopes, to discover the secret of her prayers. One cannot resist comparing his sermons, the fervor of their tone, and a vehemence of their expression, the beauty of their imagery, the grace of their form, with that of the ancient prophets of Israel. Jellinek the man, was as irresistible as Jellinek the preacher, of whom an eminent Viennese Jew declared: "Whenever I am angered at Jellinek, I refrain from visiting the Synagogue, for fear of hearing him, and then captivated, fall at his feet, and

3. Singer, Lectures and Addresses, Vol. II, pp. 88-89.

4. Yearbook, C. C. A. R. Vol. 31, p. 183.

5. Kohut, American Hebrew, 1894.

implore forgiveness for the injury he has rendered me."⁶

To meet him, to see him, was to behold his inspired messages bodied forth in thoughtful words, flashing eye, graceful gesture, and eloquent tone.⁷ "The magnetic influence under which the listener lay while Jellinek was in the pulpit," states Dr. Singer, "was quite as potent when the speaker had you to himself. All that was needed was to suggest a topic, and forthwith you were rewarded with a lavish outpouring of ideas, brilliant, wise, witty, lofty or pathetic."⁸

His wit had usually been recognized as an important factor of his personality, and to one who came in contact with him, it was one of the most pleasant and entertaining phases of his many-sidedness. Few men ever obtained such absolute mastery of the force of wit as he did. Every maxim of his, he corroborated with some witty flash. Humor constituted one of his most powerful resources. "The Jews," said Jellinek to Dr. Singer, "are incurably inquisitive. Why did Moses write the Ten Commandments on stone? Why not on parchment? If he had acted otherwise, the Israelites would never have been content with simply looking at the document. Every one of them would have put his finger on it, have felt its texture and traced the letters over, and in a few months the whole inscription would have been obliterated. Wise lawgiver, to write his commandments on stone."

"Judaism is a beautiful religion; what a pity the Jews spoil it. Early Christianity was the sick child of a sick mother. Read all that is authentic in the century after the birth of Christianity and you will not be surprized."⁹

6. Menorah, 1894, p. 184.

7. Ibid.

8. Lectures and Addresses, Vol. II, p. 92.

9. Ibid.

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He was fearless and independent. When Maximilian was executed in Mexico, he dared to draw a God-given lesson from his fate for the reigning monarch. Constantly and unceasingly did he fight from the pulpit and the press in defense of his people against the hosts of antisemitic agitators. He sought to stem the tide of hatred and passion, and he was the unrelenting and bitter foe of the "black cause". His mighty utterances, his fierce invectives, were heard and feared.

Jellinek was a truly religious man, imbued and permeated with the very essence of religious conviction. He revered his religion for all that it has wrought. He was a thorough religionist and understood the real function of religious thought, and rightly valued it. His sermons bear witness to his all-pervading, his impregnable, his heaven-directed faith. Zealously did he defend his religion. His sermons "der Talmud Jude" are masterpieces of their kind and in more than one way did he make his influence felt in the interest of interdenominational peace and goodwill.

At the united burial service for the victims of the Wiener Ring Theatre disaster in 1881, Dr. Jellinek completely entranced the multitude of his non-Jewish auditors. That address which stirred the feelings of the Vienna world to their profoundest depths, concluded with an impassioned appeal in the name of the unknown mangled dead, for a more tolerant and kindly relation among Jews and non-Jews.¹⁰

Jellinek was preeminently a child of the century; he was peculiarly a product of our times and modern conditions, typifying the meeting of the past and the future well-blended into the present. The profound learning of the traditional rabbi was in him combined with the scholarly attainments

10. Menorah, 1894.

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of the University student, and it is to the cross-fertilization of his secular culture with his Jewish learning that we owe the finest fruit of Jewish homiletics.

II. JELLINEK THE PREACHER

When we read Jellinek's sermons, we breathe the very life-breath of Judaism, that gives warmth and vigor. The great and lofty truths are portrayed so vividly that they take on, so to speak, plastic forms. The Jewish people are represented so masterfully and truthfully, and their strivings, patience, struggles, hopes, and heroism so magnificently and faithfully, that it appears to us as if all is mirrored before our very eyes. He filled his sermons with thoroughly Jewish content and at the same time they were thoroughly modern. The Jewish preachers of the old school frequently spoke in such a way that their sermons with slight changes could have been given from non-Jewish pulpits, but with Jellinek this was not possible. His sermons were Jewish in spirit, and at the same time saturated with the most exalted ideals of the modern age.

When the German language became the language of the pulpit, many of the older preachers modeled their sermons after the foreign standards, arranging them in a thoughtful and logical manner; others tried to reach the heart of the listener through plain and penetrating discourses; others wanted to enkindle enthusiasm through passionate words. There were those who used Scriptures and the old rabbinic literature as a mere ornamentation, often resulting in fantastic and bizarre productions. But Jellinek absorbed into his spirit the choicest of these methods, and remained original and independent in his speaking the word of God.

The prophetic utterances were resurrected through his lips. He recognized the needs of present-day Jewry; he saw the distant future and spoke of what Israel must do to become a "light unto the nations". Like the prophets of old, he exhorted Israel, and denounced the iniquities of his generation, but he also comforted him with words of hope and promise. He was a supreme master

of the hearts of men, and he filled the soul with idealism and beauty. His preaching was unique in that he put scientific knowledge at the service of the pulpit, and he honored and dignified the bearers of the "Jüdische Wissenschaft" in his sermons.

Although he expressed his thoughts in a manner suitable for the ordinary folk, his sermons are of great value to the student. Many of them contain a richer and more logical explanation of chapters and whole books of the Bible than so many volumes of commentaries. Often a small cycle of his homilies throw more light on a period of Jewish history than the bulky products of historical research. This can be easily ascertained in his sermons, "Kohélet", "Die Lichtseiten des Judenthums in der Zerstreung", "Israel's Wanderungen", "Bileam", "Schir Ha-shirim", "Samuel", "Zion--Two Reden"; "Megillat Esther", "Rabbi Jochanan b. Saccai", "Der Talmud--Two Reden", "Einleitung in die Torah--Five Reden", "Worte Kohélet's", "Die Hebraische Sprache", "Ein Erzeugniss des Jüd. Geistes", and "Die Israel. Menschenrechte--5 Reden".

USE OF MIDRASHIC MATERIALS

To Jellinek, the Bible, the Talmud, Moses, Akiba, and Maimonides speak the language of the day, the language of life. He does not indulge in forced interpretations of the Midrash, but the Midrash speaks and takes on life through him. He does not, as others, "use the corridors of the Midrash as paths for pedants, historians and literary gleaners, but he uses them as places where the true sons and these ancient teachers dwelt and taught, and he listens with keen appreciation to their words." That is why Jellinek has been entrusted with their secrets. He possesses the intuition of the Midrashic geniuses, which enable him to penetrate the dark chambers of the Haggadic literature. In speaking of Jellinek the preacher, Dr. Singer who had for him an unbounded admiration says: "His use of the Midrash is little less than a revelation

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concerning the wealth of treasure in that inexhaustible mine of homiletic gold. Of course, we often have the Midrash and the Rabbis quoted in sermons usually with a few words of commendatory preface on the part of the preacher, which conceal not too subtly a little praise for himself, for finding them out and introducing them to his audience. But as a rule, these quotations are stuck clumsily in the discourse, and leave upon the palate the flavour of undissolved spice or sugar in an ill-prepared Sabbath or Festival dish. At best, the sermon holds the Midrash in mechanical, not in chemical solution. In Jellinek, the assimilation is perfect. It is bone of his bone and flesh of his flesh. Whether the Midrash or the preacher's theme came first, which went the longer way to meet the other, is often as uncertain to determine as the question in the case of some of the finest songs, whether the music suggested the words or the words the music.

In a master's hand like Jellinek's, Midrash and Talmudic Haggadah are wondrous, almost magical instruments. They are bright with ever-varying gleams of an exquisite fancy. Antique in form, the spirit that breathes through them is of all times. They produce the most surprising effect, riveting the attention, stirring the soul, rousing the dormant affections, and casting an undreamed-of light upon every subject that fitly occupies the Jewish pulpit--life, death, Israel, the nation, our history, our fortune, our shame, our glory, our hope, the home, the school, the synagogue, the world, earth and heaven, man and God."¹

SOME COMPARISONS AND CRITICAL OBSERVATIONS

Many contend that Jellinek was the first to give the sermon a Jewish coloring and that he emancipated it from slavish imitation of Protestant

1. Singer, Lectures and Addresses, Vol. II, pp. 90, 91.

models and methods. But he was not the pioneer of Jewish Homiletics. The "Altmeister" of Jewish Homiletics is and remains Gotthold Solomon, before whom Jellinek bowed and considered it a great honor that the old Solomon criticized one of his earliest sermons. We must differentiate between the Jellinek of Leipzig and the Jellinek of Vienna. Most of his Leipzig sermons bear the imprint of Solomon's influence, but when he came to Vienna he immediately noticed that among his hearers were many Jews from Moravia, Hungary and Galicia, who were still used to the old type of *אמורא*, but desired new spiritual food. At home, as no one else was, in the Midrashic literature, the Haggadah, and in the sermonic literature of R. Nissim, Moses Almsheimer, Asaria Figo, Jonathan Eibeschtz, and others, *he did not find it* it was, therefore, not difficult for him to make them serviceable. Of his predecessors, it was said that Solomon and Manheimer were the most cordial and pleasant (gemistreichsten), Meisel and Stein were the most poetic, and Joel was the most philosophic preacher of the century. To Philipson, the epithet "popular" was attributed; and to Jellinek "The living Midrash", "The modern Haggadist". The brilliant, philosophically trained spirit of Joel speaks profound philosophy, and even the drapery of his exalted ideas bear the stamp of philosophy. Jellinek, on the contrary, speaks Torah; he proceeds in a didactic, pedagogical manner and converts his great learning and erudition into current coinage, and his utterances are in full accord with the statement expressed by the Rabbis: " *אין תורה בלי פילוסוף* ". But it would be incorrect to maintain that philosophy is absent from Jellinek's sermons, for whoever reads the full notes and memoranda in conjunction with his edited sermons, will find an underlying deep philosophy, though it is different *from* that of Joel. With Joel it is Psychology that plays the dominant note, but with Jellinek the aim of all philosophy, ethics, prevails. Jellinek's

principle was: The Torah is a means, *אלוהים אל 931*, that is to aim at ethics is the fundamental need of Homiletics.

His amazing effectiveness was due to the fact that he harnessed his knowledge of nature, of history, of the effects of the spirit, of the lives of the different nations, and especially of the Jewish literature of all epochs, and applied it to the life of present-day Israel. He once said himself, "The realm of the Torah is this world, this earth, this human society, and its mission is to clarify, hallow and ennoble humanity. In general she does not like pictures of a dreamy phantasy, extravagance and transports of ecstasy; she clothes her teachings in commands and prohibitions which are clear, short, certain, and short, like the basis of a tax-system. He who would interpret the Torah, should be a man who is familiar and at home in the House of God, the laws of nature. The central aim of the Torah is the moral improvement of humanity."²

That is why he starts most of his sermons with, positive, not abstract, but generally known things. He explains them, not in an arbitrary manner, but according to the results of knowledge and he works them in, aiming to apply them as lessons of ethics. It may be said that he does not aim to create new pictures, but he makes a myriad of combinations of the ancient ones and under his pen they assume unique and virile life. Frequently an unfruitful Midrash, an almost wholly dried up plant, blossom forth again under the divine breath of this artist, and it seems that the original creator meant it to be just that way and no other.

Jellinek never lets his listeners notice the mental effort that produced his interpretation; he merely lets them enjoy the honey. He

2. Quoted in "die Neuzeit", June 26, 1891.

believed that analysis and the synthesis of thought and operation properly belong to the *למדן* and not to the pulpit, and he, therefore, brought to the people who heard him, not a *מדרש* but he gave the kernel, extracting it from the shell, because his aim was ethics, right conduct and not speculation.

In the above-mentioned statement of Jellinek, he puts forth clarity, definiteness and certainty as the cardinal elements for the understanding of the Torah, and his own homiletic creations bear testimony to this truth. He avoided mere flowery phrases, and outside of the natural and original completeness of expression and the Haggadic picturesqueness of the language, he rejected every phantastical turn of speech and mere poetic ornateness. He used beauty as an outer garment for the truth and depth of his thoughts. Logical and consistent was he in his speech, constantly striving to make clear his central point of the discourse; logical was he in his thinking; logical was he in the working out and in the application, combination and sequence of his ideas. Nowhere do we find a sudden leap, a sudden break of thought, a false syllogism, a strained interpretation. His sermons are so beautiful because of their naturalness and simplicity, and that is why "The seal of Divinity--is Truth."

III. THE PREACHER AND THE SERMON

Jellinek considered the teacher and preacher in Israel the bearer of divine teachings, a consecrated man who must follow in the footsteps of the prophets and heroes of Israel.¹ "What are the clinging letters on a parchment without the clarifying breath of divine teachings?" he asked. "He alone, the teacher of the words of God, vitalizes lifeless things with the wonder-staff of the divine spirit, and out of the rock of antiquity he draws forth a stream of water with which to refresh the palates of the thirsty and to invigorate the tired, and to support the vacillating ones,"² was his own answer.

The preacher must always be in the service of God, in the service of exalted truth, the highest freedom, the strictest justice, the purest love, and the common brotherhood of mankind.³ The new age has placed new responsibilities and obligations upon Israel's teachers, and Jellinek states his own aims as a preacher to be "on the one hand, to make known the teachings of Judaism concerning the individual, the family, happiness, communal peace, the freedom of nations, the happiness of the state, the welfare of society--aid to the poor and comfort to the widow, the protection of the orphan and the satisfaction of the spirit, the rich rewards of God to the good and noble ones of the earth. These teachings I proclaim to my coreligionists and all others who desire to hear it in accordance with the words of the Bible and the teachings of the sages. And on the other hand, it is my constant efforts to see the face of the new age, to examine its wants and inquire into its aspirations, to weigh its demands and measure its contents on the scales of Judaism, to warn against

1. Jellinek, *Predisten*, Vol. III, p. 189.

2. *Ibid*, p. 188.

3. *Ibid*, p. 189.

its errors and excesses."⁴ And during a long life of teaching and preaching, Jellinek conscientiously fulfilled these aims.

He counselled him who wished to become the head of a community in an epoch of religious strife amidst the rejuvenating process of the new era to ask himself candidly whether he possesses the power to carry out his convictions, whether he has the courage to consider heresy to be everything that is not rusty of age, whether he has the patience not to be carried away by the cry of the day; he should ask himself first whether he received all these gifts from Providence.⁵ The preacher must be a man who does not strive after wealth and worldly power, but finds his greatest reward in his clear conscience and in his work. He must make his own work all that is worth knowing; the history and development of nations and the conditions of neighboring peoples, in order to understand the tendencies of the age. He must be the speaking conscience of Israel, the trumpet of a just God, and denounce haughtiness, wickedness, tyranny, and hypocrisy; he shall teach, counsel, demand, warn, chastise with sharp words and battle against all that is false, base and evil, against everything that weakens truth and undermines justice.⁶

Speaking of the difficulties that confront the preacher, he points out that Koheleth was the preacher par excellence of Israel. He was one "who could talk freely, without fear that authority would call him to account; or that today the rich and tomorrow the poor, now the leaders and again the rank and file, today the reactionaries, tomorrow the progressives, today the natives tomorrow the newcomers, would feel offended and what is of greatest importance, he was one who could work without being constantly

4. Ibid, ~~chapter~~ volume III, p.4.

5. Ibid, ~~chapter~~ II, p. 107.

6. Ibid, ~~chapter~~ II, p. 115.

(9)

disturbed by the requests and grievances, complaints and inquiries of these people."⁷ In this paragraph, he concisely summarizes the affliction of the preacher. With regard to the method of preaching, Jellinek felt that every sermon must be mastered by a fundamental thought. His rule was "choose a principal text and carry it out in such detail that you can always come back to it."⁸ Preaching must not be pessimistic, but it should ennoble life and clarify its contents through the spirit of religion.⁹ The preacher must himself be stirred by the message he delivers, he can not enthuse his listeners by talking about real life from books, or talking nothing but cold logic.¹⁰ The effective, heart-penetrating preaching must show a deep yearning for the ideal world, for the sunny heights of religion which purifies and enlightens the earthly life.¹¹ Therefore, he denounced strongly those who dealt not with old but with new themes, as for instance, 'building of streets, railroads, banks, statutory enactments, luxury taxes and state debts.' "By these we are carried away, they refresh the soul, warm the heart and elevate man, raising him out of his daily routine,"¹² was his satiric comment on the type of sermons used by modern preachers. To sum up the above views of Jellinek on the Jewish preacher and preaching:

I. The Preacher:

- A. He must be consecrated to God.
- B. He must follow in the footsteps of Israel's prophets and sages.
- C. He must teach the truths of Judaism in all matters of life.
- D. He must inquire into, and weigh and measure, the problems and events

Vol.

- 7. Ibid, ch. 3, p. 32.
- 8. Ibid, ch. 3, pp. 8, 9.
- 9. Ibid, ch. 3, p. 32.
- 10. Ibid, ch. 3, p. 45.
- 11. Ibid, ch. 3, p. 9.
- 12. Ibid, ch. 3, pp. 8, 9.

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of the new age.

E. He must be thoroughly familiar in the many domains of knowledge.

F. He must be inspired, fearless, courageous, and impartial.

II. Sermons:

A. They should be filled with spiritual content.

B. They should flow forth from the ancient heritage of Israel, and their truths should be applied to the modern age.

C. They should exalt the spirit of religion.

D. They should not be pessimistic.

E. They should be clear, each one developing a fundamental thought.

IV. ON JUDAISM

Every sermon of Jellinek¹ is an exposition of some phase of Judaism, of the life and ideals of Israel. To restate the teachings of the sages and make them applicable to his own generation was his chief aim. There is no Judaism without a belief in God. Jellinek defines:

GOD

God is the highest truth, the most perfect justice, and the purest love.¹ "God shall be for Israel the ideal of strictest justice in all your ways, the purest love in everything you do, the highest compassion for every man, and not merely a subject for speculation and for bitter theological quarrels, by which justice is often trampled, and love scoffed at, and pity derided."² God reveals himself wherever the human spirit is free.³ God was before the world came into being and it is He who created it and endowed it with wisdom, love and justice (Ps. 104).

He is the moving force in the evolution of humanity and guides and rules with unseen hand, weaving the tapestry of life.

God shall be, as He always was, creating, sustaining and governing, unchangeable in His being and incomprehensible in His nature.⁴ Jellinek sees in all discoveries of science, in the workshop of nature, in the processes of history, the guiding spirit of God.⁵ The essence of Judaism is that the welfare and blessings of humanity flow from God, and that He is the heart of the cosmos.⁶

1. Jellinek, Predigten, Vol. I, p. 66.

2. Ibid, Vol. II, p. 250.

3. Ibid, Vol. II, p. 233.

4. Ibid, Vol. II, pp. 24, 25.

5. Ibid, Vol. I, pp. 148, 149.

6. Ibid, Vol. II, p. 154.

JUDAISM

EQUALITY AND FREEDOM:

Judaism insists on human equality. This has been a fundamental teaching from the very dawn of Israel's history.⁷ "Egypt, Greece and Rome had no idea of equality. Even Plato has not brought forward such an idea. It was only toward the end of the eighteenth century that this doctrine was proclaimed by the civilized leaders of Western Europe. Therefore, all men must be free and independent, and no one shall deprive his fellow man of his liberty, no section of the people ought to have any special privileges at the expense of others. In Israel, all men were judged by the same law of God, even the High Priests."⁸ If all men are to be free and equal, it, therefore, follows that "the truths of God must become the common property of all men, and religion must not be broken up by special dogmas for the educated and uneducated; truths for priests and truths for laymen. There should be nothing in religion which is intended only for the ignorant."⁹ Judaism is the religion of the perfect moral life and denies to its followers a monopoly over it, but whatever Israel achieves through its inner struggles, it must share it with the rest of the world.¹⁰ Judaism does not believe that there should be one dominating faith. "Unity of faith is the highest goal for the historic development of humanity, but glaubensfreiheit is the road which leads thereto."¹¹

Judaism detest slavery and tyranny, advocating the right of nations to live their own life and to possess their own territories.¹²

7. Ibid, Vol. II, pp. 219, 220.

8. Ibid, p. 220.

9. Ibid, p. 252.

10. Ibid, p. 104.

11. Ibid, pp. 19, 20.

12. Ibid, p. 147.

LOVE AND KINDNESS:

Judaism teaches love, active helpful love, toward all men without distinction of origin. It is tolerant to other faiths and commands its followers "to be dignified in their actions, and in their worship, in the conduct of their religious affairs, and in the eyes of the world."¹³ Judaism admonishes to do good, to care for the poor, to extend benevolence over the house and the field.¹⁴ Compassion and kindness are essentials of Judaism and, therefore, ²⁷²³ is greatly emphasized.¹⁵ It teaches compassion and kindness toward animals; there are numerous ordinances in the Bible as to the treatment of animals in order that man would learn to be humane and considerate toward them, thus eradicating cruelty from his heart.¹⁶

JUDAISM AND THE INDIVIDUAL

Judaism gives freedom to the individual. "Free must be the heart, soul and conscience of the individual; free must be his spirit, thoughts and words; free must be man in his innerworld."¹⁷

Judaism gives recognition to personal values, personal worth and personal rights, as against the idea of the state which obliterates the individual.¹⁸ It is opposed to tests of faith; just as individuals differ so must forms of religion differ. The idea of Glaubenseinheit will be realized, but "thousands of years will yet pass, numerous spirits will rise to the heights of thought, numerous poets will express their innermost hearts, much sorrow and pain and struggle will be their share until they come to this realization, and out of doubt will come forth truth, and out of darkness--light,

13. Ibid, Vol. II, p. 52.

14. Ibid, Vol. III, p. 127.

15. Ibid, Vol. I, p. 198.

16. Ibid, Vol. III, p. 156.

17. Ibid, Vol. II, p. 27.

18. Ibid, Vol. I, p. 228.

All humanity will then proclaim, "The Lord is one and His name is one."¹⁹

Judaism teaches of the sanctity of the human body. "It nourishes in the hearts of its followers the energies and joys of life; it teaches them to look up on the world with eyes of gladness. It is not a religion of fear; it does not wish Israel to be frightened and terrorized in the name of religion during his earthly life."²⁰

Judaism is opposed to monasticism; it is awake to all relationships essential to life and gives every force within man the right to complete development.²¹ It teaches self-control and moderation in the enjoyment of life's gratifications. It insists upon marriage and children as the great need for man to forge the inner bonds of love, loyalty and faithfulness. "The prophets drew their finest pictures from the state of married happiness; it is an obligation and a cardinal principle of Jewish religious life for even the High Priest was not permitted to be unmarried; ה'ד'ס'ל to this very days is one of the great 1131 ²²

PROSELYTISM

The whole rabbinic literature disproves the age-long accusations that Jews dislike and persecute non-Jews.²³ Judaism is free from passion of proselytism. It is a religion of light and "just as light makes a way for itself and penetrates everywhere dispelling darkness, so shall the teachings of Judaism through their truth and purity create for themselves without external compulsion and without force an entrance into the hearts of man."²⁴

This method of propaganda employed by Judaism is unique in that it first takes possession of our race "rules its spirit, guides its thinking,

19. Ibid, Vol. II, p. 28.

20. Ibid, p. 147.

21. Ibid, p. 198, Vol. I

22. Ibid, pp. 196, 7.

24. Ibid, Vol. II, p. 46.

23. Ibid, Vol. II, pp. 131-7.

shapes its character, strengthens its might and penetrates its entire life; then in the course of time through progressive development of the various races, through the cooperation of all forward-looking men of all tongues, Judaism transfers its teachings into the possession of all peoples."²⁵

UNIVERSAL ELEMENT

Judaism is not a national religion and Israel's God was not a national God. "His religion is the faith in one God, in the brotherhood of humanity, in the moral order of the world, in the destiny of man. He carries his highest possession in his heart. Judaism does not need the force of a worldly power to support it, nor state duties to sustain; it sustains itself, trusting in the power of truth."²⁶

SEPARATIST ELEMENT

Separatism was essential for the Jew in order to preserve his identity. After the destruction of the Jewish national life, historic occurrences necessitated the development of the particular and separatistic and Judaism "in times of persecution which lasted for many centuries Israel was happy to breathe in his solitariness." Separatism arises also when a people, holds tenaciously to its ideals, and in order to give them reality, they clothe them in forms and regulations which should express them. They guard them by means of sharp and rigid boundaries from the influences of heathenism, and so "there were in Judaism two elements from the very beginning of its history bound together--a universal and a particular."²⁷

A LIVING FAITH

Judaism, unlike religions of antiquity, consecrates life and

25. Ibid, Vol. I, p. 134.

26. Ibid, Vol. II, pp. 163, 164.

27. Ibid, Vol. I, p. 134.

not death, for death profanes.²⁸ It is a vital religion because it rests deeply and firmly in the soil of eternal truth. "No historic current and no storm of fate can uproot it; it contains within itself a rejuvenating motive power and no change of times, nor development of the human race, can rob it of its growth and hinder its unfolding. It is the thing of the heart and the spirit."²⁹ It does not rest on blind authority, and it does not deny the right of free investigation; "it looks upon inquiry as its younger sister and welcomes her."³⁰ But Judaism also rests on the fundamental faith of the "truth in the invisible". "This is not subject to analysis and calculation, and it is impossible to perceive it with our bodily senses. Faith alone fosters idealism in the breast of man and makes him yearn for truth and beauty."³¹ Judaism was enriched by the dispersion, for without change of fundamentals of the Torah, it adapted itself to all situations in life.³²

UNITY OF ISRAEL

All Jews are one family. "God is our father, the Torah is our mother, and our common memories of Israel's life is our family heritage." And no matter whether our members of the family differ in their views regarding food, clothing, etc., they are still related with one another, and they are entitled to share in the common life of their race and should not ban the brotherly love from their lips.³³

THE MESSIANIC IDEA AND ISRAEL'S MISSION

The Messianic age will come, says Jellinek, when God will reign supreme in the hearts of all men³⁴ and Israel's mission is, therefore,

28. Ibid, Vol. III, p. 176.

29. Ibid, Vol. I, p. 119.

30. Ibid, Vol. I, pp. 152, 198, 16.

31. Ibid, Vol. II, p. 34.

32. Ibid, Vol. I, pp. 120, 121, 122.

33. Ibid, Vol. III, p. 234.

34. Ibid, Vol. I, pp. 145, 146.

to "irrigate and fructify the fields of truth and justice. He must make great sacrifices to achieve this end and only through the victory of the spirit itself will the future of humanity be ennobled."³⁵ The Messiah-idea is the greatest idea of Judaism; it is the faith of the redemption of humanity from tyranny, it means the rule of the divine spirit through the wide-spread knowledge of God. This great ideal was conceived by Israel "while on the outside the storms of national hatred were beating, the burnings and tyranny were raging, inciting ignorant mobs by outrageous accusations against the Jew. Our fathers perceived the blossoming of a new age when the poorest of the earth will receive justice, when the mighty voice of divine knowledge will be heard."³⁶

Jellinek firmly believed that the emancipation of the Jews was the beginning of the new era. He was convinced that no longer will the Jew have to wander from land to land, and that "it was the duty of Israel to propagate the highest ideals of Judaism, thereby destroying prejudice and opening the eyes of the world to our mission, which is justice for all, love for all, and truth for all."³⁷

Yet Israel must remain for a time the custodian on behalf of humanity and guard for it a living, inspiring and convincing divine faith. "History shows that the Jew once saved humanity from moral destruction, and it is necessary to be alert to protect it from its doom. Israel must forgive and forget the injustice and evil done unto him, and remain the bearer of inspired truth and atonement."³⁸ Israel does not wish to be a state within a state; his mission is the religious ideal.³⁹

35. Ibid, Vol. I, p. 163.

36. Ibid, Vol. II, pp. 94, 70.

37. Ibid, Vol. I, p. 223.

38. Ibid, Vol. II, p. 96.

39. Ibid, Vol. I, p. 209.

V. THE HEBREW LANGUAGE

For the Hebrew language, Jellinek had unbounded love. The preservation of the Hebrew language was a religious duty. Because the Jewish genius of the ages had expressed itself in this language, and because the greatest spiritual treasures of Israel have been made known to the world through the medium of the Hebrew language, Jellinek was grieved at the neglect shown by present-day Israel toward this ancient language. He tells his people that the Hebrew language brings together the brethren that are separated by territorial boundaries, that often a Hebrew sentence or word reminds them of their kinship. Hebrew is the key to all the Jewish treasures. It opens the great vistas of the Jewish soul throughout the ages. It is holy because the Torah and the Faith of Israel were made known through it, because to the sounds of its words our fathers met martyrdom, on the auto-de-fe.¹

"People preserve art treasures and guard them with great zeal, why then shall we leave a language to chance which contains the richest gift of the heart?"² Furthermore, for the sake of the Jewish honor, the Hebrew language should be preserved and cultivated by Israel, for at present it is the non-Jewish societies that promulgate the distribution of the Bible, non-Jewish libraries that collect Hebrew books and manuscripts, non-Jewish universities that foster the scientific study of the Hebrew language and Hebrew literature. He points out that Jewish notables during the Middle Ages supported Hebrew scholarship. There was *Shlomo ben Yehuda* who enabled *Yehuda* and *Yehuda* to do valuable work, and there were others. "What," asks Jellinek, "will history record for us?" Jellinek felt that in the field of religion the Hebrew language

1. Ibid, Vol. II, p. 263.

2. Ibid,

must retain its power and influence.³

3. Ibid, I. p. 208.

VI. PALESTINE

Jellinek could not conceive of Judaism retaining its loftiness and vitality without retaining Palestine as the center of radiating idealism. To the emancipated Jew of his day, the land of Israel had lost all its significance; he was no longer yearning for its restoration and had forgotten its religious value. Furthermore, there were those who feared the accusation of dual allegiance, who felt that their patriotism was purely German, Slav or Hungarian. Jellinek felt himself to be an ardent patriot, of the country, and yet he claimed that "the heart of the true Jew beats for Zion, and is inspired by Jerusalem," that their memory must never be crowded out, that its religious significance cannot be estimated. As historic people, our ancestors have a right to claim our loyalty, for "there they lived in the sunlight of the highest faith, when the nations lived in barbarism, there the winged voices of our prophets were heard, there our kings were enthroned and reigned at a time when despots ruled the world, there the Maccabees fought heroic battles, there hundreds of thousands of our fathers felt the horrors of Rome, there was the Temple of Zion, there was the cradle of the Mishna, there lived Hillel the sage and Jochana ben Zaccai the man of peace, there was Akiba the powerful spirit, there dwelt Rabbi Meir the intellectual giant, there taught R. Jehuda the Prince; every stone of Jerusalem tells the story of a great past."¹

It is a grave error to think that loyalty for Zion will weaken the patriotism of the Jew to the land in which he lives. No Jew who is

1. Ibid, Vol. II, pp. 163, 164.

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religiously minded can see in Zion but the essence of Judaism, for it was a state in which every one was free, the law--just. When a slave ran away from the tyranny of his master, he was not to be turned back; the soil of Palestine made him free; he could live wherever he liked, could reside wherever he could find the means of livelihood, he was not insulted nor oppressed.² It meant that every man had the right and possibility to develop and bring forth the best that was in him.

Zion was just, not only toward kinsmen and coreligionists, but also toward the stranger (Deut. 24:17), not only toward the owners but also toward the worker (Deut. 15).³ It was, therefore, the home of freedom, justice and love, and the present-day Jew by remembering the ideals of the land of his fathers, must naturally express them and help in their realization in the lands in which he lives. Such a Jew will be loyal and contribute his precious treasures to the glory of the state.⁴ The more dear Zion is to our hearts, the more loyal are we Israelites to our fatherland. The modern state will be built up in the spirit of Zion, in the spirit of Judaism; will break the fetters of the Middle Ages and become free, just and humane. Therefore, as true followers of Zion, we can be counted among the most loyal sons of the fatherland. Not we Jews need give up our teachings, but the states must accept the law, and justice of Jerusalem."⁵

Love of Zion will serve as an inspiration to the Jew to widen the province of humanitarianism, to breathe the spirit of freedom, love and brotherhood into the life of society.⁶ Jellinek believed that the greatest hopes of the Jew are bound up with Zion, that prejudice, aversion, antipathy,

2. Ibid, Vol. 11, p. 172.

3. Ibid, p. 173.

4. Ibid, p. 172.

5. Ibid, p. 175.

6. Ibid, p. 176.

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and hatred against the Jew will last until Israel is restored to his historic rights. Only then a spirit of true conciliation will come into the world.⁷

"Go out and tell the nations, when I think of Zion's past, I think of your highest perfection, of the best there is in your midst. Zion's future will spur me on to work for my perfection, to compete with you in everything which is just, free and humane, to be first, not among the mighty, but among the just, not among the commanders, but among the benevolent, to sanctify my God before your eyes, to glory His name through words of conciliation and through deeds of love."⁸

Convinced that the restoration of Palestine must become a holy task, Jellinek was distressed with the attitude of many of his fellow Jews who "make excursions, visit old towns, castles, where once robber-knights lived, climb mountains to see old ruins and try to find out who was the Lord who bore this or that rusty armor in which he perhaps killed one of our forefathers, but the land of Zion with which the glorious name of the Jew and his illustrious history is bound up, that land has no power to claim the attention of the Jew and to win his heart."⁹

Jellinek spoke indeed with a prophetic voice concerning Palestine. It was because of his marvelous insight into the true spirituality of Judaism that he felt that Israel must once again be reunited with his land.

7. Ibid, Vol. II, pp. 166, 178.

8. Ibid, p. 178.

9. Ibid, p. 164.

VII. EDUCATION IN JUDAISM

Education was paramount with the Jew throughout the ages, therefore, Jewish illiteracy is an unknown thing. Israel considered the teaching of his children a holy commandment. Josephus is authority for the statement that hardly any children could be found who could not read the language of the Bible.¹ Judaism demanded continuous study of the Torah, which meant that the content and the spirit was to be mastered by the people, and a *ḥinukh* was the acme of disgrace in Israel.² Study was a religious requirement. Only he came close to God who made inquiries into His will and into His teachings, and in this manner the spirit of Israel, and the spirit of God united like two flames.³ Judaism is a religion expressing the perfection of the moral life, it erected not philosophic schools in the manner of the Greeks but schools for the youth in which the growing generation was taught to love justice and righteousness. This accounts for Israel's strength and this is the secret of his immortality.⁴ Therefore, Judaism will live as long as it brings forth men--men who know its truths and devote themselves to it and teach it to the growing generation.⁵ The very vitality of our religion depends upon the *ḥinukh*.⁶ It is the rock and fortress of Judaism, that resisted, not only the arrows of Rome, but withstood the attacks of all nations.⁷ During all crises in our history, no matter how great the suffering, Israel found his solace and strength in his House of Study. And not for himself alone did Israel create his

1. Ibid, Vol. I, pp. 197, 198.

2. Ibid, p. 198.

3. Ibid, Vol. II, p. 188; vol. I, p. 181.

4. Ibid, Vol. II, p. 252.

5. Ibid. Vol. III, p. 1.

6. Ibid, Vol. III, p. 28.

7. Ibid, Vol. III, p. 24.

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spiritual treasures, but he gave of them freely to all men.⁸ Israel did not lose its teachers with the disappearance of the priesthood, the power of religious study, the power of free inquiry, was transferred to the wise men. They were commanded to teach the young, that the Torah may spread among the people and thereby realize the promise "Ye shall be unto me a kingdom of priests." With a holy zeal did they carry out their mission and Judaism retained its unweakened power through the Soferim, Tanaim, and ^uAmoraim, through its teachers, investigators and sages that arose out of the midst of the people.⁹ Throughout the ages the claim of Israel as the ^u *עַמُّ הַתּוֹרָה* was uncontested, and the love of study and the respect and reverence shown to the scholar and *חכם* was one of the most beautiful traits of the Jew. Until a few decades ago, it was the *חכם* who was given the place of honor at the table and at assemblies, the rich gave their daughters in marriage to him. The Jewish mother entertained no more fervent wish than that her son should distinguish himself in the field of Torah. Every large community had its House of Study, and our men of learning were living testimony of the might of the Jewish spirit.¹⁰ In this manner, Israel spread the fame of God through the Torah, through its teachers, through its young, and through its homes. No sacrifice was too great for even the smallest community, so that the Torah should not be missed from its altars. And in the midst of the darkness of oppression and suffering there was the light and joy of the Torah, the youth devoting its heart to the teachings of God and the knowledge of Him.¹¹

With the breaking down of the ghetto-walls and the removal of many dissabilities to which Israel was subjected, his age-old tradition of

8. Ibid, Vol. II, p. 252.

9. Ibid, Vol. I, p. 187.

10. Ibid, Vol. III, pp. 115, 116.

11. Ibid, Vol. II, p. 189.

3

Jewish study is in danger of disappearance. The new attitude in training youth merely in the natural sciences and for professional careers is deplorable, for these are not the right nourishment for the ideal life. They cannot instil the spirit of self-sacrifice, of love and loyalty.¹² The materialistic philosophy now permeating our youth undermines the ideal life, cripples the higher strivings and kills the significances of the invisible excellencies of humanity.¹³ The modern heathens have built their idolatrous altars in the Temple of Naturalism. Their holy vessels are: the telescope, microscope, square, circle, scales, thermometer, crucible and test tubes, and with these, they say, everything can be achieved.¹⁴ This is a dangerous tendency and the only way to guard against later desertion from the faith of the father is the upbringing of children in the spirit of Judaism,¹⁵ for Israel must continue to struggle for his just cause. There are still numerous prejudices against Jewry, and they creep out very frequently, because the ideas of tolerance and understanding toward the Jew have not yet entered the schools and the homes of the lands in which Israel lives.¹⁶ In order to secure the future of Israel, it is necessary to free his past of prejudices and prove that Judaism, although bent through persecution, is noble, that the oppressed are just, that the slandered are innocent, that the hated ones are kind, that inhumanely treated are humane, that the fettered ones are free inwardly, that Judaism at all times favored the full revelation of man's powers, that the heart and spirit is open to love. And this can be achieved by this generation through the study of the Torah, through inquiry into the history of the people, and to present the fruits of this labor in the proper form, as the

12. Ibid, Vol. II, p. 39.

13. Ibid, p. 36.

14. Ibid, p. 35.

15. Ibid, vol. III, p. 59.

16. Ibid, pp. 57, 58.

testimony of a peaceful and friendly spirit which inspired our ancestors. The treasures of the past should be restored to the future.¹⁷

To recapitulate briefly:

- A. The study of the Torah was ordained by the Jewish religion.
- B. Israel throughout the ages faithfully and with love and adoration gave himself to this task.
- C. Study was universal with all Jews, and it served as the saving power during catastrophies and persecutions.
- D. The spiritual treasures of Israel were shared freely with the world.
- E. The Jewish priesthood had no monopoly over the instruction of the people.
- F. Every community had its House of Study, and the learned men were honored and revered.
- G. With the emancipation, Jewish studies have been neglected, and the mechanistic philosophies threaten the foundations of Judaism.
- H. The new age demands of the Jew a return to his age-old culture and for zealous pursuit of study and research into the treasures of the Past.

17. Ibid, Vol. III, pp. 12, 116.

VIII. FAMILY LIFE AND THE JEWISH WOMAN

The home was the cornerstone of Judaism throughout the ages. Its sanctity and beauty contributed greatly to the survival of the Jew amidst perpetual afflictions. The unity of the family, loyalty of husband and wife, love and respect between parents and children, common strivings, common efforts of relatives and kinsmen were our mighty protective spirits which guarded against abasement, degeneration and destruction of Jewry.¹ In all his wandering, wherever he was driven, the Jew found his protection and support, comfort and healing, in his home life.² Unfortunately, as a by-product of the emancipation, the Jewish home has lost a great deal of its former glory, especially in the large cities. Family ties were loosening with the result that the character of the Jew, especially his religious life, showed signs of degeneration. Jellinek saw the great impending danger, and bent his efforts to combat it. He was conscious of the need to guard the remnants of the ancient Jewish inwardness, and the only way in which to achieve that was to plant it in the hearts of the children, so that a generation may grow up that would not be consumed by doubts and would not be inwardly torn and tattered.³

Experience has proved that the only place in which to plant ² was in the home, as long as the mothers in Israel consecrated the Sabbath by candles, food and clothes, as long as the fathers observed the Sabbath in the presence of the children, they in turn knew the meaning of the Sabbath. It was in the home that the love for the holidays touched the hearts of the youth. As long as parents honored religious ceremonies, the children appreciated Judaism.⁴

1. Ibid, Vol. II, p. 231; Vol. I, p. 199.

2. Ibid.

3. Ibid, Vol. II, p. 91.

4. Ibid, Vol. III, p. 109.

But this was no longer the case in many homes of the larger cities, and the instruction in the schools cannot keep the youth truly religious.⁵ "In these days, fathers as a rule think first of having capable sons, rather than sons of good character; it is not the knowledge that is acquired in schools that makes for genuine manhood, but it is the good and bad impressions of childhood and adolescence that are of chief importance for the future life."⁶

In order to restore the home to its rightful place and influence, it was of utmost importance to lay stress upon the religious education of the woman. It is evident that nothing was done in this matter by the former generations and that as a result the ignorance of the woman in Jewish matters was appalling, and as a consequence, a youth was growing up, ignorant of Jewish life and customs. Even the confirmation of girls was attacked, rejected and disdained by many.⁷ Jellinek was firmly convinced of the effectiveness of confirmation for girls. He pleaded that the growing generation of girls should be instructed more diligently and zealously than in former years, "that the spirit of the prophets be put in their keeping, that they should be taught Jewish history. How do the women of our time satisfy the finer requirements of their hearts? What preparations do they possess to surmount the phantom and the illusions of phantasy? What calls them to their home duties, what reminds them of their holy function, what keeps Judaism before their eyes? The Hebrew prayers, the meaning of which they do not know, or the stage performances which they never miss, or the books full of entrancing plots and interesting love scenes, or perhaps the second *arbit* when coquetry supercedes the finer traits of woman?"⁸

5. Ibid, Vol. III, p. 109.

6. Ibid, p. 110.

7. Ibid, p. 77.

8. Ibid, pp. 76, 77.

There are an abundance of illustrations of woman's true and exalted place in Judaism in Biblical and Talmudic literature.⁹ Her loyalty, courage and self-sacrifice in former times for the cause of Judaism prove beyond doubt that the heart of woman by its love and tenderness responds to "the delicate breaths of Heaven",¹⁰ that hers is a place of honor in Judaism. She is the wife and mother ruling her home, "made divine by God and man". "Deborah, the prophetess and judge, was the wife of Lapidoth; the prophetic spirit, her judgeship and her heroism, did not suppress in her what is most womanly--wifehood."¹¹

Present-day Judaism must again inspire woman to make the home the rock of Jewish life. She must be educated in its tenets in order to nurture the young in the faith of their fathers, for no other institution, neither the school nor the Synagogue, can supplant the home in the upbringing of true and loyal Jews.

9. Ibid, Vol. III, p. 96.

10. Ibid, p. 69.

11. Ibid, p. 95.

IX. JUDAISM AND THE STATE

Contradictory ideas as to what constitutes nationality and statehood have caused a great deal of oppression, recrimination and abuse, often leading to bloodshed. There are those who maintain that nationality and state must coincide, that all groups living under one political sovereignty must merge into a homogeneous people professing the same religions, speaking the same language, and becoming standardized in all habits and customs of life. This led the conquering group to subjugate all other peoples within its boundaries, and to force upon them assimilation by means often brutal and tyrannous, as the attempts of Russification, Germanization, and others that have been made during the last century.

The view of the enlightened people is just the reverse--and that is that political allegiance to a state does not necessitate the giving up of racial characteristics and national cultures, but on the contrary, all the values of individual groups should be preserved within the state. The Jews living as a distinct group in the various lands, bear testimony to the justice of this view. They have proven by their loyalty and love to the countries in which they live that political allegiance to a state does not require the giving up of their faith and cultural heritage. The cardinal principle of Judaism as expressed by the laws of Moses, by the great utterances of our inspired prophets, by the golden sayings of our sages, is the harmonious life of a family of nations.¹

Judaism teaches that humanity is one, that all races of the earth, whether white, brown or dark, are but branches of the human tree, members of the great family of mankind that should live in brotherhood. Israel, because of his religious faith that God created man in his own image, was capable of

1. Ibid, Vol. II, p. 79.

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proclaiming the eternal truth that all nations are the children of one father. Therefore, the accusation that the Jew considers himself superior to all other nations and despises other peoples is contrary to the spirit of his religion and is utter falsehood.²

"It was the will of God that all characteristics of human nature shall be developed and perfected and the life of humanity be enriched and ennobled by diversity."³ The standardization of humanity is futile and dangerous. The human spirit must be free to develop all the greatness within him. It creates ever new ideas, wishes and needs, and the creative powers of man bring forth a new world of concepts, but when attempts were made to force humanity into moulds, history has proved them futile. It is not only unity but diversity that is necessary for the life of nations.⁴ "Woe to the nation that does not grant room for the strivings, hopes and aspirations of its various groups. It will and must break down and become the spoil of its external enemies."⁵ Every race is endowed with special talents, abilities and characteristics. While one is possessed of a restless, moving spirit, is quick and active, the other is sedate and serious, inclined to contemplation and thought; one is gifted with a colorful imagination and the other is ruled by sharp logic; one loves change, the other is tenacious; one pushes forward, the other holds back.⁶

But the elements of diversity which should prove a blessing to humanity are often turned into instruments of oppression. "One nation persists in the error that the language which it speaks is not merely a means to reveal its thought and discoveries, but is in itself the goal of life; therefore, it

~~1. Ibid., Vol. II, p. 79.~~

2. Ibid, pp. 77, 78.

3. Unity and diversity.

4. Ibid, P. 380, Vol. II.

5. Ibid, Vol. II, p. 150

6. Ibid, p. 81.

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bans every other language within its territorial boundaries."

"A second people is obsessed with the delusion that this land, those hilltops and rivers, must belong to it, teaching the so-called doctrine of natural boundaries, the doctrine that might makes right. Another people insists that its regulations, which it made at a certain time, at a certain place, under certain conditions, because of common life of its members, must remain unchanged irrespective of needs, ideas and views of millions of people, although the course of history has taken a different direction."⁷

Because of these erroneous aims, the Jew is made to suffer in spite of the fact that Judaism teaches its followers truth, justice, love and loyalty for all men without distinction.⁸ The Jew believes that the welfare of the country does not depend on privileges enjoyed by the few, but that all citizens must be equal before the law and enjoy the same protection.⁹ Jews have contributed more than their share to the growth and upbuilding of the lands in which they reside, and those lands are their homes by right and not by sufferance. "That soil is our homeland where our cradle stands, where we build homes for our families and raise our children to be loyal citizens of the country."¹⁰

The relationships of man to God should be left to the Judge in Heaven. The medieval ruins of thought must be removed, and the teaching that the state has no church affiliations and the church has no state connections must be taught to all citizens.¹¹ Only by recognizing the diverse contributions of its racial groups, can a state flourish and prosper and unite voluntarily for the common good of all.

Jellinek's ideas are, of course, the genuine Jewish ideals of

7. Ibid, Vol. II, pp. 82, 83.

8. Ibid, p. 137.

9. Ibid, p. 57.

10. Ibid, Vol. III, p. 245.

11. Ibid, p. 31.

complete freedom of development, of the capacities of all racial groups. Living in Austria-Hungary, a heterogenous Empire, consisting of many racial elements, he saw the crimes committed by the ruling nation against the "inferior" ones. He realized that the crushing out of the individuality of racial groups is detrimental to humanity. And as a Jewish teacher, he pleaded for the equality and just treatment of all groups within the state. He believed in the self-determination of nations seventy-five years before it was adopted as a principle for the solution of problems arising out of the World War, because this ideal is essentially a Jewish ideal.

X. FAULTS AND FOIBLES OF THE JEW

Jellinek never closed his eyes to the faults and foibles of the Jew. His heart bled at the many unsavory and disgraceful acts of his brethren. He dealt with the fact as they presented themselves. In his masterful manner he found a place in his sermons to call attention to the glaring irregularities in the lives of his people. He did not attack individuals, but he stated in the most forcible manner the naked truth as he saw it. Of course, his aim was to eradicate the evils, exhorting the people to return to the ideals of Judaism, to live by them, to make sacrifices for them. He saw the danger threatening Israel; that a degeneration was setting in which threatened the peaceful life of the Jew and cast shadows and disgrace upon Judaism. For the non-Jew never distinguishes between the individual Jew and his people, between the renegade and his religion. In his eyes they are always bunched together and he pours out his abuse upon the Jew and his religion.¹ He was very much concerned with the *rediff*. He saw Jewish leaders who were influential, whose words carried weight, putting hindrances in the way of progress, and because of their vested interests jeopardizing the works of the enlightenment. They threatened the people with the breakdown of their position and the doom of their religion, should they leave the guardianship of these all-wise leaders.²

He saw Jewish intolerance rampant, causing chaos and disturbance in the communal life, so-called pious people using foul means to obstruct the introduction of dignified services, modern education. He decried the *shiryon* in Jewish religious life, where everybody considers himself fit to give advice, to criticize. "Who are the seeing, searching, testing eyes in the community--the men

1. Ibid, Vol. III, p. 246.

2. Ibid, pp.232, 59, 212, 213.

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of money or the men of Torah? The chiefs of commerce or the teachers of Judaism--
self-seekers who wish to satisfy their thirst for power and ^{undermine the} authority of the
teachers of Israel. It is a *per ille* to make freedom the vassal of
property, wealth, depriving the poor Jew of it. What a terrible plague must have
been the habit of Jews to draw the officials of the government who were unfriendly
to the Jews into their religious quarrels." Time and time again he refers to this
intolerable state of affairs. He points out that so many of these pious Jews
who for ages suffered at the hands of bigots have turned persecutors against their
brethren, who hold liberal views with regard to religion. "You will find," says
Jellinek, "proofs for that in governmental archives, you will find those who call
themselves Jews denouncing their own co-religionists, accusing them of being dis-
loyal subjects." Those who sidestepped ceremonial law were abused and hounded as
traitors. He cites an instance when a modern rabbi was to be elected, the "pious"
Jews warned the electors of his godlessness, and described him as a man "who dese-
crates the Torah, the Talmud and goes so far--listen to it--an Aramaic prayer
he delivers in the German language," and when finally he was elected and dedicated
his life, working unceasingly for the bringing up of a new generation loyal to
Judaism, devoting himself to Jewish research, he was constantly harassed and
tortured by pettiness, and his life was made bitter, and "everything was done in
the name of *halak* and *pure per*."

The rich, with few exceptions, have no time and no ear for Jewish
affairs. Many of them have forgotten God; they have become arrogant, selfish and
greedy; and because of their wealth they consider themselves to be all-wise.
From time to time they throw a few crumbs to the poor, but for them the deity is
still the golden calf. They have deserted the banner of Judaism, and are a sad

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example to others who try to emulate them.³

He found a great part of the masses indifferent and apathetic to religion. They have ceased to worship, and they are dumb to prayer. They, too, are after gain, gambling away their meager savings at the lottery.⁴ And then, there are the Kaddish Jews who have banished all Jewish ceremonies and customs from their homes, who never celebrate the Sabbath and festivals, but come around the Synagogue on the day of mourning. For them, Judaism is nothing but a religion of death. They strew flowers upon the graves of their fathers and mothers, but for the religion of these parents their heart is nothing but a grave.⁵

Lack of reserve and pushingness, pettiness and puny passions for honors, caused often a contemptuous attitude on the part of the neighbouring people.⁶ He makes reference to an undesirable trait of some mothers who exhibit their daughters in the dance palaces, thus bringing them out into society.⁷ And Jellinek pleads with Jews to guard the honor of Judaism to be honest and sincere, to be loyal to our people, to cease warring one with another, to be tolerant of the opinions and conduct of others, to permit religious differences, to be cautious with criticism, and not to cause a *peḥ siḥ* by turning informers and denouncing their brethren to the government.

3. Ibid, Vol. II, p. 93, Vol. III, p. 168.

4. Ibid, Vol. III, pp. 169, 170.

5. Ibid, p. 179.

6. Ibid, Vol. II, p. 282.

7. Ibid, Vol. II, p. 279.

XI. ANTISEMITISM AND PERSECUTION

Antisemitism and persecution, the twin plagues afflicting the Jews throughout the ages, did not cease raging even during the years that followed the emancipation of Western Jewry. While physical violence against Israel has ceased in the German lands, an insidious propaganda of Jew-baiting continued. Jellinek, as the spokesman of Judaism and its people, battled unceasingly with tremendous force against this evil. He took up all the accusations made against the Jew, and with indisputable logic proved them to be maliciously false. He turned accuser indicting Christian civilization, claiming that it is cruel and barbaric. It was no easy task, for strangely enough, many Jews believed in the antisemitic charges against their brethren. Jellinek had to fight on two fronts---against the common enemy, and the Jews of the upper strata. There were many whose Judaism was anemic and lifeless, and they saw no reason for remaining loyal to their faith, thereby exposing themselves to disabilities and abuse.

Jellinek traces persecution to three fundamental sources:

(a) The desire for Christians to convert all people to their religion; (b) national intolerance; and (c) natural hatred and cruelty.¹ "History names religions which busied themselves too much on the bringing of salvation to others, who considered the saving of souls from eternal perdition an act of piety. This passion for conversion works havoc in the end. Irresistible is the desire to bring the unbeliever into paradise, to bring him salvation, but instead he is led through the afflictions of Hell which is not in the ^{rather} underworld, but on earth."²

Judaism from the very beginning held back from proselytism, for

1. Ibid, Vol. II, p. 45.

2. Ibid, Vol. II, p. 44.

it is a dangerous passion, a destructive torch; it is an instrument of war.³ And because Israel refused to accept the proffered religion, brutality, bestiality, and murder were the first methods used to make him succumb. All lands of the earth are saturated with Jewish blood. The Jew suffered at every outbreak of natural disasters, at every critical historic epoch. "His religious practices and customs were mocked at and ridiculed, his houses of worship profaned and desecrated; the life of the Jew, the property of a Jew, were outlawed, the 'great ones' made presents of their Shutzjuden as if they were animals; debts owed them were cancelled. During the Middle Ages there existed for Jews different weights, different measures, different rights, different laws--briefly everything was permissible in order to exterminate Israel."⁴

In order to incite the mobs to violence, most outrageous accusations are made against the Jew and Judaism, and Jellinek enumerates many of these libels, which continuously reappear in the various lands. He speaks of the zealous Christian who publishes writings that the curse of God is upon Israel, that his ideas of God are objectionable, that they revile the faith of others, that it is dangerous to associate with them, that they are depraved and harmful; and "all this is written in the name of piety."⁵ Because the Jews are scattered in different lands and remain, nevertheless, one people, they are accused, as they were by Haman of old, that they are united by secret bonds, that they have separate laws (because they do not partake of forbidden foods and ^{do not} intermarry), that they are unpatriotic, disloyal subjects. Statements in the Bible and Talmud are misquoted and taken out of their context to prove that Jews are cruel and that they hate all other peoples and religions.⁶

3. Ibid, Vol. I, p. 61.

4. Ibid, pp. 245-51.

5. Ibid, p. 68.

6. Ibid, p. 72.

In his sermon on Shir-Hashirim, Jellinek gives a complete rebuttal of the charges made against Israel, and in turn indicts the nations for the multitude of crimes committed against Israel. In Essau he sees the incarnation of the arch-enemy of Israel. "He pursues sensuous gratifications, bodily pleasures and material satisfactions, but he speaks of piety. He thirsts for earthly possessions but proclaims that he desires them for the good of humanity. He is intolerant and envious, denying the blessings of heaven to others."⁷ In Haman, he sees the typical upstart who suddenly becomes a dignitary. He is arrogant, revengeful, petty and unsatiable in his greed for honor.⁸

Prejudices and false accusations still persist to the present day; many are those who still believe that Israel has evil intentions against the followers of other religions. "Those who worship a religion that teaches love of God and man, that preaches 'Love thine enemies', 'bless those who curse you', 'do well unto those who hate you', 'pray for those who insult and persecute you'; men whose purpose ought to be not merely to restrain their own passions but also those of the masses---they are the ones who spread the vicious propaganda that the followers of the Laws of Moses despise and hate the nations and are bent upon their exploitation and conquest."⁹ Nothing can be more base and false, and Jellinek brings an array of evidence from the Bible, Midrash and Talmud in refutation of these charges.¹⁰

The present-day antisemites frighten the masses that the Jews who obtained equal rights will soon possess all houses, gain all lands and get all positions, that non-Jews will have to lease house and farm and become impoverished,

7. Ibid, Vol. II, p. 210.

8. Ibid, p. 273.

9. Ibid, p. 124.

10. Ibid, p. 124.

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despoiled, slaves of the Jew.¹¹ Antisemitism was evidently inculcated in the schools, and there was an instance of a north German state declining to employ a Jewish teacher because of the danger of exposing the pupils to the influence of Godlessness.¹² The guilds did not admit Jews, and Jellinek cries out "why is the Jew prevented from growing and developing? Why are his talents and powers stunted? Why are they afraid that the Jew will push them out?"¹³ Jellinek admits that the Jew has many faults, that he has undesirable traits, that the crawling and bending before his enemies in order to save himself from their claws has left sad traces on his character; it broke his courage and dimmed his sense of honor, but he opens the pages of history to show the inhumanity of a world that deprived the Jew of elementary decencies of life, that hunted him and terrorized him for centuries and crippled his soul. Yet righteousness must triumph; the emancipation is a step in that direction, and his faith was never dimmed even at times when *the new Great Britain* that the world is growing better and that the Jew will finally be recognized on his merits and will be given his rightful place among the nations of the earth.

11. Ibid, Vol. III, p. 59.

12. Ibid, Vol. II, p. 44.

13. Ibid, p. 212.

XII. ORTHODOXY AND LIBERALISM

The government's attitude must have been hostile toward reform Jews, and Jellinek attributes this to informers from among the Jews, who were constantly complaining to the government that the reformers are undermining religion, that they are disturbers of the peace, and radicals. The government, of course, being reactionary, was glad of this division among the Jewish themselves, because that showed their weakness and made them for ^Vvulnerable to attacks. Jellinek points out the fact and denounces the orthodox for their methods by calling themselves the only loyal, peaceful and dutiful subjects. He upbraids them for weakening the cause of the Jew and thereby helping the antisemites. He shows their actions to be contrary to the Jewish spirit, the spirit of orthodoxy itself, which proclaims that every one who believes in the living God is a loyal Jew and no one has a right to deny him his faith.¹

Orthodoxy laid claim to being the exclusively loyal Judaism in Austria, and Jellinek defines "an orthodox Jew to be one who avoids a Chilul Hashem, but exerts himself with all his strength to bring honor and recognition to our belief, our morals and our writings." Orthodoxy is not only the saying of "Amen" in a loud voice when the priestly benediction of peace is uttered, but when one is active for the maintenance of peace and does not cause friction in a community on account of a ^{G.D.} .

Orthodoxy does not mean the carrying of piety to an unbearable limit, when one guards oneself from hard, loveless judgements and the lust for calumny.

Orthodoxy is the firm, unwavering trust in the inner strength of

1. Ibid, Vol. II, pp. 234-5, 49-51.

Judaism, and not insinuations, suspicions and talebearing. Orthodoxy means the living of an irreproachable life, exercising justice and speaking of truth, when one does not condemn with his tongue, does no evil, and abuses not his neighbor, but honors the God-fearing, holds his peace even for his disadvantage. An orthodox Jew is not an usurer, and does not corrupt the innocent with bribes. Whoever carries out these principles in his life professes the right form of the Jewish religion.² True religion is alive and like the dead leaves in the fall are carried away by the wind because they are dead, so old forms and customs that have become archaic must be discarded, and like the new leaves which shoot up in the spring, so shall new religious forms blossom forth.³ Only such communities are blessed who develop their Judaism without the aid of foreign powers, who live in peace and harmony with all men.⁴ He denounces the teachers of religion who call in the arm of the government to settle religious matters. It is disgraceful and contrary to Judaism.⁵ What the spirit of the times and the new generation demands is a brief, inspiring service, teaching in a form fit for the people, liberation from many customs that inhibit social relations, and what is the answer of orthodoxy? "We cannot do it; it is *אין לנו*. That was^{3r} for several hundred years." This was heard time and time again. It was spoken when the Torah was translated into the German language. The same was said when the service was ennobled through order and music; and again the same outcry when the education of the children was adapted to the tenor of the times. He tells the orthodox rabbis that because of their obstinacy the communities carried these reforms out without them, and, of course, the peaceful development was

2. Ibid, Vol. III, p. 114.

3. Ibid, Vol. II, p. 233.

4. Ibid, Vol. III, p. 114.

5. Ibid, Vol. II, p. 119.

inhibited, and their influence was shattered, and the influence of the Jewish community was undermined.⁶ The result also is that many were disgusted with everything and withdrew from all that concerns Judaism.⁷ The contenders in the realm of religion of the present day are not battling for great ideas, but for petty dogmas and forms, they grow enthusiastic not for the inner life, but for the external wrapping of the Faith.⁸

Present-day Judaism is much maligned and misunderstood, not only by strangers, but by our own brethren, who unite to attack it and to crush it under the weight of abuse.⁹ In the ages of oppression in which our fathers lived there was no chance for beauty, it was squeezed from them. Present-day Judaism has gained an appreciation of the beautiful; it began in the field of religious life, especially in the synagogues.¹⁰ Many beautiful edifices were erected. It loves the beautiful and rid itself from many distasteful practices, and instituted order and beauty in song and sermon. Reform is accused of being a mere show place, that it furnishes entertainment for the hour, but it is this harshness of the orthodox that drives the young from Judaism, and many of those who came into modern synagogues were captivated by their beauty and decorum and remained to stay.¹¹

Modern Judaism is firm, forceful and sincere and, therefore, it is free and open in the revelation of its truths, and it is honest when it takes a stand on the problems of society. It welcomes all people, and has room for the nations of the world. It does not bow nor cringe, but it demands justice and right. Modern Judaism aims to ennoble the Jewish name. Especially in Austria

6. Ibid, Vol. II, p. 118.

7. Ibid, p. 117.

8. Ibid, p. 39.

9. Ibid, p. 3.

10. Ibid, p. 6.

11. Ibid, p. 8; III, pp. 62, 63; 207.

and Germany our fathers did not care what was written on the outside, did not know and could not read the language of authors and scholars, could not express themselves in those languages, so for centuries an antisemitic literature was spread which poured insults and disgrace upon the Jewish name, without the Jews raising a hand against it. "Who began to write and speak for the honor of Judaism?" They who learned the languages of the nation, they who gained their experiences in the world, and, therefore, they could defend the Jewish honor.¹²

By taking part in the life of the world, Israel contributes its share to culture and science, and has produced in its midst distinguished thinkers, astronomers, doctors, naturalists, and jurists. A single Jew has done more for the refinement and grace of the German language than the whole of Austria. Present-day Judaism has brought to light the great treasures of the Talmudic literature, and is offering to share it with the whole world.¹³

Present-day Judaism does not segregate itself from other nations, but spreads the God-ideal which will unite all peoples. But the detractors¹⁴ and fanatics would still have us have the type of schools that have become a by-word with their noise and monotonous sing-song, the havoc of worship with its medieval howling instead of restful music.¹⁵ We would see all the young and liberal-minded excluded from participation in the Jewish worship, we would still stand in the palaces of the lawgivers like beggars happy, and at the smile of the doorkeeper, speaking a tongue which has become the object of derision, surrendering our name, our calling, our customs, our literature, our achievements, to the caprice and enmity of our enemies.¹⁶

Jellinek proves the right to institute reforms by referring to

12. Ibid, Vol. II, pp. 11, 12; II, pp. 69, 70.

14. Ibid, pp. 83, 84.

16. Ibid, Vol. II, p. 15.

13. Ibid, Vol. II, pp. 3, 4.

15. Ibid, p. 236; III, p. 154.

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 וְנִמְלֵךְ כֹּהֵן לְךָ ⁴ that "when Moses saw God setting crown over the
 letters of the Torah, the explanation was the future activities of Rabbi Akiba
 at interpretation. He also infers from the Mishnaic statements:

לֹא יִצְרֶה אֱלֹהֵי הַבָּיִת וְיִצְרֶה אֱלֹהֵי הַבָּיִת וְיִצְרֶה אֱלֹהֵי הַבָּיִת
 —and—

דִּשְׁתַּחֲוֶה לְפָנֵי הַבָּיִת וְלֹא יִצְרֶה אֱלֹהֵי הַבָּיִת

that since Jews could not carry out outside of Palestine the same commandments
 due to change of life and economic status, the forms of linking man with God
 must be changed and the new forms of benevolence and brotherhood become the
 successors of the old truths.¹⁷

17. Ibid, Vol. I, pp. 123, 124.

XIII. CONCLUSION

A Jewish sermon must be filled with Jewish content, it must bring a Jewish message, and must give inspiration to the hearer. This was in a superb manner achieved by Jellinek the Prediger.

Every sermon was based on a central, dominating idea, and brought a clear and definite message to the worshipper. It was Jewish, because it dealt with the religion, life, history, and the present and future of the Jewish people. Every sermon breathes religious fervor. It appears to the reader that Jellinek has achieved encyclopedic completeness in these sermons. There is no phase of Jewish life and thought that is left unexplored. Bible, Talmud, Midrash, later authors--all are made to yield their essence and given to the people in a way that makes them not merely interesting but exciting.

Jewish history is shown to be a marvelous adventure, and the torch is raised over it to shed the light of truth upon its various pathways.

Zangwill once said that Jewish history is like a corridor with doors opening into every chamber of the world. Jellinek long ago proved this to be true, and in order to appreciate the Jew, his religion, his culture, and his ideals, it is necessary to know and understand the thought of nations with which Israel came in contact, and the events of the world in which he lived. Ancient Greek and Roman history, their ideas and thought, are given full view by this master; and so are medieval Spain and modern lands shown the world as they reflect upon Judaism and its people. Clearly and succinctly does Jellinek interpret them. Speaking of heathen thought and Judaism he states the following:

"The great men of heathenism lacked one thing which is essential and decisive for the survival, strengthening and broadening of truth. They missed

the idea of moral perfection. They thought, inquired, philosophised, found single truths, which indeed Judaism recognized, but they did not make them a part of themselves; they did not absorb them, they remained for them merely subjects for thought and were not turned into motor forces of moral creativeness. They lost themselves in quibbling about the creation of the world, about the Urstoffe and they devoted their best intellects to such research, without occupying themselves with the building up of the moral order, with the inner worth of man, with the establishment of the moral law."¹

de There are numerous instances in his sermons where Jellinek draws upon history of the world, ancient, medieval and modern, with which he illustrates the religious truths of Judaism. In this manner, one receives, not merely an interpretation of a Biblical text, which was the custom of the former preachers, but he actually receives as a by-product, a liberal education in the realms of philosophy, ancient and modern, psychology, history and current problems. All these are so intricately interwoven with the Jewish message that they are "flesh of its flesh and bone of its bone." Such was the art of Jellinek, the Prediger.

1. Ibid, Vol. II, p. 244.