

Rabbi Leo Jung

What is Orthodox Judaism?

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WHAT IS ORTHODOX JUDAISM?

What is Orthodox Judaism? Rather let me state what it is not. By a process of elimination we may arrive at a right definition. The word orthodox in itself is insufficient. It expresses nothing positive about the Jewish faith. I would suggest Torah-true as more appropriate, were this Germanic compound acceptable as an English term. However, for our present purpose, we may use the term orthodox to designate the man or woman who lives in accord with Jewish faith and practice.¹

Is It Fundamentalism?

Orthodox Jews have been called fundamentalists. The inference here is that the Jew puts a single interpretation on Biblical accounts, holds such exclusively true, and rejects as blasphemy every effort at reinterpretation. This charge is not half as amusing as it is untrue. Interpretation in Judaism has been not only a privilege but a duty. It is through interpretation and reinterpretation that the Bible has remained a book of life. From the first Midrash, through the philosophical works of the Middle Ages down to the commentaries of our own time, from Midrash Rabbah to Samson

¹ See the writer's "Essentials of Judaism," *Jew. Libr.*, I, p. 12.

Raphael Hirsch and Malbim, a thousand interpretations have been offered, each striking a new note, each offering a new nuance, each welcomed as a new contribution to the Torah.² We never hear of any Jew being read out of the synagogue because of such interpretation. On the basis of the acceptance of "*Torah min hashamayim*" (Revelation), freedom has been allowed to individual ingenuity. Fundamentalism among the Protestant non-Jewish friends of the Bible rests on the Authorized Version (prepared by Gentile scholars of the 17th century) or some other translation of the original Hebrew text and of the so-called New Testament, every letter of which translation or mistranslation they consider divine truth. Such fundamentalism is un-Jewish. But if Jewish Fundamentalism implies loyalty to such Jewish fundamentals as faith in God, in Revelation, in the binding character of Jewish Law, then every good Jew is a Fundamentalist.

Is It Out Of Date?

Even among Jews we find some who consider orthodox Judaism as out of touch with modern times. Never did they err more profoundly. Jewish law develops through application of precedent to new conditions, exactly as English or American law does. The

² Typical instances are Talm. interpret. of Biblical passages: Bab⁵ Baba Bathra 15a; Bab. Sanh. 71a and 92b; Bab. Yebamoth 8a. See the comment. of Rashi, Ibn Ezra and Isaac Arama on Ex. xxxiii. 32; Ibn Ezra on Deut. xxxiv. 1.—Cf. the introd. to Levit. of Abrahamel, Ibn Ezra, Rashi, Malbim, and David Hoffman. See S. Gruenberg, *Bibelexegese*; S. Jampel, *Vorgeschichte Israels* 2nd ed. and for the history of interpretation L. Jung, *Fallen Angels*, Introduction. See also Tos. Yomtob Mishnah Eduyoth, I, 5, note 9. *Hatham Sofer al sugyoth ha-shass*, ed. A. S. Blumenthal, p. 53a.

Responsa of the rabbis, dealing with modern questions (for which the loyal Jew seeks the answer of the Lord), keep the Jew in rapport with changes in his environment, and with the problems of today and tomorrow. These Responsa accompany Jewish life all through history, and help the Jew to live with the Torah as with a law which is ever alive, fresh and clear with every new question and answer. Just as reinterpretation has given Jewish literature the best of Greek thought and the essence of Hegel and Kant, so, through application of precedent to new conditions, has Jewish practice remained vital and creative.³

Judaism is in advance of our time, not only in its prophetic dream of the days when nation will not lift up sword against nation, but especially also in its social and marriage legislation. "*Torah im Derech Eretz*," the combination of the Judaic ideal with modern methods of transmission, has been a time hallowed postulate of Judaism.

The main disability of Orthodox Judaism lies in the fact that it is—in this country at least—largely unknown in theory, and rarely seen in fair operation.⁴ Orthodox Judaism is not to be identified with Ghetto conditions. It claims no inherent kinship with inefficiency or lack of articulation. It does not deny or reject anything that is good and beautiful in modern culture. Its greatest handicap is the profound ignorance as to its character, function and destiny prevailing in the mind of the American Jewish youth. To the majority of American Israel, Orthodoxy is associ-

³ Cf. Philo, Ibn Ezra and Hirsch with e.g. Rashi's Commentary on the Torah.

⁴ See L. Jung, "Living Judaism," sub 'Jews and Judaism in America'.

ated with unsightly mass habitation on the lower East Side. Torah-true synagogues are associated with a lack of decorum, a pulpit empty of a message for the youth, and a profound disability to understand or to deal with the problems facing Jewry in this country.

Such weaknesses are due not to Orthodoxy but to the orthodox Jew. They are the results not of orthodox Jewish teaching or living, but of czarist oppression, sweatshop conditions and the average plight of the immigrant. Fundamentally and enduringly let us distinguish between Orthodoxy as a system of life and the present panorama of orthodox Jews in America. That conditions have been improving is well known. That the orthodox Jew is arousing himself, is becoming increasingly felt. But Orthodoxy is neither responsible for, nor to be associated with, the disabilities or faults of the American orthodox Jew.

II

What is Orthodox Judaism?

What then is Jewish Orthodoxy? Orthodoxy is the expression of the genuine historical faith of Israel, based upon the revelation of Sinai, the Torah, the Bible, the teaching of the rabbis. Orthodoxy is the Jewish expression of Judaism. Orthodoxy embraces worship and charity, public righteousness and private devotion, social service and individual purity. Judaism is based on the assumption that ideas must be made tangible for man to realize them. Hence, Revelation (Ex. xx) is followed by Legislation (Ex. xxi). The great ideals taught in the Torah cannot be translated into life, unless their message is brought

home. The religious idealism of the Torah would remain vague and remote, unless the people were trained to consult their ideal interests as of essential importance.⁵

Ceremonies, symbolizing profound spiritual truth, are part of the method of Judaism. What to the uninitiated seems to be a maze of legalistic devices, is but the blessing of a system of life, so arranged as to attune us to the highest ideals of man, to accustom us, by the humanitarian exercises of Mitzvah, to look for the ideal rather than the material, to look upon all humanity rather than upon a single clan, and upon the whole of Jewish history rather than upon a narrow local scene.

What Does Torah-True Judaism Offer to Israel?

1. To Israel it still represents the single guarantee of a national survival through the survival of the national ideal. Jewish life, the life in the law, is the commentary to Judaism, without which it remains a book with seven seals. Jewish life is the preserving form of Judaism, without which in many instances within our historical experience, Judaism has unflinchingly disappeared.

2. Judaism is the spiritus, the sense of Jewish life, without which Jewish life becomes a meaningless series of customs and ordinances. Orthodoxy requires of the Jew to know the character of Judaism and its history, to be familiar with his own duties both collective and individual. If he lives in accordance with this teaching, being trained through the ceremonies, he receives unparalleled and unintermittent ethical guidance. The

⁵ See Sinaist I, 3, essay on Mitzvah by the late Rabbi Meir Jung.

selfsame law teaches him his duty towards God and Man. The selfsame Torah teaches him that there is no safer way to God than through social righteousness, no way towards the salvation of man but through loyalty to the laws of God. Prenuptial purity is no occasion for self-righteousness; it is just loyalty to the behest of Jewish law. Honesty in business is no achievement; it is a minimum contribution to social welfare as demanded by Jewish law.⁶

3. That the ceremonies may not become either stale or meaningless, Talmud Torah, the study of the Torah, has been enjoined as a sine qua non of Jewish life. It is for this reason that both gray theory and mere accumulation of knowledge are frowned upon. Jewish education is a training in character.⁷ Judaism keeps the Jew striving towards the consummation of his ideal.

In spite of all the ingenuity of our rationally analytic minds, it has not been possible to explain away this fact that Judaism, as expressed in Jewish life, has proved the one most potent survival value in history.

What does Torah-true Judaism offer to the individual Jew of today? Has it a message of particular significance for his private salvation, an efficient and ennobling answer to his personal problems?

How does it affect his adolescent years, how promote his spiritual growth, how secure for him happiness, peace, a feeling of dignity, of worthwhile life?

Through Jewish education it offers the youth an early training in the classic texts of the Bible, and ac-

⁶ According to Jewish tradition the first question asked the soul of the demised before the Throne of the Lord is: "Hast thou dealt honestly in business?"

⁷ *Hinukh* (the term. tech. for education) means etymol. "training."

quaintance with the heroic life of the great hearts and minds of our history.

Judaism teaches that God is interested in every man and in every part of man.⁸ Hence, the whole of life is raised to a high level of importance and responsibility. Through the Jewish environment Judaism refines the character of the Jew in direct proportion to individual loyalty. Through synagogue and school, through Palestinian memories and hopes, through insistence on our labor for the upbuilding of our Homeland, the Jew is kept in contact with the timeless ambition of Israel, with its national life and its cosmopolitan hope: that the day will come on which Israel will see his faith vindicated, the goal of his national history achieved, having struggled and marched through the ages and having led through terror and contempt to the gradual humanization of humanity.

The Messianic ideal, as implied in the Abrahamic covenant,⁹ as expressed in the prophets, as endorsed by the rabbis, is the final *neginah* of Judaism, played on the harp of Humanity.

Orthodoxy offers to the Jew the full radiation of Judaism. The Torah, the law of life, brings every aspect of life under its ennobling influence. Just as insistence on the dietary laws teaches the sacredness of every human function as a force of godliness, just as Jewish purity laws imply the noblest significance of propagation, so does the human scene clothe itself with strength and beauty as it is enveloped in the spirit of a religion that calls all life sacred.

⁸ *Hashgachah Pratith*, The Fatherhood of God, is the eternal refrain of the Hebrew Bible.

⁹ Unto Abraham the Lord promised: "In thee all the families of the earth shall be blessed."

Hans Driesch¹⁰ has taught us of late to look upon everything as a totality. In another sphere, Spinoza, despite his Bible criticism, reëchoes the Jewish postulate to view everything *sub specie æternitatis*, from the aspect of eternity. So does Judaism, the life program of the Jew, include social justice and personal devotion. Thus is Judaism righteousness, but more than righteousness. Thus does Judaism insist on intelligent faith, but on more than logical cognitions. Thus does Judaism endorse national consciousness, but also creates cosmopolitan yearning. Torah-true Judaism includes individual inspiration and collective idealism, the Psalmists' song, the prophets' burden. Thus to the Torah-true Jew nothing Jewish is alien and everything human is near to heart.

Thus the Torah-true Jew receives the inspiration of the Torah in every possible aspect of life. Only the Jew who lives true to this all-embracing program of the Torah, can receive such benefit. Any reduction of Judaism implies not only reduced loyalty to the Torah, but robs him who reduces it, of that measure of inspiration. It also deprives him of this profound ennobling influence of the *Mitzvoth* (Ceremonies). He has made his life poorer by the lack of these sweet mentors.

He who puts on *Tefillin* every day is through them daily reminded of the duty of right thinking, right feeling, right acting. The daily service, the Sabbath, the festival days with their ceremonies maintain sound national consciousness; their symbolism keeps the Jew attuned to the deathless ideals of Israel. He who performs the *Seder* in Torah-true manner, receives un-

¹⁰ *Psychologie, Neo-Vitalismus.*

forgettable instruction in tolerance and good-will. Together all these exercises refine every relationship of the Jew, intensify his value as brother, father, friend, citizen, fellow-man.

III

Judaism and Some Modern Problems

It is a trite truism to refer to the Torah as the glory of Israel's past. But the glory of the Torah lies not only in this. It is perfectly legitimate, but it should also be perfectly superfluous, to point again to the fact that the Jews have tended to disappear from countries in which loyalty to the Torah has disappeared. The main asset of the Torah to the modern mind is the exceeding workability of its program for the future. Among the teachings contained in that much assailed but little known code, the *Shulchan Aruch*,¹¹ I would fain single out three or four to indicate how conformity to the plain statements of Jewish law will offer the most satisfactory solution of outstanding modern problems. I mean industrialization, the growing dissatisfaction with marriage, the problem touching employer and employee, and young folk's *Weltschmerz*.

(a) *The Machine Age*

We have boasted for many decades of the achievements of mechanical ingenuity. We have hailed the industrial age as superior to the past in promoting

¹¹ The *Shulchan Aruch* ("Prepared Table," because all the laws of Judaism are classified in its four volumes as against the difficulty of access in the Talmudim) is the authoritative code of Jewish law, compiled by Rabbi Joseph Caro in the 16th century and being brought up to date by the Responsa of the rabbinic leaders of every generation.

happiness and raising human standards. Of late, a different chorus has made itself heard. Bertrand Russell roundly declares that industrialization well nigh reduces man to machine, that from the womb of industry there emerges a generation utterly mechanized, incapable of initiative, incapable of judgment, whose conscience is adjusted by the tabloid paper, whose views are obtained from the yellow press, whose creative instinct is atrophied, who are part and parcel of the steel and the gasoline, of chewing gum and movie and every commercialized folly.

Sir William Cantlie in England and a half dozen of our leading men in this country have drawn public attention to the alarming increase of heart disease, and the unhealthy life of modern man. In a fine book, *The Great American Band Wagon*, Charles Merz points out the utter stupidity and aimlessness of the average American life, continually on the go, continually enraged at the car in front, and shouted at by the chauffeur at the back, racing up and down splendid roads to "go" nowhere, to return,—to boast of speed records and the magic quality of one's car.

Most woebegone is the cry for restfulness and real recreation.

During the whole week, that which essentially makes a human being lies dormant, buried under the excessive load of business worries. Efficiency and specialization have confined man to a deadening monotony of routine labors, which all but destroy his human ego. On Sunday,—a violent day of amusement follows a violent week of work. There is the same lack of measured enjoyment, of calm restfulness, the same lack of equilibrium. Hence a growing dissatisfaction with the

values which life offers. Neither the limousine of the millionaire, nor the "good time" of the worker, nor the enjoyment of middle class morality, seems capable of satisfying that yearning for harmony and peace. Thus a restless week is followed by a restless Sunday, an exciting Sunday by a hard week, and the strain on our vital forces becomes tremendous. Hence on the one hand a mere animal life, on the other a spasmodic craving for escape, a growing tendency to forget in dissipation, to drown one's despair, or to strive for both and overstrain one's heart.

International conferences, round table meetings attended by experts, and a hundred and one formulæ and panaceas have been suggested.

Pressing the Button

Yet the solution was given long ago. Mr. Russell and Sir William may be pardoned for not knowing it. But the Jew may not. The one true solution has been offered, accepted, acted upon and found most beneficial. The Jews in the Torah have been given a day of rest that is utterly different from any other day of rest. It is a day of a different attitude. On the Sabbath, the Torah-true Jew not only rests but he is free from the strain of the mechanical devices of industry. The superficial mind considers it ludicrous that we are forbidden to press an electric button on the Sabbath, to answer the telephone, to write, to ride, to buy, to handle money. All these prohibitions they feel, in modern times, should be done away with. These objectors do not realize the tremendous protection afforded to us by these strict enactments. On the Sabbath, by reason of these strict laws, the Jew is freed

from the life-destroying strain which modern industrial life has put upon him. On Shabbos, the Jew has a *neshama yethera*, an "extra soul," which revitalizes his heart and mind. It is a day which affords to his creative genius opportunity for reassertion of hopes and aspirations.

On Shabbos, a Jew is supposed not to touch his week-day tools, the pen with which he writes, the ledger in terms of which he thinks, the money where-with he buys. All these things are removed from him, and with them their strain. He therefore is enabled to liberate his energies and dedicate his mental capacities to a reconsideration of his vital urges, to meeting friends, to a reliving of his racial history, to an untrammelled communion with God. He does not open his business letters, and thereby gains, for one day, absolute rest from the burdens of the downtown spirit, of the downtown tenor of life.

What the world needs is a *neshama yethera*, the extra soul of the Sabbath day. Man is groping towards the light. Man is seeking an escape from the toils of the very industrial age of which he is boasting so incoherently and loudly. The Sabbath offers the solution. The Jewish Sabbath, as enjoined by the *Shulchan Aruch*, is the solution. And only in so far as the best minds and hearts of contemporary humanity will approach that solution, will they gain for themselves and their contemporaries that restfulness, that happiness, for which they are yearning.

(b) Marriage

Women have been battling for emancipation, for the right to be even as men, in the many fields of

human work. Women have stormed bastille after bastille, they sit in the courts to judge, in the manager's office, in the parliaments of many a nation. But they have neglected the emancipation of woman in their work for the emancipation of women. There is not a system of life both actual or theoretical, which allows woman even in marriage complete control over her soul and body, which makes her mistress of herself in physical as in spiritual matters.

There is ebb and tide in woman's life, just as there is ebb and tide in every human relationship. There is a period of rest and a period of work, a time when emotions lie dormant and one when the heart asks for love, a time when to give is to take, and one when loneliness is the greatest blessing. Woman has such time and natively knows such waves of emotion and sentiment, the desire for companionship and the yearning for fullness, rest and bottomless solitude.

But the same woman who battles for her rights in the political arena has not yet grasped her duties to herself in her own home. She who would collectively rebel against any infringement of her public privileges, yet suffers domestic degradation, so that woman, even the modern woman, has very frequently become a means in marriage instead of being an end in herself. And that brings about a loss of self-respect and the consequent deterioration of the marital level.

How can we solve the problem? What is its solution? The only satisfactory solution has been offered by Jewish law. Such law is not created by majority vote. It presupposes a completely new orientation in matter of sex. It presupposes a different sex-Weltanschauung. It leaves to love all its beauty, but it

makes it sacred. It raises marriage to the sanctity of humanity, whose propagation is divine, whose forces are, every one of them, a part of God's spirit in man, of the evolving creative morale, which is human history. Thank God we Jews who honor Jewish law have the solution.¹²

Without the consciousness of the sacred function of our vital forces, man's married love is a degraded affair. With it, it holds prospects of great beauty. And lest by a sudden gust of passion or the inert brutality of the thoughtless, that ethical strength be withdrawn and thus all splendor fade from love life, the Torah has appointed the ceremony to keep guard at the entrance to the home of love, so that man may respect the frontier, that woman may ever again consecrate herself to the fullness of her love. The ceremony of the immersion (*Tevilah*) is but an outward symbol of an inward glory, but it is the outward form which holds all the inward worth. Where this form has been preserved intact, there, indeed, it has usually been the prelude to marvelous comradeship and un-failing love, because husband and wife revered the rite and hence lived together in never flagging respect and interest. Love as a mere sum total of sensations, without the spirituality which self-restraint creates, without the comradeship which mutual respect brings about, without the independence which understanding and consideration condition—is a pitiful thing. Neither unrestrained passion, which leads to surfeit, nor celibacy nor hermit life, are in the plan of the Creator. But creative love, parenthood of beautiful and healthy

¹² See I. Unna, "Marriage in Judaism" (*Jewish Library*, First Series, no. 10).

children—are in accord with the very purpose of human existence and make men and women nobler and happier. All this is but a chapter in the *Shulchan Aruch*, a prose paragraph in the Jewish code of law.

(c) *Employer and Employee*

In one of his fine plays, John Galsworthy portrays the arch capitalist, bent on absolute preservation of feudalism, and the arch Socialist, blind follower of doctrine. Both are defeated.¹³

In the past, strikes have been a fight to the finish, leaving in their trail broken fortunes, the cry for revenge, a stealthy waiting for a new opportunity to crush the now victorious opponent. Of late, however, a new idea seems to gain ground. Arbitration is the cry of the day. A learned judge has proclaimed arbitration the solution of industrial problems, and he who invented it and provided its machinery the greatest benefactor of modern man. If he were to look up that old-fashioned book, the *Shulchan Aruch*, he would be magnificently surprised. He would read its paragraphs dealing with social legislation and among them he would find solutions of moot questions, which would feed his humanitarian impulses and satisfy his intellect. He would see there that the truck system, the thorn in the side of America's working people, is expressly forbidden. He would see the laborer's rights protected and even the poor capitalist receiving his share of fair treatment. But, above all, he would find that arbitration has been a matter of Jewish law, a matter of Jewish practice, for hundreds of years, contained in the paragraphs of the *Shulchan Aruch*, and in

¹³ John Galsworthy, *Strife*, a play. Bertrand Russell, *Icarus*.

the countless volumes of the Responsa. Unhappily the modern Jew, and especially the Torah-true Jew, by permitting himself to be confined to one or two aspects of Judaism, has neglected his message to the world, and limited the teachings and the potentialities of the Torah.

(d) *Weltschmerz and Torah-True Judaism*

If the Messiah spirit were more living and real among us, we would battle for some league of nations with at least that fervor and determination, which are now spent in ephemeral fads. If, in conformity with Jewish law, we studied our texts with that devotion and energy which we seem more apt to give to Indian legends, Gypsy rhymes, or Chinese folklore, we would appreciate with Bergson that Judaism, to be understood, must be seen from within. If we read the chapters of Jewish philosophers touching the values of ceremonies, we would agree with Havelock Ellis,¹⁴ that ceremony is the one indication of profound culture, the one single way to fructify individual endeavor and to render beautiful collective living.

It is Torah-true Judaism which first taught and has since maintained tolerance towards men of other faiths. The most spirited defender of the Torah, Jehudah Halevi, who scorned the annual task of modern rabbis and Jewish pulpiteers to bring Judaism into fictitious harmony with fictitious modern culture, is the man who taught that Christianity and Mohammedanism are coöperating with the Jew in the task of bringing near the time of the Messiah.¹⁵ Torah-true Judaism keeps

¹⁴ Havelock Ellis, *The Dance of Life*.

¹⁵ Jehudah Halevi, *Al Khazari*, Englished by H. Hirschfeld, II, 3.

based on Maimonides when he speaks of the tremendous advantage of the formation of Christianity.

the Jew ever alert, ever conscious of his national duty, ever in tune with his international obligations; teaches him God in a hundred ways and bids him remember Him wherever he goes, whatever he does, "when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up."

Judaism is the Solution of the Jewish Question

"Neither to become assimilated with the other nations nor yet to be isolated from them completely, but rather to live with them in constant exchange of thought and act, in order to fulfill its own mission by teaching the supremacy of God—that seems to be the historical function of Israel."¹⁶ The conscious and unconscious striving towards this ideal is the meaning of all Jewish history. To perpetuate ourselves in spite of the tremendous forces making for the disintegration of the Jewish type, we need the consolidating, strengthening, vitalizing influence of the Jewish environment. Such Jewish environment is created by the life in the law. Only there pulsates the spirit of Judaism, only thence emanates that intensive permeation with our historical ideals, which enable us to continue not only our national existence, but also our contributions to the common treasury of man. From the colorless abode of assimilation we have no message for the world. If we are earnest about the Jewish question we realize that its solution lies with us. Anti-Semitism, intolerance, are Gentile problems. Ours is the task to raise Jewry to the heights of Judaism. The method

¹⁶ M. Auerbach, "Survey of Jewish History" (*Jewish Library*, First Series, p. 306).

has been given to us, even the way and the goal. Neither Torahless nationalism nor any other travesty of Jewish history will bring us anything but dissolution. The strongest message of Judaism for our day is the all-embracing character of religion. Judaism must remain the single upward urging force every day of the year, every hour of the day. It brooks no pigeon-holing of religion, no reduction of its scope, no confinement of its message. Its function must be as catholic as its eschatology. Torah-true Judaism is the Judaism which insists in theory on the necessity of religion to embrace synagogue, home and life, and which provides in practice guidance for every action, addressing the bride at home, the employer at his office, the youngster in school, the judge, the priest.

IV

A Word to the Reader

A fundamental necessity in a teacher is intellectual honesty. Looseness in a parent is a double crime; one against himself, the other against the children entrusted to him. Many modern Jews come from orthodox homes. Most of them have had little opportunity to see genuine Torah-true Judaism. They are perhaps sentimentally attached to the laws and customs of historical Israel. Reënforce that attachment and make it abiding by a first hand research into the possibilities of the old faith, both theory and practice!

Torah-true Judaism in this country has not failed. It has been greatly misunderstood. It is hardly articulate today. In popular language: it has not had its chance. As teachers, rabbis, or parents, you are to

teach Jewish children. Before you teach be sure to know. You cannot know from notes you have taken, you will understand only as the result of your own seeking. You cannot comprehend Judaism from the tower of an exaggerated sense of your wisdom. Knowledge is acquired by humility. You will not understand Judaism if you are satisfied to obtain your views from the various Ghettoesque editions of the *American Mercury*. As decent men and women you must be willing to listen patiently, to study patiently the other side. How many of you know the literature in defense of Torah-true Judaism? Yet if you knew it all, it would remain empty knowledge, unless you receive in addition thereto the radiation which comes from living Judaism, the thousand and one revelations, begetting intellectual sympathy, making you see and appreciate from within. You do not want to give up Judaism, orthodox Judaism, simply because you do not know it. Your sense of fairness will not permit you to abandon it just because you have not seen it. As men and women trained in the powerful sanity of academies, you cannot be satisfied either with parrotty repetition of fashionable phrases, or with thoughtless acceptance of whatever is more convenient. I say to you: Yours is a supreme, sublime duty. Within you, unexpressed, inarticulate, is genuine love of the ancient religion. Within you there is a solid yearning for wholesome bread. In the name of fundamental academic standards, in the name of intellectual honesty, I charge you with the duty to be unflinchingly honest with the God of our fathers, not to reject that which has been only partially known to you, to endeavor to know both sides before you decide.

For, above and beyond being teachers you are Jews. The characteristic of the Jew is, has been, should be, fairness. I bespeak fairness from Israel of the Torah, for the Torah of Israel.

VI

THE CENTRALITY OF PALESTINE IN
JEWISH LIFE

BY

DAVID DE SOLA POOL