

of distributing the knowledge of Judaism to those not of our faith. To spread a wide perception of our faith, would undoubtedly have a great effect to check the unjust persecution of the Jews: to expel ignorance and expand the doctrines of our religion; would lead to a toleration and appreciation, which neither law nor lash can command.

Our synagogues, modern and ancient could be made school-houses for Christians as well as for Jews, and Sunday set apart by the Jews as a day *not* to worship God, but to teach men and women the value of Judaism and to explain its ceremonies, its doctrines and its ethical value, to those who know nothing about it.

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Ideas about liberty are like those about God varying among different people. In the course of time the conception of God and liberty have undergone most radical changes. The primitive fear of an unrelenting power has developed into the pure adoration of a merciful Father. The worship of the deities of stone, wood, clay and metal, decreased in proportion as the idealistic faith in a supreme and invisible spirit increased. Ideas regarding the nature of God necessarily influence ideas respecting the nature of the soul. The conception of an everlasting impersonal God has resulted in the doctrine of the immortality of the soul; advanced thought placed the Deity above visible nature, and assured to the soul an existence independent of the body. But as long as we sojourn in this world, soul and body seemed united, and humanity has battled as much for the welfare of one as for the liberation of the other. Streams of human blood flooded the earth for the salvation of the immortal soul as well as for the liberation of the bodily slav-

ery; divine reasoners attempted to uplift the soul, and not less sacred intellects tried to emancipate the body. The feast of the Passover suggests the above thoughts, and the event which led our ancestors out of Egyptian bondage is fit for a mental survey on the present spiritual slavery of mankind, and of Judaism, for we are no longer a distinct part of humanity. We are the barometer which indicates correctly the rise and fall of a nation's liberty.

Wherever the Jews are oppressed, the sacred rights of mankind are crippled; the highest acme of national liberty is reached there, where the Jews are permitted to enjoy the rights of other citizens. Creedless America equalized mankind, its laws of humanity granted to Heathen, Gentiles and Jew equal rights throughout her vast domains; liberty exists and equality is no empty phrase. Though we have Knights of Labor and Knights of Mammon, we have at least not the hereditary knighthood of caste; for even much-abused capital is here but the accumulation of brain or muscle labor.

There is a great similarity between the Fourth of July and the Fourteenth of Nissan, and in celebrating the first some think we could dispense with the latter. Some enthusiastic American Jews would like to eradicate everything not strictly of American origin. They argue: "Would it not be ridiculous if the owner of a silken gown, should look with pride at the mulberry tree on whose leaves the silk worm feeds? Well, it is just as foolish, if free-born Jews of our day look back loftily upon the liberation from Egyptian bondage. Between then and now thousands of years have elapsed during which countless generations of Jews have lived and died slaves and outcasts among the nations, till at last we, in

America are blessed with perfect liberty." Pesach is a religious festival, and as such it must be celebrated. But one would think a race which so slowly gained liberty would have had ample time to purify its inner life, and should, in our time, be totally free from soul slavery. Is this so? Is this inner life of Judaism free from mediaeval slavery? We fear it is not. Some Jews hold the same relation to religious liberty as some citizens do to national freedom; they disrespect all constitutional edicts; to them liberty means that one may do as he pleases; in short they regard self-governing laws as remnants of slavery. Religious Nihilists came to the conclusion that the adherence to divine laws are the remnants of superstition. They are not ready to admit that religious, like national liberty does not consist of abusing laws, but that the highest duty of man is to respect and obey those laws by which the masses must be governed, so that liberty may become a blessing, and not a curse.

In rich and prosperous communities a social equality could never be achieved; it would ruin individual happiness should such an absurdity be enforced. But a civil equality must be vigorously maintained if republican government is worthy of its name. We have a religion so fertile and rich that its spiritual germ nourishes all mankind; from it sprang all form of religious life. Religion like society, must have different shades to satisfy the multitude. Force a Polish or Russian emigrant into the society of a refined American, and both will feel extremely uncomfortable. Force the orthodox, prayer-chanting members of our faith amidst a silently sitting reformed congregation, and neither would be suited. The different forms of Judaism should be regarded as stepping-stones to

spiritual advancement. Primitive orthodoxy is the primary department of the Jewish religion, intellectual developments will lead its adherence to the preparatory of conservatism, till gradually the academic department of reformed principles is reached.

A short time ago a New Testament class met once a week. The class consisted of about thirty ladies, members of different denominations. All sects from ancient Judaism down to the youngest branch of Unitarianism had their representatives there. Each lady expressed her religious convictions of her respective creed. It was surprising to note that all present disposed of the Holy Ghost in the most unholy manner. The great Nazarene was gently handed down from a Deity and declared to be but the highest type of a religious genius, and as soon as he was pronounced mortal his mamma had to give up all celestial relationship and was promptly acknowledged the legitimate wife of the carpenter Joseph. But God, the Father remained, the Jehovah of the Jews, could not be touched. The spiritual source of all life and intellect was affirmed to be God. Listening to those Gentile ladies, a Jewish heart would swell with pride that the fundamental belief of our ancestors is becoming more the universal faith of mankind.

With its usual good common sense "Sentiment and Echo" thus voices the question of woman's work in religion: We have not the temerity to measure lances with such an unequal opponent, yet make bold to ask if there ever was heard from lips of mortal man sermons so inspiring as those delivered by the women of Israel around the family fireside? When these women preachers are eliminated, then will Judaism itself