

has waded through countless vicissitudes and has emerged triumphant through innumerable tribulations that she necessarily will continue thus for ever and ever. The writer is not a pessimist. Yet he cannot help feeling that Israel may crumble and her pillars may totter.

ONE OF THE CAUSES.

And the causes of these things - what are they? They are many-very many. Obviously, we need not go into all of them, because we do not propose to remedy all of them. Many of the causes are beyond our control. They exist because of environment and surroundings. But we feel certain that one of the causes at least, is the form of our worship and the type of our synagogue, or temple, as the case may be. We are-most of us-practising either an archaic, ancient form of worship on the one hand, or, a too modern form, perhaps, on the other. On the one hand we do not need services so long that they become monotonous, because of a mere repetition of Jewish history or nonsensical poetry for example. That is not religion. We do not need sermons in a language that many of us do not understand. That is not religion. We do not need to sell Eliyehs during services. That is not religion. We do not need to pray entirely in a tongue unknown to many of us. That is not religion. But, as it has been aptly put by one of our committee, we have no quarrel with the Sidur, we have no quarrel with the Torah. On the other hand, prayer without covering the heads, for instance, does not appeal to many, for this is one of the distinguishing characteristics of Jewish prayer, and marks outwardly the difference between Gentile and Jew. In other words, one of the causes of present conditions is the fact that our religion is not living in the

temper of its time, because much of its form and some of its substance ^{are} ~~is~~ not suited to ^{our} ~~the~~ day. And if history proves one thing to us more than another it proves that no doctrine or principle can survive unless it be the handmaid of its time. Feudalism and slavery, for instance, can no longer be tolerated. They do not belong to our time. We have outlived them. The world is not ready for Marxian socialism or Bolshevism, let us say, assuming it sometime may be. Nor is the world ready, for example, for internationalism; nationalism, it is pointed out, must come first and we are not yet true nationalists.

And so it is with all principles and with all doctrines and with all guides of human conduct. They fail unless they bespeak the temper of their time, unless they are of the thought of the people of to-day. We must not remain too old, nor yet become too new.

A PARTIAL REMEDY

In our opinion, we need a translation from the extreme of the standpatter at the one end, and from the extreme of what the writer has been terming the "too new" at the other, into a more medium atmosphere, preserving the while the essentials of Judaism. We need a change from some of the Orthodox formality and ceremony and from some of the Reformed lack of it, to the end that most of our Jewish people will obtain at the same time services which better attract the eye and delight the ear as well as satisfy the head, and please the heart. For example, the seating together of a man and his wife may at first blush seem but a mere trifle. But it is just such little things that help make a synagogue more attractive. Or, for example, ^{the having of mince} a modern Americanized Rabbi who is nevertheless a Jew may seem a small

matter. But it is not. It changes the whole atmosphere of our synagogue. ^{It} ~~He~~ inspires the child and appeals to the youth. And so the writer could go on to enumerate other changes in the form of our synagogue. But it is unnecessary to do so.

And similarly we need a change in some of the substance of our worship. Much matter in the prayer is unnecessary and can readily be eliminated without in the least injuring the fundamentals of our worship.

SOME POSSIBLE RESULTS

Given these changes, we believe that we shall have something that will tend to stabilize our religion, that will tend to increase our faith, that will tend to please our spiritual senses, and attract our youth.

More than that, we believe we shall have a new basis for unity among our Jewry. A sound synagogue always operates as an instrumentality for unity. And there is nothing that we need today more than unity. Anti-Semitism, to illustrate, is bursting into flame all over Europe until today it threatens to become a mighty conflagration. And even in free America, in this glorious country, it smolders here and there. And so we say we need unity for our protection and we say to you that this new type of synagogue will help us attain a ~~more~~ *more perfect* state of unity *more perfect than before.*

And still more, it will be a great boom toward the promotion and encouragement of Jewish philanthropy and philanthropic organization and eleemosynary work in our community. A Talmud Torah, as an instance, organized along modern lines, up to date in its pedagogy, bright and clean, will be a place to which parents will be proud to send their children. A strong virile modern Schule is the backbone of such work. Without it,

it inclines to die of inanition; with it, it inclines to thrive. We believe that other benefits and advantages would accrue to us. But we do not wish to lengthen this article unduly.

In concluding and summing up let us say that we do not profess to have the cure-all and the panacea for all religious ailments, for, after all, that must come from within. But we do believe that we can bring ourselves a long step in the right direction, that we can strengthen our faith, that we can make our worship more pleasing, that we can more readily attract the new generation, that we can effect a more substantial unity among us, that we can encourage and more easily foster worthy Jewish philanthropies in short, that we can make of ourselves better citizens and better Jews.