

menced the study of Russian language and literature—for it must be remembered that in Southeastern Europe the Jews speak among themselves only a jargon—and of the German. About the same time an imperial ukase prescribed that all Jewish children should study Russian, and the Bible should be explained to them after the commentary of the philosopher, Moses Mendelssohn. Rabinowitch had been studying Mendelssohn's Pentateuch translation, and from it had learned the manner of logical thinking and of objective research. At the same time he began to study some of the older Jewish classical works, which inculcated a more independent study of Scriptures. He also became intimate with a young and ambitious Jewish student like himself, named Herschensohn, who introduced him to other men of similar independence of thought. He devoted himself further to studies in natural sciences, history, and political economy. All these causes combined to teach Rabinowitch to do his own thinking, and when he applied this thought to the legalistic religion of his people he came to the conclusion that this did not contain the forces that were conducive to the best interests of his people, or would bring about their temporal or spiritual welfare. Rabinowitch at that time received also from his friend a copy of the Hebrew New Testament, printed in London; but this seems to have then had little or no influence on his spiritual development. Of course, this was the old and uncritical translation formerly published by the British Bible Society, and not the new version of Delitzsch. The new art of independent thinking then applied by Rabinowitch caused him to break with Talmudism. If he had been a more superficial and not so deep a thinker, and if he had become a devotee of the god of mammon, as are so many of his people, he would, doubtless, like the so-called Reformed Jews, *i. e.*, rationalistic Jews of Western Europe and America, have rejected with Talmudism also the Scriptures of which it professes to be the correct exposition. This would have landed him where so many Jews land who cease to be "orthodox," namely, in religious radicalism and unbelief. But in Rabinowitch's case matters were different. Having found that the traditional legalism and formalism of Talmudic Judaism could not accomplish for his people what he recognized as absolutely necessary for their highest welfare, he did not think of rejecting Scripture for this reason, but he rejected only false methods of Scriptural interpretation and application, and sought for new ways and manners with his co-religionists.

The manner in which this object should be attained was one not easily decided. Rabinowitch soon became known as an ardent advocate of the cause of his people. He gave up his business as merchant in Orgejev, removed to the capital Kishinev, and devoted all his time to defend the Jews before the law and before society. He was the correspondent of the *Hamelitz*, the most influential Hebrew paper in Russia; he was appointed to several positions of honor by the government,