from the thraldom of the Ghetto, but not Judaism. In the Mendelssohnian circle the impression prevailed, as we are told, that Judaism consists of a system of forms, but is substantially no religion at all. The entire Jewish renaissance period which followed, characteristically enough, made the cultivation of the so-called science of Judaism its object, but it neglected altogether the whole field of Jewish theology. Hence we look in vain among the writings of Rappaport, Zunz, Jost and their followers, the entire Breslau school, for any attempt at presenting the contents of Judaism as a system of faith. Only the pioneers of Reform Judaism, Geiger, Holdheim, Samuel Hirsch, Formstecher, Ludwig Philippson, Leopold Stein, Leopold Loew, and the Reform theologian *par excellence* David Einhorn, and likewise, Isaac M. Wise in America, made great efforts in that direction. Still a system of Jewish theology was wanting. Accordingly when, at the suggestion of my dear departed friend, Dr. Gustav Karpeles, President of the Society for the Promotion of the Science of Judaism in Berlin, I undertook to write a compendium (Grundriss) of Systematic Jewish Theology, which appeared in 1910 as Vol. IV in a series of works on Systematic Jewish Lore (Grundriss der Gesammtwissenschaft des Judenthums), I had no work before me that might have served me as pattern or guide. Solomon Schechter's valuable studies were in the main confined to Rabbinical Theology. As a matter of fact I accepted the task only with the understanding that it should be written from the view-point of historical research, instead of a mere dogmatic or doctrinal system. For in my opinion the Jewish religion has never been static, fixed for all time by an ecclesiastical authority, but has ever been and still is the result of a dynamic process of growth and development. At the same time I felt that I could not omit the mystical element which pervades the Jewish religion in common with all others. As our prophets were seers and not philosophers or moralists,