

word for the privilege to blunder, and to deceive oneself and others.

To show, however, that Rabbinic theology is, with the least modicum of interpretation or re-interpretation, equal to the highest aspirations of the religious man of various modes of thought, occasional illustrations have been given from the works of philosophers and mystics, thus proving the latent possibilities of its application by various schools in different ages. As to "modernity," it entirely depends whether there is still room in its programme for such conceptions as God, Revelation, Election, Sin, Retribution, Holiness, and similar theological ideas; or is it at present merely juggling with words to drop them at the first opportunity? If this latter be the case, it will certainly find no ally in Rabbinic theology, or for that matter, in any other theology.