

he accepted his refusal, and even wrote and apologized for the liberty he had taken.

It is impossible for me in this article to enter into the least detail of this truly great man's philosophy, ethical teaching, activities, and the vastness of his influence on the Jewish mind even to this day. His whole life was spent in awakening the sense of the beautiful and the harmonious, which was almost entirely dormant among the Jews of his age. The Reformers in the Jewry call him "The Liberator," the "Second Moses," and he is looked upon as the "Living Spring of Modern Reformed Judaism." He died on the 4th of January, 1786.

We must pass over all other of the earlier names, as we wish to say a few words on the present day Reformed Judaism.

A Council of Rabbis was held at Frankfort, in 1843, which determined to have Reform. Permission was granted to (1) to do away with Hebrew in prayer, (2) eliminate from the Liturgy (*a*) all mention of the Messiah, (*b*) all sacrificial prayers, (*c*) all reference to a return to Palestine. All were allowed to believe as they wished; one part denied the divinity of the Old Testament, another accepted what they pleased.

In 1890, an authoritative declaration of the ethical principles of Reformed Judaism was printed, signed by two hundred German and Austro-Hungarian Rabbis, which was a liberal improvement on 1843.

A few years later the Revisionist Society was formed to revise the trial of Jesus Christ, which they did successfully and declared Him innocent. Because of dark Russia with its super-