

ject. What we can obtain resembles rather a complicated arrangement of theological checks and balances than anything which the modern divine would deign to call a consistent "scheme of salvation." Still, I am inclined to think that a religion which has been in "working order" for so many centuries — which contains so little of what we call theology, and the little theology of which possesses so few fixities (whilst even these partake more of the nature of experienced realities than of logically demonstrated dogmas) — that this religion forms so unique and interesting a phenomenon as to deserve a more thorough treatment than it has hitherto received. It is not to be dismissed with a few general phrases, only tending to prove its inferiority.

This brings me to one other introductory point which I wish to suggest by the word *Aspects*. Aspects, as we know, vary with the attitude we take. My attitude is a Jewish one. This does not, I hope, imply either an apology for the Rabbis, or a polemic tendency against their antagonists. Judaism does not give as its *raison d'être* the shortcomings of any of the other great creeds of the civilised world. Judaism, even Rabbinic Judaism, was there before either Christianity or Mohammedanism was called into existence. It need not, therefore, attack them, though it has occasionally been compelled to take protective measures when they have threatened it with destruction. But what I want to indicate and even to emphasise is, that my attitude towards Rabbinic theology is necessarily different from