

**SOME CHAPTERS ON  
JUDAISM AND THE  
SCIENCE OF RELIGION**

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Some chapters on Judaism and the science of religion by Louis Grossmann

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**LOUIS GROSSMANN**

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SOME CHAPTERS

OF

# JUDAISM

AS

THE SCIENCE OF RELIGION

BY

RABBI LOUIS GROSSMANN, D.D.

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DEDICATED TO  
REV. DR. I. M. WISE  
PRESIDENT OF THE HEBREW UNION COLLEGE  
AS A HUMBLE TRIBUTE  
AT THE CELEBRATION OF THE  
SEVENTIETH YEAR OF HIS NOBLE LIFE  
BY HIS GRATEFUL PUPIL.





## PREFACE.

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RELIGION is the truth that absorbs all other truths. It is the highest synthesis, the science of all sciences. All attainments are subservient to the purposes of progressing culture. The aggregate experiences of mankind are on the line of the universal end to emancipate the soul.

In this sense all the activities of humanity in their vast variety and multiform energies are in the employ of religion. For religion is the name of the final and much desired state, when man will be sovereign of himself, as far as he can, and master of the tools of his life.

I have attempted in the following pages to sketch a few agreements which are already noticeable between historical Judaism and the present science of religion. I mean to do a humble task, conscious of the magnitude of the problem. I am content with suggesting merely the thought, that the science of religion is the science of Judaism.

I find it is time to say something with respect to the science of religion from the Jewish standpoint. For though Max Müller, Amberly, Albert Kuhn, Otto Pfeleiderer, Tylor,

Lubbock, and Réville have done monumental work, and are the worthy protagonists of a thought which already has gathered to itself many illustrious devotees, Jewish teachers have been silent concerning it, and I thought that something ought to be said by a Jew concerning this most promising and noblest work of our age. In fact, I cannot hesitate admitting that I think I see a profound revelation in this new science—a revelation such as shall corroborate and illustrate most notably the doctrines of Judaism. It will find the keynote to bring the dissonant chords of sectarian religions into harmony. It will unfold the true character of religion, and teach the sublimity of God by pointing out anew and in the loftiest instance how sublime His work is. It is my fervent belief that the results of the science of religion and the doctrines of Judaism overlap each other, and so I have treated them in these chapters.

In this spirit I have essayed touching on some points common to this science of religion and to Judaism. I shall be content if I have succeeded at least in recommending the subject of these chapters to the earnest thought of the reader and to men of greater learning and of more efficient skill.

L. GROSSMANN.

DETROIT, October, 1885.

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