

been to our forefathers. In a lucky group like the American Jewish community, which has its full share of life's good things, and which lives at peace, the change from the weekday to the Sabbath is not quite the old dramatic plunge from gloom, trouble, penury, and crisis to peaceful and graceful pleasure. Our fathers saved all new clothes, all luxurious food, for the day that honored the Creator. No man was so poor that he did not have the wine, the lights, the twisted loaves, and the bit of meat and fish. The synagogue gave him these things if he could not buy them. The restrictions of the Sabbath again, which seem to tug at every turn of American life, were second nature to our fathers, and had vanished into ordinary reality. One did not do a large number of acts on the seventh day as a modern gentleman does not do a large number of acts on any day. Of course the Sabbath rules were laws of religion, not of convention. But they were so familiar that they were the very air of life rather than self-consciously executed disciplines. There was no grain for them to go against. They were the grain.

The American Jew, by taking thought and pains, by keeping the Sabbath over the years, by accepting its difficulties for the sake of the results, can have what the Sabbath offers. He has to work at it more than his fathers did, with a lower charge of religious energy. It is a hard case. That the Sabbath should be the usual breaking-off point from tradition is perhaps inevitable. It is also the point at which many Jews rejoin Judaism. Probably it is the natural and the best point.

Because, for one thing, the Sabbath is the only Jewish symbol you will find in the Ten Commandments.