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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 7, Finkelstein, Louis, 1951-1953.

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Original documents
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Sun

Dear Doug,

Suggest you read thru the enclosed. There is a genuine story in it involving a revolutionary decision on the part of Conservative rabbis to permit in accordance with Jewish law the riding to shul on the Sabbath. Almost caused a split in the Rabbinical Assembly which ut ut was avoided.

marc

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SCHOLARS HELD KEY TO PEACE IN WORLD

Dr. Finkelstein, Returning From Europe, Offers Program to Insure Global Security

Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary, outlined yesterday a program through which he explained, scholars and men of affairs could contribute materially to the security and stability of the free world.

The educator was among the 1,725 passengers who arrived here from English Channel ports aboard the superliner United States. The vessel docked at Pier 86, Hudson River and Forty-sixth Street, shortly before 8 A. M.

In a shipboard interview, Dr. Finkelstein said that, if the free world was to succeed in its present struggles, an effort should be made to clarify to ourselves and to other men the meaning of the ideas of freedom, democracy and the "good life." Such clarification, he explained, will require "collective thinking by ourselves as well as by European and Asiatic scholars."

To further this end, he said, he plans to recommend to the forthcoming Conference on Science, Philosophy and Religion, of which he is president, that it expand its membership to include European and Asian scholars. The conference, he explained, provides a forum for the discussion of the philosophical and moral problems of our day. It will meet at Columbia University on Sept. 2.

Spent Five Weeks in Israel Dr. Finkelstein, who spent five weeks in Israel and eight weeks in England, said that everyone with whom he discussed the conference had been "enthusiastic" and had pledged support and full cooperation.

As another step in his program, he declared he would recommend to the Jewish Theological Seminary that a permanent academy or institute be established in Jerusalem, where scholars and men of affairs from all free countries could gather to "discuss common problems and seek appropriate solutions." Such a site would be ideal, he continued, since Israel is "a bridge between the East and the West."

Stressing further the part that might be played by the seminary in creating a "better understanding among the nations of the free world," Dr. Finkelstein said he would urge it to establish in Jerusalem a residence hall, where its members and other scholars could spend a year of study.

"Because of the lessons to be learned in Israel, both in relation to the Jewish community and in its bearing on world affairs, I am convinced that anyone aspiring to the Jewish ministry, and the same might apply to other ministries, ought to spend a year in Israel studying scripture and works based on it in the land of their origin," he added.

Rabbi Finkelstein intimated also that he would do everything possible to expand spiritual and cultural interchange between Israel and the United States. He said the trip had been "completely successful" and added that he hoped to visit Scandinavia, the Low Countries, Italy and France on a similar mission next year.

Dr. Finkelstein Defends MacIver, Terms Charges "Hillul Ha-Shem"

By Z'EV KRONISH

(Chief N. Y. Bureau, National Jewish Post)

NEW YORK—Recent attacks on the fitness of Prof. Robert M. MacIver to conduct the soon-to-be-published report on Jewish community relations agencies were answered this week by Rabbi Louis Finkelstein, president of the Jewish Theological Seminary, who declared that "the suggestion that Prof. MacIver is in any way hostile to Jewish religious practices and rituals, or seeks to discourage them, is quite absurd."

Dr. MacIver has been charged by Allen Lesser, editor and publisher of a weekly newsletter called, "Cross-Section, U.S.A." with harboring hostile sentiments about Jews and advocating assimilation.

Quoting from books written over twenty years ago, Lesser has come up with statements by the Columbia sociology professor, criticizing Jews for traits of exclusiveness. Some Anglo-Jewish newspapers have echoed Lesser's charge.

Dr. Finkelstein, in an interview with The Post, upheld Prof. MacIver's qualifications to make the survey. Pointing out that Lesser is quoting from Dr. MacIver's earlier works, he said that "no scholar would like to have to answer for every statement expressed in books published two and three decades ago."

Professors Finkelstein and MacIver have had a close relationship now for over ten years. MacIver has presided at luncheon meetings of The Institute for Religious and Social Studies, conducted under the auspices of the Seminary with the cooperation of Catholic, Jewish and Protestant scholars.

Differences Valuable

Asserting that Dr. MacIver in fact "believes in preserving differences between groups, holding such differences as a contributing factor in the growth of America and civilization," Dr. Finkelstein, quoted from a 1950 Voice of America broadcast in which Dr. MacIver declared:

"One of the very interesting things about a democracy is that it gives you so many opportunities to bring people together. Different people. People of entirely different views, ideas, beliefs, . . . Even when you differ violently, you can still discuss peacefully. So, we discuss things together. And we do not come to an agreement in the end. Not usually, but we do come to some understanding which often may be better than agreement."

To show conclusively that Dr. MacIver is not an advocate of assimilation he quoted from "The More Perfect Union," a book which the Columbia professor wrote three years ago:

"The goal (of democracy) is not conformism, not assimilation in the sense of reducing differences into the undifferentiated common. . . Only when differences are free to stay apart or to merge or to breed new variations of the community theme can human personality have fulfillment and creative power, drawing its sustenance where it finds its proper nourishment, neither clinging to likeness nor worshipping differences."

Integration Not Assimilation

If MacIver's assailants have taken it for granted that his advocacy that Jews become integrated Americans is a call for Jews to assimilate, the Seminary president distinguishes between the



DR. LOUIS FINKELSTEIN
To The Rescue

terms "assimilation" and "integration," declaring the latter is not an evil concept.

"Though Americans are as different from each other as five fingers, we all belong to one hand. What MacIver is saying is that we retain our differences in religion but we are all Americans. Religion is used in a broad sense."

Dr. Finkelstein continued:

"In his report on Jewish community relations agencies Dr. MacIver indicated that by 'integration' he does not by any means suggest the abandonment of differences among groups, or between Judaism and other faiths.

What he has in mind is the preservation of these differences, but at the same time weaving them into a texture of democracy to which all can contribute. Indeed this part of his report, when finally published, will prove to be one of the most significant contributions to the understanding of American democracy as a spiritual undertaking."

As an afterthought, Dr. Finkelstein added: "Let's face it. None of those who are criticizing MacIver, so far as I know, use Hebrew as their vernacular."

Coming back to the subject of Prof. MacIver's writings of twenty-three years ago, he remarked that what the Columbia sociologist had to say about Jewish exclusiveness in 1928, is, unfortunately, a concept commonly held among persons reared in the

belief that Judaism was an exclusive religion, and that it was against its exclusiveness that Paul revolted.

This erroneous view has gained wide currency in the world, and is today held even by many Jews.

Dr. Finkelstein told The Post that "one of the great virtues of Prof. MacIver is that in more recent years he has helped show how wrong he was years ago. As one of the planners of 'The Jews: Their History, Culture and Religion,' a work published with the assistance of the American Jewish Committee, and in cooperation with many Jewish and Christian scholars he helped to clarify the issue of Jewish exclusiveness. Any fair-minded reader of these volumes will recognize how far they go to offset the widespread misunderstanding of the nature of Judaism; and to show that from the days of the prophets until our own, Judaism has had a world view, and has sought as one of its main goals to bring about peace among men."

Continuing his evaluation of Dr. MacIver, he said that few living scholars have contributed more to a better understanding of the real basis of group discrimination, in the prejudices and maladjustments of the discriminating group. "This insight has

led him to the realization that in our country all forms of group discrimination—anti-Semitism included—must be dealt with ultimately as American problems, and not as problems of the particular groups affected. This insight alone would be a memorable contribution to the improvement of group relations."

Aided Scholars To Escape

During the crisis of the nineteen thirties Prof. MacIver proved himself a friend in need to many Jewish scholars of Germany and other countries who were compelled to flee for refuge, Dr. Finkelstein revealed. "Frequently and generously he responded to my requests for help for particular individuals, and frequently he brought to my attention cases that needed aid and in which I could be of service."

The people who know a teacher best and who are his severest and most authoritative critics are his pupils, the president of the Seminary observed. "Prof. MacIver has had many Jewish pupils in the course of his long and distinguished teaching career. They are unanimous, so far as I can find, in their praise of his integrity, his fairness and understanding. Prof. Eli Ginsberg, author of 'Agenda for American Jews,' dedicated his latest book to Prof. MacIver."

Citing Lesser's attack as a

"hillul ha-shem" (defamation of the name of God) and a violent transgression of Jewish morality, Dr. Finkelstein said "it is not wise, nor a contribution to Judaism, to heap calumny and weaken the influence of a friend. Nor is it good Judaism to fail to weigh everyone in the scale of merit. In demanding respect for Judaism among those outside the fold, let us not forget our duty to obey Jewish law and to follow Jewish ethics within the fold."

Jew Heads Detroit's American Legion Posts

DETROIT—Joseph Jones will be installed as commander of the Detroit District Association, American Legion, at special installation ceremonies on Saturday night. A leader in local Jewish War Veteran activities, Jones is a thirty-year member of the American Legion and formerly commanded Learned Post No. 1, largest Legion unit in the state.

Rabbi Morris Adier, who has completed a year of service as Chaplain of the Detroit District Association, will also be honored at the meeting.

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MARCH 4, 1949

Religion and Group Relations

By Dr. S. Belkin

President, Yeshiva University

The statement by Yeshiva University's president is perhaps the most courageous and provocative statement on the subject of Inter-Faith activity yet issued by a Jewish leader. In the belief that this problem is of great interest to all Canadian and American Jewry, we offer it to our readers. We hope that it will engender keen interest and discussion.—ED. NOTE.

An approach to Jewish-Gentile relations in America that may well have grave consequences for our people has been gaining ever greater acceptance in Jewish circles. Few are those who dare to challenge it for fear that their loyalty may be doubted or their good intentions questioned. We refer to that inter-faith activity which makes the Synagogue its platform and the Rabbi its ambassador.

This is not to negate the importance of promoting greater understanding between Gentile and Jew. On the contrary, all attempts to achieve social harmony and friendly relations among groups are to be welcomed. The tendency toward combined Synagogue-Church activity, however, and the inter-change of pulpits between Ministers and Rabbis must be curbed, for it presents a clear and open danger to American and Canadian Jewry.

What worries us particularly is the fact that this activity,—once the exclusive province of the Reform group, quickly accepted even more enthusiastically by other non-Traditional groups,—is today making inroads into Orthodox communities. It has already reached such proportions that we may soon find it impossible to correct the evil it will surely occasion, unless its momentum is checked by a collective religious force. Certainly this sort of inter-faith activity will not make us better Americans or Canadians. It can only make us less firm in our Jewishness.

The demand for inter-faith activity of this nature, is based upon the assumption that it is an excellent weapon in the battle against anti-Semitism. Unfortunately, any drug reputed to cure this Evil is unquestionably accepted by our people without too thorough an analysis. But is this a cure?

The genuine American or Canadian does not require it. The anti-Semite who hates Jews or Judaism or both, will not be convinced of his error by a Rabbi's declaration that the latter's blend of Judaism is as good as Christianity. Real good will stem not from the exchange of pulpits, but rather from ethical and moral conduct among Jews and

MARCH 4, 1949

Gentiles in their day to day dealings with each other, and from their common activity in humanitarian and philanthropic enterprises.

It is by revitalizing his own spiritual heritage, in order to give expression to his inner self, that the Jew will learn the friendly attitude of Judaism to the Gentile world; the responsibilities, duties, and obligations that human beings have toward one another regardless of race or creed. Judaism teaches us that cheating a Gentile is to add the profanation of the Name of God to the sin of dishonesty. It teaches that it is the duty of every Jew to offer charitable assistance to the Gentiles, aid their poor and help create a spirit of mutual harmony.

Judaism has never looked upon itself as the sole dispenser of salvation. It has never believed that formal conversion to Judaism by those not born as Jews is at all necessary for them to share in heaven's rewards. "The righteous, among the Gentiles", say our sages, "have a share in the future world".

Christian doctrine, on the other hand, has always looked upon the Church as the sole possessor of salvation. Those who will not join the Church are, in their opinion, forever doomed. All efforts must, therefore, be made to serve as many souls as possible. Missionary work thus becomes an integral part of Christian endeavor. The Christian Minister sincerely believes, even if only subconsciously, that it is his duty to persuade as many "non-believers" as possible to accept Christianity. If only for this difference in approach, the inter-faith movement cannot be acceptable to Judaism.

The inter-faith movement has, furthermore, not served as a means of strengthening Judaism, but rather of confusing those of our people who are not well versed in the tenets of Jewish life. The fact that their Rabbi is not only invited but very often "accepted" in the Church, and that the liberal Minister is ever-ready to grace the service of the Synagogue and preach a sermon from its pulpit, leads to misrepresentation of the function of the Rabbi and the Synagogue and creates among the laity a false pride and a "moshke" psychology of false humility. Are congregations to elect a Rabbi simply on the basis of his ability to impress their Christian friends?

A graduate Rabbi of the Yeshiva was, I understand, invited to attend a Church service in honor of a Minister's many years of distinguished service. Basing his answer on the premises that a Jew cannot participate in a Christian religious service, the Rabbi begged to be excused. He stressed, how-

(Continued on Page 13)

Legal and Notarial Division Dinner, United Israel Appeal



Left to Right: I. Kert, N. P. S. Moscovitch, K.C. Marcus M. Sperber, K.C., Captain Shimon Hacohen, Guest Speaker, Michael Garber, K.C., who presided, Jos. Cohen, K.C., Mrs. Hacohen, Phil Myerovitch, K.C., Harry Batshaw, K.C., B. Robinson, K.C.

Religion and...

(Continued from Page 9)

ever, that he would be more than happy to pay his respects to the Minister at whatever social affair might be arranged. The Minister himself respected and appreciated the honest attitude of the Rabbi. An official of the Synagogue, however, felt that the Rabbi had by his refusal "insulted" the Christian community and appealed the matter to me. When I informed him that his Rabbi's policy was precisely the position of the Yeshiva, he was quite shocked. He informed me that he had been unaware of the Yeshiva's "primitive" attitude! It goes without saying that Yeshiva feels no need to apologize for its refusal to jump on the inter-faith bandwagon, while it considers it a privilege, indeed, to count among its honorary alumni, liberal spirits of great distinction in the American non-Jewish community.

Think of the confusion created by experiments with joint observance of the seasonal religious holidays such as Chanukah and Christmas, Easter and Passover and by suggestions to establish a dehydrated religion where Jew and Gentile can worship together in the same Church. While the Christian Church will lose little from these fanciful attempts, the very existence of the Synagogue, which, under the best circumstances, must struggle for survival in a Christian environment, is challenged. The inter-faith movement will not succeed in inspiring the Church with the philosophy of Judaism. It can succeed only in diminishing the

spiritual influence that the Synagogue exercises in Jewish life. We are surrounded by a Christian world and its attendant environment. To many of our sons and daughters the Torah has already become "The Old Testament". It is not our task to further the breakdown of Jewish Life.

If we are sincere in our efforts to create a more friendly understanding between Jew and Gentile, we must realize that that understanding will come, not by the Christian Minister preaching in the Synagogue, nor by the Rabbi's sermon in the Church, each of them in a misplaced pulpit, but rather by the Minister preaching against the evils of anti-Semitism and other anti-social manifestations from an authoritative Christian viewpoint, and the Rabbi teaching the universal message of Judaism from his rightful place in the synagogue.

America, not only tolerates religious differences but believes firmly that religious liberty is integral to democracy. America is not a religious "melting pot"; it does not seek a uniformity of belief and cultural expression. American democracy is rather the essence of the plurality of cultures, with each racial group encouraged to give expression to its own peculiar religious and cultural ideals. We are all dedicated to the belief in the Brotherhood of Man and Fatherhood of God.

The constant and potent danger to the American way of life is not the overzealousness of each religious group for the preservation of its religious ideals, but rather men's endeavor to exclude God from their daily lives. The great

need of the moment is not so much the "watering down" of particular religious beliefs, as a firm conviction of the importance of one's Religion.

Judaism's attitude to Jewish-Gentile relationship is best expressed in the words of our Sages:

"But a single man was created, in order to teach us that if a man causes a single soul to perish, the Torah imputes it to him as though he has destroyed an entire world; and if a man saves the life of a single person, the Torah imputes it to him as though he has saved a whole world. . . . But a single man was created, for the sake of peace among mankind, that none should say to his fellow: 'My father was greater than thy father'. . . . But a single man was created to proclaim the greatness of the Holy One Blessed be He, for man stamps many coins with one seal, and they are all alike, but the King of Kings, the Holy One Blessed be He, has stamped every man with the seal of the first man, yet not one of them is like his fellow. Therefore, it is the duty of every one to say 'For my sake the world was created'." (Sanhedrin, 37a)

In the entire history of world literature one can hardly find a statement so spiritually rich, so universal in concept. The preservation of the entire human race. Yet God gave a particular characteristic to every individual and nationality. It is the duty of every man regardless of race, creed or nationality to say that for his sake the world was created. Here is expressed the entire philosophy of a spiritual democracy, the infinite worth and dignity of every being.

To sum up, then,—The Yeshiva wholeheartedly approves all work of good will amongst all races, creeds and nationalities. As Traditional Jews, we consider it our duty to extend genuine friendship and assistance to our fellow citizens in this great democracy.

We do definitely and unequivocally oppose, however, that inter-faith movement which consists of the inter-change of Church and Synagogue activities, and the inter-change of religious pulpits between the Christian clergy and the Rabbinate. The Church and the Clergy, the Synagogue and the Rabbi must from their separate platform be the champions of truth against falsehood; the defenders of the inalienable right of every group to worship God in its own way.

Purim . . .

(Continued from Page 5)

"Well," said Haman, "I wanted to kill the Jews because the Jews are not patriots."

"But Mordecai succeeded in saving the life of the king. Isn't that patriotic?" asked Esther.

So Haman said he was ready to destroy the gallows which he had built to hang Mordecai on.

But the king said, "That won't be necessary. We'll hang you on it."

So the party ended, and Esther rose to leave. And the king said, stay a little longer, beautiful, don't go."

But Esther said, "No, I must go and bake some hamantaschen."

Marc Tannenbaum

Three Paths to the Common Good

By

LOUIS FINKELSTEIN

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THREE PATHS TO THE COMMON GOOD

BY

LOUIS FINKELSTEIN

I. THE BASIC PROBLEM

The problem of group relations in our country is basic to the survival of civilization. The moral influence of America is indispensable to the establishment of world understanding, and this influence can be exerted only if America sets its own moral house in order. American failure to overcome infringement of minority rights compromises our standing in the world, and makes our pleas for co-operation among men of different cultures seem hypocritical.

The problem of group relations will, I believe, not be solved merely by the introduction of new techniques of organization and education. It will require the reorientation of our people in three ways, interrelated and inherent in the religious traditions of the western world. They are the development of emphases on (a) the common interests of people as against their diverse interests; (b) long-range views as against short-range ones; (c) the spiritual aspects of life as against its material ones.

Any group or institution has two diverse types of interest. It has its group or institutional concerns, in which it regards itself as the rival or opponent of all other groups or institutions, particularly those close to it. Thus a trade union may regard its interests as opposed to those of the employer; the southern Negro has his quarrels with the southern white.

But the more thoughtful in each group will realize that beyond these divisive interests, there are centripetal ones, shared by opposing groups. The prosperity of an industry often has more effect on the lives of the employees and employers than the results of their struggles against one another. The prosperity and well-being of the South as a whole is more significant in the life of both whites and Negroes than is their relative position in the struggle for power.

The tendency of group and institutional organizations is to look away from the common ground and to concentrate on divisive and

explosive issues. This is because the belligerent and aggressive impulses in us are far more effectively stimulated in our western culture than the impulses making for co-operation and understanding. Yet everywhere there is evidence that some men and women are beginning to appreciate the peril to all groups and institutions of democratic lands from emphasis on that which divides us rather than on that which unites us. We are beginning to realize that America's greatness is in large part due to the fact that we have overcome the tendency of sectional groups to regard their prosperity as deriving primarily from emphases on local advantage, and to substitute a tendency to recognize that prosperity is national. We must now extend the principle of national unity from the geographical to the social sphere, and from the national to the world sphere. We must train ourselves to realize that, while New York may gain some advantage in rivalry with some other state, its main opportunities for well-being derive from the hope that all will benefit. Similarly the advantage of all the various social groups within the United States—the religious groups, the racial groups, the economic groups, etc.—lies in common well-being far more than it does in rivalry and competition. So also the United States as a nation might gain at the expense of other peoples, but can be served far better through measures which are for the advantage of all.

This is an extremely difficult truth to inculcate. Even when we recognize it intellectually, we do not respond to it emotionally. The fact that a loan to Great Britain is an advantage to that country seems to the unwary reader of a hostile editorial sure proof that the measure is of disadvantage to our own. This conclusion is reached because from infancy we are reared with the primitive notion that in human relations one gains what the other loses, not realizing that usually both parties can gain at the same time. In the United States and other large federations the emotion of national patriotism has been substituted for local patriotism. Thus there has been some mitigation of the sectional tendency to regard the advantage of a neighbor as necessarily an evil for oneself. But our patriotism still tends to be geographical. We sing, "My country 'tis of thee"; and one of our great patriots spoke of "My country, may it always be right; but right or

wrong, my country." We have extended the love of native locality to cover the whole land. But our sense of rivalry with those in the nations differing from us is still stronger than our sense of kinship with them. Beyond American boundaries we have developed no sense of "one world," either geographically or on a kinship basis.

Yet the sense of national unity, as opposed to group interest, and the sense of world unity as opposed to international rivalry must be developed, if humanity is to overcome the fearful trials which threaten us.

II. LONG-RANGE PLANNING

One of the ways in which we can overcome the divisive tendencies, both on a national and a world scale, is to think in long-range terms. Even those who fail to recognize the importance of the larger group from the viewpoint of immediate advantage cannot help recognizing that in the long run the broader the group whose well-being is considered, the more likely the development of advantage to all. For example, the immediate benefits to an employer from "victory" over a striking group of employees may be real. But if he is wise, he will consider whether similar "victories" by other employers (which may well be stimulated by his) will lead to a diminution of national purchasing power and, consequently, to a loss of trade far more disastrous than defeat in the particular labor struggle concerned. In other words, most "victories" in the struggles between groups (and even between nations) are Pyrrhic, when weighed by their effects over a sufficiently long span, the span even of a generation.

But thinking in terms of long periods is important not merely because it helps us overcome the tendency toward divisiveness; it is equally important because it is the only type of social thinking that can be really effective. The present is virtually determined by the conditions of the past. If man is free to mold his life, it is only in terms of the future. And the more distant the future, the more free he is to choose alternatives.

Thus in selecting a president of the United States—surely always a decision fraught with significant consequences to the nation and to the world—the freedom of choice on the part of the people of the

United States becomes continually more limited as election day approaches. Even a year before election day, possible candidates for the office are limited in number to those who have already achieved recognition and have developed a taste for office. If we live in a generation when many of the best minds turn to industry rather than politics, the choice of candidates will be limited to men who are perhaps little above mediocrity. We may regret this situation; but there is little that we can do about it. The time to plan for effective presidents is not the year before a particular election day, but a generation before. We can train our children to the ideal of public service, to see in the discharge of high office an opportunity to help their fellow men. This will at once draw into public office men of real gifts, and will tend to make these men, when selected to office, better office-holders. But the effect of such inculcation will not be realized for many a year, when the children now in the primary grades attain the age fitting them for public service.

Similarly, the time to prevent bloody conflict is not on the eve of the outbreak of war, when a whole generation of misguided and mistaken policy has led inevitably to an impasse between nations. On December 7, 1941, America had virtually no alternative to war with the Axis. It is probable that its alternatives had actually been destroyed a number of years before. But certainly there was a time in the generation which preceded Pearl Harbor when war could have been avoided. Unfortunately, at each step in the long period between the wars, we were improvising in terms of the immediate situation, not looking ahead sufficiently to prevent ultimate catastrophe.

The tendency to court disaster by failing to look sufficiently far ahead is emphasized by the shortness of human life, and the even shorter terms of office for responsible positions. Hezekiah, warned by the far-seeing Prophet that the kings of Babylonia whom he was encouraging were destined to ruin Judea, replied naively, "Good is the word of the Lord which thou hast spoken . . . Is it not so, if peace and truth shall be in my days" (II Kings 20.19). Undoubtedly many leaders, perhaps less candid than Hezekiah, have steeled themselves against disaster, provided they felt certain it would not come in their own time.

One of the difficulties in planning the immediate future is that the nearer we approach a crisis, the smaller the difference between the alternatives still open. Issues which must be decided with a view to crises already upon us never take the form of white and black: they are always different shades of gray, and people cannot generally agree as to which is the lighter and which the darker shade. But in long-range planning, we are emotionally less affected, and at the same time the differences between the various policies are far more clear.

Some time ago, a group in the Conference on Science, Philosophy, and Religion—in fact, Professors Lyman Bryson, F. Ernest Johnson, R. M. MacIver, and I—worked out a questionnaire for about two hundred persons, asking what kind of world they would like to see emerge within twenty-five years. The unanimity in the replies was impressive and interesting. But how little unanimity there would have been in the same group, if our questionnaire had dealt with issues of tomorrow or the next day!

Sometimes we can appreciate large situations from the analogy of comparatively limited ones. The point I am making about the importance of long-range views in social thinking is illustrated, I believe, by my own experience as president of the Jewish Theological Seminary of America. It may be supposed that the chief executive officer of such an institution would exert a great influence on its immediate affairs. Actually there is little that a president of this Seminary can do to affect its decisions in his own time. The Seminary is today far more under the influence of my predecessors, Sabato Morais, Solomon Schechter, and Cyrus Adler, than my own. They chose the place where it is located; they selected most of the members of its present faculty; most of the alumni were trained by them, and they drew most of the lay Board of Directors into our work. In making these decisions, they set the pattern for the Seminary as it operates today. Whatever contribution I can make to the institution may become apparent a generation from now, when the men now being trained at the Seminary are its distinguished alumni, when new members of the faculty, now being selected, are its teachers, and when the laymen whom I may have influenced are guarding its material interests.

We utilize our gifts to the greatest advantage if we ourselves and our children have a vivid picture of the future, recognize that sufferings of the future generations will be as real as ours, and try to alleviate the ills of the body politic in the coming years. This fact must be stressed because we belong to an impatient generation with little time to think of the future, which cannot believe that there is little it can do to affect the disasters of the present. The best we can do with regard to the sufferings of the moment is to find palliatives; the therapies for human ills can be discovered only if we are willing to be patient and plan for a distant time.

Even the Prophets of Israel, inspired geniuses, were virtually without effect on the flux of events in their own time. Their effectiveness must be measured not in terms of the acceptance of their message by contemporaries, such as the Kings of Judah and Israel, but in the influence the Prophets may have exerted on future generations. Isaiah did not succeed in dissuading Ahaz from his disastrous foreign policy; but Isaiah has made a whole series of generations more keenly aware of the reality of the moral law and the reality of God.

III. THE SPIRITUAL LIFE

Perhaps the main reason we find it so difficult to think in terms of world needs and of the long-range future, is that for several generations we have been moving away from recognition of the importance of the spiritual in human affairs, and have let it be obscured by emphasis on the physical and material. An especially vivid imagination is needed to appreciate the truth that human goods are more effectively obtained by co-operation than by conflict.

But as men develop an understanding of their own spiritual nature, the importance of the common interest and of the distant future is more easily appreciated. The habit of thinking in terms of spiritual goods, frees us from subservience to the present and to the proximate. The training of men's minds and spirits cannot be effected overnight. The advancement of human knowledge is a matter requiring long planning. It is no accident that of all aspects of human life, those least limited by group, national, or institutional considera-

tions are involved in the pursuit of truth, in the arts, and in religious thinking.

The history of civilization may be viewed as an effort by man to free himself from bondage to material concerns. Primitive man regards the immortal element in himself as a "shade" or "ghost," a form of being resembling his material body, but not quite as real. He regards the intangibility of his spirit as a deficiency, which more than offsets its immortality. Men took many generations to conclude that, if man has a spirit, it must be far more important than the body; because the spirit and not the body gives man meaning. Yet even today after twenty centuries of emphasis on the spiritual nature of man and the immortality of his soul, the use of the term, "ghost," for the spirit of the dead reminds us of the primitive tendency to regard the body as in some way superior to the spirit.

Our difficulty in appreciating the nature of the human spirit is of a piece with that which confronts us in thinking of the whole realm of the spiritual world. It is comparatively easy to make men aware of human suffering from famine; but it is difficult to make them as keenly aware of the widespread suffering caused by lack of knowledge. We may be able to persuade our fellow countrymen of the urgent importance of feeding the starving of Europe and Asia, and of denying ourselves some food to save lives. But it seems more difficult to persuade ourselves that both we and the rest of the world are facing disaster for failure to meet the challenging need of our time for better men. Many proposals are now being made to train men to increase our war potential in terms of industrial and scientific research. It is difficult to find any suggestion that men should be trained to increase our peace potential in terms of more capable and more understanding peacemakers, educators, philosophers, and human beings. But the urgent need of the hour is not so much a superatomic bomb or a faster plane as men able to guide mankind from the morass where the solution to all problems must lie in self-destruction.

The one way to make men spiritually minded is for some of us to attain to that state ourselves. If we can persuade ourselves not only intellectually, but also emotionally, that the human spirit and spiritual

values are the truly important aspects of life, we will find others to follow that concept. We will be able to make our fellow citizens, and our fellow men of other nations, realize that interest in material things divides mankind, while interest in spiritual things unites them. This is natural, for of material things there is a limited supply to meet an unlimited need, while to spiritual things there can be no limit, for we create them ourselves. There is an infinite amount of knowledge to be attained; there is an infinite number of good deeds to be performed; man has infinite potentialities for creation in esthetics and literature. When men seem to be divided because of spiritual issues, we may be sure that the real source of division is the hunger for power or prestige, and that the issues of the spiritual life are being used to conceal an urge for unspiritual ends. The wars of religion themselves were fought for unreligious ends; men are not divided but united by the goals of serving God.

The problem of building a secure civilization thus resolves itself into a consideration of three neglected aspects of human life in our day. We must reorient ourselves to think of the good of the whole as not only more important than the good of the part, but as in itself the only real good the part can enjoy. We must discover how men may become as passionate about future goods as they are about these of immediate concern. We must train ourselves to be more concerned about the spiritual welfare of man, than about his physical welfare; for, if man's spiritual problems are solved, the physical ones will be solved. But if man concentrates on material problems, he will endanger his material existence and lose his spiritual life.

Civilization for the future may well depend on the extent to which we can free ourselves from concern with the matters which appear to be most urgent—the problems of today, the problems of our special groups, and the problems of the material world—so that we may give ourselves to the fundamental matters now overlooked—the problems of tomorrow, the problems of the whole race, and the problems of the spiritual life.

OFF THE RECORD -2-

THEME AND VARIATION

Professor Louis Finkelstein, president of the Jewish Theological Seminary, is breaking the lance for Professor MacIver. According to my good friend and former classmate, MacIver is a scholar, a gentleman and a great liberal. Exactly a year ago MacIver was awarded the Seminary's honorary title of Doctor of Letters and he is connected with the Institute of Religious and Social Studies sponsored by the Seminary. If the charges that have been levelled against MacIver by various writers have any basis, then the Seminary and its president are somewhat on the spot.

Professor Finkelstein cites a book by MacIver, "The More Perfect Union", as proof that MacIver is not an advocate of assimilation. We are satisfied that Professor MacIver's report on the Jewish defense agencies proves beyond a shadow of a doubt that he is in favor of assimilation and not just of "integration". MacIver even takes issue with the American Jewish Committee over its credo that "the American Jew can lead a full Jewish life as an integrated American". MacIver objects if a "full Jewish life" means more than religion. MacIver has no objections to ideologies per se. They are a pretty good thing, but they lead to "exclusiveness". If you are opposed to intermarriage, according to MacIver, pleasant social relations become rather difficult.

Professor Finkelstein differentiates between assimilation and integration. We would be indebted to him if he drew the line of demarcation more clearly. When does integration end and when does assimilation begin?

ARCHIVES

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Nat was L.F.'s classmate
at CCNY. Mention me
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SUGGESTED PORTIONS OF LF'S BOOKS TO READ (IN ORDER OF IMPORTANCE)

Note here absence
of article on Zionism,
most important place
of later Jewish history
and futile apology
for its absence.

1) The Jews (their History, Culture, and Religion) 2 volumes, Harper's, 1949
Read the "Prefatory Letter" xiii to xviii; "Foreward" xxi to xxxiii

Note especially in the Appendix 29 questions (pp. 1391-97) on Judaism
and the Jews and answers which appear in Finkelstein's own article

-Also note article by Finkelstein on "The Jewish Religion: Its Beliefs and Practices" (pp. 1327 to 1389)

2) The Pharisees, The Sociological Background of Their Faith; Jewish Publication Society of America; 1946; 2 volumes

Read "Foreward to First Edition" and "Foreward to Second Edition", pp. ix to xxxiv

-Note Chapter xxi. Hellenists, Hasideans, and Pharisees; Vol 2: pp. 570 ff.

3) Akiba: Scholar, Saint, & Martyr; Covici-Friede Publishers, 1936

Read Forward: pp. ix to xxiv

4) The Eternal Light by Morton Wishengrad; Crown Publishers, 1947

Read Forward by Finkelstein; vii to x

5) Note publications of The Institute for Religious and Social Studies,
particularly

"Unity and Difference in American Life"; Editor: R. M. MacIver
Three Paths to the Common Good by L. Finkelstein, pp 5 ff.

"Wellsprings of the American Spirit"; Editor; F. Ernest Johnson

The Ideal of Religious Liberty (A Jewish View) by L. Finkelstein. pp 87 ff

6) Book on Knesset Hayehudah (Great Assembly: Ezra/Phoros)

Coeval with this categorial imperative which impels continuation of the Jewish enterprise is his cherishing the fact that the Jews have made extraordinary contributions to civilization, and that by virtue of their history, their ideals, and above all their "chosenness", these contributions must be continued and proliferated (the Jewish "mission").

THE JEWS (p. xxi): "In this short span of time, the undertaking initiated by the Patriarchs and early prophets has developed trends in civilization, which, it is generally agreed, contain whatever is hopeful for the destiny of man. Beginning with the promise of a Messianic age, these trends are perhaps the chief visible instruments for its attainments..."

THE PHARISEES (ix): "The Pharisees constituted a religious Order of singular influence in the history of civilization...and through their influence in the preservation and advancement of learning, it has become the cornerstone of modern civilization. (Influence mentioned on p. xiii, detailed in the 2 volumes) ...Pharisees (ix) considered themselves teachers of Israel alone; they were destined to become mentors of mankind..."

AKIBA (ix): "In our own generation special interest attaches to Akiba as one of the builders of civilization. His specific teachings have, naturally, exerted their profoundest influence on the development of Judaism. Wherever Jewish traditions are studied and observed, Akiba's decisions and doctrines are recognized and authoritative. But in a wider sense, the contour of western thought generally has been affected by his philosophy..." (p. x: The careful student will soon recognize the close relationship between Spinoza's Amor dei Intellectalis and Akiba's teachings² that worship is an expression of love, and that study is the highest form of worship...")

ON ORGANIZATION: (Pharisees, pp 572 ff)

"Yet there were two lessons which they learned from the Greeks: the strength inherent in organization and the value of formulated ~~concepts~~ doctrines. ... They understood at last why their predecessors had made such little headway in spreading their teachings among the people. The prophetic party had never been a party in the true sense of the word. It had had the advantages of truth, reason, piety, and determination. It had produced wise leaders, capable thinkers, eloquent orators, and gifted writers. But that was not enough. It had lacked fundamental requisites for human victory - numbers, wealth, and organization. The first two were beyond its power to secure; but why could not the third be provided? ... ~~The assumption is xxxx~~

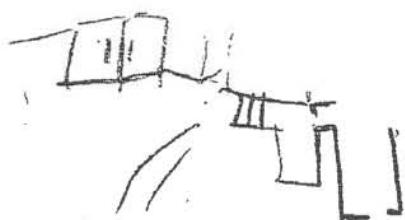
(NOTE: The "American Assembly" which Eisenhower founded at Columbia Univ. was suggested to him by Finkelstein. At a convention of the National Women's League in Nov. 1950 in Minneapolis, Finkelstein proposed that a Jewish Assembly be formed along similar lines, but to deal specifically with Jewish problems and the Jewish contribution to U.S. democracy, etc. THE NOTIONS FOR THESE ASSEMBLIES ARE DERIVED FROM pp. 576, The Pharisees:

"In order to carry out this program Simeon convoked a "Great Assembly" similar to that which had met on Mt Carmel in the days of Ahab and Elijah. Such importance however attached to the decisions of this Assembly that it became known in later Jewish history as ~~the~~ "THE Great Assembly" (Knesset Ha-Gedolah) par excellence.

"And indeed the measures which the Assembly took were of a most revolutionary nature. The most important of them was the admission of the plebeian scholars into the GERUSA or Governing Council of the community. For a suitable parallel to this revolutionary change, which ~~was~~ was the first step in the transformation of Judaism from an aristocracy into a sophocracy, or government of the learned, we must turn to the admission of the Commons into Parliament by Simon de Montfort in 1265. The tradition which derived from the earliest days of Israelite settlement in Palestine were broken down; the rights which had been vested solely in the "heads of the families" and the "elders" or sheiks of the clans, were to be shared by them with men of learning, who might be smiths, carpenters, or traders...."

Finkelstein's latest book in Hebrew is an extensive exploration of the "Assembly" idea in Jewish history. Assembly idea is responsible for his Institute on Religion & Social Studies.

Note influence of Jewish Assembly on Christian church (p. 622)



I believe we can best understand LF in terms of his *idee fixe* (which most men, certainly every worthwhile leader must have). That *idee fixe* in its simplest terms is that of the Jews being a Chosen People (see *The Jews*, pp. xxix: "The prophets hoped that the Jewish people, as a kingdom of priests, would consist of individual servants of God, and also, like other groups, be in totality, a composite servant".)

This chosenness as a servant of God is his and his people's categorical imperative. (*ibid*; pp. 1342: "The people to whom this revelation was made was the people of Israel, of which only a remnant now survives, known as the Jewish people. The fact that the people of Israel received the Law and heard the prophets does not, according to Jewish teaching endow them with any exclusive privileges. But it does place upon them special responsibilities...to observe the Law, to study it, to explain it, and to be its unwavering exponents...")

FLASH:

A persistent rumor has it that the present American attitude toward Palestine was somewhat influenced by the content of a confidential memorandum filed by the late Wendell Wilkie... The memorandum is said to contain a report of conversations on Zionism with Dr. Louis Finkelstein and others, who, several years ago, met with Mr. Wilkie at the home of Arthur Hays Sulzberger of the New York Times... This anti-Zionist document is the Bible of the anti-partitionists in the U.S. Government. Sulzberger later quit JTS board of directors in dispute over Lf's Jewish-face approach to Christians toward Zionism.

For a time was violently attacked for his overtures to Christian clergy, Neo-Orthodox Jews led the attack. Particularly vitriolic was Dr. (Mrs.) Trude Weiss Rosmarin, editor of the Jewish Spectator, who once wrote an editorial in her magazine, later reprinted in the orthodox Yiddish daily, the Jewish Morning Journal, in which she charged that a Christian minister violated the sanctity of the Seminary by reciting before a luncheon a Christian blessing replete with Christian dogma. Story is that Trude is bitter with Finkelstein because her husband, a mediocre writer-scholar, was refused admission to the Seminary as a rabbinical student.

HUMILITY, OTHER VIRTUES

At Rabbinical Assembly conventions, constantly appeals to rabbis to be humble, not to allow themselves to be tamed by publicity, prestige, etc. Note in PHARISEES how he emphasizes their complete devotion to humility, etc. (p. 90)

TOLERANCE, UNITY (p. 624 - Pharisees)

"The manner in which this unity of the faith has been preserved, without any attempt to impose uniformity on various groups, reminds us of the tolerance which was one of the fundamental characteristics of Pharisaism from its origin... Perhaps it does suggest that the contribution of Pharisaism to the world, unique as it has been, is still incomplete; & that its most important influence on world thought is yet to be exerted..."

FROM: OFFICE OF PUBLIC INFORMATION
Jewish Theological Seminary
3080 Broadway, New York 27, N. Y.
Riverside 9-8000

FOR RELEASE: MONDAY, SEPTEMBER 15, 1952

Excerpts of Address by Mr. ALAN M. STROOCK.

Chairman, Board of Directors, Jewish Theological Seminary of America
Delivered at Seminary Convocation, 4 P.M., Sunday, Sept. 14, 1952
at the Juilliard Concert Hall, New York City

The Jewish Theological Seminary of America approaches the College of Jewish Music and the Cantors Institute with a two-fold purpose, in consonance with its views on the dual aspect of Judaism. Insofar as Judaism addresses the individual Jew, and insofar as this institution exists today for the prime purpose of elevating the spiritual sights of our American Jewish community, the Seminary will devote its resources and abilities toward developing the great tradition of Jewish music and training cantors for service to our people....

The second guiding purpose of the Seminary in establishing these schools will be to communicate, through the medium of music, the spiritual truths inherent in Judaism to America and to the world. As an American institution, the Seminary will endeavor to convey these truths in terms of the American tradition, striving in every way to give expression to the fundamental American beliefs in justice, human freedom and in human brotherhood.

We regard the mission of the Seminary as being manifold. Among our aims is a deeper and deeper understanding of the Jewish tradition. Even as we search into our past to discover wisdom for our times, inevitably we find that this reservoir of moral values has cogency not for one man or one people, but for all peoples. Our task then becomes clearer: we must unceasingly search out ways in which these spiritual insights can have immediate meaning for all of mankind....

The one thread that runs through every aspect of Seminary policy, as it has been followed since the days of Solomon Schéchter, has been to seek the highest standards of service and achievement, in the particular field to which we are dedicated.... Our intention is that in their own field, The Cantors Institute and The College of Jewish Music shall be as outstanding as The Jewish Museum, The Eternal Light, the great focal schools of the Seminary, and its magnificent Library are in their fields. In no department of the Seminary will we follow the false standards of quantity, but everywhere we will seek to achieve authenticity, profundity, and improved standards.

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Many individuals and groups are at work today endeavoring to raise the level of Jewish music and to bring about what has been termed "a renaissance" of Jewish music. Through the establishment of The Seminary College of Jewish Music and The Cantors Institute, the Seminary hopes to give impetus and inspiration to this movement. The distinguished faculty, under the direction of Dr. Max J. Routtenberg, Executive Vice-President of the Seminary, and Dr. Hugo Weisgall, the noted conductor and composer, will be given every encouragement to make their contributions to the musical field. A Music Library has been established as a part of the Seminary Library, and its resources are available to the public. As years go by, courses will be offered to directors of choirs, singers, teachers of music, musicians and composers -- to all those imbued with a love for music and for Judaism who wish to partake of specialized knowledge and training.



FROM: OFFICE OF PUBLIC INFORMATION
Jewish Theological Seminary of America
3080 Broadway, New York 27, N.Y.
Riverside 9-8000

FOR RELEASE: MONDAY, SEPT. 15, 1952

The Seminary College of Jewish Music and The Cantors Institute, the first institutions of Jewish music to be founded in America authorized to grant academic degrees, were formally inaugurated yesterday (SUNDAY, SEPT. 14, 4:00 P.M.) at a Convocation which opened the 66th academic year of The Jewish Theological Seminary of America. More than 1,000 persons, including a number of distinguished musicians, composers, conductors and cantors, attended the exercises which were held at The Juilliard Concert Hall, 120 Claremont Avenue, New York.

Declaring that the establishment of a school for cantors had been contemplated since 1902, when the Seminary was first empowered to confer the degree of hazan (cantor), Alan M. Stroock, Chairman of the Board of Directors of the Seminary, said that the two new institutions have been founded with "a two-fold purpose, in consonance with the Seminary's views on the dual aspect of Judaism. Insofar as Judaism addresses the individual Jew, and insofar as this institution exists today for the prime purpose of elevating the spiritual sights of our American Jewish community," Mr. Stroock stated, "the Seminary will devote its resources and abilities toward developing the great tradition of Jewish music and training cantors for service to our people. The second purpose," he continued, "shall be to communicate, through the medium of music, the spiritual truths inherent in Judaism to America and to the world. As an American institution, the Seminary will endeavor to convey these

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truths in terms of the American tradition, striving in every way to give expression to the fundamental American beliefs in justice, human freedom and in human brotherhood."

The Seminary's intention in founding the two schools, Mr. Stroock concluded, is that "The Cantors Institute and The College of Jewish Music shall be as outstanding in their own field as The Jewish Museum, The Eternal Light radio program, the great focal schools of the Seminary and its magnificent Library are in their fields. In no department of the Seminary will we follow the false standards of quantity, but everywhere we will seek to achieve authenticity, profundity and improved standards."

Myron Fenster of Mt. Kisco, N.Y., a student of the Seminary's Rabbinical School, was ordained as "Rabbi, Teacher and Preacher" at the exercises. Dr. Simon Greenberg, Vice-Chancellor of the Seminary, conferred the degree of Doctor of Hebrew Literature, in course, upon three Seminary graduates: Rabbi Edward T. Sandrow, spiritual leader of Temple Beth El, Cedarhurst, L.I.; Rabbi Hillel Silverman, now serving as a chaplain with the U.S. Marine Corps at Parris Island, S.C.; and Rabbi Morris Silverman, spiritual leader of Emanuel Synagogue, Hartford, Conn., father of Chaplain Silverman.

A certificate of appreciation was presented to The Cantors Assembly of The United Synagogue of America by the Seminary, in recognition of that organization's efforts in helping to establish Louis Chancellor of the Seminary, the two new schools. Dr. Finkelstein announced that Cantor David Puterman, Executive Vice President of The Cantors Assembly, has contributed his personal collection of over 200 rare works of synagogue music to the Seminary Library, in memory of his father, Israel M. Puterman.

A citation was also presented to participants in the

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American delegation to the recent convocation called by the Seminary in Jerusalem, at which an honorary degree was conferred upon Prime Minister David Ben-Gurion.

Dr. Hugo Weisgall, Chairman of the Faculty of The Seminary College of Jewish Music and The Cantors Institute, arranged and conducted a musical program at yesterday's ceremonies. Rabbi Bernard Segal, Executive Vice-President of the Seminary, delivered the Invocation. Former Federal Judge Simon H. Rifkind, Chairman of the Executive Committee of the Seminary, presided.

The Cantors Institute, which will open its first Fall semester on October 1, offers a six-year course leading to the degree of Bachelor of Sacred Music. The Seminary College of Jewish Music, which will be opened in the near future, will offer advanced training in Jewish music, leading to the degrees of Master of Sacred Music and Doctor of Sacred Music. Dr. Max J. Routtenberg, Executive Vice-President of the Seminary, is director of both schools.

At a luncheon held at the Seminary before the Convocation exercises, a group of over 150 members of the National Planning and Campaign Committee heard Dr. Finkelstein report on his recent visit to Israel and Europe. The luncheon was the climax of a series of meetings which began on Saturday evening (Sept. 13) and which were devoted to planning the structure of the 1952-53 maintenance campaign of the Seminary, the United Synagogue and the Rabbinical Assembly of America. Daniel G. Ross, Chairman of the Committee, presided at these sessions which featured reports by Joel W. Schenker, Co-Chairman of the Committee and Rabbi Harry Halpern, Chairman of the Rabbinic Cabinet of the Seminary.

NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY, NEW YORK 27, N. Y. • RIVERSIDE 9-8000

FOR RELEASE: MONDAY, DECEMBER 29TH

The function of the Jewish Theological Seminary of America as an spiritual inspiration to Americans of all faiths, and as the adopted spiritual alma mater to millions of American Jews was discussed yesterday by Daniel G. Ross, member of the Board of Directors of the Seminary and Chairman of its National Planning and Campaign Committee, in his report to the annual meeting of the Seminary's Board of Overseers, delivered at the annual meeting of that group, held yesterday (SUNDAY, DECEMBER 28th) at 3080 Broadway.

"Just as the individual rabbi endeavors to interpret the great moral and ethical truths of the ages in terms that apply to the everyday lives of his congregants," said Mr. Ross, "so the Seminary must find a way to express these same principles in a form which will provide spiritual inspiration to Jews, and will help Americans of all faiths to attain the moral insights which our country's present position of world leadership demands of them."

Mr. Ross explained that to enable the Seminary to fulfill this function, the National Planning and Campaign Committee must successfully carry out its 1952-53 annual maintenance drive for \$2,343,000 on behalf of the Seminary, the United Synagogue of America, and the Rabbinical Assembly.

Such Seminary projects as the Conference on the Bible and Democracy, to be held in Miami from February 6th through 8th, the Eternal Light, award-winning radio program, the recent television

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series on NBC's Frontiers of Faith, and the unique Institute for Religious and Social Studies, Mr. Ross stressed, are to be regarded as experiments in techniques for fulfilling this overall function.

Mr. Ross also emphasized the importance of the Seminary's year to year program, since in its direct teaching relationship to the 1600 young people who comprise the present peak registration in the Seminary schools, it has what is ultimately its best opportunity to provide spiritual guidance for American Judaism. In discussing the new needs of the Seminary, including the necessity for bridges of understanding between the two great centers of Judaism in the world today, Mr. Ross secured the endorsement of the Board of Overseers for a proposal adopted at a recent convention of the United Synagogue of America to establish in Israel a residence hall, or Pnimiyyah. This project, previously endorsed by the Rabbinical Assembly, and by the Board of Directors and the Faculty of the Seminary, will serve as a religious and cultural center in Israel for Seminary alumni and visiting professors, as well as for gifted students whom the Seminary Faculty might recommend for a year of study abroad.

Morton Pepper, New York attorney, presided at yesterday's meeting in the absence of U.S. Senator Herbert H. Lehman, Chairman of the Board of Overseers of the Seminary. More than 60 members, from all sections of the country, attended the meeting.

December 28, 1952

NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY, NEW YORK 27, N. Y. • RIVERSIDE 9-8000

FOR RELEASE: FRIDAY, DEC. 19, 1952

An original twelfth century manuscript written in his own hand by Moses Maimonides, celebrated medieval philosopher, codifier and physician, has been discovered in the Library of The Jewish Theological Seminary of America, 3080 Broadway, New York City, by Dr. Shraga Abramson, Associate Professor of Talmud at the Seminary, according to Dr. Louis Finkelstein, Chancellor of the Seminary. The precious manuscript, written probably during the third quarter of the twelfth century, had been stored in the Rare Book Room of the Library since 1923, in a box containing fragments of miscellaneous unidentified manuscripts.

Dr. Abramson, who last year discovered twenty heretofore "lost" books written by Jewish sages who lived during the tenth and eleventh centuries, was able to identify the Maimonides manuscript through his knowledge of Arabic, his familiarity with Jewish lore and his unusual photographic memory. The newly-identified manuscript is written in Arabic words spelled with Hebrew letters, on two sides of a paper leaf measuring approximately 6"x4". The document is a fragment of Maimonides' commentary on the Mishnah Baba Batra, a section of the Jewish legal code dealing with civil laws. The manuscript, which has ragged upper and lower edges, but is otherwise in good condition, deals specifically with regulations concerning the sale of

(MORE)

commodities and is believed to be the author's final and authoritative version. According to Dr. Abramson, Maimonides probably wrote the document in Egypt while he was serving as physician to the potentates of the land and as head of the Jewish communities of the country.

This latest finding brings the Seminary Library's holdings of authentic Maimonides' writings, in his own hand, to eight, the largest collection of its kind in the world. The most famous of all Jewish scholars of the Middle Ages, Maimonides, who was born in Spain in the year 1135 and died in 1204, is today best known for his masterwork, Guide to the Perplexed.

The unique Maimonides discovery comes on the heels of two other important identifications by Dr. Abramson. Browsing among the masses of ancient, still unidentified fragments in the Seminary Library, Dr. Abramson collected ten separate leaves written by various scribes which happened to match two heretofore unidentified leaves stored in the library of Cambridge University, England. Putting his original findings together with photostatic copies of the Cambridge holdings, Dr. Abramson discovered another "lost" book written by Rab Hai Gaon, an eminent Jewish scholar who died in Babylonia (Iraq) in the year 1038. The newly-identified manuscript, a compendium of Jewish law, has been known for centuries only by its title, "The Knowledge of the Judges," but no copy has been known to exist. The leaves which Dr. Abramson identified were copied by unknown scribes who lived no later than the twelfth century. The language used is Arabic, although Hebrew letters are used to spell the Arabic words. The sections discovered outline the qualifications for Jewish judges of the time, methods of conducting a court trial, ways in which a judge may
(MORE)

render his decisions, and relations between Jewish and non-Jewish courts.

The third in the series of Dr. Abramson's latest discoveries is a set of fifteen responsa (legal opinions) made by Rabbi Isaac Alfasi, famed scholar who died in Spain in the year 1103. Rabbi Alfasi was the author of the important compendium of Jewish law, Hilkot Ha'rif, which even today is an indispensable part of the studies of rabbinic scholars. These responsa, some of which were previously completely unknown, are written in Arabic with Hebrew characters. They concern Alfasi's explanations of the Talmud and decisions in Jewish law.

The age-eaten leaves and manuscripts Dr. Abramson has now identified were preserved throughout the centuries in the hot, dry climate of Egypt. Mindful of the Talmudic injunction against destroying sacred books, the Jews of ancient Cairo deposited their worn-out religious texts and manuscripts in the genizah (secret hiding place) of their synagogue. This room was sealed after each deposit and it was not until the last decade of the nineteenth century that the hidden mass of learning was discovered. The late Dr. Elkan Adler, noted bibliophile, was granted permission to take two sacks of these fragments from the genizah in 1896. When the Seminary, in turn, acquired his library in 1923, the fragments were a part of the sale. Dr. Alexander Marx, Director of Libraries of the Seminary and a world-famous historian and bibliographer, as well as many other Hebrew scholars, were successful in identifying a great many of the assorted leaves, but it was not until the arrival from Israel two years ago of Dr. Abramson, with his special

(MORE)

knowledge of Arabic, that a considerable number of fragments could even be read or otherwise identified. He estimates that thousands of unidentified leaves still remain to be sifted through, but is unwilling to predict what additional treasures he may find.



NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3888 BROADWAY, NEW YORK 27, N. Y. • RIVERSIDE 9-8000

FOR IMMEDIATE RELEASE

NEW YORK, Aug. 6 -- Dr. Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, announced today the appointments of Dr. Moshe Davis, Provost of the Seminary, as Assistant Professor of American Jewish History and of Dr. Judah Goldin, Dean, Teachers Institute and Seminary College of Jewish Studies, as Reader in Midrash (rabbinic commentary on the Bible) in the Rabbinical School of the Seminary.

Noted as an authority on American Jewish History and as a leader in cultural and educational activities, Dr. Davis was formerly lecturer in American Jewish History at the Seminary. Prior to his appointment as Provost in October, 1951, Dr. Davis had served for six years as Dean of the Teachers Institute and Seminary College of Jewish Studies. He is a member of the Executive Council of the American Jewish Historical Society and chairman of its Tercentenary Committee. (The 300th anniversary of the arrival of the Jews in the United States will be a nationwide celebration in 1954).

Dr. Davis is author of the Hebrew volume, The Shaping of American Judaism, for which he received the Louis LaMed Award in Hebrew Literature, and of the monograph, Jewish Religious Life and Institutions in America. (A Hebrew version of this work will be published in Israel this month).

(MORE)

Dr. Judah Goldin, Associate Professor of Agada at the Teachers Institute, is a distinguished lecturer and writer. His study, The Period of the Talmud, appeared in The Jews: Their History, Culture, and Religion. He is the author of The Two Versions of Abot de Rabbi Nathan; Hillel the Elder; Patterns of Belief in Modern Literature; The Contemporary Jew and His Judaism; and Abot de Rabbi Nathan. Dr. Goldin is a member of the Board of Contributing Editors of the Reconstructionist and Conservative Judaism.

Before assuming his duties at the Seminary, Dr. Goldin was Associate Professor of Religion at the State University of Iowa and visiting Associate Professor of Jewish Literature and History at Duke University.

"JEWISH RELIGIOUS LIFE AND INSTITUTIONS IN AMERICA", by MOSHE DAVIS
(New Hebrew Volume on American Judaism)
Massadah Publishing House, Tel Aviv: 1953*

Recent events have emphasized the necessity of strengthening the links between the United States and Israel. Much of the 'traditional friendship' has been found less than adequate when put to the test, and the lack of understanding of Israel's problems among certain high American quarters have in turn been played up by certain factions inside Israel itself. Any contribution to mutual understanding is therefore to be welcomed - whether it brings the unique nature of Israel's struggles before the American public or the complexity of American life before the Jews of Israel.

The publication by the Massadah Publishing House, Tel Aviv, of Dr. Moshe Davis' Darkei Ha-yahadut Be-Amerika (Jewish Religious Life and Institutions in America) is therefore an event of importance for both countries. Dr. Moshe Davis is Provost and Assistant Professor of American Jewish History at The Jewish Theological Seminary of America. His cultural contribution will be equally welcome in Israel and among Hebrew-speaking circles in the United States, which will doubtless acclaim its comprehensive account of the development of Jewish religious life in America.

Dr. Davis states that the main and characteristic trend of the American Jewish community is towards social integration in American life, while maintaining a religious and cultural identity. The spiritual life of United States Jewry, in all its varied manifestations forms the subject of this book, which outlines the questions, doubts and hopes of the Jewish community.

(MORE)

*American Representative: S. Rabinowitz Book Store, 30 Canal Street,
New York 2, New York

It begins in the colonial period and traces the various branchings of Judaism during the nineteenth century, culminating in the main threefold division into orthodox, conservative and reform. At the same time, it does not restrict itself to the narrow religious issues but describes the achievements of these movements in cultural, humanitarian and social spheres, including the part they played in the struggle against discrimination. Individual problems are also discussed, especially the difficulties of smaller towns being in constant contact with the central organization.

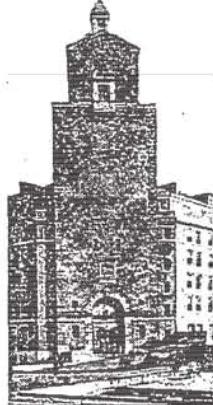
Particular attention is paid to the influence of Zionism on American Jewish life, and its unifying effect is stressed, as are the achievements in the dissemination of the Hebrew language and Hebrew literature.

The book itself is attractively produced and is well illustrated with photographs throwing light on different facets of American Jewish religious life. A special word must be given to the map design on the cover - Biblical name places in the United States - for its effectiveness and taste.

This work is a major acquisition for Jewish libraries and for Hebrew readers throughout America.

*national
campaign
for*

**THE
JEWISH
THEOLOGICAL
SEMINARY
OF
AMERICA**



*national planning and
campaign committee*

chairman
Daniel G. Ross

co-chairmen

Louis Berry

*Hon. Emanuel Greenberg
Rabbi Harry Halpern
Joel W. Schenker
Samuel Wolberg*

in cooperation with: United Synagogue of America

Rabbinical Assembly of America

3080 Broadway, New York 27, N. Y. RIVERSIDE 9-8000

May 22, 1952

**AMERICAN JEWISH
ARCHIVES**

Dear Friend:

I am sending you herewith in abridged form the minutes of the April 20th Conference of the National Planning and Campaign Committee. We at the Seminary feel that this meeting, which really came to grips with the budgetary realities of the Seminary's life, was in many ways the most promising conference of lay leaders ever held at the Seminary. I am sure that many of you who were able to be with us on this occasion agree with me. To those of you who were not able to come, I recommend these minutes for the emphasis they give to the growing concern of lay leaders for Torah, and for the concrete aspects of the Seminary program.

You will see from the resolution adopted at the Conference, that we are now engaged in an emergency campaign, to make up current deficits in the Seminary budget. I know that we can count on your continued support, and on that of the community you represent, to bring this campaign to its objective, and thus help us avoid further curtailment of the Seminary program, which is so important to all of us.

Sincerely yours,


Daniel G. Ross

goal for this year **\$2,130,000**

Excerpts from Minutes, Sixth Annual Conference, National Planning and Campaign Committee of The Jewish Theological Seminary of America, New York City.

April 20, 1952

MORNING SESSION

In his introductory remarks, JOSEPH WOHL, Cedarhurst, N.Y. welcomed the delegates and expressed his opinion that 1952 would mark the year when the Seminary came of age financially. This Conference, he explained, would deal in detail with the growth of the Seminary's fund-raising campaign through the past several years and the challenge which faces us in the future. The many activities of the Seminary - among them the Eternal Light, the television program, the University of Judaism, the Institute for Social and Religious Studies, and the Jewish Museum, to name a few - reflect the maturity of the Seminary in national Jewish life today. We meet now, Mr. Wohl continued, to prove to ourselves that we can find the wherewithal to support such an institution and such a diversified program. Mr. Wohl then introduced MR. CHARLES ROSENTHAL, Waterbury, Conn., presiding officer for the morning session.

Stressing in his opening that the Seminary is truly our institution, Mr. Rosenthal stated that the problems which he knows have beset the Seminary in recent years would have proved completely frustrating to men less dedicated than the leaders of the Seminary, both spiritual and lay. He then presented Mr DANIEL G. ROSS, New York City, Chairman of the NPCC, who spoke of the projects planned for the year on which the Seminary was unable to embark because of the shortage of funds, and continued "We must plan for ever increasing activity on the part of the Seminary, and therefore, we must raise our quota to achieve the things we want here at the Seminary." Mr. Ross presented an item by item accounting of Seminary budgets for the past five years.(see chart attached) He called upon MR. ARTHUR OPPENHEIMER, New York City, Treasurer of the Seminary, to supplement his remarks.

Mr. Oppenheimer vouched for the accuracy of the charts, and emphasized the importance of meetings such as this one. The Board, he explained, regards itself as the custodian of Seminary funds, and dispenses them in accordance with the mandates that the NPCC gives them. He emphasized that all budgets were bases on NPCC estimates of attainable campaign goals, and that if anyone present believed the quotas set were not realistic, he should say so now, so that Seminary projects could be adapted to potential Seminary income.

The floor was then opened to discussion. MR. BERNATH L. JACOBS, Philadelphia, Pa., questioned the wisdom of expanding the Rabbinical School so rapidly, and expressed his belief that a shortage of Rabbis was preferable to a surplus. MR. MAXWELL ABBELL, Chicago, Ill. disagreed with Mr. Jacobs on the question of a shortage of rabbis. He believes that there is a dire shortage of rabbis today, and that the emphasis of this group should be on enabling an ever larger number of the qualified young men who apply to the Seminary to pursue their rabbinical studies, rather than on cutting down the number of students. Several delegates expressed agreement with Mr. Abbell.

MR. PHILIP APRIL, New York City, felt that money is available in the Community for the Seminary's purposes, but that the difficulty is

(MORE)

in getting it. He suggested that each delegate make more personal contacts for the Seminary, and recommended that a study be made of some kind of Museum membership which might make that activity at least self-supporting.

MR. IRVING FELCHER, Brooklyn, New York, expressed renewed amazement at the amount the Seminary accomplishes within its limited budget, and expressed his belief that by broadening the base of support all quota could be raised 50%. MR. REUBEN LEVINSON, Baltimore, Md. believed that we would continue to have difficulty in broadening the base and in increasing individual contributions until such time as we are able to gear our thinking to a movement rather than to an institution. An approach could be made to the solution of this problem if more emphasis were put on the activities of the United Synagogue and the Rabbinical Assembly. This would help people to understand our campaign as part of a Movement important to their lives and the lives of their children, rather than just support for a remote educational institution. Mr. Ross stressed the fact that such a movement would have to include all Jewry.

DOCTOR MOSHE DAVIS, New York City, Provost of the Seminary, stressed the serious shortage of Rabbis - he estimated that the country is only about 20 or 25% served - and spoke of the community's responsibility to develop its own leadership. Agreeing with Doctor Davis, MR. S. ARTHUR STERN, N.J. felt that it was necessary to fire the imagination of American Jews with the needs of the Conservative Movement - for leadership and for money.

MRS. MURRAY WOLLAN, New York City, felt that this could only be done on a long term educational basis - by bringing the Seminary message to the congregation on an all year round basis, rather than just at campaign time.

DOCTOR MAX ARZT, New York City, Vice-Chancellor of the Seminary, felt that much of the pressure could be relieved if the endowment of the Seminary could be increased substantially. To find individuals who are able to contribute to endowment funds, and to Doctor Arzt in touch with them remains one of the long term tasks of the NPCC.

The Chairman called upon MR. MAX GREENWALD, Cleveland, Ohio, who, on behalf of the nominating committee recommended the reelection of Daniel G. Ross as National Chairman, and the election of the following national Co-chairmen: LOUIS BERRY, Detroit, Michigan; HYMAN BRAND, Kansas City, Missouri; JUDGE EMANUEL GREENBERG, Brooklyn, New York, RABBI HARRY HALPERN, New York City; JOEL W. SCHENKER, New York City; and SAMUEL WOLBERG, Chicago. The nominations were accepted, and the session adjourned for lunch.

LUNCHEON SESSION

Mr. Joel W. Schenker presided at the luncheon session, and introduce MRS. SOL ROGERS, Baltimore, Md. who reported for Torah Fund. Mrs. Rogers stressed the rapid growth of the women's effort, which netted \$17,000 a few years ago and \$140,000 last year. The quota for this year has been set at \$250,000, and, with "Chai Clubs" which encourage larger individual gifts, springing up all over the country, Mrs. Rogers assured the assembled delegates that the quota would be realized.

(MORE)

Mr. Schenker then introduced CHAPLAIN ELIHU H. RICKEL, whose subject was "The Promise of Future Leadership for American Jewry." In his address Rabbi Rickel stressed the increasing importance of the Chaplain in American Life. He spoke of the number of G.I.'s and their families stationed in remote army outposts, and the obligation of institutions like the Seminary to train the leaders who would serve this growing segment of the American Jewish population.

AFTERNOON SESSION

MR. DANIEL G. ROSS presided at the afternoon session of the conference. He introduced community leaders from all over the country who reported on campaign progress and outlook in their communities.

MR. SCHENKER, reporting for New York, stated that cash on hand totaled \$240,000 through April, with about \$105,000 anticipated before June 30th. Rudolph Fried expressed hope that Philadelphia would attain its quota of \$185,000. Mr. GREENWALD told of the successful Cleveland campaign, in which he was assisted by co-chairman JACK LEVAND. MAX ROUTTENBERG reported for Montreal, where the campaign is just starting HERMAN KATZ, Columbus, Ohio for Ohio, Indiana and Kentucky; MILTON FLEISCHER for Baltimore; SAM ROTHEBERG for Atlanta, Georgia; and NORMAN HEINE for Camden, New Jersey. Other communities reporting included: Reading, Pa. represented by DAVID SCHEIN; Wilkes Barre, Pa. represented by HYMAN LANDAU; Connecticut and surrounding communities, represented by CHARLES ROSENTHAL of Waterbury; Chicago, with CHARLES OLIFF reporting, and Newark, New Jersey, represented by S. ARTHUR STERN.

The Chairman then introduced Rabbi HARRY HALPERN, chairman of the Rabbinic Cabinet, who explained the function of that group to the delegates. He reported that eighteen members of the Rabbinic Cabinet, released for two weeks at a time by their congregations for the worthy purpose of carrying the Seminary's message to other communities, have filled 250 campaign assignments so far this year.

Mr. Ross then introduced DOCTOR MAX ROUTTENBERG, who spoke of the patron effort, and the importance of securing a large number of regular donors of \$1,000 or more to the Seminary. Chicago has become the headquarters for the experiment with the patron idea, and a patron council is being formed there. The Seminary is ready to go into any community that will undertake the preliminary job of lining up prospects and so forth, to form there a patron council, made up of individuals who have pledged \$1,000 a year to the support of the Seminary and its program.

In closing, Mr. Ross, the Chairman, enumerated the four fronts on which redoubled efforts were necessary now to bring the campaign to a successful close. These are:

1. Campaign cleanup to get the \$600,000 still outstanding.
2. Endowment effort
3. Patron effort
4. Increased mass support for the Seminary, through wider education as to the meaning and significance of the Seminary program.

(MORE)

HYMAN BESSER, Newark, New Jersey, then read the following resolution which was unanimously adopted by the delegates:

On behalf of the Campaign Cabinet, which has studied the budget and quota figures of the Seminary, United Synagogue and Rabbinical Assembly, we hereby recommend the goal of \$2,343,000 for the 1952-53 campaign.

We ask our fellow Jews in the United States and Canada to assure the Jewish Theological Seminary of America and its associated bodies, The United Synagogue and Rabbinical Assembly, the minimum resources needed to carry on and to carry forward the most comprehensive program of Jewish education and religious endeavor ever undertaken by American Jewry.

Our experience of the past few years has strengthened our conviction that our great schools of learning and their distinguished faculties; our unexcelled Library and Jewish Museum; our universally hailed Eternal Light program and New Television Presentations, our unique Institute of Religious and Social Studies; the services given our communities by the United Synagogue and the Rabbinical Assembly are indispensable to the welfare of American Israel. Without them, our local congregations and communities could not possibly continue to function effectively. Through them we are also making a significant contribution to the spiritual life of America. Our goal in terms of money is modest. Our achievements and aspirations are infinite. No program before American Israel today gives such rich returns in proportion to financial investment.

We call upon our communities, to make every necessary exertion to meet the quotas assigned to them:

- (a) to appoint at once a chairman and committee that will plan the 1952-53 campaign and set that campaign as early as possible in the calendar of the community, preferably before December, 1952.
- (b) to find among the members of the congregation men and women who would become Patrons contributing \$1,000 a year or more.
- (c) to make sure that every member of the congregation will be approached personally, or at least by phone for his contribution;
- (d) to make as substantial a contribution as possible out of the congregational budget.

In thus meeting our obligations, we shall enable our movement in all of its aspects to bring blessing to us and to our fellow men.

The Meeting adjourned at 4:45 P.M.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

THE UNITED SYNAGOGUE OF AMERICA

THE RABBINICAL ASSEMBLY OF AMERICA

Major Financial Statistics

1945-46

1950-51

1951-52
(as of March 31, 1952)

Total Income	\$845,609.93	\$1,407,485.16	\$818,314.91
Total Expense	\$872,563.40	\$1,475,983.22	\$1,217,135.13
Total Operating Loss	\$26,953.47	\$68,498.06	\$398,820.22
Number Maintenance Fund Donors	5,000	25,000	30,000*
Number Patrons	4	79	124
Annual Campaign Income	\$658,099.55	\$1,206,511.64	\$672,242.36

* Estimated as of June 30

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
THE UNITED SYNAGOGUE OF AMERICA
THE RABBINICAL ASSEMBLY OF AMERICA

Activities and Services

	<u>1945-46</u>	<u>1950-51</u>	<u>1951-52</u>
1. Rabbinical School Enrollment	66	88	109
Pre-Theological Students	27	55	47
			10 (pre- paring for pre-theological school)
2. Teachers Institute and Seminary College of Jewish Studies Enrollment	40	74	90
Graduate Division	137	244	255
3. Seminary School of Jewish Studies Enrollment	504	792	688
4. Library Books and Manuscripts	130,000 books 7,800 M.M.S. 1944	150,500 books 9,000 M.M.S. Jan. '51	154,138 books 9,000 M.M.S. March '52
5. Eternal Light No. of Stations	30	87	92
6. Institute for Religious and Social Studies Registration Publications	465 4	332 12	391 16
Conference of Science, Philosophy and Religion (partly supported by the Institute) Publications	5	10	12
7. Rabbinical Assembly Membership Chaplains in the Armed Forces	325 4	465 28	485 49 (by June)
8. United Synagogue Affiliated Congregations	260	394	413
9. National Women's League No. of Sisterhoods	372	493	526
10. Women's Institute of Jewish Studies Enrollment	110	158	126

	<u>1945-46</u>	<u>1950-51</u>	<u>1951-52</u>
12. Laymen's Institutes (in cooperation with the National Federation of Jewish Men's Clubs)	1	8	10
13. Department of Field Activities and Community Service			
No. Regional Offices	3	4	6
14.	Jewish Museum		
15.	University of Judaism Enrollment 350		339
16.	Ramah Camps Poconos Enrollment 250 Poconos Refused 100 Wisconsin Enrollment 124 Wisconsin Refused 10		250 250 136 50
17.	Seminary College of Jewish Music and Cantors Institute Enrollment 13		
18.	Seminary-Israeli Institute Atten- dance at six lunch- eons and Professor Sholom Spiegel's lecture sessions..2100 people		
19.	Seminary Conference on Moral Standards Laymen Attendance 26		
20.	Television Program 13 NBC Presentations on stations 555 3 CBS Presentations on stations 16 Coast-to-coast networks		
21.	World Brotherhood Dinner Attendance 500		500
22.	Prefaces to Judaism Lectures (3) Eternal Light Series Attendance 750		

FROM: OFFICE OF PUBLIC INFORMATION
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
3080 Broadway
New York 27, N. Y.
Riverside 9-8000

FOR IMMEDIATE RELEASE

Returning from Europe today (MONDAY, AUGUST 4, 1952) on the S. S. United States, after a trip to Israel and England, Doctor Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, outlined a three-point program which he said he would urge on his colleagues at the Seminary and on other American scholars and men of affairs, as a contribution to better cultural and spiritual understanding among men, and thus to world peace.

"There is great need in the world today to discover new bridges of spiritual communication among men," said Doctor Finkelstein. Stressing that the foundations for permanent world peace rest necessarily in the world of ideas -- on such ideas as peace, individual liberty, and human welfare, which we must learn first to articulate in words and then to express in action -- Doctor Finkelstein continued, "If ideas are to be a unifying rather than a divisive force, they must be freely exchanged among men." To facilitate this exchange of ideas, Doctor Finkelstein will recommend to the Conference on Science, Philosophy, and Religion, of which he is president, when it meets in three weeks, that it expand its membership to include European and Asiatic scholars. The Conference today provides a forum for the discussion of the philosophical and moral problems of our day by scholars in a variety of fields, and men of affairs, without regard to race or creed. Doctor Finkelstein said that Europeans with whom he had discussed the Conference had been enthusiastic, and had pledged their support and full participation. The Conference will be held at Columbia University from September 2-5.

(MORE)

As the second point in his program, Doctor Finkelstein will recommend that the unique relationship which exists between America and the State of Israel be utilized to create another "bridge of spiritual communication." He has proposed in Israel, and will recommend to the Seminary here that a permanent Academy be established in Jerusalem, where scholars and men of affairs of all faiths, and from all free countries, might meet to discuss common problems, and to seek appropriate solutions. Doctor Finkelstein stated that the particular geographical position of Israel and its unique significance to three of the world's great religions, might enable the Occident and the Orient to find there a common meeting place for the discussion of moral questions.

Finally, Doctor Finkelstein plans to urge the Seminary to establish in Israel a residence hall for its students and alumni, where they and other American scholars could spend a year of study. "Because of the lessons to be learned in Israel, both in relation to the Jewish community and in regard to human affairs generally, I am convinced that anyone aspiring to the Jewish ministry - I have no right to speak of other ministries, though the same might apply to them - ought to spend a year in Israel, studying Scripture, and the works based upon it, in the land of their origin," said Doctor Finkelstein. Such a project, he continued, would be the natural complement, in the field of Israel-American relations, to the Seminary Israel Institute, established at the Seminary last winter to strengthen the spiritual and cultural ties that bind Americans of all faiths to the new state.

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August 4, 1952

NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY, NEW YORK 27, N. Y. • RIVERSIDE 9-8000

FOR IMMEDIATE RELEASE

Dr. Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, will be featured on NBC-TV's distinguished TV series, "Great Men of Our Age," on Sunday, March 29, from 3:30-4 P.M., E.S.T., over a nationwide NBC-TV network.

NBC's notable "Great Men" series, which has received widespread favorable comment in the nation's press, has in the recent past scheduled televised "conversations" with such world-famous personalities as the philosopher Bertrand Russell, and the poets, Robert Frost and Carl Sandburg. On the March 29 telecast, Dr. Finkelstein will be interviewed by the author, Edward Stanley. Among the subjects he will discuss will be the need for America to assume a role of spiritual leadership in the world.

Dr. Finkelstein, fourth president of The Jewish Theological Seminary of America, which is the training center of Conservative Judaism, was appointed to the posts of Chancellor and President of the Faculties of the Seminary in the Fall of 1951. In addition to these posts, he has served as Solomon Schechter Professor of Theology at the Seminary's Rabbinical School since 1931. Regarded as one of the most outstanding religious leaders and scholars on the American scene today, he is the author and editor of many works, including The Jew: Their History, Culture and Religion; Akiba - Scholar, Saint, Martyr; The Beliefs and Practices of Judaism; and The Pharisees. He was awarded the Townsend Harris medal in 1940.

(MORE)

In that same year, he was appointed by the late President Roosevelt to succeed Dr. Cyrus Adler as the representative of Judaism to advise the President with regard to steps for world peace. In 1943-44, he was Ingersoll Lecturer on the Immortality of Man at Harvard University.

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FROM: OFFICE OF PUBLIC INFORMATION
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
3080 Broadway
New York 27, N.Y.
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FOR IMMEDIATE RELEASE

Members of the international diplomatic corps, leading Israelis, including officers of the Government, religious dignitaries, and more than sixty graduates of the several schools of The Jewish Theological Seminary of America who now live in Israel, will be among those attending the special Convocation in Israel of The Jewish Theological Seminary of America, to be convened on Sunday, May 25th, at 5:00 P.M. at the Hebrew University, Terrasanta, Jerusalem. On this occasion Doctor Louis Finkelstein, Chancellor of the Seminary, will confer the degree of Doctor of Letters, honoris causa, upon His Excellency, Mr. David Ben-Gurion, Prime Minister of Israel.

The Convocation will open with a special prayer for the welfare of the State of Israel, to be delivered by Doctor Harry Davidowitz, an alumnus of the Seminary now residing in Israel. A welcome to the Hebrew University will be extended by Professor Moshe Schwabe, Rector of the University, and greetings from the Jewish Agency for Palestine will be extended by Doctor Hayim Greenberg, member of the Agency Executive. Sponsors of the Prime Minister, who will present him for the degree will be Professor Alexander Marx, Director of Libraries at the Jewish Theological Seminary, and Professor Schwabe. The citation to be conferred upon Mr. Ben-Gurion reads in part, "As one of the founders of the Histadrut-Ha-ovedim Ha-kelalit, as one who fashioned the structure of Jewish autonomy in Israel, as a student of Torah and of world culture, your influence is felt by our people everywhere, and by our neighbors." The addresses of the afternoon will be delivered by Doctor Finkelstein and by His Excellency, the Prime Minister.

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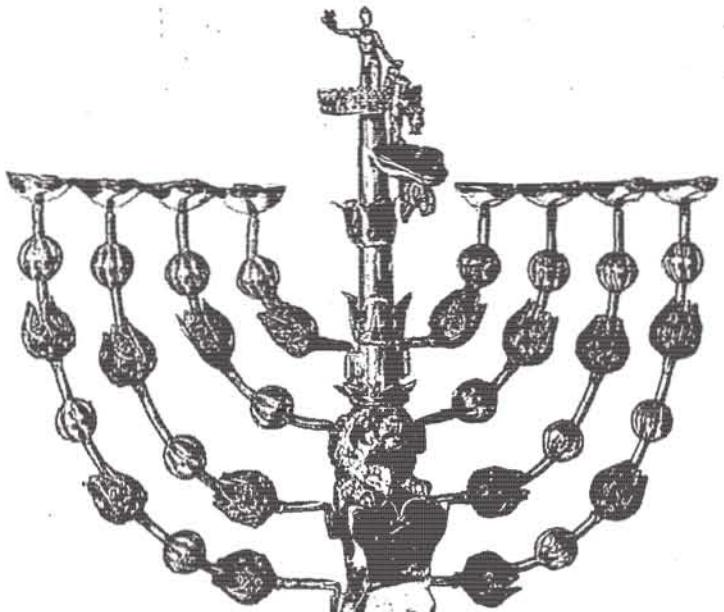
In addition to the Israeli guests, the Seminary will be represented at the Convocation by a group of delegates who have gone to Israel to take part in this historic occasion. This group includes: Murray Becker, New York City; Rabbi Jacob Bosniak, Brooklyn, N. Y.; Henry Hassenfeld, Providence, R.I.; David Lurie, Utica, N. Y.; Morris Mallove; New London, Conn.; S. M. Melton, Columbus, Ohio; Albert Morrell, Orlando, Fla.; Mr. and Mrs. Charles Rosenbloom, Pittsburgh, Penna.; Mr. and Mrs. William Salzman, New York City; Joseph Satanov, Vancouver, B.C.; David Schein, Reading, Penna.; Mr. and Mrs. Simon H. Scheuer, New York City; Dr. Joseph Schwartzman, Jackson Heights, New York; Judge and Mrs. Jacob Schwolsky, Hartford, Conn.; Doctor Elias L. Solomon, New York City, and Mr. and Mrs. Hyman J. Sosland, Kansas City, Mo.

It is also expected that more than 200 other American visitors to Israel will attend the Convocation.

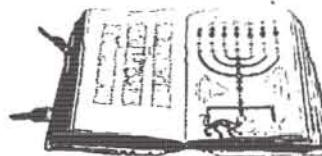
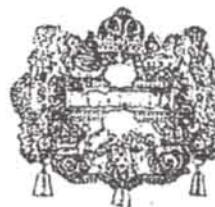
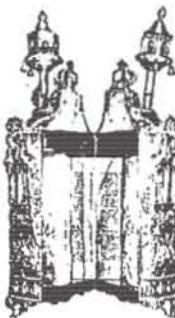
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May 19, 1952

**All of the Seminary's diversified programs
are dedicated to THE CAUSE OF TOMORROW**



The **Rabbinical School** is training able young men to serve as spiritual leaders in congregations throughout the world and as chaplains in the U. S. Armed Forces. Five hundred rabbis have now been ordained . . . **The Teachers Institute and Seminary College of Jewish Studies** are preparing men and women for service in Jewish education. Nearly one thousand have now been graduated . . . **The Cantors Institute**, the Seminary's newest school, aims at training **Mazzanim** and directors of Jewish music . . . **The Seminary School and The Women's Institute of Jewish Studies** are providing scores of qualified leaders for Jewish organizations . . . **The University of Judaism**, the Seminary's branch in Los Angeles, California, is the only school of higher Jewish learning on the West Coast . . . **The Eternal Light**, award-winning weekly radio series, and the Seminary's participation in NBC's "Frontiers of Faith" TV series and CBS' "Lamp Unto My Feet" TV series, are bringing a heightened understanding of, and appreciation for, the basic tenets of Judaism to millions of all faiths . . . **The Seminary Library**, the world's largest repository of Judaica and Hebraica, offers source material for scholars of all creeds . . . **The Jewish Museum**, housed in the former residence of Mr. and Mrs. Felix M. Warburg on Fifth Avenue, New York, displays its precious treasures of the Jewish past to thousands of visitors . . . **The Institute for Religious and Social Studies** gives Catholic, Jewish and Protestant religious leaders a forum to explore inter-group relationships . . . **The Leaders Training Fellowship** and the two **Camps Ramah** teach the meaning and practices of Judaism to young people who will be tomorrow's leaders.



In a world where food abounds—but people starve;

Where peoples everywhere desire peace—but face the threat of war;

Where men have created the machinery for better living

among nations—but have failed to make it work;

In this world—our world—our best energies must go toward better

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The task of our generation is therefore two-fold: we must provide more of the right kind of leadership—spiritual leadership—that will direct men away from the bankrupt "material" approach of our times toward a better future. And each of us must help to shape a world greater than we found. By turning to the Seminary—and building on its foundations—we will find personal fulfillment and also help to create **A BETTER TOMORROW**.

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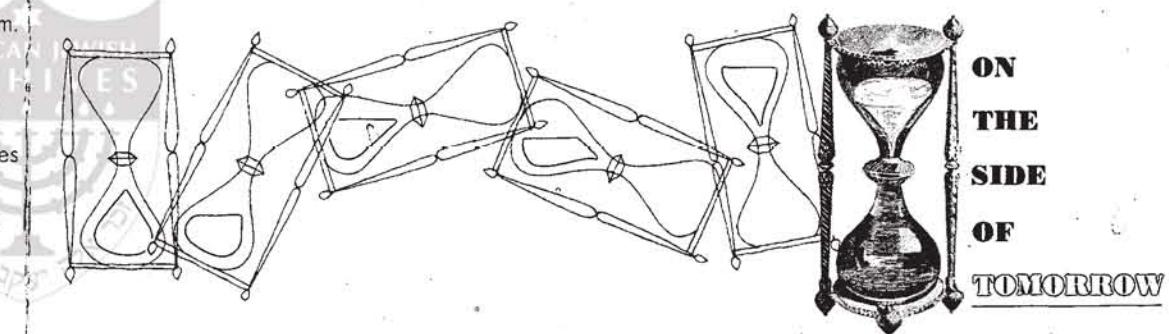
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- 1) obsessed w. fleeting age
- 2) inferior about writing, speaking - admires others who care (hebephrenic)
- 3) Berlin priests
- 4) Kabbalah: right side stands for audacity, left side for strength - one cannot exist w/o other
- 5) modern man's anxiety: Community

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AMERICAN JEWISH CONGRESS PRESIDENT WARNS OF EFFORT
TO 'JAM THROUGH' RACIST IMMIGRATION LAWS

DR. GOLDSTEIN Also Scores Germans for
Reparations Stand in Address at Cleve-
land AJC Women's Division Luncheon.

CLEVELAND, April 24.— Years of effort to achieve a liberal and genuinely humane immigration policy "now stand in total jeopardy, with the current attempt to jam racist, oppressive and undemocratic immigration laws through the United States Congress," Dr. Israel Goldstein of New York, president of the American Jewish Congress, declared here today.

Speaking before a donor's luncheon of the Cleveland Women's Division of the AJCongress at the Hotel Allerton, Dr. Goldstein stated that the McCarran-Walter omnibus immigration bills, which come before the House of Representatives this week, "incorporate a racism more insolent even than the existing law." He termed them "restrictive beyond any possibility of improvement," and called for their outright rejection.

The American Jewish Congress president, who was the first public figure to warn of the racist character of the McCarran-Walter bills, charged that their enactment would draw an iron curtain around the United States, place a legislative seal of inferiority on all persons of other than Anglo-Saxon origin, and make millions of naturalized Americans live in fear of deportation or loss of citizenship for the most trivial and frivolous of reasons.

The proposed legislation, he declared, is "frankly racist in intention." One provision of the bill restricting immigration from colonies to 100 persons a year admittedly has "no motive whatever, save that of racism, no purpose save that of severely limiting immigration of colored peoples from the British West Indies." Another provision would place an "inescapable onus on some racial groups" because it would mean that even if one parent of an immigrant came from the "Asia-Pacific Triangle," the immigrant's entrance into the country must be charged against the quota of that parent's country of ancestry.

Dr. Goldstein termed some of the bills' provisions, permitting deportation of immigrants even for the most minor offenses, as a "loose, reckless and needlessly harsh" attack on the rights of immigrants, some of whom have lived in the U.S. for many years.

(More)

Dr. Goldstein urged Congress to adopt the Humphrey-Lehman-Roosevelt immigration bills as a democratic alternative to the repressive McCarran-Walter bills and the present unsatisfactory immigration law. "These bills," Dr. Goldstein said, "affirm our traditional American principle of human equality by eliminating racism from our immigration and naturalization laws, assuring adequate judicial review and protection of the rights of immigrants and naturalized Americans and providing for the pooling of unused immigration quotas, thus meeting the desperate need for increased immigration opportunities. Neither the McCarran-Walter bills, which would intensify the problem of racist exclusion, nor recent proposals for temporary devices which fail to cope with the inadequacies of the present quota system, based on national origins, provide solutions to this critical and lasting problem."

Charges German Argument on Restitution 'Morally Untenable'

Turning to the problem of German restitution and indemnification to victims of Nazism, and reparations to the government of Israel to help meet the costs of resettling Jewish victims of Nazism in Israel, Dr. Goldstein denounced the offer made by the German negotiators as "morally untenable."

Dr. Goldstein, who participated in the discussions as a member of the five-man presidium of the Conference on Jewish Material Claims Against Germany in The Hague, took strong exception to the German argument that settlement of the claims of Jewish survivors must be tied up with commercial obligations of the West German government.

"If the Germans will not recognize the special unparalleled and absolute priority character of the Jewish material claims, they will be repudiating the content of Chancellor Adenauer's statements," Dr. Goldstein said.

Dr. Goldstein also warned that under no circumstances must the claim of the Jewish bodies for restitution of looted Jewish property be permitted to weaken or dilute the emphasis upon Israel's claims. "It is inconceivable that Jewish organizations will agree to a settlement of their claims unless at the same time Israel's claims will be satisfactorily settled. These negotiations, painful enough at best, must not be allowed to drag on."

Mrs. Simon Andur, president of the Cleveland Heights Chapter of the AJCongress Women's Division, presided at the luncheon. President of the Cleveland Women's Division is Mrs. Samuel Yamshone.

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D.A.R., BAR ASSOCIATION OPPOSITION TO GENOCIDE PACT
ENDANGER U.S. MORAL LEADERSHIP, DR. GOLDSTEIN DECLARES
AT AJC MEMORIAL TO WARSAW GHETTO HEROES

AJCongress President Says Ghetto Mar-
tyrdom Proved Need For International
Law Against Repetition Of 'Operation
Murder'.

At a solemn convocation marking the ninth anniversary of the genocidal battle launched by the Nazis against the Jews of the Warsaw ghetto, held today (Wednesday, April 23) at Stephen Wise Congress House, Dr. Israel Goldstein, president of the American Jewish Congress, declared that opposition to the United States' ratification of the U.N. Genocide Convention by such eminent organizations as the Daughters of the American Revolution and the American Bar Association had seriously damaged America's moral leadership in the eyes of the world's peoples at a time which this nation is engaged in a critical struggle for their allegiance.

The tragedy is that "although our great nation was the inspiring champion of a genocide convention, the incredible paradox remains that three years after successfully pressing for this international treaty on the prevention and punishment of such a flood of barbarism as that which inundated Europe and took six million Jewish lives, the United States Senate still withholds ratification," he said. Moreover, at a time "when mankind is once more bombarded by the cultivated Macchiavellianism of totalitarian propaganda, the pressure of powerful groups who mistakenly fear a non-existent danger of a United Nations convention nullifying the federal Constitution, denies to us our historical championship of international morality."

"The Jews of Warsaw knew that their struggle was doomed," Dr. Goldstein said, "but they also knew their's would become the symbol of humanity's everlasting struggle against the anti-humanists for a better world in which the blood-stained record of the Nazi genocidal battalions would remain an evil memory."

"By their act, they gave a new and proud meaning to the word 'ghetto' which they transformed from a symbol of humble meekness and submission to one of dignity and active resistance. The rubble of the razed ghetto symbolized a triumph of the spirit which will inspire generations to come to fight for the right to life and liberty wherever it is threatened and whatever may be the outcome."

(More)

Since the beginning of this century, the United States has consistently fought mass violence abroad and has persisted in its efforts to help victims of massacres, pogroms and organized barbarity, Dr. Goldstein pointed out. "President Theodore Roosevelt rebuked the Rumanian Government because of religious massacres and instructed his Secretary of State to declare that 'this country cannot be a silent party to an international wrong.' President Taft denounced a trade agreement with the Czar because of pogroms. President Wilson instructed his Ambassador to Turkey to intervene on behalf of the Armenians. President Franklin D. Roosevelt fought the Nazi 'Operation Murder,' and made freedom from fear one of his four basic freedoms. After this war the Government of the United States gave leadership to all allies in fighting genocide through the Nuremberg trials.

"The great name which America has made for herself as an example for those who seek truth and justice, as a nation which champions the weak and oppressed for the sake of humanity, is today beclouded by a pettifogging opposition to the document which embodies those great aims in international law," Dr. Goldstein declared. "The American people," he said, "must call on their Senate to ratify the Genocide Convention. They must demand that the organizations which were created to uphold the ideals of the American Revolution and Constitution re-examine our history and realize that America has stood highest in the hearts of men everywhere when she was truest to her democratic conscience and moral ideas as the champion of human life and liberty."

The Role of Religion in the Contemporary Moral Crisis

By Dr. Louis Finkelstein

Chancellor, the Jewish Theological Seminary of America

The perplexing moral crisis of our time contains many elements of hopefulness, even though these signs may not be immediately obvious. As in other post-war periods, we are experiencing a relaxation of moral discipline; and perhaps, in the present generation, this breakdown appears more widespread than ever before. The resort to violence seems to have become worldwide; and the worship of temporal success, together with scorn for traditional judgments of right and wrong, seems to be prevalent everywhere.

But this is not the whole picture. The newspaper headlines advertise the appalling statistics of juvenile delinquency and narcotic addiction. Less publicized, however, are the encouraging and remarkable figures on the growing sense of responsibility and spirituality in our young people and adults. Our great cities may be the centres of widespread and deplorable crime; but they are also the scenes of unprecedented concern for the understanding of religious and philosophical values. No one knows which trend is the more powerful at the moment, nor which is more rapidly developing; no one can foretell which trend, in the last analysis, will become the one characteristic of our time. But certainly, the positive and creative one is, to those who observe the human scene, as unmistakable as the negative and destructive one.

What is some of the positive evidence that we see around us? Lectures on philosophy, ethics, and religion, which only a decade ago may have attracted a mere handful of scholars, now bring together hundreds and even thousands. At the Jewish Theological Seminary, with which I have the privilege of being associated, a series of lectures by the famous theologian and philosopher, Professor Martin Buber, recently attracted an audience of thousands. Great classics of religion and philosophy are read and discussed not only by students, but also by business men. Included among the best-selling books in recent years are many on religion and philosophy. And finally, the popularity of educational radio programs dramatizes the widespread desire and hunger for religious guidance. The Eternal Light, a religious program originating in a specifically Jewish institution of learning, is said to have an audience of millions of Americans of all faiths. I understand that this phenomenon is

characteristic of the radio programs conducted by institutions of other faiths.

Each of us knows in his own heart how much more concerned he is with the spiritual life than he was, for example, twenty years ago. We cannot overlook the fact that if the headlines proclaim widespread moral decay, they also proclaim widespread and unprecedented concern for this decay; and a determination, on the part of aroused citizens, to deal firmly and effectively with the problem.

Now, both the negative and positive trends in the present moral scene have, I believe, the same basic roots. The end of the nineteenth century and the beginning of the twentieth have brought a great increase in education and literacy. These have led to a widespread questioning of accepted religious, philosophical and moral truths. The first effect of such questioning is

frequently the breakdown of loyalty to religious standards. The ultimate result, however, has always been a return to God. The story of Job illustrates this observation. Job's protest against the suffering to which he was exposed, and his conclusion that there was no value in being virtuous was a sin; yet his suffering led him to a recognition of God, which was one of the outstanding achievements in human history.

Our generation is a composite Job. Much of the suffering which afflicts us is of our own making, and is a result of the very confusion in morals, theology and religion which constitutes our spiritual crisis. But some of this suffering is simply part of man's hard lot in this world. The first reaction of this twentieth century generation, no longer naive or trusting like its forefathers, and awake to the fact that evil sometimes appears to flourish like the palm tree, was to deny the value of virtue, and, indeed, even the existence of God, Himself. Bereft of the basic beliefs on which our civilization had been established, mankind generally has given itself to immediate and fleeting achievements.

(Continued on Page 13)



The Jewish Quiz Box

By Rabbi Samuel J. Fox

Question: What is the origin of the seven-day mourning period?

Answer: The Jerusalem Talmud (Ketubot Chap. 1) claims that Moses instituted the custom of the seven-day mourning period which is observed after the burial. An earlier passage in the Bible relates that Joseph observed a seven-day mourning period for his father Jacob (Genesis 50). Another Talmudic source indicates that a seven-day period was instituted after the death of Methusaleh. Still another quotes a curious source in the Book of Amos (Chap. 5) where the Bible speaks of turning the days of the feast into the days of mourning and the Talmud (Moed Katan, 20) infers that since the days of a Feast are seven, likewise the days of mourning are seven.

The reason for the seven days of mourning is varied. Generally, it is symbolic of a respect for the deceased. Also, it affords the community an opportunity to offer aid and consolation to the bereaved. In addition it affords the mourners an opportunity for readjusting their outlook upon life. The fact that it takes in a complete unit of time—a week—is indicative of a feeling of eternity. Just as the day of the week returns so shall the spirit of the deceased return.

* * * *

Question: Why are some mourners excused after the third day?

Answer: Rabbinic law makes provision that in a case where the mourner's livelihood is in actual jeopardy a three day period is sufficient. The first three days are the days set aside for weeping according to the Talmudic sources. Thus, in extreme cases of hardship the mourning period ceases after the third day. A Rabbi should be consulted before ending the period sooner than the regular seven days.

* * * *

Question: For which relatives must the seven-day mourning period be observed?

Answer: For the death of a mother, father, son, daughter, wife, brother, sister or husband. These are considered the closest relatives.

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JERUSALEM. — Tens of thousands of Israelis gathered outside banks in long queues to exchange their currency for the new bills which became legal tender. The banks halted all transactions except the exchange of currency in a 48-hour bank "holiday". All other business continued in orderly fashion with payment being made by check or by one pound bills and change.

JERUSALEM. — A Cabinet decision to restrict vehicular traffic in Israel to save fuel was announced by the Ministry of Communications. The announcement said that each vehicle in the country will be restricted to five days of use each week. One of the idle days will be Saturday. The hours of urban and inter-urban bus traffic will also be reduced. The Government hopes to cut fuel use by approximately 15 percent through these restrictions.

NEW YORK. — A proposal that the Mizrachi Organization of America take the initiative in convening a conference of all Zionist groups in the United States "for the purpose of evaluating the problems of the Zionist movement toward the goal of revamping the entire structure of the existing World Zionist Organization" was adopted at a special all-day session of the Mizrachi national executive committee. Another resolution urges that the Mizrachi World Union should hold its annual international conference this year in the United States instead of Israel. The Mizrachi World Union Conference was originally scheduled to take place in Jerusalem in August.

WASHINGTON. — The U.S. Supreme Court issued an order refusing to reconsider its April 18 decision upholding the constitutionality of a "group libel" law of the state of Illinois. The

law forbids the libelling of citizens because of race, color, or creed.

NEW YORK. — The Mayor's Committee on Unity of New York City has reported that racial prejudice, although it continues to exist in the city, has become socially unacceptable. The Committee's report added that as a result those who discriminate do so through subterfuge. The report also said that there has been a "steady improvement in the climate of human relations" in New York.

BOSTON. — The United Community Service, acting at the request of the Jewish Community Council, will undertake a long-range investigation into the racial tensions of the Dorchester-Roxbury area, scene of numerous anti-Jewish incidents.

BUENOS AIRES. — Dr. Victor Paz Estenssoro, new President of Bolivia, in the first interview he has granted to a Jewish representative, told Dr. Aryeh Tartakower of the world Jewish Congress that he is a great friend of Israel and "admires Jewish achievements."

MEXICO CITY. — Israel will support the candidacy of President Miguel Aleman of Mexico for the 1951 Nobel Peace Prize, it was announced by Dr. Moshe Toff, Israel's diplomatic representative.

HAVANA, Cuba. — Sender M. Kaplan, noted Cuban Zionist leader and editor of the Yiddish newspaper "Havaner Leben," was appointed Israel Consul here. The Government of Cuba granted him permission to accept this post. Mr. Kaplan is a citizen of Cuba, where he has resided since 1929.

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WHAT'S COOKING

By Terry Elman

Monica Lewis, the MGM singing star, comes by her talent quite naturally. Monica's mother, Jessica, was with the Chicago Opera Co., while her father was a famous pianist and musical director. The talented and beautiful girl has a long list of credits. . . Starting with a 15-minute a week show on New York's Radio station WMCA, a singing role in "Johnny 2 by 4, the Stork Club, Astor Roof appearances, recordings; and just before signing a long-term contract she had a record breaking run at the famed Mocambo in Hollywood. Monica's trim figure immediately told me that she watches her diet very carefully, but loves steak fixed any way.

We recently had lunch together at the famed Brown Derby Restaurant in Hollywood, and the chef gave me this recipe for one of Monica's favorite dishes:

Grenadines of Beef Chasseur

1½ lbs. rib steak
 ¼ lb. fat
 8 chicken livers split and blanched
 4 button mushrooms, quartered
 ¼ teaspoon basil
 ½ cup red wine
 1 tomato, diced
 ½ cup brown sauce

2 cups cooked rice
 salt and pepper to taste.

Prepare grenadines as follows: Cut the filet out of the rib steak, which were sliced one-third inches thick. (This makes the grenadines.) Salt and pepper, then flour. Heat fat in heavy skillet; add meat, brown on hot fire until done as desired. Remove from pan to a heated platter. Add chicken livers and mushrooms to pan and sauté until brown. Add basil and wine and reduce to half. Add tomato and brown sauce; simmer for four minutes. Season with salt and pepper to taste and pour sauce over grenadines. Serve with rice which has been cooked. Brown sauce can be made with fat flour, chicken stock, tomato puree, salt and pepper.

NEWS DEADLINE

Organization and Synagogue secretaries and publicity chairmen are urged to get their news items to The Canadian Jewish Chronicle, 4075 St. Lawrence Blvd., before the weekly deadline of Tuesday at 5 p.m.

Please typewrite and double-space all copy.

News items which reach us after Tuesday 5 p.m. cannot be assured of publication.

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Hadassah Choir



The Hadassah Choir, under the direction of Irwin Marcus, who took part in the annual Hadassah Closing Concert, which was held Monday, June 9th, 2:30 o'clock, at the Plateau Hall. Members of the Choir are: Mesdames H. Albion, Hanan Aynor, Dr. A. T. Batshaw, L. M. Becker, M. Berlind, M. F. Caplan, R. Davine, J. H. Edelberg, J. Fishman, S. H. Ghent, M. I. Golt, S. Greenblatt, S. B. Haltrecht, S. Jacobson, B. Kluger, I. A. Lack, May Mendelson, Piano Accompanist, M. Miller, S. Miller, R. Pniewsky, A. Reich, H. Reider, S. M. Rothman, M. Rubin, C. Schachet, N. Schecter, I. A. Schlesinger, S. Schneider, H. L. Sourkes, G. Tritt, J. Weiser.

Six members of the Choir are going to Israel as part of the Canadian Choir which is being featured in the Israel Song Festival being held in Jerusalem, on August 6th, 1952.

Mesdames M. Berlind, Ben Bernstein, N. Caplan, S. L. Ghent, S. M. Rothman, Miss A. Kindler McKinley are the members who are going to Israel.

The Role of Religion in the Contemporary Moral Crisis

(Continued from Page 12)

But as distress has followed distress, and experience has built on experience, new insights have developed in many of us, particularly in some of the young. We are, like Job, hearing the voice of God out of the whirlwind. And though virtue may not pay in terms of rent or dividends, this voice reminds us that there is a supreme value, in terms of which, virtue alone pays.

More and more, some of the young people of our time are coming to the realization that if life is to be more than a simple and painful experience, it must mean service; and if it means service, that service can be only to God Himself. No lesser cause can command our loyalties. The cause of dedication to God, the fulfillment of His will in the world, the elevation of man to still higher planes of nobility, goodness and wisdom — alone appears to be worth the suffering, heartbreak and temporary defeats to which men are subject during their lives.

There is an increasing awareness of this truth, which was expressed some twenty-one centuries ago by the ancient teacher, Antigonus of Socho, in Jerusalem. He said, "Be not as servants who serve the Master for the sake of reward; yet let the fear of God always be with you."

Such a mental attitude may seem to many of us far beyond our capacities to achieve. Yet this attitude is being achieved on a scale far greater than any of us may have dreamed. A new generation is arising which no longer asks itself whether there is a simple ratio-

between the good deed and success; instead, many of our children define success in totally different terms. They, like our prophetic ancestors, define success by dedication to the good, and abhorrence of evil.

Curiously enough, this dedication to the good is the only basis possible for a happy, constantly developing, stable world. As men put spiritual ideals before temporal ones, they will have achieved their spiritual goals, and simultaneously, increased satisfaction in life itself. But this increased satisfaction must never be made a goal in itself, lest it poison the whole nature of man.

All of us who wish to see mankind happy have a great responsibility. This task is to stimulate and foster the desire of our children to serve God. One of the great privileges of my life, for which I cannot be sufficiently grateful, is to be permitted to watch the emergence of the new generation and to contemplate how their spiritual development will ultimately affect the fortunes of mankind. In the light of our present moral crisis, no one of us can indulge in complacency and self-satisfaction.

The supreme contribution of our civilization to history may well turn out to be the spirituality of our children. Like Moses on Mt. Nebo, we may be given only the opportunity of planning and instructing. I believe that despite the wilderness about us, we are approaching a Promised Land, of higher standards of thought and conduct than men have ever yet attained.

Congregational News

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing . . ."

(Shemot, 35:21)

וַיָּבֹא כִּי אִישׁ אָשֶׁר לְבוּ וְכֵל אָשֶׁר נָשָׂא

Congregational Calendar

To-night Erev Shabbos
Friday, June 13th, 1952

Candle Lighting at 8:15 p.m.

Mincha-Kabbolas Shabbos at 8:00 p.m.
Services at Temple Emanuel at
8:15 p.m.

To-morrow, Shabbos
Saturday, June 14th, 1952

Sedreh—Behaalosecha
8:45 a.m.—Shachris Services.

Congregation Shaar Hashomayim

RABBI WILFRED SHUCHAT
Mr. Samuel J. Leibowitz,
Educational Director
Dr. Meyer S. Cohen, Principal

Junior Congregation:

The Annual Elections recently held resulted as follows:-

President, Arthur Levitt; First Vice-President, Gordon Wasserman; Second Vice-President, Maxine Stream. Parnass, Michael Cape; Secretary, Judy Ballon; Treasurer, Jacqueline Tafler; and Service Supervisor, David Shapiro.

Solomon Schechter Award:

At the National Convention of the United Synagogue of America and the National Federation of Jewish Men's Clubs, which was held in Boston last month, the Solomon Schechter Awards to meritorious congregations for distinguished achievements in various areas of endeavour were presented. Our congregation was honoured with a Citation of Honorable Mention for outstanding attainments in the field of Congregational publications, including the weekly Bulletin. Synagogues were grouped for purposes of these awards according to the size of their membership, and all United Synagogue affiliates in the United States and Canada were eligible. In previous years, our Bulletin was adjudged the best in Canada, on the basis of content, literary quality, for-

mat and scope. Mr. Fred Packer, a member of the Synagogue's Board and Vice-President of the Men's Association, accepted the citation on behalf of the Congregation.

Adath Israel Congregation

CHARLES BENDER, Rabbi
EUGENE GOLDBERGER, Hazzan
M. I. Mendelsohn, Principal

Bar Mitzvah:

Teddy Schiff, son of Mr. & Mrs. Louis Schiff will be called to the reading of the Torah, Saturday morning, June 14, on the occasion of his Bar Mitzvah.

Field Day:

More than 400 pupils of the school participated in the 2nd Annual Field Day sponsored by the Parents-Teachers Association on Thursday, June 5, at Molsons Stadium. Winners of the final events were: Grade I—P. Liverman, G. Radler, B. Shaffer, J. Rothenberg, M. Shtull, G. Gate, E. Lefergrad. Grade II—S. Segal, D. Ross, H. Steinberg, J. Silver, E. Smith, L. Wolinsky, R. Sternberg. Grade III—C. Dalzen, T. Lutter, K. Frank, S. Winer, P. Zuckerman. Grade IV—J. Nemiroff, L. Tatner, V. Glazer, P. Adelson. Grade V—S. Luterman, T. Rabinovitch, J. Arlin, S. Kisber. Grade VI—B. Frank, M. Goldblum, L. Lobel, H. Lippman. Grade VII & VIII—D. Bloomfield, N. Sternthal, R. Lester, J. Dubrofsky, A. Eklove. Those in charge of arrangements were: A. I. Codas, Chairman; Miss H. Berglas, J. Codas, Mrs. S. Goldstein, H. Hockenstein, H. Rafman, Mrs. N. Shuster, B. Sheinson, A. Tafler, H. Hoffman and N. Shuster.

Hebrew School:

Two classes of grade seven of the Day School, as well as a number of pupils of the Afternoon Hebrew Classes will receive certificates of graduation at the Graduation Exercises which will be held in the Synagogue on Thursday, June 19th.

The Maariv services will be read by one of the graduates and the school chorus and the synagogue choir will participate in the programme. A social will be held in the Community Hall, following the ceremonies in the synagogue.

Mr. B. Sheinson, a Hebrew teacher of the school, was tendered a reception in the school auditorium on Monday, June 9th, on the occasion of the publication of his new Hebrew text book "Sfat Israel". Among those who extended greetings were, J. Sternthal, Mrs. F. Macklin, M. I. Mendelsohn and S. Wiseman, of the Jewish People's School. Mr. F. Weinstein presided.

Dedication of Academy Rooms:

An interesting ceremony will take place on Tuesday, June 17, when the rooms in the New Adath Israel Academy will be dedicated in honour of a number of individuals, who have made substantial contributions to the building fund.

Temple Emanu-El

DR. HARRY J. STERN, Rabbi

Services during Summer months Friday evenings, 8:15 o'clock, are held in the Temple Community House under the auspices of Temple Brotherhood. Those in charge of the ritual on Friday evening, May 13th, are the following: Mr. Hershell Lewis, Mr.

Irving Solowey, Mr. Lewis Sherwin, Mr. Jack Carrick.

Over Three Hundred Attend Temple Emanu-El Picnic And Field Day:

The fifth annual picnic held under the auspices of the Home and School Association on Sunday, June 8th, was one of the finest of Temple gatherings. The committee in charge were the following: Messrs. Abe Izenberg, President of Home and School; Maurice Schwartz, Nathan Izenberg, Louis Cohen, Irving Solowey, Irving Bordo, Samuel Garfield, Reuben Ginsberg, Seymour Tissenbaum, Sidney Morris, Stanley Tucker, Meyer Schwartz, Herschell Lewis, Lewis Sherwin, Samuel Gross, Sidney Sundell, Henry Rosenberg, Mark Stein, Jack Carrick, William Hoffman, Gerry Chernoff, Gerry Levitan, Joseph Frankel, Gene Wertheimer; Dr. Meyer Goldfman and Dr. Henry Shaffer. Among those who were awarded prizes in the various races and participants in amateur show were the following: Rose Anne Sankoff, Susan Cohen, Terry Cayne, Judy Schwartz, Helene Hoffman, Karl Kemberg, Sidney Bick, Meyer Gruber, David Engels, Nelson Myers, Robert Stein, Glen Springer, Ann Lobel, Donald Rubin, Robert Sinai, Minda Cummings, Isobel Marke, Jennifer Carrick, Jo-Anne Solowey, Ann Lang, Marilyn Sheinhart, Marilyn Solowey, Norman Shapiro, Marilyn Levitan, Marilyn Cohen, Gerald Bucci, Frankie Friedman, Barbara Izenberg, Sandra Tilner, Sara-Lee Levitan, Stanley Garfield, Stephen Bordo, Robert Michaels, Lisette Sinai, Helene Bloch, Miriam Michaels, Ross Myers, Paul Bordo, Stephen Kerner, Donna Kerner, Rose Anne Engleberg, Sharon Solowey, Peter Lewis, Peter Miller, Mark Goldberg, Mortie Marcovitch, Lorne Rozovsky, Steve Marcovitch, Robert Garfield, Allan Morris, Gerry Romand, Howard Joy Lang, Elaine Sherwin, Susan Beck, Barbara Cohen, Arthur Ginsberg, John Wisenthal, Bobby Michaels, Ronald Torchin, Daniel Jassy, Michael Lesser.

Among adults who won prizes:-

Lewis Shapiro, Arthur Lang, A. Ullman, Edmond Meyers, Rosalind Sundell, Bernice Cummings, Bernie Berluson, Helene Heller, Joseph Manis, Mr. and Mrs. Edward E. Danson.

Book Lovers' Committee Meeting:

Under the chairmanship of Mrs. Harry Joshua Stern the Temple Book Lovers' Committee holds a meeting Tuesday afternoon, June 17th, at 3:00 o'clock. At this time plans will be formulated for the 1952-53 Book Lovers' Series of lectures.

Temple Board of Trustees:

Under the chairmanship of Mr. Hyman Grover, the Board of Trustees holds an important meeting on Thurs-

day evening, June 19th. At this time plans will be formulated for the Temple Emanu-El's Seventieth Anniversary celebration which will be observed after all the High Holy Days.

Newly Elected Board of Brotherhood Holds Dinner Meeting:

Mr. Joseph Cooper, President of Temple Brotherhood will meet with members of the Brotherhood Board at dinner on Wednesday evening, June 18th, at which time chairmen of various brotherhood committees will be appointed:

Co-ordinating Committee Meeting:

Mr. Maxwell Hochmitz, chairman of Temple Co-ordinating Committee, will meet with the members representing Temple Brotherhood, Sisterhood, Young Married and Home and School on Tuesday evening, June 17th, to plan the programme of Temple activities by the Constituent Societies for 1952-1953 season.

Spanish & Portuguese Congregation

DR. SOLOMON FRANK, Rabbi
Mr. L. Kauffman, M.A., Headmaster
Rev. S. Kastner, Cantor

Welcome:

The Synagogue takes this opportunity of welcoming the following members: William Litvak, Louis Guttmann, Sidney Axelrod.

Bar-Mitzvah:

Isadore Myer, son of Mr. & Mrs. J. Wilansky, will be called to the reading of the Torah on the Sabbath morning of June 14th.

Men's Club:

The Shearith Israel Men's Club held their closing dance in the Synagogue's Community Hall on Saturday evening, June 7th. This social function was considered the highlight of the season in view of the large attendance. Mr. Ben Lipsey, Programme Chairman, has announced that similar type functions will be held during the coming season.

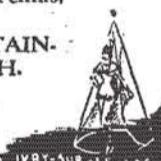
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NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

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FOR RELEASE: MONDAY, APRIL 28, 1952

Doctor Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, will sail for Israel at noon, Wednesday, April 30th, aboard the Queen Mary, it was announced today by Alan M. Stroock, Chairman of the Board of Directors of the Seminary.

Doctor Finkelstein, who plans to remain in Israel for several months for discussions with statesmen and scholars, will confer the honorary degree of Doctor of Hebrew Literature upon Prime Minister David Ben Gurion of Israel at a convocation to be held in Jerusalem on Sunday, May 25. A delegation of Seminary officers and lay leaders, as well as graduates of the various schools of the Seminary who are now living in Israel, will attend the ceremonies. Participating also will be Doctor Alexander Marx, Director of Libraries at the Seminary and internationally-noted historian and scholar, now visiting Israel.

Commenting on his trip to the new state, Doctor Finkelstein declared: "Never before in human history has there been such an urgent need for clear formulation and application of the prophetic concept implicit in monotheistic religion, democracy and human dignity. During my visit to Israel, I hope to discuss with Government leaders, scholars and statesmen of that country the insights developed here in America by men of faith, so that we may discover how our approach and that developed in Israel may

(MORE)

interact upon each other and be applied for the common good of all mankind.

"In the light of the great heritage of Judaism," Doctor Finkelstein continued, "it is my hope also to investigate the ways in which we American Jews, as well as our countrymen of all faiths, may help Israel resume its historic role of spiritual mediator between the Occident and the Orient. Similarly, I hope to discover clues to the more effective cooperation of people stemming from different backgrounds but pursuing common goals.

"The foremost problem confronting men of our time," Doctor Finkelstein concluded, "is spiritual. Jews in America and Jews in Israel, like our whole generation, have an immense responsibility in re-orienting their minds from emphasis on material values to recognition of the primacy of spiritual values. The sixty-four graduates of the Seminary now living in Israel have gone there, not seeking to better their lives materially, but to serve a spiritual cause. In the same way, the distinguished scholars and laymen, who have come from Israel to America and are serving at the Seminary and elsewhere, have come here because of the opportunity to render a unique spiritual service. Free exchange of ideas, not simply through the printed word, but through personal contact, is indispensable to the improvement of the moral climate of our time. I hope that my visit to Israel will result in the stimulation of this kind of exchange between Israel and America."



Rabbi Simon Greenberg, Vice-Chancellor and Professor
of Homiletics at the Jewish Theological Seminary of
America will preside in the religious ceremonies on this
telecast.

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NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

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FOR RELEASE: MONDAY, APRIL 21, 1952

REMARKS BY MR. BENSON FORD, VICE-PRESIDENT, THE FORD MOTOR CO.
AT THE SECOND ANNUAL WORLD BROTHERHOOD DINNER, SPONSORED BY
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA, SUNDAY EVENING,
APRIL 20, HOTEL WALDORF-ASTORIA, NEW YORK CITY. MR. FORD
ACCEPTED THE SECOND WORLD BROTHERHOOD AWARD, ON BEHALF OF
THE FORD FOUNDATION.

I am highly honored to receive this award from The Jewish Theological Seminary of America on behalf of The Ford Foundation.

There is nothing that touches the interests of all of us individually more than this vital and fundamental idea of human brotherhood. Certainly there is nothing in which the Foundation is more actively interested.

We all know, too, that there is a special role which religion can play in implanting and implementing that ideal. On behalf of the Foundation, I would like to pay a sincere tribute to the very valuable work of The Jewish Theological Seminary of America, its faculty, its Board of Trustees, and its Board of Overseers for all its contributions in this field.

Men whose fathers and forefathers had been traditional and irreconcilable enemies in Europe and Asia accepted each other quite naturally as fellow-citizens and friends in our own country. In our business organizations we have learned on an increasing scale to reward and promote talent regardless of its source -- and we see more and more that this is the only sensible plan. Because of this belief in ability, we have built up the most efficient

(MORE)

industrial society ever attained by man and, together with it, an unequalled standard of living for our citizens -- materially to be sure but, I think, spiritually also.

If we ask ourselves what is the secret of all this, I think we can answer quite simply that it is the hope of fulfilling in this country an ancient dream that men might one day shake off their chains and find real freedom in human brotherhood.

Today, because of the progress of science, we find ourselves living on a planet which in terms of physical communications has shrunk to a fraction of its size a generation ago. Where we once crawled like ants, we now stride with jet-propelled 7-league boots. The whole world has become a single neighborhood, and the nearer nations have drawn to each other and the more they have become neighbors with each other, the more their mutual distrust seems to have increased. We have to go back to the dark ages to find human cruelty comparable with that which has been let loose in the world nowadays.

Unless we can learn to live with our neighbor and teach him to live with us, we are likely to go on killing each other more efficiently and on a larger scale than ever before.

I think we have a duty to ask ourselves whether this cruelty is merely a wave in the tide of human progress, or whether it is something which it is in our power to arrest.

In a speech he made before he became President, Abraham Lincoln told the farmers of Milwaukee a story about an Eastern monarch who once ordered his wise men to find him a saying which would be true at all times and in all situations. After much whispering and deliberation, they presented him with these words -- "And this too shall pass away."

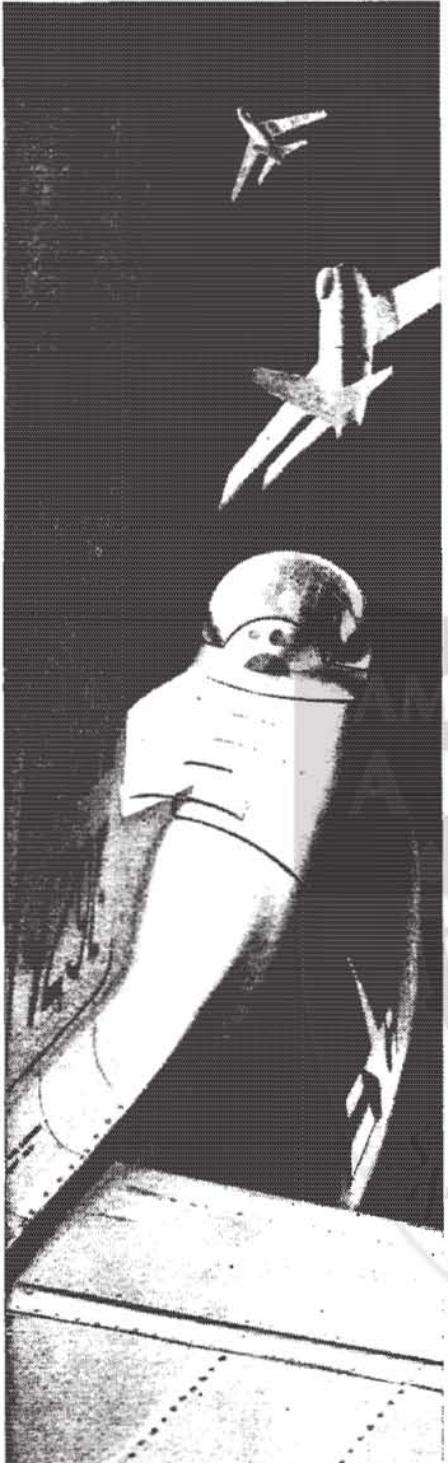
As we look at our shrunken and sadly-divided world, with its
(MORE)

hatreds, fears and ruthless exterminations of whole communities, we cannot content ourselves with the comforting thought that "This too shall pass away." If our success in achieving peace among ourselves is to lead to a wider conception of brotherhood throughout the world, we shall need -- under whatever circumstances of strain and uncertainty -- to cultivate the basic ethical values of democracy -- devotion to equality, individual worth, intellectual freedom, political liberty, democratic processes, and a real consideration of the rights and interests of others. We must put into everyday use the high moral principles of the great religions.

This is a task we have scarcely begun. We can be quite sure that there is a long, hard road ahead before men will begin to look on each other as brothers and as current events are grimly teaching us, those who travel down this road will suffer many disappointments. But, as you will remember, St. Paul wrote these words in his letter to the Romans nearly 1,900 years ago:

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

Thank you again for asking me to be with you tonight.



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of ordinary Russian life as the chandeliers in the U.S. embassy, yet by the same token they often catch fascinating flashes of diplomatic ado and occasional deeper gleams of humor and of terror.

The Wriggle Method. Spaso House, the U.S. ambassador's residence in Moscow, is a piece of colossal froufrou of the "classic revival" sort. "In architecture," says Mrs. Kirk, "the Russians seem to lag a hundred years behind the rest of the world." Taste in furnishings, however, is right up to 1912, with a strong "aspidistra atmosphere." The ironic truth, says Mrs. Kirk, is that the destroyers of the middle class have at last themselves "risen to a petty-bourgeois level of taste and morality."

Managing the Spaso House establishment was a little more than a fulltime job. No sooner was a servant properly trained than the secret police might whisk him away. To Siberia? Or to serve in the house of a party bigshot? The embassy was never told. As a result, the service often had a certain flavor of Central Asia, as when one day a maid was discovered polishing the main dining table by lying full-length upon it and furiously wriggling her rump. Russian laundries proceed against Western garments with such violence that it was felt advisable to wash clothes on the premises. As for dry cleaning, it is virtually unknown in Russia; everything had to be sent to Finland.

An Internal Situation. Diplomatic triumphs were small and few while the Kirks were in Moscow, but the ambassador's wife recalls a social triumph or two: Mr. Vishinsky came to lunch, and laughed several times; Mr. Gromyko went so far as to discuss an internal situation with Mrs. Kirk—his wife's liver.

In fact, Admiral Kirk's relations with Gromyko were reasonably good. "You must warn me, Mr. Minister," said the ambassador one day when the toasts began to fly in Russian, "if I am drinking confusion to the United States." Gromyko grinned, and replied: "That would have to be in vodka, something very strong. This is only white wine!"

How do the Russian people like their government? Mrs. Kirk reached only a broad conclusion: "It would be wrong to imagine any general revolt building up. The people are too patient . . . They hope life will be better for their children." Just how? "It may not come in our time," an embassy chauffeur told Mrs. Kirk, "but it will be a fine thing . . . No one will work more than two or three hours a day, and in the stores everything will be free."

Strait Is the Gate

HEAVEN AND EARTH (318 pp.)—Carlo Cocciaoli—Prentice-Hall (\$3.50).

When a novelist chooses religion for his theme and a priest for his hero, he faces as hard a problem as fiction can pose. His hero must be a man of faith—and if that faith is to ring true, the novelist cannot, like Homer or Hemingway, give his hero the sort of dash that enlivens the worldling in fiction. His moral lapses are less endurable than in another



AMBASSADOR & MRS. KIRK
Vishinsky laughed.

man; ultimately, and foreseeably, he must prove his mettle by self-denial.

These are some of the reasons why most religious novels are dull or mawkish. The author's embarrassment shows up in the way he fidgets about in the shallow end of his narrative pool, or the wild high-dives he takes into the deep. Sometimes he tries to avoid these extremes by holding on to the guard-rail and pulling himself around the edges, often out of his depth, but never going under.

Who Believes It? In *Heaven and Earth*, Italian Novelist Carlo Cocciaoli uses his characters as a guard-rail. He tells most of his story through their mouths, and thus remains at a safe distance himself. His priestly hero, Don Ardito, is one of those men who, like Tolstoy, struggle to tell the world that it has totally forgotten what Christianity is. "We say that the Father sent His Son to earth in the flesh and that the Son died . . . in order to redeem us . . . And we say further that every day we are allowed to repeat His sacrifice for our eternal salvation. We have said that millions of times . . . for the past 20 centuries, but who believes it? Who believes it strongly enough to act in conformity with his belief?"

Not the priests, says Don Ardito. "Compromise, moderation, restrained zeal, a constant effort to be 'human' and please the general public, all these mixed in with personal greed and jealousy—isn't that the portrait of the average priest? . . . How many of us priests . . . act as if the truth we preach were a spiritual reality, not a mere symbol?"

Don Ardito's Expiation. *Heaven and Earth* describes Don Ardito's pilgrim's progress toward the spiritual reality of his faith. When he arrives at the rectory in his small mountain parish and is warmly welcomed by the lusty young woman

who was his predecessor's housekeeper, he boots her out. When a rich parishioner commits adultery, Don Ardito ignores his cash value to the parish and bars him from Communion till he breaks off his affair. When he sees that he needs more learning to make his message effective among the educated, he drives himself to grinding study.

Don Ardito is deplored, detested, vilified. But he is also adored: even anti-clerical partisans call him "the saint." The flaw in his character is that he is so intent upon his crusade that he cannot pause to deal with individual problems. Even as he climbs to fame as a preacher, he shrinks as a human being; he cannot give simple love to those who need it from him.

Heaven and Earth ends with an act of expiation. Don Ardito persuades a German officer to execute him for acts committed by the partisans. In this way, Author Cocciali attempts to bring all nations, creeds and parties within the sphere of his theme—to throw Don Ardito's girdle of love around the earth.

It is not surprising that Cocciali fails to bring off this master throw. "How incapable I am of explaining!" writes one of his characters of Don Ardito. "What was there about his words that makes them ring with such intensity? . . . I could weep over my own ineptitude. It is all the crueler because as soon as I stop writing I can see the essence of his secret in absolute clarity."

This is every novelist's problem in a nutshell. But it is particularly the problem of the novelist who tries to portray convincingly the mind and soul of a religious hero.

RECENT & READABLE

Journey to the Far Pacific, by Thomas E. Dewey. A discerning and lively narrative of Dewey's travels in 17 countries last year (TIME, July 21).

Matador, by Barnaby Conrad. Latest addition to the small shelf of good books about bullfighters (TIME, June 30).

Anne Frank: The Diary of a Young Girl. How eight Jews escaped the Gestapo for two years by hiding in an Amsterdam office building; recorded in the memorable journal of a teen-age girl (TIME, June 16).

The Thurber Album. Back through the turns of time with James Thurber of Columbus, Ohio (TIME, June 2).

Winston Churchill, by Robert Lewis Taylor. A cheerfully anecdotal biography (TIME, June 2).

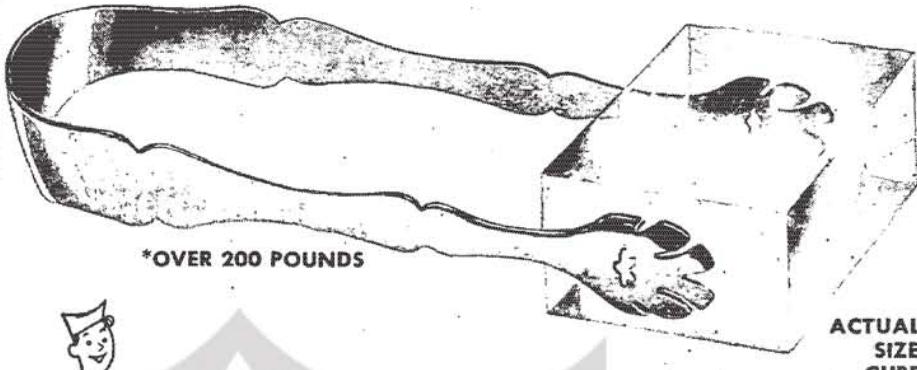
Witness. The testament of Whittaker Chambers (TIME, May 26).

The Time of the Assassins, by Godfrey Blunden. A tale of two fanaticisms—SS and NKVD—in the Ukrainian city of Kharkov (TIME, May 19).

The Golden Hand, by Edith Simon. Life & death in a fictional English village of the 14th century (TIME, April 28).

Invisible Man, by Ralph Ellison. A rousing good first novel about the coming of age of a Negro boy (TIME, April 14).

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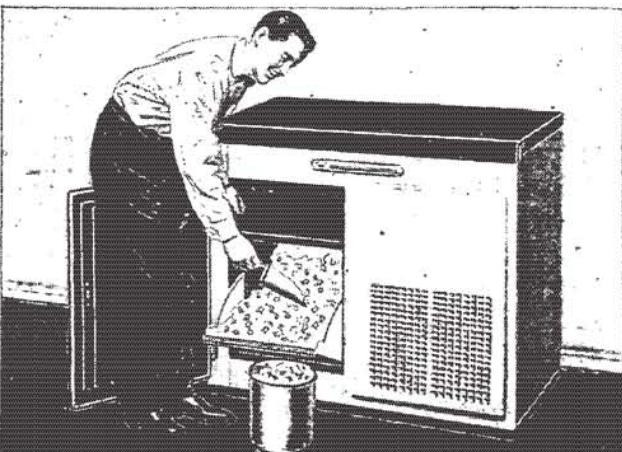


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Searchlights and Sidelights

By MOSES J. FELDMAN

Had the Russian Church shown some humanity by staying the hand of Tsarist oppression and tyranny or, to be exact, had it refrained from conniving with Tsarist officialdom, the land of Tolstoi would not have undergone the kind of upheaval that steadily led to the saddling of mankind with unending wars and a besetting fear of its own shadow, notwithstanding its top-heavy military might and growing potential for its defense. At least, there would have been no such murderous vendetta against all religion as confronts us at every turn. And if the Church the world over, during five horrid years when the Nazi Gehenna was ablaze, had not whispered to itself: "Father, forgive them, for they know not what they do!"—even though those gauleiters rejected this plea as an insult to their intelligence—a chastened 20th-century Christianity could then preach the gospel with a much clearer conscience and serve its "spiritual purpose" truthfully at long last.

Not only does our benign theologian play the role of defender of the three faiths, but he also takes strong exception to the *idee fixe* that afflicts Orthodox Jews "with undiminished persistence" that they are the Chosen People. This is too anachronistic a notion to harbor or tolerate, even though his own Torah explicitly affirms it and his own ritual reiterates it and history has amply confirmed it. This self-abnegation of his is to be regarded, of course, as a mark of advanced liberalism, which his Conservative stronghold has set out to propagate, oblivious of what Christianity and Mohammedanism themselves have to say about the "Old Dispensation." Doesn't the Church look upon Jews as being lost to salvation? Doesn't it see in Judaism the biggest stumbling-block to the onward march of Christian dogma and dominance? And, with all the psalm-singing and Hallelujahs it has appropriated, isn't it squarely opposed to the fulfilment of the Jew's "spiritual purpose?" Hasn't our theologian modified his non-Zionism enough so as to be disturbed by the penetration of Christian missionaries into the ageless hearth of Judaism, supported by plentiful funds and "adamant" determination, and harassing the distressed immigrants with their own formula of a "chosen people" and an impudent usurpation of the very name Israel?

Besides, what need is there for such pronunciamientos? Not the most rabid Jew-baiter has ever suggested that Christians are in danger of persecution at the hands of Jews, or that churches have to stand on guard against Jewish incendiaries. They require no defense or protection against Jews, not even Orthodox Jews, who are, anyway, busy tending their "barrier of survival," as he calls it. Why this braggadocio that Conservative Jews do not believe as do Orthodox Jews that they are the "chosen people?"

The principal thing for Finkelstein to prove is that the Conservatives observe Judaism appreciably more than do Reform Jews. Orthodox Jews were taught that "the righteous among all nations will have a share in the world to come".⁶ And we might well leave it at that, except to remark that the proviso⁷ is that they abide by the seven Noachian laws pertaining to the administra-

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tion of justice, blasphemy, idolatry, murder, adultery, robbery, and eating from a limb cut from a living animal.⁸ In other words, piety by itself cannot condone, let alone excuse, persecution, as was hitherto imagined and still is. Said a far-seeing Rabbi of long ago: "In the Messianic days, mankind will accept all the precepts of the Torah, only to recant later."⁹ The prophet Micah seems to have had a somewhat similar premonition. For, although, with Isaiah, he beheld the nations ultimately streaming to Zion to receive the divine teaching, and even abjuring the arbitrament of war, yet he significantly adds: "for all the nations shall each go in the name of his god, while we shall go in the name of the Lord our God for evermore,"¹⁰ as distinct from the belief of a later seer that "in that day the Lord will be One and His name One,"¹¹ and unhyphenated by others.

I NEED hardly point out that the importance of Dr. Finkelstein's overly publicized outgivings under discussion in the two preceding articles here, derives from the fact that he spoke in an official capacity as mentor of students in training for the Jewish ministry, apart from his administrative authority at the Seminary in question. We are, therefore, anxious to know the trend of his views, his program of instruction, his plan of action, and his predominant objective in the sphere of practical Judaism, so as to form an idea as to the manner they are most likely to be influenced and, in turn, to influence those they are to lead.

Despite the nature of his public utterances and preferred associations, we are told that "his personal life is Orthodox enough to satisfy a Pharisee." Whereas, then, the familiar taunt "Don't do as I do; do as I tell you to do!" points as a rule to the failure of a preacher to live up to his own exhortations,¹² as here applied it would bear a converse meaning and indicate the deplorable failure on Dr. Finkelstein's part to preach in accordance with his practice. To be sure, this latter discrepancy cannot, from the standpoint of the public interest, be considered as the less, disparaging of the two, and it certainly cannot be placed in the same category with that which the Rabbis speak of, now admiringly now indifferently; for, they have reference to being stricter with oneself than the law requires,¹³ but his strictness is not, I imagine, any greater than the law lays down. And in their case, the leniency is that of the law itself, while his goes contrary to established law.

Furthermore, to have allowed his personal orthodoxy to be paraded in the press, not only made the incongruity of his position the more conspicuous, but it also risked giving the impression that it was used as a bait. This is not honest salesmanship, but comes near being *abizath enayim*,¹⁴ the art of deluding the eye, if not, as in Yiddish, "einwicklen die tum'ah in der yirah."

Nor can it be disputed that one kind of discrepancy between preaching and practice is as confusing as the other is demoralizing. Once laxity is sanctioned, whether by example or by ideological appeasement or cowardice wearing the garb of liberalism, it develops apace and comes to resent all restraint. The pupil outdoes his easy-going instructor and unprincipled exemplar alike; the follower outstrips his leader who presents a platform that lays but vanishing stress on conformity and is very little impressed by the latter's adherence to a stricter norm as a matter of personal preference or from habit only. Such

a situation tends in time to loosen the bonds of loyalty or consistency on the part of the teacher and leader himself. It may even lay bare a germ of revolt that has long been kept inoperative in him; a germ with surprising potentialities. At all events, the result, in Rabbinic parlance, is "maasith Torah kish'tei toroth,"¹⁵ the Torah (or whatever be the principle involved) becomes divided against itself. By some such process, what has been dubbed Conservatism has developed into Confusionism in point of formulation and well-regulated mummery with respect to practice. Authentic and historic traditionalism, today decried as static, is replaced by what is erratic and sporadic—though recently described as "dynamic"—and each individual, in the pulpit as in the pew, is a law unto himself, a law that is a snare and a delusion, a law that invites dissolution. By implication or indirection Rabbis are advised: "Don't tell your congregants to do as you do; aye, may even do as they do; manoeuvre and hee-haw, be gracious and accommodating, until their demands, the *vox populi*, shall be ratified by our constituted authorities in solemn assembly, and you'll be safe." Consequently, there is a growing number of marranos, marionnettes and masqueraders, as the case may be, serving as spiritual leaders in all groups. This must be laid at the door of Conservatism, despite or because of its alluring *mezuzah*.

(To be continued)

⁶ Tosefta San. 13.

⁷ Maim. Melakhim 8 end. He exchanges the original Tsadike for Hasside (Ib. Edoth II end; Teshuvah 3, end 5) which has become proverbialized. The Rabbis also speak of "the thirty righteous among the nations by whose merit they exist" (Hulin 92a, bottom). Also see Ib. 13b.

⁸ San. 56b.

⁹ Jer. Avodah Zara 2, 1.

¹⁰ 4, 5; also see 2K 17, 33.

¹¹ Zech. 14, 9.

¹² "There are those who preach well but do not act well, those who act well but do not preach well; but you both preach and act well" (Jobanan b. Zakkai to El'azar b. Arach, Haggigah 14b). The Rabbis put one down as "rasbu arum," wily and wicked, whose set practice it is to be "lenient with himself and stringent with others" (Sota 21). "Do not prohibit unto others what you permit yourself" (Ex. R. 25, 8 end).

¹³ "Sanctify (or discipline) yourself even in what the Law permits you" (Sifre Deut. II, 21; Sebamoth 20a). "How shall we honor (or, what are we to do to) your father's household (that of R. Gamliel) for imposing a sterner rule upon themselves than upon all Israel?" (Mishna Betza 21b). "Matters which are permitted but some people have forbidden for themselves, etc." (Pesabim 50b. See Tosefot 51a).

¹⁴ San. 67b.

¹⁵ Sota 47b.

Compliments of . . .

A FRIEND

CONFERENCE OF RABBINS IN AMERICA
THE RABBINICAL ASSEMBLY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

August 31, 1951

Dear Colleagues:

As chairman of the Rabbinical Assembly Committee on the Revitalization of the Sabbath, I have the honor of inviting you and through you, your congregation to join in a national rededication effort.

Specifically, I suggest that you devote the sermon of Yom Kippur day to the theme of the revitalization of the Sabbath. That sermon should lead up to an appeal for the acceptance of three pledges: to refrain from all avoidable work, to observe the ceremonies of Kiddush and candle-lighting, to attend the synagogue at least once on the Sabbath.

The launching of the campaign for the Sabbath should be followed by a variety of study courses and special projects, which the office of the United Synagogue will supply to you.

Enclosed herein you will find some reflections on the theme of this effort, that might prove helpful to you in planning your sermon and your addresses to various groups. A copy of a suggested pledge card is enclosed for your convenience. A syllabus for the study of the Sabbath-institution, analyzing the values it sought to preserve, from ancient days down to the present, is available for distribution, through the Rabbinical Assembly office. A book on the meaning of the Sabbath by Professor Heschel will be published shortly after the Holidays.

For the Yom Kippur appeal to be even moderately successful, the complete cooperation of your ritual committee and Board of Directors is needed. May I, therefore, suggest that you read to your committee the following paragraphs, from this letter:

"Gentlemen:

I address this plea to you in behalf of the rabbis of our movement, who have pondered long and sorrowfully over the gradual disappearance of Sabbath observance from the lives of our congregants. With all the emphasis of our collective conscience, we urge you to reflect that all our labors for Judaism in America glance off into space like bullets from a rock, so long as we ignore the issues at the heart of our faith. You, gentlemen, are congregational leaders, who do not hesitate to bring many sacrifices for your congregation. We appeal in behalf of the purpose for which your congregation is founded. If you dig the well, will you not help in persuading people to drink from it?

The time has arrived for us to ask ourselves, "What does it mean to live as a Conservative Jew?", and to act accordingly. We dare not commit the future of Judaism to a succession of "shots in the arm." We must picture to ourselves the ideal pattern of American Jewish life and then boldly and gladly lead the way, in accepting it for ourselves. You who labor and build, sweat and toil for the synagogue -- are you willing to take what you give, accept as your personal way of life that which you hold out to the community?

This challenge is contained in the concrete plan that our national movement invites you to join and that your rabbi will explain to you.

We know full well that the effort which we intend to launch on Yom Kippur is one that will have to be continued for many years. Every Yom Kippur will be to us an occasion for dedication to piety during the year, not a substitute for year-round Judaism. That is why the initial success of the Sabbath-vitalization campaign is so important for our future.

May I remind you that whatever you do or fail to do will influence the lives of many people in your community, and indirectly, the lives of our people throughout this blessed country, for we are all links in one chain. "Kol Yisroel Chavairim". "

Trusting that you will not withhold your support from our movement in this vital issue, I am

Sincerely yours,

Jacob B. Agus

Jacob B. Agus

P. S. Please advise me, through the office of the Rabbinical Assembly, whether your congregation will join us in this effort.

Reflections on the Sabbath Revitalization Effort

I. The Urgency of the Project

- A. Why is the revitalization of the Sabbath an immediate problem? Haven't we been talking about the Sabbath for years? Why the sudden sense of urgency?
- B. To be sure, problems do not cease to be urgent and timely because they have been faced before. Nevertheless, to prod people into facing a problem with earnestness and determination, a dramatic factor must be introduced. Indeed something has happened which brings the Sabbath into the forefront of consciousness. Always timeless in significance, it has suddenly become a very timely, up to the minute task for our generation.
- C. That epoch-making event is the emergence of the State of Israel.
 1. Jewish Loyalty has been directed, heretofore, in the channels of the preservation of the Jewish people. The life of our people was threatened by the twin-headed hydra of antisemitism and assimilation. In opposition to these pressures which attained their climax in our time, those of us, who refused to give up in despair, countered by means of the Zionist program, on the one hand, and anti-defamation, on the other hand. Zionism was primarily the collective response of Jews to the corroding challenge of assimilation. Anti-defamation was the response to the painful crescendo of antisemitic propaganda.
 2. The emergence of Israel as an independent, self-governing nation, makes the twin expressions of the Jewish will to live obsolete. The survival of the Jewish people is now no longer subject to the day by day challenge of life. It is no longer charged with a character and a quality that is unique. As a nation, Israel now faces and solves its problems as do other nations, taking its normal chances in the universal struggle for survival. The will to live of the other immigrant nationalities does not prevent their continuous absorption into the life of the American nation, because the continued existence of their home-nationality does not depend upon their stubborn resistance to the assimilating powers of the American "melting pot". Now, that Israel has taken its place among the governments of the world, Jewish national loyalty is bound to seek the "normal" level of other national groups. Hence, the Zionist dream can no longer function as a motive for Jewish living.
 3. By the same token, antisemitism has been robbed of its unique sting and its quality of universality. The Jew was previously in a class by himself, subject to the stigma of being different as a nation from all the peoples of the world. Now, this stigma has been removed. Anti-Jewish feeling may continue to manifest itself from time to time, fluctuating in intensity, but it can no longer appeal as a "philosophy". The debacle of Hitlerism contributed to the same end, by demonstrating the inhuman madness of antisemitism.

p. 2. Reflections on the Sabbath Revitalization Effort

D. Jewish survival in America depends now upon the strength of the Jewish religion. The Jewish "will to live" must now be directed into the channels of the Jewish faith. As long as we still have a generation of self-affirming, "positive" Jews--people who wish their children and grandchildren to continue to accept with joy and pride their Jewish identity--we must build those patterns and forms of living that are capable of securing the creative survival of the community.

If we fail now to channel the sentiments of this generation from national self-assertion to religious dedication, we may lose the battle for a meaningful Jewish existence in this country. The younger generation cannot accept Zionism and anti-defamation as adequate motives for Jewish living. Thus, their "will to live" as Jews might diminish progressively to the vanishing point.

Hence, the time for the revival of Judaism is now.

E. Illustration - "Why has Israel been compared to a pigeon? For the pigeon in its flight soars with one wing, resting the other, alternating them in its flight...". Israel has soared aloft thru the power of the two drives, nationalism and religion, with the one or the other drive providing the propelling power at different times. In our day, the religious drive must carry the brunt of the task.

II. Why Begin with the Sabbath?

A. The logical procedure for a religious revival seems to be one which begins with faith in God. If a powerful faith in the living God of Judaism is reborn in the hearts of our people, they will not hesitate to accept such rites and ceremonials as are implied in a program of Sabbath observance. Thus, too, the Christians in their evangelistic crusades focus their efforts upon the acquisition of "faith", in the sense of an overwhelming emotional experience.

B. The answer is that in Judaism faith is conceived not as a dogmatic assertion, but as the reflection of a good and holy life. We say not only "faith without works is dead", but faith is the verbalization of a life, sanctified by "works". The "holy" to us, is not so much an awareness of the "ineffable", as it is the self-consciousness emerging out of a life molded by the compelling attraction of the good, the beautiful and the true.

1. Thus, our ancestors said, "na-aseh v'nishma" - from the doing comes the understanding. The "two crowns", in action as well as in thought, in the Midrash story.

2. "Saith the wicked in this heart, there is no God." With his lips he may shout this dogma from the housetops, but, if his life is wicked, then in his heart there is no faith. Contrariwise, the good man may question and doubt as did Jeremiah, Job, and Gideon, but if his life be good, the inner voice, the "still, small voice" of Elijah, rises above the din and the fire of the world to proclaim that God liveth.

3. In all fields of culture, the act precedes the Judgement. Good music is that which good musicians sense to be good. "Good taste",

p. 3. Reflections on the Sabbath Revitalization Effort

in all spheres of life, results from living in accord with good taste. Culture is that which cultured people prefer. Religion is the acquisition of a taste for the highest recesses of the human soul. "Taste and see that the Lord is good."

- C. The second answer is a practical one. In terms of the realistic endeavor to build Jewish personalities, the Sabbath is the logical beginning. For if it be observed, even in part, Judaism becomes part of one's routine. Also, if attendance in the synagogue is accepted as an integral part of the Jewish way of life, every significant ideal in every aspect of life will receive its proper impetus thru the service and the sermon. Whatever effort or institution is needful at any one time, will be analyzed, evaluated and conveyed to the nuclear elements of our people thru the synagogue. For Judaism is an all-embracing pattern of life, deriving its inspiration from religious faith, not merely a collection of "spiritual" doctrines, and the rabbi is not merely a purveyor of pious ideas, but an architect of Jewish living. Hence, nothing that is intrinsically and healthily Jewish is outside the scope of the rabbi's message and the synagogue's interest.
- D. The Sabbath, accepted in this sense, would make an end of the diverse vulgarities in Jewish life.
1. The resort by congregations to undignified tricks, in order to secure attendance at services.
 2. The search for the flashy and the popular and the interesting instead of the truly substantial in congregational activities.
 3. The unseemly competition of a multitude of organizations, each claiming to preempt Jewish loyalties, is one of the manifestations of the prevailing confusion as to the meaning of being a positive Jew. It is for the synagogue to discover and to evaluate the "holy spark" in each organization.
- E. Ch. N. Bialick - "If the entire Torah is contained in the Ten Commandments, the Ten Commandments are contained in the Fourth Commandment."
- F. Thru the Sabbath, the Jews were made ready to appreciate the message of Moses. The Sabbath made the Torah possible. (Midrash)
- G. The discussion as to which is the greatest verse in the Torah -- the "Korban to-mid", greatest "K'lal".
- H. Personal disciplines must be strengthened by the moral support which comes from the acceptance of identical disciplines by other people. This is why attendance at public worship is so basic to the total pattern of Jewish life. All Jewish prayers reflect this "we" consciousness of being part of the community. Hence, too, "Kol yisroel yaish lo-hem chailek l'olom habo". Moses's response to the suggestion, "V'eseh os-cho l'goi go-dol" - "one out of Israel" is more important even than Moses. The feeling of being part of the dedicated community is basic to Jewish living. Recall the case of an Englishman, marooned upon a lonely island, who dressed for dinner, in order to retain his sense of unity with civilized humanity.

p. 4. Reflections on the Sabbath Revitalization Effort

III. How Deal with the Charge of Reverting to an Emphasis on Ritual?

A. To distinguish between the vital essence of religion and its outer expression in rites and ceremonies is a mark of maturity in the growth of the spirit. The progress of enlightenment and liberalism in the nineteenth century served to popularize and to emphasize this distinction. Indeed, no enlightened faith can afford to forget or to ignore the distinction between essence and expression.

1. In Judaism, this distinction was made clear by the Torah, in the numerous summaries of faith in Deuteronomy. It was especially hammered home by the prophets. Witness especially the reading from Isaiah, chosen for Yom Kippur.
2. But, the same prophet, who rebukes those who confuse rituals with religion, makes it a point to call for the observance of the Sabbath, stressing especially the need of "calling the Sabbath a delight".

B. Rituals may be rightfully deprecated

1. When they are taken to be the substance of religion.
2. When their efficacy is presumed to be independent of the spiritual intention accompanying them.
3. When they are conceived, dogmatically and fanatically, to form the exclusive stepping stones on the pathway of salvation.

C. The Sabbath is not subject to any of these strictures.

1. In the Sabbath, the substance and form of religion is one, if the day is observed as an occasion for spiritual rededication.
 - a. Since "to walk in the ways of God" is one of the basic principles of piety, God is pictured in the Bible as resting on the seventh day.
 - b. Unlike other rituals, there is in the Sabbath a direct and immediate relation between piety and the form of its expression. If piety corresponds to meaning and rituals to language, then obviously words could be changed while the meaning remains the same. Indeed, if the meaning is to be fully explicated and enriched, new, more refined and more timely words must be found for the eternal truths. But, exclamatory expressions of pain or pleasure are virtually unchanging. Thus, the Sabbath is like a word of exclamation -- a direct, immediate, indispensable expression of piety.
- D. All people today are followers of Hillel and the others who defined Judaism, in one formula or another, as the love of God and the love of man. But, they are quite prone to forget that religion is more than any proposition or set of propositions; it is commitment, enthusiasm and dedication. Philosophy is thought, religion is thought plus life. Thus religion is unthinkable without some form of binding oneself to a pattern of living that is expressive of it.
- E. In addition to serving as the expression of piety, the Sabbath functions

p. 5. Reflections on the Sabbath Revitalization Effort

as the unifying bond of the Jewish community. It brings each individual, within the purview of the community, and the sense of community to each individual.

- F. The closest word for religion in Hebrew is "aish-doth" - not merely the inner fire, and not merely the law, but both together. The word religio, in Latin, means to bind. It is not merely to think, to believe, to say, to feel -- it is to bind oneself to follow a pattern of living.
- G. John Dewey's conception of religion as a quality of dedication rather than as a body of propositions is an illustration of this theme.
- H. Josephus in "Contra Apionem", discussing the difference between Judaism and the prevailing Greek philosophies makes the point that, in Judaism, all ideas and beliefs are action-centered. Conceptions of God and man are translated immediately into programs of action.
- I. The Sabbath is not only the most important "mitzvah", but the most valuable instrument for the strengthening of all "mitzvoth".

IV. What Does A Pledge Have To Do With Religion

- A. It is a silly question, but one quite likely to be asked.
- B. To bind oneself to a pattern of observance to which others similarly bind themselves is the fundamental decision of religion.
 - 1. Israelites at Sinai.
 - 2. The Covenant concept reiterated so frequently in the Bible.
 - 3. Progress in Judaism, through such covenants -- Hezekiah, Josiah, Zedekiah. The time of Ezra and Nehemiah.
 - 4. The "cha-vairim" of the Pharisees.
 - 5. Every Chassidic society; every "mussar" group, and its "Kabbalah".

V. What Can The Sabbath Do For The American Jew?

- A. The principle of rhythm that governs every aspect of life.
 - 1. All week, we express the drive of "self-assertion"; on the Sabbath, "self-surrender".
- B. The pressures of the machine age that build up tensions and neuroses. The Sabbath as an island of calm and repose.
- C. "Self-improvement" is one of the most powerful motivations in the lives of Americans. The Sabbath is dedicated to self-discovery, first of all, making possible continuous growth.
- D. Psychiatric terminology is now popular. The tension and the "blocks" that are built up in any continuous application. The need for release, through expression, through prayer.
- E. The need of "finding oneself", by forgetting oneself--yielding to a larger, all-embracing cause. On the Sabbath, you don't merely rest, but dedicate yourself to holiness and forge your links with the Jewish people.

From: The Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N.Y.

RE - 7 - 8200

FOR IMMEDIATE RELEASE

RABBI MAURICE N. EISENDRATH DENOUNCES
SMEAR CAMPAIGN AGAINST MACIVER REPORT

* * * * *

Endorses MacIver Report,

Pledges UAHC Support And

Calls for Early Adoption

In a sharply worded attack, Rabbi Maurice N. Eisendrath, President of the Union of American Hebrew Congregations, this week denounced recent smear attacks on Professor Robert M. MacIver whose report on the Interfaith and defense work of the national Jewish agencies questioned the efficacy of some of the agencies' work. Professor MacIver, who undertook a nationwide survey of community relations and interfaith activities of the various Jewish agencies on behalf of the National Community Relations Advisory Council, has been attacked in certain quarters as "biased, anti-Semitic and unobjective."

Taking vigorous exception to these charges, Dr. Eisendrath, spokesman for more than 440 Reform Jewish congregations affiliated with the Union of American Hebrew Congregations, declared:

"While people have every right to disagree with Professor MacIver's conclusions, it ill behooves any of them to resort to the kind of smears which we Jews have always denounced and of which we have ourselves so often been the victims."

"Professor MacIver is one of the nation's outstanding sociologists", Dr. Eisendrath continued, "who graciously consented to undertake an intensive nationwide survey at the request of the NCRAC. For some of us to have attempted to discredit the

(more)

report and to have condemned him as biased and unobjective, even before the report was made public, could at best be termed a gross error of judgment or at worst a deliberate attempt to destroy its effectiveness."

Dr. Eisendrath endorsed the major premises of the report and urged speedy implementation of the recommendations, pledging the Union's full cooperation.

The report praised the positive contributions of the Union of American Hebrew Congregations in the field of interfaith activity and recommended that it be given leadership in that sphere. Gratified at the recognition of the Union's role in fostering interfaith understanding, Dr. Eisendrath said:

"We heartily concur in this recommendation, not merely because it accords to the Union a cherished privilege and responsibility, but because such a role is precisely in keeping with the position we have long maintained; that in the interfaith area the Jewish community ought and must be represented by a specifically religious organization. Various segments of the Jewish community may differ as to the complexion and definition of Judaism itself. There can, however, be no possible difference of opinion that in the specific area of interfaith activity, the Jew must speak and appear in the guise of a religious entity.

"The Union and its affiliates are eager to accept this responsibility and feel themselves able, in the light of their long experience, dating back some 80 years ago, to carry out its assignment in a most satisfactory manner."

Concurring with another recommendation that the Union should take steps to provide representation of other sections of judaism in its work, Dr. Eisendrath said the Union is eager to enlist the cooperation of all Jewish groups in its program. He pointed out that the Jewish Chautauqua Society of the National Federation of Temple Brotherhoods, a Union affiliate, has, since its inception, utilized the services of Orthodox and Conservative, as well as Reform rabbis.

The Reform Jewish leader also reiterated the policy of the Union to confine its interfaith activities within the framework of its present program and that it will not become an "all-purpose" organization extending its activities into other spheres amply covered by existing agencies.

"The Union will not create full-blown departments in community relations endeavors so ancillary to its primary concern," he said.

A PLEDGE OF CONSECRATION

713N 773S 73J

Dear Rabbi _____:

"If all the Torah is contained in the Ten Commandments, the Ten Commandments are contained in the injunction to observe the Sabbath day". (Chayim Nachman Bialick)

In keeping with the effort of the United Synagogue to revitalize the Sabbath,

1. I pledge to refrain from doing on the Sabbath whatever work is avoidable in my circumstances, and not in keeping with the spirit of the day.
2. I pledge to hallow the Sabbath in my home by Kiddush, candle-lighting, etc.
3. I pledge to participate in public worship at least once on the Sabbath.

Signature _____

NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY, NEW YORK 27, N. Y. • RIVERSIDE 9-8000

FOR RELEASE: AFTER 2 P.M., TUESDAY, FEB. 26, 1952

Jewry of the free lands and of Israel, "freed from the fear of rootlessness and persecution, searching into the depths of their own tradition and own predilections, cannot but find the thread leading mankind out of its present intellectual maze and chaos," Doctor Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America today (TUESDAY, FEB. 26) told the first luncheon session of the newly-established Seminary Israel Institute, which took place at the Seminary, 3080 Broadway, New York City.

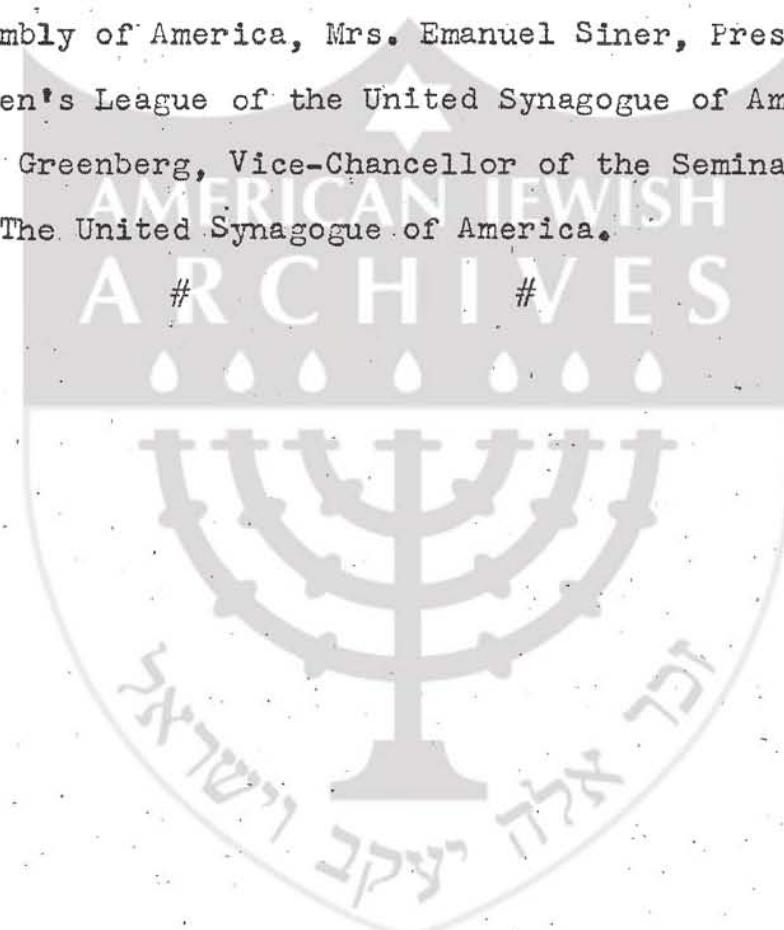
More than 250 leaders and scholars, including many Israelis and representatives of outstanding American Jewish organizations, attended the first regular session of the Seminary Israel Institute. The Institute, a joint project of The Jewish Agency for Palestine and the Seminary, has been founded to strengthen the spiritual and cultural bonds between the State of Israel and America.

Speaking on "The State of Israel as a Spiritual Force in the Modern World," Doctor Finkelstein declared: "The world needs a prophetic insight in which the concept of human dignity and worth will be integrated with advancing science and scholarship. Never in many generations have men been so utterly confused about their own purposes and aims as they are today. Never have nations been given so completely to drift and unable to find an intellectual rudder as today.....Is it a vain hope that the children of the Jewish tradition, living partly amidst their brethren of other faiths in the free

(MORE)

countries of the world, and partly on the holy soil of Zion, will find some way of formulating that which is implicit in the life of monotheistic religion, of democracy, and human dignity at its best?" (SEE EXCERPTS OF SPEECH ATTACHED)

Doctor Hayim Greenberg, member of The Executive of The Jewish Agency for Palestine, presided at the luncheon meeting. Greetings were extended by Rabbi Ira Eisenstein, Vice-President of the Rabbinical Assembly of America, Mrs. Emanuel Siner, President of the National Women's League of the United Synagogue of America, and Doctor Simon Greenberg, Vice-Chancellor of the Seminary and Executive Director of The United Synagogue of America.



NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3688 BROADWAY, NEW YORK 37, N. Y. • RIVERSIDE 8-8000

FOR RELEASE: MONDAY, AUGUST 3rd, 1953, A.M. PAPERS

NOTE TO EDITORS:

Your representatives are invited to attend the press conference at the Hotel Astor, Broadway and 44th Street, Sunday, August 2nd, 2 P.M. in the Art Nouveau Room, announcing the Conference on Moral Standards, to be held September 13th-15th at the Jewish Theological Seminary of America.

New York, Aug. 2 - - Marking the 50th anniversary of its incorporation, The Jewish Theological Seminary will conduct a Conference on Moral Standards, September 13th-15th, at the Seminary, Dr. Louis Finkelstein, Chancellor of the Seminary, announced today at a special meeting of conference leaders.

Dr. Finkelstein said "no question before the public today can possibly transcend in importance and urgency that of the widespread corruption, and insensitivity to moral and spiritual values which characterize our society."

He disclosed that the conference planning committee, chaired by Robert W. Sarnoff, expects more than 100 experts to study moral standards in eight major fields -- government, business and labor, education, science, creative expression, mass media, family and private behavior and religious institutions. Conferees will be widely representative, according to Dr. Finkelstein, and he asserted that the conference was the first effort of its kind on so comprehensive a basis.

(MORE)

"By eliciting the best thinking in the United States on the moral and spiritual standards of the free and democratic world," Dr. Finkelstein declared, "it is hoped that this Conference will help to awaken mankind at large to the urgency of the problem, and that it will constitute but the beginning of a vast effort to recruit resources to raise the American people and the democratic world to exercise a position of moral leadership for all the world."

Conference seminars, primarily designed to gather and evaluate information on urgent moral problems, will be under the general direction of Lyman Bryson, Professor Emeritus of Education at Columbia University's Teachers College. Seminars will emphasize discussion of papers, prepared and circulated among the conferees for study in advance of the sessions.

Dr. Finkelstein expressed hope that the Conference on Moral Standards will help initiate a movement toward the moral awakening of mankind, and said that "All disciplines and pursuits must combine in one vast effort to translate our basic moral code and spiritual values into the realm of private behavior, human relations, politics and other aspects of our common life."

The experts are expected to review their findings, first in individual working sessions of the seminars, and then in three plenary sessions. A report of the Conference is expected to appear in book form. Rabbi Gerson Cohen, Seminary Librarian, is Conference Director.

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July 29, 1953

July 2, 1953

STATEMENT BY DOCTOR LOUIS FINKELSTEIN

No question before the public today can possibly transcend in importance and urgency that of the widespread corruption, and insensitivity to moral and spiritual values which characterize our society. Even a casual reading of the daily press and study of contemporary life suggest that the problem is not a superficial and limited one of crime, juvenile delinquency, political corruption and the like; but involves widespread confusion with regard to the goals of human life, the role of America in the world, the responsibilities of the individual, and the responsibilities of the nation.

We at the Jewish Theological Seminary of America feel that the issues are so profound and far-reaching as to require serious deliberation and cooperative thinking by a group of our most eminent citizens. It happens that the year 1953 marks the fiftieth anniversary since the incorporation of the Seminary, and we therefore wish to dedicate this occasion for the exploration of the possibilities of such a study.

For the purpose of this exploration, we are asking a small group of experts in various fields to meet with one another, and members of our Faculty, for a Conference on Moral Standards, to be held at the Seminary from September 13th through 15th.

(MORE)

By eliciting the best thinking in the United States on the moral and spiritual standards of the free and democratic world, it is hoped that this Conference will help to awaken mankind at large to the urgency of the problem, and that it will constitute but the beginning of a vast effort to recruit resources to raise the American people and the democratic world to exercise a position of moral leadership for all the world.

Two problems of equal magnitude and importance face the Western World in its struggle for the preservation of its free and democratic way of life. Obviously, the first is to resist aggression on the part of communist totalitarianism.

However, the second is no less important; the future moral and spiritual health of man in the coming half century. The very survival of mankind may depend on the spiritual and moral guidance which the American people and other free nations of the world can provide for the world at large. This position of leadership can be earned only by the moral example which the United States and other democratic nations set for the world in precept and practice.

The great advances which man has made in various sciences, as well as in social techniques, must be paralleled by deeper moral insight and profounder spiritual dedication than has been shown heretofore. The vast organizations for the mobilization of manpower and physical potential must be equaled by concern for the moral standards of our generation. To this day there exists no single body whose main concern is the raising of the moral and spiritual level of mankind.

(MORE)

Though many steps have been taken in the right direction, the time has come when the values and standards of man should be the chief preoccupation of a group representing the best thinking in a wide variety of fields.

All disciplines and pursuits must combine in one vast effort to translate our basic moral code and spiritual values into the realm of private behavior, human relations, politics and the other aspects of our common life.

It is hoped that this Conference on Moral Standards will help such a movement toward the moral awakening of mankind.

NEWS

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3888 BROADWAY, NEW YORK 37, N. Y. - RIVERSIDE 2-3000

FOR RELEASE: Sunday, September 6, 1953

NEW YORK, Sept. 6 - - Final plans for The Conference on Moral Standards were disclosed here today by Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, 3080 Broadway, where the three day conference is to be held September 13-15.

Dr. Finkelstein announced that Richard P. McKeon, Distinguished Service Professor of Greek and Philosophy, The University of Chicago, would serve as Conference Commentator, summarizing the findings of the 100 experts who will analyze moral standards in eight major fields -- government, business and labor, education, science, creative expression, mass media, family and private behavior, and religious institutions.

Also named were the chairmen of the seminars. They are as follows:

GOVERNMENT

Biddle, Francis Lawyer, Former Attorney General of the United States
MacIver, R.M. Lieber Professor Emeritus of Political Philosophy and Sociology, Columbia University

BUSINESS AND LABOR

(MORE)

EDUCATION

Melby, Ernest O. Dean, School of Education, New York University
Tead, Ordway Director, Harper & Bros., and former Chairman of the New York City Board of Higher Education

SCIENCE

Hoagland, Hudson Executive Director, Worcester Foundation of Experimental Biology

CREATIVE EXPRESSION

Hopper, Stanley R. Professor of Christian Ethics, Drew Theological Seminary

MASS MEDIA

Lerner, Daniel Executive Secretary and Research Director, International Studies Project, The Hoover Institute

FAMILY AND PRIVATE BEHAVIOR

Kluckhohn, Florence Department of Social Relations, Harvard University

RELIGIOUS INSTITUTIONS

Greenberg, Simon Vice-Chancellor, The Jewish Theological Seminary of America

The Conference seminars will be under the general direction of Lyman Bryson, Professor Emeritus of Education at Columbia University's Teachers College, and Robert W. Sarnoff, Vice-President of the National Broadcasting Company, is head of the Conference planning committee. The Conference marks the fiftieth anniversary of the incorporation of the Seminary.

The Bar-Ilan University—Its Uniqueness and Need

By PINKHOS CHURGIN

President, Mizrachi Organization of America



Doctor
Pinkhos
Churgin

IN THE incessant planning for the future of Israel which marks the present scene, there is as much active thinking and working in the cultural and spiritual realm as in the economic.

Alongside the new settlements daily springing up everywhere in Israel, cultural institutions are coming into being to meet the urgencies of integrating newcomers from more than 75 countries. Schools of all descriptions, from kindergarten to teachers seminaries, are added at a quick pace to those already in existence. This is equally true of the religious schools, the yeshivot. They are expanding their facilities to meet the increasing demands of those seeking admission.

To the Jews education has always been the most precious possession. For the Jewish State, education is a most potent instrument in the tasks of rapid development of the resources essential to normal existence in a modern society and of forging a national unity from diverse cultures.

The pressure, therefore, on the existing educational program is no less intense than those for homes and employment. And this is particularly true in the field of higher education. Unfortunately, neither the Government of Israel nor the community is as yet in a position to assume the responsibility for the establishment and maintenance of a higher academic institution, which alone imparts substance to the essence of education and assures the future of intellectual and technical leadership.

The facilities of existing academic institutions are already taxed to capacity and there is no question

that additional facilities are needed. But under the present circumstances, the initiative, planning and financing of such a project will have to come from private sources.

It is to meet that need that the Mizrachi Organization of America, the largest religious-Zionist organization in America, has undertaken to establish a new university in Israel. To be known as the Bar-Ilan University, in memory of the late revered world Mizrachi leader, Rabbi Meir Bar-Ilan, the new institution, as planned, will be the first university in Israel to offer a comprehensive program in the arts and sciences within the framework of traditional Judaism.

It is worth noting that Tel Aviv, near which the new university will be located, has no academic institution of its own. In the rapidly-expanding urban and cultural center of Tel Aviv, the need for such an institution is as evident as its significance for the attainment of stature by Medinat Israel.

In its broad outline, the Bar-Ilan University will provide the youth of Israel with a complete general academic education to prepare him effectively to meet the realities of life in Israel. But more than that, the projected university will strive to make its students aware of the imperishable spiritual heritage of the Jewish people and, at the same time, to introduce them to the diverse cultures of the nations to which the Jewish people have so richly contributed. The graduates of the Bar-Ilan University will be intellectually prepared to assume their responsibilities for the continued growth of Israel. It is the aim of the sponsors to produce graduates capable of discharging their duties both as citizens of a new State and as leaders of a nation in which repose the hopes, dreams and expectations of a long line of generations that reach back to the prophets.

From the utilitarian point of view, the Bar-Ilan University will train teachers for the high schools and other higher institutions in Israel. The shortage of qualified teachers for various subjects in Israeli high schools is already a serious problem, destined to become steadily more grave. The shortage could halt the normal process of secondary education or even result in a lowering of the standards of teaching.

THE university, as planned, will also provide trained personnel for government service, both national and local. One of the most pressing problems presently confronting the Government of Israel is the limited supply of such personnel.

In preparation of the program of study at Bar-Ilan University, careful consideration will be given to the unique position which Israel occupies in its relation to the Jewish communities of different countries. A young man who wishes to enter diplomatic service for Israel must know not only the history and sociology but also the language of the foreign country and its Jewish life, the history, social structure and habits of the Jewish community in the country where he is to represent Israel. The relationship of the State of Israel to the Jewish communities throughout the world also will receive consideration in the preparation of study courses. In view of the predominant position of the United States in the modern world and of the establishment of the State of Israel and its further role in the development of the Jewish State, major consideration will be given to courses on the American Jewish community.

The university will be designed to permit of an extensive exchange of students and faculty with institutions in the United States. Such an exchange would seek to bring more closely together the Jewish communities of America and Israel and serve as a real answer to the threat of a drifting apart of these communities. American Jewish students could take a year or so of study in the Bar-Ilan University and return inspired and strengthened by their experience in Israel, ready to resume their studies in the United States without loss of academic credit.

The Bar-Ilan University will be conducted in the traditional religious spirit of Judaism. All sacred traditions will find their full expression in the class-

rooms and in the social life of the university. It is unthinkable that a Jewish student in Israel will not be familiar with the Jewish customs which for centuries have been the household knowledge of every Jew. Unadulterated secularism in academic institutions in Israel carries the threat, among others, of creating a deep gulf between the Jews of Israel and the Jews throughout the world, who have been kept together only by a common history, religious creativity and common religious practices.

The form of secularism which unfortunately is the ruling approach in many educational institutions in Israel, threatens to create division among the Jewish people. The Bar-Ilan University, therefore, will seek to avert the dangers of such an extreme secularism. It will provide for a very intensive study of Talmud, Bible and Jewish history so that every graduate will be learned in Jewish wisdom so as properly to appreciate and love his religion.

The creation of this institution is now the key project of the nation-wide Mizrachi movement. The Jewish National Fund has formally granted a site of 120 dunams of land in the vicinity of Ramat Gan, the garden suburb of Tel Aviv. The American Conference of Academicians for Israel, a non-partisan educational advisory body, is now working on plans for the university curriculum. The Rassco Corporation, construction arm of the Jewish Agency, has been designated to handle construction, and the work on the first buildings is scheduled to begin before the end of the year. The target date for opening of the first section of the university—a college of arts and sciences—has been set for the fall of 1954.

Observation Tower

(Continued)

WHEN an instructor in an outpost of the Jewish Theological Seminary informs a perplexed student in class that "the difference between Conservative and Reform is *the hat*," he is simply articulating something that is in being or in the course of becoming. He would perhaps be frowned upon as untactical or indiscreet, but he could easily justify his outspokenness or academic freedom, if you please. In fact, Dr. Finkelstein himself practically implied as much in his remark that "(in a Conservative Temple) men and women sit together as they do in Reform Congregations; the men cover their heads as among the Orthodox" and pray largely in Hebrew. Significantly, though, he did not mention the organ nor the excisions in the liturgy which a Board of Censors is constantly at work on. Meanwhile, pressured by example, Orthodox synagogues, too, are countenancing promiscuous seating and, with the lifting of the interdict on Sabbath travel when aimed at participation in a Sabbath service, those who prefer or have an immediate reason to attend an Orthodox service will, before long, have the courage to park their cars more close by....

By MOSES J. FELDMAN

Says further our "Time" informant: "Even some Conservative Jews are shocked at Finkelstein's habit of inviting Christian theologians to talk to his students. President Finkelstein has an answer to such objectors: 'The job of special service to God is not exclusive to the Jews.' And, adds Finkelstein, "When I am at work on those enterprises (in bringing clergymen and lay religious leaders, Christian and Jewish, for special studies) I feel that I am obeying the commandments just as much as when I go to the synagogue for prayer." But, before we say *Amen*, may we ask how soon he expects to succeed in taking the particular sting out from the lurid crucifixion story as taught in the Sunday schools of his Christian confreres? Doesn't he consider this to be part of the Jewish "Mission" he harps upon? Would he single out for special commendation those non-Reform Friday night performers who endeavor to introduce some "dynamism" by having church choristers liven up their *Yom Kippur* services and call in Bishops to dedicate their new synagogues? An occurrence such as the latter was recently described by one of the largest dailies "as one of the most unusual events in Southland religious

history." And, with the indirect lead-off provided in the above statements, we may look forward to progress in this respect, too. Indeed, the term "Jewish Church" no longer sounds as bizarre as it used to; at least not as much as "Christian synagog" still does, in spite of Sholem Asch.

And we wonder: Is the Seminary another Hebrew Union College, except that it wears a gorgeously embroidered *yarmulke* or simulacrum of Traditionalism? More exactly, if it has set itself up as a sort of experiment station or laboratory or semi-academy for inseminating a form of credal pluralism in the field of Judaism, let it say so openly. Moreover, in view of its sponsorship of Dr. Buber's lecture tour, we have a right to know whether it agrees with his interpretation of early Biblical history that follows fairly closely the familiar pattern of Higher Criticism except that it is deftly interwoven with silken strands of mystic suggestiveness? The answer to this question has no small bearing on the institution as on the observance of the Sabbath in particular. And further, since a specific norm of higher secular education has come to be regarded as indispensable for the dissemination of Judaism and its rich culture, why the antagonism or superciliousness towards the Rabbinical College that is clothed with

the full panoply of a University? Is it because it insists on too much Talmud and cognate subjects? Does it inculcate too much *Shulhan Arukh* or exemplify that dreaded bogey of "legalism" which, when looked at squarely and soberly, is Judaism made pragmatic and virile? Does it fail to imbue them with enough of what Finkelstein calls "spiritual Judaism"? Surely he knows that Rabbinic literature and the Judaism it shaped and fostered, sustained and perpetuated, need no assistance on this score, neither from without nor from within. And does the Seminary refrain from holding out to its students the availability of more lucrative and more manageable positions than are at the disposal of graduates of other institutions the students of which are no less qualified and idealistic than they are, so as not to encourage them to become careerists with both eyes focused on the salary and other emoluments along with the added halo of modernism that crowns all? With Finkelstein's fond hope that "the Jewish community in America will give birth to a school of prophets," such questions are not at all irrelevant. Nay, this very hope of his is a subconscious admission of the rank professionalism that so compromises and diverts Jewish spiritual leadership. He has, however, left this tantalizing proposition undefined.

PERSECUTION has driven the Jews in upon themselves; they have sometimes set up barriers against the world simply in order to survive. But of what use is their survival?" asks Finkelstein, "if their mission is forgotten?" The reasoning here is specious and misleading, inasmuch as the persecution they endured was mostly on religious grounds, while the barriers they set up, when they were not overwhelmed by martyrdom, were a mark of their very determination to survive as Jews with a religious heritage to uphold. And who does not know that the "Jewish Mission" spawned early in the 19th century by added Reform rabbis was no prophylactic against persecution? Rather it may have intensified existing animosity or perverted vanity and may have provoked all the more the fury of entrenched bigots. Besides, he pleads for a revival of Jewish mission while Judaism is struggling for its own survival against powerful currents from without and seriously disruptive and negative forces from within; yes, and in the face of the appalling fact that 75% of Jewish children in New York receive no Jewish instruction whatsoever. Also, instead of indulging in banalities about Orthodoxy, he could have been manful enough to acknowledge the decided transformation it has brought about in Jewish life by means of the Day Schools and junior Yeshivas, and should have emphasized that all religious Jews should be as warmly interested in them as are Christians of all denominations in their Day Schools. Let us not neurotically or hypocritically look upon them as "barriers" or pens of segregation. They are moral and religious powerhouses we need badly.

"To me," declares Finkelstein, "the prophetic message is summarized in the idea of the Suffering Servant in Isaiah. The Christians take this to be the foreshadowing of Jesus, but Jewish tradition sees it as the role of the Jews in the world. And the important part of the concept is the word 'servant'.⁵ Suffering, too, if necessary—and it often seems to be necessary. But suffering by itself is not enough". All in all, a somewhat similar approach is taken by one of our intellectuals

who comes forward to defend Martin Buber for accepting a German prize and lambaste his critics for heeding the admonition, "Remember what Amalek had done to thee"⁶ and allowing themselves to be infected with the same(!) hatred towards the Germans which the latter bore the Jews. They are, he says, recreant to "the highest principles of forgiveness and mercy with justice," whereas Buber is nothing less than one of the "great guardians of that Judaism which makes our rôle understandable to the gentile and Christian world." Verily a typical example of a fanatical intellectual, who has become all the more enamored of Buber because he told him that he calls Jesus his "great brother." Implicit here is the inclination to set the glory of our mystic's "great brother" above the memory of the Six Million and the safety of their surviving brethren, as has been done openly by some distinguished converts in recent years? Likewise, those non-Jewish, German disciples of Goethe who will not fail to study Dr. Rosenberg as well, and those who do not budge from the belief that Isaiah's *Man of Sorrows*⁸ is none other than Jesus, will cling to the proposition that he supersedes the *Nation of Sorrows*.

And when Dr. Finkelstein says: "Suffering, too, if necessary, and it often seems to be necessary," he does not stop to consider or is too timid to point out where the suffering still comes from, nor does he realize how untactical it is to speak aloud in such terms. Christians who devoutly look forward to the "Second Advent," certainly do not foresee any "necessity" for a second crucifixion. He would be in place; however, were he to tell his fellow-Jews in America whom he "calls on to serve their old persecutors, their brothers," that it still seems to be necessary to suffer for the sake of the Sabbath and the heritage which it alone can safeguard. But to suffer persecution in democratic countries in any form is *not* necessary; and if it is, we should not inveigh against its victims for "setting up barriers in order to survive." Elsewhere Jews are unable to do even this, let alone continue their role as "servant." And those who bend and scrape before Arabs bend and scrape before Germans, and vice versa. Both Finkelstein and Buber well know what this statement means.

FINALLY, musing on his former non-Zionism, which then meant aiding and abetting the conspiracy around a Bi-National State in Palestine (*pace* Magnes and Buber), he is led to meditate as follows, as conveyed to his interviewer: "The short-lived independence that Judas Maccabeus ripped from the dying body of the Hellenistic Empire in the second century B.C., seemed to him one of the great failures in Jewish history; so, he felt, would be a modern State established by force." This, I think, is the most gratuitous and outrageous assertion in that entire splurge. It would astound any tyro in Jewish history and must shock the sensibilities of every religionist who knows that the Maccabean war was a life-and-death struggle for religion against paganism, that it not only saved Judaism from disintegration but also resulted in its consolidation to a degree that enabled it to survive both the collapse of the nation's independence and its dispersion at the hands of the Romans. What an inspiring text the above makes for a Hanukkah sermon! What a splendid motto to be inscribed on the por-

Among Our Contributors

Honorable Abba Eban, Ambassador from Israel to the United Nations and to the United States of America, is known for his effective presentation of the cause of Israel to the nations of the world.

Dr. Pinkhos Churgin, National President of the Mizrachi Organization of America, is head of the Teachers Institute of Yeshiva University.

Dr. Israel Elfenbein, Executive Director of Education-Expansion of the Mizrachi Organization of America, is the author of many scholarly works, including a set of three volumes of "The Letters and Responsa of Rashi."

William Cohen, a frequent contributor to the English-Jewish press, is a graduate of the University of Vermont. He is the Editor of Technion Year Book and the Director of Public Relations for the American Technion Society.

Rabbi Moses J. Feldman of Los Angeles, California, is the author of a six-volume Textual Concordance to the Hebrew Liturgy ("Areshet Sefatenu"), which includes a Lexicon of Biblical Proverbs and Idioms and a Rabbinic Anthology. Many others of his scholarly works await publication.

Alexander Weisz, native of Hungary, attended the Juedisches Chajes-Gymnasium in Vienna and the University of Vienna and "Economic College." He has been a contributor to foreign papers.

Elizabeth Lanzi has published more than fifty short stories and novellas in major English-Jewish periodicals. One of her stories was listed in the "Best American Short Stories" (1948). In writing the story of David Reubeni, a chapter in her forthcoming book entitled "The Voice Beyond the Darkness," she has made research. This chapter we take pleasure in publishing in installments.

tals or banner of the projected School of Prophets!

And what were the Maccabees? Why, the forerunners of the 20th-century terrorists of the Haganah and the Irgun. Nothing more! Is this, possibly, an advance notice that some in his entourage contemplate expunging from the Siddur the "Al Hanissim" with its *Te Deum* for "the wars which Thou hast waged for our (Maccabean) forefathers, etc.? A great failure? May our modern Mattathias and Maccabees first accomplish as much as their ancestors, and may none ever have any pretext or the stark temerity to sneer at the fruits of their victory. I have no doubt but that, in the new Jewish History announced by Dr. Finkelstein, the scholar, and not the politician nor the prophet, the Maccabees of old will fare far better than they have at his dictation in the "Time" magazine of October 15, 1951.

⁵ His emphasis on the word "servant" and the reference given in the "Time" to Is. 53, 3, necessitate directing the student to the preceding chapter, verse 13, which opens up the theme and should have been made to begin Chap. 53 by the original copyist.

⁶ Dent. 25, 17.

⁷ See recent issues of The Jewish Forum.

⁸ Literally "pains" (53, 3).

A Papal Nuncio Falsifies the Text

The opinion of some of the outstanding Biblical scholars appears to be unanimous that the Papal Nuncio referred to below committed fraud not only by falsifying the translation of the Hebrew text but also in his attempt to show that Jesus died on the fictitious date of April 7, 30, C.E.

To establish the correct translation, we sent the following to a select number of scholars:

In the New York Times of April 12, 1952, Msgr. Francesco B. Duca, cited as a Biblical expert, and who has been Papal Nuncio in Italy since 1929, has written a book entitled, "The Seventy Weeks of Daniel and the Messianic Date." In this book, the author first fraudulently translates "kodesh kadashim": (in Daniel IX, 24) by "the Saint of Saints" as referring to Jesus, and then proceeds to base his calculations thereon in order to set the date of Jesus' death on which "authoritatively" to determine the celebration of Easter.

We feel it our duty to call attention to his continuance of the falsification of the Biblical text and should like to get your rendering of the passage above mentioned for purposes of verification.

(Signed) EDITOR

Stock-in-Trade Distortion of Hebrew Scriptures

To the Editor:

THE following is my reaction to the report in the New York Times of April 12, of the publication of a book by Msgr. Francesco B. Duca, entitled "The Seventy Weeks of Daniel and the Messianic Date," with particular reference to Dan. 9, 24, where he turns "kodesh kadashim" into "the Saint of Saints," applies the term to Jesus and merrily makes it the basis for his calculations as to Jesus's death so as to establish the date of Easter once and for all and without the shadow of a doubt.

First, let me give you what I believe to be the correct rendering of said verse: "Seventy weeks¹ have been decreed upon thy people and upon thy holy city, to confine the transgression and to end sin" and to forgive² iniquity and to bring everlasting righteousness and to seal⁴ vision and prophet⁵ and to anoint the most holy" (place).⁶ The term "kodesh kadashim" or "kodesh ha'kadashim" is used variously for the altar,⁷ altar and other utensils,⁸ spices,⁹ oblation,¹⁰ sin-offering,¹¹ guilt-offering,¹² sacrifices,¹³ shewbread,¹⁴ things dedicated to the Temple,¹⁵ Holy of Holies,¹⁶ Temple precincts,¹⁷ all consecrated offerings.¹⁸

Yes, it occurs also in I Chron. 23, 13. This time it expressly refers to a person, namely Aaron,—according to Jewish interpretation and in accordance with elementary grammar, but *not* according to Christian versions. Strange, isn't it? Or, is it? Incidentally it may interest Msgr. Duca to know that a certain Talmudic Rabbi, named Menahem or Nahum, was spoken of as "Ish kodesh kadashim"¹⁹ or "Ish kodesh ha'kadashim."²⁰ He is, otherwise, called "be'nan shel kedoshim,"²¹ 'a scion of holy men.'

The reason given for these designations is that he never looked too closely at a coin for fear of seeing the *image* engraved thereon. . . .

Now, although I cannot comment on the Rev. Duca's book as such, since I haven't seen it, I can well sense the sum and substance of it and may safely place it in the category of Christological concoctions that have made confusion among Christians worse confounded and conceit more and more conceited. But, I am more than curious to know whether he presents the above translation as his very own, or he actually tells his readers that it was among the "burning" texts and pretexts capitalized on by Jewish apostates back in those days when Catholicism delighted in leading its prey into the kindly flames of the Inquisition it had kindled. Does he refer to the famous "disputation" between that superb scholar and exegete, the saintly Nahmanides, and the raving apostate, Pablo Christiani, which was held before the King of Barcelona in 1263? Nahmanides disposed of that text along with all the others hurled at him, while the King himself admitted the utter cogency of the Rabbi's arguments and proofs. His life was indeed mercifully spared, but he was banished from Spain,—a typical wandering Jew making atonement for speaking the divine truth and upholding the historical realities.

Does Msgr. Duca tell his readers that Isaac Abravanel, celebrated statesman in the royal court of Portugal and Bible commentator, thoroughly expounds the Book of Daniel in his classic, "Wells of Salvation" (1551)? Does he tell them of a certain work that set the Christian world really thinking and was written in the sixteenth century, not by one of those who used to be called Rabbanites, but by a born Karaite, a spiritual leader among those whose religious life was centered in the Hebrew Bible exclusively? I refer, of course, to Isaac Troki and his work "Hizuk Emunah." In it, most of the stock-in-trade distortions of the Hebrew Scriptures, including the above, are tackled with forthrightness and full knowledge, so that all claims made in their behalf are effectively refuted.

And speaking of supreme saints, may I refer him to Ex. 32, 32, where Moses, liberator, lawgiver and leader, whose closeness to God outshines and outranks that of all others in history, pleaded (with God): "If Thou wilt not forgive their sin, blot *me* out of Thy book which Thou hast written!" That was when the suggestion was made that he and the faithful ones remain and let the great majority of waverers perish. Surely he, with his grand stature as

a devoted and sagacious leader who "nursed" his people into manhood, deserved to be called "saint of saints." Yet, we have abjured deification, but simply claim him as the Prophet of Prophets. He first bade Israel to grow into a "kingdom of priests and holy nation." They were constantly exhorted to be "kedoshim" by living in accordance with the Biblical principles and precepts; and the Psalmist meditates with delight on "the holy ones that are in the land."²² "Israel is hallowed unto the Eternal, the first fruits of His produce; all that prey upon him shall be held guilty; evil shall come upon them, saith the Eternal."²³ Yea, let anyone who knows history deny that, as a nation among nations, Israel has been the "saint of saints," bludgeoned and booted around, slandered and vilified, exploited and discarded, and now is begrimed his own hallowed nook!

Does Msgr. Duca know whom the Jewish People of today refers to with bated breath as saints? Those six million martyrs and massacred innocents, done to death by the most horrible brutalities before the glazed eyes of a Christian world. It was one of the characteristic tenets of Catholicism that the Jew was sentenced to everlasting penance for his rejection of Jesu-olatry and for clinging to his own Faith and his own Bible written in his own language. Hence, seeing the revival of national Israel on its own soil, it is feverishly busy trying to plague and pester the survivors of this millionfold crucifixion, atonement for which is absolutely impossible. And how does it go about it? By persistently peddling Hebrew texts that have been torn and twisted out of recognition and interpreted without regard to chronological facts and actual meanings and even current realities.

Just as, according to Shakespeare, "the Devil can cite Scripture for his own purposes," so can any zealot who refuses to look at the Bible except through the blinkers that have been fastened upon him. Translators, official and otherwise, bear considerable blame for this mischievous situation. And while I commend Psalms 79 and 83 to Msgr. Duca's thoughtful attention, I heartily endorse the following statement made by the Pope, April 10, 1952, in Vatican City before the Society for Old Testament Study of Great Britain: "The spiritual advantages derived from reading Scripture will be genuine and solid, in proportion to one's certain and accurate knowledge of what the sacred author has said." Amen.

RABBI MOSES J. FELDMAN

Author, "Areshet Sefatenu," recognized reference book for Bible instructors; and a revision of a widely used Bible Dictionary (in manuscript).

¹ Namely, year-weeks or weeks of years.

² i.e. after having made full amends, as in Lam. 4 end.

³ or, to accept atonement for.

⁴ or, confirm or bring to fulfillment.

⁵ or, vision of the prophet. This conjunctive form is paralleled by Itzvonech ve'heyronech (Gen. 3,16) which may well mean "thy pain from pregnancy." Also "hesed ve'emeth." (Gen. 47,29), interpreted by the Rabbis "hesed shel emeth." Similarly in the Mishnah (Taanith 15b; Kilayim 9,7). Our text could also be translated "vision or prophet," as in "he who smiteth his father and his mother" (Ex. 21,15). However, "vision and prophet" are far less distinct from one another than "father and mother." Hence, "vision of the prophet" is the better rendering.

⁶ This looks towards a rededication of the Temple and its appurtenances. We may, therefore, render here: "what is most holy," or as most holy," with reference to the aforementioned.

⁷ Ex. 29,37; 30,10; 40,10. ⁸ Ex. 30,29. ⁹ Ex. 30,36.

¹⁰ Lev. 2:3,10; 6,10; 10,12. ¹¹ Lev. 6:18,22; 10,17. ¹² Lev. 7:1,6.

¹³ Lev. 14,13; 21,22; Num. 18,9. ¹⁴ Lev. 24,9. ¹⁵ Lev. 27,28.

¹⁶ Num. 4:4,19; 18,10. ¹⁷ Ezek. 43,12; 45,3; 48,12.

¹⁸ Num. 18,9; Ezek. 42,13; 44,13; Ezra 2,63; Neh. 7,65; 2 Chron. 31,14.

¹⁹ Jer. Avodah Zarah 3:1,11; Koh. R. 9,10 (2).

²⁰ Jer. Meg. 1,11. ²¹ Pes. 104a. ²² Ps. 16,3.

²³ Jer. 2,3.

To the Editor:

Regarding the falsification of the Biblical text of (Daniel IX, 24) by the Papal Nuncio Francesco B. Duca, referred to in the New York Times on April 12, 1952, I wish to present my own rendering of the passage as follows: "Seventy weeks are determined upon Thy people and upon Thy Holy City . . . to seal up the vision and prophet and to anoint the most holy place [Sanctum Sanctorum, the holy of holies]."

The phrase "kodesh kodashim" never refers to a person in the 24 books of the Holy Scriptures, but always refers, as far as I know, to the *holy place* in the *Holy Temple*.

(Signed) ISRAEL ELFENBEIN

Author, "The Letters and Responsa of Rashi" (3 vol.), with annotations by Prof. Louis Ginzberg.

To the Editor:

The term "kodesh kodashim" or "kodesh ha-kodashim" is found in the Bible more than thirty times and nowhere does it refer to a person. Msgr. Duca's translation is a misinterpretation. It ignores both the rules of Hebrew grammar and the ideas of all Biblical authors.

(Signed) A. J. HESCHEL

Author, *Biography of Maimonides*, *The Earth is the Lord's, The Sabbath—Its Meaning for Modern Man*.

To the Editor:

There are at least another dozen places besides Daniel 9, 24, where this very phrase, "kodesh kodashim" appears in the "Old Testament": Exodus 29, 37, 30, 10, 29 and 36; Leviticus 2, 3 and 10; 24, 9; 27, 28; Ezekiel 43, 12; 45, 3; I Chronicles 23, 13. In all of these places the meaning and interpretation is very clear. One translation fits them all, namely, "the most holy" place or thing. They all refer to inanimate objects, the Holy Temple or parts of vessels thereof, as well as to various offerings brought to

the holy altar. The phrase implies a superlative degree of holiness. Occasionally it is rendered "holy of holies." In some of its translations the King James version is at times more accurate. There cannot be a doubt that the phrase in Daniel refers to the Holy Temple or to the holy vessels it contained. To translate it "the saint of saints" is a ridiculous fraud. No honest student of the Hebrew language could accept such a translation.

(Signed) RABBI NATHAN DRAZIN

Author, "History of Jewish Education from 515 B.C.E. to 220 C.E." (Johns Hopkins Press, 1940).

To the Editor:

There is only one possible interpretation of the two Hebrew words "kodesh kodashim" which close the 24th verse of the 9th chapter of Daniel. They mean "The holy of holies, the most holy place, the most sacred place," or any similar phrase descriptive of the Temple. They correspond to the reference earlier in the verse to the Holy City.

REV. DR. D. DE SOLA POOL

Author of a standard work on the Kaddish; editor of seven Hebrew and English prayerbooks, etc.

**Another Present Day Fraudulent
Fictitious Falsification**

To the Editor:

It is necessary to expose another fraudulent, fictitious falsification recently superimposed upon the already age-old fraudulent translation of Daniel, Chapter ix, verse 24—that of the Hebrew words in the original: "kodesh kodashim." Correctly translated, it means 'Holy of Holies,' the place in the Temple of Jerusalem to be anointed.

The term has been purposely mistranslated as 'Saint of Saints,' in order to utilize another Scriptural passage to make it appear that, instead of being a reference to a place, the Temple, as it correctly is, it referred to "Jesus Christ." This is another act of duplicity aimed to create a mythical idol based upon a translation that can easily be shown to be false by any honest person who knows the Hebrew language.

It is therefore axiomatic that any calculation based upon the knowingly false assumption that this passage referred to Jesus, makes all conclusions based thereon ignominiously and reprehensibly false.

It inevitably follows, therefore, that, since the translation is false; the calculation based thereon is also absolutely false though it took eleven years of study for Msgr. Francesco Borgongini Duca, a Biblical "expert" and who has been Papal Nuncio to Italy since 1929. This calculation was so fraudulently based in order to arrive at the conclusion that the day of

death of the mythical "Jesus Christ" was on April 7, 30 of the New Era.

It can safely be assumed that there is a hidden purpose by the Roman Catholic Church to fix the alleged death of Jesus as occurring on April 7, that bodes no good to other religions. Instead of eleven years study, any student in any Yeshiva, who naturally is not blinded by purblind dogmatism, could, by correctly translating the Hebrew words in Daniel ix, 24, have shown him his error in less than five minutes.

The First of the "Ten Commandments" given by God on Mount Sinai, "Thou shalt have no other gods before Me," will endure eternally and, as the sage Simon, son of Gamaliel, said, only when we shall have truth and justice can we have peace.

(Signed) WILLIAM LIEBERMANN

March 4, 1952

Dear Dr. Liebermann:

I thank you for your contribution to our most important work, and I appreciate your article (on the topic, "Is the United States a Christian Nation?" reprinted from the July, 1948 issue of *The Jewish Forum* and) which appeared in *Liberty Magazine*. You are exactly right. We shouldn't even speak of a Christian nation, a Catholic state, or a Jewish nation. We are a democracy in which all of these groups have freedom. We must keep it that way.

GLENN L. ARCHER

Executive Director

Protestants and Other Americans United for Separation of Church and State, Washington, D. C.

(Above letter sent in acknowledgement of receipt of the article mentioned in parentheses — EDITOR.)

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