



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series B: Early Activities. 1945-1972

Box 8, Folder 13, Jewish Theological Seminary, 1947-1949.



PROFESSOR ALEXANDER MARX

Professor Alexander Marx, who will celebrate his 70th birthday on Thursday, January 29, has been a member of the faculty of the Jewish Theological Seminary since 1903. As professor of Jewish History and as Librarian at the Seminary, his profound learning has not only influenced the hundreds of young men who have been his students at the Seminary's Rabbinical School during the past 45 years, but has had its impact, as well, on the course of Jewish scholarship in this country and abroad.

When Professor Marx became the Seminary Librarian, the library collection consisted of 5,000 volumes and three manuscripts. Under his direction, it has developed into what is today recognized as the world's foremost Jewish library, with a collection of almost 145,000 books and pamphlets and 8,000 manuscripts. Professor Marx's familiarity with every item in the collection has become legendary among Seminary students and is a source of constant wonder among his colleagues and visiting scholars.

(more)

Although the number of priceless manuscripts which the library has acquired under Professor Marx's administration runs into the thousands, three items are considered among the chief prizes. They are the 13th century manuscript of the "Talmud Aboda Zarah," (Treatise on Idolatry) which was written in Spain and remained there intact not only through the period of the Inquisition, but until our own time. It was purchased by the Seminary in 1916 by the late Judge Mayer Sulzberger of Philadelphia who presented it to the Seminary. Two highly valuable examples of incunabala became the property of the library as gifts of the late Mortimer L. Schiff--"Mahzor for Yom Kippur," which was printed in Spain between 1480 and 1490, and eight leaves of the Gutenberg Bible comprising the "Book of Esther."

For many years the Library has been a major resource for scholars in both hemispheres. A few who have made intensive use of the material it contains are Professor Paul Kahle, renowned German scholar, and a member of the staff of the Bodleian Library at Oxford; Doctor Cecil Roth, of Oxford University; Professor Jose Millas de Vilacrosa, of Madrid; the late Doctor Maarsen, of the Hague, and Professor Gerhard Scholem, of the Hebrew University in Jerusalem.

(more)

Distinguished scholars, writers and public figures who have used the library in connection with their own work include Lion Feuchtwanger, the noted German novelist; Pearl S. Buck, who consulted a number of volumes on Jews in China; the late Bronislaw Huberman, who used library material to supplement his articles on Zionism; Giovanni Martinelli of the Metropolitan Opera Company, who searched for costume ideas for his role in "La Juive"; Norman bel Geddes, the famous stage designer; and Doctor Arturo Castiglioni, Professor of the History of Medicine at Yale.

A considerable number of the outstanding items in the Library's collection have been made by Jewish leaders whose friendship with Professor Marx served to increase their fundamental concern with the future of Jewish scholarship. These donors include the late Judge Sulzberger and Mortimer L. Schiff, as well as the late Dr. H. G. Enelow, who bequeathed his own great library to the Seminary at his death. Foremost among the library's benefactors today is Dr. Harry G. Friedman, whose vision and generosity have been invaluable assets in the building of the present collection.

While the Seminary has benefited immeasurably from Professor Marx's scholarship and from his qualities of leadership, Jewish scholarly life throughout the world has been influenced by the breadth of his interests.

(more)

He is president of the Alexander Kohut Memorial Foundation, and was recently elected to head the American Academy for Jewish Research. He is corresponding secretary of the American Jewish Historical Society; a Fellow of the Medieval Academy of America; a member of the Publications Committee of the Jewish Publication Society of America, and a corresponding member of the Jewish Historical Society of England.

Professor Marx's far-ranging research and learned monographs are recognized as landmarks among students of the history and culture of the Jewish people, not only in this country, but in every part of the world. His published works include "A History of the Jewish People," which was written in collaboration with the late Professor Max L. Margolis; "Studies in Jewish History and Booklore", as well as many articles and review for periodicals. His most recent work, "Essays in Jewish Biography" was published only this month.

Born in Elberfeld, Germany, Professor Marx studied at the Universities of Konigsberg and Berlin and at the Rabbiner-Seminar in that city, and received his doctorate at the University of Koenigsberg in 1903, before coming to the United States at the invitation of Professor Solomon Schechter, then president of the Seminary. On a subsequent visit to Germany, during the summer of 1905, he married the former Hanna Hoffman of Herlin, daughter of Professor David Hoffman, a renowned scholar.

 CELEBRATE 70TH BIRTHDAY OF PROFESSOR ALEXANDER MARX

The 70th birthday of Professor Alexander Marx, renowned historian and scholar and noted Librarian of the Seminary Library, will be marked by a meeting and reception in the Reading Room of the Library, Thursday evening, January 29th at 8 P.M. A portrait of Professor Marx, by the noted artist Jack Levine, will be presented to him by Dr. Israel M. Goldman in behalf of the Rabbinical Assembly.

Schedule
Functions
January 29th
and
February 5th

Dr. Robert Gordis will present a scroll in behalf of the Rabbinical Assembly to Professor Marx. In addition, messages of greeting from libraries and academic societies will be given to him on this occasion. Professor Saul Lieberman will speak and Professor Marx will respond. Rabbi David Matt will read a sonnet in tribute to Professor Marx on his 70th birthday. All members of the Rabbinical Assembly are invited to join in this memorable occasion of tribute to a beloved member of the Seminary faculty and outstanding scholar and Librarian.

On February 5th Professor Marx will be the guest of honor at a birthday dinner party at the Seminary tendered him by the faculty, the Board of Directors and the Board of Overseers and the Board of Directors and the Board of Overseers.

 IMPORTANT MEETINGS AT SEMINARY

Two meetings of importance were held at the Seminary, Monday, January 12: the Eastern Region of the National Planning and Campaign Committee met from 11 A.M. to 4 P.M. The Committees of the Board of Overseers met from 4 to 5:30 P.M. and the full Board met from 5:30 P.M. to 9 P.M.

 LEHMAN NAMED CHAIRMAN OF BOARD OF OVERSEERS
 SEMI-ANNUAL MEETING COVERS IMPORTANT BUSINESS

Board
Elects
Officers,
New Members

At its meeting which started with dinner at 5:30 P.M. the Board of Overseers elected officers for the coming term, reviewed activities of the various departments of the Seminary since its previous semi-annual meeting May 6, 1947, charted the lines of

Text of Speech

by

Former Governor HERBERT H. LEHMAN



The Jewish Theological Seminary of America
November 10, 1946

Text of Speech

--Herbert H. Lehman

This expression of your interest prompts me to discuss with you tonight a problem which has been occupying my thoughts ever since my return from Europe. It is the cost of war. I have been thinking of the destruction and damage inflicted on humanity and the world not only in the war which ended twenty-eight years ago tomorrow, but also of the even greater cost sustained by all of us, everywhere, in the war that ended only fourteen months ago. It is impossible, of course, to reckon such costs in dollars and cents. But one fact emerges that can be expressed in financial terms. We have overdrawn our account.

We have called upon the bank of raw materials, of land, of housing, of transportation, educational and medical facilities to an almost incredible extent. It will take many years, perhaps decades to replenish the account. But, in time, it can be replenished. This is one resource, however, that we cannot replenish now -- or at any future time. We do not even know just how far we have overdrawn the account labeled "Mankind."

Even if the records were complete -- even if the death of every man, woman and child in the two great wars had been entered accurately with name, place, date and circumstance -- we still would not be able to gauge the full extent of our overdrawal. No record could tell us, for instance, whether Private First Class John Smith, who fell on Anzio Beach might not have matured into the Abraham Lincoln of his generation. We do not know just how many Sun Yat Sens the world lost in China -- how many Madame Curies in France, Tolstois in Russia, and Einsteins in the furnaces of Maidenek.

With this knowledge, it seems to me obvious that we cannot expect to make even legitimate withdrawals from this account in the future, unless we attempt first to make good the shortage. If, blindly we have used up the men and the women who, in the natural course of events, would have emerged as the leaders of their generation, we certainly must make some conscious, planned effort to replace them.

Our responsibility is an even more urgent one today because the war did more than cheat the world of an enormous reservoir of potential leadership. The dislocations imposed by war appear also to have undermined very seriously, where they did not utterly destroy, the spiritual foundations of great numbers. Flagrant opportunism, the philosophy of I'm-getting-mine-while-the-getting's-good, seems to be gaining ground steadily over the philosophy of service to the common good.

The war cheated a whole multitude of displaced persons in Europe and Asia. The strains and stresses of that conflict also created millions of American D.P.'s of a different kind -- spiritually displaced persons.

I see, then, a double need for leadership, and for the development of potential leaders to serve America. We need to plan for their development in order not only to replace, as best we may, the young men and women cut off by the war in the dawn of their promise -- the leaders normally required by any generation. We also must plan in the knowledge that the requirements are not normal, but larger than normal, for young men and women with the vision for true leadership. For without vision, the prophet Isaiah continually reminds us, the people perish.

By vision, I mean, of course, the consciousness that life is and must be more, much more, than the "getting and spending" of material resources; that our activities must provide sustenance for the spirit no less than for our physical being; and that this Divine element in man is best nourished, not with words of the mouth, but by deeds of the heart.

Men and women equipped with this kind of "vision" possess the potential for leadership in the tradition which illuminates American history from William Penn to Franklin Roosevelt. It is also the tradition of the Talmud, as expressed in the message of a great Rabbi to his younger associates: "Not authority to rule have I given you, but authority to serve." It seems to me tonight, on this eve of the anniversary of the armistice, that was to terminate, once and for all, Mankind's continued attempt at suicide, that what we need above all is leadership, in all walks of American life, by men who think of themselves primarily as servants of the community.

Now the importance of selecting and training such servants of society has long been recognized in at least two fields of endeavor. In certain branches of industry, for example, we see great enterprises seeking out promising young scientists in our colleges, offering them the means to further study at company expense, and then providing these graduate scientists with facilities for developing practical applications of their research. We are all familiar also, with the much more limited efforts in this direction made by the various major religions in America through the establishment of educational institutions for the development and training, as ministers of God, of young men of high moral character and spirituality.

In other words, we seem to be more than willing on the one hand, to facilitate the training of men and women who may be able to speed up an already fast-moving technology still further; and, on the other, to train a disproportionately smaller number of young people who may be able, we hope, to dissuade us from killing each other with the fruits of that technology. The need for the training of increasingly larger numbers of rabbis and ministers in America is too obvious for comment.

But limited as our efforts may be in training spiritual servant-leaders, they still greatly exceed our expressed concern for the development of potential servant-leaders in fields almost equally important to our physical and spiritual welfare -- and which may serve as a vitally needed bridge between them. Broadly speaking, these fields may be described as the arts and the social and theoretical sciences. Men showing early signs of talent in these fields are generally left to fend for themselves, and to develop their gifts as best they can amid the often stultifying pressures of a fiercely competitive society. Perhaps it is no accident that this nation has produced many artists and social scientists of talent -- but few of genius.

I am aware, of course, that the special nature of this problem has been recognized, at least to some limited extent, in the various systems of Fellowships set up by American philanthropists. The Guggenheim Fellowships, for example, provide financial grants for two years to men and women of demonstrated talent in the arts and social sciences, to enable them to pursue their studies or work without economic handicap. And the Neiman Fellowships provide a

year of study at Harvard University for men and women gifted in journalism. Here again, the recipients of the Fellowships are individuals who have already demonstrated ability of a high order.

Obviously, however, the principle underlying such Fellowships cannot answer the demand of the day for the discovery and development of potential servant-leaders -- young men and women who have not yet had an opportunity to perfect the techniques and to acquire the maturity essential to significant creative activity. It is not the artist or social scientist who has "arrived" who most needs our help. It is the young man and woman who is just starting on the way. For without proper help, he may never translate his creative dreams into meaningful reality. We have, as I said, lost an incalculable number of potential leaders through the ravages of war. We dare not add to their number by permitting others to fall victim to the economic ravages of peace.

I do not want this to happen. I want to work to prevent its happening. It is in that spirit of concern -- and of hope for a more productive future for the youth of this nation -- that I present to this Conference for its approval, and to the Board of Directors of the Seminary for their implementation, a project aimed specifically at fostering the development of the servant-leaders of a new generation. Because of the special nature of this institution and the extent of its resources, it may be necessary to confine the project, in its initial stages, to those whom the Seminary is intended to serve -- members of the Jewish community. But certainly its basic principle is applicable to all Americans; and once established the plan can be widened in scope, perhaps in cooperation with other institutions of learning.

The Plan is a simple one. Through fellowships carrying a financial stipend of perhaps \$1,500 a year, and with the active employment of all the technical and spiritual resources of the Seminary, it is proposed to make available each year, to a varying number of young men and women qualified through character, temperament and creative potential in the arts or the social or theoretical sciences, the opportunity for further study under circumstances which will encourage the development of their professional techniques simultaneously with the development of their spiritual vision. The recipients of the fellowships should be selected from the student bodies of American universities and colleges during their senior year of study, in consultation with educational, civic and religious leaders. The Fellows should be authorized to pursue their technical and professional studies, in this country or in a foreign land, at any institution or with any recognized master in their field that they may choose. During the tenure of their fellowships -- which may run from one year to four years -- the young men and women would also be given the opportunity to acquire a thorough grounding in the history, literature, art and ethics of Judaism through studies at the Seminary or elsewhere in the United States or abroad at the hands of authorities selected by the Seminary. The Fellows thus are to receive orientation, not indoctrination, in the great ethical and religious tradition which produced Isaiah, Hillel, Maimonides, and near our time and nearer our own proportion, Solomon Schechter.

The high goal set for this Plan is indicated in the great names I have mentioned, and their great contributions to the civilization of all mankind. It is a goal which we fully realize is not to be reached, as a matter of course, by this plan or any other. Our Plan

does, however, provide some practical machinery which, properly utilized by carefully selected young men and women, might well help to prepare them, with some degree of adequacy, for significant contributions to the spiritual welfare and happiness of their generation. It seems to me far less likely that they will make equivalent contributions if denied the technical and spiritual opportunities envisaged in the Plan. And I do not feel that this is a matter on which we can afford any longer to gamble. The time is past for permitting the Louis Brandeises and the Emma Lazaruses to emerge from our society entirely by chance.

The time has long been past, perhaps. It is less than eighteen months ago, however, that we were given unmistakable proof, beyond quibble and equivocation, how late the hour really is, and how necessary to our mere physical survival, is concrete action to reintroduce spiritual vision into our daily living. I refer to the atomic bomb.

This is neither the time nor the place to discuss that awesome weapon. Yet the atomic bomb does concern us here tonight -- and every night of our lives -- as a symbol. It stands before us and before all the world as evidence -- evidence against us -- that our technological progress has outstripped our spiritual progress.

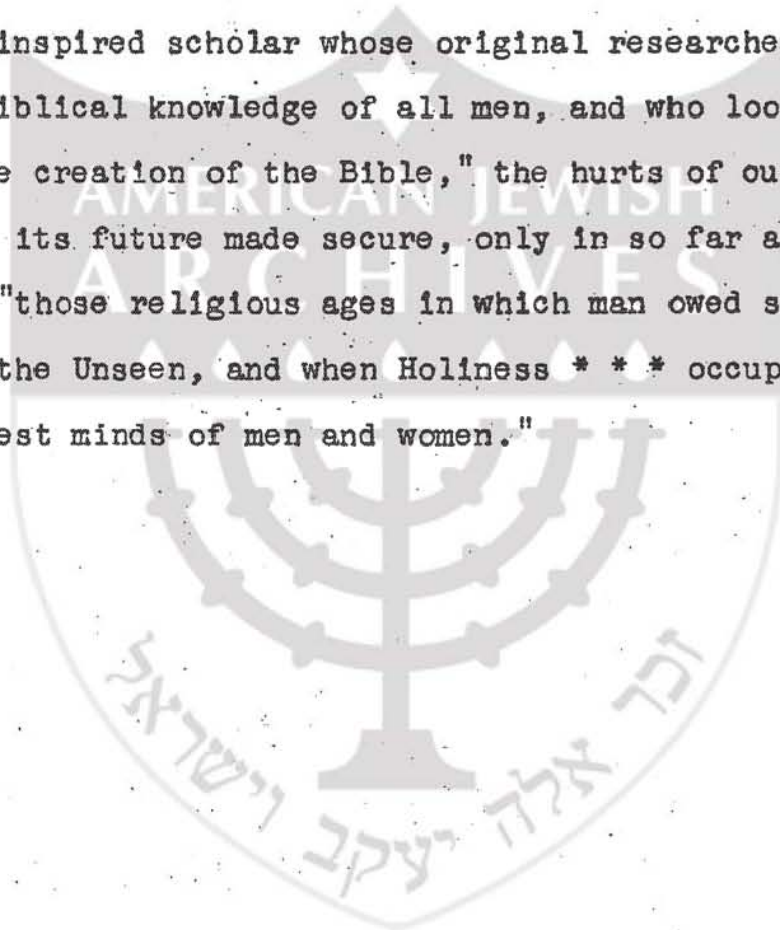
That is not to say that we have lost our spirituality. I sincerely believe that the potential for spiritual vision and for activity inspired by such vision exists in America today -- just as it did in the infancy of our nation, when men walked to worship with the Word of God under one arm and a musket under the other. The spirituality which prompted the people of Philadelphia to inscribe upon the Liberty Bell the words of the ancient scripture --

"Proclaim ye liberty throughout the land!" -- remains ours to command, to summon us once again to the service of God and man.

I trust that this plan will commend itself to you, and to the entire American Jewish community. It would appear to be in the direct line of the Jewish Theological Seminary's development in the past sixty years. That development has been characterized by unceasing devotion to the spiritual ideals of the Prophets and the Rabbinic Sages, and by an ever-increasing determination to give those ideals concrete meaning in the terms of present-day needs. The Seminary has blazed new trails in its training of rabbis, of religious teachers, and of lay leaders; it has discovered new paths in the integration of traditional ideals with modern philosophical outlooks; it has created the largest Jewish library and most distinguished Jewish museum ever brought into being; it has shown how the abstract principles of religion can be made meaningful, in radio dramatizations, to audiences including millions of men and women of all creeds. The Seminary has contributed toward new insights into the meaning of democracy, and the manner in which the preservation of democracy can be assured. Its Faculty has rendered inestimable service to Judaism, and I believe to the American people also, through universally recognized contributions to research, and through interpretation of the Jewish religion and literature in terms which all of us can follow and understand.

This Fellowship plan thus seems to me a natural corollary to all that has been developed in this institution, a natural part of what Professor Mordecai M. Kaplan has so aptly called a University of Judaism.

With your approval and cooperation, the initiation of this plan may herald the beginning of that return to spiritual values which the man whose memory we honor here tonight believed so essential to the welfare of his people, and of America generally. For in the words of Solomon Schechter, the beloved second President of the Seminary, the inspired scholar whose original researches immeasurably enriched the Biblical knowledge of all men, and who looked upon this country as "the creation of the Bible," the hurts of our world will be healed, and its future made secure, only in so far as we return, in spirit, to "those religious ages in which man owed still his allegiance to the Unseen, and when Holiness * * * occupied a part * * * of the best minds of men and women."



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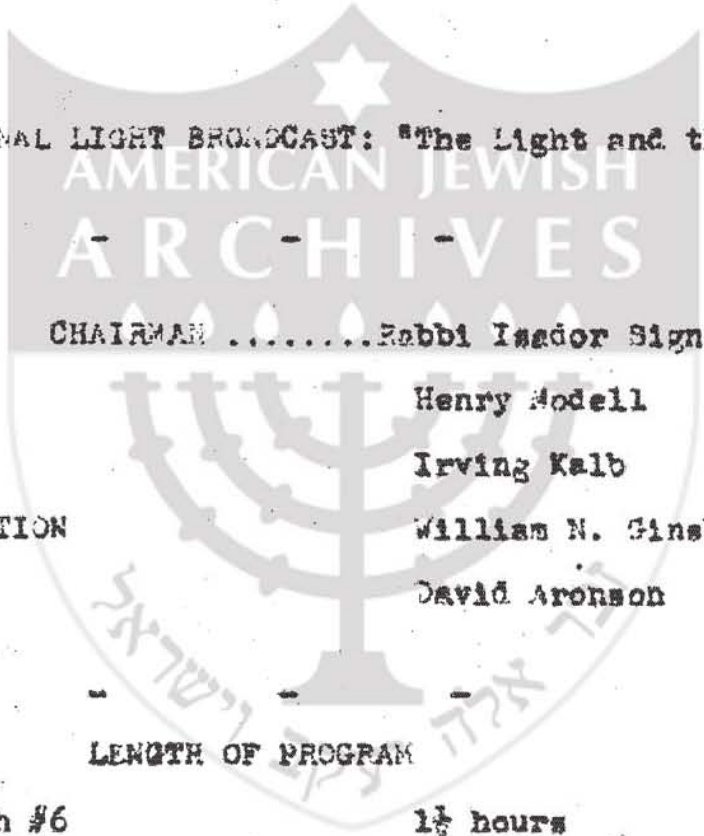


PROGRAM FOR
MANHATTAN BRACH DINNER
DECEMBER 11, 1947 - THURSDAY

organ for large

- | | | |
|-----|--|------------------------|
| I | INTRODUCTORY REMARKS | Rabbi Isador Signer |
| II | STORY OF CHANUKAH | Herman Tennenbaum |
| III | LIGHTING OF CANDLES AND
CHANUKAH SONGS (BY GROUP) | Cantor David Patschman |
| IV | INVOCATION | |
| V | DINNER | |
| VI | GRACE | |
| VII | THE ETERNAL LIGHT BROADCAST: "The Light and the Seed" | |

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5/11
213
11/11/47*



CHAIRMANRabbi Isador Signer

- | | | |
|------|--------------|---------------------|
| VIII | APPEAL | Henry Modell |
| IX | REMARKS | Irving Kalb |
| X | PRESENTATION | William N. Ginsburg |
| XI | RESPONSE | David Aronson |

LENGTH OF PROGRAM

Items #1 through #6	1½ hours
Item #7	45 minutes
Items #8 through #11	45 minutes
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Total Length of Program	3 hours

Note: The appeal for funds according to this program will be made forty-five minutes after Grace has been said.

SIGNATURE.....

VOICE: AND THE LORD SPAKE UNTO MOSES, SAYING.....

ANN: The Eternal Light!

(Music Signature and down)

ANN: The Jewish Theological Seminary and its affiliated congregation, the Manhattan Beach Jewish Center, bring you a special broadcast of the Eternal Light.

CANTOR: HANUKAH THEME, ~~FROM UNDA~~ *up to finish*

VOICE: As the light of this day fades out across the corners of the sky, Jews throughout the world light another candle and fill the chambers of their homes and hearts with the warm, moving spirit of Chanuka - the Feast of Lights, the Feast of the Maccabees, the Feast of Dedication.

Our story this evening, "The Light and the Seed", written by Herman Tannenbaum, tells of the triumphant Jewish spirit and heritage, preserved by the Maccabees, transmitted throughout ages, and devoutly upheld in this day by the Jewish Theological Seminary of America and its affiliated institutions.

CANTOR: (Song of Creation) - *omit 1st 2nd 3rd*

VOICE: In the beginning, there was nothing. Only void and emptiness-- and the darkness was upon the deep. And the spirit of the Lord said: Y'hi Oir.. Let there be light...that was the first day...

OIR: Oir means light...I am oir...I was created on the first day... I cleaved through the shadows, I shattered the darkness. I was light - I AM light...

VOICE: And there was a great rumbling in the heavens, a thunderous upheaval in the void, and on the second day, it was decreed:

Let the earth give forth its seed...and so it was. Across the dry land, seed, then growth.

SEED: Zerah, that is the Hebrew for Seed. I am Zerah, the seed. I was planted in the bosom of the earth, and I fructified. Through me barren land, ugly and gutted like a sun-baked mesa, was transformed into a Garden of Eden, where life was pleasant and meaningful. I am Zerah, the seed.

VOICE: And after the six days of creation, when the earth was peopled with the creatures of the Lord and all His handiwork, Air and Zerah, Light and Seed, began their journey throughout space and time.

AIR: In the dim past I was light, just light. Then I was fashioned into fire, a torch to light the way. As man ascended the ladder of life, his existence took on a new meaning, and I became more than an element. In the sacred tabernacle of Israel, I was tended carefully, continually. I was the eternal light, not just a flame, but a symbol, a symbol of the Divine. I was the spark of life. In Jewish tradition I became known as the Light of the Torah, for I illumined the road upon which man journeyed through time.

VOICE: Light became a symbol, guarded zealously, even unto death. There was the time of the Maccabees. When the Syrians were discomfitted and fled into the plain, Judah Maccabeus and the Israelites went into Jerusalem where the sanctuary lay desolate, and the altar profaned, and the priests' chambers pulled down... And what was the first to be done?

AIR: Judah Maccabeus turned unto his brother, Jonathan and said: See to the holy lights, my brother. Let the lamps be kindled again. Let them be kindled well, for the light is eternal and... it shall not die.

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CANTOR:

VOICE: The spark became a symbol, the light became the spirit of an eternal people. (Pause) But what of the seed?

SEED: On that triumphant second day of eternity, I was created one and alone. I was like the crust of the earth, barren, devoid of life.

VOICE: Devoid of life, Zerah? I do not understand...you have life now, within you stirs the essence of life itself. You are growth and freshness and vitality. Why even the Scriptures calls the hope of man, his children, after: Seed!

SEED: I know. Children are called seed, and I am the kernel of hope. But it was not like that on that second day. Then I was like a stillborn child, immobile, silent. In my sullen anguish, I cried unto the Lord: Dear God in heaven, you fashioned me for good, to be of service in the universe. Give me, then, a spark of life. Infuse in me a spark of your light. Let me raise my head in your earth and be fruitful.

VOICE: And the fusion took place. The great finger parted the shell, and the Great Spirit blew in the spark of light. And the stillborn came to life.

SEED: But I was yet one and alone, suspended in the universe. From my twisted womb alone, I could not give birth to the divine purpose. And so again, I cried unto the Lord: Anchor me firmly in the loam of your land. Place with me others of my kind, so that together we may fulfill your purpose of growth and service. I pray Thee, place us in the warm folds of your seed bed, a seed bed deep and well-formed, a seed bed of your making, Lord.

VOICE: And the plea was heard. The spark of light, the spirit of life

was given unto the seed, and deep in the seed bed were they nestled. (PAUSE, CHANGE INFLECTION): In the ancient tongue of the Romans, seed bed became known as SEMINARIUM, and to the Anglo-Saxons, SEMINARIUM became SEMINARY.

It was said in the heavens that all creativity is fashioned from a host of elements. The blade of grass, the willow tree, the gazelle gliding across the plains - all are nursed by the cool pond, warmed by the sun, nourished by the rich soil.

And so the human seed bed, the seminary. Its creativity, like that of all things, is molded and formed by the elements of the universe. Foremost in the universe of thought is the student, the vital element of the seminary.

From across the northern borders, has come one of the many students of the Seminary. Wolfe Kelman is his name, now a rabbinical student. During the recent war he was a pilot in the Royal Canadian Air Force. Why he became a rabbinical student, what is his purpose, is now told in these words:

VOICE: It is a fact apparent to us all. Growth entails care, care need implements, tools of labor. It is true of all things, even the human seed bed, the seminary. Who and what provides the care for the human spore, the implements for the students, the scholar, the spiritual seed? (PAUSE) The most fertile plot of the seed bed, the best cultivated wherein the spirit seed finds its greatest growth and care and implements --- is the Seminary Library.

The Seminary Library, in a sense, is a needs, a place toward which people turn for guidance, inspiration and

faith. But this is editorial. Facts are more enlightening.

Here are the facts:

VOICE 1 - At the turn of this century, Professor Alexander Marx, eminent historian and scholar, took over the seminary library. He found there 5,000 books - 3 manuscripts.

VOICE 2 - Today, nearly 50 years later, there are 145,000 books - 8,000 manuscripts, the greatest collection of Jewish books anywhere in the world.

VOICE 1 - And now the two-year Mordecai Kaplan Education Library which recently added 30 Hebrew books printed in Palestine during the last few years...

VOICE 2 - And the Nehemiah Gittelson Talmudic Library where the student of Talmud can find most of the reference books indispensable for his work...

VOICE 1 - And the Inter-Library Loan Service through which precious books have been borrowed from the Seminary Library by the Library of Congress, Harvard University, Princeton, Yale, Johns Hopkins, University of California, University of Toronto, McGill University and the Hebrew University in Jerusalem...

VOICE: These are the facts, some of the facts, there are countless more. But facts and statistics are dry as sand, and have no warmth. Mere facts do not give a full, three-dimensional picture of anything - especially the Seminary Library. It ~~xxxx~~ has a great soul; it is a living organism, and it has a heartwarming, human interest story. This is its story as told by Miss Anne Kleban, administrative secretary of the library of the Jewish Theological Seminary of America...Miss Anna Kleban

VOICE: Praise rolls easy off the tongue, it is a natural thing. But when

the praise in ended, the question asks itself: Why do you praise? For what do you praise? It is the question the gardener, the tiller of the soil asks. He plants the seed, and awaits the harvest. And when it is bountiful, when the crop is full-grown and mature, he knows why he praises. This evening, we the gardeners of the seed bed have cause for raising our voice in song of praise for our harvest has been rich in results. We have planted spirit seed and they have given rise to men of spirit. We give voice our praise in the telling song of Chanukah...

CANTOR: MI YEMALLEL...

Who can retell the things that befell us?
Who can count them?
In every age a hero or sage, arose to our aid.
Listen! In days of yore, in Israel's ancient land
Brave Maccabeus led the faithful band
And now all Israel must as one arise
Redeem itself thru deed and sacrifice...

This is our song, a melody in tribute to the new sages of our time, to the rabbis, the spiritual leaders; a hymn of testimony to the new lay-leaders in Israel who through personal deed and sacrifice have helped create a vigorous meaningful faith for American Israel. This is a tribute to Rabbi Isador Singer, a testimonial to Mr. David Aronson, president of the Manhattan Beach Jewish Center.... The actual testimonial is yet to come. But now we, the gardeners of the seed, the caretakers of the light, give ear the words of Doctor Simon Greenberg, provost of the Seminary.

We heed well his words for with them we will more clearly perceive the Eternal Light and more steadfastly preserve the seed.....

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THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
COMMENCEMENT EXERCISES

Saturday, June 7, 1947, 9:30 a. m.

Baccalaureate Sermon

Rabbi Alter F. Landesman

at the Sabbath Services in the Seminary Synagogue

Sunday, June 8, 1947, 4:30 p. m.

Commencement

in the Seminary Quadrangle

Processional

Coronation March

Meyerbeer

Invocation

Rabbi Joseph Miller

Conferring of Degrees, Presentation of
Diplomas and Certificates, Award of
the Louis Ginzberg Fellowship and
Maimonides Citation

Rabbi Louis Finkelstein

Charge to the Graduating Class

Rabbi Simon Greenberg

Address

Professor I. I. Rabi

Adon Olam

Recessional

March from "Athalia"

Mendelssohn

DEGREES

HONORARY DEGREES

Doctor Nelson Glueck

Doctor Abraham A. Neuman

LOUIS GINZBERG AWARD

Rabbi Abraham Schreiber

MAIMONIDES CITATION

Doctor Israel S. Wechsler

DEGREES IN COURSE

DOCTOR OF HEBREW LITERATURE

Rabbi Jacob Bosniak

Rabbi Morris N. Kertzer

Rabbi S. Joshua Kohn

RABBINICAL SCHOOL

RABBI, TEACHER AND PREACHER

Mordecai Chertoff
Martin Douglas
Herman Grossman
Monford Harris

Jerome Kestenbaum
Philip Kieval
Hershel J. Matt
Ephraim Prombaum

Max Ticktin

TEACHERS INSTITUTE

BACHELOR OF RELIGIOUS EDUCATION

Rosalind Gewirtz
Hannah Dvora Greenberg

Shirley Raskin
Sally Wolfson

SEMINARY COLLEGE OF JEWISH STUDIES

BACHELOR OF HEBREW LITERATURE

Irving Gersh
Gabriel Haiby
Herbert Kelman

Abraham Kreiser
Amos Miller
Marvin S. Wiener

SEMINARY SCHOOL OF JEWISH STUDIES

(Established in Memory of Israel Friedlaender)

DIPLOMA

Gustave Chustek
Shirley Douglas

Mollie Kleinitz
Bella Kulak

PRIZE AWARDS

RABBINICAL SCHOOL

CYRUS ADLER SCHOLARSHIP—Gershon Cohen

LAEMMLEIN BUTTENWEISER PRIZE IN BIBLE—Gershon Cohen

ISRAEL DAVIDSON MEMORIAL PRIZE—Philip Kieval

JOSEPH ZUBOW MEMORIAL PRIZE IN CODES—Zelick L. Block

LAMPORT HOMILETIC PRIZE—Herman Grossman and Howard Singer

MORRIS GREENBERG PRIZE IN MODERN HEBREW LITERATURE—

Reuben Levine and Wolfe Kelman

Honorable Mention: Israel Scheffler and Herman Tanenbaum

TEACHERS INSTITUTE

AND

SEMINARY COLLEGE OF JEWISH STUDIES

JOSEPH BRAGIN MEMORIAL PRIZE OF THE ALUMNI ASSOCIATION—Joseph Griliches

EPHRAIM SIMON GOLDBERGER MEMORIAL PRIZE—

Bella Rabiner and Shulamith Moses

FELIX M. WARBURG PRIZES.—Senior Class—Hadassah Levow

Naomi Wiener

Sophomore Class—Samuel Chiel

Lester Segal

SYLVIA MORGENLANDER MEMORIAL PRIZE—Ellen Schiff

ABRAHAM E. ROTHSTEIN MEMORIAL PRIZE—Shoshannah Jordan

Honorable Mention: Judith Feder

MARVIN KIPPELMAN MEMORIAL PRIZE—Tziporah Drexler

SARA RIFKA KRASNOW PRIZE—Ruchamah Altusky

ALUMNI AWARD

NEHEMIAH GITELSON MEMORIAL PRIZE—Mrs. Bertha S. Schoolman

SEMINARY SCHOOL OF JEWISH STUDIES

FOR PROGRESS AND GENERAL EXCELLENCE IN STUDIES

First Year—Mollie Dicker

Second Year—Selma Weirnerman

Third Year—Yetta Roth

Honorable Mention: Ethel Jacobson and Gilda Ruth Semmel

SLAVIN MEMORIAL PRIZE—Louis Sanders

POLLACK PRIZE—Suskin Kressel



Cooperation of X An Minister, to petition Truman
Termination - Murman - def. stand toward Term will be
taken at next NAA Convention.



THE ANNUAL MEETING
of the
NATIONAL BOARD OF DIRECTORS
of the
UNITED SYNAGOGUE OF AMERICA

Sunday, June 22nd, 1947

beginning at 10:00 A. M.

at

The Jewish Theological Seminary of America
Northeast corner of Broadway and 122nd St.
New York City

Program on page following

Gordon - 930
1100 - dentist

Program

SUNDAY, JUNE 22ND, 1947

10:00 A.M. REGISTRATION Unterberg Auditorium

10:30 A.M. BUSINESS SESSION
MR. SAMUEL ROTHSTEIN, *Presiding*

INVOCATION—
RABBI MAX VORSPAN,
Director of Youth Activities,
United Synagogue of America

AGENDA

REPORT OF THE PRESIDENT—
MR. SAMUEL ROTHSTEIN

REPORT OF THE EXECUTIVE DIRECTOR—
RABBI ALBERT I. GORDON

Subjects for Discussion

- 1—What is the United Synagogue's function in the Jewish Community?
- 2—Expanding our layman's organization.
- 3—Shall we accept the "Plan for a Permanent Organization" of the American Jewish Conference?
- 4—How shall we establish a National Publication?
- 5—Financing our movement.

* * * * *

1:00 P.M. LUNCHEON

Dining Hall

INVOCATION—
RABBI ABRAHAM E. MILLGRAM,
Educational Director, United Synagogue of America

GRACE AFTER MEAL—
RABBI ABRAHAM J. KARP
Director, Metropolitan Council, United Synagogue
of America

* * * * *

2:15 P.M. AFTERNOON SESSION Unterberg Auditorium

ADDRESS:
"UNITY IN DIVERSITY IN THE CONSERVATIVE
MOVEMENT"
DR. MORDECAI M. KAPLAN,
Professor of Homiletics, the Jewish Theological Seminary of America
Leader Emeritus, Society for the Advancement of Judaism,
New York City

DISCUSSION LEADER—
MR JULIAN FREEMAN, *President*
Temple Beth-El Zedeck, Indianapolis, Indiana





PROGRAM

CONFERENCE

AMERICAN JEWISH
on
A UNIVERSITY OF JUDAISM
ARCHIVES

Convoked By

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

In Cooperation With

THE UNITED SYNAGOGUE OF AMERICA

and

THE RABBINICAL ASSEMBLY OF AMERICA

at the Jewish Theological Seminary of America

Northeast Corner of Broadway and One Hundred and Twenty-Second Street

New York City

November 10, 1946

Sunday

Heshvan 16, 5707

Let Us Act Valiantly For Our People

"... Be it known unto you, my master and friends, that in these hard times none are left to lift up the standard of Moses and inquire into the world of the Rabbis but you. I am certain that you and the cities near you are continually establishing places of learning and that you are men of wisdom and understanding. From all other places the Torah has utterly disappeared. The majority of the great countries are (spiritually) dead. The minority is in extremis, while three or four places are in a state of convalescence. * * * * It is also known unto you what persecutions have been decreed against the Jewish populations of the West (of Europe). There is no help left to us but in you our brethren, even the men of our kindred. Be of good courage, and let us act valiantly, for our people and for the cities of God, since you are manly men and men of power . . ."

EXCERPT OF A LETTER WRITTEN BY MAIMONIDES 1135-1205, ADDRESSED TO THE WISE MEN OF LUNEL.



10:30 a.m. MORNING SESSION

Unterberg Auditorium

MAXWELL ABBELL, Chairman

Theme: *Building a Vital Judaism in America*

Invocation — RABBI MORRIS KERTZER

Greetings — MRS. BARNETT E. KOPELMAN, President, National Women's League
STANLEY GARTEN, President, National Federation of Jewish Men's Clubs

Addresses — RABBI ALBERT I. GORDON, Executive Director, United Synagogue of America
RABBI ISRAEL M. GOLDMAN, President, Rabbinical Assembly of America
RABBI MAX ARZT, Jewish Theological Seminary of America

12:30 p.m. - 2:00 p.m. LUNCHEON

Dining Hall

2:15 p.m. AFTERNOON SESSION

Library Reading Room

MICHAEL A. STAVITSKY, Chairman

Theme: *Creating the University of Judaism*

Invocation — RABBI ABRAHAM SIMON

Opening Remarks — THE HONORABLE SIMON H. RIFKIND

Addresses — PROFESSOR SALO W. BARON, Columbia University
PROFESSOR MORDECAI M. KAPLAN, Jewish Theological Seminary of America

Discussants — ARTHUR I. DARMAN, Woonsocket, Rhode Island
BENJAMIN R. HARRIS, Chicago, Illinois
BERNATH L. JACOBS, Philadelphia, Pennsylvania
HYMAN LANDAU, Wilkes-Barre, Pennsylvania
LOUIS STERN, Cedarhurst, Long Island

General Discussion

6:00 p.m. - 7:30 p.m. SUPPER

Dining Hall

8:00 p.m. EVENING SESSION

Library Reading Room

SAMUEL S. SCHNEIERSON, Chairman

Theme: *The University of Judaism as a Factor in the
Spiritual Regeneration of America*

Invocation — RABBI AARON H. BLUMENTHAL

Presentation of Solomon Schechter Award, on behalf of the United Synagogue of America
to an Outstanding American Humanitarian, by SAMUEL ROTHSTEIN, President, United
Synagogue of America

Address — THE HONORABLE HERBERT H. LEHMAN

Choral Selections — CHOIR OF THE STUDENTS HEBREW COUNCIL, Jewish Theological
Seminary of America

Closing Prayer — RABBI LOUIS FINKELSTEIN

Record of Final Examinations
For the year ending 1946-1947.

Mr. Tannenbaum, Herman

Amer. Jew. History		Literature	
Bible Lecture		Med. Heb. Lit.	
Bible Text	60	Med. Jew. Philo.	
Class Essay		Midrash	
Codes		Phil. of Rel.	
Education		Public Speaking	
Hebrew	B+	Talmud	P
History	68 D+	Talmud Lecture	
Homiletics	B+	Theology	

Seminars:

The Jewish Theological Seminary of America

PHYSICAL EXAMINATION FORM I

This blank is to be filled out by a physician and sent by him directly to the Office of the Registrar, Jewish Theological Seminary of America, 3080 Broadway, New York City

NAME: _____

DATE: _____

ADDRESS: _____

CITY: _____

COMPLAINTS IF ANY:

PHYSICAL EXAMINATION:

General Appearance:

Head:

Eyes:

Ears:

Nose:

Throat:

Neck:

Cardiovascular:

Pulmonary:

Superficial Lymph Nodes:

Musculo-Skeletal

Genitalia:

Rectal:

Genito-Urinary:

PHYSICIAN: _____

ADDRESS: _____





PROGRAM

CONFERENCE

AMERICAN JEWISH
on
A UNIVERSITY OF JUDAISM
ARCHIVES

Convoked By

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

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AMERICAN JEWISH

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Dining Hall

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Address — THE HONORABLE HERBERT H. LEHMAN

Choral Selections — CHOIR OF THE STUDENTS HEBREW COUNCIL, Jewish Theological
Seminary of America

Closing Prayer — RABBI LOUIS FINKELSTEIN

August 6, 1946

Dear Mr. Tanenbaum:

Entrance examinations for admission to the Rabbinical School and the undergraduate Rabbinical department of this Seminary will be held on Monday, Tuesday, and Wednesday, September 9th, 10th, and 11th. I should like to know whether you expect to take the examinations and would appreciate your returning the enclosed card as soon as possible.

If you are planning to take these examinations, you should also fill out and return the enclosed health record. Your family physician should fill out and return the enclosed medical record.

Applicants for admission will meet on Monday morning, September 9th, in Room 203, on the second floor of the Teachers Institute Building, northeast corner of Broadway and 122nd Street at 8:30 A.M. The schedule of examinations will be sent on to you as soon as it is prepared.

Sincerely yours,


Moshe Davis
Registrar

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.



SUGGESTED PORTIONS OF LF'S BOOKS TO READ (IN ORDER OF IMPORTANCE)

- 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 Sternal Light by Morton Mishengrad; 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: E. 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.

(This I am knocking out as I am going along so make allowances please for crudities both in thought and expression -)

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 chooseness 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...").

Coeval with this categorical 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. Whatever 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 Intellectualis and Akiba's teachings that worship is an expression of love, and that study is the highest form of worship...)

HAROLD SHORE
Jewish Theological Seminary of America
3080 Broadway
New York 27, N. Y.
Riverside 9-8000

FOR RELEASE: THURSDAY, DECEMBER 11



AMERICAN JEWISH
ARCHIVES

One of Maimonides' major works on ancient Jewish law, which had been lost for more than seven centuries, has been discovered through the researches of Professor Saul Lieberman of the Jewish Theological Seminary of America, and was issued to the scholarly world yesterday (Wednesday, Dec. 10) in a Hebrew folio edition.

The manuscript on which the publication is based consists of four long fragments from the original Hebrew text of Maimonides, "The Laws of the Palestinian Talmud," and is written in the holograph of the great philosopher, scientist and Judaic scholar.

Although we have inherited from Maimonides, who was born in 1135 and died in 1204, many published works of unsurpassed Jewish scholarship, the new manuscript is not included in any of them. It is, in fact, the only previously unpublished Maimonides manuscript which has ever been found.

(more)

According to Jewish scholars who were informed of Professor Lieberman's discovery before its publication, the manuscript is invaluable for its elucidation of the fourth century Palestinian Talmud, and provides the soundest possible basis for the comparative study of the Babylonian and the Palestinian Talmuds.

As a scholarly achievement, the attribution of the manuscript to Maimonides is considered one of this generation's foremost events in the field of Jewish learning. Its impact will be felt not only in Jewish academies, but wherever ancient law is studied.

"The Laws of the Palestinian Talmud" is, in a sense, a preparatory work which preceded Maimonides' opus magnum, the "Mishne Torah." It shows, for the first time, the methods which Maimonides used in preparing his monumental Jewish studies. As a work of his youth, it also offers considerable insight into his character, and when it is compared with his later publications, shows how the processes of his mind changed as he grew older.

The manuscript was found more than 50 years ago in the Cairo Genizah by Doctor Solomon Schechter, who later became the Seminary's second president. It soon came into the possession of the Cambridge University Library in England where it remains to this day. Until Professor Lieberman began his studies, however, its significance was not recognized and it was considered to be the work of a contemporary scribe rather than of Maimonides himself.

(more)

The first evidence which scholars had for believing that Maimonides had actually written such a work as "The Laws of the Palestinian Talmud" consisted in a reference to it by Maimonides himself in his "Commentary on the Mishnah." The reference was accompanied by a long quotation from the lost work, and it was this quotation which Professor Lieberman found verbatim in the Genizah manuscript.

When he concluded from this, and from other external and internal evidence, that a text of prime importance had been recovered, Professor Lieberman did not know that the manuscript was actually written in Maimonides' own hand. Confirmation of this fact was provided by Morris Lutzki, research assistant at the Seminary Library and a recognized expert in the Maimonides holograph.

Where the manuscript is fragmentary, Professor Lieberman has reconstructed it, with the aid of the Palestinian Talmud on which it is based. The reconstructed text, together with an introduction, as well as notes and commentary by Professor Lieberman, make up the 80 pages of the new publication.

During his lifetime Maimonides was not only the spiritual leader of all the Jewish communities of Egypt; he was also personal physician to the nation's monarch-- Sultan Alfdal--as well as to many of its princes and potentates. He is best known to the general public for his "Guide to the Perplexed," one of the principal philosophic works of the Middle Ages.

HAROLD M. SHORE
Jewish Theological Seminary of America
3080 Broadway
New York 27, N. Y.
Riverside 9-8000

FOR RELEASE: THURSDAY, DECEMBER 11



AMERICAN JEWISH
ARCHIVES

Picture Caption

A portion of the 12th century Maimonides manuscript, "The Laws of the Palestinian Talmud," which was discovered through the researches of Professor Saul Lieberman of the Jewish Theological Seminary of America, after having been lost for more than seven centuries. The manuscript, together with an introduction, notes and commentary by Professor Lieberman, was issued to the scholarly world yesterday (Wednesday, December 10) in a Hebrew folio edition.

#

CONFERENCE
on
JEWISH LAW



THE RABBINICAL ASSEMBLY OF AMERICA

"THE HALAKAH AND THE CHALLENGE OF
MODERN LIFE"

Tuesday, March 30, 1948

at

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
3080 Broadway
New York City

PROGRAM

MORNING SESSION*

RABBI ISRAEL M. GOLDMAN, *presiding*

4:00 P.M. *"The Role of Jewish Law in Contemporary Jewish Life"*

RABBI IRA EISENSTEIN

10:00 A.M. *"The Principles of Change in Jewish Law"*

RABBI JACOB AGUS

4:30 P.M. DISCUSSION

10:30 A.M. DISCUSSION

6:00-6:30 P.M. MINHA AND MAARIB SERVICES

11:00 A.M. *"Reconstruction and Relief in Jewish Law"*

RABBI LOUIS M. EPSTEIN

11:30 A.M. DISCUSSION

DINNER SESSION*

AFTERNOON SESSION*

RABBI BERNARD SEGAL, *presiding*

RABBI ROBERT GORDIS, *presiding*

2:00 P.M. *"Towards a Philosophy of Jewish Law"*

RABBI BOAZ COHEN

6:30 P.M. PROFESSOR MORDECAI MARGALIOTH

"התחוקה במדינה היהודית ויחסה לדת"

2:30 P.M. DISCUSSION

8:45 P.M. DISCUSSION

*Session will be held in Conference Room, Ground Floor, Library Building.
Please enter through Dormitory Building.

*This session will be conducted in Hebrew and will be held in the Seminary Dining Hall.



FOR IMMEDIATE RELEASE

Jewish Theological Seminary of America
3080 Broadway
New York City #27
Riverside 9-8000

June 6, 1947

Doctor I. I. Rabi, Nobel prizewinner and Professor of Physics at Columbia University, speaking at commencement exercises of the Jewish Theological Seminary of America, on June 8, predicted that Einstein's theory of relativity "in a few generations will be as familiar to the man in the street as Newton's laws (of gravitation) are now."

"High School students will accept it just as uncritically and pass examinations with high grades," Dr. Rabi said.

The Nobel-prizewinner called for unabated scientific research as a means toward making a good life possible. "The human race is embarked on a search for knowledge from which there is no retreat," he said. "We already know so much it is dangerous not to know more. When man was thrown out of the Garden of Eden he embarked on a search for knowledge and only through that continuing search can he hope to construct another good life."

Nine graduating students of the Seminary's Rabbinical School were ordained as "rabbis, teachers and preachers in Israel" at the commencement exercises in the Seminary Quadrangle, Broadway and 122nd Street, yesterday afternoon. Fourteen students of the Seminary Teachers Institute and Seminary College, and of the Seminary School of Jewish Studies were also graduated. Degrees of Doctor of Hebrew Literature in course were conferred on Rabbi Jacob Bosniak, Ocean Parkway Jewish Center, Brooklyn; Rabbi Morris N. Kertzer, associate

Seminary Commencement 2

rabbi of the Park Avenue Synagogue in New York, and Rabbi S. Joshua Kohn, Congregation Adath Israel, Trenton, N.J. An audience of 700 attended the ceremonies.

Dr. Simon Greenberg, Provost of the Seminary, said in his charge to the graduates that the newly-ordained rabbis had set their hearts upon "a task whose difficulty is matched only by its nobility."

"The material with which you are to work," he said, "is the human mind and soul, the most elusive and untractable substance in all of our experience...But you will inevitably be drawn into the wider area of human concern, for you will not be able to escape the conclusion that the burdens and sorrows which appear to be uniquely Jewish are interlocked with the confusion of a whole generation of mankind."

Dr. Louis Finkelstein, president of the Seminary, conferred honorary degrees on Dr. Nelson A. Glueck, recently named president of Hebrew Union College, Cincinnati, and Dr. Abraham A. Neuman, president of Dropsie College, Philadelphia. Rabbi Abraham Schreiber, Palestinian scholar, received in absentia the Louis Ginzberg Fellowship.

The Maimonides citation was conferred on Dr. Israel S. Wechsler, associate professor of neurology at Columbia University. The award, named in honor of Moses ben Maimon, the great Spanish-Jewish doctor and philosopher of medieval times, is given to "men of science who, in our time reflect the combination of science and faith which was so important an aspect of Maimonides' own work."

CHARGE TO GRADUATES
DELIVERED BY
DR. SIMON GREENBERG, PROVOST,
AT COMMENCEMENT EXERCISES OF THE JEWISH
THEOLOGICAL SEMINARY OF AMERICA, SUNDAY JUNE 8, 1947.

Doctor Finkelstein, members of the graduating classes of the Rabbinical School and the Teachers Institute:

One of the most unfortunate consequences of the fact that we have lived with war or in its shadow, for more than three decades is the fact our thinking all too often irresistibly takes on a military pattern. Thus, from the moment Doctor Finkelstein asked me to participate in these exercises by delivering a "charge to the graduates" I at once equated my task with that of the officer who is called upon to "brief" the men before setting out on the assigned military mission.

This military term "briefing" which has become part of our daily speech as a result of the last war, has at least one great advantage. It unmistakably points to "brevity" as the chief virtue of any last minute charge to graduates or any other group. And since all religious teachings instruct us at all times to extract the sweet from the bitter, I hope that in this instance the association of a charge to graduates of a theological school with military practice will at least result in the sweet virtue of brevity.

It is, of course, easy enough to cast our thinking about these exercises into the military mold. Probably every graduate, indeed every young person thinks of himself at one time or another as a soldier about to go into battle. The universality

of reaction proves that there is a substantial element of truth in that analogy. The difference between one young person and another, between one group of graduates and another, consists in this: How is the enemy conceived, and what are the weapons deemed most effective for achieving victory? The research scientist setting out to do battle with cancer or tuberculosis, the sculptor facing the challenge of an amorphous mass of marble, the engineer facing a broad and deep stream which is to be bridged, all are preparing for conflict. But each one's opponent is different. And though their equipment may have much in common, each one must have instruments especially suitable for his own unique purposes.

You, the members of these graduating classes who are now about to enter upon your careers as Rabbis, Teachers, and Preachers in Israel, have set your hearts upon a task whose difficulty is matched only by its nobility. The object upon which you seek to leave a visible and lasting imprint is not like tangible marble, or easily identified physical disease. The material with which you are to work is the human mind and soul, the most elusive and untractable substance in all of our experience. Your most direct concern will be with Jews who more than any other group in our day, have been humiliated and hurt, and whose hearts and mind are subjected to a myriad of conflicting pulls and pressures. But you will inevitably be drawn into the wider area of human concern for you will not be able to escape the conclusion that the burdens and sorrows which appear to be uniquely Jewish are interlocked with the confusion of

a whole generation of mankind whose soul has been deeply wounded and tragically confused.

And it will be your task somehow to come to grips with souls writhing in spiritual and ethical vacillation and with minds distraught by intellectual perplexity. You are to be tireless in your exertions to give direction, form and character to colorless, contentless human lives struggling on the brink of mental and moral disintegration.

And in all which you do you will never have a measuring rod whereby to determine the extent of your effectiveness, and never have the certainty that what you have achieved today will not be undone by some opposing force tomorrow. So that you will yourself be daily beset by the gnawing question - Am I treading water? - Am I engaged in the child's pastime of building sand-castles on the ocean's beach?

If then we are not to fall prey to the mental and spiritual confusion of our generation, if we are not to condemn ourselves as failures or adjudge our task as futile, we must be ever vigilant that our equipment for our task be adequate and readily available. The training and instruction which you received within these walls were not intended to supply you with all of your needs for the rest of your long journey. Their primary interest was to enable you to replenish your resources yourselves, to teach you how you yourselves may utilize the inexhaustible spiritual riches stored up in the treasure house of Israel's cultural heritage, and the cultural heritage of all mankind.

The ultimate value of what you find in the mighty spiritual

and cultural granaries of Israel's or mankind's past depends upon the resources which these will call forth out of your own heart and soul. The Torah, the teachings of the Rabbis, the wisdom of mankind's saints and sages are wasted if they do not help one to fashion himself into the kind of a human being described by Rabbi Meir -- "A man who is a friend, who is beloved, who loves God and loves God's creatures, who is clothed in meekness and reverence, who is just, pious, upright and faithful".

Such personal character is your chief equipment for success in your life's work. Without it any success you achieve is vitiated at the core. With it your life cannot possibly be a failure.

It is only as you succeed in your struggle with your own heart and soul that you will be able to develop a deepening faith in the worthwhileness of your larger enterprise.

You should draw strength also from the conviction that the work to which you are dedicating your lives is of primary importance to the welfare of mankind. At this late hour one need no longer belabor the obvious truth that man's future upon this earth depends not upon a further application to life of the skills developed by science and industry but of the truths first pronounced at Sinai and most fully cultivated in our religious tradition. No man can do anything more important in this world than to help other men to be decent, upright, humble, and lovers of God and of mankind.

Because your task is the most difficult, it still remains to be performed. It is only the fool who boasts his superiority

because he ascended a hill top while another failed to scale the Himalayas. We are attempting to impress upon our life upon this earth the pattern of eternity and the stamp of truth. To further such a goal even by one iota is to have lived on the highest level of courage, wisdom, and usefulness.

Because the duties of a Rabbi and Teacher require him so frequently to use his powers of speech, I cannot resist the temptation to remark but briefly upon them. Oratory has been often and soundly berated and usually by people who take hours in which to do it. In 1866 Carlyle in delivering his address when elected rector of Edinburgh University remarked: "It seems to me the finest nations of the world - the English and the American - are going away into wind and tongue," and then proceeded to add an hour's worth of more "wind and tongue".

Oratory is among your best and most potent weapons and our tradition calls upon us to use it vigorously.

"Cry out - spare not your voice
Raise it loud as a trumpet
For Zion's sake I shall not be
And for Jerusalem's sake I shall not be silent."

Nevertheless, it is worth noting that if our use of speech is to be justified it must have at least two qualities associated with it. It must be

"speech instructed by knowledge, wisdom and love, so that it might bring healing".

And it must be speech not for self-glorification but devoted to the rectification of social evils and to the healing of the

wounds of Israel.

But, regardless of how noble the purpose of oratory may be unless it is balanced in our lives by periods of silence - by prayer, meditation and study, it is bound to become but empty wind and noise. Carlyle was right in his opinion that "silence is the eternal duty of a man. He cannot get to any real understanding of what is complex and pertinent to his interests without maintaining silence" (at least occasionally).

You will note that I have avoided listing in these brief remarks the specific things which have to be done in our generation, the matters which daily fill the columns of our newspapers. I am not unconscious of them. But I know how deeply concerned all of you are with saving the remnants of our brethren in Europe, with the upbuilding of the Yishuv in Eretz Yisroel, with the creation of an increasingly democratic and happy America and with the establishment of a functioning United Nations. To these tasks I am sure you will give yourselves unstintingly with all the fervor of your youthful faith and enthusiasm.

Those of us who have preceded you by some few years in walking the path that you are now about to tread, know that there are times when the steps of the bravest and surest amongst us may falter. At such times we experience with renewed understanding the truth of the prophets' assurance "that renewal of strength comes only through faith in God!"

Hence, as we watch you step forth upon the path of service to God, to Israel and to mankind, our hearts join you in prayer - that you may never waver in your faith in the reality,

the goodness, and the justice of God. That you may ever find in our Torah inspiration and guidance in your lives - and that there may be fulfilled in you the words of our Bible.

"That those who teach and preach shall prosper and all blessings of all that is good shall come upon them."



Jewish Theological Seminary of America
3080 Broadway
New York City
Riverside 9-8000

FOR RELEASE Saturday , June 7th

Commencement exercises of the Jewish Theological Seminary of America will take place on Sunday June 8th, at 4:30 P.M. in the Seminary quadrangle Broadway 122nd Street, it was announcement yesterday.

Gerson D. Cohen of 4802 12th Avenue, Brooklyn, will receive the Cyrus Adler Award as the most outstanding student entering the senior class of the Rabbinical School of the Seminary.

Zelick L. Block, 504 Grand Street, Manhattan a ^{undergraduate} ~~graduating~~ student, will receive the Joseph Zubow Memorial Prize for the best work in Codes, the study of systematically-arranged precepts from the Talmud.

This morning Rabbi Alter F. Landesman of the Hebrew Education Society of Brooklyn will deliver the baccalaureate sermon in the Seminary synagogue, 531-5 West 123rd Street (9:30 A. M.).

At the exercises in the Seminary quadrangle on Sunday (4:30 P.M.) Dr. I. I. Kabi, distinguished physicist and Nobel Prize winner, will deliver the commencement address. Rabbi Joseph Miller of Congregation Shaare Torah, Brooklyn, will deliver the invocation and Dr. Simon Greenberg, provost of the Seminary, will deliver the Charge to the graduates.

Other prizes to be awarded at the exercises are: Leaport Homiletics Prize--Howard D. Singer of 1307 College Avenue, the Bronx, and Herman D. Crossman of Roxbury, Mass.

Morris Greenberg Prize in Modern Hebrew Literature---Reuben E.

Levine, Philadelphia, and Wolfe Kelman, Toronto, Canada,
with honorable mention to Israel Scheffler, 1005 Lincoln Place,
Brooklyn, and Herman Tannenbaum, Baltimore, Md.



The Responsibilities Of The Jewish Laity



Address by

THE HONORABLE SIMON H. RIFKIND
*Judge of the United States District Court, Southern
District of New York; Vice-Chairman of the Board of
Directors of the Seminary; and former adviser on
Jewish Affairs to General Dwight D. Eisenhower in
the European Theater of Operations*

on the occasion of
the Convocation Opening the Academic Year

5710 1949-1950

of

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
on September 17, 1949

UPON this occasion when The Jewish Theological Seminary solemnly and ceremonially installs its officers, I believe it is fitting that we consider the position of lay leadership in Jewish life and especially in Jewish religious life in America. For that reason I have taken as the subject matter of my remarks "Responsibilities of the Jewish Laity." Of course, the words "Jewish Laity" are in a sense self-contradictory. Jewish tradition knows no such classification as that of clergy and laity. As far as I have been able to discover the Jews never had a word for it.

¶ One would suppose that a civilization as old as the Jews would have a well defined, generally recognized line of demarcation setting off the province of the rabbinate from that of the rest of the community. After all the rabbinate is a hoary institution in Jewish life. Surely we would imagine that in the course of the millennia of our history the boundary between professional rabbi and lay public has been staked out. We know, of course, that much younger institutions show a sharp line of cleavage between their professional and lay participants. In our courts of law the

separation between the professional judge and the lay jury is sharply defined. In other religions there is an acknowledged and unbridgeable chasm between clergy and laity. Indeed, I think that it is from our Christian neighbors that we have borrowed the phrase.

¶ It is a useful and convenient phrase, a handy tool for distinguishing between the professional and the non-professional participant in every important calling. Why, then, has not Jewish tradition made the distinction? I venture to suggest that the omission is not the product of accident. Scripture, we know, emphasizes the very contrary, the absence of such a distinction. The Jews were a "Kingdom of priests and a holy people." Ideally, all the Jews were conceived of as professionals. For a long time that ideal was substantially realized in practice. When the active priesthood vanished and religious life took on its modern appearance, Judaism in the Diaspora became a learned pursuit to which a multitude of followers gave lifelong and supreme devotion. That, by modern definition, is what we mean by a profession. In Jewish communities throughout the ages we had a vast number of learned men who pursued and lived Judaism with the single minded devotion and zeal of the professional although they derived no livelihood therefrom. The rabbi was one scholar among scholars; one learned man among his peers. No wonder the Jews never invented a word for laity; but they did invent and used a host of words for a classification which interested them and which

they regarded as important. They differentiated sharply and vividly between the learned and the ignorant.

¶ The consequences of this circumstance upon Jewish life until relatively very modern times were of tremendous significance. It meant that the rabbis, unlike the functionaries of other religious organizations, did not have a monopoly upon religious truth. They had power derived from knowledge which, of necessity, they shared with the learned laymen who were their neighbors. They labored before an audience competent to judge them, differ with them and collaborate with them. They were like poets reciting their lines to an audience of poets. Because of that fact the synagogue never became a hierarchical church. Because of it the Jewish community never became a theocracy. It was the wide distribution of learning and knowledge which sustained democracy in Jewish communal life. Out of that equal and respected association of rabbis, scholars, and learned men of affairs Jewish life evolved coherently, made its successful adjustments to the environment and insured the survival of Jews and Judaism.

¶ One problem runs like a continuous thread throughout our history of the past 2,000 years: how to preserve Judaism in a non-Jewish environment. Because the environment interpenetrates the Jewish community more thoroughly and pervasively than it did before the Emancipation, the problem has become more difficult — but still not insoluble.

¶ A short story, which I tell with Dr. Greenberg's permis-

sion, illustrates my point. Once upon a time an Italian, a Spaniard and a Jew were watching the waters of the Mediterranean from the shores of Tripoli. They were engaged in idle speculation over this problem: what would they do if the waters of that inland sea were to rise and cover all the continents which enclose it. Said the Italian, "I would consume another bottle of wine so that my last hour would be as joyful as possible." "I would do otherwise," said the Spaniard. "I would devote the final hour to prayer so as to win salvation for my soul." "And I," said the Jew, "would learn to live under water."

¶ Our ancestors did learn to live under water—in an unnatural, hostile environment.

¶ Surely we ought to master the art of living in a non-hostile, in a neutral, if not cordial, environment.

¶ The route our fathers followed was the democratization of learning.

¶ I believe it is needless for me to prove the obvious, that Jewish life in America has veered away from that route. Of the forms of democracy in the synagogue we see much more than our medieval ancestors ever dreamed about. Every proposition, whether momentous or trivial, is put to the vote of the congregation. But what of the essence of democracy, what of the knowing participation in the practical and spiritual life of the community? That seems to have escaped us. It has escaped us because in the average Jew-

ish community the rabbi is, to all intents and purposes, the sole repository of Jewish tradition, learning and law. There are few in his congregation prepared to contest his view if they are in disagreement, few equipped to collaborate with him when they are in agreement. When the rabbi speaks to such an audience he necessarily speaks like an oracle because the audience is incapable of passing professional judgment. By default of the lay community, the rabbi is acquiring a monopoly upon religious knowledge. Such monopoly invariably leads to unchecked power. Unchecked power derived from the private possession of special knowledge is as unwholesome and dangerous as absolute power derived from any source. The Englishmen who fought for Magna Carta were right when they exacted from their King a promise to apply the law of the land which tradition had made their common possession. And Moses spoke with Divine concern for the freedom of future generations when he formulated as one of his prime commandments that we shall diligently teach the Torah to our children so that it may be the common possession of all the people.

¶ To me it seems inevitable that should the synagogue long continue as an institution in which a learned rabbi ministers to an uninstructed laity, it will cease to be a synagogue and become a church. When that happens Judaism will not wear the face it has worn these thousands of years.

¶ It is not my purpose to recite a jeremiad. My object is to call attention to the danger of the present trend, to

awaken our lay leaders to their responsibility and thus to help restore Judaism to its historic road. That it can be done I have no doubt. History is replete with examples of such recurrent revivals in Jewish life.

¶ The indispensable prerequisite is that the lay leadership shall come to recognize its responsibility. That responsibility extends in several directions. First, lay leadership must undertake to see to it that the laity generally is better informed, that the laity develop habits of learning. That, I believe, is the central tenet of Jewish life. I do not mean that such learning need be circumscribed by the boundaries of the sacred literature in which 17th century Jewry was engrossed. If I grasp the significance of Judaism clearly it is not the knowledge of truth, but the quest and search for truth which is the abiding principle of the Jewish way of life.

¶ Second, Jewish lay leaders should in their own personal lives strive to exemplify standards of conduct which we can proudly call Jewish. I am not now referring to matters of ritual, although they, too, play a role in the beauty, dignity and spirituality of Jewish life. I mean specifically that they ought to exert themselves so to order their ordinary affairs as to make it evident that they regard the ennoblement of the human personality as their principal aim, that they differentiate good from evil and have the character to prefer the good, that they exhibit courage in adversity, steadfastness in danger, humility when in power, manliness under

oppression, magnanimity to friend and enemy, and integrity at all times; in summary, that they pursue their ideals not because they are profitable, not when they are profitable, but pursue them relentlessly even when they involve pain and travail.

¶ In other words, I regard it as one of the obligations of lay leadership that they constitute themselves visible exemplars of how estimable life can be when enhanced and exalted by the application of Jewish traditional values. Manifestly, that is a task which the rabbi cannot perform for us. The rabbi's superior scholarship and more prolonged application may help us re-interpret Jewish tradition in modern terms, but the day to day task of living in the pattern of the high ideals of that tradition cannot be delegated, cannot be performed for us by proxy.

¶ The direct consequence of the discharge of this responsibility would, of course, be felt in each of our own lives. The indirect consequences would also be enormous, for the warranted increase in our own self-esteem would inevitably bring an increase in the esteem in which we are held by others. Membership in the Jewish community would become a badge of honor. To be known as a Jew would amount to recognition as the holder of a patent of nobility. I can think of no more precious heritage to leave to our children.

¶ Sometimes, in an idle moment, I wonder whether we have wisely budgeted the time, talent, money and effort

which now go into Jewish activities. I wonder whether a more substantial proportion of this activity ought not be directed toward the affirmation of Jewish life and values, toward the improvement of our common American life by the catalytic effect of Jewish ideas, toward its enrichment with Jewish idealism, so that the Jewish community might indeed be, and be seen as, a blessing to the American people. I think the answer is yes. I know that Judaism bids us wager our salvation on the assumption that the answer is yes. And I am sure that the execution of such an enterprise is not a rabbinical task but an undertaking for laymen.

¶ The third step in the discharge of the responsibility of the Jewish laity is that it resume the initiative. Are we not expecting too much of our rabbis when we look to them for deep scholarship and reflection and at the same time expect them to be dynamos of civic action, energizing and activating the community? Generally speaking, we rarely find the two capacities united in a single individual. I am convinced that in the field of action the laymen ought to assume the initiative and develop the necessary staying power. The laymen must create and sustain those Institutions without which nothing of what I have spoken can materialize. Putting first things first, I say that the primary task calling for attention is the expansion and perfection of our educational institutions. In Jewish life they command top priority. They represent the indispensable condition to all other improvements in our communal life.

¶ We need a tenfold increase in the number of our rabbis, a hundredfold increase in the number of our teachers. We ought to mobilize the hundreds and thousands of brilliant young women in our colleges and universities for careers in Jewish teaching and incidentally in Jewish homemaking. We have hardly begun to scratch the surface in providing continuous life-long education for our adults. Without it, Judaism may become an empty ritual. No community of Jews, no matter how small or big, ought to be without its adult classroom, without some assembly devoted to the contemplation of the things that really matter. In this great Seminary, in this University of Judaism where scholars abide, we have the nucleus for the generation of such an expansion. These scholars have done and are doing their share. Theirs is the task of continuing the manufacture of the uninterrupted fabric of our tradition. Nowhere else on the face of the earth is there collected in any one place so superb a body of Jewish scholars as in The Jewish Theological Seminary of America. It is the function of us laymen to carry their learning to the four corners of this continent. It is our assignment to provide the means, to create the channels, by which the learning which is here found in such abundance can flow out and irrigate the most distant of the Jewish communities.

¶ Momentous events are taking place in the State of Israel. Such is our faith in the fecundity of Judaism that all of us expect to see a great flowering of the human spirit in that benign climate of freedom.

NELSON A. ROCKEFELLER

LEWIS L. STRAUSS

AMERICAN JEWISH
REMARKS AT THE DEDICATION
OF THE JEWISH MUSEUM OF THE
JEWISH THEOLOGICAL SEMINARY
OF AMERICA

RELIGION AS THE ROAD TO PEACE

HUNGRY as we are for peace in the minds and hearts of all men, and confused as most of us are on the ways by which we may one day escape from conflict, there are three fundamentals we should always keep clearly in sight:

First, we must recognize that negatives never cure negatives; that the concept of the good neighbor, the only solid rock upon which peace can build a lasting mansion, is one which requires a way of life.

Second, we must see that we cannot live a way of life that leads to peace without observing our duty to God and our duty to each other; that the moral law must stand supreme.

Finally, if we are ever to attain the tranquil uplands of God's promise to man, we must grant that the responsibility is just as universal as the aspiration; peace, with Divine help, must be everybody's business.

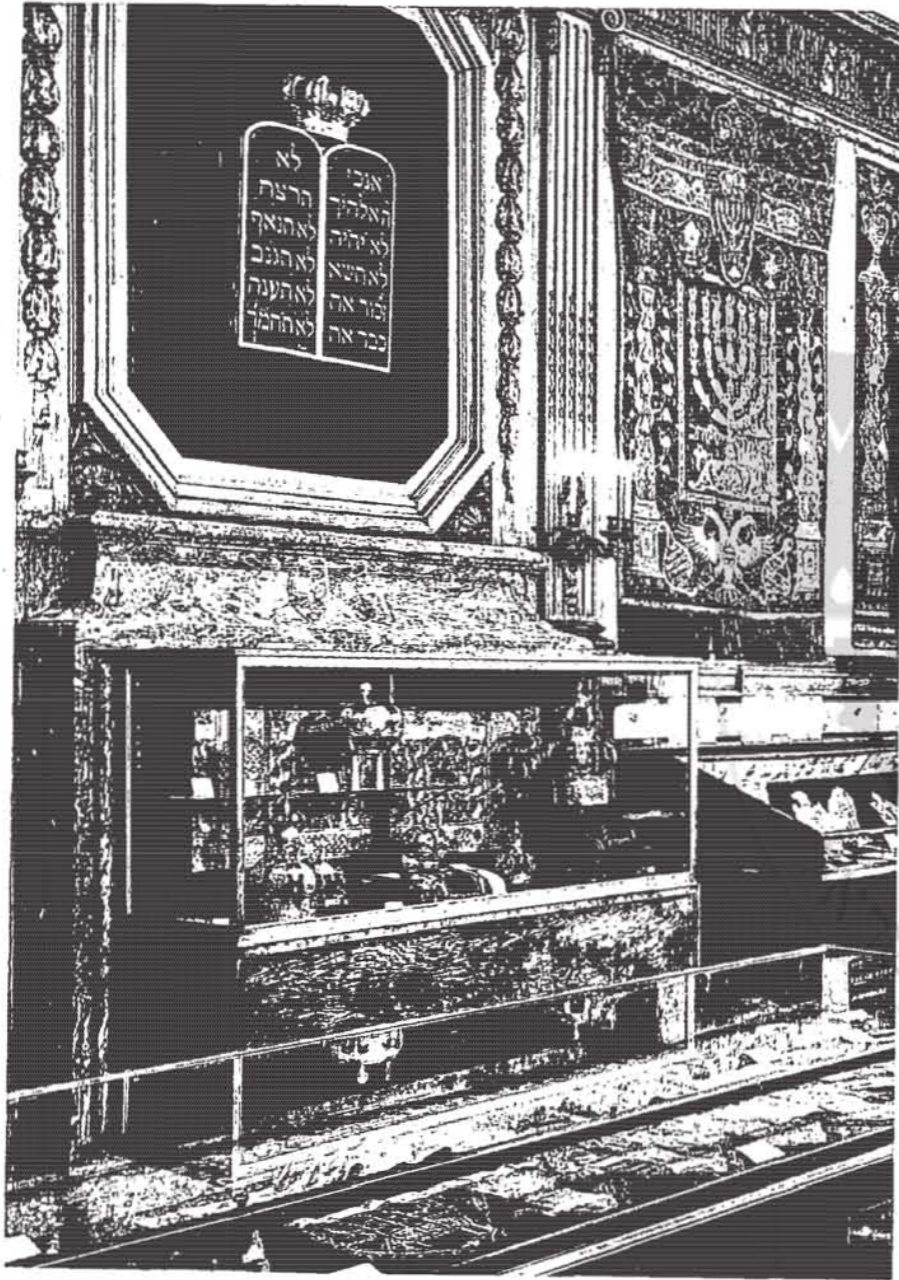
These fundamentals were expressed so clearly at the opening of the Seminary's new Jewish Museum, in two notable addresses by Nelson Rockefeller and Lewis L. Strauss, that we have reproduced them here for further reading and study.

To every thoughtful American, it is believed, these brief messages will bring fresh hope, and a better understanding of what the Ten Commandments mean to each of us, and to the future of our troubled world.



PRESIDENT

THE JEWISH THEOLOGICAL SEMINARY
OF AMERICA



NELSON A. ROCKEFELLER

AT THE DEDICATION OF THE JEWISH MUSEUM
OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
MAY 7, 1947 BY NELSON A. ROCKEFELLER

THE season of the Pentecost is the anniversary of the Ten Commandments. Because we now see so clearly that the way to peace will challenge all the wisdom and courage mortal man can summon, this time and this occasion should remind us all of a simple, universal and eternal truth—that our pursuit of happiness, and our living together as good neighbors, depend on the supremacy of moral law.

That simple truth, I believe, is readily apparent from what all of us can observe, and from what any man can learn from history. Both by present evidence, and by the lessons of the past, it is my belief that the Ten Commandments, showing us our duty to God and our duty to man, are a key to peace and brotherhood. In other words, both by logic and experience they present a way of life by which we can be relieved from perilous strains and stresses, and find our way at last to freedom, tranquillity, and security for all men.

We all can see that peace must now be waged with all the vigor and unity with which we waged the war; and that the winning of that peace may be comparably long and difficult. It is equally evident by now that the united people of these United States must lead in the winning of that peace.

In the time since Hiroshima, we cannot avoid concluding that the more we know of the infinitesimal, the more vital it becomes that we work toward an understanding of the Infinite. We also know that peace will not come easily, and that national covetousness, checked only by the interplay of material forces alone, can lead only to conflict. For the good will and forbearance that can bring us peace, some other force must be brought into play. And I think that the simplest lessons of history show us clearly what that force must be.

History tells us plainly, in the first place, that materialism leads to a struggle for power, and hence to conflict; and that spiritual motivations, on the other hand, lead to a yielding of selfish interests and hence to effective cooperation.

The lessons of materialistic struggles for power are the lessons of many wars. The lessons of effective cooperation are the history of effective democracy, and of American achievement.

Our original thirteen Colonies formed an effective union, after long and troubled debate, because each was willing to yield some sovereignty in the interest of the others. Minorities in America traditionally have a voice, while majorities, influenced by this voice, have the responsibility for protecting the rights of all.

Whatever greatness we as a nation have achieved has been due to a yielding of individual self-interests for the greater good. This American team-work, this effective cooperation, is based fundamentally, I believe, on a spiritual principle. Like our hemispheric policy, in our relations with our Canadian friends and our friends to the South, it is essentially the principle of the good neighbor.

Now, if effective cooperation is based on spiritual motivations, it follows that if we are to espouse such cooperation we must espouse the cause of dynamic religion.

I speak of dynamic religion because I was brought up to believe that religion should be a way of life rather than mere lip service to creed and dogma. It should be simple and universal, not complex and sectarian. Such religion, I think it follows, requires

broad participation and support, together with teaching and leadership characterized by the highest idealism and life-long consecration.

This means, I believe, just as diplomacy cannot be left solely to diplomats, politics solely to politicians, or education solely to educators, that religion cannot be left solely to the ministry. No problem of universal concern, indeed, should be left in the hands of any special class alone. What is everyone's concern should be everyone's responsibility. And we have no greater concern in the world today than to help strengthen the effectiveness of moral law, to the end that men may learn to live in peace.

What, then, can all of us do?

One important thing is to seek to understand our fellow men; first, perhaps, by making more of an effort to understand ourselves; second, by trying to understand our neighbors better; and then, and only then, by asking our neighbors to seek to understand us.

Obviously, these two quests are not easy ones, and will exact all that we have of patience and self-discipline. Nevertheless, they are duties from which none of us can escape, if we are to strive honestly for the understanding essential to lasting good will.

It is high time to embark on long-term measures which at length may strike at the roots of misunderstanding, disunity, and conflict, and hence at persistent evils which so stubbornly bar the path of brotherhood. Such measures, I believe, can have an immediate recognizable effect. They will also in the long run involve the tasks of education, as a continuous and universal process.

And what are those tasks? Scholars, of course, would put it differently, but merely as a layman, who has been exposed all too briefly to the academic disciplines, I should say that it might fairly be said that education in a broad sense has five fundamental tasks—all of which have timely significance in this season of the Pentecost, and in this place we meet tonight.

First, education seeks to discover and construe the paths we have travelled. And that task is the function of scholars.

Second, education attempts to explore the paths that lie ahead, and that is the function of philosophers and scientists.

Third, education tries to preserve and pass along the fruits of knowledge from one generation to another. That, I suppose, is the function of curators, librarians, teachers and parents.

Fourth, education should inspire an active desire for learning and understanding, as a life-long process. And that, traditionally, is the function of consecrated leadership, among the best of the teachers and the ministry.

Finally, as John Dewey and Booker T. Washington both preached so long and so eloquently, education must provide opportunities for learning by doing. That, I take it, is the function of laboratories, museums, forums, churches, and all other places where men and women can enrich their knowledge and understanding by the sure and long-proven process of personal participation.

My purpose in asking you to share with me such an elementary review of educational tasks is to relate them, if I can, to this museum, and to the high and broad purpose to which it has been dedicated.

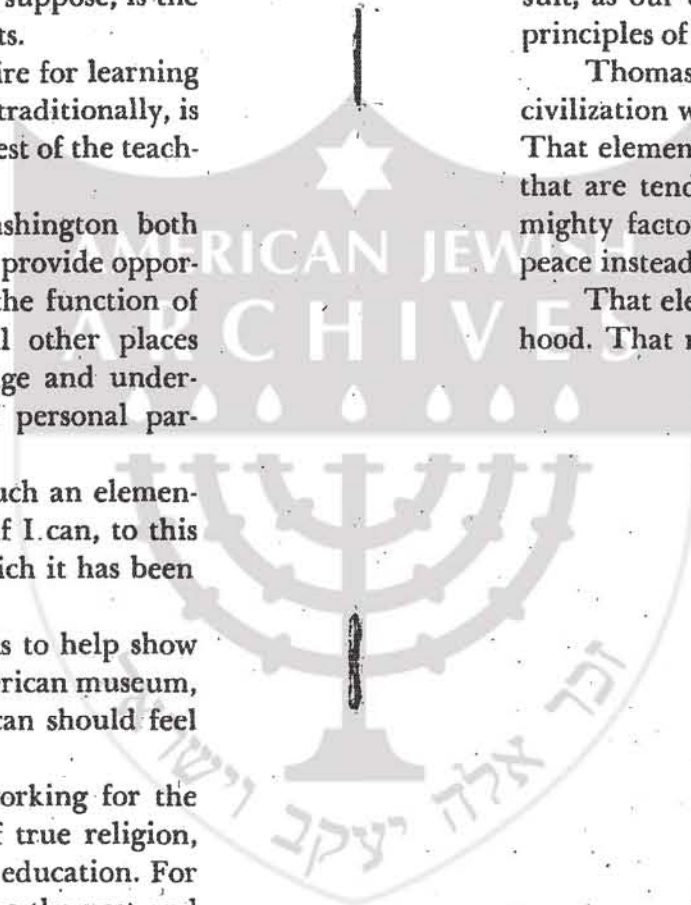
Because its role is educational, because it seeks to help show men their relationship to one another, this is an American museum, serving a cause for which every thoughtful American should feel a genuine concern.

This museum and its parent Seminary are working for the supremacy of moral law, of the spiritual values of true religion, with an aim to perform all five of the basic tasks of education. For here there are scholars and philosophers to construe the past and explore the future; teachers to train more teachers; leaders to train more leaders; facilities for reaching those who are now beyond the limits of the institution's more immediate scope. Here, too, all may learn by doing—just as all of us, by the very act of coming together at this meeting, are enriching our own spiritual experience, and adding more strength to the bonds of brotherhood.

Freedom, security and happiness for all men are obviously high goals, and worthy of our highest effort. Their pursuit is in effect the pursuit of peace and happiness, and the key to that pursuit, as our own history shows us, is the practice of the unselfish principles of brotherhood.

Thomas Mann has said that there is an element in American civilization which if universalized would bring about world peace. That element must now be strengthened, both to check the forces that are tending to weaken it here at home, and to make it the mighty factor it must be if America is to lead toward enduring peace instead of following toward repeated conflict.

That element points our only sure road to peace and brotherhood. That road must climb many a hill, but it is the only way.





LEWIS L. STRAUSS

AT THE DEDICATION OF THE JEWISH MUSEUM
OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
MAY 7, 1947 BY LEWIS L. STRAUSS

THERE are great museums in this city for the conservation of beauty in the Hellenic concept of the Holiness of *Beauty*. We are here dedicating a museum to the Hebraic concept of the Beauty of *Holiness*.

The ancient proscription against representation of the human form or the depiction of nature in general tended to sublimate artistic expression among our forefathers. They turned naturally to the embellishment of the instruments and vessels used in tabernacle and temple service. On these they lavished the garlands, arabesques and abstractions which set these objects apart. These things which were holy were also to be things of beauty. One need only read the twenty-fifth to thirty-first chapters of Exodus in which the construction of the first tabernacle and its appurtenances are described to discover the association of the functional and the adorned, in our very earliest tradition.

But civilized men are distinguished not only by a respect for objects which are intrinsically beautiful but also for objects with associations. There is a great compulsion among cultured peoples to preserve against the corrosion of time those inanimate things which either because they once belonged to the great or were valued in past eras are the connecting links between the onrushing present and vanishing yesterdays.

It is indeed a very old compulsion of the seed of Abraham. When dawn awakened our ancestor Jacob from a transcendent dream he took the stone that had pillowed his head and stood it upright and marked it with oil for a memorial. The building which our fathers constructed in the wilderness with a portable museum and the Ark of the Covenant which it housed contained for generations the tablets of stone upon which the commandments had been re-hewn at Sinai. Again and again in the Scriptures, objects, places and days were designated "for a memorial" so that it is clearly intended that men should lay hold upon the value of association to be reminded of an ancient covenant,—to relive great events—to recapture high inspiration.

We no longer have the Ark of fragrant sandal-wood overlaid with sheets of gold, or the stone tablets of the law, or the golden candlesticks and vessels of the Temple, or the great brazen sea of ten cubits which stood in the forecourt, or the breastplate of the high priest set with a precious stone for each of the twelve tribes, or the urim and thummim. All these things and many others we have lost. Somewhere, perhaps, an angel with flaming sword stands over these treasures as does another at the gate of Eden.

But in the long millenia and the forgotten centuries that have intervened we have acquired other treasures. Books, first and foremost—books in which the words and the thoughts of the wise and good are preserved in defiance of time, although their voices are carried away on the winds of eternity—and these ritual and ceremonial objects, which surround us here tonight still eloquent of the reverence of the artisans, though their hands have been dust for generations.

These things we keep because to us they are "for a memorial". It is altogether fitting and proper that this house should shelter them—this house which was the home of our friend, a good and devout man—a prince among our people. He knew the value of these links with a rich heritage. Now they join us also to him and to all our yesterdays.

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