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Parkes Library, 1963-1964.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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**NO SALE**

**ACCOUNTING DEPARTMENT**

**TO**

**September 16, 1963**

**Edith Miller**

**The Parkes Library (Label Enclosed)  
Barley, Royston, Herts.  
England**

**ATT.: Mrs. James Parkes**

**One roll of recording tape to be packed and shipped best way.**

August 27, 1964

Mrs. James Parkes  
The Parkes Library  
Barley, Royston, Herts.  
England

Dear Dorothy:

It was so wonderful seeing the two of you in Paris and one of my fond memories of the Conference is the wonderful address by James.

How kind of you to forward the copies of works by James Parkes which we have not been able to obtain for our Library! You have really provided us with a wealth of material and the Parkes section of our library here at the UAHG House of Living Judaism is becoming a grand collection. I'm still trying to get additional works and hope some day to have as complete as possible a compilation of his works. We are very grateful to you both.

With warmest regards to the two of you, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

THE PARKES LIBRARY :      A Centre for the Study of Relations between the  
Jewish and the non-Jewish Worlds.      BARLEY, ROYSTON, HERTS.,      Tel: BARKWAY 209

Director: James Parkes.

20th July, 1964.

My dear Jay,

By separate fold I am sending you a few things of James Parkes which you may not have. Mrs. Wilkerson is also preparing a list of everything I can find which he has written, and we will send you a copy of this in a few days. I don't think I can do any more, because I don't know of anything else he has written, though there may be quite a lot!

It was very good to see you and we send you all best wishes,

Ever sincerely,

Rabbi Jay Kaufman ,  
Union of American Hebrew Congregations,  
838, Fifth Avenue,  
New York 21,  
U.S.A.

*Barth Parkes*

*\*also enclosed .*



# BOOKS

The Jew and His Neighbour, James W. Parkes.	I.S.S. (Student Christian Movement Press)	October 1930
The Conflict of the Church and the Synagogue James Parkes	(Original Soncino) World Publishing Co. and Jewish Publication Society of America. Meridian Books, October 1961	1934
Jesus, Paul and the Jews, James Parkes.	(Foreword by Herbert M.J. Loewe) Student Christian Movement Press	January, 1936
International Conferences J.W. Parkes.	I.S.S.	
The Jew and his Neighbour, James Parkes.	Student Christian Movement Press. Second Revised Edition.	September, 1938
The Jew in the Medieval Community. James Parkes.	Soncino Press.	1938
The Jewish Problem in the Modern World. James Parkes.	Thornton Butterworth American edition, Oxford University Press of America German edition: H.B. Visser, Ruisberg Italian edition: Firenze	1939 1946 1946 1953
An Enemy of the People: Antisemitism	(World Affairs Series) Penguin Pelican Books, New York	1945 1947
Jews, Christians and God, James Parkes	Lecture to Youth Council on Jewish Christian Relations	1942
The Emergence of the Jewish Problem 1878-1939	Royal Institute of International Affairs	1946
Judaism-Christianity, James Parkes	Victor Gollancz Ltd.	1948
A History of Palestine from 135 A.D. to Modern Times James Parkes	Victor Gollancz Ltd.	1949

The Story of Jerusalem,	James Parkes.	The Cresset Press (Second Revised Edition)	1950
End of an Era	James Parkes.	Vallentine, Mitchell	1954
Lady Magnus Outlines of Jewish History (completely revised and brought up to date to 1948)	James Parkes (unacknowledged)	Vallentine, Mitchell	1958
The Foundations of Judaism and Christianity	James Parkes	Vallentine, Mitchell	1960
A History of the Jewish People	James Parkes	Weidenfeld & Nicolson	1962
Antisemitism:	James Parkes	Vallentine, Mitchell	1963
The Story of Three David Salomons at Broomhill	James Parkes	(Printed privately in aid of the Patients)	
Five Roots of Israel	James Parkes	Vallentine, Mitchell	1964
A History of the Jewish People	James Parkes	Penguins	1964

# PAMPHLETS

1. Outline Studies on War. Student Christian Movement. 1924
2. God and my Furniture etc. 'The Student Movement' 1931
3. Peace. Student Christian Movement.
4. The Jewish Student
5. The Jewish Money-Lender  
and the Charters of English  
Jewry in their historical  
setting Rev. Dr. James Parkes, Jewish  
Historical Society. 1937
6. A Living Faith, James Parkes, Modern Churchmens Union.
7. Foreword to:  
The Completion of the Protestant  
Reformation of Europe.
8. Christian Influence on the Status  
of the Jews in Europe in 'Historica Judaica'. 1938
9. Judaism and Christianity, James William Parkes, Committee  
on Jewish-Gentile Relationships -  
Toronto. 1938
10. How Russian Jews Came to the West. 1938
11. The Jew as Usurer. 1938
12. The Foundations of Anti-Semitism. 1938
13. The Jewish World since 1939. January, 1945 issue of  
'International Affairs'  
R.I.I.A. (Toronto University Press) 1938
14. The Future of the Jews. Lecture to University College, London.
15. The Jews in New Testament Teaching.
16. The Jewish Problem. Modern Churchmens Union. 1944
17. ~~The Jewish Problem~~  
The Concept of a Chosen People  
in Judaism and Christianity. Union of American Hebrew  
Congregations. (Charles W. Gilkey  
Lecture, 1954)



18. The History of the Jewish Community  
in Gentile Society. Jewish Historical Society Transactions  
Vol.XVII.
19. Israel and the Diaspora, Jewish Historical Society - Arthur Davis  
Memorial Lecture.
20. Palestine - Yesterday and  
Tomorrow. British Association for the Jewish  
National Home in Palestine.
21. The Issue in Palestine. Christian News-Letter. August 1946
22. The Real Jewish Problem, Peace News Pamphlet.
23. Jews, Christians and God, Youth Council on Jewish  
Christian Relations. 1942
24. Jews in Britain - Origin  
and Growth of Anglo-Jewry. Council of Christians and Jews.
25. Rome, Pagan and Christian, From: Judaism and Christianity Vol.11.
26. The Story of Three David Salomons at Broomhill.
27. Conservative Judaism. 'The present state of the Jewish-Christian Relations'.
28. Some English Books Interpreting Jews to Christians. Jewish Book Council, 1959
29. The Jewish Background of  
the Incarnation. Modern Churchmans Union lecture  
published "Modern Churchman" 1960
30. Studies in Bibliography  
and Booklore. James Parkes, Christian Hebraists.  
Library of Hebrew Union College and  
Jewish Institute of Religion.
31. The Parkes Library  
(as above) 1960
32. Toynbee and the Uniqueness  
of Jewry. From: The Jewish Journal of  
Sociology Vol.IV.No.1.
33. The Theology of Toleration, Claude Montefiore lecture  
Liberal Jewish Synagogue 1961

34. Jewish Christian Relations in England, Jewish Historical Society. 1960.
35. The Private Library No.25. The Parkes Library January, 1963
36. The Parkes Library Appeal pamphlet 1958
37. A Reappraisal of the Christian  
Attitude to Judaism. The Parkes Library 1962
38. The Christian Roots of  
Antisemitism . (Trs D. and J.P.) Jules Isaac.  
The Parkes Library. 1960
39. The Parkes Library. The Parkes Library 1961
40. The World of the Rabbis. From: Liberal Jewish Monthly.  
The Parkes Library 1961
41. Toynbee and the Uniqueness  
of Jewry. The Parkes Library 1962
42. To Visit the Sick, I.K.Cosgrove. Foreword by James Parkes.  
The Parkes Library. 1963
43. The Meaning of Torah, James Parkes. St.Paul's Lecture. 1963
44. Continuity of Jewish Life in the Middle East.  
Anglo Israel Association.  
Pamphlet (2) 1963
45. Judaism and Christian Civilisation. (Rabbi Louis Jacobs)  
Jewish Theological Society. 1963
46. Jews in the Christian Tradition. (B.B.C. Schools Broadcasts)  
The Parkes Library. 1963
47. The Parkes Library - Director's Report, July 1963.  
(Circulated December 1963)  
James Parkes 1963
48. The Bible, The World and the Trinity, James Parkes. 1964
49. Jewry and Jesus of Nazareth, Maurice Eisendrath and James Parkes. 1964

Try a book tracer here first.

You might order the ones  
marked in red from England  
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No try to get them here  
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# PRINTED PAPER RATE

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Rabbi Jay Kaufman,

Union of American Hebrew Jewish  
Congregations,

838 Fifth Ave.,

New York 21, N.Y.,

U.S.A.



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H. Newman, Gentile and Jew, A Symposium on the  
Future, London, 1945, 372 pp., v.g. 15/-

re your letter of the 26th ultimo.

4, Sneath Ave., Golders Green,  
London N.W.11

2. June 1964

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838 Fifth Ave.,  
New York 21, N.Y.

Dear Rabbi Kaufman,

Thank you very much for your letter of  
the 26th ultimo.

On first view I can offer from stock subject  
to being unsold

Works of Dr. James Parkes	
The Jew and his Neighbour, 1930	£ -12.-
Conflict of Church & Synagogue, 1934, Soncino	5. 5.-
Enemy of the People, Penguin, 1945	- 6.-
The Story of Jerusalem, 1949	- 7.6
History of Palestine, 1949	1.10.-
End of an Exile, Vallentine, Mitchell, 1954	1. 5.-
Foundations of Judaism & Chr. " 1960	2. 2.-
Antisemitism " 1963	1. 2.6

L. Rabinowitz, Soldiers from Judaea, Gollancz, 1945	- 7.6
Paul Emden, Jews of Britain, 1943	2.10.-
Jew. Hist. Society, 3 Centuries of Anglo-Jewish History, 1961	1. 5.-

Freedman & others, A Minority in Britain,  
Vallentine Mitchell, will soon be reprinted  
all net, plus postage

Under separate cover I am sending you a copy  
of my latest catalogue.

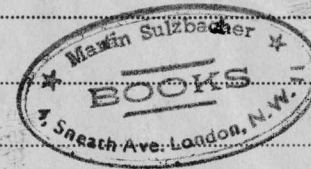
I should be pleased when I could be of any  
assistance to you.

With kindest greetings,

Sincerely yours,

*M. Sulzacher*  
M. SULZACHER

Sender's name and address: .....



AN AIR LETTER SHOULD NOT CONTAIN ANY  
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED  
OR SENT BY ORDINARY MAIL.

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First fold here



Rabbi Jay Kaufman,

Union of American Hebrew Congregations

838 Fifth Ave.,

New York 21, N.Y.,

U.S.A.

May 26, 1964

Mr. Martin Sulzbacher  
4 Sneath Avenue  
Golders Greene  
London, N.W. 11, England

Dear Mr. Sulzbacher:

I am writing to you at the suggestion of Rabbi I. Edward Klev of the Hebrew Union College- Jewish Institute of Religion Library here in New York.

We maintain our own library here at the UAHC House of Living Judaism and I am most anxious to have as part of that library a complete set of the works of Dr. James Parkes. At the moment, unfortunately, we have but a few of his many writings and I write to seek your advice and assistance.

Enclosed is a listing of publications by Dr. Parkes. I have checked the few which we now have. I would appreciate hearing from you in regard to the possibility of obtaining as many as possible of his books and pamphlets. Any assistance you may be able to offer will be deeply appreciated.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm  
encl.



May 25, 1964

Mrs. Dorothy Parkes  
The Parkes Library  
Barley, Royston, Herts.  
England

Dear Mrs. Parkes:

You were kind enough to share with Rabbi Kaufman a list of the works of Dr. Parkes. We are now trying to obtain copies of his many publications so that our UAHC Library will have a complete set of his writings. Unfortunately, at the moment we have but a few.

I am writing to inquire whether you have any copies of the many pamphlets authored by Dr. Parkes which you might be able to spare for our library. In checking the list you provided, we find that we have only the following:

The Concept of a Chosen People in Judaism and Christianity

A Reappraisal of the Christian Attitude to Judaism

The World of the Rabbis

The Meaning of Torah

Verdict of Father Daniel

Continuity of Jewish Life in the Middle East

We would be most grateful if you could send us any of the other pamphlets, or advise where we might be able to obtain them.

With appreciation for your assistance and with kindest greetings,  
I am

Sincerely yours,

Edith J. Miller  
Secretary to  
Rabbi Jay Kaufman



FROM THE DESK OF

EDITH MILLER

RE: PARKES BOOKS

Shocken Press has a paperback edition of  
The Conflict of the Church & the Synagogue

Rabbi Kiev has an extra copy of The Jewish Problem  
in the Modern World and will send it to us for our  
library.....and we'll gift him with a book  
from the UAHC, but NOT J & J!

Suggests we contact the following dealer and tell  
him Rabbi Kiev suggested we do so:

Martin Sulzbacher  
4 Sneath Avenue  
Golden Greene  
London, NW 11, England

Did you know there are a number of Parkes' books  
written under a pseudonym?

Also, quite a few of his works are out of print.

- 4/1 - Wonderful -  
what does he want
2. Contact and ask his  
advice.
  3. I would think they  
are included - write  
Mr Parkes in your name  
& ask if see his copies  
these pamphlets

From the desk of

RABBI JAY KAUFMAN

M/ Please discuss this  
with Dr Kren. Tell  
him we want to  
have a complete  
collection of the works  
of Dr Parkes. They  
are all listed here.  
Check on what we have  
in the USHL library  
and ask him how  
we should go about  
getting the rest. You  
will write Mrs Parkes.

THE PARKES LIBRARY :      A Centre for the Study of Relations between the  
Jewish and the non-Jewish Worlds.      BARLEY, ROYSTON, HERTS.,      Tel: BARKWAY 209

Director: James Parkes.

11th February, 1964.

My dear Jay,

Following previous correspondence I send you a list of Works of  
Dr. James Parkes.<sup>11</sup>

With all kind regards,

Yours sincerely,

Rabbi Jay Kaufman,  
838, Fifth Avenue,  
New York, 21.  
N.Y.  
U.S.A.

*James Parkes*

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WORKS OF DR. JAMES PARKES

The Jew and His Neighbour.	Student Christian Movement Press.	1930
	2nd edition. S.C.M. Press	1938
The Conflict of the Church and the Synagogue	Soncino Press	1934
<i>Shoken Paper Bk.</i>	Meridan Books, New York, and Jewish Publication Society, Philadelphia	1961
Jesus, Paul and the Jews	S.C.M. Press	1936
The Jew in the Medieval Community	Soncino Press	1938
The Jewish Problem in the Modern World	Thornton Butterworth	1939
<i>will send Park</i>	American edition, Oxford University Press of America	1946
	German edition: H.E. Visser, Duisberg	1948
	Italian edition: Firenze	1953
An Enemy of the People:	Penguin	1945
✓ Antisemitism	Pelican Books, New York	1947
	Nest Verlag, Nuremberg	1948
The Emergence of the Jewish Problem, 1878-1939	Oxford	1946
✓ Judaism and Christianity	Victor Gollancz	1948
	University of Chicago Press	1948
The Story of Jerusalem	Cresset Press, London	1949
	2nd edition. Cresset Press.	1950
A History of Palestine from 135 to 1948	Victor Gollancz	1949
	Oxford Press Inc. N.Y.	
End of an Exile	Vallentine, Mitchell & Co.	1954
	American edition: Library Publishers, New York	1954
The Foundations of Judaism and Christianity	Vallentine, Mitchell & Co.	1960
	Quadrangle Books, Chicago	1960
Antisemitism	Vallentine, Mitchell & Co.	1963
	Quadrangle Books, Chicago	1963
✓ A History of the Jewish People	Wiedenfeld & Nicholson Penguins German, Dutch & American Eds.	

## Pamphlets

The Jewish Student	Geneva, I.S.S.	1932
✓ The Foundations of Anti-semitism	Committee on Jewish-Gentile Relationships, Toronto	1938
✓ The Jew as Usurer	Committee on Jewish-Gentile Relationships, Toronto	1938
✓ How Russian Jews Came to the West	Committee on Jewish-Gentile Relationships, Toronto	1938
✓ Judaism and Christianity	Committee on Jewish-Gentile Relationships, Toronto	1938
The Legacy of Jewish Life and Thought	Broadcast discussion for schools	1939
✓ Palestine (Oxford Pamphlets on World Affairs, No. 31)	Oxford Press	1940
The Jewish Question (Oxford Pamphlets on World Affairs)	Oxford Press	1941
✓ Jews, Christians and God	Youth Council on Jewish Christian Relations	1942
✓ Jews in Britain	Council of Christians and Jews	1943
✓ The Real Jewish Problem	Peace News Pamphlet	1946
✓ Palestine Yesterday and Tomorrow	British Assoc. for the Jewish National Home in Palestine	1947
✓ The Story of Three David Salomons at Broomhill	David Salomons House, Southboro', Kent The Holborn Press, London	1953 1955
✓ The Concept of a Chosen People in Judaism and Christianity	Union of American Hebrew Congregations, New York	1954
Some English Books interpreting Jews to Christians	The Jewish Book Council, London	1959

✓ A Reappraisal of the Christian Attitude to Judaism	The Parkes Library Nat. Assoc. of Biblical Instructors to Foster Religion in Education	1960 1961
✓ The World of the Rabbis	The Parkes Library (reprinted from The Liberal Jewish Monthly) 2nd edition. The Parkes Library	1961 1961
The Theology of Toleration	The Liberal Jewish Synagogue, London	1961
Early Christian Hebraists	Library of Hebrew Union College - Jewish Institute of Religion, Cincinnati	1962
✓ The Meaning of Torah	London Diocesan Council for Christian- Jewish Understanding	1963
✓ Verdict on Father Daniel	The Parkes Library	1963
✓ Continuity of Jewish Life in the Middle East	The Anglo-Israel Association	1963

Introductions and Contributions  
to Symposia

A Possible Way Out (in Palestine Controversy: a Symposium)	Fabian Publications Ltd.	1945
Judaism and Zionism - A Christian View (in Some Religious Aspects of Zionism: A Symposium)	Palestine House	
Judaism and Christianity (in Problems in Modern Education)	Cambridge Press	1939
Israel and the Diaspora (Arthur Davies Lecture)	Jewish Historical Society of England	1952
Introduction to Soliers from Judaea (by Rabbi L. Rabinowitz)	Victor Gollancz	1944



Geschichte der Juden  
(from Lexikon für Theologie  
und Kirche)

- |   |                                      |      |
|---|--------------------------------------|------|
| A Programme for the Nations<br>and the Jews (in Gentile and<br>Jew, A Symposium, by<br>Chaim Newman)                                  | Alliance Press Ltd.                  | 1945 |
| Foreword to Jews of Britain -<br>A Series of Biographies, by<br>Paul H. Emden   | Sampson Low, Marston & Co.           | 1944 |
| A Minority in Britain: Social<br>Studies of the Anglo-Jewish<br>Community (with Hannah Neustatter,<br>Howard Brotz, Maurice Freedman) | Vallentine, Mitchell & Co.           | 1955 |
| The German Treatment of the<br>Jews (Part I, Chapter vi, Survey<br>of International Affairs,<br>1939-1946, "Hitler's Europe")         | Oxford University Press              | 1954 |
| Jewish-Christian Relations in<br>England (in Three Centuries of<br>Anglo-Jewish History)  | Jewish Historical Society of England | 1961 |

838 Fifth Avenue  
New York, N.Y. 10021  
November 11, 1964

Mr. D. M. Wilkerson  
The Battlements  
Barley, Royston  
Herts., England

Dear Mr. Wilkerson:

Many thanks for your kind letter of October 25th. As Rabbi Kaufman is out-of-the city, I am taking the liberty or responding.

If you would be kind enough to send us the available copies of "Jewry and Jesus of Nazareth" by Dr. Parkes and Rabbi Eisendrath, we would be delighted to distribute them to our American Reform rabbis who would be most pleased to receive them.

With appreciation for your efforts and with kindest greetings, I am

Sincerely yours,

Edith J. Miller  
Sec'y. to Rabbi Kaufman

*rec'd*

The Battlements,  
Barley,  
Royston,  
Herts.

25th October, 1964.

Dear Rabbi Kaufman,

*check  
order*

Whilst Dr. and Mrs. Parkes have retired to Dorset, I am continuing to dispose of the stocks of pamphlets which the Parkes Library published before its removal to Southampton. We have a number of the pamphlet 'Jewry and Jesus of Nazareth' by Rabbi Eisendrath and Dr. Parkes, and if you would like to have a large supply of these and would let me know direct I would be very happy to send them to you. If, also, you know of anyone else who might be interested in any of our stock of pamphlets and would give me their names, I would gladly send them free of charge.

Yours sincerely

THE PARKES LIBRARY,

PP D.M. Wickerson.

*Not in our  
Library*

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838, Fifth Avenue,  
New York, 21, N.Y.  
U.S.A.

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Rabbi Jay Kaufman,

Union of American Hebrew Congregations,

838, Fifth Avenue,

New York, 21, N.Y.

U.S.A.



THE PARKES LIBRARY: A Centre for the Study  
of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

Director: James Parkes.

August 1964

Dear Friends,

Many of you will be surprised to get a Change of Address card from us but, in fact, it was inevitable. Either we found means to establish a permanent and independent institution, or the proper destination of the work we have been doing, and the books and archives we have collected, was a university. We knew some time ago that time pressed us to make a choice. Barley has been based on the tripod of James and Dorothy and John McNeilage. We were all getting older, and we had either to go on till we 'sank upon the Midnight with no sound', or continue at full sail to the last year possible. We chose the latter, rightly, we think, for it has shown that the institution is needed by the continually increasing number of scholars from many lands who use it.

The University which inherits the work is Southampton. London and Cambridge would have been charmed to inherit the books - or such as they had not got - but we were determined to find a solution wherein the books and archives were but the tools of a living and growing activity. For we are convinced that relations between the Jewish and non-Jewish world are a proper subject for academic study. They require post-graduate study, for they fit into no single discipline. They affect European and Middle eastern history; they affect modern sociology and they affect theology.

Southampton University will definitely try to develop this field, and it will be the only university in the world where at present this is being done. It is therefore important to remember that Southampton is a port which joins England with Israel, Europe and the United States, and that students still travel by sea, not by air. Besides it is a lively and forward-looking university, with a Library tradition already established into which such a specialist collection will fit admirably.

Finally we would like all our friends to realise that we close Barley with a sense of fulfilment, not of failure. We shall take a little time to settle in our new abode, but we hope that friends will then visit us en passant, or for rest or discussion. Iwerne Minster is in Dorset, on the road from Blandford Forum to Shaftesbury, and our abode is in Higher Street, which is the road behind the prominent Peace Memorial. This makes it easy to identify. We are only forty miles from Southampton, and shall still be in touch with the work. In what precise way is still to be worked out, and you will hear from us about it later.

Yours sincerely,

Dorothy + James Parkes

June 22, 1964

Mrs. James Parkes  
The Parkes Library  
Barley, Royston, Herts.,  
England

Dear Mrs. Parkes:

We have just received the three pamphlets by Dr. Parkes which you were kind enough to provide for the UAHG Library and I want to express my sincere appreciation for your consideration. We are delighted to add these to our collection.

We are now in the process of trying to obtain as many of Dr. Parkes works as possible so that our Library will have what we hope will be a complete section of Dr. Parkes writings.

With kindest greetings, I am

Sincerely yours,

Edith J. Miller  
Sec'y. to Rabbi Kaufman



June 9, 1964

Rabbi I. Edward Kiev  
HUC-JIR Library  
40 West 68th Street  
New York, N.Y. 10023

Dear Eddie:

I am so grateful to you for providing the Parkes volume for our library. It was most gracious of you.

Under separate cover I am sending you a copy of Plaut's "The Rise of Reform Judaism." The new Baumgard volume, "Judaism and Prayer," is not due for publication until September.

I have contacted Mr. Sulzbacher, per your suggestion, and it appears that he will be able to aid us in locating additional works by Dr. Parkes. For this, too, my sincere appreciation.

I understand you'll be leaving for Israel soon. Have a wonderful summer and, of course, send my very best to Aviva and Avigdor.

With warmest regards to you and Mary, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

Dear Edith

*See of KS*

Please send me a copy of the Gunther Plaut  
volume or the new Baumgard volume in exchange.

*L + Prayer  
any.*

Cordially,

I. Edward Kiev

**NO SALE**

**ACCOUNTING DEPARTMENT**

**TO**

**6-9-64**

**Rabbi I. Edward Kiev  
HUC-JIR Library  
40 W. 68th St.  
N.Y.C. 10023 (Label enclosed)**

**One copy "The Rise and Fall of Reform Judaism" to be  
packed and shipped book rate.**

**Thanks.**

**E. Miller**

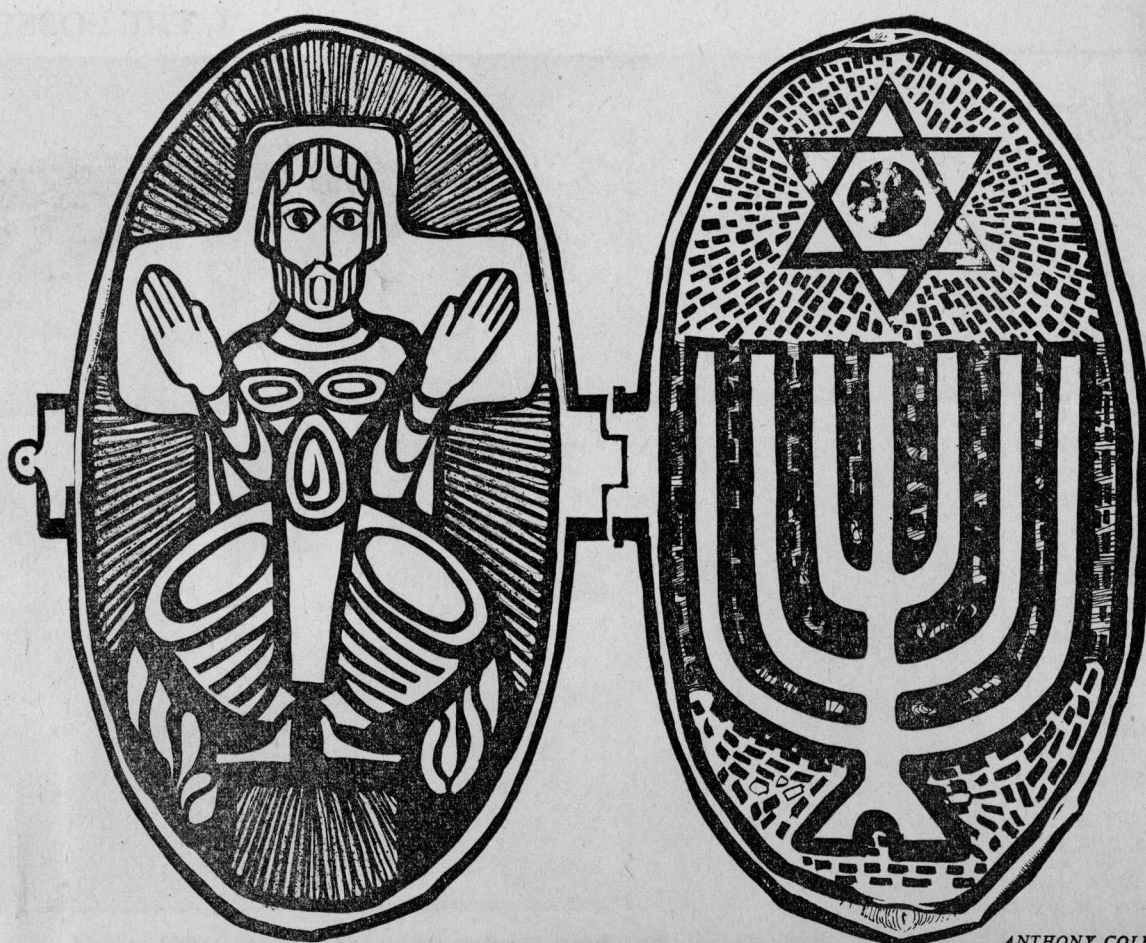
I hope this may interest you .

*With the Compliments of  
The Rev. Dr. J. W. Parkes*

*Barley,  
Royston,  
Herts.*

*Barkway 209*





ANTHONY COLBERT

# CHRISTIANS AND JEWS: LIKE AND UNLIKE

by JAMES PARKES

An Anglican clergyman—a leading authority on relations, contemporary, historical and theological, between Christians and Jews—examines the way the two faiths look at each other.

THE POPE'S proposal to visit the Holy Land and the Vatican Council's pronouncement about the Jews are both only straws in themselves, but they begin a new epoch. We do not yet know the consequences of the former; but the latter, even though it be not yet formally ratified, says that which cannot be unsaid. It absolves the Jewish people of the crime of deicide, and confesses the Christian implication in anti-semitism.

Many Christians have already gone much further, and this would include Roman Catholics as well as others. But the statement is important because of the dignity of the body which has made it. It removes psychological barriers. It makes it possible for men of faith and courage on both sides to take another step forward.

All of us tend to judge another religion by standards appropriate to our own. Because Judaism and Christianity have a common root in the religion of Israel and the Old Testament, it seems to the Christian quite natural to judge Judaism as an incomplete Christianity, and equally natural to the Jew to judge Christianity as a form of Judaism which has deviated and even deteriorated.

Jesus, say many Jews today, was a good and pious Jew. It was Paul who turned him into a God and introduced many religious theories and practices which were quite alien to Jesus and Judaism. Christians make comparable remarks about Jews.

Both attitudes lead to complete misunderstanding. For neither religion is an incomplete form of the other. They are different religions worshipping the same God.

Because it is round the figure of Jesus of Nazareth that the most obvious misjudgments arise, it is peculiarly fitting to look at them at the moment when Christians celebrate His coming. For them He is the Messiah foretold by the prophets, the Redeemer, in acceptance of whom is Salvation and the promise of eternal life. The Messiah—salvation—the life beyond the grave—it is a shock for Christians to realise that none of these are very central ideas in Judaism.

Jews have diminished the importance of belief in a personal Messiah. But no Jew would abandon his belief in a *Messianic Age* as the culmination of this world's destiny.

It is this optimism which has sustained the Jewish people through centuries of misery; and Jews

have nothing but contempt for the ease with which Christians on the slightest pretext turn their backs on this world and postpone happiness to the world to come.

Theoretically Jews believe in the life to come, but in practice it plays little part in their religion. No synagogue was ever decorated with the vast frescoes of the mouth of hell and the weighing of souls which confronted the congregation in almost every medieval church. Judaism does not precisely define the orthodoxy which merits salvation, and the fear of hell plays little part in Jewish preaching or teaching. One might look through the index of quite a number of Jewish books on Judaism and find neither "Salvation" nor "Hell" mentioned.

## Rabbi's role

Judaism is not a Church, and its rabbis are not priests. Judaism is a Way of Life for a people, and its rabbis are guides to the intricacies and depths of that way. They do not claim priestly powers, and traditionally they are not leaders of congregations. The President of a congregation has always been a layman, though in modern times rabbis, especially reform rabbis, have come to be more and more Jewish ministers with the pastoral care of a Jewish parish.

Looking at traditional Christianity, organised hierarchically in patriarchates, provinces, dioceses and parishes, the Jew sees nothing acceptable to his concept of an active and well-organised religion. Unions of synagogues are a relatively modern innovation in Judaism, and even today a Jewish congregation would find it very difficult to accept that one rabbi had spiritual authority over another just by virtue of his office. Authority in Judaism is entirely connected with learning, not with appointment.

The traditional distinction is not between a "clergy" and a "laity" but between a man learned in his religion and an ignoramus. The former may be a grocer and the

latter the fashionable rabbi of a wealthy but unobservant congregation.

Judaism is a way of life for a whole community of normal people. One of the aspects of Christianity which, therefore, seems peculiarly out of place to a Jew is a variety of Christian emphases which set a high value on abnormal living. So far from approving a celibate clergy, Judaism considers an unmarried man as an incomplete man. It would not easily make a bachelor a rabbi, or even a schoolmaster. It would entirely disagree that an ascetic and conventual life brought a man or woman nearer to God than a normal family life within a natural community. The family is the foundation of Judaism, and, because the family, the home.

Christians know that Jewish men thank God daily that they were not born women; but their deductions from that knowledge are usually rubbish. For it is the wife who is the queen of the home. It is she who prepares the Sabbath celebration—and the Sabbath in the home is more fundamental than the Sabbath worship in the synagogue. Passover is a festival celebrated in the home. So also is the Harvest Festival.

All this can be summed up in the Jewish conviction that when God looked at the world He had made He "saw that it was good." Jewish life can be austere; traditionally it avoids excess of any kind, but it rests on the firm belief that God expects man to enjoy, and not to renounce, the good things He has created. There is no virtue whatever in renunciation for its own sake.

With all these differences one might be tempted to deny that the two religions had anything in common other than certain rather vague ethical standards. But the final paradox is that in the two fundamentals of their idea of God and their conception of religion itself they are not merely similar but identical. This is a statement with which most Jews and Christians would disagree. Jews are convinced that the Christian doc-

trine of the Trinity debases the absolute unity of the Godhead, and Christians are convinced that the Jewish emphasis on "works" sets Judaism in opposition to the Christian emphasis on "grace."

In fact the difference between them is not a theological difference at all, but a difference in their ways of thinking. The Christian inherited from the first Christian theologians a Greek way of thinking. He thinks in terms of *either—or*. Either this or that is true. If one is orthodoxy, the other is heresy.

But Jewish thought developed along the line of *both—and*. Both this is true and that: imperfect knowledge may make it impossible to reconcile them: practical considerations may compel the choice of one or the other. But a truth which is established by following one path is not to be rejected, just because it is different from a truth which results from following another.

## Inner paradox

Both Judaism and Christianity recognise that the divine nature is so much beyond human understanding that there must be untidiness and paradox in the expression of it. The Greek passion for definition evolved the Trinity as a statement of the inner paradox. The Jewish idea of God has exactly the same elements, delights in exactly the same paradoxes, but no Jew would dream of accepting it in the Greek dress of the Trinity. He is quite content to leave it undefined.

So also in the nature of religion, Christianity has seen itself as a religion of "justification by faith" and salvation as an act of divine grace. Because of Jewish insistence on "works" it has deduced that Jews must believe in "justification by works," and salvation by merit. Not at all. Jews just don't believe in "justification" or define salvation. No pious Jew can avoid filling his life with works which are the expression of his obedience to God and his enjoyment of that obedience. But, be his works few or many, the one essential is that "the heart should be directed towards God."

In a world puzzled whether religion itself be a valid human activity, it is difficult for Jew and Christian to steer between an intolerance which repels and a vagueness which cannot attract. But are faith in God and delight in doing His will mutually exclusive priorities? A nice challenge between the system of thought of *both—and* and that of *either—or*!



Church End,

Barley,

Royston, Herts.

27th September, 1963

My dear Jay,

We have now sent the book off. All I can tell you at the moment about the author, Moses Lowman, is that his dates are 1680 - 1752, and that he was a nonconformist clergyman who had studied at Leyden and at Utrecht. I hope to get to Cambridge before too long and to find out more information about him. This I will send you as soon as I have got it.

Meanwhile, all our best wishes for the  
New Year.

Yours ever,

*James Parkes*

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

j/k

Sender's name and address: The Rev. J. Parkes

Church End, Barley,

Royston, Hertfordshire.

AN AIR LETTER SHOULD NOT CONTAIN ANY  
ENCLOSURE ; IF IT DOES IT WILL BE SURCHARGED  
OR SENT BY ORDINARY MAIL.

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Rabbi Jay Kaufman,

Union of American Hebrew Congregations,

838 Fifth Avenue,

New York 21,

N.Y.

U.S.A.



## THE PARKES LIBRARY

Director's Report 1962-1963

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James Parkes, July, 1963

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### A. PUBLICATIONS

Publications, rather than single lectures or travel, have continued to be the main activity of the year; and from this point of view the year under review can be considered particularly successful.

#### I. BOOKS IN PRINT

*Antisemitism*. This was made necessary by renewed fascist activities and the absence of any book on the market dealing comprehensively with the subject. It was published by Vallentine Mitchell at 22/- and is selling steadily. It has been well reviewed, and German and American editions are already arranged. In both cases I have offered to discuss the reformation of the final chapter to suit different national situations.

Books published previously but still circulating are:

*The Conflict of the Church and the Synagogue* (Soncino and Meridian Press). The fact that we have received over £300 royalties indicates that it is selling well, but American paperbacks are difficult to circulate over here.

*A History of Palestine* (Oxford Press Inc. and Gollancz). Published in 1949, sold 71 copies during the year.

*End of an Exile* (Vallentine Mitchell). The French Edition is due to be published this autumn.

*A History of the Jewish People* (Penguin Books and Weidenfeld & Nicolson). The stiff cover editions with Weidenfeld & Nicolson reaches the end of its monopoly in the spring of 1964, and the Pelican Edition has already been made ready, with a few emendations of subject or style. The American edition with Quadrangle Press has sold out the first printing and has reprinted. Dutch and German rights have been sold.

*The Foundations of Judaism and Christianity* (Vallentine Mitchell). Apart from the American edition just over 1,100 copies have been sold. It is still selling slowly, and the remaining stock amounts to about 160.



## 2. BOOKS PLANNED

*The Jewish-Christian Controversy through the Ages.* S. Krauss. We have now had three xerographs made of the whole typescript, one of which is deposited in the National and University Library, Jerusalem. I have read the whole, and am sure that there is no scholar living today with the comprehensive knowledge shown by Dr. Krauss. We still hope to be able to make arrangements for its publication.

The other book planned is one for teachers of Scripture on the *Jewish Setting of the Gospels*, which is almost complete. Thereafter I have work to do on a new Jewish Encyclopaedia where I am contributing on subjects dealing with Christian sects and such matters, and shall be preparing a book for the World Jewish Congress on *Judaism and Christianity*.

## 3. PAMPHLETS ISSUED

We now have most satisfactory arrangements with the Council of Christians and Jews by which they undertake to inform local councils of Parkes Library pamphlets, and to encourage these councils to stock them. Because we regard the distribution of the views expressed in these pamphlets as part of our function, we allow them to keep any profits they may make from sales. The small sum mentioned in our accounts as accruing from sales is for pamphlets ordered by booksellers, or paid for at Barley.

a. The Library itself issued the following pamphlets during the year:

*To Visit the Sick* by I. K. Cosgrove, with an Introduction by myself. This was originally given as a lecture to the Conference of Anglo-Jewish Preachers.

*Verdict on Father Daniel*, a transcription of the judgements by four of the judges, with poems by Marie Syrkin and I. M. Sieff and an Introduction by myself. The Judgement was published, by permission, from the English text of the Jerusalem Post.

*The World of the Rabbis*. A second edition of this pamphlet was published in January 1963.

b. We are distributing the following pamphlets printed by others:

*The Continuity of Jewish Life in the Middle East*, a reprint of my lecture earlier this year to the Anglo-Israel Association.

*The Meaning of Torah for a Christian*. The St. Paul's Lecture 1963, given under the auspices of the London Diocesan Council for Christian-Jewish Understanding.

*The Religious Meaning of Contemporary Science* by William Etkin, reprinted from the American Quarterly *Judaism*.

*The Meaning of Agapé* and material on the Vatican Council and the Jews by Rabbi Marc Tannenbaum of the American Jewish Committee.

#### 4. PROJECTED PAMPHLETS

The following are due, or being considered, for publication:

a. *Jews and Christians in the Constantinian Epoch*, by myself. This was a lecture given before the Society for Ecclesiastical History, and will replace the pamphlet of Jules Isaac which is almost out of print.

b. *Jews in the New Testament and Jewish Christian Relations later*. These are two schools broadcasts I gave, and will be considered as a joint publication of the Library and The Council of Christians and Jews.

c. A collection of my lectures, published and unpublished, was asked for by the Chatauqua Society, which exists in New York to make Judaism better known to Christian libraries and congregations, and they paid a fee of \$1,000 for the privilege. We have not yet heard which pamphlets or lectures they wish to make use of.

#### 5. AUTOBIOGRAPHY OF ELSE ROSENFELD

We were instrumental in putting Charles Parker, of the Midland Service of the BBC, in touch with Dr. Rosenfeld. He persuaded her to record her life in conversation with him, and this was broadcast nightly for a month in May, 1963. It proved so moving and interesting that it is being published by Gollancz. The BBC has generously donated to the Library a complete script as well as a tape recording.

#### B. TRAVEL

During this year I have found it impossible to accept invitations to lecture which involved considerable travel, and lecturing has been mainly in London, Oxford or Cambridge. However a course was given at Moor Park, Farnham, on *Antisemitism* in November 1962, and I have been invited to give a course on Jewish and Christian Theology this October. Moor Park is the Adult Education Centre of the Church of England.

I have also accepted an invitation to give the Brodetzky Lecture at Leeds next May. I have suggested the subject of *The New Face of Israel*, an extension of the lecture which I gave to the Anglo-Israel Association.

Because of the striking change in the population distribution, and the fact that Israel is today statistically a genuine Middle-eastern country, we propose to spend three weeks or so in March in Jerusalem to study the present situation. It is ten years since we made more than a very brief visit. We are not proposing to use the funds of the Library for our expenses.

#### C. THE LIBRARY

The estimated value of the books in the Library has now risen to a figure of £10,000 on a conservative estimate. About 130 books and pamphlets were added during the year, of which 60 were gifts or copies for review.

The usual number of loans have been made, queries answered, and visits paid to Barley. We have for the first time made arrangements with another library to accept responsibility for the safety of rare books which a reader could not work on in Barley. That the library involved was the Bodleian indicates the value to specialists of this collection, since those were books which they did not possess.

#### **D. REORGANISATION**

The three months of exceptional weather this winter made travel impossible, and delayed discussions with various personalities who might help in the reorganisation and continuation of the work. When the weather cleared we were both too tired to undertake these discussions until we had some holiday, but we are now in correspondence with various personalities discussing possibilities, and hope before too long to be able to make some report to the Governors.

As a preliminary to discussions on the future of the Library, we are hoping to get a clearer statement of the nature of the Wiener-Parkes Association, which we can then circulate to its supporters. We are planning to make a report to our own donors and covenantors, as we shall need to ask them during the coming year to renew their gifts to the Library.

#### **E. PRINTING OF THIS REPORT**

I suggest that in order to help us to get our covenants renewed, and the Library better known, this Report be printed.

JAMES PARKES  
*Director*

From

THE REV. DR. and Mrs. J. W. PARKES

Telephone-  
BARKWAY 209

CHURCH END,  
BARLEY,  
ROYSTON,  
HERTS.

December, 1963.

DEAR FRIENDS,

We missed sending you a letter last year, with the legitimate excuse that we were over our eyebrows in work, and that sending out the letter—much as we enjoy it—is quite a job. This year we are still busier, but . . . well, but . . .

So we send you all our warmest greetings. We thank many of you for the letters you have written us, and beg your forgiveness if we have not been able to answer them.

We still do not know at all what will be the future of the Library, but it is getting more and more used by scholars, as it gets known. This year we actually lent two books to the Bodleian! While we are drafting this letter, we have one scholar—from America—working in the Hall on material from our periodicals; another in the Garden House—from Jerusalem—writing a book on the present confrontation between Judaism and Christianity; a third—from Germany—in the South Room preparing for publication by Gollancz her wonderful broadcasts on her life before, through, and after the Nazi period. A fourth is occupying a corner of my work-room checking rabbinic references to a German work which he is translating for an English publisher. Dorothy is correcting the galley proofs of two publications due to appear this winter. And I am busy on my next book! We are also busy making preparations to spend March in Israel studying the new situation caused by the unexpected fact that it has become statistically a middle-eastern country. You will see I refer to *the Hall* and *the Garden House*. The Hall is the big club house next door which was idle and which we lease. We have all our periodicals there as well as three offices. The Garden House is the old granary which we restored in 1961 with sitting room, bedroom and utility room.

Now to look back: we send you a copy of my report as Director, made in July. The main addition is that we are re-publishing the first part of *End of an Exile* together with my lecture on the *Continuity of Jewish Life in the Middle East* as a small book entitled *Five Roots of Israel*. We are doing this as a memorial to a much loved friend, Rosa Brown Eisendrath, who died this year.

Those of you who have visited Barley and have known us through the years know also of the devotion of John McNeillage, who I am happy to say, still looks after us and is both a welcome participator in our affairs and a joy to those who find conversation with him so interesting from very many points of view. Mrs. McNeillage has also been able to give us more of her time as their only son is now married and in fact they are the proud grandparents of one Andrew, now some eight months old.

As to the garden, the pond had to be completely restored after the winter and restocked. Finding water fleas proved an absorbing recreation! The general border and the roses were more beautiful than ever. The rest of the household consists of Susanna who remains monarch of all she surveys, and we have now added Peter, because Moses, aged seventeen, died this year. Peter, though an ordinary tabby cat, appears to us superbly beautiful, and some of you may know the old song "beautiful as a butterfly, proud as a queen" which describes him exactly. Fortunately, Peter proved not to be a queen, so all is well.

Ending on this frivolous note, we repeat our very best wishes for the season and for the new year, and we look forward to meeting many of you in 1964.

Ever sincerely,

Dorothy & James Parkes

Church End,  
Barley,  
Royston,  
Herts.

9th December, 1963.

My dear Jay,

We had your letter to James dated December 4th this morning. In reply to the second paragraph, we did receive the \$500 from Maurice on behalf of Rabbi Shankman. James has acknowledged it to Maurice; ought we to acknowledge it directly to Rabbi Shankman? I understand it is half of \$1,000 dollars which he is giving us for the publication of something in memory of dear Rosa and, as I think you know, the production is already being printed and we hope to get it soon. It will be, I think, rather nice; its title is Five Roots of Israel and it contains the "Five Roots" from End of an Exile plus the Anglo-Israel Association pamphlet on the Continuity of Jewish Life in the Middle East. This printing is costing £330 which has so far been paid by the Parkes Library as it is a subsidised production, and the sterling equivalent of Rabbi Shankman's \$500 has gone towards this. The sterling equivalent amounted to £178:4:0.

The list of Kol Kitvay Parkes which I promised to let you have will, unfortunately, have to wait. As you will have seen from the Director's report we send you with our Christmas letter, we have had a really killing year of activity and this can no longer be continued. We are having a meeting of governors on the 18th to see what can be done about the Parkes Library. John will be retiring in April; we ourselves are unable to continue the hectic speed of the past two or three years and without John it is impossible to run Barley the way it has been run for the past twenty years - and longer. All these things are giving us much heart burning, as you can imagine. We shall be sending you further news in due course.

With much affection from us both,

Yours sincerely,

*Barth Parkes*

Rabbi Jay Kaufman,  
838, Fifth Avenue,  
New York, 21., N.Y.  
U.S.A.

p/d



Sender's name and address: Parkes,

Church End,

Barley,

Royston.

AN AIR LETTER SHOULD NOT CONTAIN ANY  
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED  
OR SENT BY ORDINARY MAIL.

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Rabbi Jay Kaufman,

Union of American Hebrew Congregations,

838, Fifth Avenue,

New York, 21, N.Y.

U.S.A.

December 4, 1963

Dr. James Parkes  
Barley, Royston,  
Herts., England

Dear James:

I received your comment on the Rationale and am grateful to you for it. Please keep your eyes open for other works of by-gone centuries. We can make excellent use of them.

Did you receive the first \$500. of the Shankman gift to the Parkes Library? It should have arrived by now.

Dorothy still "owes" me a list of Kol Kitvay Parkes, for the full shelf I'd like to have in our library of "everything."

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

THE PARKES LIBRARY :     A Centre for the Study  
of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

*Director:* James Parkes.

25th November, 1963

My dear Jay,

I am sorry that this has been so long,  
but we are overwhelmed with all kinds of work and  
I could only get into the University Library last  
week. I think this is just the length you  
want. I have never seen his Rationale. It  
sounds a very interesting work.

With all best wishes,

Yours sincerely,



Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838, Fifth Avenue,  
New York 21,  
N.Y.

j/k

# TEMPLE ISRAEL

456 WEBSTER AVENUE

NEW ROCHELLE, N. Y.



RABBI JACOB K. SHANKMAN

October 9, 1963

Rabbi Jay Kaufman  
U.A.H.C.  
838 Fifth Avenue  
New York 21, New York

Dear Jay:

Thank you very much for the snapshot. It is lovely, and I shall cherish it; and when the holidays are completely over, I shall want to speak to Maurice about the Parkes pamphlet.

Within a short time, I hope, too, that I can arrange with Bill Rosenthall to have a meeting of the Executive and begin to discuss many of our common problems.

With kindest regards,

Ever yours,

A handwritten signature in dark ink, appearing to be "J. Shankman", written over the typed name.

Rabbi Jacob K. Shankman

JKS:ms

October 8, 1963

Rabbi Jacob Shankman  
Temple Israel  
456 Webster Avenue  
New Rochelle, N.Y.

Dear Jake:

I am enclosing a snapshot taken at Barley with you, Maurice and James Parkes. That was a lovely day and was made even more memorable by your wonderful offer to provide a memorial publication in memory of Rosa.

When do you plan to have the WUPJ Executive Committee meeting? I hope soon. The closer we get to the Biennial, the harder it gets for me to attend meetings.

With warmest regards, I am

Sincerely,

Jay Kaufman

JK/ejm  
encl.  
bc: MNE





September 16, 1963

Mrs. James Parkes  
The Parkes Library  
Barley, Royston, Herts,  
England

Dear Mrs. Parkes:

Many thanks for your letter of August 28th in regard to the tape of The Meaning of Torah. Unfortunately, our machines are unable to pick up any sound on this tape. Possibly, this is due to the fact that they are a different type machine and we are unable to adjust the track to fit this tape. I trust we have not demagnetised the recording and that you will be able to playback the tape on your recorder.

I am returning the tape under separate cover and trust it arrives in good time and order.

We have received the two pamphlets on the Verdict on Father Daniel and To Visit the Sick and are most grateful to you for forwarding the copies. Should we desire any additional copies I will, of course, contact you.

With kindest greetings, I am

Sincerely yours,

Edith J. Miller  
Sec'y. to Rabbi Kaufman

**NO SALE**

**ACCOUNTING DEPARTMENT**

**TO**

**September 16, 1963**

**Edith Miller**

**The Parkes Library (Label Enclosed)  
Barley, Royston, Herts.  
England**

**ATT.: Mrs. James Parkes**

**One roll of recording tape to be packed and shipped best way.**

THE PARKES LIBRARY: A Centre for the Study  
of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

Director: James Parkes.

28th August, 1963.

Dear Miss Miller,

Dr. Parkes has passed to me your letter of August 22nd, and I am referring specially to the tape of The Meaning of Torah. You are not correct in saying nothing is recorded on the tape. There is a complete recording or I should not have given it to Rabbi Kaufman. It is almost entirely on one side, there is a note as to the length of tape recorded on the other side, and it is complete. I imagine that the fact that you could not get anything from it is due either to your having a different machine, or that you have demagnetised it in some way. I assure you it was in perfect order when it left us.

It may help you if I say that it is a four-track Phillips/Cossor recording machine, that I have given a note of the tracks on which it is recorded which you will find with the tape, and it was recorded at a speed of  $3.3/4$ " per second. If after this information you cannot get anything from it, will you please post it back to me.

I think you know that not only is the recording in typescript, but it has been published and I am sending you a copy of the pamphlet under separate cover. I am also sending you two others which have since been published by us and they are: To Visit the Sick and Verdict on Father Daniel. Would you please let me know if you would like any more copies for distribution. You will see the price is marked on the back.

With all best wishes,

Yours sincerely,

*Dorothy Parkes*

Miss Edith J. Miller,  
Union of American Hebrew Congregations,  
338, Fifth Avenue,  
New York,  
U.S.A.

p/d

THE PARKES LIBRARY :     A Centre for the Study  
of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel : BARKWAY 209

*Director:* James Parkes.

26th August, 1963

Dear Miss Miller,

Thank you very much for your letter and information on various subjects. You will find a letter to Rabbi Kaufman probably by the same post as this. You will be hearing from Dorothy about the tape, and we will await the rest of the information.

With all best wishes,

Yours sincerely,

Miss Edith J. Miller,  
Union of American Hebrew Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

A handwritten signature in dark ink, appearing to read 'James Parkes', with a stylized flourish at the end.



A-27  
0-59

Form G-1

TYPING REQUEST

From Edith Miller Date July 24, 1963

Department Office of V=P Date Required asap

Title of Material "The Meaning of Torah" (Lecture)

Process:

Transcribing (Number of Discs) Tape

Stencils \_\_\_\_\_ (Also prepare form H-1)

Letter (Number of Copies) \_\_\_\_\_ Flexowriter (Number of Copies) \_\_\_\_\_

Type of Letterhead: Union \_\_\_\_\_ Other (name) White None \_\_\_\_\_

Original for Multilith \_\_\_\_\_ (Prepare form H-1 also)

Rough Draft \_\_\_\_\_ Manuscript \_\_\_\_\_

Special Instructions:

Send to Proofreaders \_\_\_\_\_ Return to Issuing Dept. X

Signature on Stencil \_\_\_\_\_

Other Instructions: Please make original and one copy. Thanks,

To Be Filled in By Typing Pool:

Job. No. \_\_\_\_\_

	Original	Corrections
Time (No. of Hours)		
Date Started	9/11	
Date Completed		
Number of Pages		
Approved		

Name	Work Done By	
	Original	Corrections
L. Gordon		

Condition of Copy or Discs

Excellent \_\_\_\_\_

Good \_\_\_\_\_

Poor \_\_\_\_\_

Impossible!  
R. Malone

Nothing on tape  
a few faint  
phrases

Church End,  
Barley,  
Royston, Herts.

10th September, 1963

Dear Jay,

Thank you for your letter. I have Lowman for you, but the Cambridge University Library is at the moment shut so that it will be some time before I can get more biographical details.

We are very glad to get your information about Maurice. Dorothy is dealing with my published works.

We are very envious of your having a glorious summer on the shores of a quiet lake. We paddle about in the rain but hope to have a week on the East coast beginning on Monday.

With all best wishes,

Yours ever,

*Jane Parker*

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838 Fifth Avenue,  
New York 21, N.Y.

j/k

← To open cut here →

Sender's name and address: .....

The Rev. J. Parkes  
Church End, Barley,

Royston, Hertfordshire.

AN AIR LETTER SHOULD NOT CONTAIN ANY  
ENCLOSURE ; IF IT DOES IT WILL BE SURCHARGED  
OR SENT BY ORDINARY MAIL.

← Second fold here →



Rabbi Jay Kaufman,

Union of American Hebrew Congregations,

838 Fifth Avenue,

New York 21, N.Y.

U.S.A.

Dear Rev,

We are very glad to get your information about  
photographic details.  
We are very glad to get your information about  
the fact it will be some time before I can get more  
but the Cambridge University Library is at the moment shut.  
Thank you for your letter. I have looked for you.

First fold here

10th September, 1963

Royston, Hertfordshire.

Barley,

Church End,



September 5, 1963

Mr. & Mrs. James Parkes  
Barley, Royston, Herts.,  
England

Dear Dorothy and James:

I have your two letters and was so delighted to hear from you. Basange's History of the Jews arrived in perfect shape and it was wonderful to have it. We will display it from time to time in our exhibit. I hope you will be able to secure the copy of Lowman's The Civil Government of the Hebrews. You will find the sum you mentioned enclosed. Can I exploit you again, James, to write a summary of it as you did for the History. I would be most grateful.

The Father Daniel pamphlets arrived and I sent two on to Rabbi Shankman. I will await Maurice's return before discussing with him the memorial contribution. If Maurice does not feel up to it, I will speak to him but I felt that he should initiate the conversation if he feels up to it.

I have spoken to Maurice several times and am pleased with his ability to function well. He is on the West Coast and we have shared problems and he has taken on many important assignments, indicating that he has taken hold of himself.

Please, Dorothy, don't forget the list of James' published works. I want to set up a library of kol kitvay Parkes and while I have a good many in my own library that I will put in it, there are many of which I am unaware. I want not only books but pamphlets as well, all published works.

We had a glorious summer on the shores of a quiet lake, very much like the one discussed by Thoreau in his book Walden Pond. We water skied and swam, I studied and wrote and had a wonderful time. We are all rested and brown and ready for a challenging and exciting new year.

Aviva joins me in sending warmest regards to the two of you.

Sincerely,

Rabbi Jay Kaufman

JK:LG

## MEMORANDUM

Date September 6, 1963From Rabbi Jay KaufmanTo Mr. Lee Richman

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Please rush to me a check for Dr. James Parkes for the  
sum equivalent to £ 1.15.0

Many thanks.



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BARLEY, ROYSTON, HERTS., Tel : BARKWAY 209

*Director:* James Parkes.

Air Mail

26th August, 1963

My dear Jay,

I have had a letter from your secretary, Miss Miller, and she tells me that you will be interested to know whether I have secured the copy of Lowman on The Civil Government of the Hebrews (London 1745). I have secured the copy at the price of £1.15.0. and it awaits your decision.

I hope you had a good holiday and that a good year's work lies before you.

With the warmest greetings from us both,

Yours ever,

James Parks

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

j/k

Tel : BARKWAY 209

8th August, 1963.

*The Parkes Library Limited was incorporated in England on 9 viii 1956 as a Company, limited by Guarantee, for charitable purposes.*

## MEMORANDUM

Date August 23, 1963From Edith J. MillerTo Ruth A. Buchbinder

Copy for information of \_\_\_\_\_

Subject Excerpt from letter - Dr. James Parkes - 30th July 1963

"Before Maurice left England he rang us up to say that Rabbi Shankman was planning to send us \$1000 as a memorial to Rosa. Do you know anything about this? We have had no confirmation at all that it is coming, but we want to use the first instalment of it to republish the first part of my End of an Exile, "The Five Roots of Israel." The material in this has not been replaced by any other book that I know, and I have always felt that it was important to get both Jews and Christians to shift from the Balfour Declaration to the real roots of the country."

Rabbi Kaufman has advised Dr. Parkes that MNE will return to the office in September and further information will be provided at that time. Will you please follow up. Many thanks.

August 22, 1963

Dr. & Mrs. James Parkes  
The Parkes Library  
Barley, Royston, Herts.  
England

Dear Dr. and Mrs. Parkes:

The wonderful tome of Basnage arrived today and I wanted to advise you of its receipt. I know Rabbi Kaufman will be delighted to find it on his desk when he returns from vacation next week. He was most anxious for its safe arrival. He will, of course, also be pleased to learn of the 1745 book in English on the customs and religion of the Jews and will be awaiting further word on your luck in obtaining it.

I have contacted Mr. Sylvan Lebow and Mr. Jacques Stone of the Jewish Chautauqua Society and have asked that they contact you directly in regard to the articles submitted. I am sure you will be hearing from them shortly.

When Rabbi Kaufman returned from Europe he left with me the tape of Dr. Parkes address on "The Meaning of Torah." Unfortunately, nothing was recorded on the tape. The young lady who was to have done the transcription was unable to hear anything but a few very faint phrases. I might add that she is blind and has a very keen sense of hearing. I did receive a typed copy of the address with the tape. May we retain this copy? If it is the only one you have I will make a copy and return the original to you. Please do let me know.

Rabbi Eisendrath will be returning to the office in September. At that time Rabbi Kaufman will get further information regarding the memorial to Mrs. Eisendrath and will contact you with the details.

With kindest greetings, I am

Sincerely yours,

Edith J. Miller  
Sec'y. to Rabbi Kaufman



August 22, 1963

Rabbi Jacob Shankman  
Temple Israel  
456 Webster Avenue  
New Rochelle, New York

Dear Rabbi Shankman:

During Rabbi Kaufman's absence from the city on vacation, he received a letter from Mrs. James Parkes of The Parkes Library in England in which she referred to a pamphlet on Father Daniel which you had requested.

Mrs. Parkes will be sending the pamphlet to us and we will, of course, forward a copy to you just as soon as it is received. As she was not sure of your actual address, Mrs. Parkes asked that we contact you and advise you that she had not forgotten your request.

With kindest greetings, I am

Sincerely yours,

Edith J. Miller  
Sec'y. to Rabbi Kaufman



## MEMORANDUM

Date August 22, 1963From Edith J. MillerTo Mr. Sylvan LebowCopy for information of Mr. Jacques StoneSubject The Parkes Library, Barley, Royston, Herts., England

Rabbi Kaufman has received a letter from Mrs. James Parkes (Dorothy) in which she refers to a number of articles she sent to the Jewish Chautauqua Society, as follows:

"We are naturally interested to know where the articles will appear and in some cases we might even like to order some off-prints, though I do not know about this until I hear how and when they will appear. We recently received the Chautauqua Journal which added materially to our knowledge of the Society."

We would be most grateful if you would contact Mrs. Parkes directly in this connection and provide copies for Rabbi Kaufman's information. Many thanks.

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BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

Director: James Parkes.

30th July, 1963

Dear Jay,

Thank you very much for your letter of July 24th and your cheque. I can assure you that we were delighted to see you here at Barley and I hope that it will become a habit with you. The name of the wine was Gewürztraminer and I hope you enjoy many bottles of it.

I sent off today the tome of Basnage, and I enclose a copy of the description which I put in it. With luck I am following it with another antiquity which I spotted in a catalogue at a very reasonable price, a book of 1745 in English on the customs and religion of the Jews.

Before Maurice left England he rang us up to say that Rabbi Shankman was planning to send us \$1000 as a memorial to Rosa. Do you know anything about this? We have had no confirmation at all that it is coming, but we want to use the first instalment of it to republish the first part of my End of an Exile, "The Five Roots of Israel". The material in this has not been replaced by any other book that I know, and I have always felt that it was important to get both Jews and Christians to shift from the Balfour Declaration to the real roots of the country.

Thank you for the photographs which Dorothy has enshrined in her archives.

With affectionate greetings from us both,

Rabbi Jay Kaufman,  
Union of American Hebrew Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

*Yours are*  
*Jane Parkes*

j/k

*p.s. There are excellent stamps on the Basnage parcel  
Keep them for a philatelist*

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of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

Director: James Parkes.

30th July, 1963

My dear Jay,

Chautauqua Jewish Society - You will remember that we sent a number of articles to Chautauqua and received a very welcome payment of fees from them for the use of the articles. I may say that even our Bank Manager was impressed because he said to me this morning "You are having some nice dollar payments from America"; and if our Bank Manager is impressed, who would not be?

We are naturally interested to know where the articles will appear and in some cases we might even like to order some off-prints, though I do not know about this until I hear how and when they will appear. We recently received the Chautauqua journal which added materially to our knowledge of the Society.

It was lovely to have you all down here and we are most grateful for the photographs, which even show a smile on Maurice's dear face, and of course Susanna's tummy is a thing of beauty and a joy for ever!

Joking apart, however, do let us know if there is any way in which we can help over the difficult time when Maurice returns.

One more thing - Rabbi Shankman was anxious to receive the Father Daniel pamphlet and I have not forgotten this. I hope to send you half a dozen copies at the end of this week, and perhaps you would pass them on to Rabbi Shankman whose actual address I do not know.

With very kind regards to all of you,

Ever yours sincerely,

*James Parkes*

Rabbi Jay Kaufman,  
Union of American Hebrew  
Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

## MEMORANDUM

Date July 24, 1963From Edith MillerTo Lee Richman

Copy for information of \_\_\_\_\_

Subject BOOK FOR UAHG LIBRARY

When Rabbi Kaufman was in England he purchased a book from The Parkes Library and neglected to pay for same as he was preoccupied with Dr. E.

Will you please have a check in the sum of ten pounds made payable to Dr. James Parkes.

I would ask that you prepare this as quickly as possible and see that it is given to me for forwarding. Many thanks.

July 24, 1963

Dr. James Parkes  
The Parkes Library  
Barley, Royston, Herts.  
England

Dear James:

I was telling Aviva about our lovely visit with you and Dorothy when suddenly a thought struck me like a dentist's drill hitting a nerve. I had forgotten to send you the ten pounds for the book. It was a good thing I told her the detailed story of our adventure because on the way back from your home and the following day, my preoccupation with Maurice pushed other matters from mind. The ten pounds (\$28.00 U.S.) are enclosed herewith. Please mail the book to us for the UAHC Library.

If you come upon other such antiques please let me know. I'd like to have them for our library. Also, if you would send a note about the book it would be helpful.

And as long as I have you sending notes, would you give me the name of that glorious spiced wine we drank for lunch that day. The memory of its lovely flavor is fading, I'd like to refresh it with more than hazy recollection. The enclosed pictures show the day was dark, too dark, but are a pleasant memory of the day.

With warmest regards to Dorothy and yourself, I am

Cordially,

Rabbi Jay Kaufman

JK/ejm  
encl.



THE PARKES LIBRARY : A Centre for the Study  
of Relations between the Jewish and the non-Jewish Worlds.

BARLEY, ROYSTON, HERTS.,

Tel: BARKWAY 209

Director: James Parkes.

Air Mail

15th July, 1963

My dear Jay,

We were delighted both to welcome you at Barley and to realise how practically and deeply you had taken on the task of looking after Maurice at this moment. I do not know what either he or his friends would do without your combination of practical commonsense and deep insight.

We were delighted to welcome you and you will realise now that you ought to have been here a long time ago. One of the advantages of an ancient house like this is that it can get incredibly shabby without losing its dignity. The same is not true of a more glossy modern production.

We are naturally very perplexed at the uncertainty of the future of the Parkes Library. Maurice has not been able to catch the imagination of any American millionaire with the vision of its importance, and basically it is really for a goy to finance the work. But then I need not tell you anything about the goyim, you know the blighters. So we must wait and see if anything will emerge.

Meanwhile don't forget that when your family begin to travel on their own Barley is one of the places they have to visit.

With affectionate greetings from us both,

Yours ever,

Rabbi Jay Kaufman,  
Union of American  
Hebrew Congregations,  
838 Fifth Avenue,  
New York 21,  
N.Y.

*James Parkes*

The Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK 21, N. Y.

July 12, 1963

Mr. and Mrs. James Parkes  
Barley, England

Dear Dorothy and James:

I arrived back in New York, carrying you books and pamphlets - the thus overladen plane made it nevertheless. Maurice will be visiting with friends from now on until the fall when he returns to New York. I felt concerned about leaving him but he felt that with so heavy a schedule he would be all right until he came back, so I finally left him.

I wanted to thank the two of you again for the delightful day we spent with you. First of all your home and your library far surpassed your and Maurice's most affectionate but too modest descriptions. I was happy to see how lovely the setting is, how spacious, how superb the library, and how well organized. Of course, I was so deeply impressed with the many treasures you showed me. What exciting bits of the past you have in your possession! I hope soon to be able to join my family and rest my weary bones. I'm looking forward so to that.

Meanwhile, I want to repeat my thanks to you and to express gratification at having seen you again and in such good health.

With warm regards, I am

Cordially,

Rabbi Jay Kaufman

JK:rls

The Meaning of Torah

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James Parkes. February 1963

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There is no subject more difficult to expound to a Christian audience than the true character of the Sinaitic revelation, the revelation, according to Jewish tradition, of the full and eternal meaning of Torah. Torah is the Hebrew word which we translate as 'law', and this causes our first misunderstanding. For it has a far richer meaning. It means basically teaching, and in this context it means teaching which is revealed as the will of God. Torah is both the teaching and the content of revelation. And what is revealed is a whole way of life, in accordance with the will of God, not just a set of laws, largely of a ritual character.

Our second misunderstanding comes from our habit of estimating its character by a Christian measuring rod. This is very natural, but it leads to a complete misunderstanding. For the centre of Christianity is the salvation of man as person; and the centre of Judaism is the performance of the will of God by men in community. We cannot judge Judaism as a religion of salvation, for it is not primarily interested in salvation. It is interested in doing the will of God. One might add that Jews make just the same mistake, and judge Christianity by Jewish standards; and by those standards it is a very inferior religion to Judaism.

Finally the field of Judaism is the natural community, the nation, or state, while the sphere of Christian activity is the Church, which is not a natural community, but a new community gathered from every nation. But it is because Judaism has its centre in the natural community that we should re-examine our attitude to it. For it is the catastrophic failure of the natural community, that is the state, which is in danger of destroying mankind through its inability to control its own power to launch nuclear explosions against its enemies. And the moral exhortations of Christians have not proved able to turn the political leaders to a better path.

The mistaken attitude towards Judaism goes right back to the beginnings of the Church. For the apostles were not interested in the continuation of states and nations, but expected the almost immediate end of the world, and devoted their whole being to saving men from an imminent destruction. Consequently they looked in the Scriptures (that is, the Old Testament) only for those passages which could be interpreted as foretelling the coming of Jesus as Messiah, and which supported their view that the world was quickly ending. <sup>Jewish biblical history</sup> ~~It~~ was therefore the preliminary to a fulfilment of which they were themselves the witnesses and spokesmen.

This attitude appears in all the books of the New Testament. The tone is set in our earliest surviving documents, the letters of Paul. We have his explicit words that 'the law was a schoolmaster to bring us to Christ' (Gal. 3: 24), so that we interpret Christ's words in the Sermon on the Mount that he came not to destroy the law but to fulfil it (Matt. 5:17) in the sense that he who fulfils the law of Christ fulfils all that the previous revelation had of permanence. In fact Paul says so categorically to the Romans, arguing that because 'love worketh no ill to his neighbour: therefore love is the fulfilling of the law' (Rom. 13:10).

This attitude is reinforced by our conviction that it is the prophets who are of central significance in the Old Testament; and that they replace the curious mass of laws in the Pentateuch by a nobler and more profound morality. We are helped by the order of the books. The laws appear to come first as part of early, semi-legendary history; the prophets come later, and in the light of established chronology. In reality the two are more or less contemporary, and prophecy is a commentary on the Law, not its replacement.

Preferring the splendid generalisations of the prophets to the minutiae of the law books, we find it easy to consider the activities of the Pharisees to be of that quality which we denigrate with the word 'legalistic' and often find ridiculous. Here also we have apparent confirmation in the Gospels themselves. In the seventh chapter of Mark are a series of



discussions between Jesus and the Pharisees in which he accuses them of rejecting the commandments of God to follow their own traditions. As we have it, the passage assumes that the Bible itself deals with moral issues, whereas 'the traditions of men' deal with 'the washing of pots and cups and many like things'. This is a distinction Jesus could not have made, for he knew well that the Pentateuch had many laws dealing with the ritual cleansing of objects, and he would know also that Pharisaism dealt with many moral issues. There are equal difficulties about accepting the Marcan form of the discussion of Corban. But in any case the authors of the Gospels leave us in no doubt that they considered that Pharisaism had lost itself in a maze of ritual trivialities, which are summed up in the terrible denunciations of the twenty-third chapter of Matthew. And we must not forget that rabbinic Judaism is the heir of the Pharisees, and that the rabbis continued a line of development which the Pharisees had begun.

The importance attached to Kashruth and Shechita in our own day seems to lend support to ordinary Christian opinion that post-biblical Judaism has deviated from the true path of religion. If Christians know of rabbinical writings only from such prejudiced witnesses as the otherwise admirable William Barclay, then they are confirmed in the belief that all that was valid in Sinai had passed into the inheritance of the Christian Church.

Quite apart from the Pharisees, the whole atmosphere of the New Testament implies a distinction between the Old Dispensation and the New, which rests on the superiority of the latter. It suggests that God is no longer concerned with law but with love, that our relations with him and with one another rest henceforward on grace and love. John implies their superiority in making the distinction: 'the law was given through Moses, grace and truth came through Jesus Christ' (1:17).

It is difficult in the face of all this evidence to assert that Christians still have something fundamental to learn from Sinai. But the present obvious human crisis calls them urgently at least to re-examine their claim that in the present teaching and doctrine of the Churches



they have all that is needed to rescue mankind, if only men would listen to them. To excuse themselves by calling this a 'post-Christian' age is no more convincing than it is to imply that all the fault lies with those who relegate the Christian message to a secondary role in human affairs. For in fact this age has dismissed any claim of Christianity to play a leading part in human affairs because no Christian leader has carried conviction that he has the solution of the world's central need: the discovery of how men may so order their public life that the danger of universal destruction by nuclear explosions is removed from us. If there be a God who created us, then he must be concerned with this failure, and it is no solution for him that he can ensure the salvation of a minority in another life. The world is full of Christian works of deep piety and most self-less giving. But it is at best a refuge and not leadership which the world finds in them.

The basic reason for this curious situation is the ingrained conviction of the Churches that the political sphere is at best peripheral, and may even be quite outside the direct interest of religion. Politics are an activity of the natural community, whereas the Church is a supra-national community composed of 'the elect from every nation'. Politics are determined by the limited perspective of this world, whereas the Church regards this life sub specie aeternitatis. From this standpoint the provision of a refuge rather than a leader is for the Church to perform its proper function. It is interesting to note that so profound a student of human affairs as Arnold Toynbee considers it a necessary distinguishing mark of a religion before it enters the small circle of the 'higher religions' that it finds its social expression in independent organisations of its own, separate from natural human ties\*.

One of the reasons for this belief that politics are not a proper

\* A Study of History, Vol. XII, Reconsiderations, p. 84. See also Index under Religions, higher, as societies of a new species.

concern of religion is undoubtedly the very dubious record of past and present attempts of Churches to dominate their particular political situations. Malta, Ireland, Spain are not advertisements for the present political claims of Rome; the conflict of empire and papacy did not enrich the Middle Ages; the record of the Byzantine Church right down to the persecution of Russian Jews under the last Tsars is a disgusting record; we look askance at the politics of Geneva under Calvin and his successors. We have certainly warnings in such events, and they exclude various identifiable forms of political activity from our consideration. But they do not provide a positive argument that success comes from ignoring the political field.

A more serious justification for abstention comes from the argument that politics are a domain of natural law, of principles common to all men, in which revelation has no special place or special insight. In fact a recent book, entitled The Christian in Politics, by Walter James, Editor of The Times Educational Supplement, is based wholly on this hypothesis. James would agree that it is a good thing for Christians to take part in politics, for they have qualities of integrity, compassion and altruism which make a contribution to the world's affairs. But it is a very bad thing if they begin to think that their quality as Christians gives them an insight and authority in the political field denied to those who do not share their theological outlook.

James says that

.....The conception of a Creator God, ever thoughtful for His creation, demands that He should have made it possible for men to apprehend a pattern of natural good living. If this were not part of His purpose from the first, before ever He revealed Himself, then human life would have been faced with the impossible. It must be allowed that morality was proper to man from the first, that its tenets were discoverable by reason, that some men and some societies have reached higher than others but that all possessed enough sense of its necessity to admit a moral law.\*

\* Op.Cit. p.18

This is only one quotation from a very lengthy and profound discussion of the necessity of Christians and non-Christians co-operating ex-aequo in the political field, but I believe it presents his outlook fairly. I think we can assume that James, by the words 'before ever He revealed Himself' is referring to the Incarnation, to which the revelation of Sinai served only as a local preliminary. As there is no reference to the latter in the book, it is evident that he sees in it nothing permanently relevant to his thesis.

It is easy to overlook that this is a challenge which goes right to the very root of things, to our understanding of the wisdom of God and of the nature of human life; to the basic relations of Creator and creation, and the purpose and destiny of the universe. I will not consider here the doctrine, which most people would hold to be completely unacceptable, that the purpose of the Incarnation was to ensure salvation in another world for a hundred and forty four thousand persons (I take the figure simply as a symbol of a small fraction of humanity). I believe rather that 'in the fullness of time' the true character and destiny of man as person was revealed in the life of Christ, and that the means and cost of assuring that destiny was revealed in the Cross and Resurrection. The very fact that Jesus was born in this world pinpoints its essential part in God's design.

But here is the challenge.

On the one hand we proclaim that the Incarnation of God himself in a human life, and the terrible death on the Cross, were the only conditions on which man could be shown his true nature and destiny. Moreover the work was not done once and for all by the life of Christ: it needs the continuation of the work of the Incarnation in a Church, which should be eternal, universal, and present in every centre of human habitation.

That, on the one hand; but what does James, rightly representing the Christian tradition, suggest on the other? That the problems of men in society, his politics, economics and sociology, are so much simpler,

or so much less important, that God can leave these to the workings of human reason. He has implanted in his creation the idea of natural law, which can apparently be understood as simply as the law of gravity which prevents our flying off the planet into space.

It is an inadequate defence to argue, as does James, that there were ordered human societies before the Incarnation, so that political order clearly does not rest on revelation. There was piety and saintliness before Jesus was born. But that did not make his life and death unnecessary.

I am no more happy with the assumption, which seems to underlie conventional Christian thinking, that we can make a distinction between man's life in this world and his life hereafter, unless we are willing to assume that the heavenly choir consists exclusively of soloists, and that each human being's individual and unrelated destiny is 'prostrate before the throne to lie and gaze and gaze on thee'. I confess that I find the prospect cramping, unattractive, self-centred, and entirely unworthy of the richness and love which the earthly part of this creation manifests. So far as this world is concerned, the individual man absolutely requires both the natural community and the community of his choice to bring his gifts to their proper fruition. He can achieve nothing in isolation from both, and some aspect of his development is cramped if he is isolated from either. If, therefore, the survival of physical death involves the continuation of any life which we can recognise as human, then it involves corporate as well as individual activity. And hence man's eternal, as well as his temporal, destiny, is bound up intimately with the natural society of which he is a member, as well as of the Church which individually he joins.

But to say that natural law, governing the affairs of men in society, is as much the sphere of divine interest as man's personal character is not enough by itself. If we stopped there, we would be asking the world to agree to an extraordinarily unconvincing state of



things. We would be asking it to accept that it is essential that the whole world should be divided into parishes, with trained clergy to look after the spiritual needs of the inhabitants. We should be asking the world to accept what this organisation involves - an immense ecclesiastical framework, innumerable theological colleges, theological faculties in countless universities, and a staggeringly vast appropriation of funds. All this for man as person.

But, so far as the understanding and fulfilment of God's purpose for man as social being is concerned, a few voluntary religious societies, with an occasional bishop as patron and a perpetual shortage of funds, is adequate. And man's communal, social, and political problems seem so much outside the central task of the Churches sub specie aeternitatis that many ecclesiastical leaders would judge even this superfluous. For, even where it results in devoted and intense activity, one must not expect it to produce any specifically Christian contribution. So, at least, argues James; and most Church authorities, apart from pacifists, would agree.

Surely it is sufficient to pose the problem in this way for the inadequacy of conventional Christian thinking to be manifest; for Christians do not even assume, as do orthodox Marxists, that the state will wither away. They simply assume that it is not important from the standpoint of God's purposes and man's eternal destiny.

From at least the sixteenth century onwards there has been a still small voice of protest. What brings this into my subject of The Meaning of Torah is that this still small voice has tended to identify natural law with Judaism; and Judaism certainly does not consist of generalisations which are left to take care of themselves.

The revolutionary thinkers of the sixteenth and seventeenth centuries were, unfortunately, extremely prolix, and revelled in immense and learned digressions. Moreover they usually wrote in a Latin of more than Ciceronian complexity. In consequence their contribution to Christian thinking on the subject of Judaism has been wholly ignored. Here we are concerned especially with three men. The earliest was Jean Bodin (1529-1596)



French political philosopher, who was a very free thinking Catholic. Then came John Selden (1584-1654), lawyer, political thinker and orientalist, who was an Anglican. Finally there was William Surenhuysen (Surenhuis) (1666-1729), Professor of Hebrew at the Academy of Amsterdam, who was a Calvinist.

Their point of departure was the natural law and natural religion which had been implanted in the creation from the beginning. But man's ignorance, folly and wrong doing had caused both to be forgotten, and God had then to reveal them again, and did so in a more concrete form. This revelation is to be found in the Old Testament, which thus contains man's original and 'natural' religion. Now the conventional Christian tradition would have said to this proposition: 'Yes, of course. That is why Christianity is the oldest and truest religion in the world'. For one of the basic causes of the tragic history of the Jews within Christendom is that the Church claimed the whole of the spiritual history of the Old Testament as her own. Bodin, especially in the Heptaplomeres, Selden in De Jure Naturali et Gentium juxta Disciplinam Hebraeorum, and Surenhuis, in the Lectori Benevolo Praefatio to his Mischna sive totius Hebraeorum Juris Systema recognise in the first place that the Old Testament revelation was given to the Jews; in the second that it was rightly continued and interpreted by them in their rabbinical academies and writings; and, in the third, that Judaism was consequently still a living religion, which Christians ought to study and understand. It is owing to men such as these that our many university Chairs of Hebrew exist through Europe. But instead of developing a knowledge of Judaism, their result can be described in the title of one of their successors, Gerhard Meuschen: Novum Testamentum ex Talmude illustratum.

Part of their failure, perhaps, was due to the absence in their life-times of any adequate post-biblical Jewish history. It was another seventeenth century scholar, Jacques Basnage, a Huguenot, who produced the first such work in the opening years of the eighteenth century, and

first pointed out the appalling responsibility of the Christian Church for the persecution of the Jews. Basnage has, of course, been followed by many others, and we can now approach the subject with a solid historical foundation. We can point to the extraordinary history of Jewish survival as the basic evidence for the character of the Sinaitic revelation, and justify or condemn its claim to universal significance from that solid ground.

In spite of all that Arnold Toynbee says, Jewish history for the last two thousand five hundred years has been unique. It is unique in that it is indissolubly the history at once of a coherent nation and of a universalist religion. It is unique in that people and religion were moulded into so exquisitely appropriate a form that neither geographical unity nor any political authority were necessary for their survival. Finally, and supremely, it was unique in that Jewry emerged from centuries of restriction and persecution in the ghettos of the Christian and Islamic worlds with its basic creativity unimpaired; and was ready to contribute, almost immediately, to the artistic, scientific, scholarly and political life of those nations in which the freedom of citizenship opened every path to the realisation of its inherent qualities.

The religion of Torah which was evolved in the period from the return to Jerusalem of Ezra to the conclusion of the Talmuds of Babylon and Jerusalem was tailored to a precise situation. Because that situation was very special, it required very special treatment; and the first generalisation one should make about the power that flows from Sinai is that it does not flow in generalisations, however noble, but in concrete programmes to meet concrete situations. Ezra and his successors erected a colossal fence about the way of life in which Judaism was enshrined. We, who do not need such a fence, are apt to sneer at it. But Jews were already a series of minorities, each one of which was surrounded by a different form of paganism, was tempted to a different form of apostasy, or was offered a different seduction, sensual or intellectual, by the



faiths and philosophies which pullulated in western Asia and the Mediterranean. For a few centuries there was a shadowy central authority, in the High Priest at Jerusalem, in the Patriarch in Tiberias, in the Presidents of the rabbinical Academies of Babylon; but their advisory power was limited, and their executive power nil. The interpretation of Sinai had evolved in the centuries after Ezra a religious way of life which was almost completely autonomous.

The second generalisation which one can make is to emphasise that throughout the period up to emancipation in the 19th century the rabbis were concerned with the whole generation of their Jewish contemporaries. Judaism never passed from being a people to being a Church. That is to say, it never passed from being the concern of a natural community to being the special discipline of a portion of the whole, however selected. It is difficult to over-emphasise the importance of the effect of this concern of the rabbis with all their Jewish contemporaries. For it meant that Judaism, in their hands, was always concerned with the attainable; and we Christians have it deeply implanted in us that our faith must always hold out to us a perfection which we know we cannot yet attain. A goal of the attainable seems to us pathetically limited, indeed contemptible; and we are apt to say that it is just what one would expect from a people who turned from the majestic vision of the prophets to the narrow legalism of the Pharisees. We want our clergy to summon us to reach for the stars; and we cheerfully sing

'Were the whole realm of nature mine,  
It were an offering far too small'.

But in plain fact we then put sixpence in the collection plate, whereas Jewish giving, with a goal of the attainable, has always been, and still is, fantastically beyond even the highest ambitions of a stewardship campaign. In the days of refugees from Hitler's Germany, it was calculated

that the average contribution to Jewish refugees by the Jewish community of England amounted to about ten shillings per head per year; whereas the average giving to Christian refugees by the Churches was an astronomically small fraction of a farthing. Most of the Christian refugees were, in fact, supported from Jewish funds.

It became a fundamental principle with the rabbis that 'we do not lay upon the community burdens which they are unable to bear'. They were prepared to make astonishing adjustments in previously accepted customs. They did this on the basis that God had, in giving Torah at Mount Sinai, given to men the capacity, and the whole responsibility for its interpretation and its fulfilment. 'Nothing was kept back in heaven'; and again this emphasis on human understanding and responsibility rings strangely in Christian ears, more accustomed to set on a higher level the Tennysonian adage:

'I cannot understand: I love'.

The doctrine of human responsibility for interpretation was so deeply rooted in rabbinic Judaism that they were prepared, under conditions, to set the oral law above the written words of Scripture. There has never been within Jewry that idolatry of the Bible which has so often reappeared in Christian reform movements and oppresses us again in the escapism of 'Biblical Theology'. But idolatry of the Talmud has come to play a similar part in traditional Jewish circles; and it is, to my mind, just as regrettable and just as indefensible. But whereas Christian bibliolatry is usually an alternative to social responsibility, Jewish Talmudolatry is the almost inevitable consequence of centuries of persecution and restriction. However, I would agree that both religions need to recover from their particular form of this preference for escaping into the past to facing the present.

The third element which made possible the survival of Judaism and the Jewish people was again unique. It was the maintenance of a delicate balance between the sensitive, or creative, element in society and the



executive, or practical. The Jewish nation was rescued after the fall of the kingdom by scholars. It was rescued again by scholars after the destruction of Jerusalem and the loss of all political autonomy at the end of the wars with Rome. In the succeeding millenium and a half of complete dispersion there are scarcely any outstanding figures in Jewish history who are not scholars. At the same time the Presidents and councils of local communities were, within Jewry as within the other contemporary societies, men of wealth and forceful character. In view of the exclusion of Jews from landowning and citizenship, they were merchants and bankers, not landowners and soldiers. But they were essentially executives, and their relation with the scholars was not always easy.

The only Christian Church which has attempted to maintain a similar balance between the sensitive and the executive has been the Roman Catholic. It has attempted to maintain this balance as a central aspect of its life and duty. But the differences between the Jewish and the Roman Catholic methods of dealing with the problem are illuminating. In the Christian tradition, and in the present Roman Catholic Church, the function of the sensitive is completely in the hands of the clergy. It is a clerical, especially episcopal or monastic, monopoly. The executive members of a community, on the other hand, are expected to be laymen, whether princes or parliaments. In traditional Judaism both the sensitive and the executive were expected to be drawn from the whole life of the community. The emergence in the Synagogue of a salaried rabbinate, definitely distinct from Jewish 'laymen', is a modern and regretted innovation. It is due to a multiplicity of causes, but it is basically un-Jewish. Judaism and Jewry were enabled to survive because in the critical and formative centuries it did not exist. The Jewish way of life, with all its complexities and austerities, was ordained by men who followed every occupation open to Jews. It was not ordained by a clerical caste, itself apart from the anxieties and strains of daily life, for laymen to carry out. A celibate clergy did



not decide in Judaism on issues of birth control or family planning.

Moreover it was not ordained by a central body, which laid down the exact manner in which a local community should perform the action involved. Various centres of Jewish life acquired eminence because of their reputation for learning; but the leaders of a local community had the right to decide for or against opinions or directions which came from such centres. Further these 'central bodies' of which I have just spoken were <sup>never</sup> ~~not~~ fixed and recognised <sup>ex</sup> ~~apices~~ to a hierarchy. Any body, or, more often, individual scholar, might be the one whom local leaders decided to consult.

Laid out schematically as I have done in the last few pages, Judaism, of course, looks a much more consistent and tidy religion than it is in practice. Every great and ancient human tradition has rightly and inevitably many paradoxes and contradictions within an overriding and identifiable unity. The responsibility of which I have spoken was often not exercised. The written Talmud and its codifications came to assume undue authority. The traditionalist became fearful of making reasonable and necessary adjustments to the manner of fulfilling the Jewish way of life. But not only does no religion exhibit all the virtues of its inheritance at any one time; but we have to recognise, where Judaism is concerned, that the outside world of Christendom and Islam has so battered and crushed it for such long periods that the traditional Judaism of today is, too often most untraditionally reactionary, timid and narrow-minded. For no religion profits by a long period of oppression and humiliation. One of the penalties which we Christians have to pay, if we wish to understand the power which flows from Sinai, is that we have to look for it as it manifested itself in past centuries, when it was able to mould relatively free communities. We must not judge it by the often unhappy quarrels of modern orthodox Jewries of Israel and the Diaspora. Their pettinesses help us to understand the effects of our wrong-doing: they are no part of the real material Judaism offers for the understanding of the <sup>in</sup> meaning of Torah, or of the revelation of Sinai and the continuing dynamic which

flows from it.

We should not regard the events of Sinai as a preliminary to the greater events of the Incarnation which fulfilled and replaced them, but as the permanent revelation of the will of God for men in community. It preceded the Incarnation because, as all anthropologists tell us, man, as a social being, had to reach an advanced stage of fulfilment before man as person could develop his separate individuality. But as natural communities still exist, the revelation of Sinai is still relevant. Where it appears to be in tension with the later revelation of the Incarnation, it is because there is constant tension between men's personal and men's public or social responsibilities. Where it differs in content and interest from Christianity it is because God deals in the appropriate way with nations and with persons, and these ways are necessarily not identical. But the pattern of Judaism is as relevant to men as citizens as is the pattern developing from the Incarnation relevant to men as persons. But, I emphasise again, they are different patterns; and that is why Judaism differs from Christianity. God has not chosen to resolve the tension for us; he has rather made the tension the dynamic of our growth. Judaism is no more an imperfect Christianity than Christianity is an imperfect Judaism. But only blindness can conceal from us that each religion has enormous areas of common concern with the other. Of course it has, for it is the same man who is at once person and citizen.

There are four points which merit the attention of the Christian world, points which we can see revealed in Jewish history.

God deals directly with the natural community, and the natural community is as much a sphere of his revelation and activity as the Church.

The pattern of divine revelation to a natural community is not primarily a creed but a way of life, very concrete in its positive and negative patterns of living.

It has to be interpreted to each generation, on the basis of the actual capacities of that generation. It has practically no generalisations



which men have not the right and duty to modify, but is consistent in its fundamental conviction about the divine-human relationship.

Its interpretation is not the function of a clerical caste, but of the wisest representatives of the whole life which is to be directed according to the will of God. The Church will only merit the attention of those who are struggling with the problem of peace between the nations when it is seen to have given the same attention to the problem as it does, for example, to its missionary responsibilities, or as politicians do to the problem of peace. The balance of authority between the sensitive and the executive aspects of the nation is one needing perpetual attention, just as much as the problem of liberty needs perpetual vigilance. The Church will not merit the attention of the world if it is seen to be treating political, social, or economic issues with what the world must consider frivolous superficiality. It is no good passing resolutions exhorting somebody else to do something, forming committees of men who are whole-time occupied with something quite different, and can only meet for short sessions on rare occasions, or gathering conferences of experts half of whom do not believe in Christianity. There is no short cut. Nor is it, unfortunately, a task which we can individually set about performing. As individuals all we can do is to keep on pressing that our leaders in the universities and the assemblies of the Churches begin to consider their responsibilities in this immense field.

I would close with a fifth point. Behind the concrete and detailed pattern of living which we find in Jewish history lies one unchanging and profound conviction: that God would in his own time bring this world to the perfection which he designed for it. We are so convinced that Jews are in error about the person of the Messiah that we overlook that the fundamental belief in Judaism is not in the Messianic person but in the Messianic Age. To recover the meaning of Sinai, and to accept its tension with the Incarnation, is impossible so long as the Church cannot make up its mind whether it sees the final destiny of the present age as

destruction or fulfilment. Either is consistent with the differing Christian convictions of a life to come. But the conviction that God's purpose is attainable has played so central a part in sustaining Jewry in its distresses, that it is difficult to believe that a theological background of world-pessimism will provide Christian leaders with an outlook on contemporary world affairs which men will find relevant and creative in their present distress. One does not inspire those whom one leads into battle if one starts with a conviction of defeat.

I. W. P.

The Meaning of Torah  
St Pauls: JWP Lecture  
19 Feb. 63

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Intro: Bp. of Steffany Side 1 / 1-4  
Contd. Side 2 - 2-3 )



From the desk of

RABBI JAY KAUFMAN

M/ Have a copy of this made  
and then have me mail  
back to <sup>James</sup> Pabes, Barby Eng

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I think the early  
part maybe unnecessary  
haven't heard it yet

There's something wrong with this tape - -  
Lillian listened to it very, very carefully  
and could only hear a few faint phrases.