



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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The Temple, symposium, "Religion Speaks", 1937-1938.

June 7, 1937

Dr. Salo W. Baron,  
Columbia University,  
New York, N.Y.

My dear Dr. Baron:

First let me thank you for the great pleasure which your new book has been giving me. I have been reading the volumes with tremendous interest and gratification. You have made a monumental contribution in the field of Jewish Histography.

You may recall that a few years ago you conducted a seminar at my Temple. The impression still lingers with our people. They and I are anxious to have you conduct a similar seminar this coming season, say in February or early March of 1938, on your book, on some phase of Jewish history or on some period of Jewish history on which we can agree on later should you find it possible to come. Our plan is to hold an evening meeting followed by a luncheon the next day or, if it is more convenient to you, a luncheon and an evening meeting on the same day. Any week-day would be agreeable to us.

I am writing to you this far ahead because I am very anxious to have you come to us. The meeting, of course, would be open to the entire community and it is our hope to bring educators, religious school teachers, ministers, both Jews and non-Jews, and our membership at large to the seminar. We shall, of course, meet all your traveling expenses and will be pleased to add an honorarium of \$150. May I hear from you at your earliest opportunity?

With all good wishes, permit me to remain

Very cordially yours,

AHS:BK



## CLASS OF SERVICE

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RABBI ABA H SILVER= 52+3

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PROFESSOR BARON IN EUROPE SINCE FEBRUARY YOUR LETTER  
FORWARDED TO HIM=

DEPARTMENT OF HISTORY,

*file*

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Tamir, July 2, 1937

My dear Dr Silver,

many thanks for your kind letter of June 7 which reached me here after my arrival from the Soviet Union. I appreciate especially your kind comments on my book.

I shall be delighted to come again to Cleveland. My first visit to your congregation was so enjoyable, indeed, that I anticipate with great pleasure its repetition a few months hence. Since I am teaching on Tuesdays and Thursdays, the only week-day available will be a Monday. I could conduct the Seminar on Sunday night and Monday noon or, preferably, on Monday noon and evening. I shall be particularly busy in the weeks preceding and following March 1, 1938. Would Monday, March 21, 28 or April 4 be convenient for you?

My address until Sept. 15 will be c/o  
Midland Bank Ltd., 196 Piccadilly, London.

With kindest regards

Very truly yours J. M. Aron



July 20, 1937

Dr. Salo W. Baron,  
% Midland Bank Ltd.,  
196 Piccadilly,  
London, England.

My dear Dr. Baron:

Permit me to acknowledge your letter of  
July 7. I am forwarding it to Rabbi Silver who is  
spending his vacation in Europe, this summer.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Rabbi Silver.



September 23, 1937

Dr. Salo W. Baron,  
Columbia University,  
New York, N.Y.

My dear Dr. Baron:

I presume that by now you have returned to your work at the University after your vacation which, I trust, was a pleasant one. I am writing in order to fix definitely the dates of your coming to us next Spring to which we are looking forward with the keenest pleasure.

Would it be possible for you to spend with us Sunday evening and Monday, April 3rd and 4th? We would arrange two evening meetings for you, on Sunday and Monday evenings, and on Monday noon we plan to arrange a luncheon in your honor under the auspices of our Men's Club at one of the hotels.

Would you care to suggest at this time one or two subjects for your Seminar?

With all good wishes for a very happy new year, I remain

Very cordially yours,

AHS:BK



Columbia University  
in the City of New York

DEPARTMENT OF HISTORY

October 5, 1937

Dr. Abba Hillel Silver,  
East 105th Street at Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver,

I feel very much honored by your intention to arrange a luncheon for me on April 4th. I shall be pleased to arrive in Cleveland in the course of Sunday April 3rd and hold the two seminar sessions on Sunday and Monday evenings, provided that I shall be able to leave on a Monday night train which would bring me to New York Tuesday morning, before 10 A.M. I assume that such an arrangement can easily be made.

✓ As to the subject of the Seminar I should be glad to accept your suggestion and call it "Social and Religious Problems of Jewish Life" (being mainly a discussion of my own book). Alternative suggestions may be "The Modern State and the Jew;" "Capitalism and the Jew" or "The Position of the Jew in the Modern World."

This being a Seminar I would appreciate if a number of participants would be prepared <sup>to</sup> and take part in a discussion rather than myself delivering a monologue.

Looking forward with great pleasure to spending two days in your and your associates' company, I am, with kindest regards,

Sincerely yours,

*Salo W. Baron*  
Salo W. Baron



October 7, 1937

Dr. Salo W. Baron  
Columbia University  
New York, N.Y.

My dear Dr. Baron:

Permit me to acknowledge your letter of October 5. I am delighted that it will be possible for you to be with us for Sunday and Monday evenings, April 3 and 4, and that you will also be the guest of our people for luncheon on Monday noon.

You will have no difficulty making arrangements to leave Monday night in time to bring you in New York before 10 A.M.

The subject "Social and Religious Problems of Jewish Life" is excellent. We shall announce it as such. If you will send us, at your convenience, a brief biography of yourself and a photograph or two which we can use in our publicity, I would deeply appreciate it.

We are looking forward with keenest anticipation to your coming. With all good wishes, I remain

Very cordially yours,

AHS:BK



The Epworth-Euclid Methodist Episcopal Church  
1919 East One Hundred Seventh Street  
Cleveland

MINISTERS  
OSCAR THOMAS OLSON  
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November 26, 1937

EXECUTIVE SECRETARY  
CLARENCE E. HALL  
DEACONESS  
ETHEL M. GRAVES

Dr. Abba Hillel Silver  
The Temple  
Cleveland, Ohio

My dear Doctor Silver:

I have your announcement "Religion Speaks". May I sincerely congratulate you on the scope and power of your projected program. You are making a real contribution to the city and I hope a great number of our Cleveland people will respond.

I cannot begin to tell you how sorry I am that I have made a commitment of my time to one of our colleges in Michigan which will take me out of the city for the period of these programs. I am announcing the series to my people and I hope a great many of them will find it possible to attend.

With all good greetings and hoping that the meeting will produce all that you desire, I am

Yours sincerely,

*Oscar Thomas Olson*  
7

OTO:ER



"Holy Blossom"

Toronto Hebrew Congregation

MAURICE N. EISENDRATH, RABBI

OFFICE OF THE RABBI

115 BOND STREET

TORONTO 2, ONT.

TEMPORARY OFFICE: 21 DUNDAS SQUARE

November 30, 1937

Dr. Abba H. Silver,  
The Temple,  
105th and Ansel Road,  
Cleveland, Ohio

Dear Friend:

I have read with deepest interest the prospectus of your symposium on RELIGION SPEAKS!, which appears to me to be a most comprehensive effort in this direction that I have yet seen.

I would be indeed most interested to hear from you as to its outcome; likewise regarding the question as to how you have financed what appears to be so huge an undertaking.

Wishing you every success in this important project, I am

Yours most sincerely,

Maurice N. Eisenrath

MNE/s.



# THE NATIONAL CONFERENCE of JEWS AND CHRISTIANS

*For Justice, Amity and Understanding among Protestants, Catholics and Jews*

300 FOURTH AVENUE, NEW YORK CITY

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December 6, 1937.

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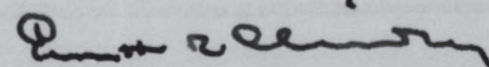
Rabbi Abba Hillel Silver,  
The Temple,  
East 105th Street at Ansel Rd.,  
Cleveland, Ohio.

Dear Rabbi Silver:

News came to the office about your program for December 6-8. It looks tremendously interesting. I congratulate The Temple. Please let me know how it turns out. We shall want to mention it in our Bulletin as well as the Religious News Service.

With cordial personal regards,

Sincerely,

  
Everett R. Clinchy.

ERC:WMP



December 9, 1937

Dr. Everett R. Clinchy, Director,  
The National Conference of Jews and Christians,  
300 Fourth Avenue,  
New York, N.Y.

My dear Dr. Clinchy:

I can now write you in response to your letter of December 6. Our Symposium closed last evening. It was one of the most successful programs with which The Temple was ever identified. The reaction of the community has been most gratifying. The Symposium has been on every one's lips, so to speak. The newspapers were very generous in announcing it and in reporting the meetings as well as in warm editorial comment. Our opening luncheon, at which Niebuhr and Wise spoke, was attended by more than a thousand people, Jews and non-Jews. A great number of Christian ministers from Cleveland and the vicinity as well as teachers, educators, and social workers attended the luncheon. The addresses were superb.

The two evening meetings drew attendances which averaged close on to twelve hundred, in spite of very inclement weather and the high impassability of the streets. Dr. Holt, Dr. Fineshriber and Dr. Clausen made impressive and thoughtful contributions to the subjects which were discussed. The National Conference for Jews and Christians came in for generous praise last evening both at the hands of Dr. Clausen and myself.

I am persuaded that the symposium idea should be copied in other communities. I should like to see the next important symposium put on under the auspices of the Church instead of a Temple, but carrying out the same general ideas and the same kind of set-up.

With all good wishes, I remain

Very cordially yours,

AHS:BK



December 10, 1937

Rabbi Maurice N. Eisendrath,  
21 Dundas Square,  
Toronto, Canada.

My dear Eisendrath:

I delayed answering your letter until after our Symposium. I can now write you about it. It proved tremendously successful. Our Monday noon luncheon meeting was attended by over a thousand people, Jews and non-Jews, clergymen, educators, social workers, labor leaders, etc. The addresses of Dr. Niebuhr and Dr. Wise were outstanding and the great audience was deeply impressed. The meetings Tuesday night and Wednesday night, in spite of the very inclement weather, (Wednesday's weather was close on to zero) drew close on to twelve hundred people each. The addresses of Holt, Fineshriber and Clausen were on a very high level. Each speaker took great pains to prepare a thoughtful and stimulating address.

The Symposium has been the talk of the town. The newspapers have been very generous in reporting it and in commenting on it editorially. The financing of the Symposium, about \$800, was done by a group of sponsors so that the congregational budget was not loaded with the expense.

My purpose in launching the Symposium was a two-fold one. Lay conferences of all kinds are being held in our communities, such as the Foreign Affairs Council, etc., where the great problems of our day are discussed - always from a secular point of view. I wanted to dramatize the fact that Religion has a great word to say about these questions and a vast amount of wisdom to bring to bear upon them.

My second objective was to bring Jews and non-Jews together to discuss these great problems and to make them realize that these problems are common to all



December 10, 1937

religions. Furthermore, that in Fascism and Nazism, and to a degree also in Soviet Communism, the Judaeo-Christian tradition as a whole is being attacked, and that the attack upon the Jew is only part of this world-wide attack upon the basic teachings of Religion.

It is difficult, of course, to estimate the value and effect of such a Symposium but I think that we stirred considerable thinking among the people in our community along these lines.

With all good wishes, permit me to remain

Cordially yours,

AHS:BK





*Harvey*

**Columbia University**  
**in the City of New York**

DEPARTMENT OF HISTORY

December 13, 1937

Dr. Abba Hillel Silver,  
E. 105th Street & Amsel Road,  
Cleveland, Ohio.

Dear Dr. Silver:

I wonder whether a slight change in <sup>the</sup> date of my arrival in Cleveland would cause any serious inconvenience to your group? I have been invited to address the Chicago Rabbinical "Kalla" at the end of March and should like to avoid, if at all possible, two successive trips to the Middle West.

They intend to have their meeting on Sunday, March 27th. Would it be possible to arrange my seminar for the evenings of March 28th and 29th with the luncheon taking place on the 29th? As an alternative I should imagine that the "Kalla" may take place on Sunday April 3rd with my seminar postponed only one day to Monday and Tuesday, April 4th and 5th. However, the first arrangement seems more agreeable to the group in Chicago. May I ask you to wire to my office at your earliest convenience your decision in this matter, so that I may inform Rabbi Blumenfeld of the College of Jewish Studies in Chicago without undue delay?

Thank you for your kind attention to this matter.

Cordially yours,

*Salvatore D'Barry*

*Wired - Mar. 28 and 29<sup>th</sup> acceptable  
luncheon on 29<sup>th</sup>*



"Holy Blossom"  
Toronto Hebrew Congregation

MAURICE N. EISENDRATH, RABBI

OFFICE OF THE RABBI  
115 BOND STREET  
TORONTO 2, ONT.  
TEMPORARY OFFICE: 21 DUNDAS SQUARE

December 14, 1937

Rabbi Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio

Dear Friend:

I wish to thank you so very much for your detailed report on your Symposium on Religion, in which I was very deeply interested.

I am most gratified that it turned out to be so preeminently successful. I think that you have started something that will find its repercussions in many another community.

I hope that when our new building is completed next year I may be able to undertake something, even if not as elaborate, at least along the same lines.

Once again thanking you both for your kind letter and for the leadership which you are manifesting in the direction of a reform re-awakening, I am

Yours most sincerely,

Maurice N. Eisendrath

MNE/S.



UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

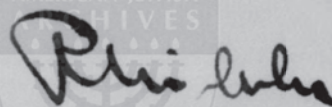
December 15, 1937

Dear Rabbi Silver:

Thank you very much for your kind letter and the check.

I am sorry to say that I spoke merely from notes and do not have a manuscript of my address. I have had several previous requests for it but wrote in every case that there was nothing that I could do about it. I am glad that the Symposium was such a success.

Cordially yours,

  
Reinhold Niebuhr

Rabbi Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland, Ohio



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Send the following message, subject to the terms on back hereof, which are hereby agreed to

Dr. Salo Baron  
Columbia U.  
New York, N.Y.

Dec. 17, 1937

Will be happy to set your  
Seminar for March 28<sup>th</sup> & 29<sup>th</sup> with  
Luncheon on 29<sup>th</sup>. Best wishes.

Abba Hillel Silver



**Columbia University**  
**in the City of New York**

DEPARTMENT OF HISTORY

December 17, 1937

Dr. Abba Hillel Silver,  
Cleveland, Ohio.

Dear Dr. Silver:

Many thanks for your telegram and for your  
kindness in changing the date of my Seminar.

Looking forward to seeing you in March, I am,

Sincerely yours,

*Salomon Baron*





**THE TEMPLE**  
CONGREGATION RODEF SHOLEM  
YOUNGSTOWN, OHIO

I. E. PHILO  
RABBI

December 21, 1937.

Dr. Abba Hillel Silver,  
The Temple,  
East 105th Street at Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver:-

We heard your symposium on "Religion Speaks" which you recently carried out under auspices of the Men's Club of your Temple was a very worth-while venture.

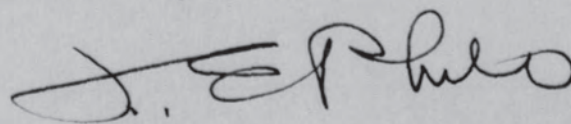
We want to do something of a similar nature for Youngstown. I am writing to those who participated in the Cleveland symposium to ascertain what available dates they can offer us, either in February or March.

May we ask you to tell us what honorarium you expect? We intend to sell tickets to cover expenses.

I sincerely hope that you will find it possible to participate in this proposed symposium. An early reply will help us to get started.

With cordial greetings, I am,

Sincerely,



IEP.ns.



December 28, 1937

Dr. I. E. Philo,  
The Temple,  
Congregation Rodef Sholem,  
Youngstown, Ohio.

My dear Dr. Philo:

Let me thank you for your letter of December 21. I note that you are planning to present to your community the symposium on "Religion Speaks". I hope that you may succeed in getting together the same outstanding talent which we had here.

It may be possible for me to participate in the symposium if it is held on a convenient date. My program for February and March is pretty well crowded with out-of-town engagements. I am free on Tuesday and Wednesday, February 15 and 16, on Tuesday and Wednesday, March 1 and 2, and on Wednesday, March 9. My customary honorarium is \$250. Because this is a symposium - it would be \$150.

With all good wishes, I remain

Very cordially yours,

AHS:BK



LAW OFFICES OF  
**LOWELL AND ZUCKER**  
UNION TRUST BUILDING  
CLEVELAND, O.

J. ALBERT LOWELL  
ROGER A. ZUCKER

January 11, 1938.

Rabbi A. H. Silver,  
c/o The Temple,  
Ansel Road and E. 105th St.,  
Cleveland, O.

Dear Rabbi:

I am enclosing you a check for \$50.00  
from the Temple Men's Club, as our share of the  
Symposium.

Yours very truly,

*J. Albert Lowell*

JAL-EV



February 22, 1938

Dr. Salo W. Baron,  
Columbia University,  
New York, N.Y.

My dear Dr. Baron:

Let me thank you for your kind letter of February 14. I shall get in touch with some friends who may be influential with the authorities at Ohio State University in behalf of Dr. Salomon Gandz. I trust that he will be successful in obtaining the Fellowship which he is seeking.

We are looking forward with eager anticipation to your coming to us on March 28 and 29. You will recall that we selected as the general subject for the three meetings, "Social and Religious Problems of Jewish Life". I am wondering whether you would not wish to break down this general subject to three subtitles - one for each meeting. The Tuesday noon luncheon meeting will be held at a downtown hotel and will attract quite a number of business men. You may wish to select a somewhat more popular subject for that occasion.

With all good wishes, I remain

Very cordially yours,

AHS:BK



Columbia University  
in the City of New York

DEPARTMENT OF HISTORY

March 2, 1938

Dr. Abba Hillel Silver,  
Cleveland, Ohio.

Dear Rabbi Silver:

I am not quite sure that I understand your inquiry concerning the topic which I am to discuss at the luncheon session. I thought that the Seminar is to take place on two evenings to be attended by a more or less selected group of people, who had done some reading on the subject under discussion. I visualized the luncheon to be a social affair during which I may say a few words on one or another subject of contemporary interest, as the situation might require. In fact, I have thought of consulting you, after my arrival in Cleveland, as to which phases of contemporary life would appeal<sup>to</sup> of special interest to the group attending the luncheon.

If you agree with this interpretation, I should like to submit the following subtitles for the two evenings: On the first evening I might discuss "Jewish Attitudes to Social Problems." I have in mind, especially, the political and socio-economic doctrines of rabbinical Judaism in their application to contemporary social questions. On the second evening I shall speak on "The Historic Problems of the Jewish Communities."

In accordance with Rabbi Harris's wish, I am enclosing one glossy picture for use in your publicity department. The biographical data may easily be compiled out of Who's Who in America with the addition of my recently published Social and Religious History of the Jews.

With kindest regards, I am,

Sincerely yours,

*Salomon Baron*



FREDERICK COYKENDALL  
DIRECTOR



CHARLES G. PROFFITT  
ASSOCIATE DIRECTOR

## Columbia University Press

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NEW YORK

DONALD PORTER GEDDES  
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ROOM 709 JOURNALISM  
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CABLE ADDRESS "CUPRESS"

March 3, 1938

Rabbi Melbourne Harris  
The Temple  
East 105th Street at Ansel Road  
Cleveland, Ohio

Dear Sir:

We have your letter of March 4th informing us that Professor Salo W. Baron is to speak at your Temple this month. We are very glad to cooperate in any way that we can in connection with this event.

Enclosed is a glossy print of a photograph of Professor Baron. It is the only copy we have, and we should appreciate it if you would return it when you were through with it.

Under separate cover we are sending you 100 pamphlets giving full information about the book.

We are very glad that you called this matter to our attention, and if there is anything further we can do, please let us know.

Sincerely yours,

*Fon W. Boardman, Jr.*

Fon W. Boardman, Jr.

B:S





THIS SIDE OF CARD IS FOR ADDRESS



*The Temple,  
East 105 St. + Ansel Rd.  
Cleveland,  
Ohio.*



This is to thank you heartily  
for the Seminars announcement  
just received. I shall attend  
each session if at all possible  
and encourage others to do so.

Cordially.

Minister  
Grace Congregational Church  
Edgar M. Shaw  
West 65<sup>th</sup> at Colgate.



**Columbia University**  
**in the City of New York**

DEPARTMENT OF HISTORY

March 23, 1938

Rabbi Abba Hillel Silver,  
East 10 Street at Ansel Road,  
Cleveland, Ohio.

Dear Rabbi Silver:

I expect to arrive in Cleveland from Chicago  
on Monday, February 28th 7:30 A.M., and should appreciate, if you  
could let me know c/o Rabbi Samuel M. Blumenfield, 5437 Woodlawn Ave.,  
Chicago, Ill. at which Hotel you would advise me to stop.

Looking forward to seeing you soon, I am,

Sincerely yours,

*Salomon Baron*



March 24, 1938

Dr. Salo W. Baron,  
C/o Rabbi Samuel M. Blumenfield,  
5437 Woodlawn Ave.,  
Chicago, Ill.

My dear Dr. Baron:

Please stop at the Wade Park Manor. It is within one square of The Temple and is an excellent hotel.

I am looking forward with real anticipation to your coming. With all good wishes, I remain

Very cordially yours,

AHS:BK



July 1, 1938

Dr. Ralph W. Sockman  
Christ Church  
520 Park Ave.  
New York, N.Y.

My dear Dr. Sockman:

I am enclosing herewith the circular on  
our Symposium "Religion Speaks" which I neglected  
to send with Rabbi Silver's letter this morning.

Very sincerely yours,

BJK

Secretary to Rabbi Silver.



[1938]

Jewish Institute of Religion

*announces*

SIX LECTURES

*by*

DR. GERHARD GERSHOM SCHOLEM

*of*

HEBREW UNIVERSITY  
PALESTINE

HILDA STICH STROOCK LECTURER

FOR 1938

*on*

Jewish Mysticism:  
Major Trends

---

EVENINGS OF

February 28, March 1, 2, 7, 8, 9

AT EIGHT-FIFTEEN

*at the*

JEWISH INSTITUTE OF RELIGION

West 68th Street near Central Park

New York



1. GENERAL CHARACTERISTICS OF ~~MYSTICISM AND~~ JEWISH MYSTICISM AS AN HISTORICAL FORCE.

Monday  
Feb. 28

Purpose of these lectures: What is Mysticism? The paradoxical nature of mystical experience. Mysticism as an historical phenomenon. Mythos, Religion and Mysticism. Mystical interpretation of religious values. Jewish Mysticism influenced by the positive contents of Judaism. The Kabbalist theory of the Divine attributes. The doctrine of Sefiroth. The Torah—a living organism. Mystical interpretation of language.

Mysticism and the historical world. Cosmogony and eschatology in relation to Mysticism. Traditionalist outlook of Jewish mystics. Jewish philosophy and Kabbalism. Allegorization and symbolism. Philosophical and mystical interpretation of Halacha and Agada. Mythical elements in Kabbalist thought. The resurrection of Mythos. The success of Kabbalism and its price.

2. ABRAHAM ABULAFIA AND THE DOCTRINE OF PROPHETIC KABBALISM.

Tuesday  
March 1

Kabbalist reticence and censorship. Vision and ecstasy. *Debbehuth*, wisdom and inspiration. Life and work of Abulafia. His doctrine of ecstatic knowledge. The "science of combination." The music of pure thought. Prophetic Kabbalism. Mystical transfiguration as the essence of ecstasy. Practical Kabbalism and the Magic of Inwardness.

3. THE ZOHAR AND THEOSOPHICAL KABBALISM.

Wednesday  
March 2

Literary character and composition of the Zohar. Its authorship. A genius of homiletics. The Zohar and Abulafia. Jewish Theosophy. The process of hidden life in God. The doctrine of God and the Realm of Divinity. The Sefiroth. Some instances of mystical symbolism. Mythical imagery in mystical thought. The problem of sexual symbolism. The nature of evil. Unity of theosophy, cosmology and psychology.

ity. A religion of paradox. Influence of Marranic psychology on Sabbatianism. Mystical Nihilism and the Holiness of Sin. The new conception of God: The first cause, or the God of Reason, and the first effect, or the God of Revelation. Sabbatianism and eighteenth century rationalism.

6. HASIDISM.

Wednesday  
March 9

The transformation of Kabbalism into a popular movement. The alternatives of Mystical development after the collapse of Sabbatianism. Return to esoteric forms of worship: ~~R. Shalom Shar'abi~~ Intensification of its popular aspects: Hasidism. Kabbalism purged of its Messianic elements. Sabbatianism and Hasidism. What is novel in Hasidism? The essential originality of Hasidism not connected with mystical theosophy, but with mystical ethics. Zaddikism implied by the intrinsic nature of Hasidism. The personality of the Zaddik: the living Torah. The Hasidic story.

DOCUMENT DAMAGED



## HILDA STICH STROOCK LECTURESHIP

A lectureship on the History and Philosophy of Religions, bearing the above name, was established at the Jewish Institute of Religion in 1927. It is designed to bring to the students of the Institute the fruits of the best scholarship of distinguished students and representatives of the world's religions.

Thus far the following series of lectures have been delivered and published:

*"Israel and the Tower of Babel"*

—Hugo Gressmann

*"Josephus—the Man and the Historian"*

—H. St. John Thackeray.

*"The Jewish Foundation of Islam"*

—Charles Cutler Torrey.

DOCUMENT DAMAGED



[1938]  
Dr. SALO W. BARON

Since 1930 Salo Wittmayer Baron has been Professor of Jewish History, Literature, and Institutions on the Miller Foundation at Columbia University. He has also served for a number of years as the head of the History Department of the Jewish Institute of Religion and of the Graduate School for Jewish Social Work. Born in Austria, where he received the Doctor of Philosophy de-

gree from the University of Vienna, Dr. Baron came to the United States in 1926. From 1927 to 1930 he was Professor of Jewish History and Acting Librarian at the Jewish Institute of Religion, and from 1928 to 1930 was Director of advanced studies. He is a Fellow of the American Academy of Jewish Research and since 1929 has been one of the editors of the *Cyclopedia Judaica*.



[1938]

## The Temple

East 105th St. and Ansel Road

takes pleasure in announcing

### **TWO SEMINARS**


#### I

**DR. SALO W. BARON**

of Columbia University

Monday Evening - March 28, 1938

Tuesday Evening - March 29, 1938

WR *Subject:* 

**THE SOCIAL AND RELIGIOUS PROBLEMS  
OF JEWISH LIFE**

#### II

**DR. GERHARD GERSHOM SCHOLEM**

of The Hebrew University, Palestine

Wednesday Evening - March 30, 1938

Thursday Evening - March 31, 1938

*Subject:*

**JEWISH MYSTICISM AND HASIDISM**

The meetings will be held in Mahler Hall at 8:15 p.m.

They are free and open to the public.





WRHS



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In 1937, Professor Baron published his monumental work, "A Social and Religious History of the Jews", in three volumes.





WRHS



## **DR. GERHARD GERSHOM SCHOLEM**

Dr. Gerhard Gershom Scholem was born in Berlin in 1897. He was educated at Berlin, Jena, Bern and Munich Universities. He was graduated from the Munich University in 1922, from which he received the degree of Doctor of Philosophy. He went to Palestine in 1923, and was head of the Judaistic Department of the Jewish National Library 1923-1927.

He was appointed lecturer at the Hebrew University in 1925, and professor of Jewish Mystical Literature in 1933.

He is the author of "Bibliographia Kabbalistica"; "Das Buch Bahir"; "Perakim Letoldoth Sifruth hakkabbalah"; and numerous other publications in the field of Mysticism.



## **DR. BARON'S SEMINAR**

*Monday*      **JEWISH ATTITUDES TO SOCIAL**  
*March 28*      **PROBLEMS**

The political, social and economic doctrines of rabbinical Judaism in their application to contemporary social questions.

*Tuesday*      **THE HISTORIC PROBLEMS OF**  
*March 29*      **THE JEWISH COMMUNITIES**

## **DR. SCHOLEM'S SEMINAR**

*Wednesday*      **GENERAL CHARACTERISTICS OF**  
*March 30*      **MYSTICISM AND JEWISH MYSTICISM**

What is Mysticism? Mysticism as an historical phenomenon. Mystical interpretation of religious values. The Kabbalist theory of the Divine attributes. The doctrine of Sefiroth.

Mysticism and the historical world. Traditionalist outlook of Jewish mystics. Jewish philosophy and Kabbalism. Allegorization and symbolism.

*Thursday*      **HASIDISM**

*March 31*      The transformation of Kabbalism into a popular movement. The alternatives of Mystical development after the collapse of Sabbatianism. Return of esoteric forms of worship: Hasidism. Kabbalism purged of its Messianic elements. What is novel in Hasidism?



U [1938]

# A Social And Religious History Of the Jews

IN THREE VOLUMES



By SALO W. BARON

Professor of Jewish History, Literature,  
and Institutions, on the Miller Foundation,  
Columbia University

COLUMBIA UNIVERSITY PRESS  
PUBLISHERS



# A GREAT WORK OF SCHOLARSHIP

## Which Combines

### Readable, Authoritative History With

### A Vital Discussion of Today's Problems

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THE spread of anti-Semitism in Germany and the rest of the world; the international importance of the Zionist experiment; the upbuilding of a new Jewish republic in the Soviet Union; the religious crisis of Judaism, and its interrelations with the religious crisis in Christianity, have all awakened and increased the interest of Jews and non-Jews alike in the history and present conditions of the Jewish people.

Although accurate knowledge of the religious, social and economic backgrounds of the Jewish people is of paramount importance in understanding these present-day problems, few attempts have been made since Graetz to bring together, in a comprehensive and detailed form, the necessary body of facts.

Nor have the facts of history been subjected to a rigorous and objective analysis which would interpret for today the events of the past and thus gain a proper perspective of the future. In view of the problems and interests of today, such a study, combining history and interpretation, should be of real value.

#### **A Complete, Modern Study**

Dr. Baron's three volumes, which attempt to fill this long-felt need for a complete and modern study, grew out of a nucleus of ten Schermerhorn Lectures, delivered at Columbia University in

1931 under the title, "Jewish Society and Religion in Their Historical Interrelation." While broadened in scope and amplified in content so as to justify fully its present broader title—*A Social and Religious History of the Jews*—the work is still primarily concerned with its original theme: the interrelation of social and religious forces, as exemplified in the long historic evolution of the Jewish people.

The author has successfully attempted to lay the foundation for a sociological approach to Jewish history, to explain the formation of the fundamental social trends in Jewish life from the biblical age to the present, and to describe their influence on the ancient Israelitic religion, and on medieval and modern Judaism.

#### **Arrangement of the Volumes**

The arrangement of the three volumes is not strictly chronological, since certain historical phases are treated in their total development within the confines of one chapter. Three chapters are devoted to each of the four major periods of Jewish history and these chapters comprise the first two volumes, the final chapter bringing the study completely up-to-date. The third volume contains the very extensive notes and a large, working bibliography, which, because of the comprehensive nature of the work, are necessary



to a full evaluation of the entire project.

After an introductory chapter, Chapters II-IV deal with the history of ancient Israel down to the Restoration. Chapters V-VII treat of the period between Alexander and Mohammed, while Chapters VIII-X discuss the medieval period from the rise of Islam to the seventeenth century. Finally, Chapters XI, XII and the Epilogue are devoted to modern Jewish history.

#### On the Present Crisis

persistence over more than three millennia have rooted them in the life of this globe with ever deeper permanence. Nevertheless, there has been heard for decades the unceasing question: will the Jews survive?"

In this Epilogue, Dr. Baron undertakes to answer, insofar as it can be answered, this important question. He discusses in rational terms and from an objective viewpoint many timely subjects under the following headings: Biological Dangers; Economic Crisis; The Men-



and vital interpretation which is unique in its field.

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At the beginning of his last chapter—the Epilogue in which, in the space of one hundred pages, is both a succinct statement of the present situation and a keen analysis of the future—Dr. Baron writes: "The Jewish people are passing through one of the greatest of their historical crises. . . . One must go back perhaps to the First Exile to find a situation equally threatening. The fact that Jews and Judaism have so long survived against tremendous odds may help to reassure the present generation. Their vitality and

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### Table of Contents Shows Scope of the Volumes

VOLUME I: Jewish Society and Religion; The Origins of Israel; Kings and Prophets; The Crucial Test; The Expansion of Judaism; The Great Schism; The World of the Talmud; The Infidel.

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In 1937, Prof. Baron published his monumental work, "A Social and Religious History of the Jews" in three volumes.

Monday  
Mar. 28  
~~Friday~~

Jewish Attitudes to Social Problems

The political, ~~and~~ social and economic doctrines of rabbinical Judaism in their applications to contemporary social questions.

Tuesday  
Mar. 29  
(Lunch)

Tuesday  
Mar. 29.  
~~Mar. 30~~  
to

The Historic Problems of the Jewish Communities.



[1938]

The Temple  
~~East 105th and Amsterdam~~  
takes pleasure in announcing

## Two Seminars

### I

Dr. Solo W. Baron  
of Columbia University

Monday Evening - March 28 - 1938

Tuesday Evening - March 29 - 1938

Subject: The Social and Religious Problems of Jewish Life

### II

Dr. Gerhard Gershon Scholem  
of The Hebrew University, Palestine

Wednesday Evening - March 30 - 1938

Thursday Evening - March 31 - 1938

Subject: Jewish Mysticism and Hasidism.

The meetings will be held in Mahler Hall, ~~East 105th and~~  
~~Amsterdam~~, at eight-fifteen.

The ~~meetings~~ <sup>free and</sup> are open to the public.



SEMINAR

SUBJECT: THE SOCIAL AND RELIGIOUS PROBLEMS OF JEWISH LIFE

SPEAKER: PROFESSOR SALO W. BARON - COLUMBIA UNIVERSITY,  
DEPARTMENT OF HISTORY

TIME: MONDAY EVENING - March 28th  
TUESDAY EVENING - March 29th  
LUNCHEON - Tuesday noon

- Under auspices of The Temple Men's Club -





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