



## 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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Where Judaism Differed, correspondence and autograph party at  
Halle's, 1955.

Post-Wash. 7-0570  
Garden City

File 5-6400

THE INNER SANCTUM  
OF SIMON AND SCHUSTER  
PUBLISHERS • 630 FIFTH AVENUE  
ROCKEFELLER CENTER • NEW YORK 20

288

January 9, 1955

My dear Rabbi Silver:

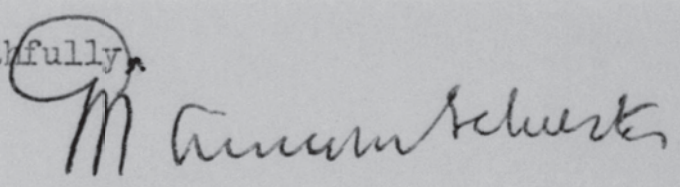
It was the undersigned, rather than my partner, who discussed with you your manuscript in a Swope-filled room.

Yes, indeed, I recall what you said about "Wherein Judaism Differed." We are about to publish in cooperation with Look Magazine the series, which has appeared in Look, on religion in America -- including Judaism. We'd love to consider your work when it's complete.

According to my present plans, I may be out of town during the latter part of January. When you come to New York, please telephone here and if I'm back, we'll fix a time to suit your convenience. If I am not back in time, I suggest you talk with one of our senior editors -- either Henry W. Simon or Joseph Barnes. I'll let them see a carbon of this letter so that they will know the full background.

With renewed thanks for keeping S&S in mind, I am

Yours faithfully,

 Isaac Schuster

Rabbi Abba Hillel Silver  
Cleveland  
Ohio

MLS:CD



January 27, 1955

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pennsylvania

My dear Dr. Zeitlin:

I am sending via special delivery registered mail chapters IX to XII of my book. The last three chapters of the book I shall forward to you in the near future.

I need not tell you that I am very grateful to you for taking the time and the trouble to go over the manuscript. Please give me a ring when you are finished, and I shall arrange for a time to meet with you at your convenience either in Philadelphia or New York.

With warmest regards, I remain

Most cordially yours,

ABBA HILIEL SILVER

AHS:rms



February 7, 1955

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pennsylvania

My dear Dr. Zeitlin:

I was very happy to hear from you yesterday. I am enclosing herewith the 13th and 14th chapters of my book. I have made a draft of the 15th chapter, "What, Then, Is Judaism?" but I am not so sure about including it in the book. I will talk about it when I see you.

I shall be in New York on February 21st, stopping at the Plaza Hotel. You told me that you would be stopping at the Biltmore. As soon as I get in in the morning, I will telephone you.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

*Air Mail*

*Registered Mail*



HARPER & BROTHERS

*Publishers Since 1817*

49 EAST 33<sup>D</sup> STREET  
NEW YORK 16, N. Y.

February 9, 1955

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

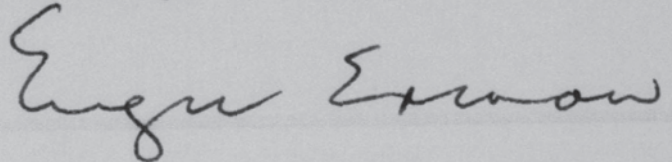
Dear Rabbi Silver:

Yesterday Professor Zeitlen was in the  
office and spoke of your manuscript,  
"Judaism and Other Religions."

If you do not have a publisher for this  
new book, may we see it for publication  
consideration?

With all good wishes,

Sincerely,

A handwritten signature in cursive script that reads "Eugene Exman". The signature is written in dark ink and is positioned to the right of the word "Sincerely,".

Eugene Exman/mjl



Murray Hill  
3-1900

February 18, 1955

Mr. Eugene Exman  
Harper & Brothers  
49 East Thirty-third Street  
New York 16, New York

My dear Mr. Exman:

Permit me to thank you for your kind note of  
February ninth.

I am putting the finishing touches on my manu-  
script, "Where Judaism Differs." I hope to have  
it ready in about two weeks. I will then give  
myself the pleasure of contacting you about it  
and possibly bring it along with me to New York,  
where I hope to be in the next few weeks.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms



March 24, 1955

Dr. Solomon Zeitlin  
Drake Hotel  
Philadelphia, Pennsylvania

My dear Dr. Zeitlin:

I am enclosing a copy of the letter which I sent today to Mr. Exman. I believe that it covers all the points.

As regards a possible layman whom they may wish to read the book to get a layman's reaction, perhaps Judge Simon H. Rifkind would be a good man for it. Among writers, Ludwig Lewisohn or Marvin Lowenthal may be considered.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms



# HARPER & BROTHERS

PUBLISHERS SINCE 1817



49 East 33<sup>rd</sup> Street, New York 16, N. Y.

March 22, 1955

Rabbi Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Dr. Silver:

I have had one report on your manuscript "Where Judaism Differs" and it comes from a colleague in whom I place a great deal of confidence.

He reports that you have a well written book but one that is too long with what, in his opinion, are repetitions and dissertations on subjects that he thinks are only indirectly relevant. At any rate, we could not publish the book on the basis of his recommendation without asking you to see what you could do to shorten it and perhaps make other revisions.

Before getting another opinion or opinions, I need to ask you whether you would like to withdraw the book rather than wait for further opinions. No matter what other readers might recommend, I could not publish it here at Harper's without following the recommendation of my colleague. Nevertheless, you may feel that you do not want to make alterations, preferring to submit the manuscript elsewhere. If so, you may, of course, feel free to do so.

Another consideration is that since you were here, our list of fall books has taken final shape and it would not be possible for us to publish your book, under any circumstances, until after November 1. It may be, therefore, that you would like me to hand the manuscript to another New York publisher who could perhaps publish for you in the fall of this year.

What are your wishes in view of what I have put before you here?

Sincerely,

Eugene Exman:mdb



March 24, 1955

Mr. Eugene Exman  
Harper & Brothers  
49 East 33rd Street  
New York 16, New York

My dear Mr. Exman:

I received your letter this morning following our conversation of yesterday. I appreciate the courtesy which you extended to me when I visited you in your office as well as the time and thought which you have given to my manuscript.

I was interested in the reactions of your reader of my manuscript. I would appreciate receiving more detailed comments from him. I agree with him that the book may be too long and in spots is repetitious. The book was written over a period of three or four years and not consecutively, so that repetitions undoubtedly crept in which of course can be eliminated. The book can be shortened although I am not aware of any dissertations in it which are not directly relevant to the basic theme of the book.

As to the time of the publication of the book, whether in the fall or after November 1st is to me not material. The reason I suggested the fall was because of the Jewish High Holy Days in the fall of the year when many rabbis might be inclined to speak of the book or refer to it in their sermons when congregations are at their maximum attendance. It would, for example, be possible for us here to distribute five to six hundred copies at The Temple during that season.

The fundamental question is really whether you like the book well enough to want to publish it. It is, as I tried to indicate to you in our conversation in your office, a controversial book belonging



properly in the field of Apologetics. It is not a book on what Judaism is, but where Judaism differs. That necessitates comment on other faiths and systems of religious thought and ethics with which Judaism may not be in full or even partial agreement. I have tried to point out these differences forthrightly but I hope at all times, with deference and respect. If here and there a sharper asperity of judgment than is justified found its way into the text, that can be easily rectified.

If, however, you feel that the publication of the book after a proper tightening up of the material would still cause you certain embarrassment because of its basic approach, then of course you will not wish to publish the work nor would I urge you to do so.

I wish to assure you of my highest regard and my great appreciation for the time and thought which you have given to the matter.

With all good wishes, I remain

Very sincerely yours,

ABBA HILLEL SILVER

AHS:rms



March 24, 1955

Mr. Eugene Exman  
Harper & Brothers  
49 East 33rd Street  
New York 16, New York

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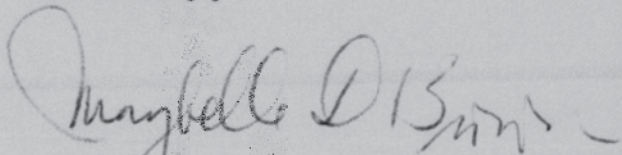
March 28, 1955

Dr. Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Dr. Silver:

Your letter of March 24 reached Mr. Exman just as he was leaving the office for a few days. He has asked me to acknowledge your letter and tell you that your manuscript is being sent to an outside reader for an opinion. Mr. Exman will write to you as soon as he receives this reader's report.

Sincerely,

A handwritten signature in cursive script, reading "Maybelle D. Brown".

Maybelle D. Brown  
Secretary to Mr. Exman



HARPER & BROTHERS

*Publishers Since 1817*

49 EAST 33<sup>d</sup> STREET  
NEW YORK 16, N. Y.

April 4, 1955

Dr. Abba Hillel Silver  
The Temple  
East 105th Street at Ansel Road  
Cleveland 6, Ohio

Dear Dr. Silver:

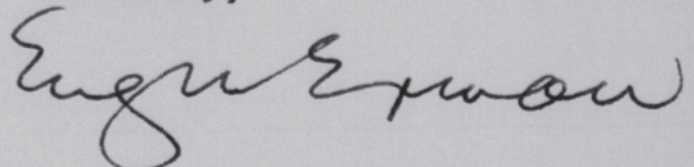
We have had still a second report on your manuscript, coming from a man who is not only himself an author and critic but one who is understanding and sympathetic of your point of view.

On the basis of his report, we are convinced that we could not publish your book except on the basis of asking you to make a considerable number of changes. These would have to do with matters of style and the over all length of the book. I assume, however, that you would not want a pruning operation performed nor would you care to have your style interfered with. Hence there is no recourse for us but to bow out of further consideration of the book.

You have honored us greatly by letting us have this opportunity to publish your book and we are sorry that we are not to be privileged to issue it for you. That it will have a good sale, I have no doubt, and I am sure you will find a publisher prepared to publish for you.

What shall I do with the manuscript? Would you like it returned or would you arrange to have someone pick it up?

Sincerely,

A handwritten signature in cursive script, reading "Eugene Exman".

Eugene Exman:mdb



HARPER & BROTHERS

*Publishers Since 1817*

49 EAST 33<sup>rd</sup> STREET  
NEW YORK 16, N. Y.

April 5, 1955

Dr. Solomon Zeitlin  
Hotel Drake  
15th and Spruce Streets  
Philadelphia, Pennsylvania

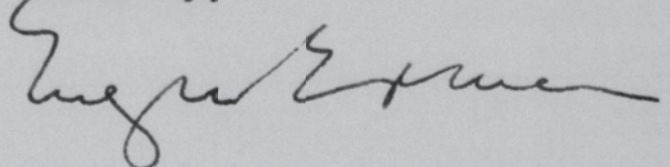
Dear Dr. Zeitlin:

I am sorry that I had to say no to Rabbi Silver. I talked to him by phone just after you and I had lunch here and over the phone he said he wouldn't want us to publish it unless we were enthusiastic for it. I gathered that he would not be much interested in making revisions and changes.

After talking with Rabbi Silver, I decided that it would be better if I went to another reader who could advise quite frankly as to whether or not we had here a book that we could enthusiastically publish very much as it now is. This reader express reall appreciation for what Silver was attempting to do but did think that the book was unnecessarily long and tended to be verbose. In fact, his recommendation was for rather drastic cutting if we should decide we wanted to publish.

In view of these two reports, I have told Rabbi Silver that we think we better withdraw from consideration of the book. I would have asked you to read it and give a formal report except I knew it wasn't fair to hold the manuscript any longer because Rabbi Silver ought to be finding another publisher right away.

Sincerely,



Eugene Exman:mdb



April 5, 1955

Mr. Eugene Exman  
Harper & Brothers  
49 East Thirty-third Street  
New York 16, New York

My dear Mr. Exman:

Thank you so much for your kind letter of April 4th.  
I am sorry that Harper & Brothers is unable to publish my volume. I would appreciate if you would return the manuscript to me parcel post.

I was very pleased to have made your acquaintance.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms



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# WESTERN UNION

W. P. MARSHALL, PRESIDENT

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NA 154/2  
1955 MAY 11 PM 12 06  
CONSIDERATION MY OWN RECOMMENDATIONS AND THEIRS FOR  
SOME AFFIRMATIVE EDITORIAL SUGGESTIONS THAT WE BELIEVE  
YOU WILL FIND CONSTRUCTIVE AND VALID WILL THEREFORE  
APPRECIATE YOUR PATIENCE AND COOPERATION HIGHEST  
REGARD AND THANKS FAITHFULLY  
M LINCOLN SCHUSTER

RMS.  
1234P mdd



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1955 MAY 11 PM 12 06

RABBI ABBA HILLEL SILVER, THE TEMPLE=

EAST 105 ST AND ANSEL RD CLEVE=

DEEPLY STIRRED BY THE ERUDITION AND TALMUDIC WISDOM OF  
YOUR TRULY INSPIRING STUDY OF JUDAISM WITH ONE FOOT ON  
PLANE TO EUROPE I AM ASKING MY COLLEAGUE JUSTIN KAPLAN  
TO READ IT HIMSELF AND ALSO GET ADDITIONAL READINGS BY  
OUR SENIOR EDITORS BOTH JEWISH AND GENTILE AS QUICKLY  
AND SYMPATHETICALLY AS POSSIBLE BECAUSE OF MY OWN  
INTENSE PERSONAL INTEREST WITHIN FORTNIGHT HE WILL  
WRITE OR TELEPHONE YOU AND SUBMIT FOR YOUR



THE INNER SANCTUM  
OF SIMON AND SCHUSTER  
PUBLISHERS • 630 FIFTH AVENUE  
ROCKEFELLER CENTER • NEW YORK 20

May 31, 1955

Dear Rabbi Silver:

It would be difficult to make a more eloquent statement about your manuscript than Max Schuster's telegram to you. Since that telegram several of our senior editors and I have had the privilege and pleasure of reading WHERE JUDAISM DIFFERED, and we fully concur in the opinion that this is a wise and inspiring book, a magnum opus indeed, and one worthy of its distinguished and revered author. Its message is of vital importance to all of us -- gentiles as well as Jews -- and the book deserves the widest possible audience.

It is for this last reason that I am taking the liberty of submitting for your consideration a few suggestions; their purpose is to realize even more fully the essential spirit of the book and to communicate this spirit to the audience we visualize for it, an audience commensurate in size to the book's importance. These suggestions incorporate notes Mr. Schuster has given me, the notes of our senior editors, and my own reflections after careful reading. There are three main points and I shall state them briefly in the hope that we shall soon have an opportunity to discuss them more fully; in this sense they are a suggested agenda for discussion.

These points concern 1) emphasis on Judaism today; 2) scholarly, historical documentation; and 3) comparisons of Judaism with other religions.

The heart of your book is a statement of the positive, enduring, and distinctive wisdom of Judaism. Such a statement, we feel, could be communicated even more effectively if there were a shift in emphasis from the past to the present. The questions so many people often ask are: What is Judaism today? How is it a living influence on both Jewish life and Western civilization? As fascinating as your historical account of distinctive tenets is, it sometimes tends to obscure, or at least subordinate to technical considerations, answers to these questions. And I am afraid that the large amount of historical and scholarly documentation may prove puzzling and misleading to the general reader. I wonder if you would consider recasting the book, concentrating on the present and eliminating some of the highly technical and detailed material, much of which would be meaningful only to a scholar of your own rank. This is a suggested shift in emphasis only, not a radical change in the approach or essential spirit of the book.



The third point is, I fear, a more sensitive one, but perhaps it would be best for our mutual understanding to state it baldly. All of us have been somewhat troubled throughout the book by the invidious comparisons of Christianity with Judaism. Enduring spiritual values, I feel, are self-demonstrative; they do not need to be singled out and lauded at the expense of something else. I realize that such comparisons have an enormous controversy value, but I also feel that they have the final effect of weakening your rich, positive statements, of detracting from the dignity of a great tradition. It is for this reason, as well as for the reason that such invidious comparisons may offend and repel people of other faiths, that I venture to suggest that you reconsider them.

I am sure I need not tell you how few books are ever published without some amount of revision. Max Schuster's lifelong aim has been to publish books rather than merely to print them; publishing in this sense means to insure that the full value of the author and his manuscript become apparent, that his meaning be communicated as clearly and effectively as possible. It is to these ends that I submit my suggestions to you, and I look forward to hearing your reactions and to the privilege of discussing them with you.

Before he left Mr. Schuster asked me to convey to you his respects and high regard, and I eagerly add mine to his.

Sincerely yours,

Justin D. Kaplan

Justin D. Kaplan

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



BRANDEIS UNIVERSITY

WALTHAM, MASSACHUSETTS

June 21, 1955.

Dear Dr. Silver:-

The matter of your Ms. (forgive me for plunging at once in medias res) is an intricate one. America is the one great civilization without a Sprachkultur--without respect for or sensitiveness to the native tongue. Hence except for ~~obvious~~ obvious elementary errors, such as are for is in your preliminary NOTE, your volume could be printed as it stands and evoke no unfavorable criticism in the matter of its writing, its method of expression. If, however, you are yourself conscious of difficulties and dangers in this matter and desire an approach to true clarity and correctness and even elegance, then a pretty elaborate revision is necessary.

I haven't yet, after a pretty exhausting year, had a chance to work through the entire Ms. But let me give you some insight into the character of the problems.

First sentence of book. "Israel" is used ~~for~~ as a geographical expression, which it never was and, later, as the name of the people, the folk. "Distinct" and "separate" is tautological. "Everywhere" is either too vague or unnecessary. The sentence needs to be re-cast (as many other sentences too). "Crossroads" is plural and should be treated as such. Empires can have crossroads; "cultures" can not. So let's try: "In that small land, known for millenia as the land of Israel, a land under the shadow of powerful military empires and their cultures, there arose in antiquity a group of men who uttered a message to their own people as well as to mankind, which made of that people, of Israel, a singular and separate people throughout the three thousand years of its historic experience."

I'm not yet satisfied. Nor am I satisfied with the succeeding sentences. Can you "thrust a mission"? Isn't "at odds" too trivial? "They had no choice".... Wouldn't it be stronger and more accurate to say: "They were convinced that the Divine Voice spoke through them and hence they left their people no choice but to accept their message." "In strange vicissitudes", should be among or amidst.

Paragraph 2. "...Judaism, a challenging and differing faith. " This is both inadequate and anticlimactic. At least: "a faith that by its uniqueness (or singularity) issued a challenge to the Pagan world." Flown is the past participle of fly. The past participle of flow is flowed. But I'm not happy about the figure of speech....

Paragraph 3. English idiom requires: "carve in marble...cast in bronze." "Art" in "art of life" is quite the wrong word, though I (heretically) have compared the halachic framework to the pattern or form of a work of art. You do mean way or rule or order. .... "all else turns to dust and ashes"... a feeble cliché in this context. "Without which, as we have seen, immeorial pagan horrors can reduce great modern civilization to the likeness of the jungle." Or something like that.

Now I must skip around. Page 2. Not ethical science but science of ethics...attempt at is trivial...not illumine but illustrate...Obscurantism, a particular modern pejorative means nothing in this context...radical scepticism suffices; of knowledge is tautological.



BRANDEIS UNIVERSITY

WALTHAM, MASSACHUSETTS

Model (P.5) must be exemplary. P. 8. transpires never means happens or occurs, but trans-spiro, is breathed or bruited abroad, ~~is examined~~ revealed after the fact or event. Climaxing Deutoronamay .... There is no verb to climax....

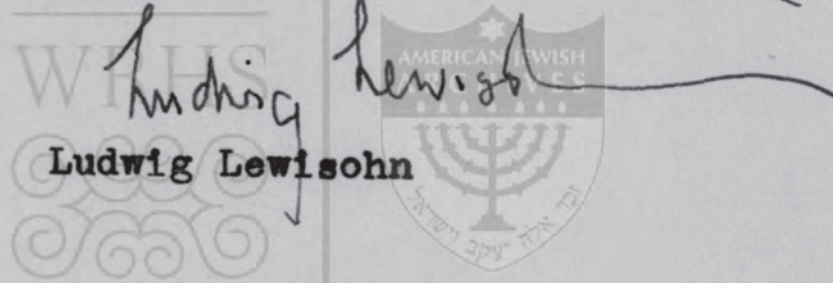
Please observe that I have skipped around for typical instances of solecisms. It doesn't mean that pages two to eight don't need a great deal more correction and re-casting. And there are 354 pages.

So I hardly know what to say or to propose. A thorough stylistic revision, attempting to make the text both acurate and elegant--usually the two coincide--would be a difficult task, requiring at the very least a number of weeks. And I couldn't, after a very difficult year, attempt the task until very late in the summer or early in the autumn. I'm sorry. But that is the situation. Please don't think that I'm not aware of the importance or value of the work. All I can therefore do is to submit to you the facts and my own possibilities and let you judge as to what had better be done.

With kind personal regards,

Faithfully yours,

Ludwig Lewisoohn





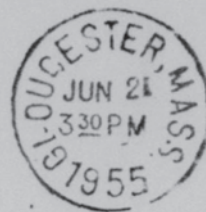
Lewisohn, 31 Atlantic Road,  
~~BRANDEIS UNIVERSITY~~ Gloucester, Mass.  
~~WALTHAM 54, MASSACHUSETTS~~

4256 R.

- ① Harper
- ② Thurber

Book

Dr. Abba Hillel Silver,  
The Temple,  
Ansel Road and E. 165th Street,  
Cleveland, Ohio.



Airmail



June 29, 1955

Dr. Ludwig Lewisohn  
31 Atlantic Road  
Gloucester, Massachusetts

My dear Dr. Lewisohn:

I was pleased to have had a conversation with you this morning. I shall be looking forward to your comments with a great deal of interest.

As I told you over the telephone, I shall be at the Palace Hotel, Brussels, Belgium, from the tenth to the sixteenth of July.

At the same time that you are sending your notes to me to Brussels, I would appreciate if you would return the manuscript to the office of The Temple, Ansel Road at E. 105th Street, Cleveland, Ohio. I have made arrangements to have a friend of mine, a Talmudic scholar, check on my rabbinic references. I am hoping that by the time I return, the manuscript will be in shape for publication.

With warmest regards, and all good wishes for a pleasant summer to you and Mrs. Lewisohn, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms



31 Atlantic Road,  
Gloucester, Mass.

July 6, 1955.

Dear Doctor Silver:-

This letter is not an easy task. I am still persuaded that American Jewish writing, especially on its upper levels, suffers from inaccuracy and inelegance of diction and structure which tend to lower its tone. I am not in the least impressed by a "social science" linguist who approved barbarisms because they are in use. This is the great game of trying to establish values by statistics. Hence I've made a number of improvements and suggestions in the matter of diction and structure. I've made these with a soft pencil, so that they can easily be erased and disregarded.

You honor me by asking my opinion on matters of substance. I give you, therefore, certain views which may seem to conflict with convictions you probably cherish. I do so with reluctance. Yet what else can I do? That "History (P.3) "...manifests a clear upward movement in human development" seems to me violently contrary to historic experience and to negate by implication the special redemptive function of the Jewish people and the meaning of its martyrdom. I do not like to see concepts like "development" and "progress" applied to Jewish history. Unless we died for the eternal Law, what did we die for? P.8. That account of the transformation of nature festivals into historic festivals is too facile. Even Gaster is less so. (p.10) The whole question of the Idumeans, of which Toynbee has maliciously made so much, depends on one sentence in Josephus. Wolfson is certain that that entire matter needs to be revised and re-written. (P.19.) Could one call "existentialism" obscurantist? Mustn't we differentiate between, say, Sartre and G. Marcel? And later: Buber is not an existentialist. In his essay: "Die Frage vom dem Menschen" he has severely criticised Kierkegaard, Heidegger, the French... (P. 21.) This is far too facile, again, in its negative attitude to Jewish integrity, originality, uniqueness. P.26. Again. By what criterion were customs and ideas adjudged outmoded and incongruous? By the criterion of the Pagan world on its march to Auschwitz? P.27 (and again and again) Were not the movements toward re-integration after various outbursts of Paganism precisely right and destined and the expansive alliances with the Pagans exactly what the Prophets found so grievous. (P.29) The distinctions made in respect of Hellenism seem to me dubious. P. 44. This defense of Western liberalization (so-called) has been totally invalidated by history. cf. (forgive me) the first chapter of my little Herzl biography. P.57 ff. "Man's common lineage with the animal etc." Totally Unproved. Cf. Buber's "Ur-distanz und Beziehung." Man may be a species; he is certainly a category. The problem of language alone makes these assumptions intolerably glab and doubtful. Why should we play that game? P.60 ff. Too much importance attached to the theories of Babylonian influences etc. These are all grounded in malice, conscious or not and the desire to eliminate the reproach of Judaism's uniqueness. P.95. Ah no, the irritation of Toynbee is not even on the level of Nietzsche. It is unique, specific, the permanent pseudo-Christian, in reality, pagan protest. Chapter V is very fine. P.138. Here my eye catches one of those usages that lower tone. "Judaism has very little sympathy with the spiritual lone-wolf." That's a screaming incongruity--like chalk scratching on a black-board. And were not the prophets lonely and hence embattled souls? P.140. "They began with a revealed Law and a binding Covenant." RIGHT. But if that is so, a good many other statemns must be at least softened or more subtly justified, mustn't they?



CHAPTER VII. It is right and proper that Judaism's reasonableness should be stated. But when it is defended in this particular fashion, the impression created is one of almost sordidness and of that "accursed secularism" of which Hugo Bergmann complained so bitterly and so rightly. I am often dreadfully embarrassed when Jewish leaders seem to defend the ordinary notion of "progress" as gadgets plus the welfare State and blame these horrors on our prophets. I would deny utterly that the revolutionary goings-on of modern Jews from Marx and Lasalle to the little ex-Trotskyites on the Partisan Review have any root in positive Judaism. They have been escapist mechanisms--effort toward a society in which Jews need not be Jews any more. CHAPTER VIII. I'm sorry. I think the notion of "progress" in that sense --social progress without inner change--is totally discredited and Jews and Judaism will discredit themselves by clinging to it. Nor is it of the essence. The essence of the whole matter is in the Alenu. Progress means obedience to God's Law and abstention from idolatry--of man, of State, of all the idols of the market-place. And that, thank God, is Judaism.

CHAPTER IX. Of course, "original sin" in the Augustinian sense is nonsense. But does not Judaism, too, recognize deeply man's rebellion against God. Is not therefore teshuvah the end and aim of life. And does not the classical liturgy make it clear that we need God's grace--va yihi rason malfanecha? I'm frightened for the nobility and inwardness of Judaism when these things are stated after this fashion. P.194. "The privilege of generation excludes immortality." Surely, you don't mean that? Let me skip for a moment to the last chapter. No one ever thought "death" better than "life. But life, being inimitably tragic, no high religion could give up the hope of survival, if only, as the late Hayim Greenberg so nobly argued, as man's demand for a moral and morally intelligible universe. ...neeman l'ha-chayot ~~methim~~ methim... and over and over. P. 212. "In spite of setbacks...a progressive world." I totally deny the value of the elements of progress here stated. If even you forget our martyrs of yesterday in Germany, of today in Russia and are willing to accept as the meaning of man's life the bricklayer earning more than the college instructor and spending that more on cars and T.V. sets--what hope is there? I look over my notes and find that from here on, except for the last chapter, they are merely on verbal matters.. E.G. P.311. "depreciation"--should be "devaluation." P.303. "Altogether"--should be "at all." P.300. "Paradox...did not ~~xxxx~~ faze them--should be "discourage" or "cast down" or any classical English word or locution. Etc.etc.

Again I must ask you to forgive me for my--if you like, and I wouldn't blame you--chutzpah. But you left me no choice. For you withdrew me from the region of my unquestionable competence, namely, English stylistics, and plunged me into a region where my opinions are strong but my competence in learning negligible by the side of yours.

You asked me also to charge you a fee. Well, in view of the whole situation all I can charge you is the reading fee which educational text-book publishers pay for an "expert" reading, that is, \$100. Note that in this case I have put expert in quotes.

My best wishes for a pleasant and interesting summer.

The Ms. is being sent registered to Cleveland, as you directed.

Faithfully yours,

*Ludwig Lewisohn*  
Ludwig Lewisohn



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photos

microfilms

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author; sub; title;

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material in: collections - even if not  
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Dinner

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