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The future of the American Jewish community, 1950.

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THE FUTURE OF THE AMERICAN JEWISH COMMUNITY

Address Before The Central Conference of American Rabbis
Cincinnati, Ohio, Sunday, June 11, 1950

By Dr. Abba Hillel Silver

The oracular quality of our symposium, "The Future of the American Jewish Community", recalls to mind the sharp difference of opinion between the two eminent Amoraim, which is recorded in Baba Bathra. Rabbi Abdima of Haifa maintained that "since the day the Temple was destroyed, prophesy has been taken from the prophets and given to the wise", while Rabbi Jochanan maintained that "since the Temple was destroyed, prophesy has been taken from the prophets and given to fools and children". Being called upon to discuss the future of the American Jewish community, it would be embarrassing for me to take sides with one or the other of these distinguished scholars of the Torah. To agree with Rabbi Abdima would lay me open to an imputation of immodesty. To side with Rabbi Jochanan would be to confess to something which no one ever wishes to acknowledge publicly.

It were best, therefore, in our discussion to forego the the bright and tempting speculum of prophesy, and to content ourselves with a humbler vehicle of investigation and study with what can be learned from a survey of our past which may serve as a guide for our future. "Remember the days of old, consider the years of many generations," is always and for everyone sound advice. Experience is a wise teacher, and will is a great builder. For progress and survival a people should take counsel of its past and brace its will resolutely.

The world Jewish community is very old. It is perhaps more realistic to speak of world Jewish communities in the plural; for the time during which there existed only one Jewish community in one place, in Palestine, and nowhere else, is short indeed. During the last 2700 years of our history, there have existed a number of

Jewish communities simultaneously inside and outside of Palestine. During most of these years the population of the communities outside of Palestine far outnumbered the Palestinian Jewish population. The recent phenomenon of our day, that of the co-existence of an independent Jewish state along with an extensive Diaspora, which has set so many Jews speculating as to their relationship, is really no new phenomenon in Jewish experience. There were many flourishing centers of Jewish life in the Diaspora, and frequently they existed side by side with the national center in Palestine. These Jewish communities through the centuries took on a wide variety of organizational forms - in fact, almost every conceivable form, dictated by external political conditions or internal preferences. There never was a single pattern. There could not be for a living organism which was determined to survive under all conditions. What was constant in their communal life, whether in the ancient world or the Graeco-Roman world or the Christian or Moslem world, was the will to live as a Jewish community and to perpetuate and transmit their religious faith. What energized that will was the conviction that they were bound by a covenant and charged with a mission and the firm belief in the superiority and in the world-serving and world-conquering destiny of their faith and their way of life.

X The American Jewish community is one of the more recent among the Jewish communities of history, albeit the largest and by far the most prosperous. It has many distinctive features. It is set in a distinctive environment. Nevertheless, its experiences are not entirely unique. Its organizational structure has precedents, and its problems of survival are not without parallel in Jewish history. In speculating, therefore, about its future, it would be well to take into account the experiences of other Jewish communities in the long past, and to consider well the years of many generations.

When I speak of the world Jewish community, I have in mind the historic ethnic-religious group which, whether as "Am Yisrael", the people of Israel, or "Beth Yisrael",

the Household of Israel, or "Adath Yisrael", the congregation of Israel, or "Knesseth Yisrael", the assembly of Israel, whether at home in Palestine or scattered in a great dispersion, which was always inextricably bound up with its religion, always struggled to preserve its identity, and always remained one and indivisible. There was never a time in our recorded history when the concepts of faith and people were dissociated, though there were periods of great apostasy and threatening assimilation. It is difficult to determine which motif was the stronger - the ethnic or the religious - nor is it important. It is sufficient to remember that with the collapse of the Jewish state and the exile of the people, both after the first and the second destructions, neither the Jewish people nor its religion collapsed. The faith sustained the people. The people maintained their faith.

There were groups in ancient pre-Exilic Israel who "went astray from their God". The prophets of Israel singled them out for their bitterest denunciation, and in the end Judaism triumphed over them as it triumphed over the entire system of idolatry of the pagan world. There were Jews in Hellenistic times who forsook the faith of Israel and joined themselves to the heathen. The Maccabean revolt was aimed as much against these Jewish apostates as against the Greco-Syrian tyrannical rulers. These "wicked men", as the First Book of the Maccabees designates them, were not so-called "nationalists" who wanted to live as Jews, but not as religious Jews. They wanted to lose their national identity as well, to assimilate completely within the Oriental melting-pot. They agreed with Antiochus that "all should be one people". In adopting the Greek vogue, they surrendered not only their religious beliefs and discipline, but their Hebrew speech as well and their Hebrew names and every distinguishing mark of Jewish life. These assimilationists were a powerful force, and for a long time, but the people rejected them in the end, as well as their philosophy which First Maccabees sums up as follows: "Let us go and make a covenant with the heathen that are around us; for since we departed from them, we have had much sorrow."

Philo, several centuries later, knew similar Jewish apostates in Alexandria which in his day probably numbered a half million Jews. Philo, to quote Professor Wolfson, distinguishes three types of apostates; those who forsook Judaism out of weakness of the flesh, who passed from a violation of the dietary laws and the laws of intermarriage to a complete abandonment of Judaism; those who were motivated by the vulgar delusion of social ambitions - a not uncommon motive in apostasy. "There was a progressive pilgrimage of certain Alexandrian Jews from a seat in the front row of the synagogue to a place at the tail end of the mystery processions of the heathen." And then, there were the "intellectually uprooted", "a class of educated Jews, well versed in the arts and the sciences and philosophy, but devoid of any religious training, not only Jewish but heathen, having therefore no interest in the application of philosophy to religion, either for the defense of Judaism or for the defense of heathenism. They constituted the free-thinkers of the time. . . . These uprooted Jewish intellectuals certainly had no reason to remain within the Jewish community. . . . It was comparatively easy at that time for a Jew to escape Judaism. . . . Perhaps some of these apostates, either for devious reasons of some practical advantages or for the simple reason that it was easier for them to lose their relish for the God of their fathers than for the cooking of their mothers, had remained within the Jewish part of the city, though without being part of its religious life; and with all their indifference toward Judaism, they could not completely refrain from taunting their fellow Jews. . . ."

All this has a very contemporary ring. We have these "intellectually uprooted" Jews in our midst today. They have not formally abandoned Judaism, nor have they joined any other religious communion. They may not call themselves materialists or atheists. They do not wish to be known as Jewish nationalists. They are not rooted in Jewish life. They are ignorant of Jewish scholarship. They do not seem obligated by any commitment whatsoever to the Jewish group. Nevertheless, they would like to be

the recognized leaders in the intellectual life of the Jewish people, and welcome critics and guides. Recently an apologist for this group of "uprooted Jewish intellectuals" wrote a defense of them under the subject, "Jewish Identity in a Free Society". This article appeared in a Jewish magazine which has been the mouthpiece of these "uprooted intellectuals", a magazine which relegates Judaism to a sort of post-script, to its literary offerings wherein an ephat of chutzpah is frequently spread with a hin of pornography. This magazine is financed by a national Jewish organization made up exclusively of the very best people which proclaims that the Jewish people is basically a religious community and which, in its statement of views, affirms its "devotion to our religion, and pledges itself to maintain and perpetuate the vitality of our spiritual heritage". The writer characterizes the misunderstood intellectuals whom he defends as Jews who are bound together only by a certain emotion which arises "from the sense of living within a cycle of repetitions that time after time brought Jews to re-enact collectively certain characteristic events of their history, such as the return to the Land of the Fathers".

"The advantage of the emotions," declared Oscar Wilde, "is that they lead us astray." I am inclined to believe that Professor Wolfson's characterization is much more pat and revealing. That "certain emotion" which keeps them within the Jewish pale, is probably a relish for a cycle of repetition of their mother's cooking. . . . Be that as it may, there is room in the spacious household of Israel even for these Jews of nebulous, intermittent and nostalgic identification, who are conscious of no mandates of loyalty, who assume no burden of responsibility for Jewish survival, who are "malicious critics", as Philo calls them, "impudently bold in inventing objections". The Jewish people excludes no one who does not exclude himself. But let not these occasional and peripheral Jews presume to be the spokesmen and leaders of Jewish life in America. No people can long survive such spiritually sick, aimless, and equivocal leadership.

Alexandrian Jewry, to quote Professor Wolfson again, was "a community united in its essential beliefs and practices. By the constant attrition and attraction of the environment, every upgrowth of dissent was worn away and carried off; those who remained within did so by choice and out of a sense of unity and loyalty. Whatever differences of opinion existed among them with regard to the interpretation of the Law. . . they all believed in the divine origin of the Law and in its perfection. . . This belief was their justification to the world at large and to their own selves for their continued existence as a people apart, which they knew was a source of annoyance to others and which, being only human, they must have occasionally felt also as a burden upon themselves. They all also presented a common attitude toward the religion and culture of the outside world, and this they proclaimed courageously and forthrightly - Greek religion was false; Greek philosophy was an inferior form of Judaism. . . Indeed, Alexandrian Jews craved good will, but good will to them meant to bury the hatchet; it did not mean to bury convictions and cover up differences. They never fawned, they never crawled, they never yielded what they considered to be the truth."

This, I hope, might also be the pattern of the spiritual life of the Jewish community of tomorrow which will remain united with other world Jewish communities in faith and tradition in Jewish culture and history, although it would be well to be forewarned of those fatal weaknesses which inhered in the Hellenistic Diaspora and which ultimately undermined its creative cultural and spiritual life - the dilution of its national-religious heritage into a vague universalism, and the neglect of the Hebrew language.

X Up to the period of the Emancipation and for some time thereafter - in fact, up to the close of the 19th century - few if any questioned the basically and predominantly religious character of the Jewish community. With the spread of secularism and the rise of nationalism, efforts were made, particularly in Eastern Europe, to reconstruct the Jewish community into a secular nationality organization in which religion

would occupy a tolerated position among numerous other cultural, educational and social activities. A philosophy of Diaspora nationalism was evolved by such thinkers as Simon Dubnow and Chaim Zhitlovsky which, opposed to Zionism, anticipated the continued existence of the Jewish people as a secular, national minority in the Diaspora, possessed of constitutional guarantees which would insure it nationality status, communal self-government, educational autonomy, and the right to employ its own language. There was a brief moment following the first World War when this seemed possible in some countries of Eastern Europe as a result of special provisions incorporated in the minority treaties at the Peace Conference. However, national minority rights soon ran into violent resistance on the part of governments and rapid nullification followed. Today, with the practical liquidation of these Eastern European Jewries, the subject of Diaspora nationalism has become purely academic. Western European and American Jewish communities have never asked nor do they desire any special status as national minorities. This concept is alien to the political structure of these countries, where Jews desire equal rights of citizenship and freedom from all forms of discrimination. No more, no less.

The American Jewish community of tomorrow will continue as it is today, and for as long as America remains free, built on a purely voluntary basis of allegiance, reinforced by no legal constraint, no guaranteed minority rights, and no quasi-governmental mandates like those which were enjoyed by the French and Belgian consistories organized by Napoleon, or similar community structures which derived some of their authority and protection from the state. There have been many varieties of state-controlled and state-supervised Jewish communities in the past, and also many legally recognized communities which possessed fundamental privileges granting them not alone religious autonomy, but extensive privileges of self-government, the right to establish their own courts of justice, to discipline their members, and to levy and collect taxes. Jewish communities have run the whole gamut of possible variations in structure, in centralization, and in authority. The patriarchate in Palestine, with its

extensive powers; the exilarchate in Babylong, both under the Sassanian Persian Empire and under the Caliphate, which was hereditary in character, and whose head was a recognized officer of the state; the independent and democratic communities in the Graeco-Roman world, free of all governmental direction, with their freely elected lay leaders; the highly centralized Aljamas or Kahals in Spain which possessed comprehensive juridical and disciplinary powers; the medieval Jewish community of Europe which was in almost every regard but the political, a state within a state; the communities of Poland and Lithuania with their powerful diets, have not much in common, except that they were all Jewish communities, intent upon surviving within a given set of political, economic and social factors, and, of necessity, doing what was advantageous and necessary.

It seems likely that the American Jewish community will resemble in its broad outlines, as in fact it does at present, the Graeco-Roman Jewish community structure. It is not likely to yield to over-centralization or accept excessive regimentation or control. It will remain loosely knit, though it may evidence in the future, as it has in the past, strong capacity for unity of action in times of great emergency, as was the case with war relief tasks, the reestablishment of the State of Israel, and civil defense needs. It will strive for progressive democratization of its organized life. The trend may be in the direction of stronger and more representative Jewish community councils, though it is doubtful whether they will fully supplant the existing national organizations which have already entrenched themselves in service and in prestige.

The American Jewish community will be centered in Judaism or it will not survive. It will be as an ethnic-religious community that it will carry on on the American scene, or it will disintegrate in the course of time. The term ethnic-religious is broad enough to include all that we mean when we speak of the Jewish way of life - Jewish philanthropy, Jewish social service, Jewish culture - but it is not so broad as to give to these derivative activities priority over the synagogue and religious

education. Our concentration in the last generation upon philanthropy, foreign relief and civil defense has persuaded many Jews, I am afraid, not alone that these represent the essence and totality of Judaism, but that they are also the true means of our survival. This is a dangerous delusion. These activities, are commendable, necessary and worthy manifestations of wholesome Jewish life. But they are not its roots and its nourishing strength. Jewish life in America will wither, and dry-rot will set in unless the tree sends its roots deep down into the rich soil of Jewish faith and Jewish learning. It should also be borne in mind that the state is steadily moving in on all fields of social and welfare services, pensions, socialized medicine, and all forms of social security, and the importance of the private or denominational agency in these fields will progressively diminish. There will remain little which will be specifically Jewish in the field of organized social service. Likewise, campaigns for foreign relief will not continue indefinitely, and they cannot be counted upon to keep Jewish life permanently alerted and mobilized. Without a vital religion and a replenishing Jewish education and scholarship, the American Jewish community will linger on as a waning and decaying residuum of the past in a twilight zone of drift until some unforeseen storm breaks over it, attacks its weakened frame, and shatters it beyond repair.

X The Jew survived in the Diaspora because he centered his life in the congregation, the school, and the synagogue. The congregation and synagogue came into being in exile as surrogate for Temple, state and government. It proved so accordant to their needs and so consonant with their character that the returning exiles brought it back with them to restored Judea. It remained, of course, with those Jewish communities who did not return. Professor Moore correctly remarks, "The necessity of such an institution as the synagogue was even greater outside of Palestine than in it; for while at home the Jews had a religious center in the Temple and a bond of union in its worship, especially at the festivals, in foreign lands there was nothing of the kind."

It was because in post-exilic times Jewish life in the Diaspora found a sustaining and nourishing center in the synagogue which was also the school - or rather, was primarily the school - that it was able not alone to survive, but to grow intellectually so sturdy and spiritually so creative that in critical times it was able to come to the aid of Judaism in Palestine. This was true in the days of Ezra, and again, if the opinion of the Rabbis is valid, in the days of Hillel.

"When the Torah was forgotten from Israel, Ezra came up from Babylon and established it. When it was again forgotten, Hillel, the Babylonian, came up and established it." In subsequent generations, too, the academies and scholars of Babylon were able to replenish the dwindling spiritual and intellectual life of the Jewish community in Palestine. In the middle ages it was Jews from the Diaspora who founded the great centers of mysticism in Safed and elsewhere in the Holy Land. Throughout modern times Rabbinic scholars from the dispersion founded academies in Palestine, even as other Jews founded colonies and settlements and reestablished after heroic struggle and with untold sacrifices the State of Israel.

What our people possesses today of cultural and spiritual treasures are not exclusively the creation of the Jews of Palestine, nor will those of the foreseeable future. We are not warranted by nearly 3,000 years of experience to expect otherwise. Nor should we converge all our hopes for the future of our people and our faith on one center alone. The millennial drama of our people was enacted on more than one world stage. Some of its principal actors, from Moses to Moses, never lived in Palestine.

In my Founders' Day Address which I delivered at the Hebrew Union College two months ago, I stated:

It is clear that a considerable part of the Jewish people - perhaps a majority - will continue to live outside of Israel in the indeterminate future. The Prime Minister of the State of Israel a few days ago predicted that there would probably be a Jewish population of 3,000,000 in Israel in the next ten years, and he spoke of 4 to 5 millions as the ultimate population of that country. There are more than that number of Jews today in the United States alone. It is to

the interest, not alone of the State of Israel, which will have to draw replenishment and economic and political support from the Diaspora reservoir for years to come, but of the Jewish people as a whole and of Judaism, the noblest creation of the Jewish people, and its supreme gift to mankind, that Diaspora Jewry should remain vital, vigorous and spiritually sound. All talk, however patriotically motivated, which derogates Diaspora Jewry or altogether writes it off, is meaningless and harmful in the extreme. . . . What is clearly indicated today is the setting in motion of the liveliest possible spiritual and cultural intercommunications and interactions between Israel and the Diaspora, similar to that which existed during periods of the Second Commonwealth.

In the past centers of Jewish life shifted from one part of the world to another. At times several important centers existed simultaneously. In our day we saw the oldest and noblest center of Jewish life in Europe practically destroyed. Providentially, two other important centers are rising today and are growing in strength and significance - the national center in Israel, and the Diaspora center in the United States. The American Jewish community owes it to itself and to history to take over its full measure of responsibility for carrying on the historic work of Judaism. For this mighty task it will have to, in the future, find the resources within itself. It will no longer be able to live on borrowing. It can no longer expect its spiritual and cultural provisions to come to it from the Old World. Old World Jewry no longer exists as a provisioning center. We shall have to prepare our own victuals.

Fortunately, we are not altogether unprepared or unequipped for this task, not alone in external facilities, but also, I believe, in inner resources. American Jewry is organized, perhaps over-organized. At the moment it is somewhat helplessly enmeshed in a veritable network of organization. It possesses if not a sufficient, at least not a meager quota of synagogues, schools, libraries, Rabbinic seminaries, and social agencies. More are in the process of building. American Jews have also demonstrated a fine sense of solidarity and loyalty, particularly in these last desperate years when unprecedented disaster swept over their fellow Jews in Europe and when the historic challenge reached them to assist in the restoration of the State of Israel. Their reactions were those of a sound and healthy organism. A great hour did not find them a small people. All this is good building material for the future.

But the wise architects of the future of the American Jewish community will do well to use all this good human material, so readily available, of loyalty, pride and responsibility, of generosity and organizational skill, to strengthen the central and the indispensable institution of the Jewish community, the synagogue, which is also the school.

The synagogue, in its inception and for long centuries thereafter, was primarily a place of instruction rather than a place of prayer. Professor Baron correctly observes:

Many synagogues were used as elementary schools during most of the day, and divine service itself had as many educational as devotion-al aspects. The reading of portions of the Torah in a triennial or annual cycle, their homiletical interpretation in public, represented intellectual rather than purely cultic exercises. . . . Philo was by no means wrong when, using Greek terminology, he called the syna-gogue a school where Jews gather every Sabbath to study the philos-ophy inherited from their forefathers and where all kinds of virtue are taught. This merging of the house of prayer and the house of learning was emphasized in later generations and the batei kenesiot u-batei midrashot appear frequently as one unit in the phraseology of the Talmud and the Midrash.

X If our reasoning is correct, if the synagogue is to become the institution pri-marily responsible for the survival of the American Jewish community, then it must drastically re-orient itself. It must shift its emphasis from a place of worship to a place of serious religious education, far more extensive and far more intensive than anything which we, at least we of the liberal synagogue, have so far achieved. Our Sunday Schools are simply not preparing Jews for the kind of an American Jewish community which we have in mind. This is not the time to discuss the remedy, but a frank facing of this fact is in itself the first step in the direction of finding a solution.

Failure to teach the Hebrew language in our schools is consigning the future American Jewish community, I am afraid, to cultural sterility. No Jewish community ever contributed culturally or scholastically to Jewish life which did not foster the Hebrew language and literature. No Jewish community ever survived for long which

ignored Hebrew. This is an ineluctable fact of our experience. We cannot survive without Jewish learning. Our people perishes for want of knowledge. "An empty bog cannot stand upright." We have armor against everything, except "amharazut".

Our people frequently employed other language media for their religious-cultural expressions - Greek, Arabic, Aramaic, and many European languages. This was true especially in the fields of technical scholarship and philosophy. However, the language of prayer, poetry, ethics and Jewish law - the deepest and most vital - was nearly always in the Hebrew. In the philosophic field, too, only those books which were early translated into the Hebrew and became available to Jews everywhere exerted any influence upon Jewish life and thought. One simply cannot conceive of the great creative periods in our history, whether in Babylon, Spain, Italy, Northwestern, or Eastern Europe without reference to the deliberate and extensive cultivation of the Hebrew language and literature in these centers.

The Hebrew language has been not only the native and natural vehicle for the mind and soul expressions of our people, the repository of its most glorious cultural trophies, the bond of union and the chain of continuity, but also a powerful instrument for progress and renewal in Jewish life. The revival of Greek and classical Latin in the fifteenth century brought to a close the scholastic age in Europe and ushered in the new and emancipating age of the Renaissance. The New Learning which closed the Middle Ages was, in fact, the learning of ancient Greek and Latin. These languages which enabled the Western world to rediscover its great past made possible progress towards an even greater future. In the same way did the rediscovery of the Hebrew language affect the progress of Jewish life. And not only of Jewish life. Both humanism and the Reformation felt the impact of a revival of Hebrew learning on the part of Christian scholars, led by Pico della Mirandola in Italy and Johann Reuchlin in Germany, who did for the revival of Hebrew what Manuel Chrysoloras had done for Greek. But while its effect on European trends towards new ways of life and thought were secondary to that of Greek and Latin, its effect on the modernization of Jewish life was

primary and decisive. The Hebrew language served as the weapon with which to batter down the spiritual and intellectual walls of the ghetto. The Haskalah movement which began with the Measefim under Moses Mendelssohn and which passed over to Eastern Europe, Russia, Poland and Galicia, employed Hebrew as the weapon against obscurantism and medievalism, and for the elevation of the social and the intellectual life of the Jewish people, and gave them a vision of a better and freer way of life. Hebrew was the highway along which our people moved into the modern world. And of course, it is difficult to over-estimate the role which Hebrew played in the movement for national revival, which culminated in the establishment of the State of Israel. One cannot think of the restoration movement at all from the early Hibbat Zion days to the recent crowning days of struggle and victory, without at the same time thinking of the brilliant galaxy of Hebrew writers, poets, and essayists who inspired it and sustained it.

The Hebrew language has been the principal factor, second only to the Torah itself, in our survival and our continued renewal. We are not at all times away of this face.

"The miracle is not always recognized by those who experienced it." I cannot conceive of a vital Jewish life in the Diaspora without an extensive study of the Hebrew language and literature among our people, without a knowledge of Judaism in its historic Hebraic manifestations. Furthermore, if we are thinking of any cultural link between Israel and the Jews of the Diaspora, between Yisrael and Tefuzot Yisrael, then we must be thinking in terms of the Hebrew language. We must raise a generation which will be able to read the language in which the future cultural creations of Israel will be cast.

It will not be easy to cultivate the Hebrew language and literature in the American Jewish community of tomorrow. It was never easy. It always involved struggle, not so much with forces without as with forces within. The survival of Judaism itself has always been a matter of struggle not only in the Diaspora, but also in Palestine.

Certain American Jews are giving up the struggle in the name of integration within the American community. This is the new slogan heard on the American Jewish scene, and I am afraid that the best part of that potato is underground. This is the most recent rationale for a minimalist Judaism which will be stripped of its Hebraic character, which will abandon the Hebrew language both in the synagogue and in the school, and which will reject the concept and the mandates of Kalal Yisrael.

True integration has never been a Jewish problem. Jews have always integrated themselves with the life and the culture of the peoples in whose midst they lived when given the least chance and encouragement. In fact, many Jews have in all integrated themselves so eagerly that they went far beyond adjustment, to the point of precipitous and total assimilation. Jews have always made good and loyal citizens, and the deeper their full-orbed Jewish religious loyalties, the finer citizens they make. The Jewish problem has been one of self-integration. This was less difficult when our people lived, as it were, in a walled and beleaguered city, in a hostile world. It is far more difficult when they live in a free and open city, in a tolerant or friendly world.

I am afraid that the people who are today urging integration upon the American Jews are bent on working a Laban on Jacob, and if American Jews will not be cannier than Jacob was, they are likely to lie down with integration and rise up with assimilation.

To sum up, the American Jewish community of tomorrow will, in the main, be what American Jews will make it. If it is left to Jews who are Jews by fate only or by drift or for an occasional beau geste, they will permit it to run down in ignorance and apathy to slow exhaustion and disintegration. If leadership is held by Jews who experience the inner compulsion of covenant and mission, who wish Judaism and the Jewish people to carry on triumphantly in the world, who draw from the brave and noble remembrances of the past high and valiant hopes for the future, and who are prepared to do all that is necessary and advantageous to vitalize and perpetuate their faith

and their communities, there will emerge the adequate and suitable organizational forms, the agencies which the community will require for positive and creative living, as well as the vital synagogue and the efficient school, especially the school.

"As soon as a child can speak, his father should teach him the Shema, Torah, and the sacred tongue." Here is the formula not only for survival, but for a creative and satisfying life for the American Jewish community of tomorrow.



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Declaration of Independence, the anti-slavery movement in the United States, and every movement for the economic and social advancement of the working masses of the people in the United States.

^{There} ~~Many~~ have been ^{other} ~~the~~ contributions of our people during these last 300 years to the progress of America, but none has been as momentous as the spiritual contribution in fashioning its basic institutions and its dominant traditions. I venture to say that we Jews of America can make no more significant contribution as Jews in the future to the advancement of our beloved country than to preserve and express these basic spiritual elements in our historic faith which have molded the great civilizations of mankind.

+ We have now closed three centuries of living in this country. In no other land have our people been privileged to enjoy so long a period of uninterrupted and peaceful dwelling and labor. Can we think hopefully of the future as Jews and as Americans? I believe that we can. I believe that we have every right to do so, though we cannot be dogmatic about it; for progress is neither guaranteed nor automatic; nor can we ignore the fact that time and again the unforeseen and unpredictable in history have upset all man's most careful calculations.

I believe that the age in which we live is a great age and that we are moving towards an even greater age. (I believe that our present age is one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new pattern of life which is emerging.)

Many people are quick to describe our age as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster. There are very few people who see this age of ours as a great age. I am persuaded that it

is truly a great age. Historic events, great in amplitude and consequence, are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation, than in any five generations in the past. Never were more determined efforts being made to bring about a fairer sharing of the wealth that is produced and a better way of life for all.

Never have the submerged races and peoples of the earth risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last ten years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained their political freedom. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

(What we are witnessing in our day, if we have eyes not only to see things, but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a profound change in the social evolution of man,

a change not free, of course, from dangers - for there is no progress without danger - but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that our age is approaching idyllic perfection, or that the millenium is just around the corner.

The important thing to consider is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of people, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction - the abolition of war, the reduction of poverty, and the elimination of racial inequality. These are the three major trends of our century.

Ours is a great age, and I believe we are entering into an even greater age. The wave of the future, the true direction of man's pilgrimage and destiny may be, from time to time, thwarted and opposed, dammed up, as it were, and obstructed, drawn off and retarded, but it cannot be permanently estopped.

(In our day this moral forward thrust of man has encountered the stubborn and insolent resistance of Nazism, of Fascism and of Communist dictatorship. These have violently resisted the spiritual aspirations which constitute mankind's wave of the future. They put shackles on man, even when they promised him larger freedoms. They divided and stratified men, even when they prated about a classless society. They fomented war even when they preached peace. But the onmoving tides of man's irresistible spirit have now swept over the shattered ruins of some of

these sinister aberrations and dark conspiracies of the rebels against light - though they have not as yet entirely obliterated them. And the tides are now whirling around the bastions of the remaining dictatorships of the earth. They will surely succumb. They cannot, in the long run, win in the contest for man's heart and man's loyalties. Man has struggled through the long, weary centuries to free himself from the bondage of nature. He will not voluntarily and for long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the fortunes of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously along the ship lanes of the world.)

The coming age will be a great age for America. The next hundred years at least seem likely to be known, I believe, as the "American Century," in the same sense as the 19th century was "The Century of Great Britain." Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and to lead mankind out of the grave social, political and economic predicament in which it finds itself. I believe that American leadership will prove itself equal to the challenge, if it will take counsel of faith and not of fear, and if it will be guided by the prophetic insights and the wide perspectives of the Founding Fathers of this republic.

I believe that our age will find the formula of toleration which will enable the many evolving and fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice.

America will lead in finding the way. The way is not that of a global armament race which will impoverish the peoples of the earth - ourselves included - and end as such races always end - in the catastrophe of war. The way is rather

that of conference, of courageous diplomacy, of giving urgent leadership in the United Nations to a program of speedy and balanced reduction of armament and help to the backward peoples of the earth.

I believe that the American people will earnestly strive to be worthy of the challenge and opportunities of the American Century. ✕

And I believe, too, that it will be a great age for American Jewry if the catastrophe of war does not shatter its security and life. As a minority, we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash. But given peace and economic stability, the American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions, and will make worthy contributions to the total life of America.

If the American Jews of the coming decades will carry on uninterruptedly and with wisdom and discrimination, putting first things first, and accentuating the positive and indispensable enterprises of Jewish life, they will make the numerically largest Jewish community in the world also one of the greatest in terms of faith, culture and scholarship. What may endanger our Jewish future here is not conscious escapism or deliberate assimilationist tendencies such as characterized Jewish communities elsewhere and at other times. Rather, an unconscious drift and a carefree relaxation of all disciplines - not out of conviction but out of sheer indifference - such as belonging to synagogues but not attending them, or sending children to ^{religious} ~~Sunday~~ Schools which are so limited as to time that they cannot really give them an adequate Jewish education, or in very many instances, not giving them any instruction at all, or homes which are emptied of all Jewish content.

Too many of our people want an easy-going religion, one which does not challenge or disturb them, a religion without any spiritual travail, without any stab of thought or conscience, without any sacrifices, the religion of a self-pampering

people. No religion has ever survived in that kind of an emotional and intellectual vacuum, Judaism least of all.

It is a great virtue in our people that they are generous in heart - charitable and responsive to all human need and suffering. It is a noble tradition of Israel and a by-product of a religion which, foremost among all the religions of mankind, made charity and loving-kindness central in its code of human conduct. But Judaism is much more than charity, and the charitable impulse alone will not preserve our faith and our people. "This Book of the Law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." No Jewish community ever survived for long which did not cultivate Jewish learning and study and which did not cultivate the prescribed way of Jewish life, at least in its essentials. ~~The axe must never be permitted to exalt itself over the man who wields it...~~

What we should fear most is the rise of a generation of prosperous Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow Jews in the eyes of the American people. Such floating mines are a danger to any people, but especially to a minority group. Some of these mines are already exploding.

If American Jewry of tomorrow will restore what has become peripheral in our life to the center again - the synagogue, the school, the academy and the religious disciplines of Judaism - if it will recapture the wisdom of our ancient teachers

who admonished us that the study of the Torah outweighs all other commandments for it leads directly to them all - then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land.

Our gratitude - how shall it be expressed? Not words
Commitments - Publication - the ideas, that day
Bible - 23 -



MISSING PAGE (S)



the activities of the American Jewish community.

What of to-morrow? -

We now stand on the threshold of the fourth century. I believe that it will be a great century for mankind, present fears and apprehensions notwithstanding. I believe that the coming century will see the world greatly advanced on the road of international peace, the eradication of poverty, and the elimination of racial inequalities. I believe that it will be a great century for America - in material prosperity and social and cultural progress - and in the quality of constructive leadership which it will give to the free world. I believe, too, that it will be a great century for American Jewry, if the catastrophe of war does not shatter its security and life. As a minority we are helpless against the ravages of hate and demagoguery which war and economic depressions unleash.

The past, in many ways, ~~has given~~ ^{gives} us ground for confidence in the future. The American Jewish community is not an escapist community. It is not running away from itself. It wishes to remain Jewish.

There is also an historic sense among our people which asserts itself commandingly in critical hours, which, under the stress of urgency, brushes aside secondary and collateral issues and makes collective action mandatory. While the significance of divisions of opinion among our people should not be underestimated or ignored, they should not be overestimated either. ~~Our leaders should have the confidence and the historic perspective to realize that~~ ^{will arise which will} When great issues call for decision, the overwhelming majority of American Jews will be found on the side of all that is constructive, historic, and forward-looking in Jewish life. For at such moments it is not definitions and ideologies which come into play, but ^{timeless} timeless and unexpugnable loyalties.

Encouraging, too, is the fact that the American Jewish community has been able

to produce leaders when leaders were needed, whether in the field of religion, social service, ~~on~~ education, or in our movement of national renaissance. These leaders emerged from all walks of Jewish life, from the rich and the poor, from labor and capital, from native-born and immigrant. They came from the circles of the Orthodox, the Conservative, and the Reform. The cause of Judaism and of the Jewish people was able to draw response, support, and leadership from all sections of our people. This fact, too, we should bear in mind in the years to come. No one group has a monopoly on Jewish loyalty and Jewish service, and the destiny of our people is in the hands of no single group or section of our people.

The American Jewish community will survive if it will remain faithful to the basic dogma of Jewish existence - the sense of group solidarity, of peoplehood, of belonging to an historic Jewish community which cuts across time and space, and which is centered in a life covenant with the eternal principles of Judaism and with universal Israel.

I am persuaded that the synagogue will be the institution primarily responsible for the survival of the American Jewish community ^{in the future}, as it has been responsible for our survival throughout our Dispersion. To fulfill this task, the synagogue must become much more a place of religious education than it has been heretofore. And we must avoid the beguilement of an easy-going religion, one which does not challenge or disturb us, one which does not make any demands upon us or call for any sacrifices - the religion of self-pampering people. No religious community has ever survived for long in relaxation, in perfunctory allegiance, in lack of discipline and loyalty, Jewish communities, least of all. Without Jewish learning and study, without Jewish worship and religious observance, without the Jewish home, the American Jewish community will disintegrate, and our splendid philanthropic agencies

and the cultural influences which ^{may} ~~might~~ flow from the State of Israel, and possible external pressures will do little to prevent it. It is as simple as all that, and as formidable!

There are two ways in which we can express our gratitude for these richly blessed years of life, freedom, dignity, and equality of opportunity which we have been privileged to enjoy in this land. By words ^{To be sure -} - and they are important if they are sincerely spoken and emanate from ^{really} ~~truly~~ grateful and understanding hearts, but, more important by far, ^{we can express by gratitude,} by deeds and dedication. To serve our country wholeheartedly; to join with our fellow-citizens of all faiths in strengthening and preserving its noble institutions of freedom and democracy; to defend, in the day by day situations which arise, the rights of all men and in so doing defend our own, to share actively in all movements in our community and in the nation whose aim is greater justice and tolerance and brotherhood - ^{most acceptable} ~~this way~~ of re-dedication and personal commitment is the tangible and ^{loyal} ~~truest~~ way of thanksgiving. To remain ~~true~~ to the faith which these twenty-three pilgrims brought to these shores, enshrined in their most precious possession - the Bible - and to serve their God and the God of their ^{and ours} ~~people~~, the universal God of mankind, with all our hearts and with all our souls and with all our might - that ^{my friends} ~~would be~~ a resolution ^{truly} ~~worthy~~ of this historic occasion.

ישראל, תפוצות ישראל און קיום-העם

(סימפאזיום*)

ד"ר אבא הלל סילווער

מדינת ישראל און דאס יידנטום אין די תפוצות

זיין א וואנדערער און אן איבעריקער אויף דער ערד, איז איצט באזייטיקט. אלץ, וואס דער ייד וועט שאפן אין דער צוקונפט אויף וועלכן-עס-איז געבויט, אין קונסט אדער אין ליטעראטור, וועט לויט מיין מיינונג אפשייגלען, זיין איצ-טיקע נייע שטעלונג פון רעספעקט און זיכערקייט.

עס וועט זיך איצט פילן א סך ווייניקער אנגעצויגנקייט, איבער-אנשטרענגונג און געוועזענע אידישע יידנס שיע-פערשער ארבעט. עס וועט פארשווינדן א סך פון דעם מינדערווערטיקייט-געפיל און אפאלאגעטיק, וואס האט זיך איינגעווארצלט אין דעם יידן ווי א רעזולטאט פון אנטיסעמי-טיזם. דאס מיינט גיט, פארשטענדלעך, אז ווי א מיטגליד פון א מינדערהייט-גרופע וועט דער ייד מער נישט זיין אויסגעשטעלט אויף קלענערע אדער גרעסערע דיסקרימי-נאציעס, וואס אויף זיי איז אויסגעשטעלט דער גרעס-טער טייל מינדערהייטן אין כמעט אלע טיילן פון דער וועלט. אין דעם פרט אבער וועט דער ייד איצט זיין גלייך מיט אלעמען און גיט קיין אויסנאם. די יידישע לאגע איז אלע מאל געווען א דאפלט שלעכטע. די יידן זיינען געווען א מינאריטעט-אומעטום, זיי האבן גיט געהאט קיין גאנצאנאלן צענטער אין ערגעץ גיט, א נאך וואס האט אויסערגעוויינלעך פארערגערט זייער לאגע. פון איצט אן וועט דער ייד קעמפן פאר זיינע גלייכע רעכט אומעטום מיט מער זיכערקייט, דערמוזטיקט דורך דעם פאקט וואס דער נייער ערע-סטאטוס איז געגעבן געווארן זיין פאלק דורך ווידער אויפשטעלן מדינת ישראל.

א צווייטער וויכטיקער פאקטאר אין דער היסטארישער געשעעניש איז דער אויפקום פון א גרויסן יידישן צענטער אין מזרח און די איבערגרופירונג פון דער יידישער בא-פעלקערונג אויף דער וועלט. עס איז גאנץ מעגלעך, אז אויב די איצטיקע אימיגראציע וועט פארגעזעצט ווערן, וועט די יידישע ישראל-באפעלקערונג דערגרייכן צוויי מיליאן אדער מער ארום יאר 1960 און זי וועט זיך מן הסתם פארגרעסערן אין די ווייטערדיקע יארן. דריי אדער פיר מיליאן איז נישט קיין איבערגעטריבענע צאל פאר ישראל. אויסער די פאר-אייניקטע שטאטן און דעם סאוועטן-פארבאנד, וועט ישראל האבן דעם גרעסטן יידישן קיבוץ אויף דער וועלט.

אויף אזא אופן וועט די גרויסע קאנצענטראציע פון אונדזער פאלק, וואס קומט איצט פאר אין מזרח, דאס וויגעלע פון אונדזער נאציע און אונדזער רעליגיע, ווידער פארוואנדל-לען דעם מזרח אין דעם וויכטיקסטן קולטורעלן צענטער פון שפערישן יידישן לעבן פון מארגן, אין קעגנזאץ צום מערב, וואס האט געשפילט זיין ראָלע אין דער פארגאנגענ-הייט. אן אינטערעסאנטער צונויפשווארם פון מזרח און מערב וועט צושטאנד קומען אין דעם דאזיקן ווינקל, וואס האט שוין גיט אין מאל געדינט ווי דאס געבורט-ארט פאר קולטורן און רעליגיעס. אן אימפאזאנטער נייער סינטעז קען צושטאנד קומען ווי א רעזולטאט פון דעם, וואס די יידן וועלן אריינברענגען אין דעם לאנד פון די אמאליקע נביאים און מיסטיקער, די וויסנשאפט, טעכנאלאגיע און די פאליטישע און עקאנאמישע באגריפן פון מערב.

יידן וועלן קומען קיין ישראל פון אלע עקן וועלט פונקט אזוי ווי מענטשן פון פארשיידענע פעלקער פלעגן קומען פון

דער אויפקום פון מדינת ישראל וועט אונדאן האבן א באדייטנדיקן איינפלוס אויף דער צוקונפטיקער אנטוויקלונג פון יידנטום איבער דער וועלט, פונקט ווי דאס איז שוין פארגעקומען מיט ענדלעכע געשעענישן אין אונדזער געשיכטע אין דער פארגאנגענהייט.

דער חורבן און די ווידער-אויפשטעלונג פון דער יידי-שער מלוכה אין זעקסטן יארהונדערט פארן קריסטנטום אין די ווידער-צעשטערונג אין יאר 70 נאך קריסטנטום זיינען ווענדפונקטן אין דער יידישער געשיכטע. זיי האבן ארויפגעצוואונגען פאליטישע, סאציאלע און גייסטיקע ענדע-רונגען אויפן פאלק. זיי האבן אויסגעפורעמט פאר אים א נייעם לעבנסוועג. די ווידער-אויפשטעלונג פון דער יידי-שער מדינה איצט וועט גאנץ זיכער זיין אזא מין ווענדפונקט אין לעבן פון יידישן פאלק.

דאס יאר 1948 וועט פארנעמען זיין פלאץ ווי איינע פון די דריי אדער פיר וויכטיקסטע דאטעס אין דער יידישער געשיכטע. ס'איז כדאי דעריבער זיך אפצושטעלן אויף עטלעכע פון די וויכטיקסטע מאמענטן.

דער ערשטער איז א פסיכאלאגישער, נאך 19-יאר-הונדערטער האט דאס יידישע פאלק דעראבערט זיין מלוכה-שטאטוס. עס האט אויפגעבויט זיין נאציאנאלן צענטער אין דער היים פון זיינע אבות. מדינת ישראל איז געווארן סאנק-ציאנירט דורך די פאראייניקטע פעלקער. דער פאקט פון איר אומאפהענגיקער און סוואווערענער עקזיסטענץ איז גע-ווארן אנערקענט אומעטום און אירע מיליטערישע נצחונות האבן זי פארשטארקט נאך מער.

די צום דריטן מאל אויפגעשטעלטע מלוכהשאפט פון יידישן פאלק איז אזוי ארום א געשענענער פאקט.

ווי א רעזולטאט קען, עווענטועל, די קאנצעפציע וועגן דעם "ייד-וואנדערער" פארשווינדן צוזאמען מיטן טערמין "גלות". ווען א פאלק קען זיך צוריקקערן אין זיין היס-טארישער היים פרייוויליק, געפינט ער זיך נישט מער אין גלות. דורך צוואנג פארטרייבן — דאס אנטהאלט אין זיך דעם עלעמענט פון גלות, ווייל, אלע פעלקער פון דער וועלט האבן געשיקט זייערע אייגענע אימיגראנטן אין אלע לענדער. פעלקער וואנדערן שטענדיק פון איין לאנד אין א צווייטן, זיי בייטן דעריי זייער בירגערשאפט אבער דאך, — זיי ווערן גיט באטראכט פאר גלות-פעלקער.

דער פאקט אליין אז דער נאציאנאלער גלות פון יידישן פאלק איז געקומען צו א סוף, דאס קען באאיינפלוסן פא-זיטיוו די פסיכאלאגיע פון יידן איבער דער וועלט. דאס קען געבן יעדן יידן, אומאפהענגיק פון דעם וואו ער וואוינט, מערער זעלבסט-רעספעקט, א געפיל פון זיכערקייט און נאך-מאליקייט, וואס האט שוין לאנג געפעלט אין אונדזער יידי-שער דערפארונג. דער אייביקער קיין-צייכן, די קללה פון

(*) זע „צוקונפט“, סעפט.-אקטאבער און נאוו. נומערן, 1950.

עדות קענען מיר ברענגען דעם יידישן פילאסאף פילאָן, וואָס האָט געוואוינט אין עגיפּטן אין ערשטן יאָרהונדערט. אַט-וואָס ער שרייבט:

„ס'איז ניטאָ קיין איין לאַנד וואָס זאָל קענען אַרייַן נעמען דאָס גאַנצע יידישע פּאָפּל מַחמת דוחק אין באַפעל-קערונג. צוליב דעם קען מען יידן טרעפּן אין גרעסטן טייל אין די רייכע און פּרוכטבאַרע לענדער אין אייראָפּע און אַזיע, אויף אינזלען און קאָנטינענטן. שטענדיק אָבער האָבן די יידן געקוקט אויף דער הייליקער שטאָט ווי אויף זייער מעטראָפּאָליע, וואו עס געפינט זיך דער בית המקדש פון דעם הייליקסטן גאָט. און באַטראַכטנדיק די שטחים, וואָס זיינען געווען באַזעצט דורך זייערע עלטערן און אור-עלטערן, ווי זייער לאַנד.

דאָס לאַנד, וואו די יידן האָבן געלעבט פלעגט זיין זייער לאַנד. די עקזיסטענץ פון אַ יידישער מלוכה האָט אויף קיין האָר ניט פאַרקלענערט זייער לאַיאַליטעט צו די לענדער, וואו זיי האָבן געוואוינט און וואו זיי און זייערע קינדער זיינען געבוירן געוואָרן. זייער לאַיאַליטעט איז ניט געווען קיין דאָפּלטע. דאָפּלטע לאַיאַליטעט האָט קיין מאָל ניט עקזיס-טירט אין דער יידישער געשיכטע. דאָס איז דער צעשראָ-קענער און ניט-זיכערער ייד, איינער וואָס איז אין אַלגעמיין ניט איבעריקס גליקלעך מיט זיין יידישן אַפּשטאַם, וואָס פאַרזוכט צו געווינען חן אין דער ניט-יידישער וועלט צו-ליב זיין אייגענער דערנידעריקונג, איז דער, וואָס פאַר-שפּרייט די באַשולדיקונג פון דאָפּלטער לאַיאַליטעט קעגן זיינע ברידער יידן, וואָס זיינען ניט אַזוי שרעקעוודיק און אונ-טערטעניק.

עס האָט אייביק אין אַלע דורות עקזיסטירט אַ לעבע-דיקער קאָנטראַסט צווישן ארץ ישראל און די יידן פון גלות, וואָס האָט גענוצט ביידן, און וואָס האָט אָפּגעהיט די גאַנצקייט פון פּאָלק און דעם כאַראַקטער פון זיין גלויבן. ווען דער יידישער צענטער איז ארץ ישראל איז געוואָרן אינגאַנצן חרוב און די יידן פון גלות זיינען געווען געצוואונגען זיך צו ווענדן צו אַנדערע צענטערס נאָך גייסטיקער אָנפירערשאַפט — צו בבל, צו צפון-אַפריקע, צו שפּאַניע און אַנדערשװאָ — האָבן זיי דאָך שטענדיק געהאַלטן לעבעדיק זייער שטאַרקן משיחישן גלויבן און זייער האַפּענונג אויף צוריקקומען קיין ארץ ישראל און אויף אויפבויען דאָרטן זייער רעליגיעזן צענטער.

אויב געשיכטע לערנט אונדז ריכטיק, וועלן די יידן פון היינט, וואָס וועלן בלייבן וואוינען אין פאַרשיידענע לענדער פון דער וועלט, האָבן די זעלביקע באַציאונג צו מדינת ישראל ווי זייערע אַבות האָבן געהאַט. דאָס וועט זיין די פריינטלעכסטע באַציאונג צום לאַנד. זיי וועלן העלפן מאַ-טעריעל צו אַבסאָרבירן די אַלע יידן, וואָס וועלן אָדער מוזן זיך דאָרט באַזעצן. זיי וועלן העלפן בויען דאָרט קולטורעלע, וויסנשאַפטלעכע און גייסטיקע אינסטיטוציעס, ווי אויך אַנט-וויקלען דאָס עקאָנאָמישע לעבן, כדי יידן פון דער גאַנצער וועלט זאָלן מעגן זיין שטאַלץ מיט דעם לאַנד. די אויגן פון דער גאַנצער וועלט וועלן זיין געווענדט צום לאַנד פון ישראל, כדי צו זען וואָס די יידן ווי אַ פּאָלק קענען דער-גרייכן מיט זייערע אייגענע כּוחות.

ישראל וועט נאָך אַמאָל זיין דער ניט-פּאָליטישער צענטער פון וועלט-יידנטום. זי וועט צוציען פילגרימען, פונקט ווי אין די אַמאָליקע צייטן, אָבער ניט נאָר צוליב רעליגיעזע טעמים. עס וועט זיין אַ קעגנזייטיקער אויסטויש צווישן ישראל און דער וועלט. די יידישע מלוכה וועט ווי-

אַלע טיילן וועלט אין די פאַראייניקטע שטאַטן, און פונקט אַזוי ווי אַמעריקע איז געוואָרן אַ שמעלצטאָפּ פון פעלקער, וועט אויף דעם גורל פון ישראל אויספאלן צו ווערן דער שמעלצטאָפּ פון וועלט-יידנטום. אין אַ געוויסן פרט געשעט דאָס שוין איצט. דאָס אַמעריקאַנער לעבן, האָט אַ סך געוואו-נען פון די פילזייטיקע פעאיקייטן און אייגנאַרטיקע טאַלאַנטן, וואָס פאַרשיידענע נאַציאָנאַליטעטן האָבן געבראַכט אַהער. פונקט אַזוי וועט אויך ישראל געווינען פון די קענטענישן, קולטורן און דעם ענטוואָפּן, וואָס יידן פון דער גאַנצער וועלט וועלן מיט זיך ברענגען.

דער דינאַמישער כּוח און די איבעראַשנדיקע שעפּע-רישע ענערגיע, וואָס ווירקט שוין היינט אין ישראל, וועט זיך נאָך פאַרגרעסערן אין די קומענדיקע יאָרן. איך בין זיכער, אַז דאָס לעבן אין ישראל וועט זיך אויסצייכענען מיט דער זעלביקער ענערגיע, אינציאָטיוו און אייגנאַרטיקייט, וואָס האָבן פאַראַקטערירט דאָס אַמעריקאַנער לעבן. אַז אויסער-געוויינלעך שפּאַנענדיקער און האַפּענונגספּולער קאַפיטל הייבט זיך אָן אין דער יידישער געשיכטע.

צוויי פּראָגעס שווימען אַרויף, צווישן אַנדערע, ביים באַטראַכטן די מעגלעכע קאָנסעקווענצן פון דעם וואָס איז געשען. וואָס פאַר אַן איינפלוס דער אויפקום פון מדינת ישראל וועט האָבן אויפן וועלט-יידנטום? און וואָס פאַר אַן איינפלוס ער וועט האָבן אויף יהדות?

וועגן איין וויכטיקן פאַקט טאָר מען ניט פאַרגעסן. די מערהייט פון יידישן פּאָלק וועט לעבן מחוץ ישראל. די מעגלעכקייט, אַז דער גלות זאָל סוף-כל-סוף פאַרשווונדן קען זיין טעאָרעטיש באַרעכטיקט. פּראַקטיש איז דאָס אומ-וואַרשיינלעך. אָננעמענדיק אַז ישראל וועט במשך דער צייט האָבן פון דריי ביז פיר מיליאָן יידן, וועט די מערהייט יידן דאָך וואוינען מחוץ אירע גרענעצן. אַזוי איז דאָס געווען אין דער צייט פון בית שני, דער עיקר אין די יאָרהונדער-טער פאַר דעם חורבן, אין יאָר 70. מע האָט אויסגערעכנט, אַז אין די לעצטע יאָרהונדערטער פון בית שני האָבן כּמעט צוויי מיט אַ האַלבן מיליאָן יידן געלעבט אין ארץ ישראל און אַן ערך פינף און אַ האַלב מיליאָן יידן אויסער ארץ ישראל. אַ גאַנץ גרויסער טייל פון אונדזער פּאָלק איז געווען צעשפּרייט אין פאַרשיידענע לענדער אין די זעקס יאָרהונדערטער פאַר דעם קריסטנטום. די ראַזיקע צעשפּריי-טונג האָט זיך געצויגן פון פּערסיע אין מזרח ביז שפּאַניע אין מערב, און פון עטיאָפּיע ביזן שוואַרצן ים.

וויכטיקע צענטערס פון יידישן לעבן האָבן עקזיסטירט פאַראַלעל מיט דער יידישער מלוכה אין בבל, עגיפּטן, סיריע, קליין-אַזיע און אויף די אינזלען פון מיטללענדישן ים, ווי אויך אין גריכנלאַנד און אין איטאַליע. מע האָט אויס-גערעכנט, אַז יעדער צענטער מענטש, וואָס האָט געוואוינט אין דער רוימישער אימפעריע אין ערשטן יאָרהונדערט נאָכן קריסטנטום, איז געווען אַ ייד. און אין דעם שטח פון מיטל-לענדישן ים, איז יעדע פינפטע פּערזאָן געווען אַ ייד. די דאָ-זיקע גרויסע צעשפּרייטונג איז ניט אַלע מאל געווען אַ רע-זולטאַט פון גירושים. יידן פלעגן אויסוואַנדערן פון ארץ ישראל צוליב מסחר, כדי צו זוכן עקאָנאָמישע מעגלעכקייטן אַנדערשװאָ און אפשר אויך צוליב דער געדיכטקייט פון דער באַפּעלקערונג אין דער היים.

וואָס זיינען געווען די באַציאונגען פון די יידן, וואָס האָבן געוואוינט מחוץ ארץ ישראל, צו דער יידישער מלוכה? זיי זיינען ניט געווען שולדיק קיין פּאָליטישע לאַיאַליטעט דער יידישער מלוכה, און די יידישע מלוכה האָט ניט אויס-געאיבט קיין פּאָליטישן קאָנטראָל איבער זיי. פאַר אַן

ליגיעזן לעבן פון די יידן אין גלות אין אמאליקע צייטן. ווען עס האט יא עקזיסטירט א יידישע מלוכה? די יידן מחוץ ארץ ישראל זיינען געווען לאיאל צו זייער גלויבן און זיינען געווען רעליגיעז אקטיוו. הגם ניט אומעטום אין דער זעלביקער מאס און אויך ניט גלייך ביי אלע טיילן פון דער באפעלקערונג. אויך אין יענע טעג זיינען געווען יידן וואס זיינען געבליבן גלייכגילטיק אין פרט פון רעליגיע און וואס האבן פראקטיצירט יהדות גאר ווייניק, אדער אפילו אינגאנצן ניט. עס זיינען געווען אויך אזעלכע וואס האבן בכלל פארלאזן זייער גלויבן.

רייכטום אין דער יידישער קהילה אין אלעקסאנדריע — שרייבט פראפ' וואלפסאן — האט מען געשעפט פון דער ניט-יידישער אומגעבונג דורך קאנטאקטן מיט די גויים. אזעלכע קאנטאקטן מיט די גויים זיינען מיט דער צייט געווארן א פארמעגן אין פינאנציעלער זינען. דער דאזיקער רכוש איז נאטירלעך פארוואנדלט געווארן אין א סימן פון אילוזארישער אויסדערוויילטקייט אין דער געזעלשאפט. די דאזיקע אילוזאציע פון געזעלשאפטלעכער אויסדערוויילטקייט האט געפירט צו סנאביזם, אונטערטעניקייט, צו אבסורדישער אימיטאציע, צו סטימולירן פרעטענדינג און, לסוף, אויסצובעטלען די דערלויבעניש צו ווערן א גוי. דאס איז מן הסתם געווען דער וועג פון געוויסע אלעקסאנדריער יידן — פון א פלאץ אין דער ערשטער ריי אין דער סינאגאגע ביז צו א פלאץ אין עק פון די מיסטעריעזע פראצעסיעס ביי די גויים.

דאס אלץ דערמאנט אונז אין געוויסע סיטואציעס, וואס עקזיסטירן ביים היינטיקן טאג. אבער אויך די דאזיקע משומדים און אסימילאטארן זיינען געווען אן אויסנאם. אין זייער איבערוועגנדיקער מערהייט זיינען די יידן געבליבן טיף לאיאל צו די רעליגיעזע טראדיציעס פון זייער פאלק. אפטמאל, באזונדערס אין די יארהונדערטער גלייך נאכן מכביער-אויפשטאנד, האבן זיי געפירט א שטארקע אגיטאציע צו ברענגען די גויישע וועלט צו יידישקייט. זיי האבן געהאט א גאנץ גרויסן דערפאלג. זיי זיינען נישט אלע מאל געווען דער אביעקט פון פרעמדע קולטורעלע איינפלוסן. אין רעליגיע-פראגן און אין עטיק זיינען זיי אפט געווען די אנגרייפער.

עס זיינען דא א סך פאקטן אין דער געצנדיגערשער ליטעראטור און א גאנץ גרויסע יידישע פראפאגאנדע-ליטעראטור, וואס דערציילן וועגן דער עפעקטיווקייט פון די דאזיקע אנשטרענגונגען, וואס יידן האבן געמאכט אויף דעם דאזיקן געביט. זיי האבן ניט געזען קיין שום סתירה צווישן זייער עטנישער לאיאלעזע, זייער פארערן און לייב האבן ארץ ישראל, זייער רעליגיעזע דיסציפלין, — און די אונז-ווערסאלע מיסיאנערישע אספיראציעס פון יהדות, וואס זיי האבן געפרוואווט צו פארזירקלעכן.

די אינטעלעקטועלע אנטוויקלונג פון דער אלטערטימ-לעכער וועלט איז ווייט צוועק פון איר פאליטעאיזם, מיטא-לאגיע און געצנדיגעריי. זיי איז געווען רייף פאר א נייער רעליגיע. די יידן זיינען געווען דאס פאלק פון ריינעם מאנא-טעאיסטישן גלויבן און שטרענגן מאראלישן קאדעקס, וואס האט אונטערגעגראבן דעם פאליטעאיזם און מאראלאזיקייט פון דער גויישער וועלט במשך טויזנט יאר. זיי זיינען געווען גרייט צו ברענגען זייער גלויבן דער גויישער וועלט און אומצוקערן זיי אין קיניגרייך פון גאט. די דאזיקע מיסיאנע-רישע ארבעט איז אויפגעוואקסן אין גרויסע מאשטאבן. זי האט אונטערגעגראבן דעם פאלעטעאיזם און מאראלאזיקייט פארפאלגונגען. דאס אבער זאגט עדות אויף דער רעליגיעזער וויטאליטעט פון די יידישע קהילות מחוץ ארץ ישראל.

דער אויסאיבן א פאראייניקנדיקן איינפלוס אויפן יידישן לעבן אומעטום.

פונקט ווי אין אמאליקע צייטן וועט אויך איצט דאס יידישע פאלק בלייבן איין פאלק, איין היסטארישער קיבוץ. אבער די יידן פון ישראל וועלן זיין ישראל-בירגער. און די יידן אין די פאראייניקטע שטאטן וועלן זיין בירגער פון די פאראייניקטע שטאטן. דאס זעלביקע אויך די יידן אין אג-דערע לענדער.

זיי וועלן בלייבן לאיאל צו די לענדער, וואו זיי וואוינען און זיי וועלן לאיאל דערפילן זייערע פליכטן ווי בירגער, אזוי ווי יידן האבן עס שטענדיק דערפילט. זיי וועלן אבער אויך אין דער צוקונפט אנהאלטן זייער ספעציעלע צוגע-בונדנקייט צום לאנד פון ישראל, וואס וועט אין קיין פאל ניט שטערן זייערע פליכטן ווי בירגער פון זייערע לענדער. וואלטער האט געזאגט, אז יעדער קולטורעלער מענטש דארף האבן צוויי פאטערלענדער: זיין אייגענעם און פראנק-רייך. דאס זעלביקע דארף מען איצט זאגן, אין א ניט-פאליטישן זינען, וועגן יידן און וועגן ישראל. ישראל וועט זיין דער שבת אין לעבן פון אונדזער פאלק, די צוגאב-נשמה, די נשמה יתירה.

איינער פון די דערפרייענדיקע רעזולטאטן אינעם אויפ-קום פון מדינת ישראל וועט זיין דאס, וואס ס'וועט נעמען א סוף צו דעם לאנגן וויכוח, וואס האט במשך א לאנגער צייט אויפגעטרייסלט די יידישע קיבוצים. דאס איז דער וויכוח צווישן ציוניסטן און אנט-ציוניסטן. דאס לעבן אליין וועט ענדלעך ארויסגעבן דעם פסק-דין, מדינת ישראל איז א ווירקלעכקייט.

די אנט-ציוניסטן, וואס וועלן דאך בלייבן פארעקשנט, וועלן שוין מער ניט קעמפן מיט קיין אידישע, גאר מיט אן עקזיסטירנדיקער מלוכה. פארעצנדיק זיין קאמף וועט דער אנט-ציוניסט שטעלן אין סכנה די זיכערקייט פון א לעגאל-אויפגעשטעלטער מדינה, וואס איז אנערקענט דורך זיין איי-גענער רעגירונג. זיינע עפנטלעכע אנגריפן קענען אנדערע יידן וועלן אזוי ארום זיין געווענ-ט קעגן לאיאלע און פאטריאטישע בירגער. זיי וועלן אריינשפילן דירעקט אין די הענט פון אנטיסעמיטן, וואס מאכן ניט קיין אונטער-שייד צווישן איין ייד און א צווייטן.

דאס רעכט פון די יידן אומעמום זיך באטייליקן אין דעם אויפבויע פון ארץ ישראל איז געווארן אנערקענט נאך אין דער באפור-דעקלאראציע און אין דעם ארץ-ישראל-מאנדאט און איז אנגעמערקט אין דער אנערקענונג, וואס די פאראייניקטע פעלקער האבן געגעבן דער ווידער-אויפגע-שטעלטער יידישער מלוכה. קיין איין פרייע און דעמאקרא-טישע מלוכה וויל ניט מאנאפאליזירן אלע לאיאלעטעטן פון אירע בירגער.

וואס פאר אן איינפלוס וועט דער אויפקום פון מדינת ישראל האבן אויף יהדות? איך האב געהערט שטימען, וואס זאגן פאראויס אן אונטערגאנג. דער אוינקום פון דער יידישער מלוכה, טענהט מען, וועלן א סך יידן אויסנוצן ווי אן אויס-רייז זיך צו אסימילירן, גראד איצט ווען מע וועט זיי ניט קענען צוליב דעם באשולדיקן אז זיי ווילן אנטלויפן פון א היימלאזן און פארפאלגטן פאלק. איצט, אז די יידישע מלוכה איז שוין דא, מוזן זיי ניט פארבלייבן יידן אין גלות. עס זיינען דא אזעלכע, וואס דריקן אויס די מורא, אז דאס וועט זיין די נייע ליניע פון די אסימילאציע-פארטיידיקער.

איך מוז זיך ווידער אומקערן צו געשיכטע, כדי אריי-צוקוקן טיפער אין דער עווענטועלער רעאקציע פון אונדזער פאלק אויף דעם געביט. וואס איז געווען די לאגע אין רע-

א. גאלאמב

המשך אדער „כנען“

(א ווארט צו דער באנייטער שפראכן-דיסקוטירע)

מיר דיסקוטירן ווידער, אט ווי נעכטן וואלט מען איי-בערגעריסן, אט ווי עס וואלטן פאר די עטלעכע צענדליק יאר ניט פארגעקומען אזוינע קאטאסטראפאלע ענדערונגען. און עס טוט וויי, עס ווייטיקט אינדזער גיין פארביי די פאקטן, דאס ניט נעמען אין אכט די ווארצלען פון אונדזער טראג-גישקייט, דאס צעטיילן זיך אויף פארטייען און אויף צדדים און ניט קענען אריינדרינגען אין דער טיף פון דער פראבלעם. וועגן וואס גייט דא אונדז? איז עס א קריגעריי פון צוויי קאנקורירנדיקע שפראכן וואס ווילן פארכאפן די ממשלה אין פאלק? איז דאס טאקע איצט אזוי?

געווען א צייט אפשר ווען מע האט געקאנט שטעלן אזוי די פראגע: דאס פאלק באמיט זיך איבערצובויען זיין לעבן אין אן אייגענעם היימלאנד, — דארף ער דארטן איינפירן די לעבעדיקע שפראך פון דער שעפערישער מערהייט פון פאלק — יידיש? אדער ער דארף אריינפירן די שפראך פון דער יידישער אייביקייט — העברעאיש. אמאל האט געקאנט זיין די פראגע, און עס האט געקאנט זיין אזא אדער א צוויי-טער ענטפער. קען זיין אז עס זיינען גערעכט געווען די יידי-שיסטן, אז עס וואלט בעסער געלוינט איינצופירן יידיש, קען זיין אז עס זיינען געווען גערעכט די העברעאישטן. ניט איצט און ניט מיר קענען זיך פארנעמען מיט פסקענען די שאלות.

איצט איז עס אנדערש. לאמיר זאגן אפן: יידיש האט אג-געווארן וויכטיקע פאזיציעס, דאס יידיש-ריינדיקע פאלק, דאס יידיש-שעפערישע פאלק איז אומגעבראכט געווארן, רעשטלעך זיינען פון אים געבליבן און בלויז אט די רעשטלעך שאפן אין אונדזער פאלק. העברעאיש איז געווארן די לעבע-דיקע שפראך פון דעם אקטיווסטן שבט אין פאלק, פון דעם שבט וואס איז ביי היינטיקן סאג דער איינציקער איינשפראך-כיקער ביי יידן, וואס האט ניט און דארף ניט אין טאג-טעג-לעבן געברויך קיין צווייטע שפראך — ניט אין דער היים-ניט אין שול, ניט אין דער רעגירונג, ניט אין גאס, ניט אין געשעפט — אין ערגעץ ניט. האט געזיגט העברעאיש און יתגדל ויתקדש יידישע שפראך... האבן יידן געהאט און גערעדט נאך לשונות און זיי פארגעסן, איז צוגעקומען נאך איין-לשון, פרייען זיך העברעאישטן: אהא, וואס האבן מיר פארויס-געזאגט? ווער האט אויסגעפירט? קלאגן יידישיסטן, און אג-דערע גייען בעטן ביים זיגער-אן ארט, א ווינקעלע פאר יידיש אויך אין ישראל. זיינען מסתבא פאראן גרויסמוטיקע צווישן די זיגער, זיינען פארקערט פאראן זיכער קפדנים: לא באלפא רבתי — איין מאל ניט, און קיין מאל ניין! זאל יידיש ניט פארפלעקן און ניט פארשמוצן די העברעאישע פאלאצן, וואס מיר האבן אויפגעבויט... זאלן זיי גיין צו זיי אין די אמע-ריקעס און זאלן זיי דארטן ביי זייערע אייניקלעך פלאנצן זייער זשארגאן...

איז דען אזוי די פראגע? איז אין דעם די פראבלעם? איז עס דען א פראגע פון צוויי באזונדערע סעקטעס ביי יידן? צוויי פארטייען?

לא דובים ולא יעד, עס איז דאך א ליגן די גאנצע פרא-גע, אן אויסטראכטעניש פון ניט דערטראכטן ביזן סוף, א פראבלעם וואס האט זיך אריבערגעלעבט, וואס גאט ווייס צי זי וועט זיך ווען עס איז אומקערן.

לאמיר זיך באמיען שטעלן די פראגע ווי זי איז איצט.

די מאס פון זייער וויטאליטעט האט אפגעשפיגלט זייער קולטורעלע אומגעבונג. אין דער וועלט פון דער הע-לעניסטישער קולטור זיינען די יידן דארט געווען ווייניקער שפ-פערש און אריגינעל ווי, למשל, די יידן אין בבל. די יידן אין בבל האבן געשאפן דעם תלמוד בבלי. זיי האבן אויפגע-שטעלט גרויסע רבנישע אקאדעמיעס ווי אין סורא, נהרדיא און פומבדיתא, יארהונדערטער פאר דעם ווי זיי האבן גע-שאפן זייער שס.

מיר קענען ניט געפינען קיין ענלעכע ביישפילן אין דער רוימיש-גריכישער צייט.

דאס יידישע פאלק האט דעמאלט באוויזן, פונקט ווי זי האט עס שטענדיק באוויזן, אז עס האט אלץ אויסגעהאלטן און איבערגעלעבט אין גלות. זיי האבן געוואלט פארבלייבן יידן און לעבן א יידיש לעבן. ספאראדישע פארפאלגונגען און שטענדיקע אנטי-יידישע פראפאגאנדע איז זיי געווען גוט באקאנט. אין יענער צייט זיינען זיי ניט געווען איזאלירט און אפגעשלאסן אין געטא. זיי האבן זיך געקענט לייכט אסימילירן ווען זיי וואלטן דאס געוואלט. דאס וואלט זיי אנגעטומען א סך לייכטער ווי אין אונדזערע טעג. אבער דער איבערוועגנדיקער טייל זיינען געבליבן יידן. דער דא-זיקער איבערוועגנדיקער טייל איז פאראנטווארטלעך פאר אונדזער קיום. דאס איז דער יסוד פאר דעם יידישן פאלק און פאר זיין צוקונפט. די עקזיסטענץ פון א יידישער מלוכה קען נאר פארשטארקן אונדזער כוח, דעם גלויבן און דעם זעלבסט-באוואוסטזיין.

אלע מאל ווען מען שטעלט מיר די פראגע צי וועט יהדות אויסהאלטן אין גלות? ענטפער איך אלע מאל מיט א צווייטער פראגע: וועט דעמאקראטיע אויסהאלטן? ווער קען דאס פאראויסזאגן? ווען מיר גלויבן און פארטיידיקן דעמאקראטיע, טוען מיר דאס ניט דערפאר, ווייל מיר זיי-נען זיכער אז זי וועט אויסהאלטן, נאר דערפאר ווייל זי באפרידיקט אונדזערע טיפסטע באדערפענישן. מיר טוען עס דערפאר ווייל, נישט געקוקט אויף א סך פעלערן אירע און מפלות אין פארשיידענע טיילן פון דער וועלט, איז זי פארט געבליבן פאר אונדז דער וועג אין לעבן, וואס מיר באגערן זייער שטארק. דאס אמעריקאנער פאלק האט געלעבט אין דעמאקראטיע במשך הונדערט און פופציק יאר און עס איז גרייט צו קעמפן פאר דעם דאזיקן לעבן-מאדוס אין דער אומבאשטימטער און אומזיכערער צוקונפט.

דאס זעלביקע איז מיט יהדות. מיר גלויבן אין איר און מיר ווילן זי איבערגעבן די צוקונפטיקע דורות. ניט ווייל מיר זיינען זיכער, אז זי וועט אויסהאלטן, נאר ווייל זי באפרידיקט אונדזערע סאמע טיפסטע אינערלעכע גייסטיקע באדערפענישן, אזוי ווי זי האט עס באפרידיקט אין די צייטן פון אונדזערע אבות אין דער ווייטער פארגאנגענהייט. די מאס פון אונדזער איבערגעגעבנקייט צו יהדות היינט, און די מיטלען וואס מיר וועלן אנווענדן זי צו שטארקן, קענען מאכן אונדזער צוקונפט ווייניקער אומבאשטימט און ווייניקער אומזיכער.

די יידן אין ישראל וועלן זיך נויטיקן אין רעליגיע פונקט אזוי ווי די יידן מחוץ ישראל. די יוגנט פון ישראל געפינט צייטווייליק א גייסטיקע באפרידיקונג אין קאמף און אין אויפבויען די יידישע מלוכה. נאך א געוויסער צייט וועט זי זיך נויטיקן אין יענע גייסטיקע ווערטן, וואס קענען קומען פון רעליגיע. יהדות וועט אויפלעבן און בליען אין ישראל, אזוי ווי זי וועט אויפלעבן און בליען אויך אין גלות, אויב די טרייע און די איבערגעגעבענע צווישן אונדז וועלן זי היטן און אנטוויקלען.

זיי שטייען די המשכיסטן. און קליין איז זייער צאל, און נאך קנאפער איז זייער קלארער באוואוסטזיין פון זייער אויפגאבע און פון זייער אייגענער אידיע. די טערמינאלאגיע פארפלאגט טערט, דער אוארט פון פאלעמיק ציט אריין און ציט אפ פון תוך, און ניט קלאר ווערט פאר די מענטשן גופא וואס זיי זיינען און וואס זיי ווילן.

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פארשיידענע זיינען פאראן המשכיסטן-רעליגיעזע און וועלטלעכע, און איטלעכע גרופע איז נאך מער צעשפאלטן און צעפיצלט אויף גרופעס און פארטייען, ולא ישמע איש את שפת רעהו — מע פארשטייט זיך ניט און מע וויל זיך ניט פארשטיין. פאראן אפילו אזוי המשכיסטן וואס ציטערן פארן ווארט „המשך“ אליין, וויל עס אסאציאירט זיך ביי זיי מיט עפעס וואס עס איז ניט גענוג כשר לויט דעם פארטיי-שולחן ערוך. און טאקע פון דאנען נעמט זיך די ניט-קלארקייט: מע האט אליין מורא קלאר צו מאכן. מיר אליין טראכטן זיך וויי-ניק אריין אין די נאציאנאל-פסיכאלאגישע פאקטארן פון אונדזערע חילוקי דעות און דערמיט פארגרעסערן מיר דעם פלאנטער פון אונדזערע ריידערייען און פאלעמיקעס. און מע טאר ניט פארגעסן די דאזיקע טיפע פסיכאלאגישע מקורים, וואס פון זיי שטאמען ארויס אלע אונדזערע טענות און מאטי-יירונגען.

— כנענים אין אלע פארמאציעס און געשטאלטן איז א תולדה פון אונדזער אלטן עגאפאביע-קאמפלעקס, וואס איז פאר זיך גענומען א פארעם פון שיפלות. מיר וועלן זיך דא ניט אפשטעלן אויף אנטפערונגען פון דעם קאמפלעקס — צו פיר צו שרייבן און צו ווייזן ווידיא אויפצושניידן אלע וואונדן. וואס מע דארף דא צוגעבן איז, אז מיר וועלן זיך פון אים ניט באפרייען סיידן און אפשר ווען ישראל וועט זיין אזוי גרויס ווי רוסלאנד און רייך ווי אמעריקע. איך זאג „אפשר“, ווייל גאנץ מעגלעך, אז איין דעמאלט וועלן געוויסע יידן גע-פינען, אז ליבערע אין אמעריקע האט גרעסערע מעלות לגבי אונדז... אדער מיר וועלן זיך באפרייען פון אט-דער שרעק-לעכער קראנקייט מיט דער הילף פון א נייעם „אתה בחרתנו“, וואס מיר וועלן אינפלאנצן אין זיך און אין אונדזערע קינד דער. פשוטער און ניט אזוי שרעקעוודיק גערעדט — ווען מיר וועלן זיך אליין און אונדזערע קינדער קלאר מאכן אונדזער אייגנטימלעכע אנדערשקייט און אונדזער פאזיטיווע בא-ציאונג צו אט-דער אנדערשקייט. וועלן מיר זיך ניט אנטרענגען און מיט אלע נוחות באקעמפן אונדזער עגאפאביע, דעמאלט וועט דער כנענים, חלילה, אויפפאלן אויך אלץ דאס נייע. דער אפענער און נאך מער — דער פארשטעלטער כנעניזם וועט ניט שאנעווען אויך העברעאיש פונקט ווי ער שא-נעוועט שוין איצט ניט זי גאנצע העברעאישע קולטור וואס אין העברעאיש, אויב נאך זי איז קליין און שוואך, שרעקלעך איז דער פארשטעלטער כנעניזם אין זיינע טויזנטער גע-שטאלטן און פארמאציעס. אויפדעקן און אנטפלעקן זיין פרצוף אונטער אלע שיינע און נאציאנאליסטישע מאסקעס איז דער געבאט פון דער שעה אין יידישן לעבן.

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פון דער עגאפאביע זיינען ניט פריי אויך די המשכיסטן. און פון דעם קומט זייער אומדרייטשקייט, זייער ניט-אנגרייפערש-קייט, די אומקלארקייט אין די רייד און — בעיקר — די אומ-דעציטירטקייט אין די האנדלונגען און אין דעם פיר, וואס מע פירט זיך אין די היימען, פון דעם — דער אפשטאנד צווישן אומר און עושה, צווישן רייד און אויפטוען, צווישן די שטארקע רייד קעגן צד שכנגד און די גאר שוואכע אנט-שטרענגונגען מקיים צו זיין דאס וועגן וואס מע רעדט.

אין דעם מאמענט פון אונדזער היסטארישן גאנג אין דער אייביקייט. לאמיר זאגן אפן: עס רעדט זיך ניט וועגן א שפראך. אלץ וואס לעבט מוז שטארבן. אויך שפראכן מוזן שטארבן, ווען עס איז זיי באשערט. עס טוט וויי די קינדער ווען עלטערן שטארבן, אבער עס העלפט ניט. און אויב יידיש איז באשערט צו שטארבן, וועלן מיר מיט אונדזערע קריגע-רייען און מיט אונדזער הארץ-ווייטיק דעם טויט אירן ניט אפשרייען. עס רעדט זיך גאר וועגן א צווייטער פראגע, — עס רעדט זיך וועגן יידישן פאלק און זיין המשך. דארף דאס ווייטערדיקע לעבן פון יידישן פאלק זיין א המשך פון אונד-זער שפערישן נעכטן און אייערנעכטן, אדער מיר הייבן אן א גיי לעבן, וואס איז ניט פארבונדן מיט קיינע נעכטנס, מיט קיין שום פארגאנגענהייט, מיט גלות-פע! און אלץ, וואס מיר האבן געירשנט, איז דאך גלות-פע געווארן וואס דען האבן מיר פון גלות? וואס איז ביי אונדז ניט פארגלות געווארן, ניט טמא געווארן אין דעם לאנגן גלות? קומט זיכער א יישר כוח די „כנענים“ אין ישראל פאר זייער אפענער דרייטשקייט, וואס זאגן אפן דאס וואס אנדערע באהאלטן, אפט אפילו פון זיך אליין: זיי שטעלן דעם דגש ריכטיק: מיר ווילן זיך אפרייסן פון אלע אונדזערע שטאמען, פון אונדזער עבר, מיר ווילן ניט וויסן אונדזער פאטער און ניט קענען — אונדזער מוטער, אויס! געענדיקט! א גוטן טאג, צי א גוטע נאכט, יידיש פאלק, — מיר גייען און מיר וועלן שאפן א גיי פאלק... זיי זיינען ניט די איינציקע, ניט די ערשטע און ניט די לעצטע. עס איז אן אלט לידל ביי יידן: „מיר זיינען דייטשן“, „מיר זיינען פראנצויזן“, „מיר זיינען רוסן“ — באקאנטע לידער. זיינען זיי אפן און דרייט, די כנענים, די צרה איז אבער מיט די וואס זאגן עס ניט ארויס, וואס באהאלטן זייער „כנעניזם“, און זייער צאל איז א סך גרעסער.

פון דער צווייטער זייט שטייען די יידן, וואס זיינען אזוי צו זאגן „המשכיסטן“. זיי ווילן ניט מוותר זיין אויף קיין קוצו של יוד פון אונדזער קולטור-ירושה, זיי ווילן עס זאל זיך ניט איבעררייסן די שפערישקייט פון יידישן פאלק, זיי ווילן, אז „ניין, ניט איבערגעריסן זאל ווערן די גאלדענע קיט“!

און אט-דא איז דער פראנט פון דעם קולטור-קאמף אין פאלק — כנעניזם און המשכיסם. די ערשטע ווילן צוריק צו נימרוודן און צו תרחן, צו די חתים און פלשתים, און פון זיי ווילן זיי ציען זייער „גאלדענע“ קיט. און די אנדערע ווילן זי ציען פון די אין ימים בלוט דערטרוקענע, נאך פריער פון אונדז אליין אפגעשפאטע און פארהווקטע אישישאקס און שניפעשאקס, וואלאזשינס און סלאבאדקעס, און יעדער ייד, יעדער דענקנדיקער און זיך-וויסיקער ייד מוז זיך אפגעבן א קלארן דין וחשבון: הלנו אתה אם לצרינו — אין וואסער מחנה געהערט ער, צו וועמען ציט אים — צו די כנענים — די אפענע און פארשטעלטע — אלץ איינס, אדער צו די המשכ-יסטן, און גרויס איז די צאל פון די, וואס פארמשפטן דאס יידישע פאלק אויף „כרת“, אפגעשניטן צו ווערן פון זיין ווארצל. זיי זיינען אין אלע לענדער און אין אלע יידישע ישובים. אפשר זאגן זיי ניט ארויס וואס זיי ווילן, אבער טאן טוען זיי שוין איין מאל אויסגעהאלטן, אומעטום, וואו איר גייט און וואוהין איר קומט, געפינט איר דאך זיי אט-די וואס זיינען שוין אפגעשניטן פון זייער קולטור-נעכטן. ניט קיין אונטערשייד צי זיי רופן זיך כנענים אדער אמעריקאנער פון משהס גלויבן, אפילו ווען זיי דעקלאמירן זייער פאטאספול יידיש-נאציאנאלע פראזעס, אבער מיט יידן, מיט יידישער המשכדיקייט האבן זיי שוין גארניט צו טאן. אפשר זיינען זיי די מערהייט איצט פון יידישן פאלק, ווער ווייט? און אנטקעגן

Tentative Program
SIXTY-FIRST
ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS



CINCINNATI, OHIO
WEDNESDAY, JUNE SEVENTH
MONDAY, JUNE TWELFTH
NINETEEN HUNDRED AND FIFTY

PROGRAM

Wednesday Morning, June 7, 1950, 9:30 A. M.

Gibson Hotel

MEETING OF THE EXECUTIVE BOARD

Wednesday Evening — June 7, 1950, 8:00 P. M.

Gibson Hotel

Opening Prayer	Julian Morgenstern
Greetings	
Response	Philip S. Bernstein
President's Message	Jacob R. Marcus
Memorial Tributes:	
David Alexander	Morris M. Feuerlicht
Henry Barnston	David Lefkowitz
Nathan Krass	Max Raisin
David Philipson	Victor E. Reichert
Colman Zwitman	Harold Saperstein
Kaddish and Closing Prayer	H. Goren Perelmutter

Thursday Morning

June 8, 1950, 9:30 A. M.

Opening Prayer	Alfred Friedman
REPORTS:	
President	Jacob R. Marcus
Administrative Secretary	Isaac E. Marcuson
*Financial Secretary	Sidney L. Regner
Treasurer	Phineas Smoller
*Finance	Sidney L. Regner
*Investments	Phineas Smoller
*Publications	Isaac E. Marcuson
*Solicitations	Jerome D. Folkman
*Synagogue Council	Bernard J. Bamberger
Contemporaneous History & Literature	Herbert L. Bloom
*Synagogue Activities	Jacob D. Schwarz
*Committee on Palestine	David Polish
*Arbitration	Emil W. Leipziger
*Chaplains	Solomon B. Freehof
Placement Committee	Roland B. Gittelsohn
Responsa-Euthanasia	Israel Bettan
12:45 — Religious Service	David Jacobson

Thursday Afternoon — 3:00 O'clock

REPORTS:

*Religious Work in Universities	Edward E. Klein
Church and State	Joseph L. Fink
*Ceremonies	Louis Witt
*Curator of Archives	Sheldon H. Blank
Synagogue Music	Samuel Sandmel
Justice & Peace	Abram V. Goodman

Thursday Evening, 8:00 O'clock

6:00 — Alumni Association Dinner

9:00 — Symposium, "Israel and The American Jew"

Chairman Abraham J. Feldman
Charles E. Shulman, Samuel M. Blumenfield

Friday Morning, June 9, 1950, 9:30 A. M.

RELIGIOUS EDUCATION DAY

Opening Prayer	David Max Eichhorn
Report — "Religious Education"	Joseph T. Bilgray
Commission on Jewish Education	Solomon B. Freehof
12:45 — Religious Service	David W. Pearlman

Friday Afternoon, 3:00 O'clock

3 — 5 P. M.

Discussion — "Taking Stock of Our Seminaries"
Herbert A. Friedman, Albert M. Lewis, Norman Gerstenfeld,
Maurice B. Pekarsky

Friday Evening

Rockdale Avenue Temple — 8:30 O'clock

Opening Prayer	Earle S. Stone
Evening Service from the Union Prayer Book	Albert M. Shulman
Conference Lecture	Harry Kaplan
Adoration and Kaddish	Sidney Berkowitz
Benediction	Ira E. Sanders

Saturday Morning, June 10, 1950, 10:00 A. M.

PLUM STREET TEMPLE

Opening Prayer	Robert P. Jacobs
Morning Service from the Union Prayer Book	Saul B. Appelbaum
Torah Reading	Myron Silverman
Conference Sermon	Solomon B. Freehof
Adoration and Kaddish	Sidney Berkowitz
Benediction	Mordecai M. Thurman

Saturday Afternoon

ONEG SHABBAT

Hebrew Discussion — "The Current Religious Note in Hebrew Literature

Chairman, Nelson Glueck,

Ezra Spicehandler, Maurice T. Galpert

Informal Discussion — "Experiments in Ritual and Congregational Activities"

Chairman, Sylvan Schwartzman

Saturday Evening

HUC-JIR Graduation Banquet

Sunday Morning, June 11, 1950 — 9:30 A. M.

Opening Prayer Emanuel Schenk

REPORTS:

*Pensions Samuel M. Gup

*Scouting Philip D. Bookstaber

*Psychiatry Albert A. Goldman

Marriage, Family and The Home Samuel Glasner

12:30 — Religious Service Jacob M. Rothschild

Sunday Afternoon

OPEN FOR COMMITTEE MEETINGS

Sunday Evening — 8:00 P. M.

Symposium — "The Future of the American Jewish Community"

Abba Hillel Silver, Abram L. Sachar

Monday Morning, June 12, 1950, 9:30 A. M.

Opening Prayer Milton Rosenbaum

REPORTS:

Committee on Resolutions

Committee on President's Message

*Information on Judaism Harry W. Ettelson

*Relief Samuel M. Gup

*Subvention Felix A. Levy

*Institutes on Judaism Norman Gerstenfeld

*Union Prayer Book Samuel Wohl

*Foreign Correspondents Frank Rosenthal

Nominations

Closing Prayer Nelson Glueck

Monday Afternoon

MEETING OF THE EXECUTIVE BOARD

Reports marked * to be presented to the Executive Board only. All others to be condensed. All reports must be in the hands of the Secretary by June 1.

50-7

THE FUTURE OF THE AMERICAN JEWISH COMMUNITY

ABBA HILLEL SILVER



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THE FUTURE OF THE AMERICAN JEWISH COMMUNITY

ABBA HILLEL SILVER

The oracular quality of our symposium, "The Future of the American Jewish Community", recalls to mind the sharp difference of opinion between the two eminent Amoraim, which is recorded in Baba Bathra. Rabbi Abdima of Haifa maintained that "since the day the Temple was destroyed, prophesy has been taken from the prophets and given to the wise", מיום שחרב בית המקדש נטלה, while Rabbi Jochanan maintained that "since the Temple was destroyed, prophesy has been taken from prophets and given to fools and children", לשוטים ולחיונות. Being called upon to discuss the future of the American Jewish community, it would be embarrassing to me to take sides with one or the other of these distinguished scholars of the Torah. To agree with Rabbi Abdima would lay me open to an imputation of immodesty. To side with Rabbi Jochanan would be to confess to something which no one ever wishes to acknowledge publicly.

It were best, therefore, in our discussion to forego the אספקלריא, the bright and tempting speculum of prophesy, and to content ourselves with the humbler and opaque instrument of investigation, to learn what can be learned of our past which may serve as a guide for our future. "Remember the days of old, consider the years of many generations," זכר ימות עולם, בינו שנות דר ודר, is always and for everyone sound advice. Experience is a wise teacher, and will is a great builder. For progress and survival a people should take counsel of its past and brace its will resolutely.

The world Jewish community is very old. It is perhaps more realistic to speak of world Jewish communities in the plural; for

the time during which there existed only one Jewish community in one place, in Palestine, and nowhere else, is short indeed. During the last 2700 years of our history, there have existed a number of Jewish communities simultaneously inside and outside of Palestine. During most of these years the population of the communities outside of Palestine far outnumbered the Palestinian Jewish population. The recent phenomenon of our day, that of the co-existence of an independent Jewish state along with an extensive Diaspora, which has set so many Jews speculating as to their relationship, is really no new phenomenon in Jewish experience. There were many flourishing centers of Jewish life in the Diaspora, and frequently they existed side by side with the national center in Palestine. These Jewish communities through the centuries took on a wide variety of organizational forms — in fact, almost every conceivable form, dictated by external political conditions or internal preferences. There never was a single pattern. There could not be for a living organism which was determined to survive under all conditions. What was constant in their communal life, whether in the ancient world or the Graeco-Roman world or the Christian or Moslem world, was the will to live as a Jewish community and to perpetuate and transmit their religious faith. What energized that will was the conviction that they were bound by a covenant and charged with a mission and the firm belief in the superiority and in the world-serving and world-conquering destiny of their faith and their way of life.

The American Jewish community is one of the more recent among the Jewish communities of history, albeit the largest and by far the most prosperous. It has many distinctive features. It is set in a distinctive environment. Nevertheless, its experiences are not entirely unique. Its organizational structure has precedents, and its problems of survival are not without parallel in Jewish history. In speculating, therefore, about its future, it would be well to take into account the experiences of other Jewish communities in the long past, and to consider well the years of many generations.

When I speak of the world Jewish community, I have in mind the historic ethnic-religious group which, whether as "Am Yisrael",

the people of Israel, or "Beth Yisrael", the Household of Israel, or Bene Yisrael, the Children of Israel or "Adath Yisrael", the Assembly of Israel, or "Knesseth Yisrael", the Congregation of Israel, whether at home in Palestine or scattered in a great dispersion, was always inextricably bound up with its religion, always struggled to preserve its identity, and always remained one and indivisible. There was never a time in our recorded history when the concepts of faith and people were dissociated, though there were periods of great apostasy and threatening assimilation. Prof. Pfeiffer is correct when he declares that only Jews among all peoples in antiquity "united nationalism and religion in a single ardent devotion." It is difficult to determine which motif was the stronger — the ethnic or the religious. Even the Rabbis of old differed on this subject. Nor is it important. It is sufficient to remember that with the collapse of the Jewish state and the exile of the people, both after the first and the second Destructions, neither the Jewish people nor its religion collapsed. The faith sustained the people. The people maintained their faith.

There were groups in ancient pre-Exilic Israel who "went astray from their God". The prophets of Israel singled them out for their bitterest denunciation, and in the end Judaism triumphed over them as it triumphed over the entire system of idolatry of the pagan world. There were Jews in Hellenistic times who forsook the faith of Israel and joined themselves to the heathen. The Maccabean revolt was aimed as much against these Jewish apostates as against the Graeco-Syrian tyrannical rulers. These "wicked men", as the First Book of the Maccabees designates them, were not so-called "nationalists" who wanted to live as Jews, but not as religious Jews. They wanted to lose their national identity as well, to assimilate completely within the Oriental amalgam. They agreed with Antiochus that "all should be one people". In adopting the Greek vogue, they surrendered not only their cult but also their culture, their Hebrew speech, and their Hebrew names and every distinguishing mark of Jewish life. These assimilationists were a powerful force, and for a long time, but the people rejected them in the end, as well as their philosophy which First Maccabees sums up as follows: "Let us go and make a covenant with the heathen

that are around us: for since we departed from them, we have had much sorrow."

Philo, several centuries later, knew similar Jewish apostates in Alexandria which city in his days probably numbered a half million Jews. Philo, to quote Professor Wolfson, distinguished three types of apostates: those who forsook Judaism out of weakness of the flesh, who passed from a violation of the dietary laws and the laws of intermarriage to a complete abandonment of Judaism; those who were motivated by the vulgar delusion of social ambitions — a not uncommon motive in apostasy:— "There was a progressive pilgrimage of certain Alexandrian Jews from a seat in the front row of the synagogue to a place at the tail end of the mystery processions of the heathen." And then, there were the "intellectually uprooted", "a class of educated Jews, well versed in the arts and the sciences and philosophy, but devoid of any religious training, not only Jewish but heathen, having therefore no interest in the application of philosophy to religion, either for the defense of Judaism or for the defense of heathenism. They constituted the free-thinkers of the time. . . These uprooted Jewish intellectuals certainly had no reason to remain within the Jewish community. . . It was comparatively easy at that time for a Jew to escape Judaism . . . Perhaps some of these apostates, either for devious reasons of some practical advantages or for the simple reason that it was easier for them to lose their relish for the God of their fathers than for the cooking of their mothers, had remained within the Jewish part of the city, though without being part of its religious life; and with all their indifference toward Judaism, they could not completely refrain from taunting their fellow Jews . . ."

All this has a very contemporary ring. We have these "intellectually uprooted" Jews in our midst today. They have not formally abandoned Judaism, nor have they joined any other religious communion. They may not call themselves materialists or atheists. They do not wish to be known as Jewish nationalists. They are not rooted in Jewish life. They are ignorant of Jewish scholarship. They do not seem obligated by any commitment whatsoever to the Jewish group. Nevertheless, they would like to be the recognized leaders in the intellectual life of the Jewish people, the welcome

critics and guides. Recently an apologist for this group of "uprooted Jewish intellectuals" wrote a defense of them under the subject, "Jewish Identity in a Free Society". This article appeared in a Jewish magazine which has been the mouthpiece of these "uprooted intellectuals", a magazine which relegates Judaism to a sort of postscript to its literary offerings wherein an ephah of chutzpah is frequently spiced with a hin of pornography. This magazine is financed by a national Jewish organization made up exclusively of the very best people which proclaims that the Jewish people is basically a religious community and which, in its statement of views, affirms its "devotion to our religion, and pledges itself to maintain and perpetuate the vitality of our spiritual heritage". The writer characterizes the misunderstood intellectuals whom he defends as Jews who are bound together only by a certain emotion which arises "from the sense of living within a cycle of repetitions that time after time brought Jews to re-enact collectively certain characteristic events of their history, such as the return to the Land of the Fathers".

"The advantage of the emotions," wrote Oscar Wilde, "is that they lead us astray." I am inclined to believe that Professor Wolfson's characterization is much more pat and revealing than that of our magazine writer. That "certain emotion" which keeps these intellectuals within the Jewish pale, is probably a relish for a cycle of repetition of their mother's cooking . . . Be that as it may, there is room in the spacious household of Israel even for these Jews of nebulous, intermittent and nostalgic identification, Jews who are conscious of no mandates of loyalty, no responsibility for participating in the common life, who are "malicious critics", as Philo calls them, "impudently bold in inventing objections". The Jewish people excludes no one who does not exclude himself. But let not these occasional and peripheral Jews presume to be the spokesmen and leaders of Jewish life in America. No people can long survive such spiritually sick, aimless, and equivocal leadership.

Alexandrian Jewry, to quote Professor Wolfson again, was "a community united in its essential beliefs and practices. By the constant attrition and attraction of the environment, every upgrowth of dissent was worn away and carried off; those who remained

within did so by choice and out of a sense of unity and loyalty. Whatever differences of opinion existed among them with regard to the interpretation of the Law . . . they all believed in the divine origin of the Law and in its perfection . . . This belief was their justification to the world at large and to their own selves for their continued existence as a people apart, which they knew was a source of annoyance to others and which, being only human, they must have occasionally felt also as a burden upon themselves. They all also presented a common attitude toward the religion and culture of the outside world, and this they proclaimed courageously and forthrightly — Greek religion was false; Greek philosophy was an inferior form of Judaism . . . Indeed, Alexandrian Jews craved good will, but good will to them meant to bury the hatchet; it did not mean to bury convictions and cover up differences. They never fawned, they never crawled, they never yielded what they considered to be the truth."

This, I hope, might also be the pattern of the spiritual life of the American Jewish community of tomorrow which will remain united with other world Jewish communities in faith and tradition in Jewish culture and history, although it would be well to be forewarned of the weaknesses which inhered in the Hellenistic Diaspora and which ultimately undermined its creative cultural and spiritual life — the dilution of its national-religious heritage into a vague universalism, and the neglect of the Hebrew language.

Up to the period of the Emancipation and for some time thereafter — in fact, up to the close of the 19th century — few if any questioned the basically and predominantly religious character of the Jewish community. With the spread of secularism and the rise of nationalism, efforts were made, particularly in Eastern Europe, to reconstruct the Jewish community into a secular nationality organization in which religion would occupy a tolerated position among numerous other cultural, educational and social activities. A philosophy of Diaspora nationalism was evolved by such thinkers as Simon Dubnow and Chaim Zhitlovsky which, opposed to Zionism, anticipated the continued existence of the Jewish people as a secular, national minority in the Diaspora, possessed of constitutional guarantees which would insure it nationality status, communal

self-government, educational autonomy, and the right to employ its own language. There was a brief moment following the first World War when this seemed possible in some countries of Eastern Europe as a result of special provisions incorporated in the minority treaties at the Peace Conference. However, national minority rights soon ran into violent resistance on the part of governments and rapid nullification followed. Today, with the practical liquidation of these Eastern European Jewries, the subject of Diaspora nationalism has become purely academic. Western European and American Jewish communities have never asked nor do they desire any special status as national minorities. This concept is alien to the political structure of these countries, where Jews desire equal rights of citizenship and freedom from all forms of discrimination. No more, no less.

The American Jewish community of tomorrow will continue as it is today, and for as long as America remains free, on a purely voluntary basis of allegiance, re-enforced by no legal constraint, no guaranteed minority rights, and no quasi-governmental mandates like those which were enjoyed by the French and Belgian consistories organized by Napoleon, or similar community structures which derived some of their authority and protection from the state. There have been many varieties of state-controlled and state-supervised Jewish communities in the past, and also many legally recognized communities which possessed fundamental privileges granting them not alone religious autonomy, but extensive privileges of self-government, the right to establish their own courts of justice, to discipline their members, and to levy and collect taxes. Jewish communities have run the whole gamut of possible variations in structure, in centralization, and in authority. The patriarchate in Palestine, with its extensive powers; the exilarchate in Babylon, both under the Sassanian Persian Empire and under the Caliphate, which was hereditary in character, and whose head was a recognized officer of the state; the independent and democratic communities in the Graeco-Roman world, free of all governmental direction, with their freely elected lay leaders; the highly centralized Aljamas or Kahals in Spain which possessed comprehensive juridical and disciplinary powers; the medieval Jewish community of Europe which was in

almost every regard but the political, a state within a state; the communities of Poland and Lithuania with their powerful diets, have not much in common, except that they were all Jewish communities, intent upon surviving within a given set of political, economic and social factors, and, doing what was advantageous and necessary.

It seems likely that the American Jewish community will resemble in its broad outlines, as in fact it does at present, the Graeco-Roman Jewish community structure. Responsive to its own inward determination and its American democratic environment it is not likely to yield to over-centralization or accept excessive regimentation or control. It will remain loosely knit, though it may evidence in the future, as it has in the past, strong capacity for unity of action in times of great emergency, as was the case with war relief tasks, the reestablishment of the State of Israel, and civil defense needs. It will strive for progressive democratization of its organized life. The trend may be in the direction of stronger and more representative Jewish community councils, though it is doubtful whether they will fully supplant the existing national organizations which have already entrenched themselves in service and in prestige.

The American Jewish community will be centered in Judaism or it will not survive. It will be as an ethnic-religious community that it will carry on in the American scene, or it will disintegrate in the course of time. The term ethnic-religious is broad enough to include all that we mean when we speak of the Jewish way of life — Jewish philanthropy, Jewish social service, Jewish culture — but it is not so broad as to give to these derivative activities priority over the synagogue and religious education. Our concentration in the last generation upon philanthropy, foreign relief and civil defense has persuaded many Jews, I am afraid, not alone that these represent the essence and totality of Judaism, but that they are also the true means of our survival. This is a dangerous delusion. These activities are commendable, necessary and worthy manifestations of wholesome Jewish life. But they are not its roots nor its nourishing strength. Jewish life in America will wither, and dry-rot will set in unless the tree sends its roots deep down into the rich soil of Jewish faith and Jewish learning. It should also be borne in mind that the state

is steadily moving in on all fields of social and welfare services, pensions, socialized medicine, and all forms of security, and the importance of the private or denominational agency in these fields will progressively diminish. There will remain little which will be specifically Jewish in the field of organized social service. Likewise, campaigns for foreign relief will not continue indefinitely, and they cannot be counted upon to keep Jewish life permanently alerted and mobilized. Without a vital religion and a replenishing Jewish education and scholarship, the American Jewish community will linger on as a waning and decaying residuum of the past in a twilight zone of drift until some unforeseen storm breaks over it, attacks its weakened frame, and shatters it beyond repair.

The Jew survived in the Diaspora because he centered his life in the congregation, the school, and the synagogue. The congregation and synagogue came into being in exile as surrogate for Temple, state and government. It proved so accordant to their needs and so consonant with their character that the returning exiles brought it back with them to restored Judea. It remained, of course, with those Jewish communities who did not return. Professor Moore correctly remarks, "The necessity of such an institution as the synagogue was even greater outside of Palestine than in it; for while at home the Jews had a religious center in the Temple and a bond of union in its worship, especially at the festivals, in foreign lands there was nothing of the kind."

It was because in post-exilic times Jewish life in the Diaspora found a sustaining and nourishing center in the synagogue which was also the school — or rather, was primarily the school — that it was able not alone to survive, but to grow intellectually so sturdy and spiritually so creative that in critical times it was able to come to the aid of Judaism in Palestine. This was true in the days of Ezra, and again, if the opinion of the Rabbis is valid, in the days of Hillel. כשנשתכחה תורה מישראל עלה עזרא מבבל ויסדה, חזרה ונשתכחה עלה הלל הבבלי ויסדה. "When the Torah was forgotten from Israel, Ezra came up from Babylon and established it. When it was again forgotten, Hillel, the Babylonian, came up and established it." In subsequent generations, too, the academies and scholars of Babylon were able to replenish the dwindling spiritual and intellectual life of the Jewish

community in Palestine. In the middle ages it was Jews from the Diaspora who founded the great centers of mysticism in Safed and elsewhere in the Holy Land. Throughout modern times Rabbinic scholars from the dispersion founded academies in Palestine, even as other Jews founded colonies and settlements and reestablished after heroic struggle and with untold sacrifices the State of Israel.

✓ What our people possesses today of cultural and spiritual treasures are not exclusively the creation of the Jews of Palestine, nor will those be of the foreseeable future. We are not warranted by nearly 3,000 years of experience to expect otherwise. Nor should we converge all our hopes for the future of our people and our faith on one center alone. The millennial drama of our people was enacted on more than one world stage. Some of its principal actors, from Moses to Moses, never lived in Palestine. And, let it be said parenthetically, if it need be said, that the State of Israel and the Jewish community of Israel are not at all synonymous. There are already tens of thousands of Christians and Moslems who are citizens of Israel. There will be more in the future.

In my Founders' Day Address which I delivered at the Hebrew Union College two months ago, I stated:

It is clear that a considerable part of the Jewish people — perhaps a majority — will continue to live outside of Israel in the indeterminate future. The Prime Minister of the State of Israel a few days ago predicted that there would probably be a Jewish population of 3,000,000 in Israel in the next ten years, and he spoke of 4 to 5 millions as the ultimate population of that country. There are more than that number of Jews today in the United States alone. It is to the interest, not alone of the State of Israel, which will have to draw replenishment and economic and political support from the Diaspora reservoir for years to come, but of the Jewish people as a whole and of Judaism, the noblest creation of the Jewish people, and its supreme gift to mankind, that Diaspora Jewry should remain vital, vigorous and spiritually sound. All talk, however patriotically motivated, which derogates Diaspora Jewry or altogether writes it off, is meaningless and harmful in the extreme . . . What is clearly indicated today is the setting in motion of the liveliest possible spiritual and cultural intercommunica-

tions and interactions between Israel and the Diaspora, similar to that which existed during periods of the Second Commonwealth.

In the past, centers of Jewish life shifted from one part of the world to another. At times several important centers existed simultaneously. In our day we saw the oldest and noblest center of Jewish life in Europe practically destroyed. Providentially, two other important centers are arising today and are growing in strength and significance — the national center in Israel, and the Diaspora center in the United States. The American Jewish community owes it to itself and to history to take over its full measure of responsibility for carrying on the historic work of Judaism. For this mighty task it will have to find, in the future, the resources within itself. It will no longer be able to live on borrowing. It can no longer expect its spiritual and cultural provisions to come to it from the Old World. Old World Jewry no longer exists as a provisioning center. We shall have to prepare our own victuals.

Fortunately, we are not altogether unprepared or unequipped for this task, not alone in external facilities, but also, I believe, in inner resources. American Jewry is organized, perhaps overorganized. At the moment it is somewhat helplessly enmeshed in a veritable network of organization. It possesses if not a sufficient, at least not a meager quota of synagogues, schools, libraries, Rabbinic seminaries, and social agencies. More are in the process of building. American Jews have also demonstrated a fine sense of solidarity and loyalty, particularly in these last desperate years when unprecedented disaster swept over their fellow Jews in Europe and when the historic challenge reached them to assist in the restoration of the State of Israel. Their reactions were those of a sound and healthy organism. A great hour did not find them a small people. All this is good building material for the future.

But the wise architects of the future of the American Jewish community will do well to use all this good human material, so readily available, of loyalty, pride and responsibility, of generosity and organizational skill, to strengthen the central and the indispensable institution of the Jewish community, the synagogue, which is also the school.

The synagog, in its inception and for long centuries thereafter, was primarily a place of instruction rather than a place of prayer. Professor Baron correctly observes:

Many synagogues were used as elementary schools during most of the day, and divine service itself had as many educational as devotional aspects. The reading of portions of the Torah in a triennial or annual cycle, their homiletical interpretation in public, represented intellectual rather than purely cultic exercises . . . Philo was by no means wrong when, using Greek terminology, he called the synagogue a school where Jews gather every Sabbath to study the philosophy inherited from their forefathers and where all kinds of virtue are taught. This merging of the house of prayer and the house of learning was emphasized in later generations and the *batei keneshiot u-batei midrashot* appear frequently as one unit in the phraseology of the Talmud and the Midrash.

✓ If our reasoning is correct, if the synagog is to become the institution primarily responsible for the survival of the American Jewish community, then it must drastically re-orient itself. It must shift its emphasis from a place of worship to a place of serious religious education, far more extensive and far more intensive than anything which we, at least we, of the liberal synagog, have so far achieved. Our Sunday Schools are simply not preparing Jews for the kind of an American Jewish community which we have in mind. This is not the time to discuss the remedy, but a frank facing of this fact is in itself the first step in the direction of finding a solution.

✓ Failure to teach the Hebrew language in our schools is consigning the future American Jewish community, I am afraid, to cultural sterility. No Jewish community ever contributed culturally or scholastically to Jewish life which did not foster the Hebrew language and literature. No Jewish community ever survived for long which ignored Hebrew. This is an ineluctable fact of our experience. We cannot survive without Jewish learning. Our people perishes for want of knowledge. "An empty bag cannot stand upright." We have armor against everything but "am harazut".

✓ Our people frequently employed other language media for their religious-cultural expressions — Greek, Arabic, Aramaic, and many European languages. This was true especially in the fields of tech-

nical scholarship and philosophy. However, the language of prayer, poetry, ethics and Jewish law — the deepest and most vital — was nearly always in the Hebrew. In the philosophic field, too, only those books which were early translated into the Hebrew and became available to Jews everywhere exerted any influence upon Jewish life and thought. One simply cannot conceive of the great creative periods in our history, whether in Babylon, Spain, Italy, Northwestern, or Eastern Europe without reference to the deliberate and extensive cultivation of the Hebrew language and literature in these centers.

The Hebrew language has been not only the native and natural vehicle for the mind and soul expressions of our people, the repository of its most glorious cultural trophies, the bond of union and the chain of continuity, but also a powerful instrument for progress and renewal in Jewish life. The revival of Greek and classical Latin in the fifteenth century brought to a close the scholastic age in Europe and ushered in the new and emancipating age of the Renaissance. The New Learning which closed the Middle Ages was, in fact, the learning of ancient Greek and Latin. These languages which enabled the Western world to rediscover its great past made possible progress towards an even greater future. In the same way did the rediscovery of the Hebrew language affect the progress of Jewish life. And not only of Jewish life. Both Humanism and the Reformation felt the impact of a revival of Hebrew learning on the part of Christian scholars, led by Pico della Mirandola in Italy and Johann Reuchlin in Germany, who did for the revival of Hebrew what Manuel Chrysoloras had done for Greek. But while the effect of Hebrew on European trends towards new ways of life and thought was secondary to that of Greek and Latin, its effect on the modernization of Jewish life was primary and decisive. The Hebrew language served as the weapon with which to batter down the spiritual and intellectual walls of the ghetto. The Haskalah movement which began with the Measefim under Moses Mendelssohn and which passed over to Eastern Europe, Russia, Poland and Galicia, employed Hebrew as the weapon against obscurantism and medievalism. It served as a revolutionary solvent of antiquated forms of social life. It made possible a fresh advance towards a better and freer

way of life. Hebrew was the highway along which our people moved into the modern world. And of course, it is difficult to over-estimate the role which Hebrew played in the movement for national revival, which culminated in the establishment of the State of Israel. One cannot think of the restoration movement at all from the early Hibbat Zion days to the recent crowning days of struggle and victory, without at the same time thinking of the brilliant galaxy of Hebrew writers, poets, and essayists who inspired it and sustained it.

✓ The Hebrew language has been, second only to the Torah itself, the principal factor, in our survival and our continued renewal. We are not at all times aware of this fact. אין בעל הנס מכיר בניסו. "The miracle is not always recognized by him who experiences it." I cannot conceive of a vital Jewish life in the Diaspora without an extensive study of the Hebrew language and literature among our people, without a knowledge of Judaism in its historic Hebraic manifestations. Furthermore, if we are thinking of any cultural link between Israel and the Jews of the Diaspora, between Yisrael and Tefuzot Yisrael, then we must be thinking in terms of the Hebrew language. We must raise a generation which will be able to read the language in which the future cultural creations of Israel will be cast.

✓ It will not be easy to cultivate the Hebrew language and literature in the American Jewish community of tomorrow. It was never easy. Nehemiah, you will recall, singles it out as one of the three grievous failures of the Jews of his day. The cultivation of Hebrew always involved struggle, not so much with forces without as with forces within. The survival of Judaism itself has always been a matter of struggle not only in the Diaspora, but also in Palestine. Certain American Jews are giving up the struggle in the name and on the score of integration within the American community. This is the new slogan heard on the American Jewish scene, and I am afraid that the best part of that potato is underground. This is the most recent rationale for a minimalist Judaism which will be stripped of the Hebraic character, which will abandon the Hebrew language both in the synagogue and in the school, and which will reject the concept and the mandates of Kelal Yisrael.

True integration has never been a Jewish problem. Jews have always integrated themselves with the life and the culture of the peoples in whose midst they lived when given the least chance and encouragement. In fact, many Jews have in times past rushed to integrate themselves so eagerly that they went far beyond adjustment, to the point of precipitous and total assimilation. Jews have always made good and loyal citizens, and the deeper their full-orbed Jewish religious loyalties, the finer citizens they made. The Jewish problem has been one of self-integration. This was less difficult when our people lived, as it were, in a walled and beleaguered city, in a hostile world. It is far more difficult when they live in a free and open city, in a tolerant or friendly world.

I am afraid that the people who are today urging integration upon the American Jews are bent on working a cunning Laban on a duped Jacob; and if American Jews are not more wary than Jacob was, they are likely to lie down with integration and rise up with assimilation.

To sum up, the American Jewish community of tomorrow will, in the main, be what American Jews will make it. External pressure will be massive but the internal motivations will be decisive. It should be remembered that always it was not compulsion or any historic dialectics which kept the Jewish group alive but fierce, stiff-necked voluntarism. If it is left to Jews who are Jews by fate only or by drift or for an occasional beau geste, they will permit it to run down in ignorance and apathy to slow exhaustion and disintegration. If leadership is held by Jews who experience the inner compulsion of covenant and mission, who wish Judaism and the Jewish people to carry on triumphantly in the world, who draw from the brave and noble remembrances of the past high and valiant hopes for the future of our spiritual commonwealth; and who are prepared to do all that is necessary and advantageous to vitalize and perpetuate their faith and their communities, there is sure to emerge the adequate and suitable organizational forms, the agencies which the community will require for positive and creative living, as well as the vital synagog and the efficient school, especially the school! Forms will change. The lines, for example, separating Orthodox, Conservative and Reform Judaism may grow indistinct in

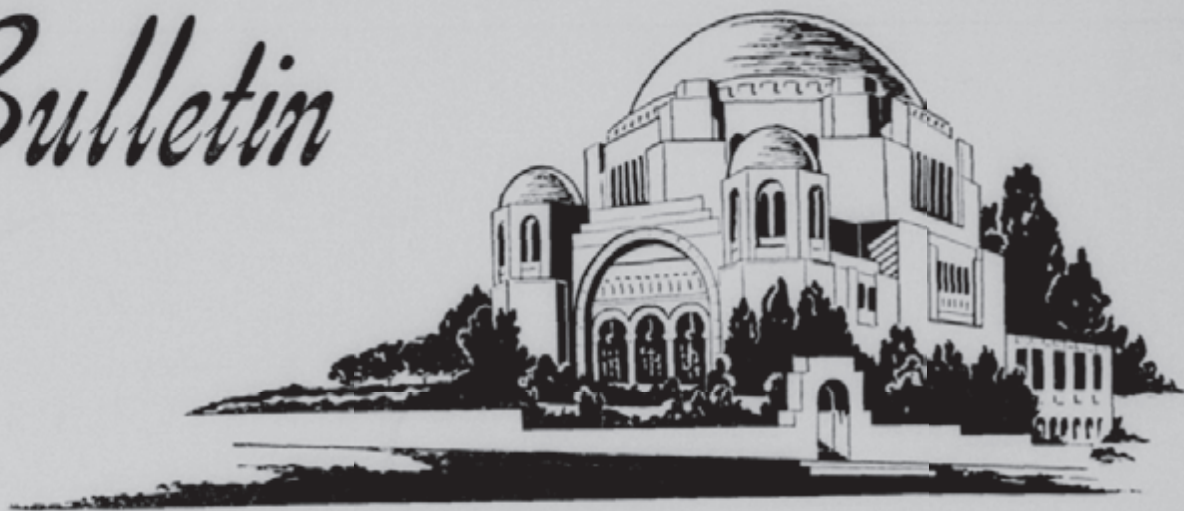
time and dissolve; although it is not quite clear what gains will accrue to Judaism from physical merger, or ritual uniformity. But given devoted and purposeful leadership and adequate religious educational agencies, we may look to the future of the American Jewish community, barring disastrous revolutionary changes in the structure of the American government and society, with a good measure of confident hope.

“ידע לדבר, אבא מלמדו שמע, תורה ולשון הקדש” “As soon as a child can speak, his father should teach him the Shma, Torah, and the sacred tongue.” Extended to all age levels, here is the formula not only for survival, but for a creative and satisfying life for the American Jewish community of tomorrow!



The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XXXVII

OCTOBER 29, 1950

No. 5

Sunday Morning Service

10:30 o'clock

RABBI SILVER

will deliver the last of a series of four lectures:
"In An Hour of Crisis"

speaking on:

"Freedom In The United States"

For How Long?

Friday Evening Service
5:30 to 6:10

Saturday Morning Service
11:15 to 12:00

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

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Earl Stanley Stone, M.H.L.

Assistant Rabbi
Director of Religious Education

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Ansel Road and East 105th Street
SWEETBRIAR 1-7755

SUNDAY MORNING SERVICE OCTOBER 29

On October 29, at 10:30 o'clock, Rabbi Silver will deliver the last in his current series of lectures, "In An Hour of Crisis". He will speak on the challenging theme, "Freedom in the United States—For How Long?"

It has been gratifying to note the large congregations which have been attending these services.

Members are requested to be in their seats before the Service begins at 10:30 o'clock. There is a program of organ music from 10:15 to 10:30 o'clock.

The Temple Alumni Association Discussion Groups

request the pleasure of your
company at our first meeting on
Friday Evening, October 27, 1950
at eight-thirty p.m.

At the home of

Lenore Steinberg

19622 WINSLOW RD. SHAKER HEIGHTS

Rabbi Earl Stone will lead a
discussion on the subject:

"What We Jews Believe?"

The Temple Women's Association

presents

Charles Laughton

in a program of dramatic readings from the
world's great literary masterpieces

Sunday, October 29, 1950 — 8:30 P.M.

in The Temple

• Guest Cards at \$1.00

T. M. C. PLANS ELECTION NIGHT PARTY

Plans have been announced for the November 7th Temple Men's Club Election Night festivities which will replace an affair originally scheduled for November 4th.

For the price of only \$1.00 per person members of The Temple Men's Club and their ladies can enjoy an evening of planned entertainment. There will be dancing to the music of Earl Rose's orchestra. A television theatre will keep you graphically informed minute to minute on election results. Buffet style refreshments will be served throughout the evening. There will be humorous entertainment, and as a special added attraction, Dr. Cyril J. Appleby, a noted political authority, will furnish up to the minute comment on the election.

This Election Night Party is a repeat of a similar successful election party held under the auspices of The Temple Men's Club two years ago. This year's affair is shaping up into an even greater success. The fun will begin in Mahler Hall at The Temple at 8:30 P.M. and will last until 12:30. You are advised to get your reservations now.

TEMPLE CHORUS GROUP MEETS

The Temple Chorus group, an outgrowth of the pageant chorus which participated in The Temple Centennial celebration, now meets on Thursdays at 8:30 P.M. in Room 20 of The Temple Religious School.

TEMPLE RELIGIOUS SCHOOL NOTES

During the month of November a book review contest will be held among the boys and girls of The Temple Junior High School. A list of titles from which students may select a book for reviewing has been prepared by Miss Miriam Leikind, Temple Librarian. The reviews will be judged by a panel, and prizes will be awarded to the winners.

The Thursday and Friday Confirmation Classes will begin their studies on October 26th and 27th at 4:30 P.M. Rabbi Silver and Rabbi Stone will conduct these classes throughout the year.

On Sunday, October 29th, at 12:00 o'clock following the close of Sunday School, a brunch will be held for students and faculty of The Temple High School Department. The program will include games and dancing.

TUESDAY SEWING BEGINS NEW SEASON

Under the chairmanship of Mrs. I. Horvitz, the Tuesday Sewings Groups of The Temple Women's Association energetically began their work on October 17th. An unexpectedly large number of women participated in the sewing program.

A new canteen committee has been organized under the co-chairmanship of Mrs. Leon Bialosky and Mrs. Morton Morgenstern, to plan and prepare the lunches which the women of the Tuesday Sewing enjoy.

THE FUTURE OF THE AMERICAN JEWISH COMMUNITY

Address Delivered Before The Central Conference of American Rabbis
Cincinnati, Ohio, June 11, 1950

By Dr. Abba Hillel Silver

The oracular quality of our symposium, "The Future of the American Jewish Community", recalls to mind the sharp difference of opinion between the two eminent Amoraim, which is recorded in Baba Bathra. Rabbi Abdima of Haifa maintained that "since the day the Temple was destroyed, prophecy has been taken from the prophets and given to the wise", while Rabbi Jochanan maintained that "since the Temple was destroyed, prophecy has been taken from the prophets and given to fools and children". Being called upon to discuss the future of the American Jewish community, it would be embarrassing for me to take sides with one or the other of those distinguished scholars of the Torah. To agree with Rabbi Abdima would lay me open to an imputation of immodesty. To side with Rabbi Jochanan would be to confess to something which no one ever wishes to acknowledge publicly.

It were best, therefore, in our discussion to forego the bright and tempting speculum of prophecy, and to content ourselves with a humbler vehicle of investigation and study with what can be learned from a survey of our past which may serve as a guide for our future. "Remember the days of old, consider the years of many generations," is always and for every one sound advice. Experience is a wise teacher, and will is a great builder. For progress and survival a people should take counsel of its past and brace its will resolutely for the future.

The world Jewish community is very old. It is perhaps more realistic to speak of world Jewish communities in the plural; for the time during which there existed only one Jewish community in one place, in Palestine, and nowhere else, is short indeed. During the last 2700 years of our history, there have existed a number of Jewish communities simultaneously inside and outside of Palestine. During most of these years the population of the communities outside of Palestine far outnumbered the Palestinian Jewish population. The recent phenomenon of our day, that of the co-existence of an independent Jewish state along with an extensive Diaspora, which has set so many Jews speculating as to their relationship, is really no new phenomenon in Jewish experience. There were many flourishing centers of Jewish life in the Diaspora, and frequently they existed side by

side with the national center in Palestine. Those Jewish communities through the centuries took on a wide variety of organizational forms—in fact, almost every conceivable form, dictated by external political conditions or internal preferences. There never is a single pattern. There could not be for a living organism which was determined to survive under all conditions. What was constant in their communal life, whether in the ancient world or the Graeco-Roman world or the Christian or Moslem world, was the will to live as a Jewish community and to perpetuate and transmit their religious faith. What energized that will was the conviction that they were bound by a covenant and charged with a mission and the firm belief in the superiority and in the world-serving and world-conquering destiny of their faith and their way of life.

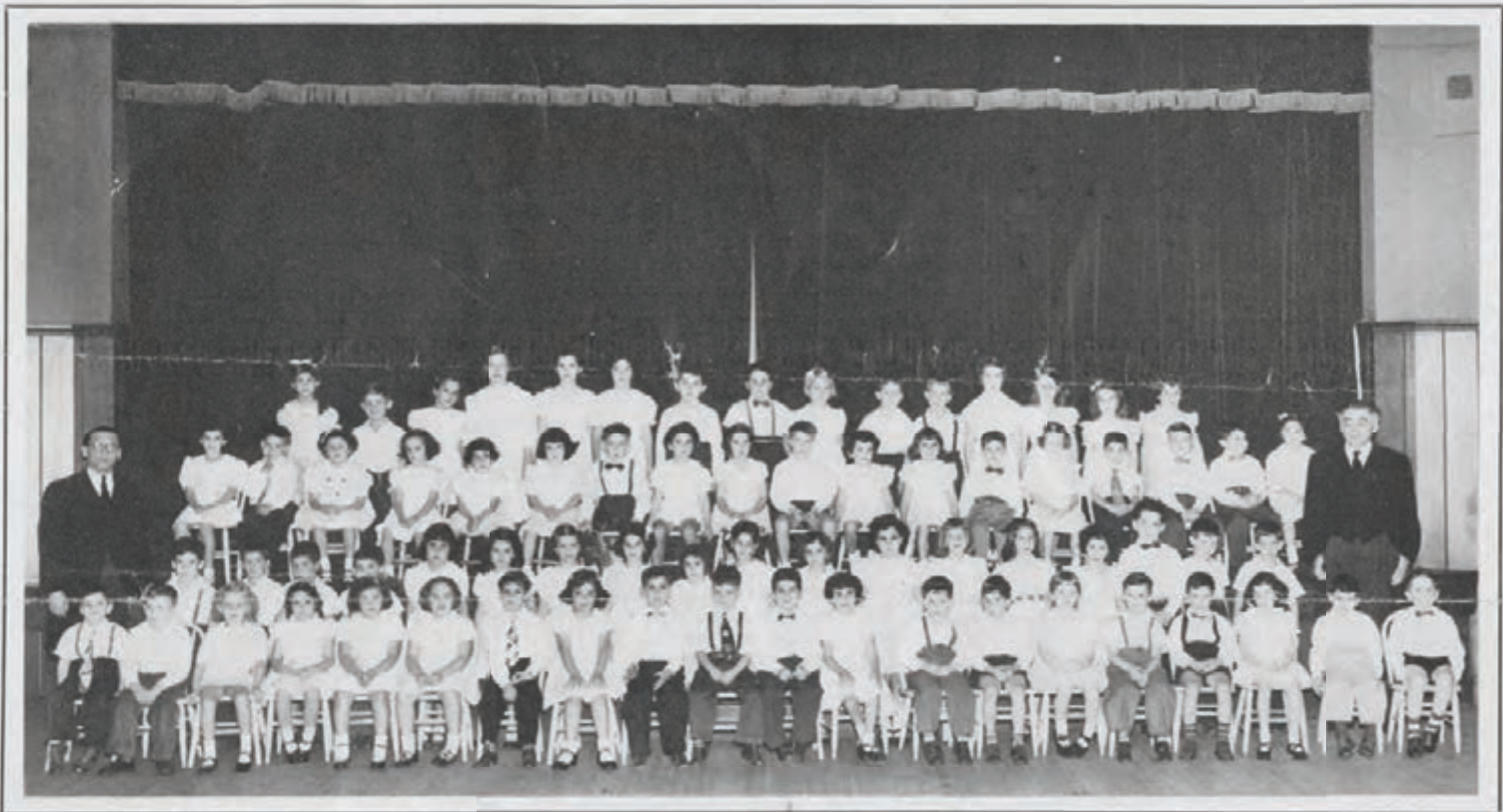
The American Jewish community is one of the more recent among the Jewish communities of history, albeit the largest and by far the most prosperous. It has many distinctive features. It is set in a distinctive environment. Nevertheless, its experiences are not entirely unique. Its organizational structure has precedents, and its problems of survival are not without parallel in Jewish history. In speculating, therefore, about its future, it would be well to take into account the experiences of other Jewish communities in the long past, and to consider well the years of many generations.

When I speak of the world Jewish community, I have in mind the historic ethnic-religious group which, whether as "Am Yisrael", the people of Israel, or "Beth Yisrael", the Household of Israel, or "Adath Yisrael", the congregation of Israel, or "Knesseth Yisrael", the assembly of Israel, whether at home in Palestine or scattered in a great dispersion was always inextricably bound up with its religion, always struggles to preserve its identity, and always remained one and indivisible. There was never a time in our recorded history when the concepts of faith and people were dissociated, though there were periods of great apostasy and threatening assimilation. It is difficult to determine which motif was the stronger—the ethnic or the religious—nor is it important. It is sufficient to remember that with the collapse of the Jewish state and the exile of the people,

both after the first and the second Destructions, neither the Jewish people nor its religion collapsed. The faith sustained the people. The people maintained their faith.

There were groups in ancient pre-Exilic Israel who "went astray from their God". The prophets of Israel singled them out for their bitterest denunciation, and in the end Judaism triumphed over them as it triumphed over the entire system of idolatry of the pagan world. There were Jews in Hellenistic times who forsook the faith of Israel and joined themselves to the heathen. The Maccabean revolt was aimed as much against these Jewish apostates as against the Graeco-Syrian tyrannical rulers. These "wicked men", as the First Book of Maccabees designates them, were not so-called "nationalists" who wanted to live as Jews, but not as religious Jews. They wanted to lose their national identity as well, to assimilate completely within the Oriental melting-pot. They agreed with Antiochus that "all should be one people". In adopting the Greek vogue, they surrendered not only their religious beliefs and discipline, but their Hebrew speech as well and their Jewish names and every distinguishing mark of Jewish life. These assimilationists were a powerful force, and for a long time, but the people rejected them in the end, as well as their philosophy which First Maccabees sums up as follows: "Let us go and make a covenant with the heathen that are around us: for since we departed from them, we have had much sorrow."

Philo, several centuries later, knew similar Jewish apostates in Alexandria which in his day probably numbered a half million Jews. Philo, to quote Professor Wolfson, distinguishes three types of apostates: those who forsook Judaism out of weakness of the flesh, who passed from a violation of the dietary laws and the laws of intermarriage to a complete abandonment of Judaism; those who were motivated by the vulgar delusion of social ambitions—a not uncommon motive in apostasy. "There was a progressive pilgrimage of certain Alexandrian Jews from a seat in the front row of the synagogue to a place at the tail end of the mystery processions of the heathen." And then, there were the "intellectually uprooted", "a class of educated Jews, well versed in the arts and the sciences and philosophy, but devoid of any religious training, not only Jewish but heathen, having therefore no interest in the application of philosophy to religion, either for the defense of Judaism or for the defense of heathenism. They constituted the free-thinkers of the time . . . These uprooted Jewish



These are the new pupils of our Religious School who participated in the Consecration Service held in The Temple on October 3, 1950.

intellectuals certainly had no reason to remain within the Jewish community . . . It was comparatively easy at that time for a Jew to escape Judaism . . . Perhaps some of these apostates, either for devious reasons of some practical advantages or for the simple reason that it was easier for them to lose their relish for the God of their fathers than for the cooking of their mothers, had remained within the Jewish part of the city, though without being part of its religious life; and with all their indifference toward Judaism, they could not completely refrain from taunting their fellow Jews . . ."

All this has a very contemporary ring. We have these "intellectually uprooted" Jews in our midst today. They have not formally abandoned Judaism, nor have they joined any other religious communion. They may not call themselves materialists or atheists. They do not wish to be known as Jewish nationalists. They are not rooted in Jewish life. They are ignorant of Jewish scholarship. They do not seem obligated by any commitment whatsoever to the Jewish group. Nevertheless, they would like to be the recognized leaders in the intellectual life of the Jewish people, and welcome critics and guides. Recently an apologist for this group of "uprooted Jewish intellectuals" wrote a defense of them under the subject,

"Jewish Identity in a Free Society". This article appeared in a Jewish magazine which has been the mouth-piece of these "uprooted intellectuals", a magazine which relegates Judaism to a sort of postscript to its literary offerings wherein an *epha* of "chutzpah" is frequently spiced with a *hin* of pornography. This magazine is financed by a national Jewish organization which is made up exclusively of the very best people, which proclaims that the Jewish people is basically a religious community and which, in its statement of views, affirms its "devotion to our religion, and pledges itself to maintain and perpetuate the vitality of our spiritual heritage". The writer characterizes the misunderstood intellectuals whom he defends as Jews who are bound together only by a certain emotion which arises "from the sense of living within a cycle of repetitions that time after time brought Jews to re-enact collectively certain characteristic events of their history, such as the return to the Land of the Fathers".

"The advantage of the emotions," declared Oscar Wilde, "is that they lead us astray." I am inclined to believe that Professor Wolfson's characterization is much more pat and revealing than that of the magazine writer. That "certain emotion" which keeps them within the Jewish pale, is probably

a relish for a cycle of repetition of their mother's cooking . . . Be that as it may, there is room in the spacious household of Israel even for these Jews of nebulous, intermittent and nostalgic identification, who are conscious of no mandates of loyalty, who assume no burden of responsibility for Jewish survival, who are "malicious critics", as Philo calls them, "impudently bold in inventing objections". The Jewish people excludes no one who does not exclude himself. But let not these occasional and peripheral Jews presume to be the spokesmen and leaders of Jewish life in America. No people can long survive such spiritually sick, aimless, and equivocal leadership.

Alexandrian Jewry, to quote Professor Wolfson again, was "a community united in its essential beliefs and practices. By the constant attrition and attraction of the environment, every upgrowth of dissent was worn away and carried off; those who remained within did so by choice and out of a sense of unity and loyalty. Whatever differences of opinion existed among them with regard to the interpretation of the Law . . . they all believed in the divine origin of the Law and in its perfection . . . This belief was their justification to the world at large and to their own selves for their continued existence as a people apart, and which they knew

was a source of annoyance to others and which, being only human, they must have occasionally felt also as a burden upon themselves. They all also presented a common attitude toward the religion and culture of the outside world, and this they proclaimed courageously and forthrightly—Greek religion was false; Greek philosophy was an inferior form of Judaism . . . Indeed, Alexandrian Jews craved good will, but good will to them meant to bury the hatchet; it did not mean to bury convictions and cover up differences. They never fawned, they never crawled, they never yielded what they considered to be the truth."

This, I hope, might also be the pattern of the spiritual life of the Jewish community of tomorrow which will remain united with other world Jewish communities in faith and tradition, in Jewish culture and history, although it would be well to be forewarned of those fatal weaknesses which inhered in the Hellenistic Diaspora and which ultimately undermined its creative cultural and spiritual life—the dilution of its national-religious heritage into a vague universalism, and the neglect of the Hebrew language.

Up to the period of the Emancipation and for some time thereafter—in fact, up to the close of the 19th century—few if any questioned the basically and predominantly religious character of the Jewish community. With the spread of secularism and the rise of nationalism, efforts were made, particularly in Eastern Europe, to reconstruct the Jewish community into a secular nationality organization in which religion would occupy a tolerated position among numerous other cultural, educational and social activities. A philosophy of Diaspora nationalism was evolved by such thinkers as Simon Dubnow and Chaim Zhitlovsky which, opposed to Zionism, anticipated the continued existence of the Jewish people as a secular, national minority in the Diaspora, possessed of constitutional guarantees which would insure its nationality status, communal self-government, educational autonomy, and the right to employ its own language. There was a brief moment following the first World War when this seemed possible in some countries of Eastern Europe as a result of special provisions incorporated in the minority treaties at the Peace Conference. However, national minority rights soon ran into violent resistance on the part of governments and rapid nullification followed. Today, with the practical liquidation of these Eastern European Jewries, the subject of Diaspora nationalism has become purely academic. Western European and American Jewish communities have

never asked nor do they desire any special status as national minorities. This concept is alien to the political structure of these countries, where Jews desire equal rights of citizenship and freedom from all forms of discrimination. No more, no less.

The American Jewish community of tomorrow will continue as it is today, and for as long as America remains free, built on a purely voluntary basis of allegiance, reinforced by no legal constraint, no guaranteed minority rights, and no quasi-governmental mandates like those which were enjoyed by the French and Belgian consistories organized by Napoleon, or similar community structures which derived some of their authority and protection from the state. There have been many varieties of state-controlled and state-supervised Jewish communities in the past, and also many legally recognized communities which possessed fundamental privileges granting them not alone religious autonomy, but extensive privileges of self-government, the right to establish their own courts of justice, to discipline their members, and to levy and collect taxes. Jewish communities have run the whole gamut of possible variations in structure, in centralization, and in authority. The patriarchate in Palestine, with its extensive powers; the exilarchate in Babylonia, both under the Sassanian Persian Empire and under the Caliphate, which was hereditary in character, and whose head was a recognized officer of the state; the independent and democratic communities in the Graeco-Roman world, free from all governmental direction, with their freely elected lay leaders; the highly centralized Aljamas or Kahals of Spain which possessed comprehensive juridical and disciplinary powers; the medieval Jewish community of Europe which was in almost every regard but the political, a state within a state; the communities of Poland and Lithuania with their powerful diets, have not much in common, except that they were all Jewish communities, intent upon surviving within a given set of political, economic and social factors, and of necessity, doing what was advantageous and necessary.

It seems likely that the American Jewish community will resemble in its broad outlines, as in fact it does at present, the Graeco-Roman Jewish community structure. It is not likely to yield to over-centralization or accept excessive regimentation or control. It will remain loosely knit, though it may evidence in the future, as it has in the past, strong capacity for unity of action in times of great emergency, as was the case with war relief tasks, the re-establishment of the State of Israel, and

civil defense needs. It will strive for progressive democratization of its organized life. The trend may be in the direction of stronger and more representative Jewish community councils, though it is doubtful whether they will fully supplant the existing national organizations which have already entrenched themselves in service and in prestige.

The American Jewish community will be centered in Judaism or it will not survive. It will be as an ethnic-religious community that it will carry on on the American scene, or it will disintegrate in the course of time. The term ethnic-religious is broad enough to include all that we mean when we speak of the Jewish way of life—Jewish philanthropy, Jewish social service, Jewish culture—but it is not so broad as to give to these derivative activities priority over the synagogue and religious education. Our concentration in the last generation upon philanthropy, foreign relief and civil defense has persuaded many Jews, I am afraid, not alone that these represent the essence and totality of Judaism, but that they are also the true means of our survival. This is a dangerous delusion. These activities are commendable, necessary and worthy manifestations of wholesome Jewish life. But they are not its roots and its nourishing strength. Jewish life in America will wither and dry-rot will set in unless the tree sends its roots deep down into the rich soil of Jewish faith and Jewish learning. It should also be borne in mind that the state is steadily moving in on all fields of social and welfare services, pensions, socialized medicine, and all forms of social security, and the importance of the private or denominational agency in these fields will progressively diminish. There will remain little which will be specifically Jewish in the field of organized social service. Likewise, campaigns for foreign relief will not continue indefinitely, and they cannot be counted upon to keep Jewish life permanently alerted and mobilized. Without a vital religion and a replenishing Jewish education and scholarship, the American Jewish community will linger on as a waning and decaying residuum of the past in a twilight zone of drift until some unforeseen storm breaks over it, attacks its weakened frame, and shatters it beyond repair.

The Jew survived in the Diaspora because he centered his life in the congregation, the school, and the synagogue. The congregation and synagogue came into being in exile as surrogate for Temple, state and government. It proved so accordant to their needs and so consonant with their character that the returning exiles

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The Temple Bulletin

brought it back with them to restored Judea. It remained, of course, with those Jewish communities who did not return. Professor Moore correctly remarks, "The necessity of such an institution as the synagogue was even greater outside of Palestine than in it; for while at home the Jews had a religious center in the Temple and a bond of union in its worship, especially at the festivals, in foreign lands there was nothing of the kind."

It was because in post-exilic times Jewish life in the Diaspora found a sustaining and nourishing center in the synagogue which was also the school—or rather, was primarily the school—that it was able not alone to survive, but to grow intellectually so sturdy and spiritually so creative that in critical times it was able to come to the aid of Judaism in Palestine. This was true in the days of Ezra, and again, if the opinion of the Rabbis is valid, in the days of Hillel. "When the Torah was forgotten from Israel, Ezra came up from Babylon and established it. When it was again forgotten, Hillel, the Babylonian, came up and established it." In subsequent generations, too, the academies and scholars of Babylon were able to replenish the dwindling spiritual and intellectual life of the Jewish community in Palestine. In the middle ages it was Jews from the Diaspora who founded the great centers

of mysticism in Safed and elsewhere in the Holy Land. Throughout modern times Rabbinic scholars from the dispersion founded academies in Palestine, even as other Jews founded colonies and settlements and re-established, after heroic struggle and with untold sacrifices, the State of Israel.

What our people possesses today of cultural and spiritual treasures are not exclusively the creation of the Jews of Palestine, nor will those of the foreseeable future. We are not warranted by nearly 3,000 years of experience to expect otherwise. Nor should we converge all our hopes for the future of our people and our faith on one center alone. The millennial drama of our people was enacted on more than one world stage. Some of its principal actors, from Moses to Moses, never lived in Palestine.

NOTE: Rabbi Silvers address will be completed in the following issues of The Temple Bulletin.

PARKING

Members are also reminded that there is parking space available not only on 105th Street and on Ansel Road, but also behind The Temple and in the park facing 105th Street.

CLEVELAND ZIONIST SOCIETY CONTRIBUTES TO MUSEUM

In appreciation of the hospitality which has been extended by The Temple to the Cleveland Zionist Society over a period of years, the Society has made a donation of \$2,000 with which to purchase Jewish ritual objects for The Temple Museum. A rare 18th century Venetian Haggadah, beautifully illumined has already been acquired with part of the funds. Other items will soon be purchased.

The Temple Gratefully Acknowledges The Following Contributions

TO THE MUSEUM FUND:

In memory of Mrs. Louis Weisman by Mrs. Ida Rigelhaupt; in memory of Dr. William Rigelhaupt by Mrs. William Rigelhaupt.

TO THE LIBRARY FUND:

In memory of mother, Lena Myers, by Mrs. S. H. Senor; in memory of Millie Kahn, by Mr. and Mrs. Lawrence M. Rich; in memory of son, Lt. Arnold Nathanson, by Mr. and Mrs. M. P. Nathanson; in memory of Louis Weisman by Mrs. Herman Kempner; in honor of 1950 High School Graduating Class of The Temple Religious School by Jere Broh-Kahn; in memory of Linka Sampliner by Mr. and Mrs. J. B. Cohn.

TO THE FLORAL FUND:

In memory of Edwin H. Weil by Mrs. A. B. Efroymsen.

The Temple Museum

is currently displaying "Miniatures" of Jewish festival tables, on loan from the Carnegie Museum in Pittsburgh. This exhibit will be at The Temple through November ninth.

Museum Hours

Saturday Morning 9 to 12
Sunday Morning At The Conclusion of Services
Following every public meeting in Mahler Hall

The Temple Bulletin

Published Weekly by
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Vol. XXXVII

NOVEMBER 5, 1950

No. 6

Sunday Morning Service

10:30 o'clock

WRHS
RABBI SILVER



will deliver the first of a series of four lectures:
"Modern Jewish Life and Thought"

speaking on:

"The State Of Israel" **Its Problems**

Friday Evening Service
5:30 to 6:10

Saturday Morning Service
11:15 to 12:00

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

Abba Hillel Silver, D.D., Litt. D., D.H.L.

Earl Stanley Stone, M.H.L.

Assistant Rabbi
Director of Religious Education

Ass't. Director of Religious Education

SARAH G. BAKER

Executive Secretary

LEO S. BAMBERGER

Librarian

MIRIAM LEIKIND

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A. R. WILLARD

A. M. Luntz.....President
L. W. Neumark.....Vice-President
S. M. Friedman.....Treasurer

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Ansel Road and East 105th Street
SWEETBRIAR 1-7755

RABBI SILVER BEGINS NEW SERIES

This coming Sunday morning Rabbi Silver will begin a new series of four lectures on "Modern Jewish Life and Thought", and will speak on the theme, "The State of Israel—Its Problems."

This week marks Balfour Declaration Day which falls on November 2nd. Next week, on the eve of the Biennial Convention of the Union of American Hebrew Congregations, which meets in Cleveland, Rabbi Silver will speak on "The American Jewish Community—Its Future".

Please be on time. The doors of The Temple open at 10 o'clock. The Service begins promptly at 10:30. An organ recital by Mr. Willard, organist and choir director, is presented from 10:15 to 10:30.

Temple Memorial Book

The name of
SAM WEITZ

has been lovingly inscribed in The Temple Memorial Book.

In Memoriam

The Temple notes with deep sorrow the passing of:

HARRY M. GOLDWASSER

SOL H. SCHACHTEL

HILDA KROHNGOLD

and extends its deep sympathies to the members of their bereaved families.

- - - The Temple Men's Club - - -

announces

An Election Night Party

November 7th - 8:30 p.m. - 12:30 a.m. - Mahler Hall

- HUMOROUS ENTERTAINMENT
- DANCING TO EARL ROSE'S ORCHESTRA
- REFRESHMENTS
- TELEVISED ELECTION RESULTS
- EXPERT ELECTION COMMENT BY DR. CYRIL J. APPLEBY

Members and Wives Invited

Price: \$1.00 per person

LAUGHTON THRILLS TEMPLE CROWD

On October 29 in The Temple, Charles Laughton held a capacity audience entranced as he wound his way enchantingly through a selection of readings from the Bible, Dickens, Thomas Wolfe, Thurber and many other literary masterpieces.

This program, sponsored by The Temple Women's Association, inaugurated their activities for the 1950-51 season. Laughton's readings attracted city-wide publicity and comment, and the program was generally conceded to be one of the most enjoyable to be presented by a Temple group in recent years.

RELIGIOUS SCHOOL NOTES

An art class, open to all the children of The Temple Religious School is held at The Temple each Wednesday afternoon after public school sessions and on Sunday mornings at 9:30 A.M. This class, which meets in the Art Room of The Temple, is under the direction of Mrs. Frances Margulis. Its children are currently occupied in preparing Chanukah gifts for their parents.

On Wednesday evening, November 8, at 8 P.M. in Mahler Hall, there will be a dessert meeting for the parents and teachers of The Temple Religious School. Parents will have an opportunity to meet the teachers of their children, and hear as well a lovely program of songs to be presented by Miss Phyllis Kammen, a soloist with The Temple Choir.

MR. AND MRS. CLUB FUNCTIONS

The first meeting of The Mr. and Mrs. Club Discussion Group will be held this Friday evening, November third, at 8:30 P.M. in the home of Rabbi and Mrs. Earl S. Stone, 18112 Lomond Blvd., Shaker Heights.

At this meeting, which is open to all the members of the Mr. and Mrs. Club, the subject under discussion will be, "Our Relations With Israel—A Two Way Passage." The meeting will also afford those present the opportunity of selecting the topics for future Discussion Group get-togethers.

The membership of The Temple Mr. and Mrs. Club has developed the very lovely and unusual custom of meeting for breakfast at the Park Lane Villa on Sunday mornings, and then adjourning to the Services in The Temple.

The next breakfast of this group will be on November 5th, at 9:30 A.M. Reservations may still be made by phoning Mrs. Eli Goldston at SK 1-9950.

HILDA KROHNGOLD MEMORIAL FUND

Friends of the late departed Hilda Krohngold, former president of The Temple Women's Association have established a Hilda Krohngold Memorial Fund in her memory at The Temple.

Friends wishing to contribute to this fund may send their contributions to The Temple Office.

THE FUTURE OF THE AMERICAN JEWISH COMMUNITY

Address Delivered Before The Central Conference of American Rabbis
Cincinnati, Ohio, June 11, 1950

By Dr. Abba Hillel Silver

PART 2

In my Founders' Day Address which I delivered at the Hebrew Union College two months ago, I stated:

It is clear that a considerable part of the Jewish people—perhaps a majority—will continue to live outside of Israel in the indeterminate future. The Prime Minister of the State of Israel a few days ago predicted that there would probably be a Jewish population of 3,000,000 in Israel in the next ten years, and he spoke of 4 to 5 millions as the ultimate population of that country. There are more than that number of Jews today in the United States alone. It is to the interest, not alone of the State of Israel, which will have to draw replenishment and economic and political support from the Diaspora reservoir for years to come, but of the Jewish people as a whole and of Judaism, the noblest creation of the Jewish people, and its supreme gift to mankind, that Diaspora Jewry should remain vital, vigorous and spiritually sound. All talk, however patriotically motivated, which derogates Diaspora Jewry or altogether writes it off, is meaningless and harmful in the extreme... What is clearly indicated today is the setting in motion of the liveliest possible spiritual and cultural intercommunications and interactions between Israel and the Diaspora, similar to that which existed during periods of the Second Commonwealth.

In the past centers of Jewish life shifted from one part of the world to another. At times several important centers existed simultaneously. In our day we saw the oldest and noblest center of Jewish life in Europe practically destroyed. Providentially, two other important centers are rising today and are growing in strength and significance—the national center in Israel, and the Diaspora center in the United States. The American Jewish community owes it to itself and to history to take over its full measure of responsibility for carrying on the historic work of Judaism. For this mighty task it will have to, in the future, find the resources within itself. It will no longer be able to live on borrowing. It can no longer expect its spiritual and cultural provisions to come to it from the Old World. Old World Jewry no longer exists as a provisioning center. We shall have to prepare our own victuals.

Fortunately, we are not altogether unprepared or unequipped for this task, not alone in external facilities, but also, I believe, in inner resources. American Jewry is organized, perhaps over-organized. At the moment it is somewhat helplessly enmeshed in a veritable network of organization. It possesses if not a sufficient, at least

not a meager quota of synagogues, schools, libraries, Rabbinic seminaries, and social agencies. More are in the process of building. American Jews have also demonstrated a fine sense of solidarity and loyalty, particularly in these last desperate years when unprecedented disaster swept over their fellow Jews in Europe and when the historic challenge reached them to assist in the restoration of the State of Israel. Their reactions were those of a sound and healthy organism. A great hour did not find them a small people. All this is good building material for the future.

But the wise architects of the future of the American Jewish community will do well to use all the good human material, so readily available, of loyalty, pride and responsibility, of generosity and organizational skill, to strengthen the central and the indispensable institution of the Jewish community, the synagogue, which is also the school.

The synagogue, in its inception and for long centuries thereafter, was primarily a place of instruction rather than a place of prayer. Professor Baron correctly observes:

Many synagogues were used as elementary schools during most of the day, and divine service itself had as many educational as devotional aspects. The reading of portions of the Torah in a triennial or annual cycle, their homiletical interpretation in public, represented intellectual rather than purely cultic exercises... Philo was by no means wrong when, using Greek terminology, he called the synagogue a school where Jews gather every Sabbath to study the philosophy inherited from their forefathers and where all kinds of virtue are taught. This merging of the house of prayer and the house of learning was emphasized in later generations and the **batai kenosiot u-batei midrashot** appear frequently as one unit in the phraseology of the Talmud and the Midrash.

If our reasoning is correct, the synagogue is to become the institution primarily responsible for the survival of the American Jewish community, then it must drastically re-orient itself. It must shift its emphasis from a place of worship to a place of serious religious education, far more extensive and far more intensive than anything which we, at least we of the liberal synagogue, have so far achieved. Our Sunday Schools are simply not preparing Jews for the kind of an American Jewish community which we have in mind. This is not the time to discuss the remedy, but a frank facing of this fact is in itself the first step in the direction of finding a solution.

Failure to teach the Hebrew language in our schools is consigning the future American Jewish community, I am afraid, to cultural sterility. No Jewish community ever contributed culturally or scholastically to Jewish life which did not foster the Hebrew language and literature. No Jewish community ever survived for long which ignored Hebrew. This is an ineluctable fact of our experience. We cannot survive without Jewish learning. Our people perishes for want of knowledge. "An empty bog cannot stand upright." We have armor against everything, except "ambarazut".

Our people frequently employed other language media for their religious-cultural expressions—Greek, Arabic, Aramaic, and many European languages. This was true especially in the fields of technical scholarship and philosophy. However, the language of prayer, poetry, ethics and Jewish law—the deepest and most vital—was nearly always in the Hebrew. In the philosophic field, too, only those books which were early translated into the Hebrew and became available to Jews everywhere exerted any influence upon Jewish life and thought. One simply cannot conceive of the great creative periods in our history, whether in Babylon, Spain, Italy, Northwestern or Eastern Europe without reference to the deliberate and extensive cultivation of the Hebrew language and literature in these centers.

(to be concluded next week)

RABBI SILVER'S LECTURES IN NOVEMBER

Following the very successful series of lectures on "In An Hour of Crisis", Rabbi Silver, during the month of November, will deliver a series of four lectures on subjects related to modern Jewish problems and thought.

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|-------------|--|
| November 5 | The State of Israel—Its Problems |
| November 12 | The American Jewish Community—Its Future |
| November 19 | The Jewish Religion—Its Essence |
| November 26 | The Jewish Way of Life—Its Discipline |

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RECENT ACQUISITIONS TO TEMPLE MUSEUM

Because of the generosity of donors to The Temple Museum Fund, it was possible last week to purchase some very valuable and attractive Jewish ritual art objects. Among the items added to The Temple Museum collection are:

1. *Repousse Silver Habdalah Service*; East German 19th century, including a tower-form spice box and adjustable taperstick, and a wine goblet inscribed "Habdalah".
2. *A Gilded Silver Torah Breastplate (Tass)*; Polish, early 19th century; arched tablet crested with an openwork crown supported by a pair of lions standing upon "ajoure" demi-columns, and enclosing two gilded tablets inscribed with the Ten Commandments, over a reversible dial with holiday tablets.
3. *A Silver Torah Breastplate*; Polish or Bohemian, dated 1779.
4. *A Gilded Silver Torah Crown (Ketar)*; Russian, dated 1878.
5. *A Pair of Filigree Silver Torah Finials (Rimonim)*; of the 18th century; and a Gilded Silver Torah Crown, Galician, 18th-19th century, with wide triple band of birds

and stags surmounted by six staves and crested with the Torah Crown wrought with rampant lion.

6. The most valuable acquisition is that of a *Filigree Gilded Silver Megillah*, Set with Corals; Levantine, 18th century; hinged tubular case with filigree inlaid scrolls and surmounted by a steeple of three graduated tiers embellished with coral beads and having a pomegranate with bud finial, complete with illuminated scroll of the Book of Esther.

Other attractive objects were purchased which will soon be displayed in The Temple Museum.

GIFT TO MUSEUM

The Temple is deeply grateful to Mr. David Luria for his gift of a beautiful reproduction of the Darmstadt Haggadah as well as an illustrated French-Hebrew Haggadah.

JEWISH BOOK MONTH

November third through December third has been designated as Jewish Book Month. As ever, The Temple Library, under the able direction of Miss Miriam Leikind, offers the members of this congregation the opportunity to browse and borrow from the most complete Jewish library in Cleveland.

The Temple Gratefully Acknowledges The Following Contributions

TO THE LIBRARY FUND:

In memory of brother, Edward I. Jacobs, by Dr. and Mrs. Charles S. Adelstein; in memory of Louis Weisman by Mrs. William Rigelhaupt; in honor of 30th anniversary of Mr. and Mrs. David Stromberg by Mr. and Mrs. Julius B. Cohn; in memory of father, Herman Oppen, by Millard and Jay Oppen and Mrs. Tess Isaacson.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Sol H. Schachter by Mr. and Mrs. Carol Levison; in memory of father, Jacob Weiskopf, by Mr. and Mrs. Charles Weiskopf; in memory of Helen Einstein Kittner by Jean R. Cassel; in honor of 75th birthday of Joseph Guggenheim by Mr. and Mrs. Henry H. Krause and Mr. and Mrs. I. W. Kohn.

TO THE FLORAL FUND:

In memory of Bertha Simon by Mrs. Joseph Feldman; in memory of parents, Mr. and Mrs. Charles W. Klopfer, by Helen and Dolf Klopfer; in memory of Mrs. Ben Kanne by Mr. and Mrs. Leonard Bialosky; in memory of wife, Anne Kane, by A. J. Kane; in memory of Mary Segelin by Mr. and Mrs. Charles S. Miller; in memory of Selma E. Markowitz by Sylvia Newman.

TO THE TOMMY DIENER MEMORIAL FUND:

In memory of Mrs. Robert Kopper by Mr. and Mrs. Stanley Diener.

The Temple Museum

is currently displaying "Miniatures" of Jewish festival tables, on loan from the Carnegie Museum in Pittsburgh. This exhibit will be at The Temple through November ninth.

Museum Hours.....	Saturday Morning 9 to 12 Sunday Morning At The Conclusion of Services After every public function in Mahler Hall
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