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Religion in a Changing World, reviews, 1931-1932, 1936.

אדמת-הדש

Religion in a Changing World. By Abba Hillel Silver. 204 pp. New York, Richard Smith, Inc.

א

המאמרים שבספר הזה נכתבו ברגש ובשטף לשון. בנראה, באו פרקים אלה לעולם בראשונה בתור נאומים ואחר כך נתגלגלו ונעשו לספר, ומשום כך עדיין טעם הדרשה נשמר בהם וריח הפמה לא פג מהם.

הספר הזה הוא טיפוס מאד, ומה שמפכה מתוך דפיו הוא מנת חלקם של שאר הספרים ממין זה. לפיכך, כשמדברים על ספר שזוה, מכוונים הדברים לא רק אליו בלבד, כי אם אל הכלל כולו. ברוח כזה, אם לא באופן כזה, פותכים כל ה"ראפיים" הנמנים על אסכולה זו. ד"ר סילוור עושה את מלאכתו בכשרון ובטעם, ואם ההגיון צולע פה ושם, אין האשם בו. הוא מנסה להפיץ את אור תורתו וללקט את השבריים של הלוחות הריפורמיים באמונה. קשה לי להאמין, שאחר במקומו היה יכול לעלות עליו במלאכתו זו.

המחבר מדבר בזכות הדת ובזכות האמונה, כלומר, בזכות הדת של הרב הריפורמי, או הליבראלי, כפי שהוא מכנה להקרא. המלאכה לא קלה ביותר. המחבר רודה בלחטי ריטוריקה, מפה גלים ברעש ומדבר בעז ובבטחה וברוח סוערת, כאילו זה עתה נגבה אָזנו שמץ מתחת פסא הכבוד. אולם כך דרכה של דרשה. לפעמים אתה חש שהמחבר הנכבד לא בא להכניע רק את הגיוןך אתה במאמרי שפר, אלא גם להשתיק את המית עצמו...

לא קשה להבין וגם להוקיר ולחבב את הדתיים האמתיים, כלומר, האורתודוקסים המאמינים מכל אמונה שהיא. יכולים אָנו לתת גודל וכבוד, ואפילו להתייחס בהערצה, לאלה הממשיכים את המסורה העתיקה המפלסת דרכה, לפי אמונת בניה, עד לימי דורות קדומים, עת שמים וארץ נשקו, ואלהים התהלך את בני-אדם וגלה להם רצונו. בדביון עולמם יש תמימות, יש פיוט, יש מסתורין, וביחוד התנלות לב נאמנה. כך הם מאמינים — ודי. אם לא כל אחד מאתנו יצא בשלום מן ה"פרדס" ולפעמים קצץ לא רק פנטיעות, אלא החב את הגרון גם בעצם האילן, לא ימנע בכל זאת מלתת אוזן קשבת ולב מבין לאלה שאמונתם עדיין לא פסה מלבבם ולא חדלה מהיות נר לנתיבתם ואור לרגלם. אם הרוח נחה עליהם והם מתחילים, "להרעיש עולמות" ולהטריד את שלוותנו במה שאלהים דורש מאתנו, הם מזוינים בטענות ממשיות. להם יש תורות: כך צווה אלהים, כך כתוב בתורה. אולם, בשם איזה כח עליון או "מלאך אלהים" מדבר הרב שלנו? מאיזו באר הוא שואב את מימיו? "המדע — הוא אומר — לא גרש את אלהים לא מנבול העולם הקטן של האטום וגם לא מן השטח העצום הבלתי-נחקר של שמי הפוכים". המחבר גלחם בכשיל ובקדרום נגד השקפת עולם חמרנית, ומשתפך בשירה ובהגיג נפש לקראת פלאי התבל והפח האלהי הצפון בהם. "אכן יש אלהים!" כל זה טוב ויפה; וכמובן, לא יבוא איש לערער על הלך-נפש מעין זה. אולם כשהמחבר הנכבד בא אחר כך בשם אלהים זה להתנגד ברוח תמרורים וכעס נגד השיטה של "נשואים חברתיים" או "נשואים על תנאי", תמוה ומוקשה הדבר. איך זה בדור לו לרב הנכבד, שאלהים, כלומר, זה שברא את היתוש ופלס את נתיבי-החלב בחלל האין-סופי, עומד על צדו של הפישוף המכובד מאנינג, המתנגד לנשואים חברתיים, והוא נגד השופט הקרה והמכובד מקולוראדו, המצדד בנשואים חברתיים — דבר זה נשגב מגדר הבנתו. אני מבין את הפנסיה הקתולית, ואני מבין, להבדיל, את היהדות החרדית: "כך גזרה חכמתו". פה יש ספר, והתנלות אלהים, עול תורה ומצוות. ולכן כאשר חוזר האפיפיור "ex cathedra" על תוקף איסור הגירושין ומתיר את הגדרת הלידות רק על-ידי כבישת היצר, או אם הרב "חפץ חיים" דורש באספת נשים בוויילנה, כי כל הצרות מהגלגלות על ראשינו על שאין מקפידים בחומר הדין של טבילת נשים, אי-אפשר לנעוץ את צפרני ההגיון בדבריהם

ולחוכית שהם נעדרו בינה. הם הלא באים בשם אלהים וכל הטענות בטלות מאליהן. אבל לרב שלנו ולכל ההולכים בעקבותיו הרי שונים הם. הם אינם דורשים, למשל, להזהר מל"ט מלאכות בשבת, להזהר ממשוה חמץ בפסח, להזהר בהנחת תפילין ועוד; סימן, שהם כבר התחמקו מן המקלט הדתי וכי האמונה הישנה, "שזו התורה היא הנתונה למשה רבנו מפי הגבורה" התנדפה מקרב לבבם ולא השאירה שם אף נ"ט-פרני"ט. ומנין הם יודעים, איפוא, שאלהים הוא מתנגד גדול ל"נשואים חברתיים"? המחבר מתנגד לשיטה החמרנית והמיכאנית. טוב. ומה בא זה ללמדך? מי הוא הנבר הנושא עין למרום ויודע לקרוא מה שכתוב שם? אָנו יודעים רק שיש איזה כח עליון, אדיר, המתגלה בחוקות שמים וארץ ובטבע כל היקום, אשר ילא המוח להשיג אף מושג כל שהוא מסודו הגדול, ואשר תכרע הנפש מופת תמהון וחרדה לפני פעלו הנורא. ובכן? האם אָבוא להגים דעתי ולאמר שעמדותי בסוד שדי ושהוא הודיע לי את רצונו מתוך הסנה? כשאני שומע מפי בני הנעורים ומפי הזקנים על-דבר התורות החדשות, לא יתנני לבי לחשוב אף לרגע ש"אלהים במרום ישאג" ושהוא עומד להפוך את סדרי בראשית. כי ירא אָנכי את אלהים והנני לגמרי נטול החשק והרצון להוריד את פביכול לאותה מדרגת המוסר והשקפת עולם של חברה עדינה ב"ליידים אוקולרי".

אין אני אומר חס וחלילה שכל אלה השיטות החדשות על עניני המין ועל שאר ענינים נושאות את אושר בני-אדם בקרבן. אפשר, כמובן, להתנגד להן מטעמים חברתיים ומעשיים שונים. אפשר בכלל להתייחס בספק לדעה האומרת כי האלהים עשה את האדם ישר וכי כל הרעה היא בזה, ש"המה בקשו חשפונות רבים". מי יודע אם בכלל אפשר לתקן מה שקלסל הטבע ואם יש יכולת למצוא תרופה לכל פגעי בני-אדם. הפרופלימות הגדולות פחיים, ופרופלימת הנשואים בכלל, לא נמרו עדיין בדעתך, בנראה, לשחרר את אלה, "שוכני בתי חומר" מכובד עולן. עדיין הן עומדות בחוצפתן, רחמנא ליצן, לללותנו על כל מדרך כף רגלנו ואינן מוכנות להפגע מפני "סגולות" ולחשים שונים. אפשר שיש להרים אנרוף נגד הגורל, ואפשר שצריך להרפין ראש ואין מנוס ואין מפלט. אולם, לבוא אל הנוער בטענות בשם אלהים ובשם הדת — למי מן המודרניים יש יפוי-הפה לזה? הנוער יענה לו מה שענה וואלטיר אל הפומר כאשר זה האחרון בקש ממנו להתוודות על חטאיו: "בשם מי אתה בא?" — שאל הסופר הגדול. "בשם אלהים" — ענה הפומר הטוב. "כן, כן, אדוני, — חייך הפילוסוף הישיש, — בבקשה להראות את התעודות."

ב

הנני עובר אל פרק אחר בספר דנן בשם "האחד והרבו", ועוד הפעם הנני חש שהמחבר כופה עלי הר פניגית. המחבר הוא אָדם מודרני, והוא מכונן פעמיו בזהירות, ולא יתנהו לבו לאמר שדתו יותר חשובה מדת אחרת. לא, דעה כזו אינה הולמת לאיש הטבוע בנושפנקא של ליבראליות. כל הדתות וכל האמונות פשרות. כולי האי? אם כן, הלא יכול איזה "צעיר" שהוא חבר ב"היכל" לתעות בשבילי האמונה ותחת לקדש על היין יטעום מ"סעודת האָדון"? מי יודע את דרך הרוח? המחבר נמצא פה בין הפטיש והסדן והוא מביא את כל פחותיו לידי גלוי. "הדת — הוא אומר — היא לא מדע, כי אם אמונת — האמונות היותר עליונה של האָדם". ועכשיו הענין יותר פשוט וקל: כמו שאין אמונת אחת בעולם, כך אין דת אחת בעולם, ושלווה במרומים ושלוש על בני-אדם. אני מוכרח לאמר, שאינני חושב כלל שהרב חזק בזה את מבצר אמונתו. לפי דעתי, יכול ה"צעיר", שדברתי עליו למעלה, לבוא בטענה מעין זו: אם אני בתור אָדם אמריקאי אומר, למשל, שהמוסיקה הגרמנית יותר חשובה ויותר גדולה מן המוסיקה האמריקאית, האם אתחייב בנפשי על-ידי זה? הלא תודה, שרק איזה פאטריסטים בעלי קנאות נפרזה ובעלי מוחין דקטנות יחשבו לי זאת לחטא. האם תתן לי, רבנו, את ההיתר הזה ורשות הבחירה גם פעניני דת ואמונה ולא תתבע אותי לדין לפני בית-דין של מעלה? התשובה, כמובן, מובנת למפרע. אין מן הראוי אולי לערער על רב ליבראלי על שאינו מוליך את הגיינו עד קצה התולדה ועל שהוא מפסיע את עצמו מלקבל עליו את עול מלכותה של המסכנה האחרונה. האמת

הנושפת על הפירה שהתיוה זיקים לכל עבר, התחבבה חיד השמאלית, אחר הימנית. אף אנקור רעב צייץ סמוך על החלון. אותות אלו מה הם? אי, סימה, היום פמעט עבר ועדיין לא עשית מאומה! התחילה להתעסק בחריצות, אך הידים כמו בנדו בה. איזה ליצן התיישב בחופה, ההופך קערתה על פיה. הרנישה רעב, קטפה כמה קלח-ישום רפים פננה, טבלה אותם במלח ולפתה בפת חרבה.

— מיהאי, — פנתה אל הרועה הסב, — התדע לנחש עתידות? — הא מניין לו, דראנה? — כמו התחנן הרועה החולה. — רק לה' נסתרות, בתי, ואדם מה פי יעמול לחשוף צפונות, אי? לדוגמה יוכיח הוא, מיהאי: הירוע ידע אתמול, פי היום יתהפך בחליו באורוה? ומה יהיה מחר? אולי לעת הזאת כבר יהא מוטל ושיניו הרועות כלפי מעלה — אי, אין אדם יודע לנחש עתידות. אלא מה? אם עליה טוב, תואיל נא לתת לו פת מאמולוגה ומעט כרוב פבוש, תואיל וכאבו הוקל קימעה. זה הכלל, דראנה: פיון שתיאבון לאדם, משמע, שלמלאך המות אין שליטה בו עדיין. הגישה לו סימה את המטעמים, אכל הסב ושאל: — מה לה וליום המחר, דראנה? התשאל הדרור באביב מה שיקרה אותה בסתיו, אי? תשמח ותעלוז בעולמו הנאה של הקדוש ברוך-הוא — וחל! הכרוב טעים מאד, בתי, כשמן בעצמות.

— ספר דברימה, סבא. — מה יספר, דראנה? מעשיה ישנה-נושנה — הרי בן עשרים בן מאה — הפל מבקשים ליהנות מזיו החמה. לכאורה הריהו, מיהאי, חרם נשבר, שלפוחית נקובה, לא אשה ולא בנים, לא קרוב ולא מודע, בודד וגלמוד פאותו עמודה-ציון בערבה, אף-על-פי-כן אינו רוצה למות עדיין. עוזב כמה בהירה זו פרסיע, שיטה פורחת זו שמנגד וערבה יקרה זו — התוכל, אי? תודה רבה, בתי, על הסעודה, את רוחו השיבה ממש. אין לבו הולך עתה אלא אחרי החליל. נפשו מלאה על גדותיה, פאמתימים זו לדוגמה. הרצה, תשב לידו ותשמע. את הדוינה יחלל, אי, הדוינה, אותה ישיר קטן וגדול, בן עשרים בן מאה.

שמעו סימה את הדוינה, שירת-הרועים הידועה בוואלאכיה והורידה דמעות. על מה בכתה? על עברה, או על עתידה? פטל ירדה על נשמתה, פוהר הרקיע קודם הנז החמה על הערבה הנדרמה. היא המתיקה נשית-הפה של ההוספודאר עוד יותר, היא הנעימה את מראהו עוד יותר. אי, חלל חלל, מיהאי, עד שתמוג נפשה בקרבה. וכשהפסיק, שאל אותה:

— למה תבכי, דראנה? — נדחקה אל הסב, פהלחץ תינוקת אל סבא חביב וגלתה תעלומתה:

— היא אוהבת — בחזר פהלכה, הא? — חייך הסב. מי הוא, לא גלתה הנערה, אלא המשיכה להלחץ אל מיהאי ונפשה ענתה בה לדוינה, שירת-הרועים רוות-הנענועים. אי, אילו ניתנה תעלומתה להגלות, היתה משיחה לפניו על אהבתה העזה, אהבתה הראשונה להוספודאר עקיבא. גם על הנשיקה היתה משיחה, אשר באה ברעל בדמה ושדרה מנוחתה בין פיום ובין פלילה; אך פיה היה נעול בשבעה מנעולים ותעלומתה צפונה כבושם הטוב פננזי נשמתה. הה, מיהאי, ההרגיש במתרחש ברוחה? הנחש את מחשבתה? הוא החליק על משי-שערה וכפליס-נטרו, פנאדות מעוכים אלו, הרעידו מהתרגשות פנימית. נערה זו לבתה בו את הנחלת העיממת בלבן, שריד עתיק של אהבה בת ששים ועיניו המלופלפות והפחות הדמיעו. לא היתה ברירה אחרת אלא ליטול שוב את החליל ולשפוך בו את נפשו, מעין תפילה לעני, והרי: — חל-חל-חל-חל —

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כשעז קודם שקיעת החמה ירדה סימה הצפרה. את דוקיצה הצוענית כצאה על האיציטבה של דירתה הרעועה מעשנת סינארה יזנה את החזירה היחידה שלה בקליפות של תפוחי-אדמה מתוך פפות ידיה הקמוטות והגרומות. על ברכתה של הנערה השיבה במנוד-ראש קל ורמזה לה לשבת לידה.

— מה בפיה, בתי? — שאלה הצוענית מבלי השיט באורחה וחמשיכה לזון את הפהמה הגרגרנית. — מה הביאה לבית דוקיצה בשעה זו של פין-השמשות?

— לנחש לה עתידות על-פי הקלפים. — לנחש על-פי הקלפים? אפשר ואפשר ומכל שכן עכשיו

בתוכו, פמלחשים דברימה טמיר ונעלם. דרך החלונות הנפתחים והירוקים חדרו כמה מקרני השמש השוקעת, רצדו מחול-גסיסה על הקירות ועל התקרה ורעכו ער-ארגינעה. דטמה עמוקה רבצה בדירה ותחת הפירה התפוננה תרגנולת אחת דוגרנית בכברה לתנומת-הלילה. אי מזה, פשרה שחורה מתוך החלל האפל של הפירה, זנקה חתולה, המליטה המיה דקה, התרפקה על גברתה, פיון שלא נענתה, פתחה בלאט את הדלת ונעלמה החוצה.

המכשפה לבתה תחילה קומץ הנחלים שמתחת לדור, הוסיפה עליהם כמה קוצים יבשים, נפתח באש הדלה, עד שאחזה בעצים והיתה למדורה קטנה. לאורה נראו פניה קמוטות יותר, פתוגעים מוזהרות אלו ושערותיה המדובללות נתלו באניציפשתה על מפרקתה ובצדי מצחה. הזהירו טבעות-הנחושת הכבדות באזינה והשמיעו שאון קל ומסתורי. קומתה היתה כפופה יותר, כתפלצת במקשאה שבורת-סועה וגבה, בדפשת מעוכה של נמל תשוש ושבעימים, הודק באפלה, קבר מלא תוך ומרמה. בפחתה באש נתעסק פרצופה, פיה הצפיד והריק ועיניה הירקרות, לטאות זעירות בתוך רשת של קמטים דקים מן הדקים. לא בחפזון עשתה מלאכתה, כצל שחור שפה מפנה אל פנה באפלת הדירה, הטילה לתוך הדרור קליפות יבשות של צפדים ושבלולים ועצמות צפרדעים ומיני עשבים. בחשה בתרוד ארוך ומלחשת פלחש העלים הנובלים בסתיו, גחנה מתחת לפירה, משמשה בתרגנולת, פנתה ברמיוה נגד החתולה השחורה שהתפנסה אז פנימה, קרבה בפסיעות של שכוי לנערה הנבוכה, תלשה כמה שערות מצמתה, נטלה בספין מוכן בידה צפרני הפחנים של שתי ידיה, חבקה נזרתה והולוכה אותה אל הפירה, צוותה עליה להציץ לתוך הדרור, לטבול את הקמיצה בנזיר-הקסמים ולמרוח פרוטב זה פיה, מצחה ותאומי-שדיה. הנערה צייתה בהכנעה, ביראת הרוממות וברוח נפעמה. אחר התיישבו על הקרקע, היא והמכשפה ולאור נר חלב מסריח הוטלו הקלפים והנחוש התחיל. נבחרה המלכה הצלובה, מרופבה ושמנה מרוב שמוש, הונחו עליה חמשה קלפים אחרים ושלשה-שלשה מכל עבר מסביב. הם הסדור פהלכה, קלח-קלח במקומו, מוכנים ומזומנים לגלות נסתרות. טובות ורעות פאחת, יגון וחדווה פאחד, אלא כאן חתישבה מעט המכשפה, העמידה בנערה זוג עינים-לטאות ודרשה:

הניחי על המלכה שתי מטבעות בסך דראנה. אי-אפשי בלי מעות, אי-אפשי. טעמה ונימוקה עמה, ענ דוקיצה. התשים? הניחה הנערה שתי מטבעות וחפתה בלב הולם פעם. דוקיצה לא נחפזה. החפזון מקלקל את השורה. גלמה לעצמה תחילה סינארה עבה, אט-אט ובאצבעות דומות לכרעי-שממיות מתפשות רשת באפלולית של פין-השמשות ומשהו מעורפל ואי-אנושי שכן בזוויות פיה, אחר הדליקה אותה מעל השלהבת הנר, התפסטה בתמרות עשן — וגלתה את הקלפים שממלל למלכה הצלובה. שעה קלה התפוננה בהם בשימת לב רפה ובארשם תמהון, עין-לטאה אחת נתעצמה באילו בשליחות מסתורין למסור לרוח הנעלמה כמה שנתגלה והפקותה היתה נעוצה במה שלפניה. אחר נפקחה הראשונה, פתום המלאכות, הידים הגרומות גלו יתר הקלפים, המתנינה עת מועטת, פולה אומרת רזי דרוין, ובקול פאיב מן האדמה נחשה:

— היא אוהבת — המצאה? — הנערה נעה ראשה בנשימה חטופה. — שנים אוהבים אותה, אחד מכוער ואחד יפה-תואר לחלל. מקרה רבי-ערך עומד לקרות בחייה, שראשיתו צרה ויגון ואחריתו — שמחה וששון. אשה אחת תעמוד על דרכה — מי היא, סבתה? — קול הנערה יעד. — מה מראה? — סודה היא, רזה לה, דראנה. תפקיד חשוב תמלא, אותה האשה, אי, חשוב מאד וקשה תהא המלכה, אי, קשה, דראנה. — ומי תנצה? — נשמתה פרפרה בקולה. — מי? — את —

שבה רוחה אליה. דומה באילו עמדה כבר פרגל אחת על פי התהום ולהשטט לתוכה בריסוק-אברים, אבל במאמרה של המכשפה נצלה מפליה וראית. רבות מחשבות בלבה ושאלות אין-מספר, הדורשות פתרון, בירור נכון, אך הצוענית טרפה את פנימיותה פהשליכה לתוכה שאלה זו:

— התנחש לה על-פי הקוים שעל פה ידה, בתי? — פן, — השיבה. — שתי מטבעות, פראשונות. באה דוקיצה על שכרה, התפוננה אל הקוים שעל כפות הידים

מצוות קלות ומקצת מצוות חמורות. ומודיעין אותו מקצת ענשין של מצוות, שאומרים לו: קודם שבאת למדה זן, אכלת חלב אי אתה ענוש ברת, חללת שבת אי אתה חייב סקילה, ועכשיו אכלת חלב אתה ענוש ברת, חללת שבת אתה חייב סקילה. וכשם שמודיעים לו ענשין של מצוות, מודיעים לו שכרן של מצוות. ומודיעים לו שבעשיית מצוות אלו יזכה לחיי העולם הבא, ושאינן שום צדיק נמור אלא בעל החכמה העושה מצוות אלו. ואומרים לו: הוי יודע שהעולם הבא אינו צפון אלא לצדיקים והם ישראל."

איזו פשטות! איזו תמימות! איזו הכרת ערך! העבודה, שבמלים הללו, שיש בהן גם פתוס צנוע ונפלא וריתמוס נפשי ואצילי משתקפת בבחירות ובשלמות תכונת הדת ודמותה. פה יש התגלות לב ונאמנות הרוח, קיצוניות ותפיסת המכשנה האחרונה. פן, גם דת ישראל, כמו יתר הדתות, מפירה רק בערפה ובחשיבותה היא, אבל היא הולכת בזהירות ואיננה אנגריסבית, מפני "שישראל בזמן הזה דחופים וסחופים ויסורים באים עליהם".

תנתן לי רשות להעלות פה קטע של שיחה אחת, שהיתה לי בימי נעורי עם יהודי אחד שהיה ידוע בתור למדן תלמודי מופלג: "סוף-סוף — אומר באיזה בטחון מוחלט ובטון של מושפל ראשון — הלא גם הגויים יודעים שדתנו היא הדת האמתית ושנאנחנו הם המזומנים לחיי העולם הבא".

"לא, לא, ר' יוסילה, — אומרת אני, — האין אתה יודע שהם, הגויים, אומרים, שרק אלה המאמינים בישו מתעלים ונגאליים מן החטא הקדמוני וזוכים להפנס אל מלכות השמים?" "האומנם? כך הם מאמינים? השוטים הללו! אבל — חוסיה בבטחון, — מה איכפת לנו? הלא אנחנו יודעים את האמת". "אבל — אומרת אני לשם קנטור קצת — הם חושבים אחרת". הפעם יצא כבר מסבלנותו וקרא בכעס:

"עוד הפעם מה ש, הם חושבים! הלא העיקר הוא לדעת את האמת ומה שאנחנו חושבים, ולא מה שהחמורים הללו חושבים".

הנני מודה, שהוא נצח אותי נצחון נמור; ואני מחבב ומוקיר בעל אמונה איתן שבו. הראה לי יהודי שבמותו ואראה לך אדם המוכשר למסור את נפשו על קדושת השם. (ה"יצר הרע" שבלבי חוזר פה על הטענה הישנה, שהנרדפים נעשים גם פן לרודפים כאשר התנאים משתנים והשעה משתנה, והמעונים בפועל הם מענים בבח. אומנם יש מקצת אמת בדברי הליצן הזה, אבל לא כל האמת. בלי ספק היו רבים שנתנו את נפשם על אמונתם ולא היו מסוגלים בלל לפגוע באחרים ולמדוד להם במדה זו).

פן, יודע אני שקשה למחבר להדחק אל תוך גבוליה של דת זו. קשה לו לחבוש את ה"ספוריק" של "מועצת גדולי התורה" ולהמריא לשחקים במרפבתה של "אגודת ישראל" שליט"א. אבל האם אפשר לו לשנות את פני הדת, להפריח את נשמתה ולעשותה לפי הנוסח המנוהג של סינסינאטי? יש עוד מין דת בעולם. זו היורדת על ראשיהם של הפילוסופים החובקים זרועות עולם, ושל המשוררים והאמנים; זו אשר תרקום שירתה בלב כל ההוגים בכבשונם של עולם ונושאים את צער האדם ושמחתו בקרפס. אולם הדת הזאת פורצת כל גדריו נוע, מפלגה ואספולה. היא משוללת קתדרות וכהנים מעוטפים בנדי-שרד והיכלי תפארה. חלל האין-סוף של העולם רב התעלומות הוא היכלה, וכל אדם אשר נפשו שואפת למרומים הוא הפהן הנדול שלה.

בשהרגישו הסופרים העברים שחומת דתם מתפוררת ואין בכחה לעמוד איתן לפני כל הרוחות הפאות לחדש פני תבל, בדקו ומצאו מתחת לשכבות הדת הישנה שורה שלמה של ערכים לאומיים, שעדיין יפה כחם לשמש לנו תרים ולאושש את לבנו בזמן של מצוקה רוחנית. הם דרשו על התרבות הישראלית, השכינה הלאומית, הלשון והספרות העברית, המוסר הלאומי, המרצו הרוחני. בכל אלה סברו למצוא מחבוא לנשמתם ומקלט בטיח מפני סער הזמן, עד שנדל אנשי הרוח שבדור ההוא, אחר-העם, לא ירא מלהגיד בגלוי: "יכול אני להוציא משפט בלבבי על האמונות והדעות שהנחילוני אבותי, מבלי שאירא פן ינתק על-ידי זה הקשר ביני ובין עמי".

המחבר שלנו, אף-על-פי שהוא ידוע ליהודי לאומי וחובב התרבות העברית, לא בסס את ספרו זה על היסוד הלאומי בלל והעמיד את עולמו רק על שלטון הרגש הדתי. דבריו, אף-על-פי שנאמרו ברגש ובנפש הומיה, אינם, לפי דעתי, קולעים אל המטרה ואינם מוכיחים כלום. דבריו הם טיפוסיים לשאר הרבנים של האסכולה הריפורמית והם פראים, איפוא, לתשומת לב. הוא מדבר בכשרון והוא מניח לנו את תבשילו בקערת פסח. אולם, פשמתחילים למשש את המעדנים ולטפל בהם בספין ובמזלג, תתנלה לפנינו אכילה כחושה ביותר. אולי אין מן הראוי למצות את עומק הדין עם "בעל האכסניה", כי אין בו האשם. השלחן הריפורמי הוא מופה רזון ואין בו כדי לשבור את רעבונם של אלה הרעבים לסעודה שיש בה ממש.

היא, שהדת מעולם לא חשבה את עצמה לאיזו מין אמונת. היא חשבה את עצמה לגלוי הרצון של אלהים. היא, איפוא, קנאית בטבעה ולא תפיר בקדושתה של דת אחרת. את אלה התיאולוגים הפאים להראות את גדולתה של דתם הם ולהבליט את יתרונה על דת אחרת, המחפר מכנה בשם "אימפריאליסטים דתיים". "זו היא תעמולה מצוינה, — הוא קורא, — אבל דת גרועה". סלקא דעתך? אם פן, הרי ר' יהודה הלוי, למשל, אצלנו, ותומאס אקווינאס, למשל, אצל הנוצרים היו רק בעלי תעמולה וסרסורים טובים, אבל לקויים מאד בהבנתם הדתית, ואינם מוצאים את ידם ורגלם בנתיבות התורה והאמונה. אבל האמת היא, שכל אדוקי הדת מעולם, הן אנשי מעלה והן בני-אדם פשוטים, היו ספוגים ומחודרים אותה האמונה התמימה והלוהטת, פי אור האמת נגה ביחוד עליהם וכי רק הם זכו לחזות בנועם אלהים. כל דף ודף מן הספרות הדתית הנדולה והרחבה מעיד על זה. הדת היא אוניברסאלית, הולכת בקומה זקופה ומאמינה באמת אחת: "אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה' לעבדו שכם אחד". "והלכו עמים רבים ואמרו לכו ונעלה אל הר ה', אל בית אלהי יעקב, ויורנו מדרכיו ונלכה באורחותיו". אלה שנתנו את גופיהם מאכל ללשונות האש על קדושת אמונתם היו מחודרים ומלאים עד אפס מקום את הבטחון שהם הגיעו אל האמת העליונה והמוחלטת שאין אחריה כלום. ולפיכך דרשו גם הם מבני אמונתם השתעבדות נמורה, בלי מרי כל שהוא, לחוקי הדת ודעותיה. "פן יש בכם איש או אשה, או משפחה או שבט, אשר לבבו פונה היום מעם ה' אלהינו, ללכת לעבוד את אלהי הגויים ההם ונו', לא יאבה ה' סלוח לו, כי אז יעשן אף ה' וקנאתו באיש ההוא". הרמב"ם הנדול, זה בעל "שלטון השכל" בספרותנו הדתית ואחד מהיותר נאורים בין גדולי מפרשיה של דת ישראל, לא חש מלהכריז את הדברים החריפים הפאים (בהקדמתו המפורסמת לפרק "חלק", סנהדרין):

"וכאשר יאמין האדם אלה היסודות פולם, הוא נכנס בכלל ישראל ומצוה לאהבו ולרחם עליו ולנהוג עמו בכל מה שצווה הש"י איש לחברו מן האהבה והאחרות. ואפילו עשה מה שיכול מן העברות מחמת התאוה והתנפלות הטבע הנרוע, הוא נענש כפי הטאיו, אבל יש לו חלק לעוה"ב, והוא מפושעי ישראל. וכשנתקלקל לאדם יסוד מאלה היסודות (י"ג עיקרים) הרי יצא מן הכלל וכפר בעיקר ונקרא מין ואפיקורוס וקוצץ בנטיעות, ומצוה לשנאו ולעבדו, ועליו נאמר הלא משנאך ה' אשנא". (בדרך אגב: כשאני לעצמי, אינני מאמין בלל, ש"הנשר הנדול" היה "נזלן" פזה, אף כי זה היה במאה השתים עשרה. בהרפה מקומות היה ביחוד סדרן, שסדר את הדעות ואת המנהגים המקובלים באומה, והוא שלם את חובתו לזמן, לצורך, למקום ולתנאים). הרמב"ם יקבל עוד פעם את רשות הדבור. את הפסוק "לא תסור מן הדבר אשר יגידו לך" הוא דורש בשם הגמרא כך: "לא תסור, זו מצות לא-יתעשה, וכל העובר על לאו זה הוא זקן ממרא וחייב חנק".

נחזיק טובה למזל שאין דנים דיני נפשות בישראל בזמן הזה; אלמלא כך, היה המחבר שלנו יחד עם קוראיו מזכרים פבר "הללויה" במסכת המלאכים...

2

המחבר הנכבד מתקצף וקובל על "הדתי האימפריאליסטי החושב לו לזכות צדק להטיל את אמונתו על שאר בני-אדם על-ידי פתיי נעים, אם אפשר, או גם בחזקה, אם נחוצ". המחבר איננו בודד בדעה זו ורבים יתנו צדק לו. אבל לי נראה, שהוא צף רק על שטח הדת ומתחמק מלדרת לעומקה של תכונת הדת ועצמיותה. אם מאמין אני באמת ובתמים באיזה דבר, הרי הדין נותן והטבע מחייב להעסיק גם אחרים בזה ולהכניסם תחת פנפי שכינתו. כך הוא וכך היה מעולם. מפני השעבוד והגלות ומחוסר מרצו ומקלט בטיח היתה דת ישראל מוכרחת להצטמצם בקרן זוית, להסתפק במה שיש לה, ולא לכבוש נפשות חדשות. היו מקרים שדת ישראל, מפני תנאיה המיוחדים, סבלה מן הגרים, עם שתלמודי אחד דרש על הפתוב, ונלווה הנר עליהם ונספחו על בית יעקב מין תורה חסידית: "קשים גרים לישראל כספחת". אבל אין לסרס את רוח הדת ולא לזייף את איכותה. בטבעה הרי דת ישראל מיסיונרית היא כמו שאר הדתות וכמו בתה הנצרות ונסדה האישלם. "כל מי שמקרב נכרי ומניירו — אומר תלמודי אחד — פאילו בראו". כמו שאר הדתות פן גם דת ישראל יונקת וניזונת מן ההפרה, שהיא היא האמת הנצחית הקיימת לעד ורק בה אפשר לבני-אדם למצוא תיקון לחייהם. ומתוך רוח פזה ומתוך לב בוטח ואיתן פזה פותב ה"שלחן ערוך", הלכות גרים, בשם התלמוד, את הדברים הללו:

"בשבא להתנייר אומרים לו: מה ראית שבאת להתנייר? אי אתה יודע שישראל בזמן הזה דחופים וסחופים ויסורים באים עליהם? אם אומר: יודע אני ואיני כדאי להתחבר עמהם, מקפלין אותו מיד ומודיעים אותו עיקרי הדת, שהוא יחוד ה' ואיסור עבודת אלילים, ומאריכין עמו בדבר הזה. ומודיעין אותו מקצת

לאבד את עצמי לדעת. אוי לי! בין רוצחים יפירני מקומי!
היום הורע לי מאתמול. מהיכן אכוריות נוראה כזו לבני-אדם?...

*

על-מור סאניטאריום, 1930.
רציחה! שוד וחמס! אפילו מעט שמן לא הונש לי. דורה
עוקצת הושמה לפני בתור מאכל הבוקר. לכשאצלצל, אין עונה.
מת אָנכי, גווע פרעכ... רעיונות של אבוד לדעת מטרידים אותי,
מכאובי מרובים. מוסר אינקוויזיציה מתקיים ואין שם אל לב
בשמתנים בו אנשים נקיים וחפים מפשע. אפלוית מסביב, נר
דועך באיוו פנה... אתופה בכוס ואין עונה...

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על-מור סאניטאריום, 15 באבנוסט, 1930.
מאכלים נרועים אשר לא יספנו גם לחיך פלב... משוגעים
צווחים, דופקים בקירות, שורקים ומצפצפים, מפריעים את שנת.
רבנו של עולם! היכן הנני בעולמך? הנני גווע. דפיקת הלב
אינה כתיקונה והרופא לא נכנס לבקרני... אף אחד לא בא לבקרני.
חבר אחד היה לי בבית-המשוגעים — בית הרוצחים — זכוב,
ולפתע נעלם. מי יודע, שמא הוטל, ומאד אקנא בו, כי אותי
ממיתים קימעה-קימעה פרעב ואכזריות. לוא יכולתי לצאת מכאן.
אין מי שיאמין לחולתי... בכור שטן, למה החשבת את עולמי ואפילו
מערי (בתו — ג. ח.) הטובה לא באה עדיין להוציאני מבית-
הרוצחים.

*

על-מור סאניטאריום, 6 באבנוסט, 1930.
הוי, לפי מציקני, ליל נדודים! מעי חמרמרו. בנראה, ננור
עלי לגווע מאחרי דלתים וברית?!

*

על-מור סאניטאריום, יום רביעי, 6 באבנוסט, 1930.
הלעיטוני סמי שינה. כל הלילה צרח המשוגע שבחדר השלישי,
המשוגעים שבחדר השני דפקו בקיר. סאניטאריונים מצוינים נמצאים
בקאלפורניה. אחיות רחמניות סחו ביניהן ולאזני הגיעה שיחתן:
"היהודי קורא, הנח לו!" שטן, משום מה אדרתני וקללתך רובצת
עלי בלי הרף! תענית גמורה לכל פרטיה ודקדוקיה...

*

על-מור, 9 באבנוסט, 1930.
האחות מרת וואטס היא מכשפה נוראה. אוכל תביא — דוקא
אותם הרברים שתתעב נפשי. אצלצל בלי חשך ואין בא. משונה
הוא טעם הקפה. בנראה, רוצות הן להדעילני, ביראן פן אנלה
תרמיתן וקלונן ברבים. עשרה ימים — עשר שנים — יום לשנה,
להמציא בבית-הרוצחים. איני מגום, הכל הוא נכון וישר בנכון
היום. הערב ממשמש ובא ואוויר לבדי בחשכה ואצפה...

*

10 באבנוסט, 1930.
אור עיני ניטל ממני ובסמרטוט נאלח ארטיב ואנגב את עיני
הצורבות. אין אף ראי כדי להסתפל ולראות משום מה הצרבנה
ולמה יגדל בלי-כך הפאכ. חלָאָה מסביב, הרעב מענה אותי. המכשפה,
המרשעת שכחה אף להביא מעט מלח לביצה, מזוני בבוקר. צלצלתי,
קראתי ואין עונה.

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יום ג', 26 באבנוסט, 1930, הוליבוד בית-החולים הנוצרי.
קשה להסתגל לבדידות בשם שקשה להסתגל למחלה. שבעה-
עשר יום בבית-החולים זה, מלבד שבעת הימים בבית-החולים היהודי
ועשרה ימים במוסד ה"קלעני", וסאניטאריום של רוצחים, שבאיוזה
מובן עולה הוא בכל זאת על בית-החולים העברי. ואחרי כל אלה
איני יכול להסתגל לתנאים ולהשלים עם בדידותי, ערירי הנני.
סופרים רבים מצויים בלוס-אנג'לס, אולם אָנכי נשפחתי במת
מלב. קשה למצוא ידידים לעתת בצרה, מתי מספר הם וגם אלה
נכנעים לפורה שר השפחה בשעה שרע וידיד סובל לאנחות. לפי!
לפי אינו נורמאלי, פסק לדפוק בתמול שלשום...
בתבתי מכתב לפירדיקין... אשכב סגור עינים, הוזה וחולם...
ובמחזה יעברו לפני כל ימי חיי... חלום! חלום!

*

אלו הן רשימותיו האחרונות של המנוח דוליציקי. על הרפה
מקומות דלגתי בהיות הכתב מטושטש ומעוך לנמרי. מפל הדברים
האמורים לעיל משתקף הלך נפשו, מעוף דמיונו ומצב רוחו בימי
חליו. פסימיות נוראה תקפתו יכל מעיניו היו מרובים במחלתו
ובבתו על מי יעזבנה. בבית-החולים העברי לא נהנו בו בכוד
ואחרי שהותו שם בשבוע הכריזוהו לעזוב, מפני ששלם אך חצי
התשלום הקבוע. וזה הכאיבו עד מות והשפיע עליו במדה מבחילה
כזו, עד כי ירחים שלמים סבל מאוורע זה שקצר בהרפה את ימיו.

נחום חניני:

מעל ערש דוי

(קטעי רשימות מיומנו של דוליציקי)

הרשימות האלה נכתבו על-ידי המנוח מ. מ. דוליציקי בבית-
החולים בהיותו אובד עצות ומצב רוחו מדוכא. הוא השתוקק לחיים
וכל שיחו והניגו היה ציוד להבריאה ולחמשיה-הפתיחה-הנכונה.
במצב של בדידות אישית, אף כי כהו עיניו, היה מסוגל לרועת
ובכתב מטושטש שכרי רעיונות, ורשימות אלה (באידית) שמצאתין
לאחר מותו הריני מביאן כאן בתרגום עברי:

"שמונה-עשר ביולי, 1930, בית-החולים, "ארזי הלבנון".
האומנם זהו בית-החולים עברי? ואָנכי לא ידעתי. מקום
שמתאכזרים לזקן חולה ורצוני. שלשה ימים רצופים לא ראני הרופא
ובכואו הוא מעיד עלי כי בריא הנני, בשעה שהיסורים מעבירים
אותי על דעתי. בקשתי את האחות הרחמניה שתשפשה ותמרח
את נפי באלכוהול והנה קראה לה המפקחת והפריעתה מעשות זה...
נלמוד ונעזב הנני בעלמא הדין.

אינקוויזיציה! בבית-החולים העברי מצעידים אותי אל הפור
ומקצרים ימי פרצותם להוציאני מכאן. מרגיש הנני, כי ימי ספורים
וקצי בא. רופא יהודי, ד"ר מאיר, מתייחס באופן כזה לאדם זקן...
דפקי אינו כתיקונו... בקשתי את הרופא מאיר לשלוח לי דבר-מה.
הבטיח — ושבח.

אצל נוצרים לא היה מתרחש עוול כזה. הם ודאי לא היו
מתייחסים באופן מחפיר כזה לאחד מסופריהם. התסוממות בנגדי
לענותני!

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30 ביולי, 1930, בית-החולים, "ארזי הלבנון".
ידידי אוסמאן, רוזנבלאט ועוד איוו מרת מארקוס הלכו תמול
לחפש בעבורי מקום-מנוחה חדש, אחר כך, בערב, באו באטשלים,
כיניטש והבטיחוני כי לא יוציאני מבית-החולים העברי וגם רופא
צעיר נחמני באותם התנחומים.

בָּאָה שוב מרת מארקוס והודיעה לי, כי עלי לעזוב את בית-
החולים וכי מקומי נועד ותפוס הוא כבר על-ידי חולה המחפה
ליציאתי. מאיצים בי ומזרזים אותי לעזוב, היותי רוצה לראות
סופר ה"עקזאמינער", הגויים ימצאו כבר מקום יותר נוח וטוב
בעבורי...

*

31 ביולי, 1930, "ארזי הלבנון".
יסורים תוקפים אותי... מאין יבוא עזרי?... בקשתי מעט
מיץ תפוחי-זהב, הבטיחו ולא הביאו... בארבע בָּאָה האחות ושאלה
אם באו להעבירני? ענית: כי עלי לחכות עד היום הששי בבוקר.
מפחדים וחוששים הם, כי אם אשהה עוד יום בבית-החולים תקופה
מחצית משפורתו של האָדון ליפשיץ! שערוריה! מעשה תעתועים
כזה לא ראיתי עוד מימי, שיצערו באופן גס כזה אדם זקן וחולה!
מרת מארקוס תרוץ אָנה ואָנה נמשוגעה, ביראָה שמא יפטרנה
חלילה אם אשהה עוד יום בבית-החולים. לשם מה באתי לכאן?
רופא אינו בא לראותני ואין שואל לשלומי. איני מצלצל אפילו
בשעת דחקי. כך מתייחסים לסופר עברי-אידי. רק אָחות רחמניה
אחת מאירה לי פנים.

צדקה! מקורה בקארנני ורוקפלר... גרות תחובים בדם קרוש
של קרפנות מרובים!

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הראשון באבנוסט, 1930, על-מור סאניטאריום.
מקום אסוני היותר גרוע. אחרי הענויים הגופניים והרוחניים
מצאו בעדי מקלט בטוח מקום מנוחה — "בית משוגעים". דעתי
כמעט נטרפת עלי מצעקת המשוגעים. חמש פעמים צלצלתי שינישו
לי כוס מים וכשתי שעות עברו טרם שקבלתי מבוקשי. אין כוס,
אין מאור חשמלי, אין תיבת רדיקה... מזון ממין גרוע... זבובים
עוקצים ומטרידים מנוחת. פרק חרש בניהונם חיי.

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שני לאבנוסט, 1930, על-מור סאניטאריום.
לא ישנתי כל הלילה. לא טעמתי כלום כן האוכל שהושם לפני.
בקשתי שיטלפנו לאוסמאן — לא טלפנו — רשעים. לא יכולתי
לישון מצעקת המשוגעים.

פלאוני במוסד כזה ואין מרשים לשום איש לבקרני. יסורים,
מכאובים... ואין שם אל לב. ציוד מרשים לאדם בריא ברוחו
להמצא בבית-משוגעים? אוי, מה רפו יסורי! הרוצחים ממרדים
את ימי האחרונים. — ארוחת הצהרים פוללת: קטניות קשות,
דורה עוקצת ועוד איזה דברים של מה בכך. בקשתי איזה דבר
טעים והבטחתי לשלם במיטב כספי — לא נתנו. האָחות לא באָה
למלא אחרי מצות הרופא. הם רוצים להמיתני פרעב ואָנכי רוצה



FIRESIDE TALKS ON BOOKS

CONCERNING THE FINE ART OF BEING ALONE

EDWARD HOWARD GRIGGS published a little book some years ago and called it *The Use of the Margin*. It was the first in a series on the Art of Life, which promised well but ended rather soon, possibly because the art of life can not be put in a series of little books. Griggs' sixty pages have great stuff in them—germinal stuff. I do not know whether he was the first to note the values of life's margin or not, but the phrase has carried far. Even the economist recognizes their implications and the motor magistrate builds his cars to fill them up.

I venture to add to Griggs' contribution an unusual definition of culture from Charles Gray Shaw's *The Road to Culture*. "Culture is above all things else the art of knowing exactly what to do with one's self when one . . . is alone." The two go together. One does not always use the 'margin' alone. Social intercourse—an art now rather neglected—is one of the happiest uses of it, but some kind of aloneness is the first condition of having any margin. "It is at such supreme moments," Doctor Gray goes on, "that the cultured person begins to draw upon his own resources or feed upon the goods laid up in store."

The Road to Culture (Funk and Wagnalls), is an illuminating and alluring guide into the treasures of literature and art which furnish this interior wealth. There is a technique in their appropriation about which Gray is very wise. He is a sound critic, his advance covers a wide front, he is both stimulating and suggestive. Culture is always a nebulous word—he gives it content and practical application.

Culture belongs, possibly, to the marginal solitariness of life; religion belongs to our central loneliness. This is the secret of its timeless significance and its power to reassert itself above any change or confusion. Rabbi Abba Hillel Silver's *Religion in a Changing World* (R. R. Smith) is far more than a defense of religion; it is such an affirmation and interpretation of its enduring values as our own time needs above almost anything else. In making

this its January selection the Religious Book Club set its hallmark on sterling silver.

"It is still the role of religion," says Silver, "to proclaim fearlessly as of yore its ancient burden of God, . . . cherish and safeguard the vital and indispensable hopes of the race," nurture the spirit of hopefulness among men, and conserve the time-tested values of life. He develops all this with a fascinating brilliancy of style, a sureness of insight, and a power of practical application which make his book an outstanding contribution to contemporaneous religious thought.

Ralph Sockman's *Morals of To-morrow* (Harpers) voices the demand for a morality adequate to the needs of a changing world. His chapter headings are arrestingly vivid: The Mistakes of Moralists, The Vanishing Sinner, Machine Age Morals, The Reform of Puritanism, and ten others quite as good. Doctor Sockman has a gift for epigram to give every page a stabbing quality and the courage to bring our traditional morality to a revaluation it has long been needing. He is as constructive as he is critical. This book is bound to have a far-reaching influence, and one understands from reading it why Madison Avenue Methodists need a bigger church.

The Authority of Christian Experience, by R. H. Strachan (The Cokesbury Press), is a third approach to the same general region. Doctor Strachan does his work with Scotch thoroughness and stops you longer on a page than Silver or Sockman—which is a testimony to his wealth of knowledge and suggestion. His last division—on the Authority of Jesus Christ—has remarkable value. It supplies what is lacking in Silver's first chapter and supplies a needed regnancy for the *Morals of To-morrow*.

These four books go together in the happiest of ways but they are just books. Henry Adams' *Letters* and *The Education of a Princess* are human documents. Adams inherited a great name, the most tenacious family genius in America, a mind of the first class, opportunities which come only to the favorites of the gods, and a nostalgia of spirit which made him always a seeker. His letters are gossip, history, travel, the vigorous exercise of the Adams' right to condemn (he used a shorter word) anything and anybody he didn't like, and a window into his hidden self. Reading the *Letters* is almost sure to send me back to the *Education* which becomes still more significant in their reflected light.

It needed the Russian Imperial Court, the World War, and the Bolshevik revolution to educate the Grand Duchess Marie. History will never supply another combination like that. (I wonder if she took her title, *The Education of a Princess*, from Adams' title—if she did an Adams and a Romanoff meet again.) She has told her story in a way to make drama and fiction commonplace through the simple recital of what she saw and shared and suffered in the dissolution of an empire and the annihilation of the Romanoff dynasty, for whom she—almost alone—is left to speak. At times she is just a hungry woman glad at any price to be alive. More than once she is the impersonal judge of the fateful faults which ruined her house. No wonder this is the best seller in the non-fiction list.

Gavis Horn Atkins

Falling Fire. By Lawrence Wilson Neff. Banner P., Ga. $5\frac{1}{4} \times 8$ in., 381 pp., \$1.65.

Surely not written as a reply to *Elmer Gantry* but fully serving that purpose, this novel is in many respects refreshing. A popular minister of a wealthy (Methodist) church has been preaching what his people wanted. He suddenly wakes up, preaches a sermon frank to the nth degree, fully conscious of results to follow. He is demoted or demotes himself, goes to a poor parish, labors faithfully there, and is promoted into academic usefulness, individual and in the large.

The story is fascinating, even tho it is a bit too preachy. The officialdom of the particular denomination will not like it, especially after the Cannon imbroglio.

Our Perfecting World: Zarathushtra's Way of Life. By Maneckji Nusserwanji Khalla. Oxford Univ. Press, New York, 1930. 6×9 in., xviii, 366 pp., \$5.

Doctor Khalla is the high-priest of the Parsis, Karachi, India. He has already to his credit three most informing books—*Zoroastrian Litanies*, *Zoroastrian Theology*, and *Zoroastrian Civilization*. In the present work, after an Introduction, he outlines in the first section the way in which Zarathushtra and other ethical and religious teachers have conceived of the paths to the fulfillment of life: resistance to evil: non-resistance to evil: retreat before evil: regardlessness toward evil. In following chapters he traces evolution as the developing principle in religion, mind, social, economic, and physical life. He thus covers the entire field of human development. His method of dealing with his subject may perhaps be best indicated by quoting for example the titles of two sections. First, Religion and Evolution. (1) Primitive Religion; (2) The Prophets of God; (3) Religious Revert to Formalism; (4) Religious Persecutions; (5) Science Confronts Religion; (6) Back to Religion; (7) From Religions to Religion. Also the final section on Physical Life in Evolution: (1) Man Confronts Animals; (2) Food; (3) The House; (4) Dress and Ornaments; (5) Fire; (6) Tools and Weapons; (7) Agriculture and Irrigation; (8) Transportation; (9) The Evolution of Power;

(10) Medicine and Public Health; (11) Progressive Civilization. Altho so much ground is covered and condensation practised in the last degree, there is neither sketchiness nor superficiality. The attentive reader may acquire a working knowledge of the vast number of living forces which have entered into the development of our human souls; yet at every paragraph an urge is created to pursue further the leads suggested. The book is a model in its learning, its catholic spirit, its poised judgments, its literary style, its scientific reverence. If the reviewer said nothing more, the dedication would sufficiently recommend the book: "To my Teacher and Friend, Professor A. V. Williams Jackson, L.H.D., LL.D."

C. A. B.

An Emerging Christian Faith. By Justin Wroe Nixon. Harpers, New York 1930. $5\frac{1}{2} \times 8\frac{1}{2}$, ix, 327 pp., \$2.50.

Doctor Nixon says that, as a minister and also in contact with a great variety of people, certain fundamental questions have been forced upon him; these questions were also disturbing his own Christian faith. Both for himself and those to whom he ministers he has sought for answers which would establish his faith on living foundations. The questions were: (1) "Why are we so confused in our religious thinking when our fathers were so sure?" That is, forces are creating a new religious situation? (2) "Why worry about any religious belief at all?" That is, what constitutes the validity of religion today? (3) "What shall I believe—what shall be the positive content of a modern Christian faith?" (4) "Can a positive and worthy faith survive in our mechanized civilization?" In reaching his conclusions he has traversed the chief fields where material may be found—science, philosophy, ethics, history, religion, the testimony of great minds, the nature and longings of the human spirit. He analyzes the present religious outlook: defines the persistent intuitions of Christianity and shows beyond a peradventure that religion is not outgrown. Then he shows the relation of the idea of God and of Christ, living fellowship and immortality, to the Christian experience. Finally, he inquires whether we as Chris-

Sermons by a Rabbi

Religion in a Changing World. By Abba Hillel Silver. Richard R. Smith, Inc. \$2.00.

A BOOK of sermons is always inadequate. Written over a period of years and some of them for special occasions, they lack in a collection the accumulative drive of a mind focused on one problem. They are valuable only for preachers, and friends and students of the writer. Rarely does such a book constitute a vital contribution to original thinking.

Religion in a Changing World by the brilliant Cleveland rabbi, Abba Hillel Silver, is no exception to the rule. The preacher is sparkling and clever. Listen to this: "The American people today is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising." He has often the long-distance point of view. Read this on religious imperialism: "As soon as religious groups will realize that all faith is longing and all dogmas but temporary resting-places for the advancing spirit of man . . . they will be prepared to meet in mutual helpfulness."

Religion is treated in successive sermons in its relation to the changing world, science, social justice, social service, world peace, race relations, liberalism, the home, education, and personal living. These sermons are splendid as far as they go, though one does

Rabbi Silver's Book

IN Howard Y. Williams' review of *Religion In A Changing World*, carried in your March issue, he makes certain observations which seem to me to be either in error or at least open to sharp difference of opinion. I refer to his statement that the addresses included in Rabbi Silver's book are "gloriously safe." Since his reference has to do chiefly with the chapter on "The Church and Social Justice," I may be pardoned for pointing out that Rabbi Silver's career has been marked by a persistent fight in Cleveland for the abolition of the "yellow dog" contract, the unjust use of injunctions, and the right of workers to bargain collectively. These are the points on which Mr. Williams finds nothing definite in the Rabbi's book. Considering the background of the man, however, I do not see anything particularly safe about many passages in the book, especially on pages 55 and 61, or the following on page 67: "Can the church survive prosperity? It is not so difficult after all to be a voice crying in the wilderness. It is far more difficult to be a voice—clear and courageous—crying for justice amid the pomp and splendor and costliness of a Temple or a Cathedral, which is built and supported by those who must often become the very target of the voice's invective. But the church must do just that. It must deliberately choose the 'via dolorosa'—the hard road of conflict and persecution. Else it will become a tragic futility in modern life. Thoughtful men will turn away from it and will seek their light and leading elsewhere, and the youth of the world will come to regard it as a mere survival, an anachronism, interesting but irrelevant."

New York City

CHARLES W. FERGUSON

"The World Tomorrow" March-1931

"The World Tomorrow" May-1931

not need to be told that they were preached to a wealthy congregation. They do not offend. They do not courageously point the next step. The sermon on "The Church and Social Justice" has some ringing declarations, but they are too gloriously safe. Rabbi Silver tells us that "the church ought not to fritter itself away by introducing itself into every minor economic wrangle which may possess little or no social significance," but he does not say definitely that the right of workers to organize and bargain collectively, the abolition of the yellow dog contract, and the unjust use of the injunction are vital issues which the church should champion in season and out.

Brilliant rhetoric and pointed generalities will not change our world. To be sure, much preaching today does not possess even these desirable qualities, and the average man wishes for more of them in the pulpit. But if the church is to point the way to our generation, it will have to be far more explicit or men will not find the road.

HOWARD Y. WILLIAMS



Changing World. By Abba Hillel Silver, D.D., Litt.

D. Richard R. Smith, Inc., New York, 1930. \$2.00.—It is a long time since the reading of a book has afforded us such deep intellectual and emotional satisfaction as has Dr. Silver's *Religion in a Changing World*. Its style is charming, delightful and yet bold and incisive. But the book has more than style: it is full of meat, full of flesh-and-blood ideas, teeming with topics which possess a burning interest for every earnest thinking man and woman. I recommend it most enthusiastically to our readers, for no searcher after truth can fail to be benefited by its glowing pages.—And I recommend the book so unqualifiedly in spite of the fact that with two of its central theses I disagree—with one of them—religion—completely, with the other—sex and marriage—partly. The author is a convinced sincere deist or religionist, I am not. And yet I would much rather labor side by side with religionists of the Silver type than with the professional atheists of the A.A.A.A. brand. It is really not so much what ideas we hold as what we are, what we do. And we have now a class of church people—Fosdick, Ward, O'Connell, Robbins, Silver and many more—who are not only liberals in religion but who are deeply interested in

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1861-1931

ons, who are whole-souledly against war and for industrial justice. We need such people and we welcome their work most profoundly.

Some people do not like to read religious books. Let them not be frightened away by the title. It is not a religious book in the usual meaning of the word. It deals with questions which are of interest to you and me, and I feel like adding: If this is religion, let us have more of it.

The book is one of the Religious Book Club's selections. I wish our other book clubs showed similar judgment. I'd rather have a book like Dr. Silver's than a dozen books like the fake *Trader Horn* or the fraudulent *Cradle of the Deep* or the garrulous and meaningless *Ring of the Löwenskölde*. Religion in a Changing World has but 200 pages, but in books like in babies I prefer quality to quantity.

Which Way Religion. By Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary. The Macmillan Company, New York, 1931. \$2.00.—Another splendid book in spite of the fact that it has the word Religion in its title. And again I say: Do not be frightened away by the title from reading the book. There is no dogma in the book: it deals with the important, vital, human problems and with the duty of Religion toward such problems if it is not to lose all value and all influence with decent, thinking people. And the author does not mince words when he speaks of the dastardly cowardice of the churches in their attitude towards war, political corruption, profiteering, industrial exploitation, militarism and imperialism. Books like Dr. Ward's and Dr. Silver's are cheering phenomena in a cheerless world.

May-1931

אמתע און פאלשע קריטיק

ועלטען, זעהר זעלטען דערלעבען ביי כער איבער רעליגיעזע ענינים אזא גרויסען ערפאלג, ווי דער בוך „רעליגיע אין א וועלט וואס בייט זיך“ פון ראבי אבא הלל סילווער, האט דער לעבט. אין א קורצער צייט האט דער דאזיגער בוך, וועלכער האט ארויסגע- דוסטן גרויס אויפזעהן ביי זיין ערש- טער געבורט, דערלעבט א צווייטע, א דריטע און איצט — די פערטע אויפ- לאגע. ראבי סילווער'ס בוך איבער אן ענין, וואס קאן האבען אן אינטערעס נאך פאר א באשרענקטען קרייז לעזער, האט באוויזען צו ווערען א „בעסט סע- לער“ כמעט ווי א נוסטער ראמאן. טוי- זענדער עקזעמפלארען פון דעם בוך זענען פארקויפט געווארען אין א קור- צער צייט און עס איז זיכער, אז אויף דעם וועט עס זיך נישט אפשטעלען. דער בוך איז איצט ארויס אין א פערטער אויפלאגע, אבער ווייט נאך נישט אין דער לעצטער. מן דעם ערפאלג, וועל- כען ער האט ביי איצט געהאט, קאן מען ראבי סילווער'ס בוך פארדאוויסן- גען נאך עטליכע אויפלאגען.

דאס מערקווירדיגסטע פון ראביי ביי סילווער'ס שאפונג איז אבער דאס, אז פונקט ווי עס מעהרען זיך וויינע לייענער, מעהרען זיך אויך די גוטע קריטיק'ס, וועלכע ווערען וועגען דעם בוך און זיין פארפאסער ארויסגעזאגט. יעדע נייע אויפלאגע ציהט נייע אויפ- מערקזאמקייט און ברענגט ארויס א נייעם שטראם פון גאנצערער קרי- טיק אין די אָנגעזעהענסטע צייטונגען און וועלטלעך. דאס איז א באשטע- טיגונג, אז ראבי סילווער'ס בוך איז א זעהר וויכטיגער בייטראג צו דער רע- ליגיעזער ליטעראטור בכלל און צו דער אמעריקאנער רעליגיעזער ליטעראטור בפרט.

מערקווירדיג אויפפאלענד איז עס אבער, אז בעת דער בוך פון ראבי סיל- ווער'ס פערטער האט ארויסגערופען די גרעסטע באנייטערונג אין דער ניט- אידישער וועלט, כאטש דער בוך איז פון יעדען שטאנדפונקט א אידישער, האט איהם די אידישע פרעסע נישט גע- שענקט קיין שום אויפמערקזאמקייט. דאָרט ווידער וואו די אידישע פרעסע האט יא גענומען דאס ווארט, ווי אין

ניו יארקער „טאָג“, האט זיך דר. קא- ראליניק גענומען די מיה אָנצושרייבען א „קריטיק“ איבער דעם בוך, אין וועל- כער עס ווערט גערעכט איבער אלץ אין דער וועלט, נאך נישט איבער דער אר- בייט פון דעם פארפאסער. דר. קא- ראליניק פיהרט זיינע לייענער אוועק אין דער וועלט פון אלטער און נייער רעליגיע, ער בריינגט ביישפילען און ציטאטען פון די און יענע גרויסע גייס- טער, אבער דאס אלץ נאך מיט איין צוועק — „אריינצורייבען“ ראבי סיל- ווער און צוגיט צו מאכען זיין בוך. מיט דעם נאנצען דרך ארץ, וועלכען מיר האבען פאר דר. קאראליניק, אלס געלעהרטען און שרייבער, קאנען מיר אבער נישט מסכים זיין מיט זיינע אוי- פיהרונגען, נישט בלויז דערפאר, ווייל אונזערע מיינונגען ווענען דעם ווערט פון ראבי סילווער'ס בוך געהען זיך פא- גאנדער, נאך נאך מעהר דערפאר, מחמת מיר געפינען אין דר. קאראל- ניק'ס אייגענער „קריטיק“ דעם פאר- דאכט אז ער איז צוגעטראטען צו זיין „ארבייט“ אין „טאָג“ מיט א פאָר- אורטייל געגען ראבי סילווער. נאך מעהר: מיר האבען שטארק מורא, אז אונזער געהערטער דר. קאראליניק האט דעם בוך גארנישט געלייענט, נאך האט פון איהם ארויסגעכאפט אן איינצעל- נעם זאץ, וואס האט איהם אויסגעזעהן אלס געניגענד „אריינצורייבען“ ראבי סילווער, און האט אויף דעם דאזיגען זאץ געבויט זיין לאנגען ארטיקעל.

צום באדויערען איז עס ביי אונזערע אידישע שרייבער, אפילו ביי די געאכ- טעסטע און פאראנטווארטליכסטע, נישט קיין נייעס אפצוטאן אזעלכע „שפי- צלעך“. דער אמת איז, אז אין די מייס- טע סאלען ווערען ביכער נישט געלייענט, זיי ווערען בלויז „איבערגעבליקט“, און אויף דעם גרונד פון אזעלכע „איבער- בליקען“ ווערען דאן, אויף שנעל צו- זאמענגעשטעלט די „קריטיקען“, וואס דארפען כלומרשט זיין קאממענטארען אויף געשאפענע ווערק. אין דער אידי- שער שרייבערשער וועלט איז מען מיט די דאזיגע „שפיצלעך“ באקאנט, און עס איז אויף זיין שוין מעהר ווי איינמאל אָנגעוויזען געווארען.

פון א שרייבער פון אים פארנעם און באדייטונג ווי דר. קאראליניק האט מען

אבער געקאנט ערווארטען, אז ער זאל זיך באציהען מיט מעהר דרך ארץ נישט בלויז צו דעם פארפאסער פון דעם בוך, וועלכען ער האט זיך אונטערגע- נומען „צוצוגלידערען“, נאך נאך מעהר צו זיינע אייגענע לעזער, וועלכע לייענען זיין קריטיק און שענקען איהם צוטרוי. צום באדויערען זעהען מיר אבער, אז אפילו א דר. קאראליניק איז נישט פריי פון יענעם קליינליכען גייסט, וואס באהערשט אזא גרויסע צאָהל פון אונזערע אידישע שרייבער. אויב דר. קאראליניק דארף עמיצען „אריינריי- בען“, שעהמט ער זיך נישט אָנצושלאָגען דעם אלטען וועג און נעהט אין די פוס

צו דער פערטער אויפלאגע פון ראבי אבא הלל סילווער'ס בוך „רעליגיע אין א וועלט וואס בייט זיך“ (רעלידזשען אין איי טוזשענ- זשינג וואירלד)

פון זיין

טריט פון יענע, וועלכע ער אליין האט אזוי אפט ליב צו קריטיקירען און מאסד'ן... דר. קאראליניק בויט זיין נאנצע אוי- גערופענע „קריטיק“ אויף אן איינצי- גער פראזע אין ראבי סילווער'ס בוך. ער ציטירט א פאראנראף, אין וועלכען דער פארפאסער זאגט: „נישט איין רע- ליגיע פאר אלע מענשען — נישט דאס זאל זיין דער ציל פון דער ציוויליזא- ציע, נאך יראת הכבוד פאר אלע רעלי- גיעס, מחמת אלע אמונות האבען פא- קומען פון דער השגחה א מיסיע צו דערפילען. עס זענען נישט קיין אמת'ע און קיין פאלשע רעליגיעס“ און אזוי ווייטער. אויף דעם דאזיגען פאראנ- ראף שטיצט זיך דר. קאראליניק און וויל מיט איהם איבערצייגען זיינע לע- זער, אז ראבי סילווער איז אויסען גע- ווען צו געבען גלייכפארעכטיגונג צו אלע רעליגיעס און צו גערעכטפערטיגען יעדען גלויבען, צו וועלכען א איד בא- קענט זיך.

דער אמת איז אבער פונקט פאר- קעהרט, מחמת אביסעל ווייטער, דאכט זיך שוין אין דעם צווייטען און דרי- טען פאראנראף, ציהט ראבי סילווער א פאראלעל פון דער אידישער און א- דערע רעליגיעס, אויף וויפיעל זיי הא-

בען א שייכות מיט אידען, און ווייזט אזוי קרעפט'יג און איבערצייגענד ווי זיך צו איהם באציהען מיט דעם גויס- יך מעגליך אן ווארום דער איד טאָר גען ערענסט אויך אין דער אידישער „נישט אסימילירען און ווארום ער פרעסע. ווען אבער די אידישע פרע- ידע זיך האלטען אן זיין אלטער איד- סע האט געגלויבט, אז דאס איז נישט גר רעליגיע און דעם אידישען גאט. איהר זאך און האט געפונען פאר גויסונג קאראליניק וואלט געווען געקאנט דעם בוך צו אינגארייען, האט אויך יכט געפינען די דאזיגע ווערטער און דר. קאראליניק נישט געטאָרט אָנשריי- ערנאקען פון דעם פארפאסער פון דעם בוך, ווען ער וואלט זיי געווען געוואלט געפינען. ער האט זיי אבער נישט גע- וואלט, ער האט זיי נישט געפונען, ווייל ער האט דעם בוך נישט געלייענט. ער האט אין ראבי סילווער'ס ארבייט גע- זוכט, עפעס, אויף וואס צו קאנען זיך אָפּשטעלען: אן „עפעס“ וואס וואלט געקאנט דינען פאר א יסוד אייף „אריינרייבען“, און ווי זאגט דאָרסען דאס אלטע סלאווישע פאָלקס-ווערטעל? — ווער עס וויל דערלאנגען דעם הונט, דער וועט שוין געפינען דעם שמע- קען...“

טרויעריג, זעהר טרויעריג, אז אזעל- כע זאכען זיינען מעגליך אפילו אין אונזער ערענסטער אידישער פרעסע און נאך טרויעריגער זענען זיי, ווען זיי קומען פון דער פערדער פון אזעלכע שרייבער ווי דר. קאראליניק, וואס פאר- געהמט אזא וויכטיגען אָרט אין דער אידישער פובליציסטישער ליטעראטור. דוקא פון אזעלכע שרייבער ערווארט דער לעזער צו הערען אן אויפריכטיגען, ערליכען, קאנסטרוקטיווען וואָרט. ווען אבער אויך א דר. קאראליניק נישט אפ דעם שעהנסטען פלאץ אין אן ערנסטער אידישער צייטונג פאר „אריינרייבען“, קאן מען זיך שוין משער זיין, וועלכע מיינונג דער אינטעליגענטער לייענער קאן האבען איבער דער אידישער פרע- סע און אידישע שרייבער בכלל... אָט די מעטאָדע פון „אריינרייבען“ איז דער ערנסטער שונא פון דעם גערדוק- טען אידישען ווארט, און ווערמער, אבער א דר. קאראליניק וואלט דאס זיכער געדארפט וויסען...

אונזער אויפפאלענד דאָ היינט איז נישט געווען צו „רייבען“ קיין קריטיק אויף ראבי סילווער'ס בוך. דער שרייבער האלט זיך נישט פאר קיין מומחה אין רעליגיעזע פראגען און קריטיק געהערט לחלוטין נישט צו זיין זשאנר. אבער מיר האבען געפיהלט, אז אזעלכע „קרי- טיקען“, ווי יענע פון דר. קאראליניק אין „טאָג“ דארפען צוריקגעוויזען ווע- רען, מחמת זיי זענען שעדליך פאר דעם גערדוקטען אידישען וואָרט. ראבי סילווער'ס בוך איז אויפגענומען געווא- רען מיט גרויס באנייטערונג פון דער קריטיק אין דער נאנצער ענגלישער און אידישענלישער פרעסע. אזא

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August 1931

Book Review Digest

SILVER, ABBA HILLEL. Religion in a changing world. 204p \$2 Smith, R.R.
204 Religion 31-9
Ten sermons, or addresses, on the modern status of religion. Rabbi Silver discusses religion in relation to science, social service, world peace, liberalism, the home, education, and personal philosophy.

Booklist 27:345 Ap '31

"Courageous yet conservative, Rabbi Silver gives us eloquent and fervent reminder that each latest fashion of thought and conduct marks not necessarily, nor even probably, the end of what the fathers knew." J. H. Holmes
+ Books p19 F 8 '31 100w

Boston Transcript p3 Ja 10 '31 220w

"I have never read a volume of pulpit utterances that express in a finer manner, with a clearer enunciation, with greater force and with a better philosophical understanding, the problems with which organized religion, especially liberal religion, is now faced. While the addresses are primarily directed to the Jews, they are applicable to all liberals." G. G. Fox
+ Christian Century 48:18 Ja 7 '31 800w

Cleveland Open Shelf p88 Je '31

"A challenging dauntless sort of book. Not in a long time has any one come forward in such exalted and at the same time practical spirit to question the tendencies of the modern world and to offer for its healing with such absolute conviction the ideals and purposes of religion." F. F. Kelly
+ N Y Times p6 F 22 '31 750w

"Dr. Silver writes with rare beauty and a depth of insight which places him easily in the front rank of our religious leaders." E. B. Chaffee
+ Outlook 158:121 My 27 '31 180w

Pittsburgh Mo Bul 36:38 Ap '31

"This man knows what he is talking about and he would be completely at home in a score of Protestant pulpits known to this reviewer, for he preaches the doctrine of love of God and love of man, like another Jew who lived a long time ago to whom this man refers as a 'unique personality.' You'd better read the book." C. S. Brown
+ Survey 65:678 Mr 15 '31 380w

"The preacher is sparkling and clever. . . These sermons are splendid as far as they go, though one does not need to be told that they were preached to a wealthy congregation. They do not offend. They do not courageously point the next step. The sermon on 'The Church and Social Justice,' has some ringing declarations, but they are too gloriously safe." H. Y. Williams
+ World Tomorrow 14:91 Mr '31 380w

"American Lutheran"
Sept. 1931

Rochester Democrat & Chronicle
Oct. 7, 1931

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at 12:30

RELIGION IN A CHANGING WORLD.

Rabbi Abba Hillel Silver. Richard R. Smith, Inc. New York.

This is an unusual book by one of the most spiritual of our American rabbis. Face to face with the great foes of all religion—materialism and atheism, which have followed closely upon the heels of modern science, Rabbi Silver presents a most convincing argument for a spiritual interpretation of the universe. He refuses to be browbeaten by the assertions of an arrogant scientific secularism, and declares: "When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which the insensate units of energy combine themselves through motion and organization into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what unbroken process of continuity lifeless and mindless clay evolves into a being, thinking, aspiring man . . . then there will be time enough to consider the relinquishment of a spiritual interpretation of life."

As might be expected, the religion which this eloquent rabbi deems the best for the changing world in which we live is that of which he is so able an exponent—Reform Judaism. Without mentioning it, he sets it forth in subtle argument and appealing terms. In the chapter entitled "The One and the Many," Dr. Silver reasons against the "imperialistic aims" of Christianity and insists that every race in the course of its history evolves a religion best adapted to its genius and racial characteristics. He says: "One religion for the whole of mankind is neither necessary nor desirable. Only the religious monopolist who is convinced that there is but one true faith and one true church will insist upon one religion for the whole of mankind." Yet Rabbi Silver is the representative of a religion which hopes one day to bring all the world under its sway.

"Our Jewish Neighbor" Messenger June 1931

RELIGION IN A CHANGING WORLD

By Rabbi ABBA HILEL SILVER, D.D., Litt. D.

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The subject of the above book before us for review is as vast as it is an interesting one. The author is known the world over as a profound orator and scholar who has the precious gift of fearlessly bringing home to the reader the problems of religion that beset us in our everyday life. The historical proof of the existence of God which is supplied us by the history of the religions of the world, has never been refuted, and cannot be refuted. The history of religion teaches us that the one everlasting conviction on which the whole of Natural Religion has been built from the beginning of the world is true. That is, the conviction that there is an Infinite behind the finite, that there is an Agent behind all acts, that there is God in Nature. Says a writer, "I shall go so far so to say that the history of religion is the best proof of religion, just as the growth of the oak-tree is the best proof of the oak-tree. There may be excrescences, there may be dead leaves, there may be broken branches, but the oak-tree is there, once for all, whether in the sacred groves of Germany, or at Dodona, or in the Himalayan forests. It is there, not by our own will, but by itself, or by a higher will. In fact, one can as little sweep away the oak-tree with all its millions of seeds from the face of the world, as you can eradicate religion from the human heart." Man is by nature religious, and he has faculties the nature of which is to create religion to satisfy his inner self. Religion, in fact we are assured, is not an invention or a discovery, but a product or deposit, rooted firmly deep in his nature, expanding and growing according to necessary laws. Just as no one has discovered sight or smell or invented hearing, so much must also be said of religion. It is the very breath that is so essential to our souls. God reveals himself in humanity, and His Voice can cease to speak only when the organ ceases to be. Tracing the evolution of religion we come to the era at the very outset to what is known as fetichism. It was the rudest form of idolatry which makes a god out of a stove or a tree. The two most ancient religions, namely, Judaism and Hinduism have their roots in hoary antiquity. The Hindus on the one hand, according to PROF. MAX MULLER "not caring to retain God in their knowledge, broke away and plunging into self-chosen darkness, entered on the attempt to find a way to God for themselves. Out of Monotheism, where monotheism might have been expected, Pantheism emerged instead. By way of contrast one finds that the Jews evolved the first grand central truth of the Unity of God and if one turns to the first few pages of the Bible it will be seen that this idea stands out in sharp definition, and this in an age as early as that of the earliest Vedas." To put it as one author so aptly said: "While the Hindu people were groping in the gloom and feeling after God if haply they might find Him, the Hebrew people were moving in the light." It was Dr. MARTINEAU who said, "The Jews were always a disobliging people; what business had they to be so early in the morning, disturbing the house ever so long before M. Comte's bell rang for prayers." Religion is a balm to the poor man who wants a heaven because he has failed on earth; for the helpless in their misery and the friendless in their isolation; for the sick in their tossings to and fro; for the bereaved whose hope is in the grave; for the aged who front the sunset and for the dying for whom the day is over and done. It is through religion that the barrier between the soul and God is removed and the life of God flows into the receptive spirit as the sea flows into the estuary,

changing that which was dark and impure, into a rejoicing splendour. Dr. ABBA HILLEL SILVER has very ably dealt with his subject and we would signal out the chapter on "Science and Religion," "The One and the Many," and last but not least "How Shall We Measure Life?" In this culminating peak of the whole book, Dr. SILVER tries to propound a way as to how life should be measured. By what rule shall it be gauged? Shall we measure life by time? Life is measured by growth, Rabbi SILVER assures us. Furthermore he says:—

"And the earth brought forth grass, herb yielding seed after its kind, and tree becoming fruit, wherein is the seed thereof, after its kind, 'And God saw that it was good.' This was the supreme miracle of creation. Everything is a growing and a becoming. Nothing is done. Nothing is ended. Stars grow. Plants grow. Worlds grow. Throughout all creation is an unceasing, throbbing life which manifests itself endlessly in endless variety."

Our ancient Sages had incorporated their belief in our daily prayer-book that "God renews every day in His goodness the work of creation," thereby demonstrating the truth that nothing is finished. We are like little children; we strive, we suffer, so that we may learn. The world, old as it is, is still young. There is work for all of us yet to do, and we cannot avoid it.

While a slave bewails his fetters,
While an orphan pleads in vain,
While an infant lips his letters
Heir of all the ages' pain...
While lips grow ripe for kissing,
While a moan from man is wrung
Know, by every want and blessing
That the world is young".

Bearing in mind that "Religion in a Changing World" was selected out of a plethora of works as the 'book of the year,' we would strongly urge our readers to procure for themselves a copy and unravel for themselves the problems of religion. Dr. SILVER has produced a work of great value for which he deserves our commendation. The publishers of his brilliant book are: RICHARD R. SMITH, Inc. of New York. Price G.\$2.00.

THIS is an inspiring book by Dr. Abba Hillel Silver, of Cleveland (Richard R. Smith, Inc., 12, East 41st Street, New York, \$2.00). It consists of ten well-written chapters, describing some of the present religious weaknesses, and indicating the function of religion in resisting many of the confusions of our time. He shows that religion is concerned with what is fundamental in human experience, and that it cannot be expected to adjust itself to the shifting moods of any epoch. In one of his fine chapters he indicates very clearly that the conflicts between religion and science cease as soon as religion and science discover their legitimate spheres. 'Science and religion are not rivals. They are each other's complement, and man's binocular vision.' He maintained that there is not a single scientific fact which has undermined a single religious truth.

In a powerful chapter on 'The Church and Social Justice,' he refers to the fact that it was profoundly religious men of all times that were uncompromising champions of social justice, and he calls upon the Church to anticipate disasters and to labour for a social reconstruction which will afford all men and women a better chance of security and happiness.

In his essay on 'The Widening Horizons of Social Service,' he analyses some of the stages in the development of organized charity. One or two sentences culled here and there will show something of his keen discernment and brilliant style. Some people's charity, he says, 'is an opiate for social discontent and is dictated by shrewd self-interest.' Others give to charity because 'they are too old to enjoy fortunes too great for enjoyment.' This form of charity, 'induced by senility, is at best only a rheumatic virtue.' 'Much of human meanness is cloaked under the pious garb of charity.' The essay in question outlines some of the essential qualifications of the successful social worker.

He declares in his chapter on 'The Church and World Peace,' that the Church and the Synagogue should proclaim the criminal insanity of competitive armaments. In his essay on 'The One and the Many' he pleads for a mutual respect for individuality—'any movement for goodwill which demands of me self-abnegation is a hostile attack. The man who would be my friend only if he can convert me to his way of . . . living . . . is not my friend. He is my enemy.'

But it is impossible to refer to every one of the essays, each of which contains much that is arresting and inspiring. Here is one sentence well worth noting: 'We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.'

A valuable essay is that on 'Education and the Good Life.' Rabbi Silver shows that the goal of true education is *Intelligence plus Character*. We must guard against confounding the new with the novel—'A man putting on a new garment does not by that token become a new man, and an age putting on new manners does not become a new age.' His concluding chapter on 'How shall we measure Life' shows that we should measure life 'not by time, not by things, not by happiness, not by success,' but by the growth of mind and soul, by 'the thrill of new ideas, the thrill of new purposes, the stir of revelation and new insight.'

Jewish Guardian Aug 14, 1931

p. 18

THE ANGLO - AMERICAN BOOKMAN

A MONTHLY GUIDE TO ENGLISH AND AMERICAN BOOKS

EDITOR

NORMAN C. JAMES



NO OTHER MAGAZINE KNOWN TO ME COVERS QUITE THE SAME GROUND AS THE "ANGLO-AMERICAN BOOKMAN." THE IDEA OF LINKING UP THE LITERATURES OF ENGLAND AND AMERICA IS AN EXCELLENT ONE, AND IN THE FIRST NUMBER YOU HAVE MADE A PROMISING BEGINNING. READERS OF WORTH-WHILE BOOKS WILL FIND THIS LITERARY GUIDE HELPFUL AND STIMULATING, WHILST TO THE TEACHER OF ENGLISH IT SHOULD PROVE INVALUABLE.

H. SPENCER TOY, M.A., B.Sc., F.R.A.S.,
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Vol. I. No. 2

AUGUST, 1931

IS RELIGION GOING AT ALL AND IF SO WHERE?

Which Way Religion? BY HARRY F. WARD. Macmillan (New York).
Two Dollars.

Religion in a Changing World. BY RABBI ABBA HILLEL SILVER.
Richard R. Smith (New York). Two Dollars.

The World of the New Testament. BY T. R. GLCVER.
Cambridge University Press. 6/- net.

The Revelation of Deity. BY J. E. TURNER. Allen & Unwin. 8/6 net.

The Riddle of the New Testament. BY SIR EDWARD HOSKYNs & NOEL DAVEY.
Faber and Faber. 10/6 net.

The Great Awakening in Virginia, 1740-1790. BY WESLEY M. GEWEHR.
Duke University Press, Durham, N.C., U.S.A. 4.50 Dollars.

Primitive Man. BY CAESAR DE VESME. TRANSLATED BY STANLEY DE BRATH.
Rider. 10/6 net.

FOR many years writers have announced that Christianity is at the cross-roads, and religion facing a crisis. The truth is, religion has had to meet new aspects of old problems in every age. Her soul must express itself in challenge, and crisis is the very breath of her life. The church is seething with antagonisms to-day, ritualists vexing reformers, modernists flaunting the red flag of higher criticism before fundamentalists, and religious people generally being flustered by the demand for sexual freedom and self-expression on the part of the bright young things or flaming youth of the moment. Many tell us that religion is heading the wrong way. Others suggest that religion enjoys a glacial immobility, looking at life through the eyes of a fossilised faith.

To understand religion in the twentieth century we need the historical background, admirably conveyed by Dr. Glover and Sir Edward Hoskyns in two of the books listed here. To follow its trends without losing our way we need a well-informed and balanced interpretation, and this want is excellently provided in the books by Dr. Ward and Rabbi Silver, both of New York.

Which Way Religion gives a philosophical criticism of a capitalistic society in its most blatant expression. The fundamental theory of the author is that the ethic of Jesus is the one and only adequate determining factor in the future of religion. Though Dr. Ward directs his appeal to the Protestant

Church in America, his warning is just as applicable to the universal church. He finds Christianity still seeking to ally itself with material powers and vested interests, and still toadying to the State in the guise of a servile chaplain. Its wealth and energies are still translated into gothic buildings and efficient plant instead of being turned into human lives in a desperate attempt to express the social gospel. In stressing the ethics of religion Dr. Ward has failed perhaps to give sufficient emphasis to the part played by the church in constantly reminding men of their spiritual nature and the unseen forces that surround them. But he writes with intellectual clarity and genuine feeling, and his opinions are not only provocative but largely convincing. He is surely right in holding that the whole of life, its profits as well as its prayers, must be brought into contact and harmony with the ethical teaching of Christ.

Religion in a Changing World is a work of unusual interest and importance, which gives a reasoned apologetic for religion in the face of modern atheism, agnosticism, and materialism. It deals with such subjects as the relationships of science and religion, the church and social justice, the church and world peace, liberalism in crisis, education and the good life. There is a very attractive freshness in Rabbi Silver's handling of these familiar topics, and we welcome the fearless exposure of meaningless

forms and outgrown beliefs which still cling like barnacles to the ark of religion. This book is excellent literature, sound religion, and happy commonsense. It is incisive, constructive, stimulating, inspiring. Rabbi Silver has written one of the really helpful and worth-while religious books of our day. The preacher will find it a tonic and the general reader a delight.

The Riddle of the New Testament does an unusual thing. It gives a critical and scholarly account of the New Testament in simple unambiguous language. The object of this book, we are told, 'is to explain to the layman the modern critical method of N.T. study, and to outline the actual results which this method has established.' The work is a delightful polemic against the theory that modern criticism has separated the Jesus of history from the Christ of experience. The authors maintain that the early Christian society derived its faith and missionary fervour from the historic fact of the Incarnation. Hence they endeavour to reconstruct the picture of the Man of Galilee, the Jesus of History, along critical lines. It may seem at first that the writers have so emphasised the figure of Christ and the historical setting as to leave little place for personal faith and experience. This criticism would be valid if the authors had intended their book to be a complete exposition of the Christian system. As it is, they have admirably succeeded in setting forth in a most clear and readable style the literary background of the central event in history when the 'Word became Flesh and dwelt among us.'

The World of the New Testament increases our indebtedness to that great Cambridge scholar, Dr. Glover. This small, compact book shows us the world in which early Christianity had to live and grow, and gives a fascinating portrait of the Greek, the Roman, and the Jew. Unlike Mr. H. G. Wells the author has a great admiration for Alexander the Great, and his chapter on that dazzling hero is written with sound learning and contagious enthusiasm. It is Dr. Glover's main contention that Christianity entered into a magnificent inheritance, the world of the Roman Empire, and that it triumphed because

it captured a great race by appealing to its highest instincts. He has again given us a first rate book in which scholarship goes hand in hand with faith.

The Revelation of Deity aims at showing that the revelation of Deity is through an ascending scale. Nature and creative will are the early stages in the process, then the ethical constitution of man, then the realization of selfhood, and finally the supreme revelation of Deity in an Incarnate Life. There is not much that is new in the general theory, but Dr. Turner has reached his conclusions in a fresh, suggestive way, and the work may fairly be considered an interesting addition to the literature of Theism.

The Great Awakening in Virginia traces the history of the evangelical revivals in Virginia during the three or four decades preceding the American Revolution. To this awakening the author attributes the rise of political democracy and the great social institutions still evolving in the United States to-day. Mr. Gewehr's book will be of special interest to Presbyterians, Baptists, and Methodists the origins of whose churches in the Southern States are here clearly and sympathetically recorded. The attitude of the Christian community towards slavery and the foundation of colleges are features of particular importance. What began with a religious revival initiated forces which later influenced the whole American Continent.

Primitive Man is a translation of Part I. of Caesar De Vesme's History of Experimental Spiritualism. It is a very fascinating portrait of primitive man and his beliefs studied in the religious behaviour of Polynesian savages of the present day. Witchcraft, magic, psychic phenomena, rain-makers, phantasms of the living and the dead, clairvoyance, healing, and charms are among the subjects discussed by the author, whilst one of the best chapters deals with the supernormal perceptions of animals. Though questions of dogma are severely left alone, the origins of universal religion are traced back to the ideas and customs linked up with magic and the world of spirits in the

Continued on page 27.

Laird of Glen Laggan. BY J. M. BELL.

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Jenny Loring is brought up by a kind theatrical landlady. She becomes famous as an actress, but a drug-fiend dies in her rooms during a party, and Jenny retires to Cornwall. Here romance in the shape of a playwright comes into her life. The story runs smoothly, and has a grace and beauty to mark it out from the ordinary run of novel.

Doorways of the East.

BY MRS. THEODORE PENNELL.

Murray. 7/6 net.

"And never the twain shall meet" is the theme of this story. Ram Ditta struggles with a Western education superimposed on Eastern traditions. Nothing profound but quite readable.

The Good Earth. BY PEARL S. BUCK.
Methuen. 7/6 net. Day. 2.50 dollars.

China is the good earth in this sympathetic and charming study of a simple, struggling people. The epic of Wang Lung is rich in romantic interest and characterisation. Miss Buck has achieved a distinct success with her entry into an alien mind and unfamiliar conditions.

Escapade.

BY ARTHUR MILLS. Collins. 7/6 net.

Romance and adventure in Indo-China. A gigantic snake and a huge tiger, a menaced queen, and a fair-haired heroine, keep the hero quite busy in this lively story.

Gambler's Wife.

BY ELIZABETH GERTRUDE STERN.

Macmillan, New York. 2.50 Dollars.

A long, strongly knit story of an American woman in the South who has immense resources from which she continually gives out to her family and yet contains her own soul. Her husband, the gambler, is the tall, handsome, reckless adventurer type for which even strong-minded women fall. More quickly than the wife, the reader will discover Phil to be a dishonest, dirty-minded, utterly selfish individual whose returns always spell disaster to his family. That he dies almost a gentleman does not detract from the vital and convincing veracity of a very able novel.

Continued from page 19.

savage mind. The book is crowded with well-attested stories of strange happenings among native peoples in Africa Oceania, and North America. Whatever his views may be on the subject of modern spiritualism, the reader will find much to perplex as well as to entertain in Caesar De Vesme's well-balanced presentation of primitive ideas and phenomena.

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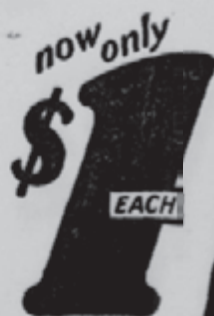
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tion that occasions the perceiving act, and of Broad's distinction between geometrical and sensible circularity. Nor is it made evident whether the epistemological dualism that is regarded as incontrovertible is "restricted" or "complete" in its range. Professor Lovejoy begins by speaking of "all apprehension of objective reality" as being "mediated through subjective existents": on p. 316 he considers (without giving reasons) self-awareness a "debatable exception." It would, however, be an unfair objection to say that he nowhere delineates the character of the kind of epistemological dualism he thinks tenable, for the work, as we are told in the Preface, is essentially a critical one, and we should, therefore, expect the results to be, as they are, preponderatingly negative. More than a quite general indication should not, accordingly, be looked for in the final chapter. There can be no question that the examination is of great importance, whatever the predilections may be which one brings to its perusal. Many of Professor Lovejoy's readers will doubtless feel that he has simply driven back and not refuted the "insurgents," but this in itself is no small feat when we remember that much of the best philosophical thinking of the last thirty years has been spent on resolving the issues *en jeu*. But not a few of his readers will perhaps judge that more than this has been accomplished, and that the essential premises of some form of epistemological dualism (if not also of natural dualism) have been positively established. Both, however, will await with a lively interest a constructive sequel to the Carus Lectures in which the detailed character of an epistemological dualism will be developed along the lines dimly foreshadowed in the last chapter of the present work.

S. V. KEELING.

UNIVERSITY COLLEGE, LONDON.

The Rôle of Religion in a Changing World. By Abba Hillel Silver, D.D., Litt.D.—New York: Richard R. Smith, Inc., 1931.—Pp. 204.

THE opening chapter of these miscellaneous short essays or lectures gives the title to the book. Of the nine essays the remaining eight are mainly concerned with what the author somewhat vaguely, for a broad-minded Jewish Rabbi, calls "the Church" in its impact on the world of to-day and with the impact of the world on "the Church" . . . shall we say, codified religious culture? The last chapter contains perhaps nothing new in substance. There will be found in it the religious teaching of ancient India. But in that its emphasis is new, it becomes for us as a new word, a word that is at once needed and inspiring.

In his preliminary survey the author sees, of course, changed and changing values—"in fact so much is being said of change to-day that men may come to believe that the nineteenth century discovered it." And surviving amid change he sees religion as the vener-

THE HIBBERT JOURNAL

ble ancient of days, science as the immature turbulent child. But vain, he sees these two, not as rivals, but as "each other's complement and man's binocular vision." They have helped and help each other. And he finds a threefold help as religion's "rôle," not to cease telling of the universe as a manifestation of God and of "man's at-homeness in it" as such; to cherish the aspirations of hope and faith—these he compares, as contrasted with the inductive pyramid of science, to an inverted pyramid (p. 35);—I should have preferred to speak of the upshooting expanding sheaf of fire from beacon or volcano: the outrush of an essential force from within man—and thirdly, "to nurture the spirit of hopefulness among men," combating the pessimism which is an outcome alike of the materialism of yesterday and that of to-day. Leaving the reader to follow the expansions of this threefold theme in the succeeding chapters, I come to the question of the last pages: "How shall we measure life? By what rule shall we gauge it?" He rejects time, as measure and gauge; he rejects (external) possessions; he rejects happiness; he rejects success. Then "by what? Why, by growth! Growth! Mind and soul growth! How much have we grown since yesterday, since yestermorn, since yesteryear? How much have we bettered our yesterday's best?"

Here I go wholeheartedly with him. I might perhaps have used the word "becoming," as belonging to those ancient truths which religion is ever making true: the *bhavya* of Indian Buddhism—that great word the true value of which in *Werden* we saw not and lost, and which even Germany sees not as she might. Growth is a great word, but it is closer, for us, up against decay as the complement. With man, the self, neglected, we fail to see, that in growth we have something other, far more central, than growth of his appanages, say, his mind. Mind is the skill of the executant; not the man who plays the instrument.

Let us keep frankly to Man: he, as the writer has it earlier (p. 37), is the real "domain of religion," through which "he can develop and enrich his personality." Not Men. This is not to uphold the "individualism which destroys the individual (p. 64)." It is rather to suggest the true line along which this precious, salvation-guaranteeing attribute of growth can alone look for that end, which is the essential meaning of growth, and to foster which is for the author the rôle of religion. It is man, who as wayfarer of the worlds is heading slowly, painfully it may be, towards the culmination, the consummation of "growth." Golden ages of perfected communities have rightly been called Utopias. School can never become home. I would emphasise the cited phrase: "Lord, *Thou* art our dwelling-place. . . ."

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY.

THE LIBRARY SHELF

RELIGION IN A CHANGING WORLD

By Abba Hillel Silver

Richard R. Smith & Co.

Rabbi Abba Hillel Silver has earned, and rightly so, the title of "silver-tongued orator" and has taken his place among the front ranks of American public speakers.

Not only does Rabbi Silver excel in the art of oratory, but he has displayed a most lucid and analytical style of writing which merits his being recognized as one of the country's foremost writers. One needs but to read Rabbi Silver's latest work, "Religion in a Changing World."

This volume is not a story or a criticism, but is a presentation of what part religion should play in a present age of materialism and industrialism. The first line of the book is: "Much of our religious thinking in recent years has been characterized by nervousness and timidity." From thence on, Rabbi Silver unloosens a surprising store of philosophical thought in order to reconcile Religion to modern life. In a series of ten essays, he discusses all phases of religious thought and its place among modern liberalism. It may be well to note that the various essays discuss such matters as The Role of Religion in a Changing World; Science and Religion; The Church and Social Justice; The Church and World Peace; Liberalism at the Cross Roads; and other timely topics.

Not once is Rabbi Silver apologetic in his tone for his religious beliefs, especially where he deals with Science. On the other hand he says: "Neither Religion nor Science, by itself, is sufficient for Man. Science is not Civilization. Science is organized knowledge; but Civilization, which is the art of noble and progressive communal living, requires much more than Knowledge. It needs beauty which is art, and faith and moral aspiration which are Religion. It needs artistic and spiritual values along with the intellectual. Man, too, in his individual capacity requires much more than organized knowledge for his life's equipment. He must go beyond the ascertainable to the optative."

Interesting, indeed, is the discussion of the present day American home and Rabbi Silver presents much food for thought. Listen

to him as he says "Our age is too busy money-grubbing to attend properly the duties of citizenship and so we put all the onus of our political corruption upon our democratic institutions. It is democracy, not we, that has failed. We are too engrossed in the pursuit of material comforts and pleasures to be interested in the cultivation of our spiritual life and so we blame our religious institutions. . . . Thus many anarchic human cravings to-day are demanding reinstatement and social respectability on the strength of new and pretentious psycho-analytical revelations. Like every new and unrectified science, psychoanalysis has given rise to a host of preposterous moral vagaries. . . . Religion has long known this. It therefore refuses to be impressed by the heathen ragings of our day. Its wisdom is the cumulative wisdom of the ages. Its moral theses have been tested by time and are grounded in the millennial experiences of the race."

And so Rabbi Silver goes on not defending but elevating religion to its highest sphere and harmonizing it with all which we call modern. If you are one of those who doubts the soundness of religious thought in our age of materialism or if you are one who believes in the re-asserting of our present communal and spiritual institutions, we recommend for your enlightenment "Religion in a Changing World." Whether you agree with Rabbi Silver or not, you must admit that he has presented an old thought in a new way.

MOSES J. COHEN.

Religion in a Changing World. By ABBA HILLEL SILVER. Richard R. Smith, Inc., 1930. Pp. 204. \$2.00.

The gifted author, rabbi of The Temple at Cleveland, and a leader in American Jewry, describes in forceful and striking language, the tasks to which religion must and should turn for its own salvation and that of the world. Instead of offering a feeble and apologetic defense for religion, a common habit among tired liberals, Dr. Silver views it as a dangerous and aggressive antagonist. The church and synagogue are waging constant battle with the sins and transgressions of our times. Obstinate do they refuse to compromise with the current idols of clay, so fashionable and desirable.

Confronted by a wave of sweeping materialism and unprecedented paganism, religion proclaims a world of spiritual and ethical values, the attainment of which constitutes the supreme and highest good. In a world torn asunder by international strife, religion transcends the petty national loyalties and courageously insists on peace and universal brotherhood. In a society of disintegrating moral standards, religion vigorously defends the validity of the respected and ancient sanctities of human life. In a social order, founded on human exploitation and the seductive profit motive, religion emphatically demands that the gospel of the

ancient prophets of Israel replace the economic oppression of our day.

The volume presents brilliantly a challenge to all religious leaders, irrespective of creed. Here one finds an interpretation of religion which the morally awake will receive with enthusiasm and accept with trepidation. How to convert com-

placent and timid humanity to so aggressive and prophetic a gospel is the task of church and synagogue. Yet unless the task is undertaken organized religion is a futile enterprise.

THEODORE N. LEWIS

RELIGION IN A CHANGING WORLD

By Rabbi Abba Hillel Silver

Rabbi Silver, who is recognized as one of the most gifted speakers and writers in modern America, points out in this book that religion has allowed itself to become "a bewildered pedestrian in the rush of modern life." He says, and with plenty of evidence, that religious thought in our time is characterized by the utmost timidity and diffidence. His contention is that the function of religion is to resist change, to take great care to distinguish between the novel and the new, and to conserve at all costs the spiritual elements of the past. It is this contention which he sets forth so clearly and commandingly in a series of brilliant and related addresses.

This book is the January choice of The Religious Book Club. \$2.00

Spring Books - R.R. Smith - 1931

Religious Education - 1931

BOOKS FOR A CHANGING WORLD



p 15

Current and Standard Books for Pulpit and Pew

Lewis Browne

THIS BELIEVING WORLD

A new \$1 edition of this story of the great religions of mankind is now available. Mr. Browne has a simple, direct and charming way of telling his story. He proves that in the hands of a competent writer, religion may be made as fascinating as romance. . . . Seldom has the mighty theme of religion been more honestly or ably handled."—*Christian Register*. Henry Hazlitt said in the *New York Sun*: "This reviewer for one can testify that no recent novel has held him into the late watches of the night as has this book of Lewis Browne's."

(Macmillan) \$1.00

Rabbi Abba Hillel Silver

RELIGION IN A CHANGING WORLD

Rabbi Silver aptly points out in this book that religion has allowed itself to become "a bewildered pedestrian in the rush of modern life". In a series of brilliant and related addresses he scores the timid and diffident attitude of our current religious thought and clearly and commandingly sets forth his contention that the function of religion is to resist change, to distinguish the novel from the new, and to conserve at all costs the spiritual elements of the past. January choice of The Religious Book Club.

(Smith) \$2.00

Walter Marshall Horton

A PSYCHOLOGICAL APPROACH TO THEOLOGY

Maps out afresh the field of theology from the psychological angle. Religion is essential to self-realization; the Christian ideal is fundamentally in harmony with the laws of mental hygiene; and the higher religious experience leads not only to mental health but to a career of spiritual development and a secure anchorage in cosmic reality. A companion book to the author's *Theism and the Modern Mood*, and a selection of the Religious Book Club.

(Harper) \$2.50

John Rathbone Oliver

FEAR: The Autobiography of James Edwards

"The story interest is exceptional . . . invaluable study of the ills and dangers of mature life . . . Dr. Oliver has embodied precious psychological truth in attractive literary form. He has given us a good story to show men the way to health and healing."—*John Haynes Holmes* in the *New York Herald Tribune*.

(Macmillan) \$1.00



RELIGION IN A CHANGING WORLD

Rabbi
Abba Hillel Silver
D.D., Litt.D.

1931
NYT

A statement of supreme interest and importance on the place of religion in the life of the modern world. One of the most gifted speakers and writers of our day sets forth with charm and emphasis the legitimate claims which religion can make on the allegiance of a generation distraught by materialism and the implications of science.

\$2.50

At All Bookstores



Richard R. Smith, Inc., New York

DEFENDER



Rabbi Abba Hillel Silver of the Temple accepts the challenge of liberal and humanist foes of orthodox religion and answers them in a series of brilliant papers, "Religion in a Changing World," published this week by Richard H. Smith at \$2.50. The above portrait bust, by the Cleveland sculptor, Max Kalish, was placed recently in the Temple in celebration of the synagog's 60th anniversary.

RABBI WRITES ON RELIGION IN CHANGING WORLD

— 1931 —

Silver One of Brilliant Liberals

—Rothschild Book Buttress
to Babbitt.

*RELIGION IN A CHANGING
WORLD. By Rabbi Abba Hillel
Silver. Richard R. Smith, \$2.*

*PARADOXY: THE DESTINY OF
MODERN THOUGHT. By Rich-
ard Rothschild. Richard R.
Smith. \$3.*

By HARRY ELMER BARNES.

Rabbi Silver, of Cleveland, is one of the most brilliant and influential of the liberal rabbis of this country. Still under forty, he has won a nationwide reputation as a preacher and apostle of social justice. We have had numerous books on the present religious crisis by liberal Christian ministers, but assessments of religion today by liberal rabbis have not appeared in any number.

Dr. Silver may be fairly classed as a devout modernist, comparable to Dr. Fosdick in the Christian faith. Like the other devout modernists he gets himself into many a logical snarl.

What Science Has Not Done.

The author quite rightly asserts that the atheist cannot prove that God does not exist, but the religionist can hardly settle the issue merely by glibly asserting:—"There is a God and therefore human life cannot be worthless." In another place (p. 46) he goes on to say:—"There is not a single scientific fact which has undermined a single religious truth. Science has not demonstrated that all life is at bottom physical. Science has not explained life and consciousness and mind and will in terms of subtle matter in motion. Science has not proved that man is a mere automaton reacting to external stimuli. Science has not proved that nothing of a qualitative nature distinguished man from other living animals." Quite true, but neither has nor can religion prove the opposite.

Dr. Silver proclaims that modern religion has three main functions:—

(1) to proclaim the existence of God and the universe as His handiwork; (2) to cherish and safeguard the vital and indispensable hopes of the race, and (3) to nurture a spirit of hopefulness among men.

Other Chapters Enlightening.

We may grant the validity of the last two functions, but the God question opens up a debate which cannot be gone into here. And at times the author assigns a function to religion which usurps the fields of psychology and psychiatry (p. 37) and of philosophy (pp. 53-4). With the highest respect for Dr. Silver, the reviewer believes that the theological sections of the book are a fair proof of his assertion that "In this major attack upon religion the orthodox religionist finds himself in a stronger position than the liberal."

Fortunately the theological material occupies explicitly only two chapters out of ten. The remainder of the chapters dealing with social justice, social service, world peace, liberalism, the home, education, philosophy are inspired and enlightening. They are a summary of the social liberal religion today and credit to this prophet, and stand or fall with the theological earlier sections. The style is eloquent and should prove

Chicago, January 17, 1932.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Rabbi Silver:

The other day I finished reading your remarkable book, "Religion In A Changing World"; it was the third time I had read it. And it certainly did make me think. You have so much to say and express it so brilliantly, that every sentence compels admiration!

I am a student, seventeen years of age, and am attending the Hebrew Theological College and Crane Junior College of this city. I am greatly interested in English and Hebrew essay writing. I am also a Zionist, and hope to be in Palestine some day. About three months ago, I heard you speak at the Orchestra Hall. Being interested in writing, I took particular notice of your flowing style and rich vocabulary.

I doubt whether I will be able to develop a style such as yours; still, emboldened by the Talmudic maxim, "301 פירוט ת"ל", I take the liberty of asking you to give me your valuable advice in regard to learning the art of good English writing. What must I do to achieve this ambition?

Awaiting your worthy reply, I am

Very respectfully yours,
Solomon Bernards,
343 S. Crawford Avenue,
Chicago, Ill.

April 20th, 1932

Mr. Charles H. Joseph,
Pittsburgh, Pa.

My dear Mr. Joseph:-

I have just been looking over the April 15th issue of the Jewish Criterion and glanced through the column called "Strictly Confidential" written by Phineas J. Biron in which I came across the following statement:

"Rabbi Abba Hillel Silver, in his book "Religion in a Changing World," does not mention one living man by name. Afraid to get in wrong?"

I do not know just what the significance is in mentioning living men in a book, but for the sake of checking up on the accuracy of Mr. Biron who makes so categorical an assertion, I have glanced through my "Religion in a Changing World" and I find that there are at least eight living men mentioned who from the last reports are well and doing nicely.

Joseph Wood Krutch	Page 14
Prof. Charles Richet	" 14
Prof. Hadfield	" 41
Prof. Albert Einstein	" 47
Mahatma Gandhi	" 95
Mussolini	" 134
Prof. Jennings	" 158
G. K. Chesterton	" 178

As on many previous occasions this gentleman has picked up bits of unverified gossip, wise cracks, etc. and Winchell fashion is serving them up to the American Jewish public. Why do you lend yourself to such cheap stuff?

I enjoyed your editorial on my rejoinder to Samuels very much, although I disagree with you quite as much. The next time I am in Pittsburgh, I will have occasion to give you a little more of the background of the entire matter.

Wishing you a very happy Pesach, I remain

Very sincerely yours,

THE FUTURE OF THE JEW — By Salem G. Bland D.D.

Toronto Star Weekly
5-14-32

IT seems to me only natural for a Christian to feel a very deep and special interest in the future of the Jew. Will this great people remain indefinitely with something about them or in the thought of the various peoples among whom they dwell which makes perfect solidarity difficult or impossible? Or will their distinctive features be gradually worn down, not deliberately abandoned but lost, when or how no one will note? Or will they one by one, or perhaps a little later by mass movement, succumb to the gravitation-like attraction of the great Churches which surround them, as wandering meteors that come too near the earth are constantly being drawn to its bosom?

I confess that there is not one of these alternatives that does not fill me with profound dissatisfaction, not one that does not strike me as a most "lame and impotent conclusion" of the most appalling and the most sublime tragedy history records. It is inconceivable to me that people can live together, be educated in the same schools, mingle freely in the stores and factories and courts and legislatures without all artificial barriers at length disappearing; but it is intolerable to think that a people who have shown such a matchless loyalty to their national ideals and their divine mission should eventually lose interest in their great past, abandon any idea of a divine mission, and contentedly peter out, fade away, so that the time might come when the history of Israel for the last two thousand years would be buried in the pages of dust-covered histories that few would care to read. Some instinct in me which seems to me deep and holy protests equally against the idea of the Jew remaining forever isolated and against the idea of his being quietly absorbed. A terrific price has been paid for the preservation of Jewish distinctiveness, a price that one feels should not have been exacted though it has revealed as nothing else the unconquerableness of the human spirit. One's conception of the Divine justice seems therefore to demand that the preservation of that distinctiveness shall be shown to have been of infinite worth to mankind.

This great question has been brought afresh to my mind in two books that I have just read. One is entitled, "Religion in a Changing World" (Thomas Allen), by Abba Hillel Silver, D.D., Litt.D. The other is a posthumous collection of sermons and addresses delivered during the thirty-five years of his ministry by the late Rabbi Leva Har-

ison, our own Rabbi Isserman's predecessor in the pulpit of Temple Israel, St. Louis.

The first of these volumes consists of a series of discussions of the tasks and difficulties and dangers confronting religion in the modern world. It is evidently written with a view to Christian as well as Jewish readers. The word church occurs often, the word synagogue, seldom if ever. The author throughout seems to feel that church and synagogue are in the same boat, facing the same problems, the same dangers, the same tasks. Some things are not found in this book which would have been found in such a book written by a Christian; to these I shall refer later. There are one or two references to tolerance and a smashing attack on the idea of superior races, particularly the Nordic superstition, where one is conscious of a deeper feeling than would ordinarily be found in the discussion of such matters by a Christian. In other respects the whole book is such a book as a wise and brave and genuinely Christian thinker might write about the problems of religion in this changing world. Any Christian will find it a book worth while. The first two chapters deal freshly and frankly with the special problems of liberal theology, especially those presented by modern science. The conflict Dr. Silver finds to lie not between science and religion in themselves, but between science and religion when imperialistic. He points out that materialism is no more scientific than theism, and that

science is quite as full of hypotheses as religion.

There is a noble chapter on "The Church and Social Justice," perhaps a little franker and bolder than a Christian clergyman might have written, and one on "The Widening Horizons of Social Service" which will give social workers a more exalted sense of their calling. Another noble chapter deals with "The Church and World Peace," and "Liberalism at the Crossroads" is an overwhelming bombardment of "The Usurping State," "The Usurping Class" (the capitalistic), and "The Usurping Machine." The chapters on "What is Happening to the American Home," "Education" and "How Shall We Measure Life" are packed with sane and searing counsel. I am not sure that in some respects the Jew in general has not a saner and more balanced view of life than the Christian. Certainly these chapters are well worth the study of Christians.

Some things I admitted were not found in this wise and noble book which would be found in a book written by a Christian. Jesus Christ does not take the place in it that He would be given in a distinctively Christian book. He is not left out. In the chapter "The One and the Many" Dr. Silver makes an earnest protest against "the yearning for universality and uniformity" in religion. One religion for the whole of mankind, he urges, is neither necessary nor desirable. Religion, he suggests, is not a science, scientific truth

being in its nature universal and intolerant of diversity. Rather is religion like art. There never has been and never will be, or ought to be, one form of art—one style of music or architecture, one school of painting or sculpture, one type of literature.

This spokesman of a race that has fought the most heroic fight that ever was fought against loss of its identity urges that "the Jew who casts aside his distinctiveness for the sake of fellowship with other groups will bring nothing to that ultimate communion of minds which alone makes up human fellowship. He will bring to that hoped-for fraternity nothing but a masquerading self, a spurious and washed-out personality. He will have nothing to give. He has destroyed his uniqueness."

Dr. Silver admits "as an indisputable fact that the personality of Jesus has been a luminously radiant fact in the life of Christianity. It has profoundly stirred the lives of many generations. It has moved myriads to emulation, to self-sacrifice, to martyrdom." Obviously it means less to people of other faiths, but affirms Dr. Silver "to ask of Christianity to reduce and attenuate this personality so as to make it acceptable to others would be to deprive it of that which is its prime distinction and its specific contribution to mankind."

This opens up, it will readily be perceived, a great question: Is it possible under one universal religion to preserve all the distinctive ideas or excellences which have been developed by the great religions of the world?

This is a question which in its fulness is too vast and complex to be more than stated here, but there is one phase of it which is perhaps most urgent in western lands and at the same time least intractable, and that is the relationship between the Jew and the Christian. Whatever that is ultimately to be—absorption, amalgamation, entente cordiale or only a more reasonable and human modus vivendi than at present, I had hoped to make a constructive suggestion in this article which I find must be left for next week.

I shall refer to these two books again. Meanwhile left me commend them both to any non-Jewish reader who wishes to understand the outlook on life of liberal Judaism. And I think that from them both a thoughtful Christian will rise with the feeling that the once-frightful chasm which divided Christian from Jew has become little more than a ditch—and that due not to changes on one side or the other but to changes on both.



Rabbi Silver's Book to Be Published in England

(Jewish Daily Bulletin) 1932

CLEVELAND, March 14—"Religion in a Changing World," by Rabbi Abba Hillel Silver, which has passed through several editions in this country, will shortly be published in England.

The book has stirred up widespread comment and reviews of it have been appearing in the religious and secular press of many lands. It has been furiously attacked and equally zealously championed.

How Rabbi Silver's New Book Is Being Received

Remarkable reception of the book. Hailed by critics in the most glowing terms. Second edition of book published within the first month.

Rabbi Silver's new book, "Religion in a Changing World," published by Richard R. Smith, Inc., of New York, has been hailed throughout the country by literary men, critics, ministers and presidents of colleges and universities as a book of unusual merit and significance.

Some of the comments are printed below:

"Rabbi Silver speaks with the words of the sage rather than the thunders of the preacher. His book makes satisfying reading in this day of distraction."

HARRY HANSEN, in *The New York World*.

"We have never read a volume that expressed in a finer manner, with a clearer enunciation, with greater force and better philosophical understanding, the problems with which religion is faced."

Christian Century.

"A book to make one sit up and take notice. Anyone who thinks from the title that he is likely to read what he has heard before, will think differently. He will surely think, for the writer deals in no worn commonplaces. Anyone who reads this book will thank the reviewer who inclined him to do so."

Christian Register.

"Rabbi Silver is unquestionably the most brilliant Jewish speaker in America. But he is a fine Jewish scholar and a felicitous writer as well. What shall be the attitude of religion, and more especially liberal religion, toward science, social service, world peace, education? All this is discussed comprehensively, lucidly, and impressively by the author. A timely, thought-provoking and worth while book."

Christian Leader.

"A book to be read not once, or twice, but many, many times. A book that includes, yet transcends the finest fruit of the world philosophy."

The Modern View.

"It represents the best of both Judaism and the forward looking interpretation of Christianity. It is the blending of the two with marvelous skill looking toward a constructive program for world betterment and high world destiny."

BISHOP WILLIAM F. ANDERSON.

"It is the finest thing in its field—the most inspiring that I have read in two years. Chapter after chapter of it has thrilled and captured me. The man who wrote that book is, by the measure of practically everything he has written, a great Christian."

DR. DANIEL A. POLING.

"A masterful presentation of an important subject, and most timely. The treatment is lucid, comprehensive, and convincing. Every minister ought to read it, and I wish it might have a large circulation especially among college students."

BISHOP THOMAS NICHOLSON.

"Truly, I have not read a book in five years from which I find myself quoting so frequently or which has stimulated and heartened me more. Out of the

RABBI SILVER SIFTS ATTACKS ON RELIGIONS

Writes Counter-Offense in His
Book on Beliefs "In a
Changing World"

By ELRICK B DAVIS

The Press Literary Editor

IN the world of thought as truly as in war, the best defense is a good offense.

On that principle Rabbi Abba Hillel Silver of the Temple meets the diverse attack—scientific and humanistic, agnostic and atheistic—upon religion.

His counter-offense, brilliantly heartening to all those who realize his cause needs fresh defenders, appears in a series of incisive papers called "Religion in a Changing World" (Smith, \$2.50).

He recognizes that, for all the stout denials, the defenders of religion are lately, so far as success in controversy goes, in a bad way. Not only Harry Elmer Barnes is demanding a new religion and the Rev. Dr. Potter setting up a new church which defies sociology.

Rabbi Silver surveys the situation swiftly. The fact is that "in the face of the widely heralded new world of the scientific mold and temper, religious thinking, especially of the liberal type, has become diffident and panicky.

"Heretofore, the religious liberal was engaged rather pleasantly in attacking orthodoxy," Rabbi Silver says. "In that onslaught he could command all the battering rams of modern science.

"He had a fairly easy time of it—at least in the realm of ideas; and he felt secure and a bit smug in his numerous triumphs over the discomfited creeds and dogmas of orthodox belief. But the battle suddenly swept far beyond the fundamentalist-modernist sector.

"The main position of religion itself, of all religion, the liberal's included, are now attacked by the ancient and bitter and powerful enemy materialism and atheism.

"And this time it is the enemy who is in possession of the weapons of modern science."

What to Do?

NOW the orthodox religionist is in a stronger position than the liberals who once kicked him about. Entrenched "in a supernaturalism against which the 'attacking waves of skepticism hurl themselves in vain," the orthodox "is bulwarked behind revelation and tradition."

Denied this protection, what is the liberal religionist to do? With science boasting how every decade it is changing the world, how is religion to keep up with the change? If its old foundations have been moved out from under it, how is it to find new without denying its very self?

The answer, argues Rabbi Silver, is that religion owes nothing to science and so has nothing to fear. Materialism is not science, but an interpretation of science. Modern science has given the anti-religionist no new arguments which were not known to the atomists of ancient Greece or to the materialists of all times—arguments which thru the ages religion has successfully met.

The mythologies over which religionists are twitted are paralleled by, and served the same purpose as, the superstitions of science's history.

The very scientific concepts which now cause such a pother about change in the world—ideas of matter, energy, time, space, cause, effect, the atom, the electron, etc.—are not "truth" but only useful fictions, artifices of thought—not realities.

"As soon as the scientist attempts to construct a metaphysical system on the basis of his scientific knowledge, he leaves the realm of strict science, and his credentials are no more imposing than those of the theologian."

"Far less imposing than that of religion. Religion has frequently anticipated science; has in discovering all the basic truths."

* * *

Rallying Ground

RATHER than panic before the notion of a changing world, then, religion's greatest duty in the modern world may be to resist change—"change which is unintelligent, uninformed and which religion knows, thru past experience, to be hurtful."

Most of those who are consumed with wonder over the changing world are in fact consumed in awe over the novel. Religion knows that there is nothing new about novelty!

"Religion is a summary of the basic spiritual interests and needs of all ages." It is the dynamo of the eternal verities.

Thus armored, Rabbi Silver grasps in both hands the most vexed questions of modern life: the parallel services of religion and science, religion as the dynamic of social justice, the field and function of social service, world peace, the individual in a social world, the general plight of liberalism, the home, education and standards.

His treatment is strong; it will prove stimulating to all thoughtful people; and—once you have granted the premise that "man is a co-worker with God"—liberal.

Harry Hansen's The First Reader

This is not the message of a pessimist. Neither is Rabbi Abba Hillel Silver of Cleveland without hope because he happens to be preaching in a materialistic world. Rabbi Silver has just written an inspirational book called "Religion in a Changing World," which is published by Richard R. Smith, Inc. He believes that life holds out happiness in the recognition of growth and improvement. Joseph W. Krutch, measuring the modern temper, held that nothing but despair confronted the intellectual who must come to realize that all human effort ends in dissolution. Rabbi Silver finds strength and joy because he can "feel continuously the teem and thrust of expanding life within one's soul, the thrill of new ideas, the throb of new purposes, the stir of revelation and new insight." To him it is not important that some men are richer than others, or live longer than others. What counts is "Do they grow?"

Thus we may say that Rabbi Silver has also revealed the satisfaction that lies in what the poet called "the wages of going on." And he warns us that the new life which breaks with all conventions is not new at all but only an acceleration of the old rhythms. Soon or late we fall back on fundamentals, which do not change. "The new life is not a new excitement but a new exultation—not a stimulant but a satisfaction. We renew ourselves not by indulging our appetites but by improving our tastes. We enter new worlds through the gates of aspiration."

Rabbi Silver speaks with the words of a sage rather than the thunders of the preacher. He does not denounce, he explains. His book makes satisfying reading in these days when the way is hard and filled with distractions. I am glad to find in his book, as in that of Henri's recognition of the glory and usefulness of living, of using our energies for our own day rather than for a day that is past.

SILVER PUBLISHES BOOK

"Religion in Changing World" to Be
Issued Today.

A new book by Rabbi A. H. Silver
of the Temple, titled "Religion in a
Changing World," will be issued to-

day by Richard R. Smith, Inc., New
York publishers.

Two weeks ago Dr. Silver, in his
address at the Cleveland Community
Religious Hour, gave a summary of
the contents of the volume. He de-
scribes modern religion as a "be-
wildered pedestrian" and contends
that the "main positions of religion
are now attacked." However he
maintains that agreement between
science and religion is not an abso-
lute necessity.

Religion in a Changing World, by Abba Hillel Silver (Richard R. Smith. \$2.00). Rabbi Silver's prominence in American religious life in itself would give significance to this book, but it is to be commended above all for its intrinsic worth. The Religious Book of the Month Club has chosen it as the book of the month for January, but we predict that it may become the book of the year. In a series of related addresses Rabbi Silver comes to close grips with the problems of religion in a changing era, speaking with all the passionate earnestness of the great prophets of his race and with no small measure of their rhetorical beauty and strength of utterance. There are passages that fairly glow with spiritual vision, while others in their clearness and incisiveness reveal truth in something of its elemental beauty and cut through sham and pretense with keen effectiveness. We can think of few books that have appeared in recent years more calculated to hasten and deepen that revival of religion for which many have been looking—a revival that will not be an emotional revamping of old religious moods, but a re-manifestation of faith, with its bold and fearless application to the problems of an age of cynicism and despair. For Rabbi Silver, it should be said, sets himself squarely against the tendencies of the age. A liberal in the deepest and truest sense of the term, ignoring for the most part any distinction between Judaism and Christianity and discussing the Church and its problems as a vital part of that whole world of spiritual values in which he profoundly believes, he brings his plain challenge not only to materialism and atheism, but also to that humanism which he regards as an expression of the panic and confusion resulting from the loss of faith in the Eternal. On the whole, however, it can hardly be said to be a controversial book. It is positive and constructive, and destructive of weakness and uncertainty, not so much by attack as by its own dynamic contrast of strength and truth. Perhaps the Rabbi's most mordant example of

critical relentlessness is in the remark that "the sex realism of much of our literature today is, of course, not liberalism, but exhibitionism"—but that penetrative aphorism is hardly typical of the book as a whole, which is more patiently expository in its methods. To the preacher who has gone stale in his preaching, who has lost faith in himself, in his Church, or even in his Christ, we say, get this book by a Jewish Rabbi and read it. If it doesn't produce a quickening of faith, a revitalizing of religion, a new passion to preach, and teach, and lead, possibly also a new capacity to endure and suffer, we should say that the case is hopeless. We should advise the man unmoved by it to get out of the ministry. The average layman will be well advised to get this book, to read it himself, and pass on a copy to his minister.

Religion in a Changing World. By Rabbi Abba Hillel Silver. Published by Richard R. Smith, New York. 204 pages. \$2.00.

The following sentence taken at random from this book of 200 pages will give the author's point of view:

"Never was liberal theology in such a mortal funk as it is today. For it has finally come face to face with its real foe—the apollyon of materialism, agnosticism and atheism." "No newly discovered knowledge necessitates the abdication of religion."

"There are three enemies against which the liberal must be prepared to wage incessant warfare in modern society: The Usurping State, The Usurping Class and The Usurping Machine."

"The millions of American homes are still sound." But, "all is not well with the American home." "To live is to feel continuously the teem and thrust of expanding life within one's soul, the thrill of new ideas, the throb of new purposes, the stir of revelation and new insight."

Thus it will be seen the author writes helpfully on such themes as religion, science, the church, peace, the home and education. It is a thoughtful book.

January Book Club Selections

- BOOK-OF-THE-MONTH CLUB.** Education of a Princess. By Marie, Grand Duchess of Russia. (Viking.)
- BOOK LEAGUE OF AMERICA.** Portrait by Caroline. By Sylvia Thompson. (Little, Brown.)
- BUSINESS BOOK LEAGUE.** Psychology and Modern Business. By Harry Walker Hepner. (Prentice-Hall.)
- THE CATHOLIC BOOK CLUB, INC.** The Mirror of the Month. By Sheila Kaye-Smith (Harper), and The Selected Poems of Thomas Walsh. (Dial Press.)
- FREETHOUGHT BOOK CLUB.** Liberty in the Modern State. By Harold J. Laski. (Harper.)
- LITERARY GUILD.** The Ring of the Löwenskölde. By Selma Lagerlof. (Doubleday, Doran.)
- RELIGIOUS BOOK CLUB.** Religion in a Changing World. By Rabbi A. H. Silver. (Richard R. Smith.)
- SCIENTIFIC BOOK CLUB.** Africa View. By Julian Huxley. (Harper.)
- TRAVEL BOOK CLUB.** Island of Penguins. By Cherry Kearton. (McBride.)

The Function of Religion

Cleveland is fortunate in numbering among her citizens Rabbi Abba Hillel Silver. He is not only a great Rabbi of the Jewish Church but he is a man whose religious life and leadership is projected into the secular life of the nation. Identified with the great social movements of the day his voice is constantly heard in the interest of his fellow men. The immediate improvement of the human race has become a passion with him. As a Rabbi of the modern synagogue, inspired by the succession of mighty men born of his people and unhampered by any conformity to a decadent church, he can think freely and act accordingly.

His recent book — "Religion in a changing world" is a series of brilliant addresses, the contention of which is "that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past."

Every generation has had its quota of people who were constantly seeking something new. A little truth in something new is to them better than a great deal of truth in something of greater age. Paul found such people at Athens and every temporary cult relies on such people for an audience.

We hold no brief for the type of religious thought which clings to the past, or for the church which once having spoken refuses to face facts and restate its position, we do say that it is seldom necessary to turn one's back on a church in order to live freely.

The important part of a man's religion is not the part identified with his mode of worship but that part which is projected by the impetus of his worship into the life of his fellow men. A man may find his center of worship in the Roman Mass, the Quaker Meeting, the Protestant Preaching Service, the Mohammedan Call to Prayer, the Synagogue Service, or any one of the recognized modes of worship. "Modes of worship" are man-made affairs anyway, though many churches believe themselves to be specially ordained of God, and some of us doubt that God has any particular interest in the manner of a man's worship, but we do believe that God is interested in the way a man lives.

As the wise Rabbi says — this is a changing world and in it the function of religion is to distinguish the novel from the new and to conserve the rich spiritual heritage of the past. In this statement is the spirit of Abraham, Moses, Jesus, Washington and all those pioneers who have led their fellows into the promised land of new religious and social experiences. Walter H. Stark.

A Liberal Jew Speaks to the World

RELIGION IN A CHANGING WORLD. By Abba Hillel Silver. Richard R. Smith, \$2.00.

MANY men have a prejudice against reading books of sermons. I suppose that this is due to the fact that it is really difficult to find a volume of sermons that presents much that is new, or that clothes that which is old in attractive and unique form. There is much truth in the accusation that the church has lost some of the most brilliant minds just because the ministry has so little to offer. But as a matter of fact there are brilliant minds in the pulpit; the pulpit still has much to give, and even brilliant lay minds may still learn from the ministry—if not at every church service, at many of them.

I have before me a volume entitled, "Religion in a Changing World," by Rabbi Abba Hillel Silver of Cleveland. The book is composed of ten sermons, or better, perhaps, religious addresses. I have never read a volume of pulpit utterances that express in a finer manner, with a clearer enunciation, with greater force and with a better philosophical understanding, the problems with which organized religion, especially liberal religion, is now faced. While the addresses are primarily directed to the Jews, they are applicable to all liberals; for the problems that they deal with, the approaches that they present and the remedies they suggest, apply alike to every liberal denomination.

The book takes its name from the first of the sermons, which deals with the apparent conflict that now faces religion. Materialism, agnosticism and atheism are all arrayed against it. In former times religion could defend itself behind the fortresses of supernaturalism, revelation and tradition. Against these, skepticism surged in vain. Now the liberal has discarded these, and to add to religion's discomfiture, science has come to the apparent aid of the enemy rather than of religion itself. Science has achieved tangibilities, religion must still deal with the imponderables. Science has enabled man "to see farther, travel faster and communicate more speedily. It has taught him to investigate intelligently and experiment creatively in chemical, physical and medical laboratories." Religion still deals with ancient verities. The result is that every one is talking about a "changing world" and the "religionist does not know just what is expected of him in order to keep pace with the changing world." Science looks at facts and demands proofs, and the weakness of religion is that it cannot prove its hypotheses "scientifically." And the thinking world lauds the scientific attitude because it seems sure and cer-

The Book of the Month

RELIGION IN A CHANGING WORLD. *By Rabbi Abba Hillel Silver. Richard R. Smith. \$2.00.*

SOMETHING very interesting and profoundly significant is going on in the relation of Jews and Christians. The long age of conflict and recrimination is passing, and a new temper of spiritual comradeship is emerging. This certainly is evident among the more enlightened leaders of both Jews and Christians. There is no disposition on either side to surrender to the other. But there is a deepening penitence on the part of Christians for their historic persecution of Jews and for the prejudice which still survives against that great race which gave Jesus Christ to humanity. Among Jews there is as yet no sign of a willingness to adopt the orthodox Christian attitude toward Jesus, but there are many tokens that some outer zone of mutual understanding is beginning to define itself wherein both groups can stand and think and work together. Rabbi Silver, one of the most potent spiritual leaders of Cleveland, Ohio, has written a book which illustrates vividly this new temper. In it he faces the deeper problems of our time with such spiritual catholicity that the reader wholly forgets the author's religious and racial label, and his own label also.

tain. And because of this apparent certitude, the three enemies of religion mentioned above find in science a willing servitor.

In this and other of the sermons, Rabbi Silver appeals to the religionist not to be affrighted at the fact that "inherent in his thinking are hypotheses which cannot be scientifically established." Science has its hypotheses, too, which have not been demonstrated. The scientific concepts of "matter, energy, time, space, the atom, etc., are not truth, but only artifices of thought, convenient summaries, not realities." He pleads with the religionist, first, to proclaim fearlessly the burden of the God of the universe; second, to watch and safeguard the moral life and the vital hopes of the race, as long as they serve an advancing society; and third, to fight against the hopelessness of materialism and atheism, and to encourage and nurture the spirit of hope in man. Even though this be a changing world, no discovery has proved that the spiritual values of life are worthless, and the religionist must continue to offer, in order to save the changing world from itself, "the reality of God, the reality of personality, the reality of truth, beauty and goodness."

The addresses also deal with the dispute between science and religion, a dispute which is "more apparent than real." The conflict, he says, has "always been between superstition disguised as religion, and materialism disguised as science, between pseudo-science and pseudo-religion." This statement is a very pregnant one, but I am not certain that Dr. Silver can maintain his position with regard to the "always." His attack on the nationalistic policies of the churches during the war, is courageous and truthful. His insistence that the church lift its voice against injustice, misery, social inequalities is prophetic; his plea that the church become international, not in its opposition to nationalism, but in "overleaping" it, is fiery; his appeal for a mutual appreciation of each other's religious beliefs and racial characteristics is as fine as anything that I have ever read.

Space does not permit detail. But if you want to read a thought-provoking, keen analysis of the modern religious struggle, and a philosophic, optimistic and helpful exposition of how liberal religion may meet it, read this little volume. One may not agree with the author in every respect. All the more exhilarating is it.

G. GEORGE FOX.

The Clergy Club of Newark

The meeting of the Clergy Club of Newark on May 13th will be held at the Riviera Hotel at noon. Following the luncheon a Review of Rabbi A. H. Silver's Book on "Religion in a Changing World" will be presented by Rabbi Solomon Foster. Rev. R. C. Lankler of the Congregational Church will speak on "Spiritual Therapeutics."

SUPPOSE THERE WERE NO GOD!

Not so long ago an eminent psychologist sent out a questionnaire to a group of men and women asking them to answer this question: "If you became convinced that God did not exist, would it make any difference in your life?" The replies, as one may well imagine, were varied. Some said that it would make no difference at all. One said that it would make him feel lonely in life. Another said that it would make him afraid to face either life or death. And still another said: "If I became convinced that God did not exist, I would destroy myself." This last reply seems very extreme. But those who are ac-

quainted with the dynamics of ideas, will not question the sincerity of the reply. An idea may destroy and may give life. It may wound and it may heal.

Abba Hillel Silver in *Religion In A Changing World*; Richard R. Smith, Inc.

RELIGION IN A CHANGING WORLD

Rabbi Abba Hillel Silver—Richard R. Smith
—\$2.00

THE Rabbinate is a learned profession. Its representatives have made Israel a "People of the Book." The highest ideal of the Rabbi is still to enrich Jewish learning as a means of quickening religious sentiment. Yet the exigencies of Jewish life in America have made it most difficult for the Rabbi to find time for contributions to literature, let alone to technical scholarship. Consequently the publication of a volume on *Religion in a Changing World* by a Rabbi so burdened with communal and national obligations as Dr. Abba Hillel Silver is an event upon which he merits whole-hearted felicitations.

Nor is this the only reason for which he deserves congratulations. The volume contains a timely challenge to the religious world, a call for clear thinking on religious first principles. With incisive logic he inveighs against the temper of uncertainty which pervades all spheres. Those familiar with modern trends will agree with what he has to say about the change in the religious and moral life of today. He writes: "To be sure moral standards are changing in our day. In fact, they are breaking down; not because of any profound, searching critique of the old morality, which our age has made, but because of a general weakening of moral fibers caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. Men and women are demanding the right of self-expression, though most of them have nothing to express but the most
JEWISH LAYMAN (N.F.T.B.)

common-place hankerings after the most primitive satisfactions. Religion is asked to sanction this neo-paganism, to give its approval to all new experiments in marriage and divorce, to companionate marriage, to trial marriage, and to all forms of experimental sex promiscuity. And all in the name of the Great God Change."

The ten essays which compose the volume appear to have been written originally as sermons. They deal with various phases of the modern temper, such as Science and Religion, the Church and World Peace, Liberalism at the Cross-Roads, What Is Happening to the American Home, etc. Throughout, Dr. Silver favors to speak to the world at large (and somewhat annoyingly to the Jewish reader who recognizes pietistic Christian phrases) but he gives a consistently Jewish note in all that he discusses. The essay on "The One and the Many" contains pertinent truths all too frequently forgotten in our Good Will activities.

Dr. Silver displays in his writing restrained power and prudent idealism. Occasionally his sentences and even whole paragraphs attain to poetic beauty and impressiveness.—s. s. c.

Religion in a Changing World

By RABBI ABBA HILLEL SILVER

Richard R. Smith, Inc. \$2.00. 1931

THE FUNCTION of religion in a changing world is to *resist* change, or at least to guard the spiritual heritage of the past against too precipitate change—this is the clear-cut thesis of this brilliant young Jewish leader, rabbi of The Temple, Cleveland. It is a thesis that will be rather surprising to those who have been emphasizing the necessity of religion's making radical adjustments to the changing environment.

Himself regarded as a liberal figure in modern Judaism, the author will nevertheless be hailed as an unexpected ally by Christian thinkers who have begun to feel that "modernism" is merely drifting with

the passing winds and has no firm hold on the great realities that remain the same for religion in every age.

In fact, Rabbi Silver regards present religious thinking of the liberal type, whether Christian or Jewish, as in "a mortal funk." Heretofore, it was engaged merely in attacking orthodoxy, but now it is confronted with its real foe—"The Apollyon of materialism, agnosticism and atheism." And, face to face with such antagonists, the age-long fundamental questions, not simply the temporary issues, press to the fore again.

Religion must, of course, be open-eyed to new truth, but still more important, it must always be "a summary of the basic spiritual interests and needs of all ages"—this is what Rabbi Silver would have us never forget. Change may be for the worse instead of the better; religion should therefore be cautious about making too easy adaptations to the shifting moods of any particular epoch.

The first role of religion Dr. Silver contends, is exactly what it has always been—"to proclaim fearlessly as of yore its ancient burden of God, of the universe as the manifestation of divine thought and purpose, and of man's at-homeness in it." This sets him squarely against the humanists. Unless the universe can be regarded as having ultimate spiritual meaning, the very heart of religion is gone. Gone, also, in the long run, is any sustained idealism; for "no idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever bear the crushing burdens of life-long defeat for truth's sake or good-

moderate unexcelled usefulness

Another book which is addressed to the same theme of the challenge presented by this age to the forces of religion is by Rabbi Abba Hillel Silver, and is entitled *Religion in a Changing World* (Richard R. Smith). In it Dr. Silver shows clearly that the real foe of religion is "The Apollyon of materialism, agnosticism and atheism." With tremendous power he calls religion back to its old task of proclaiming that "the universe is the manifestation of divine thought and purpose and man's at-homeness in it." Completely convinced that religion has a rôle which science can never play, Dr. Silver drives home some lessons that this ancient wisdom of mankind we call religion has for us in this modern day. Dr. Silver writes with rare beauty and a depth of insight which places him easily in the front rank of our religious leaders. As a Jew he knows the unity which underlies the differences between Christianity and Judaism but he is alive to the fact implied by Prof. Scott and so vigorously set forth by Mr. Hutchinson that all religious forces must unite if they are to stem the mighty onrush of the mounting wave of secularism.

EDMUND B. CHAFFEE.

truth, -- it is to be realized on the earth; it is to be fulfilled in heaven. There is room in this conception for all the meanings men have found in it or will find. In the words of the author "All fulfillments of the divine purpose were foreshadowed by Jesus when he spoke of the Kingdom of God." This book is simply written and puts in a concise and readable manner the fruits of ripe scholarship concerning this much-discussed expression. It will be especially valuable as a corrective to all of us who are tempted to maintain that Jesus had our particular social philosophy in mind when he spoke of the "Kingdom of God." Professor Scott's book is a valuable contribution to the extensive literature dealing with this subject.

OUTLOOK + INDEPENDENT
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IN THE very first chapter of one of the earliest Christians records, the gospel according to Mark, we read that Jesus came "preaching the good news of the Kingdom of God." If we could know for sure just what Jesus meant by this expression there would not be that confusion as to the content of his message which is so widespread today. The Kingdom of God assuredly was his message but what did he mean by it? It is this question which is such a vital one for the whole Christian church. Professor Ernest F. Scott of Union Theological Seminary sets himself to answer it in a clear but scholarly volume called *The Kingdom of God* (Macmillan). Professor Scott traces this conception throughout Hebrew history and then points out the modification of it in the thought of Jesus. He is quite aware of the seeming contradictions in different parts of the New Testament and he does not minimize them but he is convinced that they are all expressive of some phase of the truth. As he puts it, "Nothing has so obscured Jesus' conception as the attempt to sum it up in a single formula." It isn't merely in the present; it isn't merely in the future; it will come suddenly; it will be a slow growth; it is to be realized on the earth; it is to be fulfilled in heaven. There is room in this conception for all the meanings men have found in it or will find. In the words of the author "All fulfillments of the divine purpose were foreshadowed by Jesus when he spoke of the Kingdom of God." This book is simply written and puts in a concise and readable manner the fruits of ripe scholarship concerning this much-discussed expression. It will be especially valuable as a corrective to all of us who are tempted to maintain that Jesus had our particular social philosophy in mind when he spoke of the "Kingdom of God." Professor Scott's book is a valuable contribution to the extensive literature dealing with this subject.

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About Books

Religion and the Innocent Bystander

RELIGION IN A CHANGING WORLD. By Rabbi Abba Hillel Silver. Richard R. Smith. \$2.00.

Reviewed by FELIX MORROW

THERE is a beautifully appropriate illustration on the cover of this book. A tall, lonely figure in priestly robes (uncommonly resembling the author) stands tiptoe on a mountain, arms outstretched in a noble gesture, facing the modern world of gigantic steel bridges and towers and traffic, whose mass and movement make the lone priest look even more noble and more lonely. And as one reads, the image of this priest exhorting from his mountain an unheeding, overpowering society grows ever stronger—until finally the book disappears and there is just the noble priest speaking futilely and irrelevantly from his lofty perch.

This priest, you see, thinks that he has a great deal to do with running the big show spread out in panorama before him. It's true that hardly anybody is looking out of the towers to hear him, nor do any of the motors slow up as they detour around his mountain. Maybe that's because the roar of the motors and derricks drowns out most of what the noble priest is saying; or maybe it's because it isn't Sunday. The people who are really running the show let the noble priest stand up there and talk and go on

thinking he is the one who is managing the show, because what he is saying is rather sweet to the ear and makes them feel spiritual, when they listen occasionally. Then, too, if any of their hired hands were to stop and listen—on their lunch hour, or on the day of rest—the noble priest's soothing voice might heal their discontent, or at least set their minds on higher things than the sordid worries of labor and hunger; for the noble priest has a way of making even the workingman's problem his own, adding this burden to his many others, so that the poor and heavy-laden may go their miserable ways, assured the noble priest will take care of them.

Not that you must think for a second that this noble priest—or, as we shall call him, rabbi—is like those old superstitious supernaturalists who used to offer you pie in the sky by and bye. No; resolutely he begins by refusing to offer you heaven and magical intervention.

HIS religion is harmonious with science—with true science, that is—and with all worthy efforts for making the world better. It stands for justice, righteousness, mercy, goodness—in fact, for all things honorific.

That's all very well, says the innocent bystander, who has stopped to eat his lunch at the foot of the mountain. You look very nice up there, Rabbi, and you speak soft words, but what can you *do*? You talk big up there, if you'll pardon

me, meaning no disrespect to the cloth, but what say have you got in the big show out there?

Say! says the Rabbi. Say! Why, I run the show! Or, rather, He whose word I speak, He runs the show.

"The first rôle of religion," intones the Rabbi, "is to proclaim fearlessly as of yore its ancient burden of God, of the universe as the manifestation of divine thought and purpose and of man's at-homeness in it. 'Lord, Thou hast been our dwelling-place in all generations' . . ." (p. 12).

Yes, says the innocent bystander, but what does your God *do*? About all that going on out there, I mean.

Sternly, but very self-consciously, the Rabbi quotes Scripture. "The Lord hath in wisdom founded the earth, He hath established the heavens in understanding" (p. 12). The Rabbi seems a little self-conscious, because his God is the God of the liberals, and the actual works of the God of the liberals after creation cannot be pointed to very readily. Apparently his God is no longer a very effective agent in the visible world. So, when the tenor and emotion of the Rabbi's oratory require a reference to God functioning, he can only introduce a quotation from Scripture. In short, he can't appeal to a God who *does* things here and now.

Even more self-consciously, the Rabbi makes another try. "There is God and therefore human life cannot be worthless" (p. 16).

But the innocent bystander still looks at him quizzically.

The Rabbi tries again: "The universe is the dwelling-place of a benevolent intelligence. . . . The need of God is as real a need in human life as the need of food" (p. 41).

And still the innocent bystander waits

for an answer to his question. What does your God *do*?

AT any rate, says the Rabbi, if God may not do things in the material world, he does do things in the spiritual world.

"When the scientist from his laboratory, on the basis of alleged scientific knowledge, presumes to issue pronouncements on God, on the origin and destiny of life, on the purposes of creation, and on man's place in the scheme of things, he is passing out worthless checks" (p. 36). "Not all the tribulations of man are physical in their nature" (p. 38). Science has its sphere, but must be barred from interfering in things spiritual, i.e., God acts not upon the mere body, but upon the heart and the soul.

Such doctrine, however, smells too much of the Manichean heresy of a material world and body forever damned. The Rabbi pauses. The distinction between the material and the spiritual is useful, but must be given a subtler form than this.

The Rabbi has an idea. Why not substitute for "God," the word "religion"? "God does" sounds old-fashioned. "Religion does" doesn't sound so supernatural. From that point on the Rabbi drops "God."

Did you ask me, he calls down to the innocent bystander, What does religion do?

All right, put it that way, what does religion do?

The Rabbi assumes this bystander must be comparing religion with science. And he answers scornfully: "To what victories comparable to these [of science] can religion point? None. Dealing in imponderables it can show no favorable balance sheet. In a world engrossed in material utilities, which measures val-

ues with a tradesman's gauge, religion finds itself . . ." (p. 4).

(How an aristocrat would have been touched by that contemptuous reference to the tradesman's gauge! But the innocent bystander is impassive.)

That's all right, Rabbi, he says. You don't have to use the balance sheet and tradesman's gauge. You can measure values with any measure you please. Only tell me what religion's *done* for them!

Well, says the Rabbi, there's that great, perhaps greatest, value which we call the spirit of hopefulness. "Religion's third rôle in the modern world is to nurture the spirit of hopefulness among men. A scientific age, reared in materialism, may, and frequently does, become a pessimistic age. A materialistic metaphysics leads first to stoicism and then to cynicism and finally to despair" (p. 13).

You've picked bad examples, chides the innocent bystander. Stoicism and cynicism happened to be both good, respectable *religions*. And I don't see any of my atheistic friends being very despairing. And did you ever see a finer bunch of hopefuls than those materialistic Communists? No, Rabbi, this world would be "illuminous and intriguing" without religion saying so. You'll have to do better than that, or I'll be moving on.

WELL, thinks the Rabbi, there's no help for it. We'll have to launch upon this scoffer the full terrible glory of absolute ethical idealism. Will this fellow dare deny the mightiness of ideals? Will he dare deny that the ancient Hebrews gave us all the light that ever was on land and sea, that the Bible has guided the world to its present perfection? Whereupon the Rabbi begins:

The best minds among the ancients wrestled with the problems of man's spiritual life as courageously as the best minds among the moderns. . . . We have neither improved upon the manner in which they stated the problems of human existence nor upon the solutions which they offered. Little that is really new can be added to the basic inventory of religion and morality. Little can be added to the racial wisdom which crystallized itself through the ages in "Love thy neighbor as thyself" or "Justice, justice shalt thou pursue" or "Ye shall do no unrighteousness in judgment" or "Nation shall not lift up sword against nation."

We may discover a better technique for the realization of these maximum ideals, but we have nothing and can have nothing to add to their quintessential truth. Progress in this field consists not in discovery but in fulfillment. There can be no new Ten Commandments for no new Ten Commandments are necessary. They remain forever the digits of civilization (p. 48).

Now see here, Rabbi, says the innocent bystander. That kind of stuff is all very well, intoned from the pulpit on Sunday morning, but you're putting it into a book this time, where it can be read in cold print. Don't you risk making an ass of yourself? You know well enough that the ancientness of those platitudes about justice and peace doesn't make them any the less platitudes. And I needn't remind you that if it's ancientness you're looking for, you'll find them in the civil code of Hammurabi.

Seriously now, do you really maintain that the full inventory of ideals necessary for our modern life was just about finished a few thousand years ago? Isn't it true that any fifth-rate professor of ethics can formulate a more precise and relevant ethical program than the Bible contains? Even if the Bible proclaimed many worthy ideals many years ago, the point is that we want ideals for *today*. And the literary remains of an

agricultural people of three thousand years ago is no place to find a contemporary social program. If you're going to rest your claims for religion on the ideals of the Bible, you're a goner.

As for your nice distinction between the ideals and their realization by technique, that's a nice dodge, now. So "nation shall not lift up sword against nation" is a great ideal, and all we need is merely to dig up a way to fulfill it. If I remember right, you Rabbis whooped up the War to end War with the worst of them, and hated your German neighbor hard enough to suit any hundred-percenter. If you and your kind had proclaimed the ideal a little less and sought the mere means to achieve it a good deal more, you might not now have to remember with shame the things you spouted from the pulpit in 1917 and 1918. To put it succinctly, any moron could mouth platitudinous ideals such as international peace and loving your neighbor; but it would take more than your intelligence and capacity to find the "technique" to achieve them.

After all, Rabbi, what is an ideal? Ideals aren't, even though you talk about them as if they were, supernatural beings which fly about the world making it into a better place. They are simply *plans* in the minds of men. And an ideal is no more complete without the technique for realizing it than is a wish its own fulfillment. So "nation shall not lift up sword against nation" is not even an ideal, but a vague, inarticulate yearning. It would be really an ideal if you combined with this "end" truly adequate means to achieve it, and not before.

In short, Rabbi, I'm afraid you are just a magician. You happen simply to believe in moral, instead of black, magic. But it's mere verbal incantation in either case.

The Rabbi listened with sad patience. How misunderstood! Could not the man perceive his meaning?

"Religion and the church can so sensitize the minds of men to moral values that when a situation confronts them, involving a clear moral issue, whether in their private life, or in their social, political or industrial life, they will be moved to choose the good and eschew the evil" (p. 57).

WILL you never cease your bro-mides, cried the innocent bystander. "To choose the good and eschew the evil." How nice, how true. But which is the good, and which the evil? Do you always know, and do you always tell your congregation correctly? Did you tell them which was the good in 1917?

The Rabbi ignored the personal element in the question. Yes, it was true, church and synagogue had erred grievously in 1917. "They were used. They were the ever-ready channels for government propaganda. They sprinkled holy water upon the cannons and the battle-flags. The pentecostal wail of a perishing world pleading desperately for peace found the church a recruiting officer and its priests camp-followers. . . . Nothing so completely revealed the pathetic irrelevancy of the church in present-day world affairs as the last war" (p. 89). But, said the Rabbi, that is all going to be changed now. Really it is. "The concern of religion is not with nationalism and the temporary political and cultural units among men, but with man himself and with mankind. It goes beyond race and creed and boundaries. Its domain is the world of common human needs. Its empire is of the universal spirit" (p. 90).

Well, how will you recruiting officers and camp-followers stop the coming of the next war?

Why, said the Rabbi, we will "create a real temperament for peace, a 'peaceful frame of mind,' a will to peace" (p. 91).

Some more moral magic, said the scoffer. The Rabbi went on.

"Nations do not make war or establish peace solely for economic reasons. Men do not live by bread alone, nor do they wage wars for bread alone . . . religion, recovering its own historic peace mission, will proceed to speak fearlessly and insistently; it can enkindle the imagination of mankind with the ideal of peace . . . Let religion through education make youth aware of this. Education is, in the last analysis, mankind's surest cirenicon" (pp. 91-2).

Words. Words. More moral magic. But let that pass. Since you've mentioned bread, what do you intend to do about that? What will you do for the starving unemployed and the many who work yet do not eat, wages being what they are?

"The first great service which the church, the effective arm of religion, can render the cause of social justice," answered the Rabbi solemnly, "is to galvanize by education and inspiration the will of men so that they will seek justice and pursue it" (p. 59).

Some more magic.

The Rabbi, nettled, spurred to a new effort.

"The church, however, must not remain content to speak of social justice in the abstract. The church is not an academy for speculative sciences. It is a dynamic agency equipped for social reconstruction. It must enter the arena of life and do battle for its sanctities" (p. 60).

Fine, fine, bubbled the innocent bystander, we're going to hear something concrete at last.

"The church cannot, of course, align itself with propaganda for one specific economic system as against another. It must not involve itself in economic dogmatism. To do so would be to suffer a severe loss in spiritual prestige and authority. The church would be compelled either to champion an existing order, in spite of its sundry and inevitable flaws, or an imaginary order, which might fail even to approximate the virtues claimed for it" (p. 60).

What's this, cried the innocent bystander, bewildered? He did not see a ponderous figure slowly approaching, but the Rabbi had caught sight of him at once. See here, Rabbi, complained the innocent bystander. I thought we were going to hear something concrete, and what do you give me but the old middle-of-the-road tosh where there isn't a middle of the road? And even if there were, do you think this is a time, what with ten million unemployed—which means that twenty-five million suffer—and the rest of the workers and farmers and their families hardly subsisting, do you think this is a time to talk about benevolent neutrality to the system that makes them starve?

But the Rabbi did not look down at him, only at the approaching ponderous figure, and his voice grew louder as if he were reciting a set piece.

"The church must rise above the prevalent economic system. It must not attempt in doctrinaire fashion to substitute another system for it" (p. 64).

The listener was growing more bewildered. But where, Rabbi, tell me, is "above"? You're either for or against, there isn't any third choice. Didn't you ever hear that "He that is not with

me is against me"? To "rise above the prevalent economic system" means to help it go on.

AT this moment the innocent bystander felt someone breathing on the back of his neck, and turning, perceived a large and important-looking individual, as imposing as a president of a temple, looking up at the Rabbi suspiciously. This personage turned to the bystander and said: "Did I hear my Rabbi say something about changing, changing the economic system?"

The Rabbi now spoke faster and still louder.

"And perhaps not the least of the rôles which religion should perform in the modern world is to resist change—change which is unintelligent, uninformed and which religion knows, through past experience, to be hurtful. In the sea of human change there are waves and tides. The waves toss. The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. . . . That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no refutation of the ideas rejected. . . . But religion is, in a sense, a summary of the basic spiritual interests and needs for all ages. It is concerned with what is timeless and fundamental in human experience. It cannot be expected to adjust itself to the shifting moods of every epoch. It should not. Social changes may be changes for the worse as well as for the better" (pp. 18-19).

The important personage's face relaxed into a wreath of smiles. He said, softly, to the innocent bystander beside him:

"Ain't he spiritual, though?"

"Well," said the old scoffer politely,

"He's not bad. But the *goyim*, like Mr. Rockefeller's Harry Emerson Fosdick, can still teach him finesse."

Art and Justice

SUCCESS. By Lion Feuchtwanger. Translated from the German by Willa and Edwin Muir. The Viking Press. \$3.00.

Reviewed by LIONEL TRILLING

THIS is a novel about injustice, the exposition of the ramifications of a *cause célèbre* with a view to an understanding of modern society and the modern state. The theme is apparently a favorite one in Germany; this is the third treatment of it which has come out of that country to receive international interest. The other two are, of course, Arnold Zweig's *The Case of Sergeant Grischa* and Wasserman's *The Maurizius Case*. (It is perhaps worthy of note that all three of these investigations of injustice are by Jews.)

The novel is set in Munich in the years 1921-1923. The war is over, the revolution is over; Bavaria, like the rest of Germany, is struggling against the constant falling of the mark. But though war and revolution are behind and economic crisis present, the ruling powers of the state are exactly those of before the cataclysm—a smug, dull bourgeoisie whose Bavarian *Gemütlichkeit* masks a hatred of real freedom and a vicious vindictiveness. Suddenly, all these powers are directed against one Martin Krüger, the young director of the National Gallery. Krüger, brilliant, successful and a scorner of his townmates, has acquired for the gallery certain pictures that shock both the civic pride and the prudery of the town. He himself has long been an object of suspicion and dislike and when he deposes in the in-

Religion in a Changing World. RABBI ABBA HILLEL SILVER, D. D., Litt. D. New York: Richard R. Smith, Inc. 1930. Pp. 204. Price, \$2.00.

THIS volume was judged worthy to be listed among the "books of the month" in January. It is not so ephemeral. Its significance lies not so much in its contents, as in its implications and in its author. Rabbi Silver is one of the finest products of Hebrew Union College, and one of the outstanding interpreters of present-day religion. This volume is a fine illustration of positive conviction and moral optimism. The Rabbi knows the currents that are eddying about him, but he knows the stability of the ocean's bed and shores. Occasional indentations on shore do not indicate the subsidence of the continent.

The contents of the volume are: I. "The Rôle of Religion in a Changing World." II. "Science and Religion." III. "The Church and Social Justice." IV. "The Widening Horizons of Social Service." V. "The Church and World Peace." VI. "The One and the Many." VII. "Liberalism at the Crossroads." VIII. "What Is Happening to the American Home?" IX. "Education and the Good Life." X. "How Shall We Measure Life?"

Read these chapters, and understand why Rabbi Silver has made The Temple, Cleveland, Ohio, one of the most forceful religious and moral centers in the United States. These chapters embody scholarship without pedantry; they are a tonic for the enervated; an inspiration for depressed; an "education for the good life."

MILTON G. EVANS.

What Books Sell

There is Abba Hillel Silver of Cleveland. In the last several years this brilliant rabbi has turned out several books on Jewish themes. They had little sale. Last year, he wrote on a more general subject: "Religion in a Changing World," and it has scored a very significant sale.

But I dare say, that more non-Jews than Jews have bought Silver's last tome.

A Lenten Reading Suggestion

Episcopal Church

A very stimulating book, entitled, "Religion in a Changing World," has just been published. It is by Rabbi Abba Hillel Silver, a very talented speaker and leader in American Judaism. Rabbi Silver is at this time Rabbi of the Jewish Temple, Cleveland, Ohio. I quote a paragraph and hope that there are those in this parish who will secure the book from their booksellers and read it with profit as well as pleasure.

"To be sure moral standards are changing in our day. In fact they are breaking down; but not because of any profound, searching critique of the old morality, which our age has made, but because of a general weakening of moral fibres caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression, though most of them have nothing to express but the most common-place hankerings after the most primitive satisfactions. Religion is asked to sanction this neo-paganism, to give its approval to all new experiments in marriage and divorce, to companionate marriage, to trial marriage, and to all forms of experimental sex promiscuity. And all in the name of the Great God Change. But religion had met these aberrations before and had waged relentless war upon them. It refused to be changed by them. It set about changing them. It must do so again."

I could regale you with the story of a battle between Maurice Samuel and Rabbi Abba Hillel Silver, in which both men threw dignity and discretion to the winds and fought for the "lightweight" championship of Jewry. It started by Maurice Samuel hitting Dr. Silver below the belt in "Jews on Approval" (thereby cheapening his book) by poking fun at his oratory, questioning his sincerity and impugning his ideals. All in all it was a nasty job—but worse was the manner in which it was done. Cloaking personal spleen under the guise of studious analysis he delivered a cowardly blow at a leader in Jewry. But Dr. Silver made the mistake of dignifying the attack with a reply which bristled with personalities and reduced the author to the level of Samuel. We are now treated to the spectacle of two big men quarreling like children. The less said concerning it, the better.

There is a battle of real significance, however, to which attention must be paid, the battle between the great Hebrew poet, Bialik, and Vladimir Jabotinsky. This is the background. Jabotinsky, whose life has been devoted to the upbuilding of a Jewish Home in Palestine, has lost faith in England. He is convinced that England will not countenance large scale immigration into Palestine. He is convinced that England will not facilitate the upbuilding of a Jewish National Home in Palestine. He is an unusual, strong, character, and you can best get an impression of the man by listening to him. "England is not allowing sufficient Jews into Palestine," says Jabotinsky. His answer?

A Sign of the Times

Rabbi Abba Hillel Silver of Cleveland published recently a collection of sermons under the title, "Religion in a Changing World" (Richard R. Smith Company, New York). Rabbi Silver is not only a gifted speaker but also a fine thinker and facile writer and his book has therefore been reviewed favorably by the Jewish and general press. However, what interests us particularly about this book is the fact that it was selected as the January volume of the Religious Book Club, a Protestant organization. The judges of the Religious Book Club, consisting of such prominent Protestant leaders as S. Parkes Cadman, Harry Emerson Fosdick, Charles Clayton Morrison, and Howard Chandler Robbins, characterize Rabbi Silver's book by saying: "We believe that the members of the Religious Book Club will appreciate this opportunity of gaining an insight into the best contemporary Jewish thought." The Roman Catholic Archbishop Fredric E. J. Lloyd wrote about Rabbi Silver's book: "Please tell every clergyman in America that if he would immediately enrich his ministry, strengthen his appeal to the hearts and minds of men and women of the present age, yes, if he would be born anew in a very real sense, he must read this noble work. It is irresistible. I have never read a book of such super-abounding worth throughout a long reading life of more than five and sixty years."

Sept 1912

There was a time, not so long ago, when all Christians considered Judaism a dry, ruthless, legalistic philosophy and every Jew a backward, pitiable creature who was badly in need of immediate salvation. It seems that these two conceptions are fast disappearing. Broad-minded Christian thinkers find in the Jew and Judaism a tremendous force which is of great value and significance in our present day spiritual struggles. That Catholics and Protestant leaders should unite in praising highly an utterance of a Rabbi is indeed a sign of the times. We doubt very much whether a Catholic would ever express himself in such a laudatory manner about the work of a Protestant, no matter how much its intrinsic worth might be. Here then we find the Jew acting indirectly in the very interesting role of intermediary between Protestants and Catholics. If Catholics and Protestants find it impossible to unite on Christian ideas it is very encouraging to see them unite at least on some Jewish ideas. Since Judaism is the mother religion of both Protestantism and Catholicism it is her duty to attempt to establish peace between her contending children.

Have You Bought a Book This Month?

BY INA CORINNE BROWN

He who buys a book buys more than a few ounces of paper and string and printer's ink. He may be living a whole new life."

RELIGION IN A CHANGING WORLD. By Abba Hillel Silver.

The author of "Religion in a Changing World" is a Jewish rabbi who is still in his thirties. One Protestant Christian leader, after reading the book, remarked: "That man is a Christian and doesn't know it." Certainly the book breathes throughout the finest spirit. Religious leaders of all faiths have acclaimed it as outstanding among recent contributions in the field of religion. There are no particularly startling ideas in the book, no radical pronouncements, no denunciations. Sanely, quietly, and in a readable and interesting way the author discusses the rôle of religion in our present changing world and the relation of religion to such major subjects as science, social justice, social service, world peace, nationalism, education, and the home.

A few years ago, Rabbi Silver points out, religious liberalism was in rather a complacent mood. Science was on its side as it attacked the old conservative orthodoxy. Now the battle has swept far beyond the fundamentalist-modernist sector. The main positions of religion itself, the liberals included, are now attacked by an ancient and powerful enemy—materialism and atheism. And this enemy is in possession of the weapons of modern science.

Yet the struggle is not essentially different from that in which religion has been engaged through the years. The battle is still between two opinions—the spiritual *versus* the materialistic conception of the nature of the universe. Materialism is no more scientific than atheism, and no less. Present-day religion is needlessly timid. Rabbi Silver says: "When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves through motion and organization into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what unbroken process of continuity lifeless and mindless clay evolves into a being, thinking, aspiring man, and how a universe devoid of personality and will can give rise to personality and will in man, then there will be time enough to consider the relinquishment of a spiritual interpretation of life."

Of modern youth the author says: "The American people to-day are economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent, and morally cruising. If this generation of young people were truly revolutionary in thought and mood, it would give evidence of it in its attitude toward the economic, the social, the political, and the international problems of our day.

Our young people are criticized for being too free. Actually they are not free at all. The freedom of moral bravado is, after all, only another and

grosser form of servitude. In matters that really count, in political economy and social thinking, in questions of social justice, war and peace, nationalism and patriotism, they are as orthodox, as unimaginative, and as submissive as the most hide-bound Babbitts of their day. . . . Mere self-indulgence and sowing of wild oats, mere lack of restraint and the vulgarization of speech, manners, and conduct may be revolting. They are not a revolt."

Religion offers to our changing world and to every changing world the same basic thought pattern—the reality of God, the reality of personality, the reality of truth, beauty, and goodness.

Rabbi Silver believes that world peace will come only when the Church begins to educate for peace, justice, and good will. "The concern of religion is not with nationalism and the temporary political and cultural units among man, but with man himself and with mankind. It goes beyond race and creed and boundaries. Its domain is the world of common human needs. Its empire is of the universal spirit. . . . The Church must be the guide, the critic, and the censor of the State, never its tool."

The Church can render two distinct services to the cause of peace. First of all, it can imbue men and women with a glowing, ardent love for peace. It can touch the minds of youth with the heroic ideal of peace. While the public schools continue to inculcate local patriotic sentiments, the religious schools should, quite as deliberately, educate the youth of the world, both intellectually and emotionally, into a vivid realization of the waste and crime of war and of the means for averting it through international solidarity and world concord. The Church must rally men around those agencies, however provisional and rudimentary they may be, which promise to bring peace, if only one step nearer.

Rabbi Silver would have coöperation between Churches rather than Church union. When men of all faiths will realize that their source is one, God, and their destiny one, the service of man, and when they will join in the comradeship of labor to fulfill their common destiny, they will have met. "The walls of their churches may continue to separate them, but the spirit of their faiths will unite them. Their prayer books will continue to be many, but their prayer will be one. . . . One religion for the whole of mankind is neither necessary nor desirable. . . . There is but one text, but each religion has its own commentary. God is one, but men's views of God are not one and cannot be one."

Pastors and other Church leaders will find this a book worth reading and rereading. Thoughtful young people will find in it an answer to many puzzling questions. The book is published by Richard R. Smith, and the price is two dollars.

WHAT IS IT IN OUR CHRISTIAN FAITH THAT WE DESIRE TO SHARE WITH OUR JEWISH NEIGHBORS?¹

REV. W. DOUGLAS MACKENZIE, D.D.

President Emeritus, Hartford Seminary Foundation, Hartford, Connecticut

WHEN we ask ourselves what we of the Christian faith have to offer to the Jewish world of today, we can hope to reach a true and helpful answer only if we exercise the fundamental virtues of humility and sympathy. I am going to emphasize the kind of sympathy which is required of us, a sympathy which has no flowery self-complacency, no suggestion of personal superiority. It must be a sympathy of human kinship founded upon the conviction that we and they and all men need the sheer mercy of God and are all equally dependent upon His eternal Fatherhood.

JUDAISM IN A CHANGING WORLD

The sympathy which is due always from all Christians to all men is qualified towards each group or race by the peculiar circumstances in which they are found to be living at any one period of history. And today our attitude of fellow-feeling towards our Jewish brethren is or ought to be based upon the fact that they, like ourselves, are passing through trials of faith which are of peculiar intensity. Let us once more name the changes which are sweeping through Jewry today.

In all enlightened countries the pressure of active persecution has been removed. The family life of all Jews is penetrated by modern standards of education, of political equality, and of free social intercourse. Through these invasions a complete change of atmosphere is affecting their spirit. A drastic review is forced upon them of the meaning and validity of their ancient religious doctrines and practices, and the bearing of these upon their business, social, and political life has to be deeply reconsidered. It was in the presence of these facts that Montefiore almost forty years ago, wrote his famous Hibbert Lectures on *The Religion of the Ancient Hebrews*. In them, after a learned and enthusiastic survey of the history of that faith, after a glowing defence of the spiritual qualities even of late rabbinic religion,

¹This pamphlet is a reprint of the speech given by Dr. Mackenzie at the Atlantic City Conference on the Christian Approach to the Jews, May 12, 1931, and first published in the Report of that Conference.

a defence which was well founded and much needed, the author wrote the following important statement:

"It is only now that this amazing idealization of the law is slowly breaking down, when the Pentateuch is being estimated at its actual historic worth and subjected to the scalpel of a criticism which disintegrates its unity and bereaves it of its supernatural glamour, that Judaism will, I think, gradually begin to feel the want of a dominant and consistent doctrine, adequate and comprehensive, soul-satisfying and rational, which can set forth and illumine in its entire compass the relation of the individual to society and to God."¹

Since those words were written much history has been made for the mutual relations of the synagogue and the church. All over the Jewish world most important changes have been taking place which we of the Christian faith must carefully consider. Those changes are of three distinct kinds. In the first place those Jews who are called orthodox are themselves endeavoring to retain as much of their traditional teachings and ritual as they can. For them the Torah is still a supreme fact even though they are forced to modify its interpretation and application in ways unknown to their fathers in the long and dismal ages of the ghetto. By some of them even the hope of a Messiah is still cherished, although the idea is becoming increasingly vague and impersonal.

The second class consists of those known as the Reform Jews, among whom are to be reckoned many distinguished men both in Europe and America who, as rabbis, statesmen, philanthropists, men of letters, and publicists, are among the best-known citizens of the world. The large numbers of these in proportion to the total number of the Jewish race is an amazing fact, calling out our wonder and admiration.

If these first two classes feel keenly their divergence from one another, which at certain points makes coöperation and religious fellowship impossible, they unite in sorrow and confusion of face over the third class, the increasing number of Jews who have given up all religious faith and life. Some of these pass over into the life of unbelief straight from the homes of the most orthodox, in revolt from doctrines and practices which are manifestly out of date in any modern society. Others drift away into secularism along the pathway of the so-called Reform Judaism. Whatever the individual history of these may be, they are to be classed with the multitude of gentiles to whom all religion has

¹ Montefiore, C. G., *Hibbert Lectures*, 2nd ed., p. 551.

become a futile superstition and the claims of God a dead issue.

It is the second class, the Jews who are out of sympathy with the strict orthodox type, among whom, as it seems to me, we shall find it at once most important and most difficult to convey the message of the Christian Gospel. In America their synagogues are growing very numerous, their rabbis are often highly educated and earnest men, who are seeking bravely and sincerely to find a basis for their faith and fresh sources of spiritual power. They are trying to answer here in America the question which Dr. Montefiore stated so clearly more than a generation ago and which probably every one of their leaders has read in his pages: "Is any permanent reform of Judaism within the limits of possibility? Can Judaism burst the bonds of legalism and particularism and remain Judaism still? That is a question," he says, "which it is for the future to answer, and for the future alone." He adds that there are those among them "who dream of a prophetic Judaism, which shall be as spiritual as the religion of Jesu and even more universal than the religion of Paul."¹

For an answer to the question of Montefiore we may turn to the books and articles, the sermons and platform addresses of many American rabbis and distinguished Jewish laymen. Let me describe briefly the positions taken by the latest and not the least important of these publications. I refer to a book which is attracting very wide and well deserved attention by Rabbi Abba Hillel Silver of Cleveland under the title of *Religion in a Changing World*.²

Dr. Silver defends in a thoroughly satisfying manner the right of religion and of theism in our day of dangerous materialism of spirit, and in relation to the outlook of modern science. He is in search of a position from which he can maintain a definite religion for himself and yet recognize a permanent value in all other religions. He disowns any sympathy with the desire to see one religion rule the whole world. He believes that no one religion can ever be discovered which can "satisfy the contrasting needs of these men," (of all men), "whose intellectual and emotional backgrounds are so far apart."¹ "There is no true religion and there is no false religion. . . . But every religion insofar as it conceives of the universe as the manifestation of personality and beneficence and in so far as it impels human beings to a maxi-

¹ Montefiore, C. G., Hibbert Lectures, 2nd ed., p. 551.

² Silver, Rabbi Abba Hillel; *Religion in a Changing World*. New York, Richard R. Smith, 1931, p. 108.

mun of moral idealism is a true religion."¹ On this subject Dr. Silver says many interesting things. But our chief interest here and now is as to the personal religion of a Jew of his type, since he is speaking for a very rapidly growing multitude of the men and women of his race all over the world. For himself he says: "I cannot think of a religion in a vacuum. . . . If I think of my religion I think of it in terms of my people's religion. I share the faith-life of my group. I like to pray as my fathers prayed. I like the ancient rhythm and the ancient psalms. I like my people's festivals. . . . I like the ceremonies of my faith into which ages have poured their rich color . . . why should I surrender them?"² Dr. Silver insists that the adherents of the Christian and all other "historic faiths" should feel in the same way and remain loyal to their spiritual inheritance. He resents the attitude of what he calls "religious imperialism," which "regards religion as a set of fixed concepts touching ultimate realities, revealed at a specific moment to a chosen individual and forever after entrusted into the charge and keeping of his disciples."³ If we ask what Dr. Silver means by that Judaism which he holds dear and to which he pledges the loyalty of his soul, he gives us an explicit answer which I must again quote in his own words: "Thus Judaism is certainly a universalistic religion and yet how markedly racial and national it is. It mirrors the unique history of a people. It oracles the ancestral voices of the race. The Jew thinks of his God not alone in relation to the whole of humanity but quite specifically in relation to his own people. God has covenanted with Israel. The burden of a divine mandate has been placed upon him. He is the servant of God. His mission is to be "a light unto the nations, to open the blind eyes, to bring out the prisoners from the dungeon, and those that sit in darkness out of the prison-house. He must follow his mission even if it makes him 'despised, and forsaken of men, as one from whom men hide their face!'"⁴

THE MODERN JEW AND CHRISTIANITY

If we inquire what is the attitude of the modern Jew of this type toward Christianity, we might cite significant passages from such works as Montefiore's study of the Synoptic Gospels⁵ or

¹ Silver, Rabbi Abba Hillel: *Religion in a Changing World*. New York, Richard R. Smith, 1931.

² *Ibid.*, pp. 110, 111.

³ *Ibid.*, p. 113.

⁴ *Ibid.*, pp. 109, 110.

⁵ Montefiore, C. G. (Ed.): *The Synoptic Gospels*, 2nd Ed. London, The Macmillan Company, 1927.

Klausner's learned and truly remarkable work entitled *Jesus of Nazareth*.¹ But we shall get the matter in a nutshell from Dr. Silver. While he resents the attitude of what he calls "imperialism" by which he means the missionary enthusiasm of the Christian Church he would not have Christians abandon what has become to them a sacred and elevating inheritance. "Quite apart," he says, "from the question of the divinity of Jesus, it is an indisputable fact that the personality of Jesus has been a luminously radiant fact in the life of Christianity. To ask of Christianity to reduce and attenuate this personality so as to make it acceptable to others would be to deprive it of that which is its prime distinction and its specific contribution to mankind."²

It is in fulfilment of his own ideal that this learned and eloquent Rabbi speaks, throughout his book, of Jew and Christian as fighting for the same supreme interest of mankind. He uses the word "church" constantly to cover the Jewish synagogue as well as the Christian *ecclesia*. And one finds repeated expressions which imply that his Jewish readers are familiar with the New Testament. There is a delightful reference to the story of Martha and Mary. "Christian and Jew alike," he says in another passage must remember that "peace will come, if it ever comes at all, as a man of sorrows spat upon and mocked,"³ and most striking in the same connection is his use of the word "cross." "The Jew, however, must realize that this very espousal of peace in the midst of risk and danger is his cross and crown and immortality."⁴

I have spent so much time over Rabbi Silver's book because it presents us with a situation in the history of the Jews which is unparalleled in earlier centuries and which in America is attracting more adherents than, as yet, in any other land. And further, it is the answer which earnest and high-souled Jewish men and women are making to Montefiore's challenge of forty years ago as to whether they can prove that their dream of "a permanent reform of Judaism" is or is not a delusion.

NEW ATTITUDES AND CONCEPTIONS IN THE CHRISTIAN APPROACH

The debate is now out in the open. The approach of Christianity to Judaism is not meant to be conducted on private and

¹ Klausner, Joseph: *Jesus of Nazareth*. New York, The Macmillan Company, 1929.

² Silver, Rabbi Abba Hillel: *Religion in a Changing World*, New York, Richard R. Smith, 1931, p. 110.

³ *Ibid.*, p. 97.

⁴ *Ibid.*

personal appeals. It is henceforth destined to become a public, far-spread endeavor on each side to do full justice both to the values and the needs of the other side. On the Christian side there can never again be any suggestion of personal superiority or condescension. The Christian preacher who speaks down to his Jewish fellowman is no follower of the Apostle Paul, no reflector of the spirit of His Master. And he who thinks to use one ounce of social or physical pressure to influence a Jew's attitude toward Christ is trampling on the essence of the Cross and insulting the God whose instrument of love it is. Our only weapons in this as in every other direction of missionary work are those of spiritual and moral testimony and persuasion.

If there is one word which more than any other will serve as a guide in our efforts to approach the modern-minded Jew with the Christian message I believe we shall find it in the ancient word—fulfilment. For I count it vital to realize that we cannot go to those earnest leaders of Jewish thought, lovers of God and man, and claim that we personally have more love for God and man than they have. I am afraid of resting the case for the Gospel upon disputes about the qualities of our inward, individual experience. I know Jews who could give instructions to many Christians on the life of prayer, on devotion to the will of God, and on the religious conduct of family life. This does not mean that we must take the position that Christ has made no difference or that the Church has not a later and higher message to the world than the synagogue. But it does mean that in the great debate which I repeat is now out in the open, we must be most careful as to the objective substance of that message. Ultimately the debate must deal with the question whether these New Testament events are or are not historic acts of God, identifiable as distinctive divine events, which establish new relations between God and man and which have become the fundamental law of human nature in its eternal aspect. And I find the key word for that debate on the Christian side in this word, fulfilment.

I know that this word, like every other which has lived through the storms of the centuries, has its dangers and limitations. No doubt the earliest Christians when they drew up their "Book of Testimonies" did include as prophecies certain verses of the Old Testament which we cannot use in the same sense. Even the Gospel of Matthew and the epistles of Paul contain such appeals as do not fall in with permanent standards of historical and

literary interpretation. Nevertheless, the idea that in the Christian Gospel we have the fulfilment of a divine purpose which was inherent in the very nature of the Hebrew religion is, I believe, demonstrable, and is the clearest and most convincing method of approach to our Jewish brethren.

To begin with, we go to the Jewish world with something which even the apostles did not have. We go with the whole Bible. We do not go with the New Testament in our hands and ask the Jews to accept that in place of the Old Testament. We go with the whole Bible. Our position is that both Testaments constitute the canon, the one historic standard of the Church of God. Nay, more than that, we maintain that in its very origin and content the New Testament belongs to the Jew as truly as the Old Testament, and that the synagogue cannot see or fulfill its divine destiny without possessing the complete record of the historic acts of God upon the life of His children, the people of Israel. To get the full force of these facts we must remember that except for one man the whole of the New Testament was written by Jews. To put it in the current "lingo" of our day, the writings in the New Testament are as much an evolution from the superb religious genius of the Hebrew race as the prophecies of Isaiah or the Psalms or the glorious conception of the revelation of the will of God in the Torah.

Our contention is that as it would be fatal for the Church to attempt to live in its theology and in its worship without the Old Testament, so is it fatal for the Synagogue to attempt to continue its theology and its spiritual life without the New Testament. Without the Old Testament the New Testament is like a cloud floating in the air, without the New Testament the Old Testament is like a torso having no head to complete its meaning.

REVELATION IN HEBREW AND CHRISTIAN THOUGHT

Now, having laid firm hold upon that fact we find it leading us on to the further insight that in the Jewish religion we have a splendid but incomplete grasp of the idea of revelation. To be sure we look in vain through the history of all the religions of the world for a conception of the revelation of God and of divine truth which can be compared with that of the Hebrews. Where else do you find a monotheism like theirs? Where else do you find an idea like that of the covenant, the open, mutual understanding between God and man, which underlies and gives inspiration, direction, and meaning to the whole history of Israel?

It is on the basis of that idea that we have the development of the revelation of God in the Old Testament. Temple worship and sacrifice, the administration of government, the voice of prophecy, the visions of wisdom, human and divine, the outpouring of the soul in prayer and psalm, all these have become sources and guides to the knowledge of God and His will on the basis of their faith in that covenant relation. For many modern Jews these various elements are summed up in the one word "the Law" which really stands in their minds not for legislation in the strict sense, that legalism against which the Pauline polemic was directed, but for the whole revelation of the mind and loving kindness of God toward His people, Israel. I find an interesting tendency in the writings of modern Jews to give that more inclusive range of meaning to the word Torah, so as to cover the whole revelation of God in the Old Testament.

But it is evident that noble and spiritual as that conception of revelation is, it is not complete. Prophecy itself looked forward to some other act or acts of God by which a fuller knowledge should be gained and His sway over human life should be made complete. My suggestion is that the leaders of modern Jewish thought are aware of the incompleteness of the Old Testament, and that one can see in their writings the evidence of that hunger of the spirit for something more. Some of them take refuge in despair and revolt. Some of them seek satisfaction in the word "mysticism." Yet others seek for that vanishing goal which is pursued in vain by so many minds of our day, the religion that is conceived of as being in all religions. The last group when they are in dead earnest then strive to feed their spiritual appetite on the religious classics of many lands and ages and races.

What we of the Christian faith have to point out is that right there in the complete Bible we have a complete picture of the revelation of God. There we have a God who not only has spoken in symbol and ceremony, in nature and in prophecy, but at last in the only way which is final and supreme, in a personal incarnation. It was there in Judæa, there in a Jewish home, there in a Jewish mother, that the act of God took place which surpasses the utmost dreams of all ancient sages and prophets and saints of all races, climes, and ages. There in one personality which is destined to capture the love and adoration of all human souls, the very self of the Eternal entered into the conditions of our human experience. There this miracle of all miracles, the divine human consciousness of our Lord Jesus Christ

laid hold of history. Moreover, it was a group of Jews who first saw His glory, and set forth the truth in the immortal literature of the New Testament.

Again, it was they who first saw the sublime and most terrible consummation of the idea of sacrifice. Deep in the life of Israel that idea had been at work for long centuries. Around it was built their temple worship which under prophetic guidance grew into the sublime symbolism of the Day of Atonement. Out of it grew the discovery that Jehovah counts as more than the sacrifice of lambs or bullocks, the sacrifice of a broken and a contrite heart. Out of that arose that startling and tragic picture of the Suffering Servant of Jehovah. And then at long last the consummation arrived when the Son of Man, and Son of God, for Israel and for all mankind, on the Cross of the broken heart and the quenchless love, made the sacrifice which covers all time and takes up into its own event and meaning the redemption of human nature of all the generations, in the immeasurable past and the inconceivable future.

THE CROSS

There it was given to Judaism to produce the circumstances both of tragedy and triumph, both of shame and of perfection, in which the transcendent miracle of human history through the creative acts of God in death and resurrection, was performed. Yes, the Jewish race must stand forever in the history of God's dealings with mankind, in that unique and portentous and supreme hour of racial tragedy and triumph. And today the world of those whom this sacrifice redeemed, the Christian Church, in re-awakened love and sympathy and gratitude, must ask Jewry to accept once for all that ancient rôle of the Servant of Jehovah, to consent to stand as the people whose far-off ancestors, through the failure and sin of their leaders, at one black hour in history, became the instruments of the highest good which even the resources of the eternal God can confer upon human kind.

Nor shall we allow our Jewish brethren to imagine that we of the Christian Church in America do for a moment think of Jewry as bearing today any peculiar responsibility for the crucifixion of Jesus. We believe and we preach that His death was the act of humanity, that we all share its guilt, that Roman and Greek, Jew and gentile, are alike involved in that moral humiliation. He is a blind man to the meaning of the Gospel who dares to suggest that the Jews are as a people responsible today

for that crucifixion in any sense in which the world is not equally responsible. It was human nature that did it!

I am persuaded that among Jews of the highly educated and modern type what was called of old the offence of the Cross in the Pauline use of the term has largely ceased. Except of course in that more general though not less dismal sense in which the Cross offends something at the heart of human pride everywhere; unto the gentiles it may still be foolishness. Cultivated modern Jewish minds are aware of that glorious halo which radiates from the word "Cross" wherever Christianity has become indigenious. We have already seen how a modern Jew, Dr. Silver, can use that word "Cross" as the symbol for a noble and sacrificial spirit. But for the modern Jew, defending himself against Christianity, the chief offence in a large number of cases is summed up in the word "Paul." You will find in their writings that after expressing some carefully calculated measure of admiration for Jesus in some of His aspects and words, and after acknowledging that Paul was a religious genius, they find some way of expressing their deep resentment at his presentation of his message. But they must be induced to see that this is due to a complete misunderstanding of the real spirit and the vast world service which one of the greatest of all the sons of men has rendered to them and to us all. For no man ever loved his race more than Saul of Tarsus on his way to Damascus. No man ever was more proud of his race, its glorious history, its long roll of heroes, its place in the providence of God, its function as the birthplace of the Saviour of the World when he wrote to the Romans and the Philippians. He treated with scorn the idea that he could be considered as a rival of Jesus. "Was Paul crucified (for you)?" Ah! but in one hour of agonized thought he uttered one paradox as astounding and as wild as ever leapt to the imagination of a man. He said that to win his own race to this absolute and supreme relation with God he could even endure to be anathema from Christ. When he is accused of being false to his inheritance let those facts and that mad word of unutterable love stand to rebuke the accusation.

FULFILMENT OF THE OLD TESTAMENT

Fulfilment! That is the great word, the indispensable and indisputable word, the word which is all the Gospel in three syllables when applied to the relations of the Jewish writings of the New Testament to the Old Testament, and of Jesus Christ Himself to Israel. For out of Calvary and the open tomb, down

from the heights of heaven on the Day of Pentecost, there overflowed (fulfilment) over the whole range of man's religious experience. All the fundamental teachings and even the various words and phrases which have become recognized as characteristically Christian are all of them fulfilments of aspirations and passionate expressions of the noblest spirits in ancient Israel; and thank God a thousand times, the fulfilment of all the passionate yearnings expressed in all the religions of the world from the fetish worshippers to the mystic seekers of Hinduism.

What were those blessings for which the ancient psalmists yearned? Was it the blessedness of the man whose sins are forgiven? It is fulfilled in Christ. Was it the cry "create in me a clean heart, O Lord, and renew a right spirit within me?" It is fulfilled by that indwelling Spirit which since Pentecost has invaded the soul that offers even a little of its faith and love to the name of Jesus Christ. Was it the yearning for such a universal searching presence of Jehovah even in exile and unto the uttermost parts of the sea, as would lead him in the way everlasting? Hear Him who says "I am with you always even unto the end of the age." There is no imagined rapture, no pathetic cry for the sympathy of Jehovah, no call for the mercy and protection of God in the earlier history of Israel which is not answered in the climax of all its experience when the first Israelites who knew the risen Christ became the heralds of the new day, the actual Day of the Lord.

Take that great trinity of experiences which we call faith and hope and love, out of which the whole substance of human experience has been wrought in all lands and ages. In the Old Testament as in no other religious or philosophic literature of the world one gets glimpses of their golden meanings, foreshadowings of their ultimate power. But it was through the Cross and the Resurrection, in the teachings of Jesus, and in that vast experience of His soul which theologians call the Work of Christ, that faith and hope and love became fulfilled and revealed and realized as the most potent of all the creative forces in the life of humanity. It was in the writings especially of four Jews, Peter and John and Paul and the author of Hebrews that these three eternal forces were first apprehended, in echoes of their Master's words and visions of their Master's redeeming glory, as henceforth the means by which all men must lay hold of the entire resources of the Creator and Lord of the Universe for the consummation of their destiny.

It was a Jew who called Jesus their "author and perfecter" and

therefore the object of the world's faith. It was another Jew who spoke of the same person as "Christ in you the hope of glory." It was another Jew who said "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live in Him. God is love." That is to say that, as man faces the ultimate issues of life, as he stands on the verge of time and gazes upon the eternal conditions of his share in eternal life he is stripped of all other possessions and can use only those three, faith, hope and love, as they come down from, and take him up to, the very heart of God. It was a long climb of the centuries from Mount Sinai to this universal mountain of the human spirit, to which all the nations must flow. In the name of their own God, the God of that long, long climb, we plead with the Jews of today to stand at the very climax of the story of the Israel of God.

We invite our brethren of the Jewish race to see in the very experience which they as modernists possess, the effect of that fulfilment of the Old Testament in the New, the fulfilment of their Torah, in the highest sense which they can attach to that word, in the Gospel of the grace of God; in their own Christ and our Christ; in the Son of their God and our God; in the true Lord of their destiny and the destiny of mankind.

As Mrs. Aldrich has already mentioned, Rabbi Abba Hillel Silver of The Temple, Cleveland, has given us a most notable book in **Religion for a Changing World** (Richard R. Smith).

Rabbi Silver does not always say what we might expect; nor does he fully voice my faith. But always his message surprises and delights. Never does his manner of expression fail in either vigor or winsomeness. *Christ-
ian World*

Here is a worthy successor of the old prophets of Israel who sees present-day religion with a threefold mission. It should proclaim an immanent God in whose universe man is at home. It should cherish the traditional hopes of humanity which, unless and until increasing knowledge shall demonstrate or controvert them, are expressed in creed and moral code. It should nurture among men an essential spirit of hopefulness and optimism concerning the ultimate worth of human life.

Finally, through nine lucid and gripping chapters, Rabbi Silver elaborates and particularizes, interpreting religion in terms of the demands of the present age. His climax is, fittingly, a discussion of the measure of life—not by possessions, nor happiness, nor success, but by growth.

I do not wonder that **Religion for a Changing World** was a selection of the Religious Book Club. It is the finest thing in its field—the most inspiring that I have read in two years. Chapter after chapter it has thrilled and captured me. The man who wrote it is, by the measure of practically everything he has written, a great Christian!

DANIEL A. POLING.

JEWISH MODERNISM

In 1920 Rabbi Emil G. Hirsch said in a public address: "Ten more years and there will be no difference between Reform Judaism and liberal Christianity." If one were to judge only from the contents of this book¹ by an outstanding leader of American Judaism that prophecy has been fulfilled. There is the same leaning toward social idealism, the same fundamentals of belief, the same shadowy God, and the same inhibitions in regard to naturalism and science. But there is also one great difference. Rabbi Silver has treated Christianity with greater understanding and sympathy than the Christian liberal is accustomed to show toward Judaism.

The book is a collection of addresses threaded upon the theme of social idealism. They deal with social justice, social service, world peace, democracy, the home, education, and the way religion is related to these and to science. It would be entirely misleading to interpret the Judaism of the author by means of these essays from which it has been rigorously excluded, but they may be taken as an illustration of what religion means today in Jewish Modernism.

The most interesting thing to the historian is the vast difference be-

¹ *Religion in a Changing World*. By Rabbi Abba Hillel Silver. New York: Richard R. Smith, Inc. 1930. 204 pages. \$2.00.

tween religion as here expounded and the Judaism of the tortured centuries of Israel's sojourn among the nations. This new Judaism has taken on the Christian pattern. Instead of being a code of living which made a synthesis of all social activities, religion is something above and apart from politics, morality, and social institutions—an idealism, a dynamic, a belief, "the voice of eternal spiritual truth, irrefutable and invincible." The ills of the church pattern have infected Judaism in the modern age.

The author speaks the language of the Christian Modernists in his fundamentalism and in his treatment of the relation between religion and science. "The conflict between science and religion is more apparent than real. There is no fundamental issue between them." "There is not a single scientific fact which has undermined a single religious truth." "In a mechanistic and impersonal world there is no place for ideals." "Religion is not a science but an art." "The need of God is as real a need in human life as the need of food." This is the mood of Modernism and very familiar. But all these statements are grounded in wish, not in factual knowledge. They are the result of refusal to allow the fundamentals of faith to face the fires of science. The religious sciences have amply demonstrated that faith in God is not a universal human attitude. Social science has shown that ideals are integral elements in the social level of our planetary development irrespective of world views or theologies. They are grounded in desire and not in thought. Moreover, the natural, social, and religious sciences take as their domain all the facts of nature, of history, and of human experience. By what authority does religion deliver truth excluded from these realms? Is it by revelation or by special apostolic endowment or from some source of esoteric knowledge hidden from ordinary men? Orthodoxy would answer in a vigorous affirmative; Modernism hesitates and yet asserts as though it had affirmed. This is the source of the timidity of Modernists in the presence of science which finds outlet in defiance of it. From this comes also the obscurantism of words that are eloquent and lovely as abstractions but vanish as vapor when one seeks a concrete meaning. Rabbi Silver is, however, much more frank and more fundamentalist than most Modernists. He says: "Religion is called upon to sponsor agnosticism and atheism to turn from faith to sociology. It must refuse. It must hold to God." Yet it is necessary to remember that by the unfortunate failure of religious authorities such faith is an option grounded in agnosticism. It can exert no compulsion upon the modern mind and may offer little comfort to our bewildered age.

The world is changing. Will religion change? "Religion is a summary of the basic spiritual interests and needs of all ages. It is concerned with what is timeless and fundamental in human experience. It cannot be ex-

(over)

pected to adjust itself to the shifting moods of every epoch. It should not." This seems to say that since the world is changing, for the world's sake religion should remain unchanged. But it is and has always been impossible for a living religion to remain unchanged in a changing world. Religions remain unchanged only when they have lost touch with life. Religions frozen in creeds or in the form of abstract ideals may remain unchanged for ages but only because they have no practical meaning. The vitality of a religion may be tested by its capacity of adjustment to the changing needs of succeeding epochs. In spite of what Rabbi Silver says about his religion, his social idealism is practical, challenging, and inspiring. Here he touches the vital issues of our age.

A. EUSTACE HAYDON

UNIVERSITY OF CHICAGO

ALLEGED SUPPLEMENTARY GOSPELS

The search for more information about the historical Jesus of Nazareth is a worthy one. Any genuine contribution to our knowledge will be welcomed both by historical scholars and by those whose interest in Jesus is altogether religious. But as many fine things are exploited by imitators so, urged by mixed motives, the charlatan, the seeker for publicity, and the searcher for documentary authority have been busy in this field.

For a considerable time, but with increasing frequency in recent years, specialists in the New Testament field have been questioned by theological students and lay inquirers alike as to the authenticity and value of certain alleged discoveries in early Christian literature. Sometimes these documents have occasioned genuine distress. It is, therefore, opportune that an expert in early Christian literature should investigate the documents that are paraded so blatantly by their sponsors.

The volume¹ before us deals with eight of these literary claimants: namely, *The Unknown Life of Jesus Christ* (based on an alleged Tiberian lost Life of Saint Issa, Best of the Sons of Men); *The Aquarian Gospel*; *The Crucifixion of Jesus, by an Eye-Witness*; the notorious *Archko Volume*; *The Confessions of Pontius Pilate*; *The Letter of Benan*; *The Twentieth Chapter of Acts*; *The Letter of Jesus Christ*. There is brief mention of a number of other documents similarly motivated.

Professor Goodspeed has done much painstaking investigation of the origins of these documents and has interrogated their contents by means of the scholarly application of historical principles. Some are shown to be insolent impostures, others have a slightly less reprehensible character.

¹ *Strange New Gospels*. By Edgar Johnson Goodspeed. Chicago: University of Chicago Press, 1931. xi+111 pages. \$2.00.



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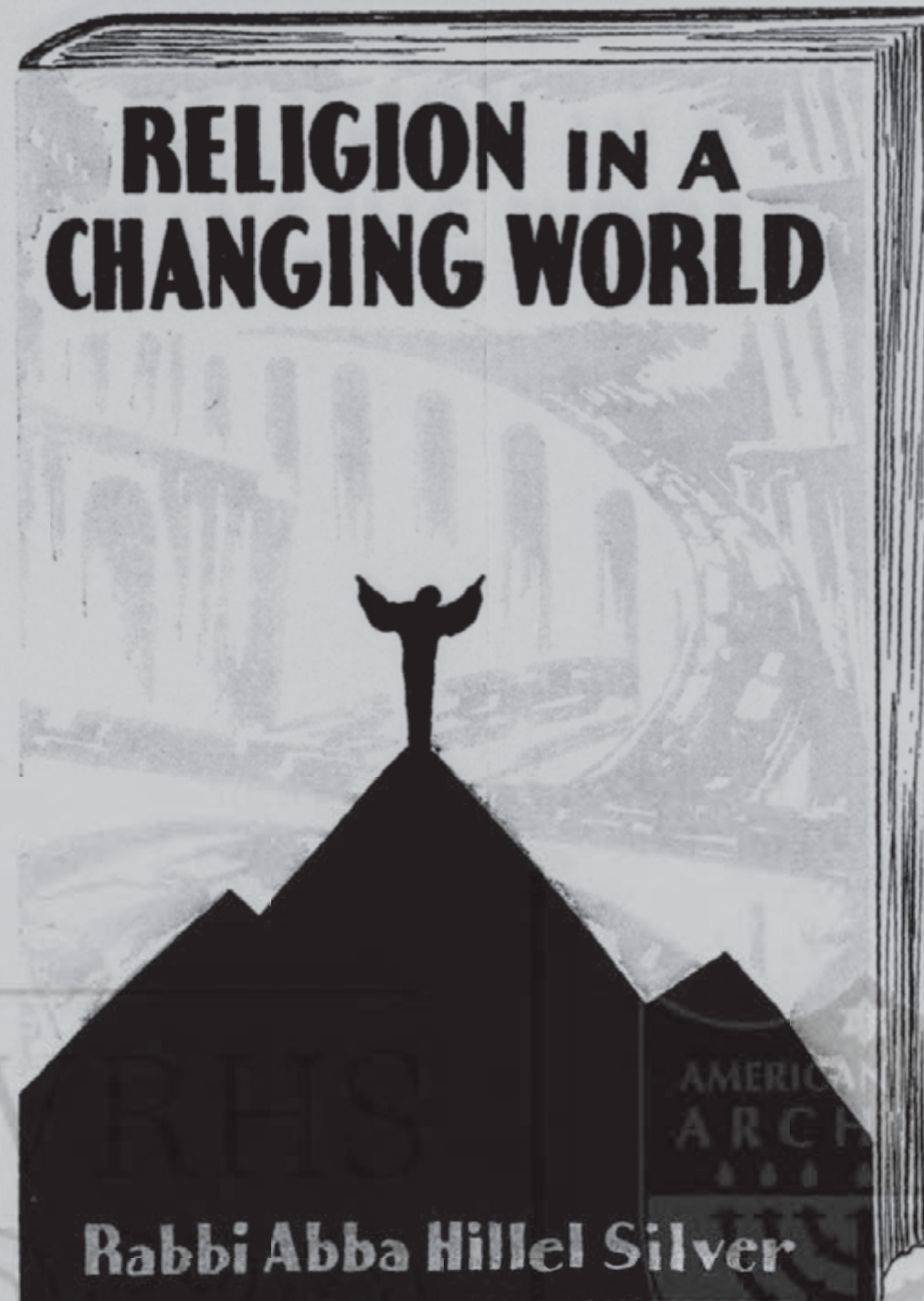
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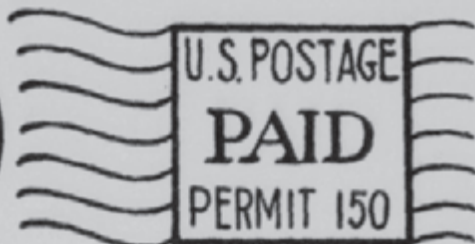
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Religion as the Social Idealism of the Race

RELIGION IN A CHANGING WORLD. By Abba Hillel Silver. 204 pp. New York: Richard R. Smith, Inc. \$2.

It is with a challenging, assured and ringing voice, but still a persuasive one, that Rabbi Silver, of the Temple, Cleveland, sends forth his message to a world in upheaval, bearing testimony to the necessity, the efficacy, the inevitability of the essential principles and ideals of religion. The book consists of a collection of ten papers, which apparently have been addresses or sermons, on as many different subjects. But they are all so closely related in theme and so similar in purpose that they make a complete whole fitly captioned by the title. The ten papers present as many phases of the part religion can take in the inspiration, the guidance and the betterment of a changing world.

But Rabbi Silver has his own conception of what religion is, an exalted conception, liberal, practical, spiritual, that has little in common with what a great majority of people conceive it to be. It is not the traditional religion, but something very different, something that is broadly based and deeply rooted in human needs and hearts, that is vital, enriching, timeless. His book is full of eloquently phrased definitions and attributions of the qualities of this religion, and its values for mankind. It "represents the

ultimate social idealism of the race"; it is "the indefeasible optimism of the race which sustains itself on the conviction that the universe of which man is a part is the dwelling place of life, not of death, of reason, not of insensibility, of goodness, not of evil"; its domain "is the personality of man and its eternal value to man is that through religious experience he can develop and enrich his personality"; it "affirms that the universe is essentially not a machine but a personality, and that the primary facts in nature are life, thought and purpose"; it "is, in a sense, a summary of the basic spiritual interests and needs of all ages." Perhaps this paragraph expresses as compactly as anything in the book Rabbi Silver's conception of religion.

When religion on the strength of its own postulates speaks to men of God and the moral order of His universe, when it sets about unifying and ennobling human life by giving it a central motif, when it reaches down to the mainsprings of human conduct, which are our elemental wishes and desires, and sets about directing them into socially beneficent channels, when it utters its prophetic burden of justice and love and holiness and peace, then its voice is the voice of eternal spiritual truth, irrefutable and invincible.

The idea of religion and its service to man, which Rabbi Silver sets forth, has nothing to do with churches and creeds and tradition-

al beliefs. There is a chapter on the conflict between religion and science that is likely to make both the denying scientist and the asserting churchman wince and open his eyes. For the author speaks frankly of the faults, the desire to dominate, of both, and shows science as now trying to play the rôle which religion formerly took and as being likely to work as much evil by its imperialistic temper, if it does not learn wisdom in time, as did the other. Both of them

are man-made and hedged about with limitations. Science is the response to the human need for knowledge and power. Religion is the response to the human need for hope and certitude. One is an outreaching for mastery, the other for perfection.

In the chapters on the church and social justice, on social service and on the attitude of the church toward world peace, Rabbi Silver shows what a very practical rôle the kind of religion he sets forth should play and the beneficent force it could make of itself in the sorry modern world. Religion as a unifying, harmonizing possibility is set forth in a paper on the dividing, discordant factors of civilization, the antagonistic creeds, races, nations. In religion Rabbi Silver finds an ally for liberalism and in America he sees liberal tendencies most in evidence in religious thought. The three enemies against

which the liberal must wage incessant warfare in the modern world are, he thinks, the usurping state, the usurping class and the usurping machine. When he comes to his inquiry as to the changes going on in the American home he deals with the subject frankly and brings out the convictions of religion "touching the basic sanctities of human life."

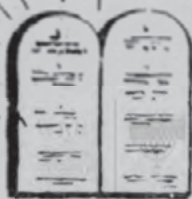
Rabbi Silver speaks with courage and with keen observation when he discusses briefly the much-asserted "revolt of youth," which has been so much talked and written about that most people have come to believe in it. But he skeptically suggests that the theme has been "overplayed by middle-aged moralists and lecturers." It is his conviction that

in matters that really count, in political, economic and social thinking, in questions of social justice, war and peace, nationalism and patriotism, our young people are as orthodox, as unimaginative and as submissive as the most hidebound Babbitts of their day.

The volume is, indeed, a challenging, dauntless sort of book. Not in a long time has any one come forward in such exalted and at the same time practical spirit to question the tendencies of the modern world and to offer for its healing with such absolute conviction the ideals and purposes of religion. FLORENCE FINCH KELLY.

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Tid-Bits From Everywhere

By PHINEAS J. BIRON

SOKOLOW wired to Reuben Brainin: "Every Jew is indebted to you for the services you have rendered to the Jewish people." Tell it to the Hebraist-chauvinists who still attack the dean of Hebrew Literature because he confesses a friendship for the Soviet Union. . . . The Garment Centerers of New York call Mayor Walker Meyer Walker. . . . So tells us Harry Hershfield, whose column, "if I'm wrong, Sue me," is making the Graphic read by many people who swore never to take a tabloid in their hands. . . . Rabbi Abba Hillel Silver, in his book "Religion in a Changing World," does not mention one living man by name. Afraid to get in wrong? . . . Paul Muni, who just finished a flicker called "Scarface" (yes, it is a gangster movie and how) may never be seen in it. Some powerful outlaws are opposed to the release. Samuel

Untermeyer will be fighting for the freedom of the screen in the courts. . . . Jasha Heifetz has fifty suits arranged in his clothes closet, with ties, shirts, links and shoes to match, for every manner of function. . . . Did you know that all the concert violinists, at their recitals, wear soft dress shirts with the sleeves cut short above the elbows? . . . Conrad Bercovici, of gypsy tale fame, is a cousin of Covici the publisher. . . . Z. H. Rubinstein, the city editor of The Day and a member of the executive editorial board of the same paper, has not slept more than four hours out of each twenty-four for the last decade. . . . There are rumours that the Current Jewish Record will change hands but that Sid Wallach will remain the editor. . . . New York's new Anglo-Jewish weekly will be called The Jewish Voice. Robert Stone, that scoopster journalist, will be the managing editor. . . .

Dr. Chaffee Recommends

National Defense, by Kirby Page (Farrar and Rinehart). A smashing attack on the war system and an invaluable source book for peace workers.

The Clash of World Forces, by Basil Mathews (Abingdon Press). One statement of the battle between Christianity and Bolshevism.

Humanist Religion, by Curtis W. Reese (Macmillan). A constructive statement of religious humanism by one of its best-known exponents.

Paul, the Christian, by the author of *By an Unknown Disciple, Paul: the Jew* (Cape and Smith). Another volume from this author which has much of the same charm as the one so justly famed.

The Education of the Whole Man, by L. P. Jacks (Harper's). A penetrating examination of current ideas and ideals by one of the ablest thinkers of our day.

with the *status quo* that it is liable to go as it has gone in Russia. It seems to be losing in all lands. Pessimism for a long time ahead is fully justified. But Mr. Hutchinson believes in the power of real religion to survive the shocks that are due it. For, as he puts it, "The religious impulse is too deeply embedded in human nature to be destroyed by any generation of ineptness or weakness or stupidity on the part of the church—yes, or by a succession of such generations." This is a book for our day by a man who knows our day as few leaders know it. In it a prophet speaks.

Another book which is addressed to the same theme of the challenge presented by this age to the forces of religion is by Rabbi Abba Hillel Silver, and is entitled *Religion in a Changing World* (Richard R. Smith). In it Dr. Silver shows clearly that the real foe of religion is "The Apollyon of materialism, agnosticism and atheism." With tremendous power he calls religion back to its old task of proclaiming that "the universe is the manifestation of divine thought and purpose and man's at-homeness in it." Completely convinced that religion has a rôle which science can never play, Dr. Silver drives home some lessons that this ancient wisdom of mankind we call religion has for us in this modern day. Dr. Silver writes with rare beauty and a depth of insight which places him easily in the front rank of

our religious leaders. As a Jew he shows the unity which underlies the differences between Christianity and Judaism but he is alive to the fact implied by Prof. Scott and so vigorously set forth by Mr. Hutchinson that all religious forces must unite if they are to stem the mighty onrush of the mounting wave of secularism.

EDMUND B. CHAFFEE.

Ministers To Discuss Rabbi Silver's Book

The Ministers Circle of the Classis of Rochester will have its first bimonthly meeting of the year today with the Rev. Gerrit H. Hospers, D. D., at East Williamson. A paper will be read by the Rev. Martin A. Punt of the Second Reformed Church of Rochester on Rabbi Silver's volume, "Religion in a Changing World." It is expected that all the Rochester ministers of the Reformed Church and their wives will attend. The meeting will begin at 10 o'clock and will be followed by a discussion and a dinner at 1 o'clock.

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HOPEDENE,

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DORKING.

Dear Rabbi Silver
for your many thanks
is, which R in
a safe reached me & for the
many thanks too
kind inscription I have
been slipping into it
prior to reaching it
though I see many good
well said remarks;
many which I
have & agree with;

black I disagree with;
a few which I resent;
but all are suggestive &
stimulating. (Stimulation
to disagreement is also
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write a formal agreement
have signed for agreement
the last I am in 12³
" then is — Consummated"
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for the first two sentences,
of the last 5 of
the place "to
begin"

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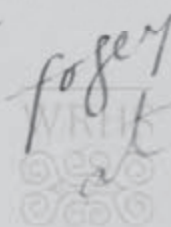
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To you the
you have been
helpful to ~~an~~ are
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events



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of Hants/par

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American Catholic Church of Chicago



Some Early Comments On

RELIGION IN A CHANGING WORLD

Abba Hillel Silver

CATHOLIC:

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"It is a book with a message."

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(17)

"I have already read it half through and am prepared to say that it is one of the soundest statements both of the dilemma of the Liberal and the opportunity open to the Liberal which I have yet seen."

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"It represents the best of both Judaism and the forward looking interpretation of Christianity. It is the blending of the two with marvelous skill looking toward a constructive program for world betterment and high world destiny."

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(6)

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"An important contribution to the literature of the day on the most misunderstood subject of the day. Again and again he says things that ought to have been said long ago. My differences with the author have not interfered with my recognition of the value of the book."

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"The writer is Silver but his work is pure gold. With a maturity of judgment one hardly expects in one comparatively young, Rabbi Silver looks at life with the clear-eyed vision of a prophet. Whether he is dealing with science, social problems, education or world peace, he goes right to the mark. Writing as a well-informed Jew there is scarcely anything with which the Christian cannot be in full agreement. He has laid bare what many of us have seen coming.. This book is a clarion call to spiritual sanity. It plainly shows that, without sacrificing either our faith or principles, the churches could and should combine in an attack upon that which undermines the foundations of society and the welfare of the race. This is an epoch-making book and I warmly commend it to all thoughtful people both inside and outside the Christian church."

J.W.G. Ward
The First Congregation Church, Detroit.

"It seems to me that Rabbi Silver has faced the fact of a changing world, and has interpreted religion in its manifold relations to these changes, with the heart of a great soul and the vision of a Prophet."

Bishop Matthew T. Maze.

RELIGION IN A CHANGING WORLD¹

ALTHOUGH *Religion in a Changing World* is based upon a number of addresses which Dr. Silver has given during a period of years, the book is a unity in message and subject matter. The title of the book is the title of the first chapter, but is quite appropriate to the rest of the volume. The common theme is the place and influence of religion as it confronts the problem of modern life. With this in mind the author deals with science, social justice, social service, world peace, the relations between religions and races, liberalism, the home, education, and the evaluation of life.

In all these chapters Dr. Silver maintains, consistently, the point of view that religion is the custodian and the voice of the highest human idealism, that as such it is not only never outgrown but also has a unique place in the world. The author appreciates the accomplishments of science but points out its insufficiency as a way of life; he understands the aims of social justice but does not dissolve religion into it; he holds a universal outlook, yet makes the individuality of races and religions essential to universal unity. The book is clear in its thinking, vigorous in its opinions, and eloquent in expression. It is a beautifully clear statement of liberal religion which maintains its liberalism and holds fast to its spirituality.

SOLOMON B. FREEHOF

Chicago, Illinois

¹ *Religion in a Changing World*. By Rabbi ABBA HILLEL SILVER. New York: RICHARD R. SMITH, 1930. Pp. 204.

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