



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series VII: Personal Miscellaneous, 1908-1989, undated.

Sub-series D: Writings, 1915-1963, undated.

Reel
217

Box
80

Folder
56

Where Judaism Differed, MacMillan Company, correspondence,
contracts, and reviews, 1955-1962.

THE MACMILLAN COMPANY

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

GEORGE P. BRETT, JR., PRESIDENT

RICHARD M. PEARSON, VICE PRESIDENT

BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

RUSSELL N. CARHART, TREASURER

December 28, 1955

Rabbi Abba Hillel Silver
Cleveland, Ohio

Dear Rabbi Silver:

WHERE JUDAISM DIFFERED

Our editorial council has now reached a decision in regard to the publication of your book above entitled. I am happy to report that the decision was favorable. Accordingly, I am authorized to propose the following contract terms:

We should like to control the World Market rights.

A royalty advance of \$300. would be paid to you at the time of the signing of contract. A subscription advance would be paid at time of publication, if the earned royalties at that date were to be in excess of the advance paid on signing.

This royalty advance would be payable against a royalty scale of 10% of the cash received on the first 5,000 copies sold and 10% of list on regular sales thereafter. "Cash received" is interpreted to mean 60% of the list price of the book. For example, should the list price of the book finally turn out to be \$4.00, the royalty payable on regular sales of the first 5,000 copies would amount to 24 cents per copy. Export sales would be accounted for on the basis of a 5% of list royalty.

Accountings would be made annually. Should you so desire, the first accounting could be made in six months following publication.

Included in the contract would be our customary cheap editions, quantity sales and Book-of-the-Month clauses which read respectively as follows:

CHEAP EDITIONS CLAUSE: "At any time after one year from the date of first publication of the said work the Company shall have the right to publish, or to authorize the publication of, a lower-priced edition, or editions of the said work. If it be issued by the Company, the royalty payable to the Author for all copies sold of such edition, or editions, shall be five cents (5¢) per copy if the retail price be One and One-half Dollars (\$1.50) or less, and ten percent (10%) of the cash received by the Company if it be at a retail price of more than One and One-half Dollars (\$1.50). If it be issued by other than the Company the net proceeds from the disposal of such rights shall be divided equally between the Company and the Author."

2.

QUANTITY SALES CLAUSE: "At any time after publication the Company shall have the right to sell the said work in quantities at a discount of fifty percent (50%) or more from the retail price, and it is agreed that the Company shall pay to the Author on such sales a royalty of ten percent (10%) of the cash received."

BOOK-OF-THE-MONTH CLUB CLAUSE: "In the event of the rights to an edition, or editions, of the said work being sold for a lump sum to the Book-of-the-Month Club, or any similar organizations, such sum shall be divided equally between the Author and the Company, in lieu of the royalty provided for elsewhere in this contract."

Should we succeed in arranging for an English manufactured edition, the proceeds derived therefrom would be shared equally. The same fifty-fifty sharing would apply in the instance of any foreign language edition.

If we were to arrange for the sale of first serial rights or other subsidiary rights prior to publication, we would want to receive a 10 percent commission. Proceeds from second serial rights would be shared equally.

Permission to quote material in copyright would be secured by you as the Author and at your expense, if any is then incurred. The copyright would be taken out in your name.

We should also like to include an option clause for your next work, on terms to be arranged.

We would want to consider your proposed title as tentative in the hope that you, or we, might arrive at one that may have a more popular appeal to the potential market.

Some few revisions are in order. They are of minor significance and can be handled easily and quickly, I feel certain. These matters can be dealt with following the signing of contract. Undoubtedly you have a duplicate typescript and can send along a few substitute, or replacement, pages.

Please be assured that we view this book project with high regard, and would welcome its addition to our list of forthcoming books.

I hope that you will find the terms of our offer to be satisfactory. If so, please let me know and a formal contract agreement can be drawn up embodying these terms. This formal agreement can then be sent along for your signature.

With every sincere good wish to you for 1956, I am

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

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BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

RUSSELL N. CARHART, TREASURER

January 4, 1956

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

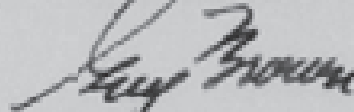
Enclosed is a copy of the reader report on your MS: WHERE JUDAISM DIFFERED. Although you may arrive in New York City before this reaches you, it is a protective measure against the possibility of our not meeting.

If you have a duplicate copy of the typescript, please make the final corrections in all instances where you are in agreement. These replacement pages can then be sent along to me, and I will return the uncorrected pages of the original typescript. Alternately, it might be helpful to have you list all of the corrections that you want made page by page. I will then see that the suggested corrections are entered on the original copy of the typescript.

In the event that you prefer the return of the MS. for a few days so that you can make final changes, please let me know. It is important that we have the MS. in the exact form from which it is to be set. Corrections in content are always quite expensive once the book is in proofs, and we want to avoid any printer's charge for excessive corrections at a later date. A reasonable number of changes are provided for, but an excess beyond a certain point are chargeable to the Author.

A contract form is being drawn for your signature. Perhaps it will be ready by Friday. Meanwhile, we are sending along an Author's questionnaire. Please also send in a glossy print of yourself with the proper photo credit-line, if one is needed.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:a h
Enc.

1. This is a first-class book that should be of paramount interest to very many Jews, and, for a different reason, to many Christian intellectuals.

2. It's interest for Jews lies in the fact that it clarifies, cogently and eloquently, the character and content of Judaism; and defends Judaism from the external criticisms to which Judaism is subjected. Jews (like all other denominations today) tend to lack the knowledge needed to understand their own religion. Many of them are groping for such knowledge. This book is the best book I know of that such people could turn to.

3. For Christian intellectuals, the book has something rare to offer. Today liberal thinking is confused with oversimplifications such as "why can't we all get together?" or "after all, we're all human" or "let's be tolerant" etc. Such liberality is no substitute for understanding. --- I have seen many statements about Judaism from the Christian viewpoint, but this is the first mature statement about Christianity from the Jewish viewpoint. And it should be a rare treat for a Christian desirous of seeing how his religion looks from another fairly common viewpoint, to fulfil that desire at a mature level.

4. Let there be no mistake about it. The only way to understand anything significant, is to take it on its own terms. No mature assessment of Christianity can be made other than on Christian terms. And by the same token, Judaism can only be understood on Jewish terms. But in a Christian world, Judaism is constantly (not always unkindly) judged on Christian terms. Until recently there were no Jewish intellectuals who knew enough about Christianity to criticize Christianity on Jewish terms. But now, Silver is able not only to defend Judaism against Christian critiques (which of course is nothing new in polemical literature), but is able to put the reflective Christian on the defensive.

5. Judaism will not be saved, nor Christianity wrecked, by Silver's book. But any Jew or Christian who relishes food for thought, will find it in this book.

6. Covering so wide a field (from Genesis to Niebuhr), Silver makes a number of petty errors in detail that in no way affect the excellence of the book as a whole.

a. p. 1: the Hebrews did produce "drama"
✓ "of ageless beauty"; the Book of Job is drama in the same sense that Greek drama is drama.

✓ (p. 2) b. The statement that Israel had no empire nor triremes is incorrect. The Davidic nor triremes is incorrect. The Davidic Empire (inherited by Solomon) extended from the Egyptian border to the Euphrates River. A Solomon's partnership with Phoenician sea-traders is familiar to school children.

✓ c. p. 2: The Early Middle Ages were not nearly 3000 years after Moses. Moses lived in the 13th century B.C. according to standard scholarly judgment.

d. p. 36: Read "Amenemope" (not "Amenophis").

✓e. p. 39: "Husik" (not "Husic").

✓f. p. 54: Pritchard's ANCIENT NEAR EASTERN

TEXTS (RELATING TO THE OLD TESTAMENT) is now in a 2nd ed. (Princeton, 1955).

g. p. 55: The statement that "Israel never built an empire" must be corrected as under "b" above. The empire was not of long duration, but that's another thing.

✗h. p. 76: A Hebrew slave could become a permanent slave, if he requested such a status.

✗i. pp. 76-77: It's the Sabbatical (not Jubilee) year in which the Heb. slave went free.

✓j. p. 198 "Khazars" (not "Kazars").

✓k. p. 230: Enkidu is not a "primal man" (so delete "primal man"). He was a mixed creature; half man, half bull.

✗l. pp. 236-7: I don't expect Rabbi Silver to agree to this (any more than I'd expect a Catholic priest or Protestant clergyman to), but Genesis gives us to understand that God did want to keep man innocent of knowledge in general. Moreover, this is borne out by extrabiblical literature. And also "in God's image" as used in Genesis means merely that we look physically like God. In Genesis, God is assumed to be in human shape (unlike the animal-headed gods of Egypt) and man is in God's shape, unlike the other living creatures that He created. ---There is no question of this, but I never expect people who are strongly indoctrinated on any topic, to change their views in the light of plain evidence. Unfortunately, our most precious cultural heritage is taught to us with a ready-made exegesis. This goes for secular as well as sacred classics.

✓m. pp. 347-8: Only SOME of the Mesopotamian kings were divine; other were simply chosen by the gods. That "most" of them were (p. 348) is incorrect. The basis for my statement is the extensive body of original texts (royal annals etc.). The basis for Silver's misstatement is that he depends on scholars who have a theory or an idea that they are trying to impose on others.

n. This is not a matter that I attach much importance to, for my own needs; but for the less informed reader, it might help. The transliteration of Hebrew is not only inexact in this MS, but it is full of inner inconsistencies; including a revision in pencil, incompletely executed.

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

January 6, 1956

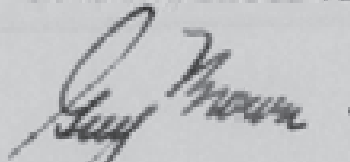
Rabbi Abta Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

By the time you receive this letter you will undoubtedly have gotten the complete typescript at the Hotel Savoy Plaza. The MS. was delivered there by messenger on Friday afternoon.

In accord with our prearrangement, I am enclosing the contract agreement for your signature. Please return it at your early convenience, whereupon we will remit the duplicate copy and the advance royalty payable on signing.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah
Enc.

January 17, 1956

Mr. Guy Brown
Macmillan Company
60 Fifth Avenue
New York City, New York

My dear Mr. Brown:

I mailed to you this morning, Registered and Special Delivery, the manuscript "Where Judaism Differed".

I have gone through it with particular attention to consistency in transliteration. I believe the manuscript is now ready for the printer.

It was nice to have had the pleasure of chatting with you the other day.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

Date January 18, 1956

We take pleasure in acknowledging receipt of your manuscript:-

WHERE JUDAISM DIFFERED

which will have our immediate attention.*

THE MACMILLAN COMPANY

Religious Department

**While every reasonable precaution is taken to care for the manuscripts submitted to this company, we can only receive such manuscripts with the understanding that we assume no responsibility for any loss, damage or injury thereto.*

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RICHARD M. PEARSON, VICE PRESIDENT

BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

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

January 18, 1956

Dear Rabbi Silver:

Your letter of the 17th just arrived, and the signed duplicate of the contract has also just been received from our legal department. We are enclosing it herewith together with the royalty advance payable on signing.

We are happy to know that the work of corrections has been so speedily accomplished and that the typescript is on its way. *

Please send along the questionnaire, if it has not accompanied the typescript. Perhaps you can also send a glossy print of yourself, as well as the original copy of the one used in the LIFE magazine article. An extra copy of that particular issue of LIFE would, I believe, serve a useful purpose here. Could you manage to locate one and send it along?

Very shortly we can begin the copy editing of the MS. If any puzzling question arises, we will confer with you about it.

In any instance where you need to write for permission to quote material in Copyright, you will want to seek permission in the World Market to quote number of words, beginning so and so, and ending so and so; which quote is to appear in your (my) forthcoming book: WHERE JUDAISM DIFFERED to be published by The Macmillan Company, New York, in the Fall of 1956, at a probable price of \$4.00.

If I can be of any further help at this time, please let me know.

Very sincerely yours,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah
Enc. 2

I just arrived. Thank you!

215 av
92

3.07
JAN 13 1956



FORM 3806-S (Rev. 3-57)

Receipt for Registered Article No. 821395

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POSTMARK

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Return Receipt fee 0.07 Spl. Del'y fee 0.00

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Accepting employee will place his initials in space indicating restricted delivery.

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(P. O. and State of address)

THE MACMILLAN COMPANY
Publishers

"WHERE JUDAISM DIFFERED"

RECORD OF ROYALTIES

Check for advance royalties received Jan. 20, 1956.....\$300.00



DETACH BEFORE DEPOSITING

REFERENCE

AMOUNT

DISCOUNT

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Dep
1/20/80

300 00A

THE MACMILLAN COMPANY
60 FIFTH AVENUE • NEW YORK 11, N. Y.

THE MACMILLAN COMPANY
Publishers

"WHERE JUDAISM LIFTERED"

RECORD OF ROYALTIES

Check for advance royalties received Jan. 20, 1956.....\$300.00



January 24, 1956

Oxford University Press
114 Fifth Avenue
New York 11, New York

Gentlemen:

In my forthcoming volume "Where Judaism Differed" which is to be published by The Macmillan Company, New York, in the Fall of 1956 at a probable price of \$4.00, I am quoting from Professor Arnold J. Toynbee's "A Study of History" (1939), which you published, and I request your permission to quote the following.

From Vol. IV, Page 262-3, I quote beginning with

"in a period of their history - - - their own spiritual growth"
again

"they persuaded themselves - - - covenant which was everlasting"
and again

"brooding over a talent - - - taken to heart by Gentiles."

A total of two hundred thirty one (231) words.

I also am quoting from Vol. V, Page 658

"in thus deliberately reversing - - - in the fullness of time"

A total of ninety (90) words.

Thanking you for your courtesy, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

January 24, 1956

Mr. Guy Brown
Religious Book Editor
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Under separate cover I am sending you the original copy of my photograph which appeared in Life Magazine and also the issue of Life of April 6, 1953 in which the portrait appeared.

I am also sending along another photograph which you might wish to consider.

In a few days I will send you the questionnaire.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl
air mail

Oxford University Press
114 Fifth Ave.

New York, N.Y.

1914

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

January 26, 1956

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

Dear Rabbi Silver:

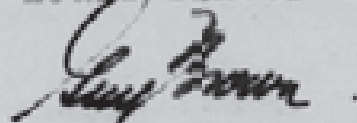
Just a brief note to acknowledge the receipt of your package containing the glossy photo reprinted in LIFE (issue of April 6, 1953), that issue of LIFE, and an additional photo of yourself.

I shall forward this material to our advertising department for consideration in jacket preparation for the new book.

We will look forward to the receipt of the questionnaire within the next several days.

The best of wishes to you.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

Original of this letter sent to Mr. Guy Brown, Macmillan Co.
on June 25, 1956

C
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C
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Y

OXFORD UNIVERSITY PRESS, INC.
114 FIFTH AVENUE, NEW YORK 11, N.Y.

Telephone: Watkins 4-1200

27 January 1956

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

Dear Rabbi Silver:

We are happy to grant you permission to quote the passages mentioned in your letter of 24 January from Arnold J. Toynbee A Study of History in your forthcoming volume Where Judaism Differed to be published by The Macmillan Company provided full credit is given.

Yours sincerely,

/s/ Sara Middendorf

Sara Middendorf
Permissions

January 30, 1956

Mr. Guy Brown
Religious Book Editor
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

I am enclosing herewith the questionnaire.

If there is any additional information that you would like, please write to me.

I am also enclosing a page of publicity material which we send out from time to time in connection with lectures which I deliver out of the city.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl
encl.

"Where Judaism Differed" is a scholarly inquiry into the distinctive character of Judaism and into ^{its} ~~the~~ unique and revolutionary ~~nature of its~~ message of unity, freedom and compassion which, through the centuries, quickened the spirit of man to new adventures in faith and social aspiration.

The book defines the fundamental theological and moral ideas of this faith which broke so decisively with the myth and mystery cultures of the ancient world and which found even its most advanced ethical philosophies inadequate.

While recognizing fully the points of vital contact between Judaism and Christianity, the book nevertheless draws attention to their sharp divergencies and gives the reasons why ~~X~~ Judaism, confronted on more than one occasion with the prospect of fusion and syncretism, resolved to go its own way.

"Where Judaism Differed" ~~differs~~ develops the theme of Judaism as a religious humanism whose roots are set deep in the practical needs of man and of society -- a devout morality ~~which is~~ designed to sustain and advance human life, ^{rather than} ~~to~~ escape or transcend it.

The book dwells upon Judaism's strong affirmation of life, ~~the~~ rejection of all bleak ascetism and excessive pietism and ~~its~~ insistence that there can be hallowing without harrowing. It sets forth Judaism's characteristic attitude to such concepts ~~as~~ as Original Sin, Salvation, Justification, The Messiah and the Hereafter. It elaborates upon ~~the theme of~~ Judaism's firm belief in human progress, in man's ^{capacity and} initiative, and upon the prophetic ^{summons} ~~challenge~~ to man to resist evil and to ~~the~~ help build the good society on earth.

The author maintains that while there is much which all religions have in common there is much else which differentiates them. Each system of thought has its own texture and pattern and each faith its own perspectives. The attempt to gloss over these differences as a gesture of good will is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. It is far better to seek ways of working together on the basis of a forthright recognition of dissimilarities rather than ~~of~~ a fictitious assumption of ~~unity~~ ^{identity}. There are great areas of common interest, in which all religions can cooperate in mutual helpfulness and respect, influencing one another and learning from one another,

1. WHERE JUDAISM DIFFERED

2. ABBA HILLEL SILVER

3. 19810 SHAKER BOULEVARD, SHAKER HEIGHTS 22, OHIO

4. date of birth - January 28, 1893

b6place Neinstadt, Schirwindt, Lithuania

cznship United States of America

ed. University of Cincinnati --- D.D., Litt.D., D.H.L.

Web Site Call ~~again~~

5. Rabbid

6. — Have travelled extensively made frequent ^{& lectured} in many parts of the world

7. Title	date	publisher	price
Messianic Speculations in Israel	1927		\$
Democratic Impulse in Jewish History	28		\$
Religion in a Changing World	1930	Richard R. Smith, Inc., New Y.	\$ 2.00
The World Crisis and Jewish Survival	1941	Richard R. Smith, N.Y.	\$ 2.50
Vision and Victory	1949	The Z.O. of A., N.Y.	\$ 2.50

{ the book 1). Special night in Hist. Br. Canada, 20 Apr
+ especially in Israel

8. { Among Jew. people everywhere; } Chr. & few Theol.
9. { Students, Ministers, Doctors etc; } A - J, - B, C, D

10. ~~all denominations - lit. mag.; & all Dec,~~
mag & periodicals

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Cent. Conf of Am R
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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

February 1, 1956

Rabbi Abba Hillel Silver
The Temple
East 108th St. at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

This is a hasty, after-hours, note to acknowledge the receipt of your letter of the 30th, the Author's questionnaire and the mimeographed publicity release, dated October 15, 1953. This information will be helpful in preparing our promotion and publicity. I am grateful for your cooperation and promptness.

Last night I spent several hours rereading the manuscript. The text gets livelier with each exposure. It's a pleasant excursion, even for one to whom reading frequently becomes automatic and stolidly functional. You have kept the life-stream flowing, and the thought pattern seldom jams and never stagnates. In that sense of movement of text, your core theme of vitality and elasticity in Judaism is admirably demonstrated.

It will be a pleasure to see this project along its way to publication.

Cordially,

Guy Brown
Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

ADVANCE NOTICE

DATE

2/3/56

AUTHOR

Rabbi Abba Hillel Silver

TITLE OF BOOK

WHERE JUDAISM DIFFERED (tentative title)

POSITION OR TITLE

Rabbi, The Temple, Cleveland, Ohio

PROBABLE PRICE

\$4.00

TYPE OF BOOK

Non-fiction

PROBABLE DATE FOR DELIVERY OF MANUSCRIPT

In hand

CLASSIFICATION

AND DEPARTMENT "R" Religious

PROBABLE PUBLICATION DATE

September 1956

DATE CONTRACT WAS SIGNED

Jan. 16, 1956

PROBABLE SIZE IN NUMBER OF WORDS

220 pp.

BRIEF DESCRIPTION

There is a lively and well-written account of the mainstream of Judaism. The emphasis is placed squarely upon its unique and revolutionary message of unity, freedom, and compassion. The reader is given a clear perspective of the entire sweep of Judaism as a religious humanism--always aware of and actively responsive to the best elements in the culture of its day, but never willing to compromise its faith in one God--Yahweh, nor its standard of morality. Its faith and humanitarianism come into sharper focus as the author portrays the contrasts between its core of faith and practice with other religions in the course of history.

The moral tone of Judaism is sharply sounded as the reader encounters its prophetic message, its resistance to idolatry, and its humanitarian policies in action.

MARKET

JEWISH: Rabbis, Rabbinical Students, Jewish Laymen

B'nai B'rith and Hillel Foundations

SPECIAL NOTATIONS

Zionist Organizations

Protestant Clergy and Priests

Theological Students

Students of Comparative Religion

Libraries - Church and Public

Y.M.C.A., Y.W.C.A., I.R.M.A.

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BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

RUSSELL N. GARRHART, TREASURER

February 6, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

We have just begun to copy edit your manuscript: WHERE JUDAISM DIFFERED. Several minor points have arisen and I am sure that they can be handled quite easily.

Your original suggestion to keep the references in the back of the book seems to be the better choice in the sense that it will keep the composition down to a point where the probable publication price would be \$4.00. I know that you would prefer as reasonable a list price as is possible, and therefore would welcome your consent to proceed on the basis of our original discussion together on this matter. RK

The scripture referents would remain in the body of the text. In this regard I don't recall that we discussed which version you used. It will be well to let me know which one you have used, since our copyeditor will be checking each reference for accuracy and source.

When we discussed subtitle, I wrote your recommendation on an elusive slip of paper. Failing to find that evidence, I would welcome the information when your reply to the above questions arrives.

Since I shall have to be making a trip westward on Sunday, it would be most appreciated if you could have a reply in my hands before the close of business on Friday.

Yours sincerely,

Guy Brown

Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

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RICHARD M. DEARSON, VICE PRESIDENT

BRUCE C. BRETT, VICE PRESIDENT & SECRETARY

RUSSELL N. CARHART, TREASURER

February 9, 1956

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

Dear Rabbi Silver:

It was very thoughtful of you to call me by telephone in reply to my letter of the sixth. We will proceed on the basis of having the textual references placed in the appendix of the book. When galleys are ready you might want to mention the fact that scripture passages are not from one particular version.

We plan to use the subtitle suggested: AN INQUIRY INTO THE DISTINCTIVENESS OF JUDAISM. This will appear on the front of the jacket as well as the title page.

When the typescript is completely copyedited I will look through it to see whether or not we ought have your final approval before beginning composition. If the corrections are of a minor nature and no change in the thought and intent is apparent, we will proceed to set the material. Should my judgment have proved to be faulty, you can be the final arbiter and "scribe of restoration" at the time when galleys are ready.

Yours sincerely,



Gay Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

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March 2, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Although I have just written to you, another brief note is in order. The manuscript has now been copyedited, and there are several points that need your final approval before we begin composition. It will be far better if we return the copyedited version of the typescript to you for one last look, and the insert of corrections where they are needed.

You will note that wherever a question has arisen, the page number is indicated. Please check each of these items and return the typescript to us at your early convenience. This ought not require too much of your time and is, of course, in the interest of accuracy which we both desire. The time that we can save by avoiding error in composition will be well worth what may appear to be a needless delay in this beginning stage of production.

I should be in the office now until the summer vacation period so that any correspondence can be handled promptly.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

P.S. The binders are being returned. We will not need to have them returned, to us.

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RUSSELL N. CARMART, TREASURER

March 2, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

I have just returned from a trip to Denver and points west. Two weeks ago I lunched with a very good friend of yours, Dr. Carr, who is now President of THE ILIFF SCHOOL OF THEOLOGY. He was delighted to hear about your new book, and when stock is available we will be presenting a gift copy to him.

Enclosed is a copy of an advance notice which circulates to our Macmillan family. It is a kind of "in the family kick-off". I do hope that it conveys just the right texture of the book for our home and branch office consumption.

Yours sincerely,

Guy Brown

Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah
Enc.

*noted
to J.L.*

March 7, 1956

Mr. Guy Brown
Religious Book Editor
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown

I wish to thank you for sending me the copyedited manuscript.

The editor who went over my manuscript did an excellent and painstaking job.

I have checked on the several points to which he called my attention and am returning the manuscript by air express today.

I plan to leave for Israel on March 20th and will be gone until April 5th.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

April 20, 1956

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

My dear Rabbi Silver:

We take pleasure in sending you today, by parcel post, special delivery, the first of the galley proofs of *WHERE JUDAISM DIFFERED* for your reading. The package contains the marked set and one duplicate set of front matter (excepting contents which will be set later) and text galleys 1-29, and manuscript pages i-iv and 1-122. Please make your corrections in the margins of the marked set of proof and return this set to me with the manuscript. The duplicate proof is of course for your own use.

We shall be mailing the balance of the proofs to you in batches during the next week.

Sincerely yours,

Susan S. Prink

Susan S. Prink

Manufacturing Editor, Editorial Department

AS

Date March 8, 1956

We take pleasure in acknowledging receipt of your manuscript-

WHERE JUDAISM DIFFERED

which will have our immediate attention.*

THE MACMILLAN COMPANY
Religious Dept.

**While every reasonable precaution is taken to care for the manuscripts submitted to this company, we can only receive such manuscripts with the understanding that we assume no responsibility for any loss, damage or injury thereto.*

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BRUCE T. BRETT, SECRETARY & ASSISTANT TREASURER

April 24, 1956

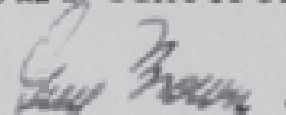
Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

The publicity prints of your photo (by Blackstone) have now been made and the original copy is being returned separately. The glossy print of the LIFE magazine cannot be used due to the hard and fast rule that they have about reproductions. It is unfortunate that such clearance could not be gotten since the picture would have been ideal for jacket purposes and publicity. Hundreds of people would have made the association readily.

You have probably received most, or all, of the galleys by this time. I do hope that there are a minimum of printer's errors in the composition.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

May 18, 1956

Miss Susan S. Frink
Editorial Department
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Miss Frink:

I am enclosing herewith the remaining galley proofs of my book and the manuscript. I am sorry that I have been delayed in returning them to you due principally to the fact that I have been out of the city a good deal of the time in the last few weeks.

I am also enclosing herewith the Dedication Page and the page for Acknowledgments.

I have not yet received the Table of Contents. I assume that that will come along with the page proofs. As soon as I receive the page proofs I will have the Index made up.

With all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

ABS:sl
encl.

T O

Virginia and our beloved sons, Daniel Jeremy and Raphael David



ACKNOWLEDGMENTS

I wish to express my profound indebtedness to my esteemed friend, the eminent scholar, Professor Solomon Zeitlin of Dropsie College for the many valuable suggestions and comments which he made in the course of a careful reading of the manuscript.

I had frequent occasions to discuss the subject matter of this book with my son, Rabbi Daniel Jeremy Silver, and I ~~also~~ profited from his fine insights and his illuminating observations.

I am especially grateful to my young and gifted friend, Harold P. Manson, for the painstaking and meticulous care which he took in preparing the manuscript for publication and for the sound and considerable counsel he gave both as to its content and form.

I also wish to thank Miss Miriam Leikind, Librarian of The Temple, for graciously volunteering to compile the Index.

ABBA HILLEL SILVER

Cleveland, Ohio
September 1956

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

May 22, 1956

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

My dear Rabbi Silver:

This is to acknowledge receipt of the complete corrected galley proofs and manuscript of WHERE JUDAISM DIFFERED, and also the copy for the dedication page and the acknowledgments. The table of contents will be sent to you with the page proofs.

I have asked the printer to deliver page proofs to us by the 11th of June.

Sincerely yours,

Susan S. Prink

Susan S. Prink
Manufacturing Editor
Editorial Department

SSP:AS

May 28, 1956

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, N.Y.

My dear Mr. Brown:

I enclose herewith a letter which I received from Mr. Maurice Bisgier, Executive Vice-President of B'nai B'rith.

As you will note from the enclosed letter, he would appreciate receiving a galley proof of the book (or perhaps page-proof) before publication.

I think it would be highly desirable to make a page proof copy of the book available to the B'nai B'rith as soon as possible.

Miss Prink informs me that the page proof will be ready on June 11th.

With warmest regards and all good wishes, I remain

Very cordially,

ABBA HILLEL SILVER

AHS:sl

June 5, 1956

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

You may be interested in the enclosed copy of letter which I received this morning from Mr. Philip A. Silverman of the B'nai B'rith.

I am happy that this important organization is taking an interest in the distribution of the book.

With warmest regards, I remain

Most cordially yours,

ABRAHAM HELLER SILVER

AHS:al

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

June 11, 1956

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

My dear Dr. Silver:

Page proofs of WHERE JUDAISM DIFFERED are being mailed to you today by parcel post, special delivery. These are complete excepting for the contents which will be sent shortly and of course the index which you will be preparing from the duplicate set of pages enclosed in the package.

We are sending the proofs to you so that you may read them once again carefully for typographical errors and so that you may check the galley corrections to be sure that they have been made properly. Please return the marked set of pages and the old galley proofs to me.

Printer's notations on the marked pages concerning lines long and lines short should be ignored--these are mechanically adjusted and are not for your consideration.

Sincerely yours,

Susan S. Prink

Susan S. Prink
Manufacturing Editor
Editorial Department

SSP:AS

Via airmail

June 15, 1956

Miss Susan S. Prink
Manufacturing Editor
Editorial Department
The Macmillan Company
60 Fifth Avenue
New York 11, N.Y.

My dear Miss Prink:

I am returning, under separate cover, the page proofs of
WHERE JUDAISM DIFFERED, via parcel post, special delivery.

I hope to have the Index ready by next week.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl



ZIONIST ORGANIZATION OF AMERICA

145 EAST 32ND STREET • NEW YORK 16, N.Y. • MURRAY HILL 3-9201

June 21, 1956

Dr. Abba Hillel Silver
c/o The Temple
East 105th St. at Ansel Rd.
Cleveland, Ohio

Dear Dr. Silver:

A letter which I received from Marvin Lowenthal includes the following sentences:

"When the Silver book is ready, I would be glad to review it for the Herald Tribune and will suggest it to Belle Rosenbaum. The Tribune is however, as you know, cutting down fearfully on its book review space".


I think there is reason to believe that the matter of the review in the Herald Tribune is pretty well settled. I do not have a special suggestion with respect to The Times as yet, but will try to come up with one during the coming weeks.

OK | I suggest that you ask the Macmillan people to send one of the review copies to Marvin as soon as they are ready, preferably one that is inscribed by yourself.

OK | Incidentally, it would be nice if, in a week or so, you were to send Marvin a note of congratulations both on his Brandeis appointment and on the publication of the Berzl Diaries, which he selected, translated and edited -- truly a fine job. Your perusal of the Diaries could provide the occasion for such a letter.

With warmest regards, I am

As ever,


Harold P. Manson

HPM:ha
P.S.:

Marvin's address is: Marvin Lowenthal, Director of Special Services
Brandeis University Library
Waltham 54, Massachusetts

June 22, 1956

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

When the review copies of my book are sent out I would appreciate if you would send one to the author Mr. Marvin Lowenthal, Director of Special Services, Brandeis University Library, Waltham 54, Massachusetts.

Mr. Lowenthal is interested in writing a review of the book and may do so for one of the important New York newspapers.

With warmest regards and all good wishes for a pleasant vacation I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:sl

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RUSSELL N. CARHART, TREASURER

June 22, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

WHERE JUDAISM DIFFERED

Our special Trade sales representative has just received word from the JEWISH PUBLICATION SOCIETY OF AMERICA that they would like to take a quantity of 3,000 copies of your forthcoming book with their imprint. This special edition would be used as their January selection.

The Society has offered to pay a unit cost of \$1.05 per copy for bound and jacketed copies with their imprint. Ten percent of this amount would represent the royalty payable and would in this instance total \$315. This total amount would, at the successful conclusion of these contract negotiations, be payable to you at the time of our first accounting.

We trust that you will be pleased to learn of this offer from the Jewish Publication Society. If you are in accord with the terms proposed above, please sign and return the duplicate copy of this letter which will serve as our authorization to proceed in concluding the contract negotiations with them.

Yours sincerely,

Guy Brown

Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB: ah

AGREED: Abba Hillel Silver

Date: June 25-1956

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RUSSELL N. CARHART, TREASURER

June 22, 1956

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

Dear Rabbi Silver:

Although we did speak together by telephone a week ago, I do want to acknowledge the receipt of your note of June 5th, and the copy of Mr. Klutznick's letter of June 1st.

Our special Trade sales representative was in Washington late in May and contacted his friend Allan Lesser. As a result of their meeting, he wrote to Mr. Bisgyer on May 31st and sent a set of galleys to him so that B'nai B'rith might be prepared in advance for promotion of the new book.

As a result of Mr. Peavy's efforts, we will be directing copies of the book to Mr. Lesser, Mr. Bisgyer, Mrs. Arthur Laufman, Rabbi J. Kaufmann and Mr. Harold Manson. Right now, requests for review copies are coming in as a result of the distribution of our most recently issued Trade catalogue. A copy of it is being mailed to you separately.

A few days ago, Mr. Tarcov, of the Anti-Defamation League called. They are quite interested in promoting the book, and we will co-operate with them in every way possible.

Incidentally, Mr. Klutznick's order for 20 copies has been referred to our Chicago office so that shipment can be made to him directly from that depository. Since this order came through your good offices, I am sure that you will want assurance that it is to be properly handled.

So far, we have not had final word from the Jewish Publication Society.* As I mentioned in our conversation together, they have relaxed their original request that the publication date be in November. I was opposed to this delay in the full knowledge that it was against your wish to delay publication any longer than absolutely necessary.

** WORD JUST ARRIVED. LETTER WILL FOLLOW.*

-2-

In looking through our records, I note that we have not received any permissions file from you in reference to the few quotations made of material in copyright. Very likely you have overlooked sending along these few letters. As I recall, you have quoted more than a hundred words from Toynbee, and possibly one or two other sources. Will you kindly forward these letters granting such permission so that they may be kept in our files here in New York?

Next week I shall be on my way to Norway for a month's vacation. Should any special point arise that needs attention during that interval, I am sure that my secretary will be able to reply satisfactorily.

Yours sincerely,

Guy Brown

Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah



June 25, 1956

Mr. Guy Brown
The Macmillan Company
Sixty Fifth Avenue
New York 11, New York

My dear Mr. Brown

Thank you for your letter of June 22.

I am pleased to learn that the Jewish Publication Society will take three thousand copies of my book as a special edition for their January selection. I am also pleased with the interest which the Anti-Defamation League is showing in the book.

I was under the impression that I had sent you the permissions which I received from the Oxford University Press nearly six months ago. I am enclosing the letter herewith.

I hope that you will have a most enjoyable vacation in Norway.

With warmest regards and all good wishes I remain,

Most cordially yours,

ABRA HILLEL SILVER

AHS:sl
encl.

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RUSSELL N. CARMART, TREASURER

June 25, 1956

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

Dear Rabbi Silver:

We will be happy to send a review copy of your book to Mr. Lowenthal as soon as stock arrives. I am sure that his review will prove to be not only one of discernment and appreciation, but a valuable aid in stimulating public interest in the new book.

Please be assured that we appreciate your friendly and cooperative spirit in planning for the distribution of review copies. Since the press list is my responsibility, you sense the personal gratification of the "editorial we".

Yours sincerely,

Guy Brown
Guy Brown

GB:ah

June 30, 1956

Miss Susan S. Prink
Manufacturing Editor
Editorial Department
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Miss Prink:

The Index to my book WHERE JUDAISM DIFFERED should reach you by Tuesday morning.

In making up the Index I find that certain Hebrew words were transliterated somewhat differently in different places in the book. I wish you would make the following corrections on the page proofs:

1. The word "Halachah" should be spelled consistently with an "h" at the end of the word. I find that the "h" is omitted on the following pages: 32 (twice), 33, 34, 104, 128, 129 (twice), and 130 (four times).
2. The word "R. Tarfon" should be spelled with a dot under the "T". on the following three pages the dot is omitted: Page 64, 136, 152.
3. The name "Elisha ben Abuyah" should have an "h" at the end of the name. The "h" is omitted on pages 35 and 170.
4. The name "Akabia" should have no "h" at the end, and an apostrophe before the first "A", on page 119.
5. The name "Johanan" on page 217 should have a dot under the "h".
6. The word "Zaddik" should have dots under the "Z" and under the "k" on pages, 140, 213 and 216.
7. The name "Shabbetai Zevi" should have a dot under the "Z" on page 213.
8. The name "Solomon ibn Adret" should have the hyphen between "ibn" and "Adret" omitted on page 32.

page -2-

June 30, 1956

Miss Susan S. Prink
The Macmillan Company
New York 11, New York

9. The name "Aldous Huxley" on page 135 should be correctly spelled in the text. It now appears as "Aldoux".
10. The letter "h" should be omitted from the word "Beth" on page 266, third line from the bottom.
11. The "e" in the word "Apikoresim" should be changed to an "o" and the word should read, "Apikorosim" on page 119.
12. On page 206 the word should read "Arb'a Furim".
13. For the sake of uniformity, "IV Ezra", occurring twice on page 163, should be changed to "II Esdras".

I am sorry to have to put you to all this trouble, but my eye is not sufficiently trained to catch all the slips in one reading.

With all good wishes I remain,

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

July 2, 1956

Miss Susan S. Frink
Manufacturing Editor
Editorial Department
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Miss Frink:

I am enclosing herewith the Index to my book WHERE JUDAISM DIFFERED.

I understand that I am not to receive any proofs for correction.

Please call the printer's attention particularly to dots under letters. All underscored words are to be italicized.

I understand also that you will take care of The Table of Contents and that I will not have to proof read it.

I trust you have received my letter of last Friday in which I called your attention to some additional corrections which should be made in the text. I find that I must ask you to make a few additional corrections -- and these are the very last ones.

1. The word "Mishnah" should be spelled with an "h" at the end and wherever the "h" has been omitted on any of the following pages it should be included: 33, 61, 63, 110, 129-30, 140-41, 166, 231, 241, 266, 274.

2. The name "Simon ben Lakish" appears on page 241 as "Simeon ben Lakish". This should be changed to read "Simon ben Lakish". (The "e" in the name Simon is to be omitted.)

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl
enc1.

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RUSSELL N. CARHART, TREASURER

July 2, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

We are sending along a copy of our catalogue of religious books to be published in the Fall of 1956. WHERE JUDAISM DIFFERED will be found listed and described on page 54. Author and title reference is indicated on page 45.

*See also
p. 54.*

Yours sincerely,

Guy Brown
Guy Brown

GB:ah

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BRUCE Y. BRETT, SECRETARY & ASSISTANT TREASURER

July 5, 1956

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

My dear Dr. Silver:

This is to acknowledge the receipt of the index copy for WHERE JUDAISM DIFFERED and also your letters of June 30 and July 2 incorporating additional corrections. These corrections will be made on the proofs before the book goes to press.

You will not need to read proof of the table of contents or the index. We will take care of this here.

Sincerely yours,

Susan S. Prink

Susan S. Prink
Manufacturing Editor
Editorial Department

SSP:AS

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RUSSELL H. CARHART, TREASURER

August 1, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Relative to our telephone conversation of last Monday morning, I have done some research on the interest of Jewish groups in WHERE JUDAISM DIFFERED.

As you already know, we have a very encouraging agreement with the Jewish Publication Society whereby we have agreed to provide 3,000 copies of your book with the JPS imprint. This special edition will be distributed sometime in January 1957.

Several other avenues for increasing the distribution of your book have been explored by Mr. Brown and the representatives of our other departments closely associated with this project. Mr. Oscar Tarcov of the ANTI-DEFAMATION LEAGUE has expressed his enthusiasm for your work and his willingness to cooperate in every possible way.

Mr. Birgyer of B'nai B'rith has been contacted, but there is not, up to this date, a placement of an order by that group or any record of their plans for cooperating with us. No doubt the summer schedule has slowed down their operations somewhat, and we shall be hearing from them shortly. It may be that Mr. Brown, after his return, will decide to speak again with Mr. Birgyer and to ask him about B'nai B'rith's plans. Perhaps, while we are waiting for Mr. Brown, you will care to suggest the names of others whom it would be well for us to alert about your project; or, again, you may feel it to be helpful to make personal contact with these people yourself.

Since Mr. Brown left for Europe, I have noted the special interest of a number of bookstores, particularly the Zionist Book Store of N.Y.C. (ZOA), in running mail order campaigns to their

2.

regular customers. I have also corresponded with the Block Publishing Company regarding a short study of your life and a review of your book, both of which will appear in its September issue.

Aside from these items, there is a great deal of energy expended here at the Company in the preparation of advertising, leaflets, etc. for your book, and in sending advance announcements to our sales force and contacts for distribution around the nation.

All this work mounts up finally to a rather formidable operation which ought to help significantly to bring about the widest possible distribution and influence for your study. Needless to say, it is a privilege to be associated with the publication of this important work.

Kindest personal regards,

WRHS
©©©©

Sincerely yours,

Thomas P. Coffey

Thomas P. Coffey
Assistant Editor
Religious Department
THE MACMILLAN COMPANY

TPC:ah

Anti-Defamation

Oscar Tarcov -

PL. 1-1800



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MACMILLAN NEW YORK

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GEORGE P. BRETT, JR., PRESIDENT

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ADRIAN A. DAY, TREASURER

September 13, 1956

Rabbi Abba Hillel Silver
19810 Shaker Blvd.
Cleveland, Ohio

Dear Rabbi Silver:

By this time you will have received the first copy by air mail of *WHERE JUDAISM DIFFERED*. I do hope that you will be pleased with its production standards and physical attractiveness. It is usually a richly rewarding experience to see one's creative literary effort in print, and to anticipate the impact that is to be made in the mind of the reading public.

Although an experienced writer and author, I am sure that you are never likely to lose the adventuresome spirit that recaptures the thrill of a new creation.

This "baby" was really late in its arrival, later than most books which rarely delay until so near to publication. I can find no other explanation than the increased size of the overall printing and binding which, of course, extended the time needed for production.

In view of this late arrival of stock it was not listed by the New York Times in their regular listing of books published on September 11, 1956. This is due to the fact that stock could not be gotten to them sufficiently in advance. You may be sure that a review copy is being sent to the daily and Sunday papers - both the Times and Tribune. In fact, I am enclosing a tear sheet of page 13 of next Sunday's Times in which the new book is advertised.

Additional ads will appear in Sunday's Tribune, and the San Francisco Chronicle (Sept. 16, 1956). We have plans to take ad space in Congress Weekly, Commentary, Pulpit, National Jewish Weekly, Cleveland Press, and Cleveland Plain Dealer.

Now that the book is priced and available, we can complete our plans for a circular which we hope to have ready by October 1st. These will be made available to bookstores with their imprint, if they so request.

2.

(Rabbi Abba Hillel Silver)

September 13, 1956



Our Sales Manager has written to our Chicago office to make certain that the necessary stock will be on hand at Halle Brothers for the autographing party.

A review that appeared in LIBRARY JOURNAL has just come to my notice. It says in part:

"An important, eloquent contribution to the understanding of Judaism, this book is recommended for medium and large public and college libraries."

We are looking forward to good reviews and have every confidence that the book will be well received.

Yours very sincerely,



Guy Brown
Religious Department
THE MACMILLAN COMPANY

GB:ah

Enc.

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ADRIAN A. DAY, TREASURER

September 17, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

We have just gotten a final cost analysis of the production of WHERE JUDAISM DIFFERED, and I note that the total charge made for corrections in galleys and page proofs is in the amount of \$416.50.

It is our usual practice to allow a 10% margin for needed corrections in preparing the book for publication. This allocated amount was \$191.98. Normally, that percentage allocation is not exceeded. You will recall that we returned the copy edited version of the typescript early in March for your approval before composition. We hoped by this extra precaution to avoid the possibility of any undue number of corrections.

The amount in excess of the customary allocation is \$224.62 which will be confirmed in a statement forwarded to you by the Company. It reflects the actual printer charges made for changes in the typescript since the time of copy editing and composition. Provision can be made to have this amount charged against your royalty account and deductible from royalties payable at the time of the next accounting.

We are sorry that there has been this overcharge due to belated changes and corrections in the MS. after it had been approved as copyedited and set up in galleys. Undoubtedly, you will appreciate the need for this procedure.

Please let me know if you prefer to have this overcharge for corrections made against your royalty accountings.

Yours very sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

BILL NO. 1149

NEW YORK 11, N. Y. Sept. 18, 1956

THE MACMILLAN COMPANY

60 FIFTH AVE.
PUBLISHERS

Sold to

Dr. Abba H. Silver
The Temple
Cleveland, Ohio

AUTHOR'S
ACCOUNT

THE MACMILLAN COMPANY
SAN FRANCISCO — ATLANTA
CHICAGO — DALLAS

THE MACMILLAN COMPANY
OF CANADA, LTD.
TORONTO: 70 BOND STREET

TERMS:
30 DAYS NET

QUANTITY	DESCRIPTION	PRICE	DISCOUNT	TOTAL
	RE - Corrections on WHERE JUBIASH DIFFERED			
	Total Cost of Corrections - \$416.50			
	10% Allowance As Per Contract - <u>191.88</u>			
		224.62		224.62

September 21, 1956

Mr. Guy Brown
Religious Book Editor
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Acknowledging your letter of September 17:- I fully understand that there has been an excess charge due to belated corrections in the page proofs which I made. I would appreciate if you would deduct the excess amount of \$224.62 from my royalties.

I had a very good Autograph Party at Helle Brothers Co. and last evening a T. V. interview about the book.

With warmest regards and all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

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ADRIAN A. DAY, TREASURER

September 24, 1956

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Enclosed is our statement #1149 which you will want to retain in your files with our correspondence relating to WHERE JUDAISM DIFFERED.

I am very happy to learn of the success of the Autograph party at Halle Brothers Co. and of the TV interview. The good reports come not as a surprise, but a confirmation.

As I make my visits to Theological schools this fall, I shall certainly mention your book to the Professors of Old Testament courses, and those teaching general courses in Religion.

It is possible that I shall be at Oberlin College on November the 16th. If the schedule finally works out on this basis, perhaps we could meet in Cleveland on the 17th.

Yours sincerely,



Guy Brown
Religious Books Editor
THE MACMILLAN COMPANY

GB:ah
Enc.

October 18, 1956

The Macmillan Company
60 Fifth Avenue
New York 11, New York

Gentlemen:

We find that the jackets on Dr. Silver's book WHERE JUDAISM DIFFERED are in many instances torn or in some other way defaced upon arrival here, and we would therefore like to have a supply of these jackets on hand in order to replace the bad ones.

Will you therefore please be good enough to ship a supply of the jackets to us?

Thank you.

Sincerely,

Miss Sophis Levine
Secretary to Dr. Silver

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ADRIAN A. DAY, TREASURER

October 26, 1956

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

Dear Rabbi Silver:

In accord with our phone conversation, I am enclosing several circulars featuring your book. These have just come off the press, and are now ready for distribution to the various accounts that have requested them.

A larger quantity will be sent along to you in the next few days. Hope you like them.

Cordially,

Guy Brown
Guy Brown

GB:ah
Enc.

October 29, 1956

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Thank you for your kind letter of October 26 and for the circulars on my book which you enclosed. The circular is very attractive.

A lengthy review of my book appeared in this weeks issue of the Detroit "The Jewish News" written by the Editor. I have just seen the advance copy of a very laudatory review which is to appear shortly in the Congress Weekly — a magazine which has a large circulation. I am informed also that Dr. Solomon B. Freehof has written a review which will appear in the forthcoming number of the "American Zionist" — circulation over 100,000.

I am pleased with the way the book is being received in all parts of the country — judging by the letters from rabbis and lay leaders which I have been receiving.

I am somewhat concerned by the fact that there has been only one small advertisement of the book in the secular press in New York City. I had hoped that an impressive announcement would have been made of the book at the time of its publication, comparable to the announcement which was given by the Macmillan Company to the publication of Rev. Joseph T. O'Sullivan's book.

I believe that the reading appeal of WHERE JUDAISM DIFFERED is not limited to the Jewish public. If it is brought in a "dramatic" manner to the attention of readers of books generally, it could have a considerable sale. I am sure that you yourself are giving this matter consideration.

With warmest regards and all good wishes and hoping to see you when you are in these parts, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:s1

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ADRIAN A. DAY, TREASURER

October 29, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

WHERE JUDAISM DIFFERED

Our Manufacturing Department has just returned the original typescript of your book to me for final disposition. Before doing anything in the way of discarding it, we want first to consult with you in regard to your wishes.

Should you prefer that we dispose of it, please sign the duplicate of this letter and return it to me as our authorization to proceed in such manner. Alternately, and at your request, we will return the manuscript to you.

Yours very sincerely,



Guy Brown
Religious Books Editor
THE MACMILLAN COMPANY

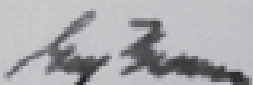
GB:ah

DISPOSE OF MANUSCRIPT:

Signature: _____

Date: _____

*Ms. Guy planned trip to ORIGIN he had to be
deferred, and it is unlikely that I shall now be
getting to Cleveland as originally planned.*



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ADRIAN A. DAY, TREASURER

October 29, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

WHERE JUDAISM DIFFERED

Our Manufacturing Department has just returned the original typescript of your book to me for final disposition. Before doing anything in the way of discarding it, we want first to consult with you in regard to your wishes.

Should you prefer that we dispose of it, please sign the duplicate of this letter and return it to me as our authorization to proceed in such manner. Alternately, and at your request, we will return the manuscript to you.

Yours very sincerely,



Guy Brown
Religious Books Editor
THE MACMILLAN COMPANY

GB:ah

DISPOSE OF MANUSCRIPT:

Signature: _____

Date: _____

November 1, 1956

Mr. Guy Brown,
The Macmillan Company,
60 Fifth Avenue,
New York 11, New York

My dear Mr. Brown:

Thank you for your letter of October 29th.

I would appreciate if the original typescript of my book would be returned to me.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:sl

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ADRIAN A. DAY, TREASURER

November 5, 1956
(dictated November 2nd)

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th Street & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Before leaving the office on a two week trip into the South, I wanted first to acknowledge your letter of October 29th.

The earliest reviews have indeed been excellent. I have just seen the latest issue of JEWISH NEWS (Detroit) with its very fine review. Many others should begin to appear in the media where review copies have been sent. We have, of course, mailed review copies to the secular papers as well as non-Jewish religious papers..

In checking with our advertising department, I learn that over \$1,500. has been spent on sales promotion; that is, for space advertising and circulars. No doubt you will agree that this investment of capital represents a generous promotional effort. Advertising rates are quite high these days, and the copy of the schedule sent to you on October 10th does include good and representative papers (secular) in the States.

The figure mentioned above does not include the actual cost to us of producing and shipping out copies for review. This indeed must properly be viewed as a cost charge against the promotion of the book.

In regard to the O'Callahan book, which is in its third printing since publication (October 23rd) it is safe to say that a larger budget allocation would be justified when viewing the economics of its record. Such decisions are based strictly on a formula which has little or no relationship to editorial factors.

I did consider it to be my responsibility to convey your feeling to our advertising department, requesting that they give thought to placing further ad space in secular media, if they can succeed in appropriating more money than has already been spent.

It is my experience that many authors are not aware of the actual cost of advertising space. Usually they are quite satisfied with the record when the actual facts are known. I rather expect that you are more familiar with such matters, in view of your years of successful leadership in a large city Temple.

The next two weeks will have to be spent on the road. Unfortunately, I shall not be getting any further north than Dayton on this trip. I am truly disappointed that it is not possible

SHEET NUMBER

THE MACMILLAN COMPANY

2. (Rabbi Abba Hillel Silver)

November 5, 1956

to get on to Cleveland as I looked forward to this opportunity to see the Temple and to meet Mrs. Silver and yourself.

With every good wish,

Yours sincerely,

Guy Brown
Guy Brown
(per. A.H.)

GB:ah

(P.S. In accordance with your request to have the original typescript of WHERE JUDAISM DIFFERED returned to you, we are mailing the typescript to you today. Secretary.)



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ADRIAN A. DAY, TREASURER

November 12, 1956

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

BEAUTY (ACCORDING TO THE TALMUD AND MIDRASH)

by Rabbi Marcus Wald

This interesting project has recently been submitted to us for our consideration in view of its possible issuance by our Company.

Before initiating a detailed examination of the book, we should like to secure a considered and authoritative judgment of its main thesis and the general lines along which it develops. Such a judgment would tell us whether the work is in the best tradition of Jewish literature and whether its publication would be generally advisable at the present time.

We wondered whether your schedule would permit you to give an hour's attention to this volume and offer us your candid impression of it. For such a reading I have been authorized to pay a fee of \$25.

Please be assured that we would appreciate your willingness to read this interesting book-project. We realize, however, that your schedule is very heavy and do not wish to impose on you.

With every good wish,

Sincerely yours,

Thomas P. Coffey

Thomas P. Coffey
Assistant Editor
Religious Department
THE MACMILLAN COMPANY

TPC:ah

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BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

December 11, 1956


Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

We have recently received a request from THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS to transcribe one copy into Braille of your book WHERE JUDAISM DIFFERED. As a matter of general policy, we agree to such requests without making a charge.

As the Author, I know that you will be pleased to learn of this request, and the manner in which it is being handled.

Yours very sincerely,


Guy Brown

GB:ah

December 19, 1956

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

It was a pleasure to have seen you on Monday and to have had the interesting chat with you.

On that evening, as you may have read in the paper, there was a very fine testimonial dinner given to me at the Waldorf Astoria. You may be interested to know that I was kept busy after the banquet autographing copies of my book. I understand that over one hundred copies were sold.

I promised to send you the names of the people who are in charge of the meetings which I am to address in the next few weeks. You will find the list appended hereto.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

December 19, 1956

Mr. Guy Brown
The Macmillan Company
New York 11, New York

Jan. 22, 1957 Pittsburgh, Pa. (Webster Hall Hotel)
Annual Meeting
United Jewish Federation of Pittsburgh
200 Ross Street
Pittsburgh 19, Pa.
Mr. Robert I. Miller, Executive Director

Jan. 27, 1957 Philadelphia, Pa. (Bellevue Stratford Hotel)
Dinner Meeting
Council of Reform Synagogues of Greater Philadelphia
Mr. George X. Schwartz, General Chairman
Greater Philadelphia Combined Campaign
927-32 Bankers Securities Building
Philadelphia 7, Pa.

Feb. 1, 1957 Detroit, Michigan (Temple Beth El)
Protestant and Jewish Ministers' Institute
Dr. Richard C. Hertz
Congregation Beth El
Woodward at Gladstone
Detroit 2, Michigan

Feb. 5, 1957 Baltimore, Maryland
Reform Adult Institute
Rabbi Samuel Glasner
Board of Jewish Education
1201 Eutaw Place
Baltimore 17, Md.

Feb. 11, 1957 Atlanta, Georgia
Atlanta Zionists
Dr. Sidney Q. Janus
119-A Eleventh Street, N.E.
Atlanta 9, Georgia

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ADRIAN A. DAY, TREASURER

December 19, 1956

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

It was a pleasant surprise to have you come into our offices on Monday. That very afternoon I received some proofs of Ads that have recently appeared. Those that especially concern your book are being sent along separately, since you will surely welcome the opportunity to see them.

My Radic must have developed tube-itis. It was not possible to locate the program on Monday at 10 p.m. Mr. Coffey met with full success.

May 1957 be a year of sustained health and great happiness for you.

Yours sincerely,

Guy Brown
Guy Brown

GB:ah

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ADRIAN A. DAY, TREASURER

December 26, 1956

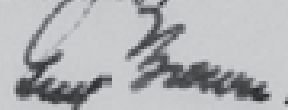
Rabbi Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

We are most grateful to you for sending along the listing of your forthcoming speaking engagements. The information is thorough in its coverage and will be especially helpful to our Trade promotion people in making their plans for the promotion of your book in each of the areas listed. Please be assured that we appreciate your fine spirit of cooperation.

May the New Year abound in life's highest satisfactions and continued good health for you.

Cordially,



Guy Brown

GB:ah

Phone Harrison 7-2618

NEW YORK
SAN FRANCISCO

DALLAS
ATLANTA

THE MACMILLAN COMPANY
Publishers

2459 PRAIRIE AVENUE • CHICAGO 16, ILLINOIS

BEN L. HUME
Manager

TRADE DEPARTMENT

January 16, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 5, Ohio

Dear Rabbi Silver:

We have just received the information, from our New York Office, that you will be speaking on February 1, 1957 in Detroit, Michigan at the Temple Beth El.

We know, from your past great success, that you will undoubtedly want to have your books available for sale at this affair. We have been given the name of Dr. Richard C. Hertz, Congregation Beth El, Woodward at Gladstone, Detroit 2, Michigan as the sponser of this engagement.

As we do not know Dr. Hertz, nor have we had any personal dealings with him we were wondering if you would care to give us information as to how many copies you feel he could handle, space being a prime consideration, and how he would like them sent and to what address. Or would you prefer to have the books handled through one of the stores in that local in Detroit.

The terms would be the same as quoted to Mrs. Ira Saks at your Temple, 42% off List price in amounts of 100 or over.

Any help that you could give us on this matter would be greatly appreciated.

Very truly yours,

Helen Phillips

Helen Phillips, Sec'y
Ben L. Hume
Trade Manager

hp

January 18, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Thank you for your letter. I have just returned from a short vacation in Florida and I find quite an accumulation of correspondence about my book.

There is a very lovely letter from the eminent author, Sholem Asch from Israel, in which he writes "I consider your book WHERE JUDAISM DIFFERED as a monumental work which will be a blessing for generations to come and a perennial source of inspiration and spiritual heartening. It is a veritable Kiddush Ha-Shem." (Sanctification of the name of God).

Dr Allan Tarshish, Rabbi of Charleston, South Carolina, writes, "I have just read your book WHERE JUDAISM DIFFERED and am tremendously impressed with it. I had planned to discuss it at Friday evening service last week, but there is so much to it, that I told the congregation, I would discuss only one chapter and treat them to a chapter at a time. It is a most valuable contribution to our understanding of Judaism. I have talked it up so much that a number of the members have asked me to purchase it for them. Certainly it should be in every Jewish home."

Rabbi Edward T. Sandrow of Cedarhurst, Long Island, "Your book WHERE JUDAISM DIFFERED was just read by me. Before I do anything else I must write you and tell you that it was one of the greatest experiences I have ever had. Its warmth and scholarship and integrity make it a constant companion for me these days in preaching and in teaching. It is a book which ought to be used as a text in every adult education program throughout the country. It can become an enriching and rewarding experience for both teacher and pupil."

Page -2-

January 18, 1957

Mr. Guy Brown
Macmillan Company
New York, N. Y.

I received quite a number of Temple Bulletins — Rochester, Kansas City, Chicago, Miami, New York, San Francisco, etc. — announcing the book as the theme of the rabbi's sermons or lectures.

I will be interested in seeing the cover of the second printing of the book.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

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ADRIAN A. DAY, TREASURER

January 28, 1957

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

Dear Rabbi Silver:

One of us seems ever to be returning from a trip somewhere. Both of us return to the same, almost insurmountable, pile of correspondence. No doubt we are each big enough to meet such responsibilities without losing our sense of balance, or humor.

It helps tremendously to see the kind of appreciative response that continues to come in from reviewers and outstanding leaders in our national scene. You have every right to be thrilled by the discerning and appreciative letters that have come to you in reference to the book. We editors get a real thrill simply by virtue of our being absorbed into the orbit of the deserved recognition of one of our authors.

Stock of the second printing has arrived, and I am enclosing a jacket of this printing so that you might see the substitute copy that now replaces the original listing of Table of Contents.

Our Foreign Language department Manager has just been approached by the Bar-David Literary Agency about the Hebrew language rights. A Mr. Elizedek (nephew of Dr. Klausner) claims to be an old friend of yours.

Mr. Elizedek would like to contract for such a Hebrew edition, and seeks such authorization. He has offered to pay \$50. for the right to publish a Hebrew edition of 1,000 copies.

I know that you have some specific ideas about its issuance in Hebrew language, and would welcome your honest reaction to this possibility. We are uncertain that the relationship is exactly as the Agent states, and certainly want to check first with you. The offer

itself seems to be way out of line, and we would certainly want to try for better terms. Before doing anything in this regard, we shall await your reply.

Now, I do hope that your Florida trip was one that rewarded you and Mrs. Silver with carefree leisure and rest. My trip to North Carolina last week was complicated with some snow and icy-road conditions. My mind was the only part of me that didn't slip. After experiencing such weather, and the crazy New York weather of this past week, I have concluded that the FARMER'S ALMANAC is more reliable a prognosticator than most meteorologists.

Kind personal wishes to you and Mrs. Silver.

Cordially,

Guy Brown

Guy Brown



GB:ah

Enc.

January 29, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

I am to address the New Century Club in Boston on March 20th on my book.

They have requested one thousand of the descriptive leaflets which you published to mail to their membership with the announcement of my address.

If these leaflets are available I would appreciate it if your office would send them to Hub Mail, 1000 Washington Street, Boston, Mass.

With all good wishes I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

January 29, 1957

Mr. Thomas P. Coffey
Assistant Editor, Religious Dept.
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Coffey:

Under separate cover I am returning the manuscript entitled
"Beauty (According to Talmud and Midrash)" by Rabbi Marcus
Wald (No. 103631).

Dr. Wald's volume is a comprehensive study of the concept of
beauty in rabbinic literature. It is in the nature of a
doctor's thesis and much detailed study has gone into it.
It is well documented and is a contribution to a field of
Jewish studies wherein little indeed has been written. If
any fault can be found with this work it is that it is perhaps
overly ambitious in its scope, rather heavy and pedantic in style,
and lacks the very touch which gives this volume its title. The
philosophic angle is overworked and the relationship between the
theologic in Judaism and the aesthetic is overly strained.

If the aim of the book is to reach a large lay reading people,
it would, in my judgment have to be considerably revised.

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl

THE MACMILLAN COMPANY

PUBLISHERS

60 FIFTH AVENUE

New York 11, N. Y., Nov. 20, 1956

Dear Rabbi Silver:

We are sending you by (EXPRESS PREPAID MAIL) a MS. entitled BEAUTY

(ACCORDING TO TALMUD AND MIDRASH) by Rabbi Marcus Wald

We should appreciate your kindness in giving us an opinion as to its merits and availability for publication by us. Will you kindly return the MS. as soon as possible, with your report, on which please place the number 103,631

We are

Your very truly,

THE MACMILLAN COMPANY

Per Thomas P. Coffey

January 30, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

I am enclosing a review of Dr. Silver's book WHERE JUDAISM DIFFERED
which I thought you might like to read.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

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ADRIAN A. DAY, TREASURER

January 31, 1957

Miss Sophia Levine
THE TEMPLE
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Miss Levine:

Thank you so much for your note of the thirtieth and the clipping of Rabbi Cohen's excellent review of WHERE JUDAISM DIFFERED as it appeared in the January 11, 1957 issue of THE JEWISH INDEPENDENT. We will keep it here in our clippings file, unless you prefer that it be returned for Rabbi Silver's records. If so, please let me know.

Yours sincerely,



Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

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ADRIAN A. DAY, TREASURER

February 1, 1957

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Just a brief note to inform you that on January 28th we instituted a mail order promotion on your book. There were 5,635 letters sent out to listings that we believe will produce an encouraging response. A brief letter, circular and order card was sent to each. Such a packet is sent herewith that you might have a sample on file.

Cordially,



Guy Brown

GB:ah

Enc.

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 11, N. Y.

NOW -- a challenging new message from an ancient faith...

WHERE JUDAISM DIFFERED

An Inquiry into the Distinctiveness of Judaism

By Abba Hillel Silver

The distinguished Rabbi and national Jewish spokesman places Judaism in its historical role as it touches all faiths, and shows how its roots are set deep in the practical needs of man--for a fuller and happier life.

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CONTENTS

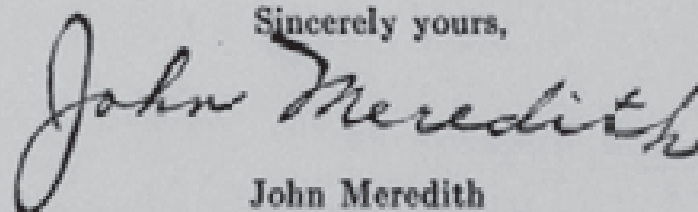
One and the Same
A Pattern in History
On Being Receptive
On Being Different
On Clinging to Eminence
On Rejecting Treasures
On Avoiding Alternatives
On Being Reasonable

On Social Progress
That Men Need to be Saved
That Men Should Not Enjoy Life
That Men Are Not Equal
That Men Are Not Free
That Men Should Not Resist Evil
That Death is Better Than Life
Differences and Underlying Unity

NOTES -- BIBLIOGRAPHY -- INDEX

We would like to send you WHERE JUDAISM DIFFERED on a 10-DAY FREE TRIAL BASIS. Just mail the enclosed postage-free order card and we will rush your copy to you for approval. If you're not absolutely satisfied, return the book and owe nothing. Otherwise we will bill you for only \$4.50. SAVE--enclose payment and we will pay the delivery charge.

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John Meredith
The Macmillan Company

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R-2

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Address

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message of
Unity
Freedom
Compassion*

by

**Abba
Hillel
Silver**



WHERE JUDAISM DIFFERED

*. . . A thought-provoking inquiry into its
distinctive traits . . .*

In this lively account of the mainstream of Judaism, Rabbi Silver places practical emphasis—for a fuller and happier life—on correct reasoning, an ethical message and moral action. Its faith and humanitarianism are contrasted with those of other religions in the course of History. Judaism, covering nearly 35 centuries, has experienced many changes since its conception. The reader sees that the history of Israel is no mere succession of events, but an unfolding moral process. The Jewish people did not adopt Judaism—they created it; its roots are set deep in the needs of man in building the good society.

While accenting the serious differences in tradition, beliefs and practices between Judaism and other religions, Rabbi Silver believes that it is far better to seek ways of working together on the basis of a forthright recognition of these dissimilarities rather than a fictitious assumption of identity. He also suggests that friendly cooperation and a humanitarian policy toward their common purpose can make possible a greater day of good for the human race.

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ADRIAN A. DAY, TREASURER

February 1, 1957

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

Dear Rabbi Silver:

Mr. Brown has asked me to reply to your good letter of January 29 as it pertains to a sales matter. We will be happy to send 1,000 circulars describing your book, WHERE JUDAISM DIFFERED, to Hub Mail. However, we would like to know just how you would like the imprint to appear on the circulars.

As soon as we have this information from you, we will see that the circulars are sent out immediately.

With all good wishes to you, I am

Sincerely,

Robert M. White
per th

Robert M. White
Sales Manager

*at S. phoned
them
7/2/57*

February 7, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Friend:

Thank you for your letter of January 28.

I am making inquiries among my friends about the Bar-David Literary Agency and Mr. Elizedek, whom I cannot place at the moment. I will be in touch with you about the matter of the Hebrew translation of WHERE JUDAISM DIFFERED.

I had a fine meeting Tuesday evening in Baltimore where I addressed the Reform Adult Institute on the theme of my book. Following the meeting I was kept quite busy autographing copies.

I shall be in New York on the 12th and the 13th of this month and I shall give myself the pleasure of seeing you.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl

February 8, 1957

Mr. Ogden Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

I am enclosing herewith the first review of my book *THREE
JUDAISM DIFFERED* which appeared in an English publication.
I thought you might be interested in it.

With all good wishes, I remain

Very cordially yours,

ANNA HELIHEL SILVER

ANS:sl
encl.

February 19, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

I am enclosing herewith a copy of the January issue of American Judaism in which you will find a very enthusiastic review of WHERE JUDAISM DIFFERED on page 18.

This is an important publication which reaches some two hundred thousand members of the American reform congregations.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:sl
enc.

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March 18, 1957

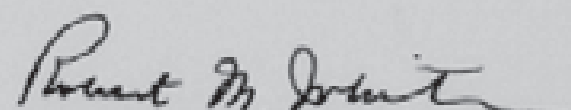
Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

I wanted to confirm that we have sent the circulars as requested to Mr. Walker in Boston along with 100 copies of the book, both of which have arrived in good time for the New Century Club meeting.

I also checked with the manager of our Dallas office and find that you were correct in stating that there was no stock at the Cokesbury bookstore. As sometimes happens, they had had stock, but had not reordered upon selling their initial order. Mr. Phillips has taken care to see that a reorder has been placed.

Very sincerely yours,


Robert M. White
Sales Manager

RMW/jg

March 22, 1957

Mr. Robert M. White, Sales Manager
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. White:

I was in Boston this Wednesday where I addressed the New Century Club on the subject of my book WHERE JUDAISM DIFFERED.

Of the one hundred books which you sent them, they have sold sixty and I requested them to send the remaining forty books to The Temple here in Cleveland.

Please charge the Temple Women's Association of Cleveland with the one hundred volumes and they will send you a check for the full amount in the next few days.

You may recall that you sent the books to Mr. Harry Walker, Program Chairman of the New Century Club in Boston and the invoice number was 9422 C 8.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:sl

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March 28, 1957


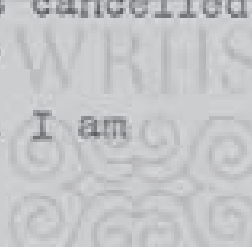
Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Thank you for your good letter of March 22nd. I was very happy to hear that the sale of your book at the New Century Club meeting was so successful. As you requested, we are seeing that the invoice sent to Mr. Walker is cancelled and that the Temple is in turn billed for the books.

With all good wishes, I am

Sincerely yours,



Robert M. White
Robert M. White
Sales Manager

RMW/jg

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April 19, 1957

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

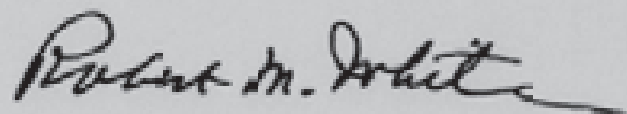
Dear Rabbi Silver:

I certainly hope that you did not think my letter of April 12th regarding the 50 copies of your book which were sent to Philadelphia, but not received in time for your meeting, were in any part your responsibility or the responsibility of your staff. I merely mentioned our problem in connection with getting these books back as I thought you would be interested to know about it.

We were very happy no more than half an hour ago to have the final 15 copies returned to us from the Bellevue-Stratford, so we now have all 50 of them back in stock, in good condition.

Allow me to apologize again for bothering you with an invoice which should never have been sent you.

Very sincerely yours,



Robert M. White
Sales Manager

RMW/jg

May 3, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

It was pleasant to have had the brief telephone conversation the other day.

I have just returned from the Convention of the Union of American Hebrew Congregations. It was a very largely attended Convention -- some 3000 -- from all parts of the country.

The toastmaster who introduced me at the banquet for my address referred in glowing terms to WHERE JUDAISM DIFFERED and announced that I would autograph copies at the close of the meeting. Unfortunately, only fifty books were available and they were sold out in the first three minutes.

I am enclosing herewith a comment on the book by Dr. Felix A. Levy, which appeared in the April issue of the Journal of the Central Conference of American Rabbis. I understand that a very good review appeared in the magazine Judaism, published by conservative Judaism in the United States.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:sl
encl.

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ADRIAN A. DAY, TREASURER

May 7, 1957

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

Dear Rabbi Silver:

A letter has just gone out to you in reference to the J.P.S.'s interest in a quantity purchase of your book. Since such letters refer to legal points, they are kept separately from our general files. In consequence, I do not have the same opportunity to flexible and somewhat random in subject matter and style.

Dr. Felix Levy is, and has been, a good friend of the Company for many years. In fact, he comes in quite regularly to see Mr. Peavy. I am sure that he is inclined to say good things for one of our books whenever the book itself justifies such words of praise. What he has written about your book goes far beyond the call of duty, - and clearly indicates his fulsome appreciation for the true quality of your work.

Reviews like this one gladden my heart, because I know what they mean to an author who has taken the time and trouble to distill the message that is born out of the fruitful years of study and the myriad experiences of a full and observant life. Such words of appreciation from a discerning mind are especially welcome.

It is not surprising to learn that fifty copies of the book were autographed and signed in so short a period at Toronto. The quantity was probably determined by our Canadian office, which obviously underestimated the potential - undoubtedly through lack of experience with so large a conference of American Rabbis.

Perhaps in the future, the two of us might consider the potential sale and I could recommend a suggested quantity as a better guide for those not as close to the facts of the gathering. We certainly want to do what is best for the both of us.

When you next arrive in New York, I hope your schedule will permit a visit to the office once again. There must be some additional reviews that have accumulated since the last visit. You know you are always welcome with or without an appointment.

I look forward to the time when your son Daniel will be getting to New York. I would welcome the opportunity to speak with him about his plans for writing - even though they may be projected several years into the future.

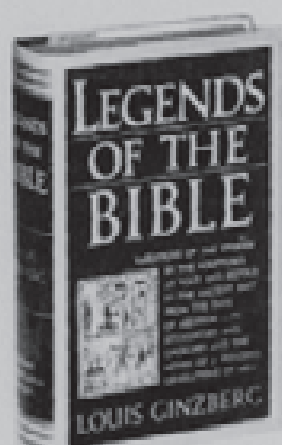
Every good personal wish,

GB:ah

Yours sincerely,
Guy Brown
Guy Brown

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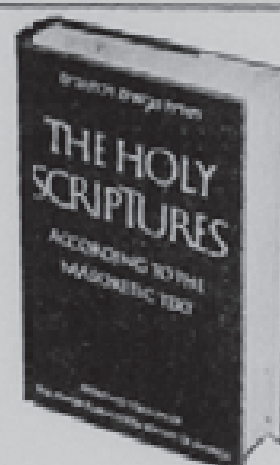
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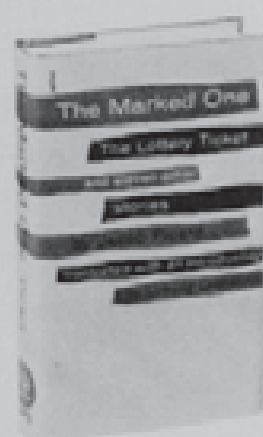
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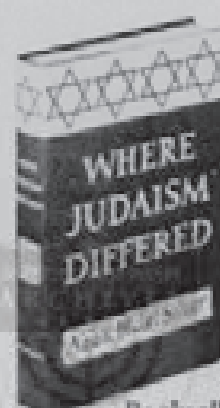


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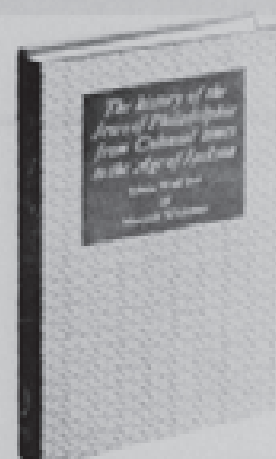
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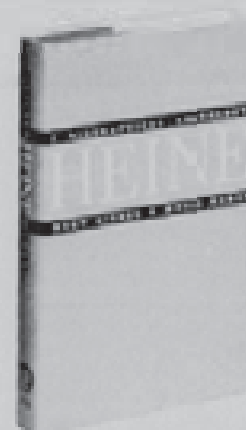


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May 7, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

WHERE JUDAISM DIFFERED

You will be pleased to learn, I am sure, that the Jewish Publication Society of America has just made us an offer to take an additional quantity of 3,000 copies of your book, with their imprint.

Their offer provides for the payment of \$1.00 a copy for each of the 3,000 copies ordered, and payment would be made within thirty days following the delivery of bound and jacketed copies to them.

The royalty payable on such a quantity sale would be the standard ten percent of the cash received, or ten cents a copy. Your total royalty sharing in this sale would, therefore, amount to \$300. This amount would be paid to you on the fifteenth of the month following the month in which remittance is made to us.

Since J.P.S. is very low in stock and has requested a prompt decision, I hope that you will be in a position to reply in a day or two.

If this offer, as outlined above, is agreeable to you, please sign the duplicate copy of this letter and return it to me. We shall then conclude negotiations with J.P.S. on that basis.

Cordially,

Guy Brown

Guy Brown
Religious Book Editor
THE MACMILLAN COMPANY

GB:ah

AGREED: Abba Hillel Silver

Date: May 13-1957

May 8, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

I thought you might be interested in the enclosed review of my book WHERE JUDAISM DIFFERED which appeared in the "Liberal Jewish Monthly" of London, England.

With warmest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:sl
encl.

May 9, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Since speaking to you on the telephone I contacted the Jewish Publication Society in Philadelphia and spoke both to Dr. Grayzel and Mr. Susman, the latter in charge of their book distribution.

They were disturbed over the fact that JPS copies of my book were sold in Wilmington. Mr. Susman did not know how that happened. It is their practice, they said, to sell their books only to their members or, as he put it, to sisterhoods or congregations who write in for one or two copies for their libraries.

If we will sell them the additional quantity which they requested they are prepared to give us a firm undertaking that the books will be sold only to their members and at no time sold in bulk. I would suggest that you write to them to the effect that you are prepared to sell them the additional 3,000 copies with a clear understanding that these copies are to be sold only to their members and if requests come to them for quantity purchase from any source, such requests will be referred to the Macmillan Company which will supply the books at the regular price.

While I am eager to give my book the widest distribution possible, I do not believe that it is fair for another organization to sell the books in bulk at a price lower than the publishers.

With warm regards and all good wishes, I remain

Most cordially yours,

ABBA HILIEL SILVER

AHS:sl

May 13, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

Enclosed you will find the copy of your letter of May 7th with regard to the sale of an additional 3,000 copies of WHERE JUDAISM DIFFERED to the Jewish Publication Society of America, properly signed by Dr. Abba Hillel Silver in accordance with your request.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl
encl.

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ADRIAN A. DAY, TREASURER

May 14, 1957

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

Dear Rabbi Silver:

Thank you kindly for your letter of May 9th in further regard to the matter of our supplying the Jewish Publication Society with an additional 3,000 copies with their imprint of WHERE JUDAISM DIFFERED. I note with interest the letter from Lesser Zussman, dated May 9th. We are making a copy of that letter and returning the original herewith.

It is quite clear to all three of us that the sale of their edition at Wilmington was in violation of the terms of our contract agreement for their exclusive use of the original quantity as a Book Club selection for distribution to their members only. Your view of the matter is most heartening and correct.

Since they now give assurance that there will be no recurrence of a situation involving overflow into our own market, it appears to me that you are agreeable to the continuation of, or renegotiation with them for an additional quantity of 3,000 copies on the basis of the terms quoted in my previous letter to you. Before we can proceed toward that goal, we shall need the signed copy of that letter indicating your consent.

Under such circumstances, if you will be good enough to sign and return the letter agreement to me, I shall represent the matter once again to our Company officers for their decision.

We do want to cooperate with societies like J.P.S., but such cooperation is contingent upon their adherence to fair trade practices which are set up as a protection to you and ourselves. My own feeling is that the J.P.S. will be as good as their word in this matter of seeing to it that there is no further breach of contract.

Before we can write J.P.S. in this matter, we will, of course, need to have your written approval of the offer made to us by them. At the point of final negotiations, it will have to be quite clear that the terms of the contract terms originally made in regard to distribution must be adhered to explicitly.

GB:ah
Enc.

Cordially,

Ray Brown
Ray Brown

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ADRIAN A. DAY, TREASURER

May 14, 1957

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

Dear Rabbi Silver:

A letter has just gone off to you, but I find it necessary to catch up on one or two other matters as well.


You were thoughtful enough to send along the review by Dr. Felix Lewy and the May issue of the LIBERAL JEWISH MONTHLY with its very excellent review of the book by The Rev. John D. Raynor. I was thrilled to read that review, and had our advertising department make a photostat of it so that it might be put to good use at a future date. Both reviews are being returned to you for your own records.

Our International Sales Department has just sent along 25 copies of WHERE JUDAISM DIFFERED, double wrapped, so that you might autograph them. I understand from our Canadian distributors that you are already aware of just such an arrangement and are, therefore, agreeable to it. The double wrapping is intended to serve as a convenience to you in returning the autographed copies to our New York offices with the least amount of trouble to you.

Mr. White has indicated that you will shortly be in Canada again, at Ottawa, and we hope to have an adequate supply on hand to meet the needs of that conference and forestall any emergency situation as this present one resulting from the past Toronto conference.

Please be assured that we appreciate the splendid manner in which you cooperate in the promotion of your book. Under conditions like these it is a joy to be your partner in this publication venture.

Cordially,


Guy Brown

GB:ah
Enc. 2

May 16, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Permit me to thank you for your two letters of May 14th.

I have already forwarded to you the signed copy of the letter agreeing to the sale of 3,000 copies of WHERE JUDAISM DIFFERED to the Jewish Publication Society.

I have not yet received the twenty-five copies of the book which I am to autograph. I will attend to this as soon as I receive them.

I am to be in Canada on May 30th — but in Montreal, not in Ottawa, as you state in your letter.

I will also be addressing a public meeting in behalf of Israel Bonds in Harrisburg, Pennsylvania on Tuesday, May 28th. Your sales department may want to get in touch with Mr. Max Helvarg of the State of Israel Bonds office, 215 Fourth Avenue, New York City, ORegon 7-9650, who is apprised as to my schedule at these two places and of the proposal to display my book at both meetings.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

ARS:sl

May 17, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

I thought you might like to know that the 25 copies of WHERE JUDAISM DIFFERED, have been received, autographed and returned to your International Sales Department.

The double wrapping arrangement proved indeed to be a great convenience. Thank you.

Sincerely,

Miss Sophia Levine
Secretary to Dr. Silver

/sl

THE MACMILLAN COMPANY

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 8-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

GEORGE P. BRETT, JR., PRESIDENT

RICHARD M. PEARSON, VICE PRESIDENT

BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

May 17, 1957

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

Dear Rabbi Silver:

Your letter of the sixteenth and my letter of this morning apparently crossed en route to their destinations.

Probably by this time the copies shipped for autographing have arrived.

Mr. White has contacted Mr. Max Helvarg at his office and an arrangement has been made to ship 200 copies of your book to Montreal; thus, we should avoid running out of stock on this occasion. It is my understanding that POMEROY'S Department Store in Harrisburg, Penna., will be supplying the market on the occasion of your address at the rally there. As yet, I don't know what quantity they have requested.

It is most helpful to have the kind of advance notice you always give, and the specifics in regard to key contact people. Such procedure lightens the load and accelerates the contacts in a manner that is appreciated by all of us.

Cordially,

Gay Brown
Gay Brown

GB:ah

THE MACMILLAN COMPANY

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 5-6000

SIXTY • FIFTH AVENUE • NEW YORK 11, N.Y.

GEORGE P. BRETT, JR., PRESIDENT

RICHARD M. PEARSON, VICE PRESIDENT

BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

May 17, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Mr. White has just corrected me on one of the points of my letter of May 14, 1957. I am informed that you are to be in Montreal and not Ottawa, as that letter indicates. Since he is taking care of contacting the proper people there is no danger in finding that the shipment has gone to the wrong destination. The information came to me verbally, and one of us erred in communicating the message.

This note is simply to reassure you that the matter is being handled correctly by our Sales and International Sales departments. Perhaps you already have a note of correction on its way to me. This advance recognition of the error in designation of City will set you at ease in what could otherwise be an awkward situation.

GB:ah

Cordially,

Guy Brown
Guy Brown

THE MACMILLAN COMPANY

CABLE ADDRESS
PACHAMAC NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

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ADRIAN A. DAY, TREASURER

RICHARD M. PEARSON, VICE PRESIDENT

JOSEPH B. BENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

June 26, 1957

Rabbi Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

It was good to hear from you yesterday, although I fear that I was not very helpful in replying to your questions except in the most general way.

Since your call, I have gotten some of the information that will at least indicate the trend in which things are moving.

From the time of publication up to the end of the fiscal year (April 30th), we shipped several over 4800 copies. Just exactly how many of these have been sold, I do not know, but that record will be sent along to you in the royalty accounting to be rendered to you by our royalty department late in July. Since May the first, there have been about 450 copies shipped. Once again, I cannot be sure if any of these will be returned because of the consignment arrangement we have which allows returns in a limited period of time.

One thing can certainly be said. We have a supply of 1,316 copies in stock here. As you already know, we have plates for the book and can reprint a new supply when the need presents itself.

After checking the Mail Order campaign in late January, I note that 5,635 letters were mailed. This direct mailing resulted in the sale of only 20 copies. One cannot, of course, tell how many copies may have been sold over bookstore counters in consequence of such a mailing. In itself, however, we register a dollar loss which reflects a debit against the advertising cost.

Viewing the advertising program, I note that at least thirty ads have appeared in various media, and a circular has been prepared. Combining these areas of dollar investment with the actual cost of sending out a larger than customary review quota, the total figure arrived at for advertising turns out to exceed twice the customary amount allocated for promotion according to industry practice.

Now I have gone over these points with our advertising people who have helped to reconstruct this pattern of promotion. They are aware of your request, and will keep the prospect of additional advertising in September in mind. No actual promise to schedule additional advertising was made. They did, however, agree to give it consideration when their final plans are formulated for the Fall season.

THE MACMILLAN COMPANY

2.

I do hope that these elements are clearly enough stated to present the picture to date. Reviews continue to come in, and the excellency of a considerable number of them will surely result in continued purchases of your book.

The very best of wishes to you and Mrs. Silver for a most wonderful European tour, and I certainly hope that some way can be arranged for a stopover in Russia.

Cordially,


Guy Brown

GB:ah



The Macmillan Company, New York

London Branch

10, SOUTH AUDLEY STREET, LONDON, W.1

Silver: WHERE JUDAISM DIFFERED

Review copies sent to:

Jewish Observer

Jewish Chronicle

British Weekly ✓

View-Review

Church Times

Oxford Magazine

Jewish Books

Jewish Quarterly ✓

Hibbert Journal

Sunday Times

Liberal Jewish Monthly ✓

Theology

Scottish Journal of Theology

Journal of Theological Studies

Cambridge Review

York Quarterly

A. J. A. Quarterly

Christian Literature Crusade

Gates of Zion ✓

New Statesman

Observer

Liverpool Jewish Gazette





With the compliments of

The Macmillan Company, New York
London Branch

11 South Audley Street
London W.1

June 28, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Thank you so much for your kind letter and for the information which you sent along.

It is my feeling that THREE JUDAISM DIFFERED is making steady headway and that with some effective advertising during the weeks preceding the High Holy Days in September, a new impetus can be given to the sale of the book. I think a few impressive displays in the book section of the Sunday New York Times, including eight or ten outstanding comments which have appeared, on the book, would be very helpful.

I do not know what the policy of your advertising department is in this regard, but I should be very pleased to share the cost of such advertisements and would be pleased to see the advance copy for possible suggestions.

I am leaving for Europe on the Queen Mary on Wednesday and my Paris address, until July 20th, will be

Hotel Raphael
17 Av. Kleber
Paris (16) France.

With all good wishes for a pleasant summer, I remain

Most cordially yours,

AHS:sl

ABBA HILLEL SILVER

THE MACMILLAN COMPANY

CABLE ADDRESS
PACHAMAC NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

GEORGE R. BRETT, JR., PRESIDENT

BRUCE V. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

RICHARD M. PEARSON, VICE PRESIDENT

JOSEPH D. DENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

August 7, 1957

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

Dear Rabbi Silver:

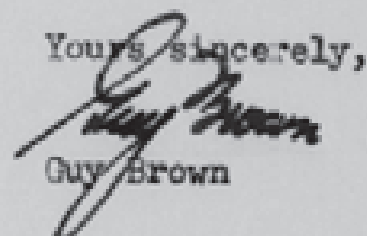
Your letter of June 28th arrived during my vacation period. In view of your own tour through Europe, it seemed premature to reply until this time when you will probably have returned. I do hope that your trip abroad has been an enjoyable and refreshing one.

The proposal that we share the costs of advertising in the Book section of the Sunday NEW YORK TIMES has been relayed to our advertising department for consideration. We would normally prefer not to plan extended advertising on this basis and would do so only in exceptional cases. As I mentioned in my previous letter, we quite exceeded the advertising dollar investment on your book, and could hardly justify any additional investment. Inasmuch as you have made the offer that you have, our advertising department will agree to the following:

They will agree to run a full column ad (170 by 1) or a half-page two-column ad (85 by 2) in the September 8th and 15th Sunday Book Supplement to the NEW YORK TIMES. The cost of each ad would be approximately \$357. We would bear the expense of the one ad, and you would reimburse us for the cost of the other. Advertising copy would be first submitted to you for your approval.

I might mention that by sheer mathematics there would have to be a resulting increased sale beyond the number of copies that would be sold in the normal course of events of 800 copies before you could realize the return of your investment by virtue of earned royalties. On the basis of the previous response when TIME and TRIBUNE ads appeared, I am doubtful that this sales figure will be realized. The matter is, of course, one of speculation. If you decide to go ahead on this basis, we shall cooperate in the manner indicated. Please let me know at your earliest convenience so that the necessary steps might be taken.

Yours sincerely,


Guy Brown

GB:ah

August 9, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

Thank you for your letter of August 7th which I am taking the liberty of acknowledging in Dr. Silver's absence from the country.

When Dr. Silver returns (the beginning of September) I shall be pleased to see that your letter receives his immediate attention.

Yours very truly,

Miss Sophie Levine
Secretary to Dr. Silver

/sl

The Macmillan Company

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

ADVERTISING DEPARTMENT

ROBERT H. PETRIDGE, JR.
ADVERTISING MANAGER

September 4, 1957

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

My Dear Rabbi Silver,

Enclosed is the copy and layout for the September 22nd ad in the New York Times. You will notice that the appeal is to Jewish readers only. This is in order to stimulate sales just prior to the High Holy Days. The second ad for the 29th is to appeal to both Jews and Christians and will be based on the need for understanding one's own and other faiths.

The enclosed ad must be given to the New York Times on Monday, September 9th. This means that it must be returned to me on Friday of this week so that I will get it first thing Monday morning. If I have not heard from you by Monday afternoon I shall go ahead and insert the ad as it is.

I am also enclosing an envelope for your convenience. I hope, Sir, that this advertisement is satisfactory to you.

Yours sincerely,

Richard Beltzell
Richard Beltzell
Advertising Department

*Ans. showed
& then mailed the
attached*

A Study of a Unique Faith

WHERE
JUDAISM
DIFFERED

by

ABBA HILLEL SILVER

This distinctive and extraordinarily interesting analysis of the peculiar genius of Judaism and of its revolutionary spiritual message to mankind makes this an ideal book for the High Holy Days. Here are a few of the many enthusiastic reviews:

"A major literary effort... Judaism's case has rarely been more effectively stated."

— American Judaism

"A superb book — the best introduction to Judaism that I know, certainly for the modern thinking Jew who seeks orientation."

—Central Conference American Rabbis Journal

"Dr. Silver's book is written out of a profound conviction that Judaism is intrinsically valuable, and his eloquent arguments can do much to dispel the stereotyped image of Judaism ... This book may also be a symptom of a new birth of self-confidence on the part of Jews, the emergence of a Jewry willing to share rather than to hide, to teach rather than to submerge."

—Commentary

"An important and distinguished book... it is magnificent and brilliant... here is a book that tells the reader what it is that we who are Jews really see in our Judaism."

"Dr. Silver has produced a manifesto that is timeless in value, because it presents a Judaism that, in essentials, touches all faiths and emphasizes the common heritage of mankind."

---The National Jewish Monthly

"WHERE JUDAISM DIFFERED is a monumental work which will be a blessing for generations to come and a perennial source of inspiration and spiritual heartening. It is a veritable 'Kiddush Ha-Shem'."

--- Sholem Asch

We suggest you ask your bookseller to show you a copy of Rabbi Silver's book. The price is \$4.50.

The Macmillan Company
60 Fifth Avenue,
New York 11, New York

⑥ "WHERE JUDAISM DIFFERED is a monumental work which will be a blessing for generations to come and a perennial source of inspiration and spiritual heartening. It is a veritable 'Kiddush Ha-Shem'."

- Sholem Asch

① "A Major Literary Effort....."

Judaism's case has rarely been more effectively stated."

- American Judaism

② "A superb book -- the best introduction to Judaism that I know, certainly for the modern thinking Jew who seeks orientation. ~~Dr. Silver illuminates everything he touches by virtue of a clear mind which is at home in the facts and a delightful style that his passion for his faith and people forges into poetry.~~"

WRHS - Central Conference American Rabbis ^{Tamara} ^

"Nothing so authoritative and thorough dealing with essential differences in Jewish and Christian thinking has heretofore appeared in the English language . . . he has given the golden thread of Judaism a new lustre by his erudite interpretations couched in language simple enough for the average reader to understand."

- Congress Weekly

⑤ "Dr. Silver has produced a manifesto that is timeless in value, because it presents a Judaism that, in essentials, touches all faiths and emphasizes the common heritage of mankind."

- The National Jewish Monthly

3 "Dr. Silver's book is written out of a profound conviction that Judaism is intrinsically valuable, and his eloquent arguments can do much to dispel the stereotyped image of Judaism This book may also be a symptom of a new birth of self-confidence on the part of Jews, the emergence of a Jewry willing to share rather than to hide, to teach rather than to submerge."

— Commentary 67

4 "An important and distinguished book ... it is magnificent and brilliant ... here is a book that tells the reader what it is that we who are Jews really see in our Judaism."

— The Journal of Bible and Religion 77



104
187
291

Sept 9

Dr. Silver,

Happy we were able to use all of the material you sent for the Sept. 22 ad. The art work in both ads will be, as you suggested a Menorah. I think the Asch quotation was particularly felicitous. I had not seen it.

I will need the enclosed material on Friday of this week and am enclosing ~~the~~ an envelope for your use.

I assure you that any changes you make will be acceptable to us (except, of course, we must keep the Macmillan Co. in the ad) It was pleasant talking with you and I thank you for handling this matter as speedily as was required.

WRI
Yours,

Richard Saltzoll

September 10, 1957

Mr. Richard Baltzell
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Baltzell:

I am returning the copy for the New York Times ad which you were kind enough to send me.

I have made a slight revision in the quote from The Journal of Bible and Religion and I have added one which appeared in the July 1957 issue of Church Management.

With all good wishes, I remain

Cordially yours,

AHS:sl
encl.

ABBA HILLEL SILVER

copy

copy

copy

copy

copy

Copy from THE MACMILLAN COMPANY, 60 Fifth Avenue, New York 11, New York

COPYWRITER: R. Baltzell
DEPARTMENT: Religious
SEND TO:

PUBLICATION: THE NEW YORK TIMES
DATE OF ISSUE: SEPT. 29, 1957
SCREEN
CLOSING DATE: SEPT. 16, 1957
SIZE: 85 X 2

A Magnificent evaluation of a Great Faith!

WHERE

JUDAISM

DIFFERED

by

ABBA HILLEL SILVER

This is a book for both Jews and Christians. It is for the Jew in order that he might better appreciate what he has, and it is for the Christian that he might better understand the distinctive genius of the Jewish faith.

"An important, eloquent contribution to the understanding of Judaism . . ."

Library Journal

". . . will constitute a necessary reference study for both Jews and Christians for years to come. Nothing so authoritative and thorough, dealing with essential differences in Jewish and Christian thinking has heretofore appeared in the English language."

Congress Weekly

"This book will be read and will exert an influence towards mutual understanding between Judaism and Christianity and self-understanding among Jews."

The American Zionist

Corrected

Page 2 of 2 pages

"An important and distinguished book ... it is magnificent and brilliant ... "

The Journal of Bible and Religion

"Perhaps this book marks a turning point in religious literature... Here, undoubtedly, is one of the great religious scholars of our time."

Church Management

Ask your bookseller to show you a copy of this outstanding book.

The price is \$4.50.



The Macmillan Company,
60 Fifth Avenue,
New York 11, New York

September 30, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

I thought that the two ads in the New York Times were very good and I believe that they will stir up considerable interest in the book.

I am enclosing herein a review which appeared in "Circle", the book supplement of the Jewish Welfare Board. It is a very fine review indeed and this magazine, edited by the Jewish Book Council of America and distributed by the National Jewish Welfare Board has a very extensive circulation.

With warmest regards and all good wishes, I remain

Very cordially yours,

AHS:sl

ABBA HILLEL SILVER

THE MACMILLAN COMPANY

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

SIXTY · FIFTH AVENUE · NEW YORK 11, N.Y.

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BRUCE T. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

RICHARD M. PEARSON, VICE PRESIDENT

JOSEPH B. BENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

October 2, 1957

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

It is good to have your letter of September 30th and the September issue of THE CIRCLE with its excellent review of your book.

One cannot yet predict the full impact of the ads in THE NEW YORK TIMES, but they were attractive and sizeable enough to attract attention. Probably the next few weeks will afford a pointer reading that is accurate enough for judging the effect of the ads.

Our Advertising Department has just sent along clippings of each ad, and a statement representing the cost to you of one-half of the charge for both ads. Upon the receipt of your check, I will forward the payment to them.

With every good personal wish,

Yours sincerely,

Guy Brown
Guy Brown

GB:ah
Enc.

Inv. # 3153-10, 1/57 - 355 ⁸¹
Paid - 10/7/57 - Ch # 3038 - 355 ⁸¹

THE MACMILLAN COMPANY

CABLE ADDRESS
PACHAMAC NEW YORK

Publishers

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OREGON 5-4000

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ADRIAN A. DAY, TREASURER

RICHARD M. PEARSON, VICE PRESIDENT

JOSEPH B. BENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

October 9, 1957

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Just a hasty note to acknowledge the receipt of your check in the amount of \$355.81 to pay the cost of one of the two ads which recently appeared in THE NEW YORK TIMES BOOK REVIEW section.

I do hope that the results, when they can be known more clearly, will prove to be rewarding to both you and the Company.

Yours sincerely,


Guy Brown

GB:ah

October 31, 1957

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

You may be interested in the enclosed review of my book which appeared in the Southern African Jewish Times in Johannesburg.

Your office may wish to return this to me after you have read it.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABS:sl
encl.

ABBA HILLEL SILVER

(C O P Y)

November 18, 1957

MR. GUY BROWN

Re: Silver: WHERE JUDAISM DIFFERED

Attached herewith is a copy of my letter to our six leading accounts in So. Africa.

Depending upon the results that may be obtained, we will follow this up with other booksellers in that area and general regions such as British East Africa and the Rhodesias.

Thank you very much for your kind attention in showing us this review and I trust that you will also convey our sincere thanks to Rabbi Silver for his kind help.

C. A. Decker

November 18, 1957

Buyer
W. & G. Foyle
12-14 Church Street
Cape Town, So. Africa

Dear Sir:

The attached review which appeared in the Southern African Jewish Times in September 1957 has just come to my attention and in case you may not have seen it I am taking this opportunity to send you herewith the enclosed photostatic copy.

The book discussed therein, WHERE JUDAISM DIFFERED by Rabbi Silver, was published by us in September 1956. It is available for payment in either U.S. dollars or in sterling. The price in U.S. dollars is \$4.40 and we will be pleased to extend you a discount of 45% f.o.b. New York. Should you prefer to make payment in sterling, you may order from our London Branch at 10 South Anily Street, London V. I, England where the price is 31/6. Our London Branch will be more than pleased to grant you a discount of 40% f.o.b. London.

Since I believe that the above review speaks authoritatively of the quality and scope of the book I shall not go into this point but merely stress the fact that since the book has not been worked in your area it might well prove to be an aided item that would within a short period of time develop some very interesting sales.

Thanking you for your interest in this letter and with best regards, I remain

Sincerely yours,

Charles A. Decker
Assistant Manager
INTERNATIONAL SALES DEPARTMENT

CAD:ms
enc.

ATLANTA

CHICAGO

DALLAS

SAN FRANCISCO

LONDON

MANILA

BRETT-MACMILLAN, TORONTO

THE MACMILLAN COMPANY

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 5-4000

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GEORGE F. BRETT, JR., PRESIDENT

BRUCE Y. BRETT, VICE PRESIDENT & SECRETARY

ADRIAN A. DAY, TREASURER

JOSEPH B. BENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

November 20, 1957

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

Dear Rabbi Silver:

Since I have had to be away on a trip to Kentucky recently, it has not been possible to reply to your letter until today. Upon receipt of your letter of October the 31st and the excellent review that appeared in the SOUTHERN AFRICAN JEWISH TIMES, I contacted our International Sales Department.

When you were in the office last time, you met Mr. Decker. Enclosed is a copy of his note to me, a photostat of his letter to one of six leading accounts in South Africa, and the review clipping which you asked to have returned.

We are always grateful for the friendly and cooperative spirit you show in this matter of promotion.

I have instructed our manufacturing department to remove the Star of David from the jacket copy, as per your recent request. When the next reprinting appears, therefore, this change will have been effected. As a matter of fact, I believe that we shall very shortly want to undertake just such a reprinting.

Cordially,

Guy Brown

Guy Brown

GB:ah
Enc.

ATLANTA

CHICAGO

DALLAS

SAN FRANCISCO

LONDON

MANILA

BRETT-MACMILLAN, TORONTO

THE MACMILLAN COMPANY

CABLE ADDRESS
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ADRIAN R. DAY, TREASURER

JOSEPH B. BENNETT, JR., VICE PRESIDENT

FAULKNER LEWIS, VICE PRESIDENT

November 29, 1957

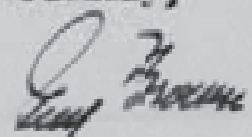
Dear Rabbi Silver:

We are happy to enclose our Company check in the amount of \$909.60 in payment of the earned royalties during the past fiscal year for sales of WHERE JUDAISM DIFFERED.

I feel confident that sales will continue along in an encouraging way for several years to come.

It is my hope that somewhere in your very busy schedule you will find some time to work on a new book.

Cordially,



Guy Brown

GB:ah

7 January 1958

Harper & Brothers
49 East 33rd Street
New York 16, New York

Gentlemen:

I should like to quote excerpts from five paragraphs on pages 14 and 15 of Dr. Abba Hillel Silver's Where Judaism Differed.

These quotations, if permission is granted to use them, will preface a chapter on Conversion to Judaism in Bible Times that I am contributing to a book on the general subject of conversion to Judaism to be edited by Dr. D. Max Eichhorn.

Your gracious permission to use these excerpts will be greatly appreciated by

Yours very truly,

Rabbi Albert S. Goldstein

/s

cc: Dr. Abba Hillel Silver

14 January 1958

Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Sirs:

I should like to quote excerpts from five paragraphs on Pages 14 and 15 of Dr. Abba Hillel Silver's Where Judaism Differed.

These quotations, if permission is granted to use them, will preface a chapter on Conversion to Judaism in Bible Times that I am contributing to a book on the general subject of conversion to Judaism to be edited by Dr. D. Max Eichhorn.

Your gracious permission to use these excerpts will be greatly appreciated by

Yours very truly,

Rabbi Albert S. Goldstein

/s

cc: Dr. Silver

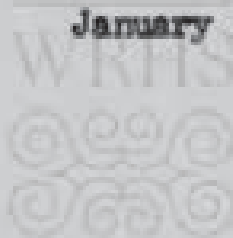


SAVE THE EASY WAY
BUY U.S. BONDS
ON PAYROLL-SAVING



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

January 27, 1958



Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

On January 14th I received a copy of a letter addressed to The Macmillan Company by Rabbi Albert S. Goldstein in which he asks permission to quote excerpts from pages 14 and 15 of my book for inclusion in a chapter which he is writing on "Conversion to Judaism in Bible Times".

I see no reason why this permission should not be granted to Rabbi Goldstein and I assume that your organization has taken care of it.

With kindest regards and all good wishes, I remain

Most cordially yours,

AHS:sl



ABBA HILLEL SILVER

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 5-4000

Sixty · Fifth Avenue · New York 11, N. Y.

January 30, 1958

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

Dear Rabbi Silver:

Thank you for your letter of January 27th in regard to Rabbi Goldstein's request for permission to quote from WHERE JUDAISM DIFFERED. Our Permissions Department just informed me that consent has been given for the use of this material, and without charge.

Two weeks ago I had occasion to be on a business trip to South Carolina and Georgia. A brisk cold spell moved right into the south. The next time I plan a trip south it will be with benefit of the Farmer's Almanac. Those editors seem to be working with especially charmed insights.

If you are planning any lecture tours for the Spring, please keep me posted, and I shall have the people here make the necessary contacts that have in the past proved to be helpful adjuncts in the further sale of your book.

With all good wishes to you and Mrs. Silver,

Yours sincerely,

Guy Brown
Guy Brown

GB:ah

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 5-4000*Sixty · Fifth Avenue · New York 11, N. Y.*

July 29, 1958

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

Dear Rabbi Silver:

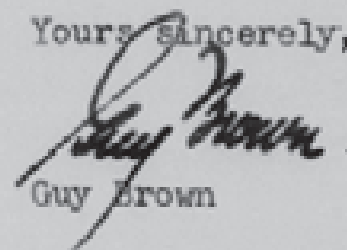
Upon return from vacation yesterday, my secretary informed me that you had called on July the third. I am sorry that I was not then here to speak with you personally.

It is my understanding that several fresh copies of the jacket have already been mailed to you during my absence. The one remaining item concerns your query about sales. Now this is the time of year when accountings are made to our Authors, and I imagine that your statement of earned royalties for the past fiscal year will reach you in a day or so. Since May the first, we have had 133 regular sales.

Rabbi and Mrs. Silverman (Nashville) were in the city in June, and I had the pleasure of taking them to dinner during their brief stay here. I believe that he was here to address the Anti-defamation League. They are a grand couple, and most courageous under circumstances that try men's souls. I have the greatest of admiration for the two of them in their firm stand against conditions that exist in their city.

With all good wishes to you and Mrs. Silver,

Yours sincerely,



Guy Brown

GB:ah

P.S. You will be interested to learn that a Clevelanite friend of mine insisted that you perished in an air tragedy. Fortunately, I was able to resurrect you, conversationally, to the complete satisfaction of this friend.

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 8-4000*Sixty · Fifth Avenue · New York 11, N. Y.*

(Dictated August 7, 1958)

August 12, 1958

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

Dear Rabbi Silver:

Before leaving the office on a business trip to St. Louis, I want to get this word off to you in reply to your query regarding additional advertising during the coming holidays.

This matter had, of course, to be presented to our advertising and promotion people. Their reply has now come to me to the effect that their Budget for this calendar year is completely subscribed. Accordingly, they are not in a position to repeat the program that was followed last September.

I am sorry that this reply cannot be more encouraging, but rather expected that the space advertising budget had reached the saturation point.

With all good wishes to you and Mrs. Silver,

Yours sincerely,

Guy Brown
Guy Brown *Gen. Asst.*

GB:ah

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 5.4000*Sixty · Fifth Avenue · New York 11, N. Y.*

November 28, 1958

Dear Rabbi Silver:

We are delighted to enclose our Company royalty check at this time, and drawn in the amount of \$1,160.15.

It is encouraging to see the sale continue along on WHERE JUDAISM DIFFERED. Indeed, we are hopeful that you will soon be in a position to begin work on your next project.

I am looking forward to the time of your next visit to New York City in the hope that you will have a few minutes to spare for a conference together.

Yours sincerely,



Guy Brown

GB:al

December 1, 1958

Mr. Guy Brown
The Macmillan Company
60 Fifth Avenue
New York 11, New York

My dear Mr. Brown:

Thank you for your letter of November 28th and the
royalty check which you enclosed.

Mrs. Silver and I are leaving for a two months' tour
next Wednesday. We hope to visit Greece, India and the
Far East. Upon our return I shall give myself the
pleasure of calling on you and chatting with you.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 5-4000*Sixty · Fifth Avenue · New York 11, N. Y.*

February 25, 1959

Rabbi Abba Hillel Silver
The Temple
105th and Silver Park
Cleveland, Ohio

Dear Rabbi Silver:

Further to our telephone conversation yesterday, I am informed that we shall be getting stock in our Riverside, New Jersey plant of your book, WHERE JUDAISM DIFFERED, in about a week's time. At that time we shall see that your order for 25 copies is put through immediately.

With all good wishes to you, I am



Sincerely yours,

Secretary to C. Edgar Phreaner, Jr.,
Sales Manager

The Macmillan Company

CABLE ADDRESS
MACMILLAN NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

Sixty · Fifth Avenue · New York 11, N. Y.

RELIGIOUS BOOK DEPARTMENT

GUY BROWN
DIRECTOR AND EDITOR

THOMAS P. COFFEY
ASSISTANT

February 27, 1959

Rabbi Abba Hillel Silver
THE TEMPLE
East 105th St. & Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Our Trade Sales Department left a message for me indicating that you had called to place an order for 25 copies of *WHERE JUDAISM DIFFERED*. The informant asked me to let you know the sales figures for this current fiscal year.

My secretary has now gotten the figures for me, and that total, since May 1, 1958, is 956.

You are always most cooperative about letting me know your lecture program well in advance. If you can continue to do this, I am quite sure it will aid the cause of continued distribution.

We have recently opened a new two million dollar shipping depot in Riverside, New Jersey, from which point all stock for the domestic market is housed and shipped. Prior to this time, bookstores in the midwest territory were supplied out of Chicago. There have been some growing pains in training a new staff of about 150 employees during these transitional days, but we feel that the system is daily growing more efficient so that before long, Macmillan shipping will render a prompt and creditable service.

When you next get into the City and have some spare moments, I do hope you can stop in for a few moments.

In May we are planning the publication of a book by F. C. Grant: *ANCIENT JUDAISM AND THE NEW TESTAMENT*. I know that you will welcome this addition to contemporary religious literature in the field of better understanding between the Jewish and Christian communities of believers.

With all warm and good wishes to you and Mrs. Silver,

Cordially,

Guy Brown

GB:ah

94-01 68th Avenue
Forest Hills 75, New York
May 15, 1961

Dear Rabbi Silver:

I have a very dear niece who is a student at Goucher College, at Towson, Maryland. Isabel is now taking, as one of her studies, a course in "Religion." As you no doubt are aware, Goucher College has a predominantly non-Jewish student body. The thought has occurred to me that it would constitute a mitzvah of a very high order were they to have placed in their very fine Julia Rogers Library, for the use of the students and faculty, some of the splendid works on Judaism by our outstanding spiritual leaders of the caliber of our own dear rabbi. I am most confident that the entire community of Goucher, both students and staff, would derive the utmost inspiration from the perusal and study of books such as would be contributed in this way.

Thus, Rabbi Silver, I wonder whether you would be in a position to donate one or more copies of your books to this rather effective way of spreading the beauty of Torah to a world which stands in such desperate need of such spiritual enlightenment. If you should find it feasible to go along with my idea, I shall be happy to arrange for the transportation to the College library. I do know that Dr. Sarah D. Jones, the Librarian, will be happy to receive such a gift.

I shall be glad to hear from you on this matter-always with the proviso that this suggestion does not in any sense or degree obligate you in any way.

With all good wishes, and kindest personal regards, I remain

Respectfully yours,

Blanche F. Sobelsohn
(Mrs.) BLANCHE F. SOBELSOHN

P.S. Rabbi Leventhal has contributed his book, Judaism: An Interpretation, which has been gratefully acknowledged.

May 29, 1961

My dear Mrs. Sobelsohn:

Under separate cover, I am sending you a copy of my book, "Where Judaism Differed" in compliance with your request. Please transmit it to the Library of Goucher College.

With all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

ANS:bfm

Mrs. Blanche F. Sobelsohn
94-01 68th Avenue
Forest Hills 75, New York

November 6, 1961

The Macmillan Company
60 Fifth Avenue
New York 11, New York

Gentlemen:

I am enclosing herewith a check in the amount of \$241.33 for the one hundred (100) copies of my book, "Moses and the Original Torah" which you sent me.

I assume that you have by now received the fifty copies of my book, "Where Judaism Differed" which you had sent to Dr. Richard Hertz of Detroit, Michigan. You may recall that I requested you to send these books with the understanding that they would arrive in time for my address at Dr. Hertz's Temple on Monday, October 16th when I delivered a lecture on this book and where I was to autograph them at the conclusion of the lecture. The books did not arrive in time.

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Enclosure:
Check No. 4031

ATLANTA

CHICAGO

DALLAS

SAN FRANCISCO

LONDON

MANILA

BRETT-MACMILLAN, GALT ONTARIO

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK*Publishers*TELEPHONE
OREGON 2-4000*Sixty · Fifth Avenue · New York 11, N. Y.*

January 5, 1962

Rabbi Abba Hillel Silver
The Temple
East 105th St. and Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

Thank you for your order for 100 copies of your book MOSES AND THE ORIGINAL TORAH. Since you wanted these by the weekend, it was necessary to ship them by Air Freight.

The previous order received on November 14, 1961 was immediately taken care of; that is, it was placed with our Order Department. I have been informed by that department that actual shipment was made on November 16, 1961. Would you be kind enough to check once again to see if the shipment was accepted by someone other than yourself? If there is no record of receipt we will then put a tracer on the shipment from here.

With kindest regards,

Yours sincerely,

Astrid Hansen
Astrid Hansen

AH:h

Received

CREDIT

O 6201

DATE

~~1/5/61~~
~~1/15/62~~

1/18/62

THE MACMILLAN COMPANY
PUBLISHERS

60 FIFTH AVE., NEW YORK 11, N. Y.

TO

Dr. Abba Hillel Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, OhioWRHS
Authors AccountTHE MACMILLAN COMPANY
SAN FRANCISCO - ATLANTA
CHICAGO - DALLASDISTRIBUTION CENTER
RIVERSIDE
BURLINGTON COUNTY, NEW JERSEYTHE MACMILLAN COMPANY, NEW YORK
MANILA - LONDON
NEW DELHI - SYDNEYBRETT-MACMILLAN LTD.
132 WATER STREET, SOUTH
GALT, ONTARIO
CANADA

QUANTITY	DESCRIPTION	PRICE	DISCOUNT	AMOUNT	TOTAL
22	Silver: Where Judaism Differed	4.50	2/5R	59.40	59.40
	Charged on invoice #30044 K 11				
	see chg #6112 A 4				
	WHY CREDIT IS MADE.....				

CLAIMS FOR DAMAGES MUST BE MADE WITHIN ONE WEEK OF RECEIPT OF GOODS.
NOT RESPONSIBLE FOR GOODS LOST OR DAMAGED IN TRANSIT OR FOR BOOKS SENT FOR ENCLOSURE OR BY MAIL. BOOKS SENT UPON ORDER NOT RETURNABLE.

ATLANTA

CHICAGO

DALLAS

SAN FRANCISCO

LONDON

MADRID

BRETHERTON, GALT, ONTARIO

The Macmillan Company

CABLE ADDRESS
MACMILLAN NEW YORK*Publishers*TELEPHONE
OREGON 8-4000*Sixty · Fifth Avenue · New York 11, N. Y.*

January 19, 1962

Dr. Abba Hillel Silver
The Temple
E 105th Street
& Silver Park
Cleveland, Ohio

Re: \$138.13 10/60

Dear Sir:

Our last statement called to your attention the above balance which, according to our records, is still open.

If a check is on its way, disregard this letter. If it isn't please send it, or a note of explanation.

Very truly yours,
THE MACMILLAN COMPANY

A. J. Grebstein

Credit Department

7-2

January 22, 1962

Mr. A.J. Grobstein
Credit Department
The Macmillan Company
60 Fifth Avenue
New York 11, New York

Dear Mr. Grobstein:

This is to acknowledge the receipt of your letter of January 19th concerning a balance of \$138.13 which, according to your records, is still open.

I should like to refer you to the letter Dr. Silver wrote to the Macmillan Company on November 6th, copy of which I am enclosing herewith.

I hope this will clear your records. If there is any question, please do not hesitate to write me.

Very sincerely yours,

Beatrice F. May (Mrs.)
Secretary to Dr. Silver

Enclosure

January 31, 1962

The Macmillan Company
60 Fifth Avenue
New York 11, New York

Attention: Mr. A.J. Grobstein
Credit Department

Gentlemen:

Dr. Silver received a credit memo dated January 18, 1962 in the amount of \$59.40 covering 22 copies of his book "Where Judaism Differed". We are under the impression that you received 50 copies of this book from Detroit, as per my letter of January 22, 1962. Please clarify this matter for us. Thank you.

All good wishes.

Very sincerely yours,

Beatrice F. May (Mrs.)
Secretary to Dr. Silver

ATLANTA

CHICAGO

DALLAS

SAN FRANCISCO

LONDON

MANILA

BRETT-MACMILLAN, GALT, ONTARIO

The Macmillan Company

CABLE ADDRESS
PACHAMAC NEW YORK

Publishers

TELEPHONE
OREGON 5-4000

Sixty · Fifth Avenue · New York 17, N. Y.

February 20, 1962

Dr. Abba Hillel Silver
The Temple
E. 105th Street
& Silver Park
Cleveland, Ohio

RE: \$138.13 10/61
59.40 less cr.
\$ 78.73 bal.

Dear Sir;

We hoped that our last reminder of your past due balance would prompt you to pay it right away, but we still haven't heard from you.

We must, therefore, assume that the amount is correct. Don't you think you should mail your check today?

Very truly yours,
THE MACMILLAN COMPANY

Credit Department
L. ADELMAN

*Talked to Mrs.
Goldstein 2/27/62
She will contact Detroit
about the books*

March 19, 1962

Dear Mrs. Grobstein:

Since our telephone conversation on February 27th regarding a balance shown on your books for \$78.73, I have heard nothing from you. You will recall, I referred you to the people who had ordered the books sent to Detroit.

I would appreciate very much your advising me whether or not this matter has been settled satisfactorily so that I can so mark our records.

All good wishes.

Cordially yours,

Beatrice F. May (Mrs.)
Secretary to Dr. Silver

Mrs. A.J. Grobstein
Credit Department
The Macmillan Company
New York 11, New York

0 7086

CREDIT

DATE 3/21/62

THE MACMILLAN COMPANY

PUBLISHERS

60 FIFTH AVE., NEW YORK 11, N. Y.

TO

Dr. Abba Hillel Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

WRHS
Authors Account



QUANTITY	DESCRIPTION	PRICE	DISCOUNT	AMOUNT	TOTAL
28	Silver: Where Judaism Differed	4.50	2/5R	75.60	78.73
		Carriage		<u>3.13</u>	
	charged on inv. #3004 K 11				
	WHY CREDIT IS MADE.....				

THE MACMILLAN COMPANY
SAN FRANCISCO - ATLANTA
CHICAGO - DALLAS

DISTRIBUTION CENTER
RIVERSIDE
BURLINGTON COUNTY, NEW JERSEY

THE MACMILLAN COMPANY, NEW YORK
MANILA - LONDON
NEW DELHI - SYDNEY

BRETT-MACMILLAN LTD.
132 WATER STREET, SOUTH
GALT, ONTARIO
CANADA

AUTHOR *Silver, A. H.* PAPER *A Sentinel*

TITLE *Where Judaism Differed* DATE *10/25/56*

October 25, 1956

ON THE BOOKSHELF



Abba Hillel Silver Stresses Essential Differences Between Christianity And Judaism In His Currently Released Book

Reviewed By RABBI DAVID POLISH
Spiritual Leader of Beth Emet, Evanston

WHERE JUDAISM DIFFERED by Abba Hillel Silver. Published by MacMillan Co., New York.

A reaction against a long cycle of insistence upon the basic similarity of Judaism and Christianity is setting in. More and more, stress is being placed upon the spiritual co-existence of Judaism and Christianity, each of which may play its unique part in the spiritual life of men without compromising its individuality. It is not necessary for Judaism or Christianity to become submersed in the other in order to fulfill its own special task, and moreover, to play its part in a great cooperative venture between the faiths, each of which would be strengthened by the very fact of its own distinctiveness.

Rabbi Abba Hillel Silver has had a distinguished career as a Rabbi and as the leading Zionist figure. In addition, he had contributed widely to Jewish and religious thought. In his current book he deals with some of the religious misconceptions which have enamored many people who are spiritually homeless, including Jews who lack identification with their own spiritual roots.

Some of these misconceptions deal with the futility of human progress, the essential inequality of men, that men essentially are not endowed with freedom, that

life is primarily a state of anxiety. Resorting profusely to Jewish sources, Rabbi Silver points out the inadequacy of these views, and their consistent rejection by Judaism. For example, just as asceticism is rooted in the earliest sources of Christian tradition, so the hopeful outlook upon life and joyous acceptance of life are basic in the development of Jewish thought.

The great early Christians were those who rejected society and sought salvation in the solitude and in the pain racked existence of the desert. Their contemporaries to whom life was equally harsh, responded to their situation by establishing a structure of law and discipline which conditioned the Jew for the rigors of life. God's first verdict upon the world, according to our own Bible, is "It is very good."

These stresses by Rabbi Silver on the essential difference of Judaism without in any way minimizing many important similarities between Judaism and Christianity is a particularly worthwhile contribution to religious thought, which should help dispel the infatuation with the concept of Jewish-Christian total identity and with the despairing mood of current religious thought.

Chicago, Ill.

A MAJOR LITERARY WORK

by JACOB J. WEINSTEIN

RABBI ABBA HILLEL SILVER'S new book, *Where Judaism Differed*, is a major literary work.

The distinguished Cleveland rabbi exhibits in this book his well-known brilliance. Noted for his eloquence on behalf of the State of Israel, he has again proven to be a superb spokesman on behalf of the religion of Israel.

Without a trace either of apologetics or bravado he has forthrightly specified in what respects Judaism is different from other religious faiths. Judaism's case has rarely been more effectively stated.

Both laymen and scholars will rejoice over this book. It belongs on the same shelf with such significant volumes as George Foote Moore's *Judaism*, Kaufmann Kohler's *Jewish Theology*, Schechter's *Aspects of Rabbinic Theology* and Ginsberg's *Legends of the Bible*.

In unfolding the basic distinctions of Judaism, Dr. Silver reveals an amazing grasp of Hindu, Greek, Roman, Moslem, and Christian sources. He sees Judaism as a rich historic tradition containing many currents of thought and he focuses on the basic patterns around which these currents gravitate. He abjures the role of the partisan who recognizes only those precedents that please his thesis; nor does he get so lost in the forest that he cannot see the trees. A lifetime of study and Jewish practice has developed in him the balanced judg-

ment, which in turn enables him to find the weighted center, the uncanceled precipitant of the collective Jewish experience.

What subjective preferences he may show are arrived at carefully and persuasively. If he prefers rationalism to mysticism, or free will to determinism, he does not denigrate the opposing side but proves conclusively that the weight of Jewish authority and experience is against it.

Stressing the logical approach to God, the architects of Judaism were always suspicious of those mysteries which detoured reason or claimed a sovereignty over reason. There were, of course, occasional invasions from the irrational but these were never permitted into the center of the faith. Not monastic asceticism, but study was the path to God. And the utterances of the rabbis did not just become glittering quotations in an anthology, but were woven into the texture of society itself.

Reason above Revelation

As Judaism placed reason above revelation, so did it concern itself more with the problems of this world than the hereafter. Rabbi Silver points out. Normative rabbinic Judaism guarded against the intrusion of the other world as a motive for behavior and let down its guard only when the misery and hopelessness of life demanded the opiate of escapism. But never did Judaism fall into the despair and renunciation of life so typical of Buddhism or into that exaltation



RABBI ABBA HILLEL SILVER, author of the book, *Where Judaism Differed*, as he appeared at a Biennial Assembly of the Union of American Hebrew Congregations. According to an announcement by Judge Emil N. Boor, program chairman of the next UAHC Biennial in Toronto, Rabbi Silver will be principal speaker at the concluding banquet, Wednesday, May 1.

of a physical heaven so prominent in Christianity.

Judaism also refused to accept the doctrine of the dualism of body and soul. Man was no more the battleground of good and evil than the world is the arena in which God contended with the devil. As character evolves in strength and purity from the daily choices of life, so the community finds its way upward to God through its ever-growing awareness of its collective obligations.

The same mature sensibleness is seen in Judaism's conception of free will. Akiba's formula that "All is foreseen yet freedom of will is given" is the typical Jewish position. If it is a paradox, then life is also a paradox. Judaism, the author shows, neither buckled to the logicians nor to the common man's hunger for a permissive fatalism.

So, too, in the problems of nationalism and universalism, the one

Rabbi Weinstein serves K.A.M. Temple in Chicago. Rabbi Silver's book is published by Macmillan (\$4.50).

and the many, pacifism and militarism, freedom and security, Judaism is depicted as avoiding the "either-or" choice. It preferred the "both-and" approach, believing that these are the words of the living God. The Greeks had the phrase but the Jews really tried to see life steadily and see it whole. And the Jews were taught to abstain both from easy generalizations and tempting oversimplifications.

What a healthy antidote this enriching and enlightening book is to the neo-existentialist obscurities of a Heschel, a Buber, and a Herberg! How much more majestic and encompassable is the religion

of the Jew when seen in the pure, white light of reason, sustained in ideals that generate their own adequate emotions.

Rabbi Silver shows normative Judaism at its best, and incidentally reveals the essential genius of Reform. That genius is in channeling the stream of Jewish inspiration into the avenues of Jewish life without perverting or adulterating the essential content. If we remain faithful to these profound weighted judgments, precipitated from our past, we can be faithful both to our tradition and to the life principle it was meant to sustain and sanctify.

"JUDAISM HAS ITS OWN CHARACTERISTIC STYLE"

*A Quotation from Where Judaism Differed
by Rabbi Abba Hillel Silver*

Judaism developed through the ages its own characteristic style, as it were, its own view of life, its code and forms of worship. It possesses its own traditions based on Torah and covenant. Its adherents today find inspiration and spiritual contentment in it, as did their fathers before them, and wish to continue its historic identity within the configuration of other religious cultures. Other religions, too, developed their characteristic ways based on their unique traditions and experiences. There is much which all religions have in common and much which differentiates them. Their common purpose in the world will not be advanced by merger or amalgamation. Were all arts, philosophies and religions cast into one mold, mankind would be the poorer for

it. Unwillingness to recognize differences in religions is no evidence of broad-mindedness. To ignore those differences is to overlook the deep cleavages which existed in the past and to assume a similarity of doctrine and outlook which does not exist in the present. The attempt to gloss over these differences as a gesture of good will is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. It is far better and more practical to look for ways of working together on the basis of a forthright recognition of dissimilarities rather than on a fictitious assumption of identity. Indifference to one's faith is no proof of tolerance. Loyalty to one's own is part of a larger loyalty to faith generally.

4/24/57



Booknotes



"The accent in Judaism is never on abstract speculation but on an ethical message and a program . . . the strong emphasis is always on moral action." This point of view expressed in the introduction to his book "Where Judaism Differed" (Macmillan Publishers) is the groundwork for the interesting historical study of the meaning of Judaism by Rabbi Abba Hillel Silver.

His final words are an excellent summary of the data which absorb the reader throughout the book. "The one universal God does not require one universal Church in which to be worshipped, but one universal devotion . . . Judaism which differed and continues to differ from other religions in significant matters of belief and practice has sought and seeks opportunities of friendly co-operation with them in all things which may contribute to the building of the good society."

Rabbi Silver feels that the contribution of modern Jewish life is most fully realized not in non-adherence to yesterday's customs and ideas, but rather in the "substitution of scholarship for scholasticism, of liberty for inflexible authority, and the restatement in modern terms of the basic concept of the mission of Israel."

The greatest difference between Judaism and other religions is that the emphasis has been to teach the world the meaning of God rather than merely to convert the world to Judaism. Judaism did not merely teach the nature of the good, as Plato taught the ideal State, but it rather urged justice, mercy and humility in actual living. In his comparison of the Jewish legal code with that of other civilizations, he credits the Jewish law with far greater leniency and human kindness than others. Even the *lex talionis* (an eye for an eye, etc.) was a step forward in relationship to the degree of punishment, therefore, left entirely to the aggrieved person or his kinsmen.

The separateness of the Jew was not intended as an act of superiority, but rather "for the sake of preserving and universalizing their faith pure and in-

CHORAL GROUP

The Choral Group is in need of additional voices.

The group has ambitious plans for next season which can materialize only if more voices are recruited.

The next rehearsal will take place on **MONDAY EVENING, APRIL 29 at 9 P.M.**

You are welcome to join in a pleasant evening.

IN MEMORIAM

With deep sorrow we record the passing of —

Our esteemed member, *Emil Isakoff*.

Ernest Brochstein, beloved father of Samuel S. Brochstein.

Abraham Gold, beloved father of Robert Gold.

To the bereaved families we extend our sincere sympathy and condolences.

tact, free from heathen admixture."

And as Professor Moore has said, "The separateness of the Jews accomplished its end in the survival of Judaism and therein history has vindicated it."

The Apostle Paul preached "the burden of the law." But Jews themselves thought of it not as a burden but as a "wholesome discipline." The Torah and its Commandments have been to the Jew "a lamp to my feet and a light to my path."

Rabbi Silver very competently indicates the error of the notion of competitive theology which assigns to Judaism a God of Justice and to Christianity a God of Love. In the chapter headed "On Avoiding Alternatives" he not only quotes scripture to set one's thought on the right path in this matter, but he also clearly interprets the meaning of the Messiah in Jewish life as against that accepted by other religions.

"Where Judaism Differed" is a clear exposition of what Judaism is and has been. It is a clarification of the errors so frequently made when comparing basic philosophies of varied religious thought of to-day.

M. B. P.

Judaism's Unique Pattern

WHERE JUDAISM DIFFERED by Abba Hillel Silver, The Macmillan Company, New York.

Reviewed by Ben Zion C. Kaganoff

PERETZ, IN ONE OF HIS MEMORABLE STORIES, describes an orphan lad—Avremeleh by name, who so loved music that whenever the *klezmer*, the town musicians, began to play, he would rush up to join them and play on his little fiddle. This caused no end of annoyance to the village folk, because Avremeleh's music never kept harmony with the melody of the *klezmer*. Most of the people tolerated this cacophony and let Avremeleh go about his strange way.

But on one occasion, during the wedding of the daughter of the town *g'vir*, as the *klezmer* were playing their best, Avremeleh again took his little fiddle and began to "scratch away." The *baal-simcha*, the *g'vir* himself became incensed, rushed over to Avremeleh and was about to pull the little fiddle out of the orphan's hands, when suddenly the heavens opened wide, a celestial choir was heard singing a most beautiful hymn, an orchestra of angels was playing, and all the people below were amazed to discover that the melody of the heavenly choir and orchestra was keeping time and harmony—not with the town *klezmer*—but, strangely enough, with the sounds emanating from Avremeleh's little fiddle.

Explaining Judaism

What Peretz has described in his own inimitable style has been presented in a most eloquent fashion by the gifted pen of a noted Jewish leader of our generation, Dr. Abba Hillel Silver, in his book, *Where Judaism Differed*.

Many have been those who have looked askance, in the past, at the strange renditions of the world's Avremeleh. And many and varied have been the circumstances which have spurred the Jew on to explain Judaism to the non-Jew. In fact, far more than two-thousand years the Jew has attempted to explain to others why his own way of life has not always been "in time" with the world which surrounded him.

There have been many who have risen to call us dissonant with the world. Many, even among the world's

intellectual leaders, have released their literary anti-Semitic shafts against Judaism, if not against the Jews. We have had to defend our faith against the slanders of pagans who called our sanctities superstitious and ridiculous; we have had to defend ourselves against bigots who termed us blasphemers and Christ-killers, and against Moslem fanatics who called us infidels.

Badge of Shame

To medieval Christendom we were an enigma. Our folkways, compounded of strange customs and ceremonies, smacked of black magic; our books suggested sorcery; our presence everywhere hinted of an alliance with the Devil. The Jew was strange; he was different; he was not understandable; and most bewildering of all, he could not be persuaded to die.

A badge of shame was put on his garments, he was confined to ghettos, land-ownership was denied him, he was barred from the guilds, his sons and daughters and his books were burned in public bonfires; he has been accused of defiling the hosts, of poisoning the wells, of using blood in the Passover ritual.

Against all these charges and deprivation and discriminations the Jew has tried to explain himself and defend himself and his faith.

In the pagan and medieval worlds he had to apologize for being different, for living. In the struggle for equal rights, in the modern era, he had to explain to others why he, too, was deserving of these rights.

Today, fortunately at least in the liberal atmosphere of democratic countries, the Jew need no longer apologize for existing; nor does he have to defend his faith or explain his differences.

And yet we find that very often, even in lands where Jews enjoy equal rights of citizenship, some Jews will bend over backwards to apologize for Judaism's position on certain matters of practice and faith. It would appear as though two millennia of compulsory apologetics have created an unconscious thought pattern for a number of our co-religionists.

ABBA HILLEL SILVER'S BOOK is a refreshing, lively account—not so much because it presents novel facts. There is actually nothing *basically* new. But the approach—the attitude—is a most refreshing one. It is a lively account of the mainstream of Judaism, the distinctive traits of our faith. Judaism is contrasted with

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other religions in the course of history. This book will inform the non-Jew; it will inspire and enlighten many a Jew in our generation.

Abba Hillel Silver's book is refreshing in another way. It is not fawning or apologetic. It does not seek to level down all differences in order to make our world a happy place for Christian and Jew. It is apologetic thinking of this sort which has given so many of our people such wierd hybridizations as Hanukkah becoming the Jewish Christmas and Passover, the Jewish Easter; or *matzo* referred to as the Jewish rye-krisp, or kosher-bacon—(or that which has recently been making its appearance before my dinner plate at public banquets more and more frequently, the "mock shrimp cocktail"—bidentate fork and all!)

It is ludicrous to level down the differences between Judaism and other religions. To sum up the totality of religious differences by saying that we are "all going to the same destination, but by different roads" (which has almost become *the* slogan of Jewish-Christian relations during Brotherhood Week) is to say: *we are all going nowhere!* No serious-minded religious person—Christian, Moslem, or Jew—can, will, or should accept this type of hydrated theology!

The spirit of compromise, the American genius for accommodating conflicting opinions, has unquestionably been a source of strength in preserving democracy in this country. However, this same spirit, when extended to areas where it is inapplicable, only produces confusion . . . This is particularly true when well-intentioned people seek to dissolve religious differences in this country by attempting to work out a "common-ground" on which all members of all religious faiths could stand. To create this "common-ground," they naively brush aside doctrinal differences—as if religion can be divorced from its dogma and content. What such persons are in effect trying to do is to create a new . . . "American religion" to which all Americans—Protestants, Catholics and Jews—can presumably adhere. Needless to observe, this effort to create . . . a form of "religious Esperanto" is as absurd as it is offensive to those committed to religion.

(*Congress Weekly*, February 18, 1937)

Abba Hillel Silver puts it this way: (p. 289)

There is much which all religions have in common and much which differentiates them . . . Unwillingness to recognize differences in religions is no evidence of broadmindedness. To ignore these differences is to overlook the deep cleavages which existed in the past and to assume a similarity of doctrine and outlook which does not exist in the present. The attempt is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. It is far better and more practical to look for ways of working together on the basis of a forthright recognition of dissimilarities rather than on a ficti-

tious assumption of identity. Indifference to one's own faith is no proof of tolerance. Loyalty to one's own is part of a larger loyalty to faith generally.

This book is not to be read casually. It is a scholarly work, heavily annotated. In fifteen chapters and almost three-hundred pages the author traces the main stream of Judaism as reflected in the Jewish view of history, the open-mindedness of Judaism as a religion, how it differed from the ancient peoples and their philosophies, and how Judaism resolved to go its own way. Silver's treatment of the doctrine of Chosen-ness in the fifth chapter ("On Clinging to Eminence") is an excellent rebuttal of Professor Toynbee. It is a masterpiece in itself. The author further discusses why Judaism could not accept Christianity. He points out the remarkable balance in Judaism in which the "periphery was never confused with the center" and the "surface eddies were never mistaken for the deep carrying channels of our faith." The temperate quality of Judaism is stressed, its rejection of all extremes. "Judaism is not too high pitched for ordinary human needs."

Unique Pattern

Silver discusses various aspects of Jewish theology and the views of Judaism on social problems, viz.—Judaism's unique view of progress, its disregard for a drama of redemption as a focal point of faith, its emphasis upon the fact that life is to be enjoyed (in chapter 11, another excellent part), the Jewish doctrine of free-will, on resisting evil, the equality of mankind.

These are the basic ideas of Judaism. Some of the other religions possess them; some adopted them directly from Judaism. But Judaism wove them all into a single and unique pattern

integrated and correlated them in a religious idealism and an ethical code which have powerfully influenced civilizations in the past and which will continue to mold them in the future.

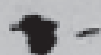
Abba Hillel Silver is well known in the American Jewish community and in the world as the eloquent spokesman for Zionism. In this book he has utilized his great talents to give eloquent expression to the theology of Judaism.

In addition to possessing a broad scope of contemporary theological thought, the author reveals a magnificent grasp of the Biblical, Talmudic, Midrashic, and Apocryphal literature of Jewish tradition and a close acquaintance with the classic Greek and Roman, as well as Hellenistic, Hindu, Moslem, and Christian sources.

THE TEACHER'S MERIT

In Rab's days, there was a teacher whose prayer for rain was answered promptly. Asked to tell of his special merit, he said: I teach children of the poor as well as of the rich; I accept no fee from any who cannot afford it; and I have a fishpond to delight the children and to encourage them to do their lessons.

Taanit 24a



BOOKS

Reviewed by Marc H. Tanenbaum

WHERE JUDAISM DIFFERED, by Abba Hillel Silver. (Macmillan, 318 pp., \$4.50).

THE PROFESSOR AND THE FOSSIL, by Maurice Samuel. (Knopf, 268 pp., \$4).

THE RELIGION OF THE SEMITES, by W. Robertson Smith. (Meridian, 507 pp., \$1.95).

About four years ago, Philosophical Library published a huge book (876 pp., \$7.50), called "Gentile Reactions to Jewish Ideals." Although its late author, Dr. Jacob S. Ransin, intended his research as a comprehensive study of the history of the conversion of non-Jews to Judaism, it succeeded in illuminating the larger question of the relationship of non-Jewish peoples to Jews, both constructive and destructive.

Judging by the number of serious books which are being published on this question, it is abundantly clear that the "Great Debate" between Judaism and its daughter faiths has hardly abated! In fact, may

well have moved into a new stage of unprecedented meaningfulness.

Virtually every analysis of this question deals with Judaism from one of three vantage points: (1) The relationship of Judaism to the early Semitic world; (2) the relationship of Judaism and Christianity to each other at the time of the founding of the latter faith; (3) the present-day relationship of Judaism to Christianity under the impact of the modern world. Each of these purviews are determined by specialized information in the fields of archeology, anthropology, history, theology, the sociology of religion, occasionally by retrospective psychology, oftentimes by a combination of these several specialties.

Of the three books under review, the last, "The Religion of the Semites," treats of the first category of relationships. A pioneer study in religious sociology, this volume outlines the major features
(Concluded on Page 8, Col. 1)

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BOOKS

(Concluded from Page 4)

of the religious institutions of the Semitic peoples, including the ancient Hebrews. As an objective scientific work, it seeks to prove no preconceived bias. It recounts how such Semitic peoples as the Babylonians, Assyrians, Chaldeans, Canaanites, etc., conceived and practiced the rites of sacrifice, worship, and related institutions. In doing so, the author sheds considerable light on how Jewish religious practices came into being, and how they grew into their own distinctive character. His approach is paralleled by another similarly competent study, "The Birth of Civilization in the Near East," (Doubleday Anchor, 142 pp., 85¢) by Henri Frankfort.

These solidly scientific approaches present the facts; it is up to the reader to infer whether the subject of his concern, in this instance, Judaism, constitutes a step forward in man's spiritual progress, or otherwise.

Not so Arnold Toynbee whose meta-myths are passed off as "historical evidence" in his cumbersome, "A Study of History," 6 volumes, Oxford University Press. To a lesser degree, not so for Edward Chiera, whose slim volume, "They Wrote on Clay," (Phoenix Books, University of Chicago, 234 pp.) seems also to delight in taking snide-swipes at the allegedly over-rated Jews. As is now widely known, Toynbee has studied the evidence that Smith and others have presented about the Jewish religion, and summarily concluded that "The Jews and Parteseees are manifestly fossils of Syriac Society. . . ."

Were Toynbee but a cheap journalist simply trying to grind out a livelihood, we need not pay him any heed. But alas his elaborate generalizations have come to impress a great many intellectuals, particularly Christians. It therefore became a matter of primary import for a knowledgeable and persuasive writer of the stature of Maurice Samuel to cut him and his philosophizing down to size. And this Samuel has done with amazing force and dexterity. He has for all time revealed Toynbee to be "a purveyor of confusions, prejudices, and intellectual distortions," not only about Jews, but also about a host of other vital aspects of human history.

Apparently Samuel was deeply hurt, on an emotional basis, by Toynbee's free-wheeling historical pogrom against the Jews, and this would explain his rather bitter, at times scathing rebuttal. To this reviewer Abba Hillel Silver's approach in setting the record straight in his "Where Judaism Differed," is the more effective, in the main because it is more constructive. Dr. Silver, the noted Zionist leader and Reform rabbi, does not dwell on what the Jewish religion is not. In his gifted prose, recalling his magnificent eloquence which played such a vital part in moving hearts to support the cause of Zionism,

Dr. Silver portrays the essential greatness of Judaism and the Jewish people, from their struggling origins in the Mesopotamian crescent, continuing in unbroken spiritual excellence through the first two Jewish Commonwealths, and down into the Third.

"Out of the universal Urstoff of Semitic mythology—the vast primordial myth-mass of customs, institutions, and credulities, and common ways of folk thought and conduct," writes Dr. Silver, "Israel appropriated much, but it subjected all of it in the course of time to a relentless sifting and screening. What was excluded gives us a better clue to an understanding of Judaism than what was accepted, and the differences are far more striking and important than the resemblances."

With this keynote, amplified with remarkable literary clarity and unimpeachable scholarship Dr. Silver depicts the original insight and spiritual evolution of Judaism against the background of ancient, Graeco-Roman, medieval, and modern culture. Then he asserts, "Judaism wove (basic and enduring ideas about G-d, man, and society) into a single and unique pattern, integrated and correlated them in a religious idealism and an ethical code which have powerfully influenced civilizations in the past and which will continue to mold them in the future."

The average reader inclines to assent to this statement, perhaps even feels it is so widely accepted that there is little need to reaffirm this truth. And yet the need is urgent.

In the "Great Debate" there are other voices, temperate and constructive, such as Reinhold Niebuhr and Paul Tillich (Macmillan, Negley and Bretall) who view Judaism and Christianity as participants in a "polar tension" each having affirmative influences of a reciprocal nature. Perhaps the relationship is as Dr. Silver states it "The attempt to gloss over these differences as a gesture of goodwill is a superficial act which serves neither the purposes of scholarship nor the realities of the situation. It is far better and more practical to look for ways of working together on the basis of a forthright recognition of dissimilarities rather than on a fictitious assumption of identity. . . . There are great areas of common interests in which all religions can cooperate in mutual helpfulness and respect."

AUTHOR

Silver, A.H.

PAPER

Journal of Religion

TITLE

Where Judaism Differed

DATE

Thought

Where Judaism Differed. By Abba Hillel Silver. New York: The Macmillan Company, 1956. 318 pages. \$4.50.

The casual reader of this book cannot help but sense the impassionate fervor with which the author presents his material. The careful reader cannot but be cautioned against his sweeping statements, given without a secure and scholarly foundation, regarding the differing concepts of Judaism and their permanent absence in other religious and cultural communities.

Truly, this book is neither a coldly scholarly presentation nor an apologetic justification. Rather it is "an inquiry into the distinctiveness of Judaism" (as reads the subtitle). In a sense, it is the author's own application of David Riesman's sociological summary, "Jews fail to see that it is their very difference which may be both worthwhile and appealing" (*Individualism Reconsidered and Other Essays*, p. 145). Thus the material appears in novel focus, both in its historical background and its lasting spiritual significance.

The inquiry extends over the entire range of the religious, cultural, and social concepts of Judaism, tracing them in an unbroken chain of Jewish existence from

their original appearance through the whole history of Judaism. The range of comparison, too, is extensive, including the ancient religions and cultures of the Near East that have ceased to exist, those of the Far East which are still extant, and, of course, Christianity and Islam, the two monotheistic religions which arose in the path of Judaism.

This reviewer holds that the book is significant not only to the Jew through its testimony to the distinctiveness of Judaism, but also to the Christian, through its pointed clarification of the weighty differences between the two faiths.

The final chapter, "Differences and Underlying Unity," is regrettably brief. This brevity could be a challenge to the learned author to present the underlying unity in all religions and cultures, or at least of the three monotheistic religions, in a future work. It would undoubtedly become a significant contribution towards the practical aim that was recently touched upon in this statement: "When Judaism and Christianity are compared with each other, the sense of their diversity from each other is a natural conclusion. . . . How Judaism and Christianity can live together in the fullest amity, but with dignity and adherence to principle is a quest imposed by modern democracy" (Samuel Sandmel, *A Jewish Understanding of the New Testament*, p. 320).

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REVIEW

Where Judaism Differed. By Abba Hillel Silver. The Macmillan Co., 1956.

The status-quo rarely calls for proof, explanation or justification. Whatever is, or whatever is generally accepted, is assumed to be right. It is he who challenges the status-quo and refuses to go with the crowd or follow the majority, who faces the burden of proof and explanation. The more radical the departure from the accepted pattern, the greater the need to explain, to argue and to justify.

Judaism, from the very beginning, was a challenge to the prevailing religions of the ancient world. It was a radical departure. It was not an addition of another god to the many gods worshipped. It repudiated the very existence and essence of the pagan deities. "The Lord, our God, the Lord is One," is the foundation of Judaism. Any other god is a "no-god," a "vanity." The Founding Fathers of Judaism fully understood that it was a radical departure from the religious patterns of their day, and the biblical books are the earliest records of the efforts of the inspired teachers of Judaism to explain where it differed. Those lessons were primarily directed to their own people, leading and urging them to weave a pattern of life — individually and as a nation — expressive of the will of the "One-God," conceived not only as the Creator of the world and all that is therein, but also as a God of justice and righteousness. Where the fate of Israel was intertwined with the activities of the politics and the peoples around them, and where the consequences of the moral issues faced reached behind the borders of Judaea, the Hebrew prophets felt called upon to bring the lesson of the implications of the existence of the different "One-God" to the peoples involved.

Monotheism, by its very nature, is uncompromising. Polytheism can make room for another god; monotheism can not. When the Greeks and, later, the Romans made efforts to integrate and standardize the peoples under them by forcing them to adopt certain phases of the religious culture of the conqueror, it was the monotheistic Jew who offered resistance. Exponents of Judaism tried to explain why Jews differed and why so many offered their lives to preserve that difference.

With the rise of Christianity, whose founders claimed that the new doctrine was but the fulfillment of the teachings of the Hebrew prophets, the exponents of Judaism had to explain to themselves and to others wherein the two religious views differed. In the medieval religious disputations, Jews were forced by the dominant Church to justify in public debates the different Jewish interpretation of the meaning of the Hebrew prophetic texts on which the Church based its doctrines. Steadfast in his faith century after century as an ever challenged and challenging minority, the Jew was called upon repeatedly to explain his differences and to define his position both for his own morale and to meet the attacks from without.

With the emergence of the Jew from the Ghetto and the pale, and with the rise of the liberal movement in the Church and its stress on the social gospel, both sides turned to a study of what Judaism and Christianity had in common. For the sake of better human relations, the differences were lightly passed over or reserved for study within one's own denominational precincts. Lately, however, this tendency has been reversed again. In the Church one hears more and more criticism against diluting the teaching of the orthodox doctrines with social gospels, and there is a demand for the return to the preaching of the "good, old religion." On the American Jewish scene there are signs of a greater interest on

the part of the grand-children of the Ghetto to recapture some of the Jewish values which the children of the immigrant generation so readily ignored. There is a growing number of both Jews and Christians who would like to understand where Judaism differs and what it is all about. Rabbi Abba Hillel Silver's *Where Judaism Differed* is a valuable contribution to such an understanding.

The author begins with the thought that "Judaism experienced many changes and modifications through its long history—changes induced both from without and from within. . . . But in spite of these variations . . . the basic theme of Judaism continues throughout, all dominant and clearly audible. Judaism's spiritual message remained the same through the ages."

What merged these changes and variations in emphasis into an organic whole was "the strong consciousness of history (which) permeates Judaism." Its continuity was actuated and inspired by the Jewish association of God as a Creator with the God of history. "Judaism sees in human history and in the history of Israel no mere succession of events, but the outline of an unfolding moral process." In that plan every man and every people has a creative rôle to play, according to Judaism, but upon the Jew a special responsibility is imposed. Israel is to be "a light unto the nations," teaching them how to live in the spirit of the God of the universe who is the God of history. "Judaism saw no inconsistency between religious universalism and nationalism. . . . National identities did not preclude international cooperation and universal brotherhood."

Representing a divinely appointed rôle which the Jew was to play in a world where God is One and all men are His children, Judaism taught the Jew to be of the world, for the world, but not always with the world, and not to accept blindly the pattern of life of the peoples around him. This lesson, Dr. Silver indicates in his chapter "On Being Receptive," did not mean that Jews deliberately "sought to isolate themselves intellectually or spiritually behind an iron curtain." It was only in periods of persecution or when the surrounding culture was deemed morally obnoxious and threatened to submerge Jewish values, that Judaism stressed separatism and the building of "fences around the Torah." The chapter contains numerous examples of the extensive contacts of Judaism with Greek culture and thought, but the author points to a basic difference. "Plato speculated about the nature of the Good, but . . . he did little about it. . . . One cannot conceive of Plato, or Aristotle, or Epictetus pleading with the Almighty to save the wicked city of Sodom, an alien community, for the sake of the few righteous men in it. Judaism did not speculate much on the nature of the Good, but it taught man what is good and what the Lord required of him. . . . Judaism was not primarily interested in the theoretic elaboration of ethical values but in their realization."

In Chapter IV, Dr. Silver discusses some of the basic aspects where Judaism differed. The God of Israel was not a national God, but the universal God. Nowhere outside of Judaism was the making or the worshipping of images forbidden. He shows Himself holy in righteousness; He is the source of all moral law and is Himself obligated by the Law which He decreed. On the one hand Judaism banished all sexual rites so common in the ancient religions; on the other hand, it refused to sanction vowed chastity as a form of worship. It stressed purity of family life to a degree practically unknown in the ancient world. It urged modesty and reverence for life itself and for the dignity of man. It endeavored to eradicate many of the common superstitious beliefs and magical practices.

Where the difference of Judaism was of greatest significance in the history of human development, was in the road toward social justice. "Not only in ethical sweep and outlook, which are normally in advance of law, did Judaism surpass anything which the ancient world attained, but in its legal system as well." The author amply illustrates this assertion with examples showing the contrasts between the Code of Hammurabi and the Hebrew laws, and

the attitude to and treatment of slaves, prisoners, criminals, laborers in Judaism and among the Egyptians, Greeks and Romans.

Dr. Silver challenges Teynbee's charge that Judaism survived "only as a fossil," by rejecting "the still greater treasure which God was offering them" in the coming of Jesus of Nazareth. Judaism rejected no treasure, the author argues. "Judaism rejected nothing in the teachings of Jesus which, if accepted, would have added one cubit to its stature or in any way reinforced its monotheism or its moral code. It was to the Gentile world that Christianity made its monumental contribution. . . . But it was not the pristine monotheism of Judaism which Christianity in its missionary zeal conveyed to the Gentile world, nor exclusively its sturdy, practical, this-worldly ethics. . . . Its moral idealism . . . was unlike Judaism in that it was oriented toward a Kingdom not of this world." Professor Harry A. Volfson's scholarly work on *The Philosophy of the Church Fathers* will convincingly bear out Dr. Silver's contention that classical Christianity was not the flowering of prophetic Judaism but a radical departure from it.

Judaism, Rabbi Silver continues his exposition, differed in avoiding alternatives and in rejecting a "formula of Either/Or in essaying religious values." This can be seen in Judaism's teachings on the nature of God. In Judaism God is both justice and love. "Justice," the author correctly points out, "is no antonym for love; hate is." Likewise, Judaism maintained a balance between the individual and society. "It aimed to give a sense of spiritual security and dignity to the individual in his personal life, and to society an ordered way of justice, peace and progress." It stressed the socialized individual and a society with responsibilities toward the individual as an individual.

Neither was it an "Either/Or in Judaism with reference to faith and knowledge. . . . It went beyond doubt with open eyes, and chose the way of complete faith in the face of incomplete knowledge. The rabbis did not avoid the challenge of man's intellect. . . . They experienced the anguish of intellectual bafflement, but they moved beyond such perplexity to compensatory duties." While man is unable to understand fully God's ways, he may learn much about the operations of God's laws of justice, love and truth in the world. "Where the range and scope of ideas were concerned, Judaism again rejected Either/Or. . . . A spiritual concept or an ethical ideal is desirable only to the extent that it is serviceable to man and society. Thus, for example, Judaism held high the ideal of peace. . . . Yet it never passed over into pacifism. . . . Judaism entertained the hope of a national Messiah . . . [but it] does not stand or fall with the belief in a Messiah. . . . It made social justice and the economic rights of man central in its teaching, but it never preached communism or the abolition of private property." Judaism warned against the abuse of wealth, but it never considered poverty a virtue.

Judaism differed in that it stressed a livable faith. It was not motivated by the conviction that "this is the last hour." Man is to do the best toward building the good society, the best he can do. Others will continue the task. Judaism does not suppress human instincts; its aim is to guide them. It does not call upon a man to *love* his enemy; it teaches man to *help* his enemy. It does not regard extremes in piety with favor. Inner disposition, *Kavanah*, is held very important in the performance of a good act. But extreme inwardness, which regards the act itself as of little or no account, is alien to Judaism. By performing the act, one may ultimately acquire the correct inner attitude. The golden mean in Judaism does not mean following an ethical goal mathematically calculated between undesirable extremes, one of excess and one of defect, but a driving forward toward holiness and self-perfection along the temperate way of moral progress.

Judaism differed in its idea of human progress. In contrast to the ancient beliefs of other

peoples, the Jew believed that it was in man's power and therefore his responsibility, to perfect the world according to the pattern of the Almighty. Christianity, inspired by Jewish sources, had a Messianic conviction of progress, but away from earthly existence. The Kingdom of Heaven was not of this world. The motif of social progress is wanting in Islam. "Judaism alone preached social progress as a reality, as desirable, and as the supreme challenge and opportunity."

Many Jews may take issue with Dr. Silver's statement that the biblical story of the Tree of Knowledge of Good and Evil is "a borrowed creation myth . . . not entirely screened and expurgated of its pre-Judaic element." But the most Orthodox will agree that it does not deal with the concept of Original Sin and with man's need for salvation as stressed by Christian exponents. "Nowhere is the Jew summoned to atone for an inherited burden of guilt. . . . Judaism's primary concern was to teach man not how sin came into the world, but how to avoid sin and how to repent of sin once having succumbed to it. . . . The central message of the Gospel deals with sin, grace, forgiveness, and justification. The central message of Judaism, however, deals with 'doing justly, loving mercy and walking humbly with your God.'"

In Greek philosophy, the author points out, repentance was not held up as a virtue. In Judaism it is among the highest of virtues. Judaism has no confessors and no confessionals. Unlike the requirements of the historic Church, the Jew had to confess only to God. There must be restitution wherever possible, and a firm resolve not to sin again. Man needs no mediators between himself and God. . . . The Christian concepts of justification by faith, or by Grace, or by vicarious atonement, are alien to Judaism.

Dr. Silver points to the rabbinic comment that the principle of inherited guilt in the Second Commandment was limited to such instances where there is no repentance and where the children carry on the evil deeds of their fathers. He does refer to the Jewish concept of inherited merit, *Zekhut Aboi*, "the Merit of the Fathers." Solomon Schechter referred to this concept of *Zekhut Aboi* as "Original Virtue" or Original Merit, in contrast to the Christian idea of Original Sin. It appears to this reviewer that the stress on *Zekhut Aboi* is a later development in Judaism and might have been advanced to counteract the Christian missionary doctrine of salvation through Jesus. It is interesting to note that in the liturgy the blowing of the ram's horn on Rosh Hashanah is generally associated with the remembrance of 5772 5772, where Isaac was offered as a sacrifice by Abraham and a ram was substituted at the end. In the discussion in the Talmud, however, on the use of a ram's horn and not that of a cow, all kinds of explanations are given, but not the association with the 5772 story. It seems that the 5772 5772, which is part of the *Zekhut Aboi* concept, was not stressed by the early teachers. The common biblical appeal is not to *Zekhut Aboi*, but *B'sit Aboi*, not the "Merit of the Fathers" but the "Covenant of the Fathers." A Covenant calls for continued mutual obligations. Under the Covenant concept, each Jew finds his way to God by fulfilling the obligations required of him, by his actions and his way of life. When the Christian missionaries came with their claim that a man's good deeds are not sufficient for salvation, but that he needs the merit of the crucified, the Jewish teachers countered with the "Merit of the Fathers" and especially with *Akedah* story, where Abraham offered to sacrifice his son to God.

Dr. Silver discusses extensively how Judaism differed in its attitude toward the enjoyment of life. In nearly all the great religions of mankind and in the major theosophies of the ancient world, there is an attitude of pessimism toward earthly existence and a recurrent emphasis on escaping the tribulations and trials of life through the mortification of the flesh. Judaism's aim, on the other hand, was to make men joyfully active in moral enterprise. Even the one Fast Day, Yom Kippur, was — as the Prophet Isaiah defined it — not a day to mortify the

flesh as a virtue in itself, but rather to remind us of the wants and the needs to which many fellowmen are daily exposed. While all Jewish spiritual teachers recommended moderation and temperance, very few approved of asceticism and abstemiousness. "The Jewish spirit was enthralled with the pageant of life, with the breathless panorama of nature, in whose glowing splendor Judaism saw God Who created all beauty to gladden the heart of man." The Hasidic movement which rose in the early part of the eighteenth century and which for a time embraced the majority of the Jews of Eastern Europe, with its emphasis on the joyous service of God, by its very nature represented an optimistic view of life. We are familiar with the popular Hasidic dictum: *Der Rebbe hat geheissen freilich sein*, "The Master commanded to be joyous." To a true Hasid, pessimism would be a denial of the wisdom of Providence.

That all men are created equal, the Founding Fathers of the American Republic assumed to be "self-evident." It was far from being evident in the ancient and medieval world. It is not evident to the racists today. Yet it was one of the cardinal doctrines in Judaism from the very beginning when it told the story of creation when God created man in His image — not the white man or black man or brown man, or Jew or Gentile, but man — the human family — all, all are the children of God. Israel was considered a chosen people, or a holy people, not because of any racist theories, but because it assumed a particular mission. This doctrine of equality shaped the development of Judaism where the Torah was considered the inheritance and the responsibility not merely of the priesthood but of all Jews. It was the inspiration of the American Founding Fathers and of many a people struggling for freedom and independence. It is not an accident that the totalitarian dictators turn against the Jew in particular as the symbol and exponent of the democratic ideal.

The dignity of man requires not only the concept of equality but also of freedom. Not only must man be free to accept or reject the will of his fellowmen; he must also be free to choose his way of life, though he may not be free to escape the consequences of his choice. Judaism differed from the other ancient faiths in its early rejection of blind fatalism. It proclaimed the liberating doctrine of moral self-determination and therefore also of moral responsibility.

Because man is free to choose, he must not yield fatalistically to evil. He must resist evil. He can and must eradicate the evils in his midst. Judaism rejects all doctrines of nonresistance. It upholds peace as the goal, but to remove the obstacles to peace requires action. It calls for law and order and justice. It stresses the need for forbearance and forgiveness. But, Rabbi Silver points out, "it is one thing to be forbearing and forgiving; it is another to submit to evil as a matter of principle, to turn the other cheek to the oppressor."

Judaism differed in that it was primarily preoccupied with life, with man's life here on earth, while the thought of death overshadowed nearly all the religions of antiquity. Not that the subjects of death, resurrection, immortality are not found in Jewish religious literature. But they occupy so little space. Judaism contains ideas of life in the hereafter, of reward and punishment, of heaven and hell. But there are no blueprints, no crystallized theology, no specific dogmas on these doctrines. Martyrs were held in supreme reverence by the Jewish people, but there was no apotheosis of martyrs in Judaism; no worship of saints and their relics, though prayers were offered at the tombs of saintly men. Judaism counseled men not to be afraid of death nor mourn too long for their dear departed.

Though *Where Judaism Differed* is written in a clear and lucid style, the critical reader will find a certain confusion. The title is in the past tense, but the tone creates the impression that the major thesis of the book applies also to the present. Doubtless some of the ideas which Judaism had challenged in its differences, are now merely historic and academic, especially in the Western world. Others are still in the controversial or transitional stage. Still

others have been lost to the Jews themselves. Is the author presenting an outline of where Judaism differed in the past, or is he discussing ideas which are characteristic of present day Judaism and make it different? The author himself sensed these questions when he stated in the concluding chapter: "These are basic and enduring ideas of Judaism. Some of the greater religions of mankind possess one or more of them. Some adopted them directly from Judaism. But Judaism wove them all into a single and unique pattern . . . and an ethical code which have powerfully influenced civilizations in the past and which will continue to mold them in the future." In spite of the title, the author does not fix the tense of the theme. Perhaps it cannot be done. The reader, however, is often perplexed.

In general the book deals with thoughts and doctrines. With the exception of a number of concrete laws in regard to slavery and the treatment of workers and the attitude toward strangers, the author does not depict any patterns or describe any institutions to illustrate how those differences actually functioned in Jewish life. Take the synagogue, for example. It was the greatest force which preserved, and in many cases generated, the basic ideas where Judaism differed. It was a living example of the democracy in Judaism where every Jew counts equally for a *Minyan*, where ten ordinary Jews form a *Minyan* while nine chief rabbis do not. The synagogue was the center and inspiration for the *Beit-Hamidrak*, the world's most remarkable example of adult education and popular studies, where nearly all adults spent at least a few hours a week in various studies of the rich and extensive religious literature of the People of the Book. In fact it was in the synagogue that the Jew earned this compliment given to him by the founder of Islam. It was a place ever responsive to the call of justice and where the humblest person could stop the reading of the Torah until assured that his cry for justice and redress would be heard. The synagogue was the heart and mind of Judaism. It mirrored its basic values. It came into Judaism twenty-five centuries ago and is still its strongest citadel and most characteristic expression. Yet the author gives to the synagogue which he designates as "a unique type of worship and a unique religious institution," only two short paragraphs consisting mainly of quotations from two modern Christian students of Judaism!

There is the unique, historic Sabbath, one of the Ten Commandments and, according to an old legend, associated with Judaism even before Sinai. The observance of the Sabbath was the greatest spiritual, cultural and even economic factor which kept the Jew and Judaism different. The Sabbath command was among the first proclamations in the world which gave sanctity to both labor and leisure. Its call to rest was a powerful democratic force reaching out to every class in the community. Every day of the Jewish week revolved around the Sabbath. It spiritualized every Jewish home and brought a spirit of peace, harmony and dignity to the humblest abode. It played such a major rôle in Judaism that the legalistic pattern it developed, the poetry it inspired, and the lore and liturgy associated with it, constitute an extensive part of Israel's rich traditional literature. The Greeks and Romans could not understand the Jewish Sabbath and mocked it, the early Christians rejected it, and in the Puritanic churches it assumed the character of gloomy solemnity — a "Blue Sunday." To the Jew, on the other hand, it was always a "day of delight," God's precious gift, Israel's soul-mate, Sabbath the Bride. The book contains several references to the Sabbath, mostly in negative aspects, and has only one short paragraph stating how "the Jewish people throughout the ages loved the Sabbath." In this limitation the book fails to present one of the most significant and fundamental aspects where Judaism differed.

One looks in vain to find in this book dealing with basic areas where Judaism differed, any references to the Jewish home. Yet, to the Jew home was a *etym* *etym* a "sanctuary in miniature, "where the table was considered an altar, the meal a sacrament preceded by the

washing of the hands and started and concluded with benedictions, and the parents officiating priests. There was the *Mezuzah* on the door-post stressing the consciousness of the unity of God both in the home and outside, and reminding the family of the duty to love God with all that one is and has, to teach the children and to give expression to the words of Torah at all times and in all places. There was the discipline of the dietary laws and the fragrance of the festive dishes. There were the Sabbath candles kindled by the mother, and the *Kiddush* and *Hordalah* led by the father. There were the Jewish classics on the shelves and on the table. There was filial respect and parental responsibility. There were the Sabbath *Zemirot*, the Hanukkah lights, and the Passover *Seder*. Is there any place where Judaism expressed its difference more than in the Jewish home?

Generally the author is objective and lets the data presented speak for themselves. It is extremely difficult, however, in a book of this nature to escape all polemics. Dr. Silver is no exception. Thus in outlining the differences between Judaism and Hellenism, the author quotes writers who maintain that "for the Hebrews time is proper to their mode of thought; for the Greeks it is space." And, again: "The Jews have no roots in space. Their roots are in time." Dr. Silver presents an impassioned argument against these views with all the eloquence characteristic of this great Zionist leader:

To accept these belletristic views, one must overlook a three-thousand-year-old unparalleled attachment of the people of Israel to the land of Israel and the deathless love for it which informs all of Israel's literature, prayers and rituals; one must overlook the indefeasible longing to return to it from exile . . . surely, the rivers of Babylon were not the only waters by which they sat down and wept when they remembered Zion . . . and the passion and sacrifices which went into successive restoration movements, culminating in the establishment of the third Commonwealth of Israel after nineteen centuries of national homelessness."

It is obvious that the author does not fully appreciate the rôle of the *mitzvot* in Judaism as he does the place of Zion. Otherwise he would have been more patient with the legal minutiae and super-refinements of the Halakhists. Note this outburst: "One is at times saddened by the sight of grave scholars gathering faggots in a forest of mighty oaks to prepare a potage of very thin soup." Compare that with the evaluation of an extreme halakhic case by one of the outstanding masters on the subject, Professor Louis Ginzberg. He was discussing the talmudic argument whether an egg laid on a holiday may be eaten on the same day. Professor Ginzberg explained:

As strong men exert in their agility, so tendencies that are strong and full of life will sometimes be betrayed by their extravagancies. It may be extravagant to prohibit an egg laid on a holy day on account of not having been *intentionally* prepared for food. But . . . could there be a better criterion of the development of a religion than the importance it attaches to intent, the outcome of thought and emotion, in opposition to merely physical action?"

The book does not present an adequate picture of the value and force of the *mitzvot* in shaping the differences in Judaism.

With all its limitations and omissions, however, *Where Judaism Differed* is a distinct and valuable contribution to an area of thought and knowledge where more and more light is needed. With but a few minor lapses, the book is not written in a mood of a partisan or an apologist refuting libels. Neither is it an effort to minimize differences for the sake of "good-will." On the contrary, the author rejects such efforts at good-will. "Unwillingness to recognize differences in religion," he states on the concluding page, "is no evidence of broadminded-

ness. . . . Indifference to one's own faith is no proof of tolerance. Loyalty to one's own is part of a larger loyalty to faith generally."

The book is an honest and objective effort to point out the basic tenets of Judaism and to note how it differed from other faiths. It covers an extensive field of study, and the quotations chosen authentically represent the main currents in Judaism. It will serve as a ready reference for Jewish students and as a font of valuable and interesting information for the Gentile reader. The Jew will find in it renewed inspiration, and the Gentile will derive a deeper understanding of Judaism and a greater appreciation of its differences.

DAVID AROSSON

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A BELATED REVIEW

By LEON I. FEUER

WHERE JUDAISM DIFFERED, by Abba Hillel Silver. The Macmillan Co., and The Jewish Publication Society. 1956, 1957.

JUDAISM is unique among religions and philosophies, both classical and modern. This is the thesis of Dr. Silver's book and it is expounded logically and eloquently. Clearly evident is not only the author's extensive Jewish scholarship but his wide reading and research in the general sources. He begins by pointing out that the motive power of Judaism is the teaching of the prophets, who thrust upon their people a unique mission, "the lonely ordeal of a leadership which would set them at war with the world" and thus made Judaism "a challenging and differing faith." At the same time, however, it was a faith grounded in reason and common sense. It did not attempt to answer the unanswerable. It did not demand behavior beyond the capacity of human nature nor delude men with promises of Utopias or heavens clearly beyond their reach. It achieved a remarkable harmony between challenge and realism.

Despite frequent differences of opinion and emphasis among its teachers, despite the wide range of moods mirrored in its literature, Judaism has been coherent and steady in its stress upon three basic values—unity, freedom, and compassion. This "self-consistency" grows out of the fact that it is permeated with a strong sense of history. Its God reveals Himself through the processes of history, through events in time, in the life experience of individuals and in the careers of nations, and most especially of the Jewish nation. The story of the early development of Judaism, as can easily be reconstructed from the Bible, is the account of the transformation, the differentiation of a nature cult into an historic religion concerned not with fertility but with the moral growth of men and peoples. The chief role in that development is played, not by leaders, heroes, or saviors, but by the Jewish people who not only created the religion, but subordinated national ambition and often security to keep it undefiled and endured martyrdom to preserve it. That is why faith and people were and are indivisible. The history of Israel is the history of the struggle to maintain the moral excellence of Judaism as well as the national identity. Although always intellectually receptive to new ideas, the Jewish people insisted that these had to be filtered through steadily basic values, and if not assimilable, to be rejected. Judaism stubbornly resisted the influence of Hellenism to avoid the inroads of decadent Greek culture and the sex perversions of Roman society, and later, of course, what it conceived to be the theological and Torah-destructive heresies of Christianity. Nationalist and particularist in its strategy, the goals of Judaism were nevertheless inclusive and universal. "The predominant hope of the people of Israel was not to convert the whole world to Judaism but to convert the whole world to God."

The key chapter of the book is the superb essay entitled, "On Being Different." Judaism originated in a complete break with the primitive past, something which other classical religions and philosophies failed to achieve. Repudiating the notions of fate and determinism which were so characteristic of Near Eastern cults, it gave them a new sense of freedom. It was more than the yoke of Pharaoh which the generations of Moses and Joshua shook off. Monotheism emancipated human life from the thralldom to nature and nature gods. Ridding religion of fertility rites made possible the maturation of man's moral sensitivities and elevated the standards of his personal and family life. This led to the next step—where Judaism most differed from other systems of thought—the growth of social legislation, the protection of the rights of slaves, the care of the poor and the needy, the development of organized charity, the stress upon the dignity of labor, the regard for the general sanctity of human life, about all of which the ancients were so callous. "Thus, in a world of cruelty and inhumanity, where life was cheap, Judaism taught men to open the wells of pity in the human heart."

As the author indicates earlier, it was the impulse to prophecy which most distinguished Judaism. If Judaism was unique among the religions, it was the prophets who were most unique among the teachers of religion, "the inspired architects of the faith of Israel." They called for the building of a world from which injustice would be eliminated, and where therefore it might be possible to attain a condition of universal peace. It was this sense of being different which gave the Jews the determination to stay alive and to maintain their national solidarity. Dr. Silver here pays his respects to the historico-theologian, Arnold Toynbee, and his "fossil theory." Jewish survival is not due to prideful stubbornness, but to the conviction of being responsible for the security of treasures of invaluable significance for the future of mankind.

RELEVANT at this point, of course, is a discussion of the Jewish reasons for rejecting Christianity. This is not a case of scorning greater treasures, but a refusal to accept such doctrines as the Messianism of Jesus, the idea of man's redemption through his death and resurrection, and the conception of God incarnate in a man. These were Paulinian Greek notions which the rabbinic teachers rightly recognized as being totally inconsistent with and subversive of normative Judaism. They objected also to Paul's contemptuous attitude toward the disciplines of the Torah. "It was the rejection of all authority to the Law and the idea of a God incarnate which placed Christianity outside the bounds of Judaism. Here was the fork of the road."

From chapter seven on, the author attempts to pinpoint the characteristics which do make Judaism different. Starting with a severely realistic approach to life and human nature, acknowledging the limitations of our knowledge and capacities as sentient beings, Judaism endeavors to construct a theory and way of life which are sensible, harmonious, and above all hopeful. False antinomies and the alternatives of extremes are carefully avoided. There is no question of a choice between Justice and Love. Both are required. The needs both of the individual and of society must be taken into account. Man is finite, but that does not mean that he does not have a significant place in the Universe, any more than an event which in the past did not have a role in shaping the future. In the schematic structure of Jewish thought, there is room both for faith and for knowledge. In the life of a people there need be no inevitable conflict between nationalism and universalism.

While upholding the highest standards of conduct, "Judaism is not too high pitched for ordinary human needs." It opposes asceticism and celibacy, frowns upon extremes of piety, and sees no inherent virtue in poverty. It is firmly persuaded of the possibility of progress and therefore of the need for correcting social evils which it believes are in great measure responsible for the miseries of the human condition. There is no doctrine of a Fall and no conception of Original Sin. Men can change for the better and if they can, they can improve the social order. Remaining ever hopeful that with God's help mankind will advance, that an onward progression in history is possible, Judaism has never fallen victim to pessimism or crisis psychology. Dr. Silver avers that modern Existentialism in both the religious and secular versions is totally inconsistent with historic Jewish thought.

It is the markedly ascetic, otherworldly, and existentialist mood of Christianity which in fact underscores the correctness of the ancient teachers in dissociating Judaism from it. Men should enjoy life and strive to avoid becoming morbid about their personal tragedies and sufferings, while at the same time keeping themselves responsive to the needs and ills of their fellows. Judaism shuns life negating views. Death is not better than life. Our religion has no cult of the dead, so prominent in the rituals of Egypt and the Greek mystery cults. Judaism asserts the moral independence of man and his responsibility for his acts. Although it had difficulty in reconciling freedom of the will with God's omnipotence, with its accustomed practical sense Judaism refused to brood over the philosophic dilemma, and took the pragmatic position that for the purpose of man's work in this world he was free to live his life and to fashion his society provided he acted within the framework of God's law. He could make choices for good or evil, for better or for worse. "The danger lies in accepting as inevitable what is inadequate in oneself or in Society." Contrary to Jesus' teaching, men must therefore resist evil in themselves and in the world.

Where Judaism Differed is technically, one must suppose, apologetic literature by classification, although it is far from being apologetic in tone. Dr. Silver does not hesitate to affirm that Judaism is not only different, but that it is in many, although certainly not in all ways, superior to other religions. Nevertheless, there is no need for converting others or for desiring that other faiths should be like Judaism. "The one universal God does not require one universal church in which to be worshipped, but one universal devotion. . . . There are great areas of common interests in which all religions can cooperate in mutual helpfulness and respect, influencing one another and learning from one another."

It is four years since this book was published. There is some advantage in a belated review. It gives the reviewer the opportunity to reread and to reappraise his original impression. This book wears well. In this reviewer's opinion, it is the best popular book on Judaism that has thus far appeared in this country. Although excellent for the average reader, Jewish or non-Jewish, it is not written down. It is a valuable reference work for scholars, rabbis, and teachers. It makes a rich mine of quotable source material readily available. It can be especially recommended as a text for adult courses and discussion groups. This is a significant addition to a rapidly growing literature on Judaism in the English language. And in what excellent English it is written! Apart from content, it is an aesthetic pleasure to read.